

# New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 18.

CHICAGO, WEDNESDAY, MAY 3, 1916.

WHOLE No. 3173.

## 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:—The Coming Convention—Editorial Notes.....	341
THE SERMON:—Unsealed Orders from the Book of Joshua to the New Church Today.....	343
CONTRIBUTED:—Open Letter to the General Convention —Easter and Christ's Last Enemy—The Development of Music after the Last Judgment—The Reaction from Materialism—The Unordained Ministry.....	345
CONTRIBUTORS' CLUB .....	348
SUNDAY AFTERNOONS:—Katrinka's Spiced Cake—Some Ancient Verses—Happiness (poetry)—A Human Queen—A Notice to Superintendents—Lesson Helps for May 14, 1916.....	349
CHURCH NEWS:—Easter at Fall River, Mass.—Easter at Wellsville, Mo.—Easter in Chicago—Providence, R. I. —Incomplete Program of Convention—A Pleasant Evening in Kenwood—Pennsylvania Association— News from Minneapolis—Boston Society—Lands and Wealth—Chicago the Convention City—Springfield, Ill. ....	353

### The Coming Convention.

In the orderly sequence of events connected with the visible organization of the New Church, the General Convention meeting appointed for each year is pre-eminently important. The ministers and laymen composing its membership are representative of the outward growth and activity of the church on earth, and their deliberations and counsels should stimulate and encourage the church's spiritual advancement, and emphasize the acknowledgment and uses of her fundamental doctrines before the world. The signs of the times make it evident that inquiry for rational truth and its application to right living, is making insistent calls throughout the religious world. Denominational barriers are breaking down, and so-called orthodox theology is being questioned and restated as never before. Hence it is incumbent for those professing the faith of the New Jerusalem to be ever watchful and alert. Without dogmatic utterance, constant in acknowledging human freedom, but in the strength and persuasion of rational truth, we must use the means at our command to give the new revelations in the writings of the church to all who can and

will receive them, and perceive their Divine origin.

It is the business of Convention to provide ways and means to impart to the neighbor everywhere, by publicity and practice, in systematic order, the glorious knowledges possessed by the New Church. How this can be best done demands the Convention's most serious thought.

First, perhaps, in importance born of genuine spiritual purpose, attention can be given to missionary organizations and their wisest methods. Liberal means have been provided for this purpose, and the highest wisdom of Convention will be required to shape and direct effort in the proper channels for efficient and satisfactory service. In this work is included the distribution of the Writings and collateral works. Many have come to believe that larger numbers can be reached through the printed page, than in any other way, and that our publishing agencies should be kept constantly active. The Pension Fund has been considered a very necessary use for several years, and it seems the church is ready to formulate some definite and effective action to make the fund greater and extend its uses. This Convention should not ignore the subject.

The Sunday-school use cannot be overestimated, and is readily conceived as the foundation upon which the whole structure of the visible church should rest. If the children are neglected and fail to have the proper remains stored in their memories, we can almost despair of the future ultimate appearance of the New Jerusalem. The minor features of Convention are readily adjusted to the exigencies of the times, and will, we are confident, elicit the wisdom and experience of its members, to produce the best spiritual and natural results.

We hope a full attendance will impress upon the church the value of these yearly meetings, and provide for spiritual encouragement and confidence throughout her borders.

The time and place for the meetings, as announced in the MESSENGER, seem convenient and attractive. The month of May is usually pleasant at Chicago, and the city's proximity to beautiful Lake Michigan gives facilities for entertainment, either of business or pleasure, not to be surpassed.

Come then, all who can, and make this annual gathering a profitable and delightful reunion of spiritual refreshment and business success.

### Editorial Notes.

The *Fine Arts Journal* for April publishes an article by Evelyn Marie Stuart on "A Collection of American Masterpieces." This is what she has to say about Inness, the great New-Church artist, and one of his paintings:

In greater measure than the works of any other artist do those of Inness make us feel the presence of God in nature. Verily, he has mixed his pigments with Swedenborgian theology and painted into his pictures the tenet of a faith that holds that God alone lives and the life of the earth itself is but the Divine Presence existing in individuals, trees, plants, stones, the waters, air and sky. "Sunset" is a psalm of praise to the majesty and glory of the Lord.

*Public Ownership* (Baltimore, Md.) in its issue of April 8th, publishes an account by Eugene V. Debs, of a visit to the Henry Ford automobile works at Detroit. He says:

"I shall make no attempt to describe this vast institution, utterly bewildering in its ramifications and overwhelming in its immensity, but I simply want to show that Henry Ford has demonstrated to the world beyond cavil that he can make men out of the most hardened and hopeless criminals, so-called, by simply giving them a decent chance to live. Henry Ford takes the convicts that are released from state prisons, sets them to work eight hours a day in light, warm, comfortable quarters, sanitary, and with every safeguard against danger, and pays them \$5 a day. Henry Ford proves, moreover, that it pays him financially to do it."

Kindly helpful influence will go far in enabling men and women who have beforetime gone astray, to consider their ways, and seek henceforth to aim at living honestly. There will be failure in some cases to appreciate the advantages held out and the benevolence that has made them possible, for plenty and the best environment do not always repress evil instincts. When the heart is not softened, evil desires will assert themselves, despite all the opportunities given for improvement, and instances are not few in which the most lavish means and the best of worldly culture have been accompanied with the worst excesses. At the same time, we must always hope for the best, and do the best in each case, for the interior state of anyone is known to the Lord only, and He is operating throughout to bring to life what is of His Spirit within, and which has up to the present been dormant through ignorance, heredity, and general conditions unknown to the ordinary observer. Humane treatment, as the manifestation of sympathy and desire to help, opens the way for the better feelings to be displayed, and it is in this respect that such action as that which is described as prevailing at the Henry Ford works, commends itself for imitation, according as conditions warrant, in agreement with the law that "everyone individually is the neighbor to be loved, but according to the quality of his good." (T. C. R. 406.) In "Arcana," No. 2388, it is said: "Good continually flows in from the Lord, but it is evil of life which hinders its being received." Neighborly love will therefore seek to draw out this good and to increase it, by trying to render evil of life less congenial. For, as is again said:

"When one feels or perceives in oneself good thoughts concerning the Lord, and thinks kindly of the neighbor, and wishes to perform service to him, not for the sake of any gain or honor to himself; and when he feels pity for anyone in misfortune, and still more for one who is in error as to doctrine of faith, then he may know that

he is dwelling in the tents of Shem, that is, that he has internals in him through which the Lord operates." (A. C. 1102.)

Again:—

"Compassion signifies the influx of charity from the Lord; for when anyone in charity sees another in misery, compassion arises; and as this is from the Lord, it is admonition. They also who are in perception, when they feel compassion, know that they are admonished by the Lord to give aid." (A. C. 6737.)

There is a beautiful little story in the *Southern Churchman* (Richmond, Va.) of April 8th, called: "What Becomes of the Days." A child asks his mother: "Where do the days come from?" and she replies: "The days come from God. A new day comes to us each morning. It is God's gift to us. Each day comes new and clean and fresh, so that we may fill it full of golden deeds, happy thoughts, and kind words. Nobody's days are alike—your day is different from mine, and mine is not the same as yours. I can't fill your day for you. I can help you, and father can help you, but that is all we can do. Your day is your very own—God's gift to you—and you must fill it yourself in your own way." The child then asks: "Where do the days go, mother?" She tells him: "They go back to God. They go back to Him just as we have filled them. Each morning comes to us like a clean, white sheet of paper, and at night it goes back to God filled with the pictures and the stories that we have lived into it."

Well does it say in the Psalms: "So teach us to number our days, that we may apply our hearts unto wisdom." (xc. 12.) There is need for all our days or states of life to be regulated by the wisdom of seeking to be led not by ourselves but by the Lord. "When one receives the Lord, by acknowledging Him as his God, the Creator, Redeemer, and Saviour, it is His first advent, which is called day-break." (T. C. R. 766.) Blessed indeed is the state in which the whole life is thus distinguished: "With length of days"—with good that extends through all the states of life for evermore—"will I satisfy him, and shew him my salvation." (Ps. xci. 16.)

The Journal of the Eighth Annual Meeting of the California Association of the New Jerusalem has come to hand. The Los Angeles Society expresses dissatisfaction with certain conditions that appear to retard progress, saying:

"The great need in Los Angeles is a permanent pastor and a suitable location and house of worship, attractive through the library and social conveniences to safeguard our splendid corps of young people that they may seek guidance in the *true doctrines of religion*, and try to have their affections directed and moulded by their teaching which the New Church *alone* can give. Some of our young people—on account of the *natural attractions*—attend other churches whose teachings have nothing to do with the interior state of the will and understanding." (Italics as in the report.)

If we may speak a guiding word which may be of help to all our societies, as based upon what is said in this report, it would be not to make the mistake of giving amusement too prominent a place in connection with our activities. Energy that might be turned to better account is often wasted by going to extremes in planning for this or that entertainment with the desire to attract, whereas

there is abundant drawing power in the Doctrines themselves to hold together those who feel their need. Amusements will not build up the church. Consecration to its high ends will alone avail. The church entertainment should invariably be the expression of what the church stands for, refreshing body and mind with a view to greater steadfastness in learning of and serving the Lord.



Mr. B. A. Whittemore's article in last quarter's issue of the *New-Church Review*: "A Call for New-Church Scholars," is deserving of special consideration, because it indicates one of the greatest needs of the church in the present day, viz., such a presentation of the leading truths now unfolded under Providence for human well-being, that attention may be arrested and thought be directed affirmatively towards them on a wider scale than has heretofore been the case. Mr. Whittemore emphasizes the duty that he urges by indicating a startling fact. He tells us:—

It may truthfully be said that the work of a few scholars has brought about the present increasingly agnostic position of the world, since the popular leaders have drawn their ideas from these scholars.

He adds:—

It will not be so easy for a few scholars to establish an era of new faith, since men's minds at present incline to worldliness and disbelief. But a single genius in any one of the fields mentioned might do more than a multitude of ordinary workers in New-Church fields to advance the New Age; and a small group of geniuses in the various fields suggested, might, in the Providence of the Lord, soon transform again the entire world of thought. . . . Wherever we have a man capable of effective and tactful work of a really scholarly kind in any of the fields indicated—the fall, the Incarnation, the Divinity of the Word, the spiritual world, the Supreme Deity of our Lord Jesus Christ—we can best help on the fight against the forces of worldliness and irreligion in the world by supporting him while he works in such field. We need pensions for such scholars as well as for our aged ministers.

Large sums are frequently given to endow professorships of universities for the advancement of science and art in their various phases. These are for temporal ends. But now that a true science of religion is given, and the true art of living from heavenly wisdom, the time is ripe to make adequate provision along these lines, that from a consideration of what is eternal, life may come to its best with us, "and He shall reign for ever and ever." (Rev. xi. 15.)

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

**Unsealed Orders from the Book of Joshua to the New Church Today.**

BY THE REV. EVERETT K. BRAY.

All that thou commandest us we will do, and whithersoever thou sendest us we will go. (Joshua 1. 16.)

This book of Joshua, of which the first chapter sounds the key-note, is the symbolic picture of the Church Militant, the Church of God, advancing against the darkness and evil and error of the world that holds in the shackles of sin and misery, the unhappy sons of men. The "land" that is to be conquered represents the whole world of mankind. And the children of Israel who were to conquer it under the leadership of Joshua, stand for the church

today under the Divine leadership of Jesus Christ, whom Joshua prefigured, as even his very name indicates. Moses, through whom the Divine Law was revealed, is the Scriptural representative of that Law in its revelation-purity, and thus, of the Word in its letter or literal sense. Joshua stands for the heroic effort toward applying that law of the Divine Truth to the concrete situations of practical human life; while Jesus the Saviour stands for and is the fulfillment of that effort, and achievement, and thus said to be the Word *made flesh*. The nations which were in the "land" at that time were the perpetual representatives of all the varied forms of organized evil and falsity to which the children of men fall victim. And it is as much the commission of the church today as it was of the Israelites then, to drive out these inverted and perverted forms and qualities of life wherever they exist. It is as much a command to the church of the New Christianity, as it was a command to the church of the Old Christianity; as urgent and binding upon the church of Christ in His Second Coming, as upon the church of Christ in His First Coming. Then He commissioned us, saying, "Go ye into all the world, and preach the gospel to every creature"; and now that He has come again, His command is no less strong: but rather with that gospel made four-fold brighter, is not the obligation proportionately stronger? For wherever much is given into the keeping of men, is not that much in service rendered expected of them in return?

Warfare between the good and the true on the one hand, and the evil and the false on the other hand, must always go on as long as the two exist. It is not the warfare, but the *weapons* of warfare that change. With the church in the time of Joshua, the weapons were literal swords and stones; and the only enemies men knew were personal enemies. But with the church as it came to true fruition in the Divine Lord Jesus, the weapons were sharp and weighty truths from the literal Word, the letter of the Divine Law, and the perfect, exemplary life. The truths conquered, while the *life* disarmed.

But, the seed of that church, taking root, it grew into a noble tree which, in turn, brought forth seed, which also, taking root, is bringing forth a tree still nobler and more fruitful because planted in richer soil and given more abundant waters from above; and yet a tree wholly true in every sense to the parent tree from which it sprang: the first was the church of Christ in His First Coming, established when our Lord Himself was here on earth in Person—the Word made flesh; the second is the church of Christ in His Second Coming, signified by the New Jerusalem seen descending from God out of heaven, and now being established by our Lord through His *spiritual* presence in opening the inner and spiritual meanings of the Holy Scriptures—thus The Word lifted again from the "flesh" of the letter, to the soul of the spirit. Hence the weapons of the New Christian Church are those of the first, together with the added ones of the truths of the *inner spirit* of the Holy Word, *the truths of the letter, plus the many and glorious truths of the spiritual sense within and beyond the letter.*

And this brings us to that interpretation of this Book of Joshua which applies to those who now have part in the church-made-new by our Lord in His Second Coming, His coming with light and glory in the clouds of the literal Word.

Notice this introduction to Joshua as given in the chapter's first verse: "Joshua the son of Nun, Moses' minister." Now the name "Joshua" means Jehovah saves, or is saving; while the name "Nun," his father, means a fish. And you who are familiar with symbolic values, know that a fish is the natural correspondent of that spiritual affection in us which finds its life in sciences, or in the knowledge of natural truths of science and their spiritual counterparts. That is, the love in us for this very knowledge of correspondences is the fish-character within us, the insatiable thirst for knowing. Make your acquaintance now with Joshua. He comes with a double introduction—"the son of Nun," and "Moses' minister." Therefore he stands between; he takes something from below and something from above. As the son of The Fish, he is the living product of a love of true science, particularly the science of correspondences. As the servant of Moses, he is that life carrying out the behests of the Divine Law as given in the written Word. Now put the two together. The spiritual Joshua then becomes the man or woman or church who had the knowledge of correspondences, whose whole life-conception, so to speak, is from that as a parent; and who dedicates that knowledge together with all the life that he has, to the unreserved service of God as revealed in His written Word. And this quality of character standing in between, this consecrated purpose lifting up the symbol-knowledge from the memory, while into it bringing down the literal dictates from the Word and obeying the commands of God with all his strength; this character is Joshua; for this is where in its fullest sense men may experience today, the power and victory of "Jehovah-saving." For it is through and in the meeting of these two,—the literal and the symbolic sense of Scripture,—that the Lord our Saviour Jesus Christ is made known to us as the very and only "Jehovah-saving." Here it is that we may demonstrate that "He has overcome the world," and "all power in heaven and in earth."

This reading of the spiritual sense, makes this Joshua-commission to apply especially to the New Church. To us is the obligation; and to us is the promise: "Arise; go over this Jordan. . . There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so I will be with thee. I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. *This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night.*" If this is not a command to the missionary New Church, what is it? This "Book of the Law" is her charter, her supreme authority, her source of life. It cannot depart out of her mouth. She must take it, that very Law of the literal Word of God, into all the world. So she shall be the true Joshua "*Moses' minister*". But this the first Christian Church has done or is doing. We must do more. We must take it *in the light of correspondences*: we are commissioned to *interpret* that Law and carry it forth to the conquest of the world by means of our knowl-

edge of Divine symbols. So we shall be the true Joshua "*the son of Nun*". This is a new thing in the world; and can we hope to do it unless we shall "meditate therein day and night", as the command is given? The first Christian Church knew Joshua as the servant of Moses; but only the New Church knows Joshua as the son of Nun. And thank Heaven that *she knows him as both!* Yet, as much greater as is her privilege, so much greater is her obligation to carry forward those things which are Divinely required of Joshua!

She will inevitably meet great obstacles. The world is full of direful evils and labyrinthian falsities. They will present a united front to desperately oppose her advances. They will attack her behind and before; they will parley and barter and draw her on only to rebound with double fury, hoping and planning thereby to chill her zeal, destroy her hope, kill her courage, and make her forget her Divine *command*. But, she should be prepared for this! She should know that if she does her part faithfully, the Lord will take care of results, and that eventual victory will be certain. Let her keep to her part then. The Book of the Law in her mouth; meditation therein day and night; and obedience to what it teaches: this is the prerequisite of all missionary success; and the promise that follows it is: "For *then* thou shalt make thy way prosperous, and *then* thou shalt have good success". But *beware of discouragements*; remember that they are the enemies' best weapons, and that they stand disastrously for you and the Cause, between you and your God. "Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed; *for the Lord thy God is with thee whithersoever thou goest*". "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost . . . and lo, I am with you alway, unto the end of the world"—until the world is *won!*

Never was the world more desperately in need of this teaching and this baptism than now. Never were the inhabitants of the world more adrift on the seas of religious uncertainties, nor more beset by false and furious tempests of *nostrums* and *isms*, and criticisms, calculated by the powers of darkness to work their eternal enslavement and ruin. Joshua as Moses' servant only, cannot save them; but if they are to be saved at all, it must be through Joshua as Moses' servant *and* as "the son of Nun"! We cannot shirk the duty, or shift the responsibility. It is *ours* to evangelize the world! *The Lord has come again to us; and we must tell it.* He has driven out the powers of darkness, the sins and tangled errors from our hearts and minds. We know Him now, we see Him, follow Him, love Him, and worship Him as the Lord God Almighty, our Saviour, Counsellor, and Comforter. Can we hold this knowledge and experience for ourselves alone? Have we any right to stand comfortably by, and wait for the Lord to miraculously take possession of the "land" without our help? Not by any means. He sends us forth with a command! "Be strong and of a good courage".

To those tribes which had already come into possession of their "land" on this side Jordan "toward the sun-rising"—that is, to those on whom the Heavenly Sun has risen first—to these the word was: "Remember . . . (that) the Lord your

God hath given you rest, and hath given you this land. . . . But ye shall pass before your brethren, armed (literally, marshalled by five), all the mighty men of valor, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them. Then ye shall return unto the land of your possession and enjoy it . . . on this side Jordan toward the sun-rising". Can we of the New Church escape the obligation that this command imposes? Have we any right to enter into a purely selfish enjoyment of the glorious light and joy of the "Sun of Righteousness risen with healing in His wings" in His Second Coming? No; we cannot have their full enjoyment, save as we give of our might and valor to win the same great light and joy for others. Our "brethren" of the whole world, are still waiting for this inheritance. They are not able to take it alone; their enemies (the false and materialistic reasonings of the day) are too strong and too subtle for them. Joshua as the servant of Moses is only half equipped; and Joshua as the son of Nun must lead the way today. The Church of the New Jerusalem, armed with the knowledge of correspondences, the knowledge of science and science's spiritual values, armed with the literal and the spiritual truths of the Word, this church must lead the way today against the enemies of our Lord and His Word. If she does not falter; if she thinks of all those multitudes "her brethren" first, going before them to "help them", "until the Lord have given them rest"; if she does this with all her strength, a wonderful promise is given her: "There shall not any man be able to stand before thee all the days of thy life . . . I will not fail thee nor forsake thee . . . Only be thou strong and very courageous . . . For the Lord thy God is with thee whithersoever thou goest".

We cannot all be missionaries in the same sense, or in the same way, or in the same degree. But there is something that every one of us can do. Indeed there are many things that every one can do if his eyes are open to see them, and the burden of his brethren's need is on his heart. Every church group should be a mission center; and every individual member again another center. The whole church organization must of course, be the largest center; and to it is given the commission to face her brethren's enemies of evils and falsities in mass—the church of God in His Second Coming, a solid front against the united foes of men's salvation. Today she is willing and ready; but she needs more workers. The world is large. The forces of darkness fomenting doubt and denial are legion. Our brethren without number await the possession of the inheritance which belongs to them, and which they are helpless to attain until we go before them armed with that inner truth of the now opened Word of God, against which no "man" of falsity may stand. Her missionaries, then, are the church's army. She needs more of them, and then more, and more again until into all the world the glorious gospel has gone forth conquering and to conquer for the salvation of human souls; that gospel that the Lord God Jesus Christ reigns here and now on earth as in the heavens, all powerful, all wise, and all compassionate to save and guide and comfort His needy children. To send forth these missionaries, to proclaim in any adequate way this illuminating, saving glorious Gospel of the Second Coming, this church

needs the whole support of every one of her individual members. She needs their undivided interest and good will; she needs their prayers; she needs their co-operation in thought and deed, to the extent of their ability. She then will have their financial support also, in accordance with their ability. Let us have the burden of our brethren's need and helplessness before their subtle and pernicious enemies—the burden of their direful need in the world's present hour of peril—upon our hearts. Let us hear and obey the Divine command: Go forward. "Be strong and of a good courage; be not afraid, neither dismayed. For the Lord thy God is with thee whithersoever thou goest". And "Remember". "The Lord your God hath given you rest, and hath given you this land . . . But ye shall pass before your brethren armed, all the mighty men of valor, and help them, until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them".

And as they answered Joshua, so shall we surely answer our Lord today: "All that thou commandest us we will do, and whithersoever thou sendest us we will go".

**Contributed**

**Open Letter to the General Convention.**

TO THE PRESIDENT AND GENERAL CONVENTION:—Knowing the many grave responsibilities which rest heavily upon the General Convention, this letter has been written only after considerable deliberation and hesitancy. In two articles which have appeared in the MESSANGER the writer has endeavored to show the need of a definite missionary program both at home and abroad. It does not seem possible that the General Convention will deny the necessity of such a program so that further argument would be beside the point in this place.

In order to successfully conduct a missionary campaign, however, plans must be made by those who are best acquainted with the situation. Nobody is better fitted to do this, in the New Church, than the General Convention. It is not an easy matter, but it is a question that requires all the skill and mental acumen of the combined body of our pastors.

On the other hand, it is a question that must be carefully considered if the New Church is to do its full duty. The kingdom of Jesus Christ can come only as men are prepared to receive it in their hearts and lives. And it is the duty of the New Church to so preach the gospel that that kingdom may come the more quickly, fully and perfectly. The Rev. E. C. E. Dorion, D. D., assistant editor of *Zion's Herald* (Methodist Episcopal) writes in that paper:

The church as an organization has its call to sacrifice that the gospel may be preached in all lands. The missionary enters very acutely into the fellowship of suffering. But must he be alone? Is there not a fellowship also in this foreign field for those who remain behind? Sometimes it comes to a family, called upon to part with loved ones to whom the missionary call has come. Or again it may be in gifts, that the heralds of the cross may be permitted to stand along the far flung battle line.

With the Universalist and Unitarian churches taking up the work of liberal evangelism and

carrying it successfully forward by means of preaching, missions, etc., it seems as though our duty were plain. Surely the New Church has its call to sacrifice as fully as any denomination among the Protestant churches. Moreover, there can be no doubt in my mind that New Churchmen are as willing to sacrifice their time, their money and even, if need be, their lives, with as much zeal and earnestness as the followers of any of the Protestant denominations.

All about us there is a religious awakening. The awful realities of what sin can do to nations as well as individuals are arousing the people of the world to the need of something deeper and more lasting than the physical universe can offer. We who look upon these terrible events as the beginning of a new age should be inspired by a desire to hasten the coming of that age by the spread of the Gospel of Jesus Christ as revealed in the "power and great glory" of His Word.

It is for these reasons, because we as New Churchmen have such awful and solemn responsibilities, because the church universal is itself called upon to sacrifice and finally because the world is looking for the highest and noblest in life, that as a layman of the New Church I appeal to you. In your hands rest the possibilities of a successful missionary campaign. Will you not consider this matter, thoughtfully and prayerfully looking to Him Who is Creator, Redeemer and Regenerator for help and guidance?

We stand at the turning point. The time has come when the New Church as an external organization must make known its claims in a manner so effective and positive as to reach the multitudes who pass by knowing nothing of what it stands for and ignorant of its place and part in the evolution of religion. If we neglect our opportunity, God Himself knows what will happen. The New Jerusalem will descend from God out of heaven "adorned as a bride for her husband," but I think it entirely reasonable to say that by our negligence we can delay the full and complete descent of the Lord's Kingdom.

The Convention will have much business to handle. Its time will be limited, but it cannot afford to let this question pass by unconsidered and unanswered. Behind this body stand the rank and file of the New Church ready and willing to do their share in whatever work the Convention may think best. Relying upon the promise of our Lord and Saviour to be with us always, we look to your reverend body to outline a feasible program in which all, both old and young, rich and poor, may take part that the visible New Church may be known "to the ends of the earth."

FRANK H. ANDREW.

Boston University.

### Easter and Christ's Last Enemy.

Christian eloquence never reached a higher flight than in Paul's exultant argument for the Resurrection. His note of triumph still sends its thrill across the centuries. With what undaunted assurance he flings out his challenge to the world: "But now is Christ risen from the dead." The swing of his words, their rhythmic power, their surging joy quicken the pulse and make the heart throb with a fearless hope. "He shall abolish all rule

and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be abolished is death." The impetuous words of the inspired apostle rush on with ever intensifying energy to this jubilant climax: "Death is swallowed up in victory."

The final victor on the battlefields of this bloody year will not be the death-dealing Teuton or the armies of the Entente Allies, but the risen Christ. The end is not yet. Death, stalking defiantly throughout a warring hemisphere, slaughtering millions and converting continents into cemeteries, will yet bow in the dust before the all-conquering Christ. The powers that make for death, "all rule and authority," will, in the on-sweep of the centuries, like the mighty and proud empires of the past, be abolished. This is God's world, in spite of appearances at times to the contrary. God is a God of life and of love, and not of death. Death is his sworn enemy. Not physical death, that is an incident; but moral and spiritual death. Death, that malevolent power that destroys love, righteousness, sympathy, brotherly regard, peace, and the forces that build up and bless, must yet surrender to the sovereignty of the risen Christ.

The only bright light that shines upon the world in this year of appalling, unprecedented, intercontinental strife comes from the open sepulchre of Jesus. His lips carry their comforting message to all lands: "I am the resurrection and the life. I came to open sepulchres, not to seal them. I came to abolish death, not to turn the nations into a graveyard. My mission is to break down barriers of hatred and strife, not to convert the world into a hell of enmity and murder and crime. My divine enterprise is one of love, for he that loveth not his brother abideth in death. I came to destroy death, and I am to reign until this last enemy of mine, and of God and man, is under my feet."

The crime of the nations is their sacrilege, their blasphemy against the love and life and spirit of the risen Christ. To pray for the slaughter and the destruction of enemies is worse than pagan; it is devilish. Where Christ is, hatred and murder cannot be. The existence through which Europe and the Eastern Hemisphere is now passing is not life, but death. Death reigns in the unfraternal policy of the nations, is courted by the nations, and is working out its murderous career in the suicide of the nations.

What a startling and awful contrast—the multiplying graves throughout half the world in which the murdered millions are being buried like cattle, unattended, and the open and radiant sepulchre of the risen Christ. Never has mankind seen Death in such appalling and repulsive contrast with Life. Never has Jesus, risen and victorious, appeared so beneficent, so Divine, so all-conquering as in the presence of such a dark background. It is a time for confident believers in His resurrection to rejoice and to sing out their glad exultation.

Easter stands for the most remarkable spiritual phenomenon in the history of mankind. Jesus rose from the grave not to show that a dead body could live again, but to demonstrate that the soul cannot die and that He had power to raise souls dead in trespasses and sins to newness of life. Easter thus stands for the possible emancipation of individuals and nations from the evils which are now

afflicting and destroying them. Unless humanity can be saved from itself by a spiritual resurrection the nations of the Eastern Hemisphere have already sealed their death warrant.

The power of the risen Christ is equal to this superhuman task. Let the Christian Church make Easter jubilant with praise. The Christian believer has a right to look through the present darkness with bright anticipations of the future. The life of the risen and victorious Christ will send its vitalizing energy through the world with new and re-creative power when this inhuman conflict is over. Better days are coming. The tides of a diviner life will yet sweep over the nations and bind them together in Christ's brotherhood of love. He must reign until He has put all enemies under His feet, and the last enemy that shall be destroyed is *death*.—*The Christian Work*.

### The Development of Music After the Last Judgment.

All the records of history and biography show that the latter part of the 18th century was peculiarly an age of upheaval, transition and revolution. The whole world was stirred and tremulous from the effects of the new and powerful influx that followed the accomplishment of the Last Judgment in the spiritual world. We see strong traces of this in the social and political aspects of those times, as well as in religion, literature, music and other things. It is, for instance, a very noticeable fact that music entered on its noblest period of development about the time the Last Judgment was performed, and a way thereby opened for a stronger and more direct descent of heavenly influences into the world. As states of angelic joy and gladness are the moving spring of our music, it is not strange that music on earth should have gained a new depth and loveliness from angels being allowed to approach more closely to men. This was a natural result, as harmony is in its native element in heaven where angelic affections and thoughts involuntarily express themselves in meter and musical concord. (A. C. 7,191, 8,261.)

Amongst the men who wrought important changes in music towards the latter part of the 18th century, we may mention Haydn and Gluck, who worked parallel to each other, each exerting a vast influence over the course and progress of music, and each carrying out a great reform. Haydn accomplished a reform in symphonic and instrumental music, and if not the founder of the modern orchestra, he is, undeniably, the founder of the modern quartette and symphony. Gluck worked a reform in the sphere of the opera, and may be regarded as the founder of the German opera. He was the champion of the German school of music in Paris, in opposition to Piccini, who upheld the conventional Italian school. It was a time favorable to a revolution in art, a time of change and upheaval, just before the French Revolution, when old traditions and habits were becoming unsettled and ready to crumble away. But the two greatest types of the musical genius of that age (or perhaps any other age) are Mozart and Beethoven, the former of whom was born in 1756 and the latter in 1770. Beethoven towers above all other musicians, being in the world of music what Shakes-

peare is in literature—unapproachable. He did not write music professedly ecclesiastical, yet to me all his compositions sound like church music, solemn, grand and thrilling, sometimes expressing a yearning aspiration, an unquiet longing, and then again a lofty joy and serenity, like the alternate states through which the soul passes, aspiring through lamentations and obstructions towards the highest. In listening to his symphonies and sonatas, passages from Holy Writ seem to set themselves to the music almost without our consciousness or volition. I once heard his Seventh Symphony performed by a superb orchestra, and it came nearer to my idea of the music of heaven than anything I ever heard. It pleases me to fancy that Beethoven is still composing music in the other world, music of supernal beauty, which the angelic choirs render with ineffable sweetness, and this fancy has a basis in reason, in view of the fact that we retain our identity in the other world. Beethoven's hearing, so early closed to external sounds, seemed opened to the inner voices that whispered immortal harmonies to him. This bodily infirmity of Beethoven, coupled with the wonderful quickening of his interior sense or perception of sound, harmony and melody, suggests to my mind a parallel between his case and that of two other men of genius and fame, Homer and Milton, both deprived of the material eyesight, but gifted on the other hand with a thousandfold measure of intellectual sight. Whatever deeds of wrong or violence Germany may commit in the present deplorable war, the whole civilized world must forever feel a profound debt of gratitude to the great nation which has produced a Gutenberg, a Luther, a Beethoven and a Goethe. Beside the musical giants of whom I have spoken, there is a great galaxy of "tone masters" who have, for more than a century past, contributed to the fulness, richness, beauty and variety of music. There is Mendelssohn, Meyerbeer, Chopin, Schubert, Shumann, Gounod, Wagner and others still more modern. May we not regard them as actuated by that "Choir Invisible" of which George Eliot so beautifully writes, "Whose music makes the gladness of this world." M. W. EARLY.

### The Reaction from Materialism.

In an interesting discussion of "A Spiritual Conception of Life," the *Christian Work* says editorially:

When science tells us that this brick we hold in our hand, and which we describe as solid and red, is no more solid than a snowstorm, that it really consists of innumerable atoms, whirling and dancing one about another; that the red color is only a question of the relation between my optic nerve and the light waves which it is enabled to absorb; that the atom itself is only a "center of electric energy," we begin to feel if we could track matter to its lair, under the guidance of modern Science, we might discover that it has no extension, and thus become an idealist, in spite of all appearances.

When we turn to modern philosophy we find that the old materialistic hypothesis has vanished, and in some form it is idealism that is everywhere being taught and preached. Rudolph Eucken, the sturdy thinker of Jena, says: "The cornerstone of all philosophic thought and the axiom of axioms is the fact of a *world-embracing spiritual life*. \* \* \* The union of the Divine and Human natures is the fundamental truth. Man becomes immediately conscious of the Infinite and Eternal, of that within him which transcends the world of sense." Henri Bergson, who, as we have seen, gives the fundamental

place to intuition in human life, says: "The life force which we find in every living thing must have come from a source. That source is unceasing life, action, freedom. You may call it God. This life force is shown in the form of intuition, which all of us possess more or less, and which at times permits us to catch glimpses of the very nature of our existence."

It is gratifying, indeed most promising, to note the reaction from materialism, the reaching out for the inner and higher causes of things, now evident in so many quarters. Science is climbing up the rungs of the ladder, and now and then it seems almost about to acknowledge the primary cause of all things. Still the great and mighty step is yet to be taken. It is not enough to say that all causes are in spirit. Spirit must be defined, and rightly, too, before there can be the desired understanding of nature or the laws of creation. For what does it profit if causes are assigned to spirit, and spirit is supposed to be nothing other than the inner and purer forces of nature? The science of today needs definite knowledge concerning discrete degrees, and this knowledge must be supplemented with knowledge concerning the Divine-Human of the Lord. It is not enough to call the hidden forces of nature spirit, nor to think of these forces as God. God is properly acknowledged only when it is seen how all nature tends to the human, and all things human rise toward the Divine Human in God, wherein are all first causes.

G. H. D.

### The Unordained Ministry.

In the past men and women regarded man as evil from the core to the surface. There was no good in him. The teaching now is that, as to his outer man, he is evil; as to his inner man, he is good. This change makes all the difference in the world in our attitude toward the man who has committed "crime." Another fundamental change is that hitherto the church was confined to certain dogmatic and ecclesiastical boundaries. When a man went into church work he was supposed to go into the ministry: to become a clergyman.

Now we have expanded our idea of the church to include a very much larger territory. The man still goes into the ministry, but his ministry may be beside the sick bed, on an ambulance, along the shore as a life saver, in prison as a soul saver, otherwise called a "warden." To the new prison "warden" prison and church spell the same thing. He carries his church to prison with him, since he is trying to serve his fellow man.

If the church was originally designed to save men and better them, is not effort to save men and better them church, no matter where it is carried out? And if a warden is trying to reach that better self inside of his men and trying to strengthen it, so that it can press outward and downward and drive out the errors and faults of the outer man by a sane process of regeneration, is he not a minister of God in a larger sense than that hitherto admitted by the church?

Surely, the unordained ministry working in God's vineyard is as large and as important as the ordained ministry, and the unnamed seventy disciples who did things at the behest of Jesus are as important figures in the Gospel story as are the twelve whose names are given.—*From a sermon by Rev. Adolph Roeder.*

## Contributors Club

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

Following this issue we hope to appear with regularity every fortnight or three weeks. The long and unexplained lapse of time between our first issue and the second was due to an unfortunate error on the part of the Secretary, which carried all of our material to the dead letter office in Washington, there to be shrouded in mystery for several weeks before it was finally returned to its starting point.

We hope all our readers will refer to the issue of February 23d, containing our simple articles of faith and our plans, and co-operate in this letter exchange. Naturally the Club has to date received few letters owing to the dead letter episode, and to the probability of many women happening not to notice our sudden announcement nor understanding its equally sudden and mysterious disappearance. We do not mean to be unreliable however, and feel safe in guaranteeing that future mails will not miscarry. We believe there are enough debatable and debated topics before our women to bring a flood of letters to the Secretary's office, if you will but seize your pens and make amends for the waste of valuable time.

MY DEAR SECRETARY:—My interest in your column is my excuse for sending to you another contribution. Following the letter asking for help for friendless prisoners I also send a notice of the papers published by the prisoners at Sing Sing. Readers of the MESSANGER who have been following the case of Thomas Mott Osborne will perhaps be glad to come in closer touch with the work of redemption now going on in the prison at Ossining. The name of the prison publication I refer to is *Bulletin of the Welfare League of Sing Sing*. The subscription price is 50 cents a year. Address 354 Hunter Street, Ossining, N. Y.

SERVICE.

New York City.

MY DEAR MADAM SECRETARY:—We read in the "Arcana": "In heaven there are continual representations of the Lord and His kingdom and there are things that are significative; and this to such an extent that nothing exists before the sight of the angels that is not representative and significative." (1619.)

Much use can be made in our Sunday-schools of symbols and representatives. The most successful way of teaching literature, history and mythology is by means of dramatization—giving children and young children opportunity to participate in the very impulses and situations of the stories and events.

Let us do some of this in our Sunday-schools. Miracle plays, morality plays, tableaux; careful and reverent dramatization of some of the dramas of the Word would effect a kind of entrance of Divine Truth into the experience of children, which nothing else can accomplish as well.

Swedenborg tells us that in heaven children are instructed by means of representatives. He was permitted to see a representative of the rising of the Lord from the sepulchre and His ascent into heaven and says, "By such (representatives) they are brought into knowledge of truth and affections of good." (A. C. 2299.)

There would be danger of profanation, many will say. That is true—we either profane the Lord's Word or participate in it every day of our lives. Here is a chance to learn to participate more fully by reverently entering into the dramatic situations that clothe the Lord's truths, and so more fully absorb the spirit and substance within.

FAITH L. DRESSER.





# Sunday Afternoons

## Katrinka's Spiced Cake

(Concluded)

When Herr Pastor saw the trouble in the blue eyes of little Hans, his heart smote him.

"Never fear, son. There are other frosted cakes coming," he said cheerily as he gave him the usual loaf.

There was a big lump in Hans' throat but he smiled bravely and trudged home with his bread like one in a dream. At sight of his mother his bravery departed. He buried his head in her big apron and sobbed out his story.

"There, there, there!" she soothed. "Of course mother's man wanted to bring home an Easter cake for us all, but poor old Frau von Horn can not have many more spiced cakes and she has little to bless her. But as for thee, Herr Pastor was right, the world is full of them waiting for thee. Who knows but later thou shalt give them, which is far better than receiving! Now dry thy eyes, for thou must carry Frau Pastor's fresh caps to her."

So it chanced that Hans, going out on his errand, met old Frau von Horn as she was returning with the cake. She had other bundles, and was trying to open her door without dropping them. It would have been easier but for her care of the frosted cake. The kind words of his mother were fresh in Hans' mind and prompted him to be helpful. Poor old Frau von Horn! she had so little, and such treasures were waiting for him along his road! He carefully set down his bundle and sprang forward.

"Here," said he, "I'll help you." The key was quickly in the lock and he flung open the door to the little dark room.

"Now wait till I strike a light, else you'll fall," he added.

"You're a kind lad. In a moment you shall have a bit of my frosted cake," said she as Hans started for the door.

"No, no!" said Hans stanchly, "that's yours. I mustn't be taking any of it."

"But you shall," cried Frau von Horn, hobbling up with a knife. "What's an old woman like me doing with the whole of a frosted cake. Here!" and she thrust a generous quarter into his hand.

"O thanks, many times, Grossmutter," cried Hans joyfully scurrying off in a way that was fraught with danger to the fresh caps.

Frau von Horn's face cracked into smiles as she closed the door. For the first time since she could remember, the joy of giving, the most lasting joy in the world, was hers. It would still be hers when the cake was gone. She began to plan to spare more of it.

Hans burst into his home with a joyful shout. He even forgot to kick off his shoes at the door. "See, Mutter," he cried, "I helped Frau von Horn with her light and she has given me a piece of her cake. It has pink curlycues upon it!"

"Now you see, she is kind after all, and perhaps the cake worked a magic. We shall have a feast," said his mother, glad for his delight.

Generous Hans divided the cake so that the pink curlycues fell to his mother and chubby Jacob. He himself kept the outer rim. First he nibbled all around the edge like a little mouse, but when he started on the second round he stopped biting in astonishment.

"There's something hard in it," he said, hastily crumbling off the cake.

"A guilder, Mutter," he shouted, a new guilder, what's to be done?"

"It must go back to Frau von Horn," said his mother, "Poor soul, she sore needs it."

"But it can't be hers, Mutter. She didn't know about it. Likely it dropped in at Grossmutter von Oostein's baking."

"True, but it may have been put in as a gift, son. Best go to Herr Pastor and tell him about it."

So Hans clattered off in a hurry. Certainly this was a wonderful day.

"A guilder in Grossmutter von Oostein's cake?" exclaimed Herr Pastor in astonishment. "It must have dropped in at the baking. We'll go to her at once with it."

Now, Katrinka always took Saturday supper and spent the night with Grossmutter von Oostein, and her merry chatter was a delight to Grossmutter. But tonight she ate her bread and milk with heavy sighs and not a word she spoke.

"No more spiced cakes will I send by thee, Katrinka," said Grossmutter, with a sharp glance at her little granddaughter. "When I send bread thou chatterest like a sparrow, but after cake, thou art glum as an owl. What ails thee?"

Just then arrived Herr Pastor and Hans. Without waiting for a word from Herr Pastor, Hans walked up to Grossmutter and dropped the silver guilder from his plump hand to the table before her.

Poor Katrinka! This was the last straw. She laid her little white capped head on the table and sobbed, but Grossmutter was too surprised at sight of the guilder to notice.

"Ach!" cried she "what is that?"

Then Herr Pastor explained. "I know nothing about it," cried Grossmutter in astonishment. "You must think me a rich old woman indeed, that I can put silver guilders in my baking!"

"Nay, but I thought it dropped in by accident," explained Herr Pastor hastily.

"By accident?" cried Grossmutter waving her arms. "Are the guilders so thick about here that they drop from overhead into the dough? Will you perhaps listen to me when I tell you I know nothing of it?"

Of a sudden Grossmutter took notice of the sobbing Katrinka.

"Ho, ho!" she said softly and a knowing look came into her twinkling eyes. She winked at Herr Pastor and said, "Better take it back to Frau von Horn, 'tis doubtless hers."

Katrinka sprang to her feet. "O, no, no, no!" she cried passionately, running to Grossmutter and flinging her arms about her neck. "It is my guilder, my birthday guilder that you gave me. I put it in the cake for Hans. I wanted him to have it for Easter. And then Herr Pastor gave it to Frau von Horn!"

"So, that is the way you save my gifts, is it?" said Grossmutter severely, but hugging Katrinka close.

"Only he who gives, keeps," said Herr Pastor gently. "'Tis the lesson of Easter."

"Eh, well," said Grossmutter, "Take thy guilder, child, and give it to thy Hans. 'Twill prove a lucky piece for him, no doubt."

That night after a tired, happy little boy had fallen asleep with a silver guilder close in his chubby hand, and a tired happy little girl was dreaming sweet dreams, minus the same, Grossmutter pulled from under the bed her carved chest. From beneath the scented piles of hand woven linen, she drew a leather pouch from which she counted five shining guilders.

"Tomorrow," said she, "Frau von Horn will not be the only one to wonder whence comes her Easter guilder. 'Only he that gives, keeps.' I shall not forget, little one," she added softly.—*Selected.*

#### Some Ancient Verses

The following verses, though given here in modern English, are said to be six centuries old:

Guard, my child, thy tongue,  
That it speak no wrong.  
Let no evil word pass o'er it,  
Set the watch of truth before it  
That it speak no wrong.  
Guard, my child, thy tongue.

Guard, my child, thine eyes:  
Prying is not wise.  
Let them look on what is right;  
From all evil turn their sight;  
Prying is not wise.  
Guard, my child, thine eyes.

—*The Pacific Unitarian.*



Little lamb, who made thee?  
Dost thou know who made thee,  
Gave the life and bade thee feed  
By the stream and o'er the mead;  
Gave the clothing of delight,  
Softest clothing, woolly bright;  
Gave thee such a tender voice,  
Making all the vales rejoice?  
Little lamb, who made thee?  
Dost thou know who made thee?

Little lamb, I'll tell thee;  
Little lamb, I'll tell thee.  
He is called by thy name,  
For He calls himself a Lamb.  
He is meek and He is mild,  
He became a little child.  
I a child and thou a lamb,  
We are called by his name.  
Little lamb, God bless thee!  
Little lamb, God bless thee!

WILLIAM BLAKE.

#### Happiness

Would you find the way  
To be happy today?

Hold sunshine in your heart;  
Let every word be kind;  
If troubled, never mind,  
But bravely do your part.

Then make another happy:  
If you do,  
Ah, dear, believe me,  
You'll be happy, too.

**A Human Queen.**

When a girl, Wilhelmina of Holland possessed a family of dolls, of whom she remained particularly fond long after her skirts had been let down. She was a motherly little person and could not bear to put away her pets.

One was the Queen of Doll-land and was dressed in miniature robes of royalty. It had also a tiny throne, and other dolls appointed as attendants.

One day, after coming home very tired from the celebration of her own birthday, Wilhelmina got out her queen doll and made her bow and bend till her veil and crown were terribly awry.

"Now," said the little girl, pettishly, "how do you like being a queen? Doesn't your back ache and don't you feel horrid?"—*Selected.*

"Work a little, sing a little,  
Whistle and be gay,  
Read a little, play a little,  
Busy every day,  
Talk a little, laugh a little,  
Don't forget to pray,  
Be a bit of merry sunshine  
All the blessed day."

**The Sunday-School**

**A Notice to the Superintendents**

In two weeks we shall be holding the last examination of the year. It is not, then, too early to order the uniform paper and the printed questions. In making up your order please state the number of question papers required for each grade. Address the Lesson Committee, 48 Quincy St., Cambridge, Mass.

**Lesson Helps for May 14, 1916.**

**Recitation: Psalm iv. 1-8**

Verse 6. "Rever be many that say, Who will shew us any good? Lord lift thou up the light of thy countenance upon us."

Verse 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

Verse 8. I will both lay me down in peace and sleep: for thou Lord, only makest me dwell in safety."

Verse 6. In times of deep temptation we often despair of the return or coming of good loves and the times of peaceful states of charity. In such conditions of despair and darkness we may well pray for the coming of that wisdom which will reveal the path to peace and new loves from heaven, saying: "Lord lift thou up the light of thy countenance upon us."

Verse 7. Such a prayer if sincerely made and if it is followed as true prayer is by obedience to light given from Above brings the gladness of new loves. And such gladness is deeper and more blessed than the multiplication of natural loves (corn) or the increase of the natural thoughts of the mind (wine—thirsh or must, fresh wine.)

Verse 8. Conquest in times of temptation because of the Lord's help brings us new states of peaceful love and peaceful thought and new confidence in the goodness of the Divine Love.

**Class Work: Judges xviii. Micah and the Danites**

With Primary Classes tell entertainingly the story of how Micah's image was made, about the priest in Micah's home and then how the Danites stole the images and idols. Bring as many pictures as you can get. Help in "Sower Notes," vol. 2, pp. 109-113; "On Holy Ground," pp. 169-174. With

Junior Classes add to the above points the account of the migration of the tribe of Dan. Helps the same and "Bible Atlas." With Senior Classes take up mainly natural and spiritual idolatry and the final lot of the Gentiles. Helps in "Sower Notes" as above; "Heaven and Hell," 318-328.

PRIMARY.

If we want to know all about Micah we must look also at Judges xvii. Where shall we think of him as living? In Mount Ephraim near the middle of the land on the high ridge of this part of Canaan. But did Micah worship the Lord or did he have idols? Notice verse 4 of chapter xvii. The mother of Micah gave two hundred shekels of silver to a "founder" who melted some into a molten image and the rest went into an image that was graven or cut with a tool. These images Micah put into his own family temple or "house of gods." With these Micah also had "teraphim," that is, other idols. The "ephod" was the sacred vestment worn by the priests of Israel. Did Micah do right in making idols and having his own "house of gods?" Do you remember what the First Commandment says: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . ." Micah was not doing right in disobeying the Lord. But we see why he fell into these things for read what verse 6 of this same chapter says. But who was Micah's priest? Read verse 5. Later one of the Levites from Bethlehem in Judah came to Micah's home and Micah asked the priest to remain with him and lead him in his worship. The priest remained. But if he had been a good priest don't you think that he would have told Micah that he was doing wrong in worshipping idols instead of the Lord?

But now we are ready to come to our chapter for today. Verse 1 speaks of the tribe of Dan. This tribe was not very happy with its home near the Philistines for these people crowded them and oppressed them. So what did the Danites decide to do? (Verse 2.) We have heard of Zorah before. Who lived there that had great strength? Eshtaol was not far away and was one of the leading towns of the tribe of Dan. As the five men from Dan went northward to find a new home whose place did they come to? (Verse 3.) Did they ask the priest whether the Lord wanted the tribe of Dan to move to another place? What was the answer? (Verses 5 and 6.) Where shall we think of the city of Laish? It was about ten miles north of Lake Merom. Let the teacher look at the map in the "Bible Atlas," p. 69, remembering that the city was given the name of Dan later. The city was in a beautiful valley where there was a large spring which sent its waters down to the Sea of Galilee and the Jordan. Show the class the picture in "On Holy Ground," p. 170. People from the sea-coast, Zidonians, were living here when the five Danite explorers came to look at the city. Did the men from Dan like the looks of the city and the country? (Verses 9 and 10.) How many men from the tribe of Dan went up the second time to take the city of Laish? (Verse 11.) Did these men also pay a visit to Micah? What did they do with Micah's priest and his images? How did they persuade the priest to leave Micah? (Verse 19.) Did Micah hear about the loss of his idols and his priest? (Verses 22 and 23.) Did the Danites give the priest and the idols back to Micah? No, they kept them and they threatened Micah and the people with him with death if he complained any more. It was an evil thing for the Danites to do but the people of Israel then were becoming very evil and doing just as they pleased, breaking the Lord's commandments. Which Commandment did they break when they took Micah's idols? See Ex. xx. 15. We saw, too, that Micah had broken the first Commandment. Are there people today do you think that now worship idols? Let the teacher tell briefly about the idols in India, China, Japan. Are these people doing wrong? No, they do not know as Micah did that it is wrong to worship images. The children of Israel had been told at Mt. Sinai that they musn't worship any other God but the Lord and again and again Moses reminded them that they were not to make images or idols and worship other gods as the evil people of the land of Canaan did. But the children of Israel did not obey the Lord's words and so they were not happy.

JUNIOR.

In what part of the land shall we look for Mt. Ephraim? Look at the map in the "Bible Atlas," p. 69. Who lived

here? (Judges xvii. 1.) Was Micah true to the First Commandment? Some one say this Commandment. (Ex. xx. 1-6.) Some one read Deut. vi. 14. This verse shows as well as others that idolatry was practised by the nations of Canaan but that Israel was not to fall into the evil habit. But notice what Micah's mother did? (Judges xvii. 4.) How does a graven image differ from a molten image? Have you ever seen molten lead or molten iron? The fire makes metals soft so that they can be run into "moulds" as our mothers put their jelly into moulds. But a graven image was made a little differently. The rough lump of metal was cut with iron tools, carved into the form of the idol or image.

When Micah's gods were done what did he do with them? (Verse 5.) The tabernacle was not far from Micah's home in Shiloh (look up the place) but Micah chose to have his own place of worship. Where before did you hear about an "ephod"? Look at Ex. xxxix. 1-5. The word "teraphim" is of doubtful origin but means idol. See Gen. xxxi. 19. Notice verse 6 of the xvii. chapter of Judges. It explains the evil conditions of the days of the Judges and of the times of Micah. Who were Micah's priests?

Now we must come to the chapter for today. Where shall we think of the home of the tribe of Dan? Look in the "Bible Atlas," p. 58. Were the Danites pleased with their allotment? Because of the Philistines they never had full possession of their home. What then did they decide to do? (Verse 2.) You have heard of Zorah before in connection with the life of what strong man? Where shall we look from Zorah to find Eshtao? See map on p. 60 of the "Bible Atlas." As the five ambassadors or representatives of Dan came to Mt. Ephraim did they stop at Micah's home? What did the five men ask of Micah's priest? Did priests in those days inquire of God in regard to what to do? What do we today do instead of this? We go to our Bibles. But what answer did the priest give the men? (Verse 6.)

Now put a cross on the location of Laish (Verse 7.) See map in "Bible Atlas," p. 60. You don't find Laish do you but can you find a city named Dan to the north of Lake Merom? (Read Verse 29.) What kind of country do you think surrounded Dan or Laish? (Verse 9.) See the picture in "On Holy Ground," p. 170. Dan was in a beautiful, rich, fertile valley with plenty of good water near at hand. In this city the Zidonians were living when the Danites came to see it. Can you find the city of Zidon on the map? See "Bible Atlas," p. 60, at the extreme top on the sea-coast.

When the Danites returned to Laish did they go as at first or were they armed? How many armed men were there? (Verse 11.) What did the five men do with the idols of Micah? What did they say to Micah's priest? (Verse 19.) Did Micah later hear of the theft? What Commandment did the Danites break in taking the idols and images? Some one say it. Did Micah get his idols and his priest back again? What was the evil reply of the Danites to Micah? (Verse 25.)

And then the taking of Laish. Today we wouldn't think that it was right to go to some one else's city or country and take their land away from them if the people were peaceable as these Zidonians were. But the children of Israel were getting evil. Notice what the chapter says about the setting up of the graven images of Micah among the Danites. (Verses 30 and 31.) All this was wrong and forbidden by the Commandments that were resting in the ark in the tabernacle at Shiloh.

SENIOR.

Look at Judges xvii. Micah was from Mt. Ephraim and very likely was of the tribe of Ephraim. Ephraim represents what? Practical intelligence from love of the Lord. But can this become perverted by pride of self intelligence which has its origin in self love? Notice that Micah's images were made from two hundred shekels of silver. Silver in a good sense means the truth of neighborly love but in its bad sense—what? Notice especially verse 6. A "king" spiritually means what? The truth from the Lord. When this is not in the life as a living controlling thing then "every man does that which is right in his own eyes." But is there internal as well as external idolatry? The words: "thou shalt have no other gods before me" refer to both kinds. Silver idols, then, would represent what? "Falsities about spiritual things" (A. R. 459.) But can we distinguish between a "molten"

image and one that is "graven"? The "molten" image is made mostly by fire and fire represents what in an evil sense? A "molten" image of silver would mean falsities which excuse evil loves which destroy a life of neighborly charity and love. A "graven" image, one cut with an iron tool, means false principles of the mind which destroy the truth of the Word. "This evil love of pleasure and wealth doesn't trouble me for my 'faith' will save me in the end." This is perhaps a "molten" image of silver. "The Bible is mere literature. There is no Divine Revelation in the old sense of the words. I can show you from the Bible itself that it is not Divine." This is a "graven" idol or image of silver. Perhaps the teacher can think of others. We have all had our mental idols at one time or another.

But returning to external idolatry. What was its origin? The Doctrine of the Sacred Scripture at number 23 tells us how it began with the abuse of correspondential forms and images. Read in "Marriage Love" number 76 of how Swedenborg in the other world on going to those of the Silver Age passed through a valley in which were "images of men, and of various beasts, birds, and fishes" and of how he learned that they were not idols but were used by the wise Ancients as "figures representative of various moral virtues and spiritual truths."

But can external and Gentile idolaters be saved? Yes, if there is something of innocence and charity in their idolatry. Read in "Heaven and Hell" number 318-328. Notice what it says in number 319 that many Gentiles live a better moral life than Christians. Recall the words of the prophet Isaiah: "And Gentiles shall come to thy light." Remember that the great multitude that no man could number that stood before the throne and the Lamb and that had white robes and palms in their hands came from "all nations, and kindreds, and people, and tongues." (Rev. 7:9.) The Holy City seen by John descending from heaven had its three gates on each of the four sides showing that heaven is open to all varieties of goodness and truth from the least to the greatest. Think too, of the mission of the Apostolic Church to the Gentiles. Missionaries have forgotten that if there were not goodness in the Gentiles the Gentiles could not be "converted." It is this Gentile goodness that saves them and if not in this world then in the next makes them open to the instruction of angels. "To live according to one's religious belief is to live interiorly." (H & H. 318.)

Read in A. C. 9972 of how certain spirits on the "Second Earth" used a stone image in human form in their worship of God and how they said that only in this way could they think of the living and invisible God. Swedenborg's reply to them was that they must think of the Lord and by means of Him become conjoined to the unseen things in the nature of God, that is, the interior things of Divine Love and Wisdom.

In the chapter for today the migration of the tribe of Dan is also related. Dan means what in us? The word comes from a Hebrew root form which means to judge. Samson was of the tribe of Dan. The tribe represents one of the first states of regeneration, the state of firm, rigid self-compulsion and repentance. Such states in which the letter of the Word is applied literally help to bring us into heavenly states, but there comes a time when these harsh and more external states are left behind or assigned to, the border land of our mental Canaans. Dan is at first in the West by the sea coast in the Philistine country but later moves to the far border of the land in the North. Both places represent external states in which truth is not seen in its clearest light. Remember that the tribe of Dan is not mentioned in the tribes spoken of in Rev. vii. 4-8 because Dan "could not signify anything in the Lord's New Heaven and New Church, in which all will be exclusively celestial and spiritual." (A. R. 362.) In the New Heaven stern, literal applications of the letter of the Word will be forgotten and life will be lived from love and truth in the greatest freedom.

## SUNDAY AFTERNOONS

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

Issued weekly, except in July, August and September, at 60 cents a year; in quantity, 35 cents. Single copy 2 cents each. Address JOHN S. SAUL, Publisher, 64 East Van Buren Street, Chicago.

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

**Easter at Fall River, Mass.**

The Fall River Society had an excellent Easter Service. The Sabbath-school joined with the church; the attendance was very large, the music appropriate.

Bibles were given the children who had come to their seventh year and copies of Magnificat to those twelve years of age. Six adults, who had not heretofore belonged to any church joined the society.

The Pastor has led doctrinal classes during Lent and the attendance was so favorable that it was deemed wise to organize a Bible class on modern lines, with leaders and captains.

**Easter Services at Wellsville, Mo.**

Rev. L. G. Landenberger, who serves the Society once a month and whose usual date is the last Sunday in the month, arranged to hold services on Easter Day. We were favored with excellent weather and so the people living at some distance in the country found it possible to be present. We were delighted to have present Miss Annie Lehnen, a devoted New-Church member of the Berlin, Ont., Society, and also Prof. and Mrs. C. Robert Moulton of Columbia, Mo. The chapel was well provided with lovely flowers and potted plants by Mrs. Samuel Kniepfel, which added much to the beauty of the occasion.

Before conducting services in the chapel at 11 a. m., Mr. Landenberger addressed "The Men's Bible Class" in a movie hall, at which 97 men were present. This class was lately started and has attracted a large number of men to its meetings which are held every Sunday morning at 9:30 and is undenominational. In his address he called attention to the different ways in which the Lord appeared after His resurrection in accommodation to the various needs of His followers and dwelt upon the significance of the two journeying to Emmaus to whom the Lord was a stranger and was known to them in the breaking of bread, which teaches, as he endeavored to show, that a knowledge of the mere letter of the Word is not sufficient to know the Lord, for only as we get at the spirit of the Word does it feed the soul.

The sermon at 11 a. m. at the chapel set forth the significance of the Lord's resurrection, viz.: the subjugation of the powers of evil or hell, the glorification of His humanity, the resurrection of man from being dead in trespasses and sins into a life that is spiritual and that He rises in the regenerate every moment. The Holy Supper was celebrated at the morning meeting. In the evening the sermon was on "Evidences of man's immortality, and there is a natural body and there is a spiritual body". We were all thankful for such a glorious Easter day and were only sorry that not all of the members of the church were present to share in the blessings.

**Easter in Chicago.**

The Easter services in all four of the Chicago parishes were especially attractive and were well attended, the weather being cool and comfortable.

**NORTH SIDE.**

The Sheridan Road church was beautifully decorated with palms and flowers. The music was well selected and sung with spirit. One child and three adults were introduced into the church by baptism and four young ladies received the rite of confirmation. As part of the confirmation ceremony each of the candidates was presented with a Book of Worship with her name stamped on the

cover in gold. They were counseled by the pastor to make constant use of these books, not alone in the public worship of the church, but especially in their daily life, in which they would be found of great service. After the sermon the Holy Sacrament was administered. The service throughout was most impressive, being pronounced by some as the most beautiful and affecting ever held in the church.

**KENWOOD.**

The Easter services were heartily appreciated by the large gathering in the beautifully decorated church. The pastor was especially gratified to be able to welcome to the Holy Communion so many of the new friends who have become interested in our teachings and work. The church services were followed by a light lunch in the Parish House, to which more than thirty sat down—mostly strangers. The lively conversation, which is one of the features of the after service lunches, was interrupted to listen to a few of the finer parts of Shakespeare, it being remembered by some present that it was the birthday anniversary of the Bard of Avon.

**ENGLEWOOD.**

The interest of the Englewood Easter services is centered in the children. About thirty little ones came in from the Sunday-school room in smiling groups and arranged themselves in the front seats on the pulpit side. Here they stayed quite happy and quiet. Then, one little tot, evidently full of song, continued his singing beyond the appointed limit; but this only gave an added touch of naturalness to the simple and beautiful service. Each child received a little growing plant in a pot, and Mr. Otto Kitzelman, the superintendent of the Sunday-school, in giving out the plants, reminded the children of the lessons to be learned from tenderly caring for growing plants: "Smile as you water them", he said, "and tenderly care for them as you should the beautiful thoughts that come to you from the angels".

**HUMBOLDT PARK.**

Easter Sunday was as usual a great day at Humboldt Park. Three young ladies were confirmed and more are coming. A little boy was baptized. The communion was administered to fifty-seven. There were nearly one hundred present at the services preceding. The sermon brought out the causal relation of the life of Jesus Christ to human life at its best, and from that reasoned the Divinity of the Lord: "Because I live, ye shall live also."

We also had a very impressive evening service on Good Friday preparatory to communion. The idea was brought out that the Lord prepared His disciples for His going and directly sent Judas upon his errand of betrayal and hence provided for their eternal welfare—even to the son of perdition. We had had the Easter sale the night before and few were expected, but there were a number came again, and altogether Humboldt Park is to be congratulated on the staying quality of its congregation.

**Providence, R. I.**

Easter Sunday in Providence was a day of rain, yet the service was one that will be remembered. A congregation of one hundred and fifty assembled. The floral decorations of the chancel were beautiful and not only the anthems, but all the musical portions of the service were rendered with an earnestness of worship that was marked. The pastor's sermon upon the resurrection drew the closest attention. The sphere of reverence and worship was very deep. Ten were confirmed, and eleven united with the society, six of them men. The special offering amounted to \$150.00.

On the evening of April 11th the society held a meeting

to consider the matter of the unanimous call from the Brockton society to Mr. Wheeler to become its pastor. A special committee of seven was appointed to draft resolutions in the form of a letter, and present to Mr. Wheeler "with the affection of your entire congregation" expressing the unanimous desire of the members of the society that he shall decline the call and remain in Providence. He has not yet announced his decision.

A word should be said of the Floating Hospital work of our ladies. It will assume a larger form this year than last. The steamer, Minnie V. Pope has been engaged, and will carry sick and ailing babies and their mothers three days a week during July and August, and it is hoped funds will be provided to take it through the first two weeks in September. The expense will be fifty dollars per day. Money has already been sent for four or five "Memorial Days." The Chairman of the Board of Health, the District Nurses Association, and the physicians of the city are all strongly in favor of the work, and are cooperating. Through the Federation of Women's Church societies, and the Federation of Women's clubs, many of the women's organizations of the city churches and clubs are coming forward to help. The Governor of the State has sent a large contribution, and it is hoped that the first day may be called "Governor's Day". If any friends feel willing to help this most worthy cause, they can send their offerings to Mrs. George E. Manchester, 29 Marlborough Ave., Providence, R. I., as she is the treasurer of the Floating Hospital Association.

#### Incomplete Program of Convention.

The Business Committee will print the complete Program of Convention as soon as reports are in from all the auxiliary bodies and individuals who have assignments. The Committee, to this end, desires all such to send the necessary information at once to the Secretary, Miss Sophie M. Saul, 64 East Van Buren Street, Chicago. The following is the first draft of the program:

##### Tuesday, May 16, in Kenwood Parish House.

- 3:00 P. M. Opening session **Council of Ministers.**
- 8:00 P. M. Religious services with sermon by Rev. Junius B. Spiers of Richmond, Va.

##### Wednesday, May 17.

- 9:30 A. M. Executive Session Council of Ministers. This session is not public.
- 1:00 P. M. Luncheon.
- 2:00 P. M. Public Session Council of Ministers.
- 6:30 P. M. Annual meeting and dinner **Alumni Association.** Subject of discussion, "Training for Missionaries."
- 8:00 P. M. Lecture by Rev. Julian K. Smyth at Humboldt Park Church on "Swedenborg."

##### Thursday, May 18.

- 9:30 A. M. Executive Session Council of Ministers. Not public.
- 1:00 P. M. Luncheon.
- 2:00 P. M. Public Session Council of Ministers.
- 7:30 P. M. Annual Meeting **American New-Church Sunday-School Association.**

##### Friday, May 19.

- 9:00 A. M. Meeting of the **General Council** in the Tower Room.
- 9:30 A. M. American New-Church Sunday-School Association, business session.
- 1:00 P. M. Luncheon.
- 2:00 P. M. Opening Session Annual Conference of

the **American New-Church League.**

8:00 P. M. Joint Meeting Sunday-School Association and League.

##### Saturday, May 20.

- 9:00 A. M. American New-Church League, business session.
- 12:00 noon. Opening of the **General Convention** with religious service and Annual Address of the President, Rev. Julian K. Smyth.
- 1:00 P. M. Luncheon.
- 2:30 P. M. **League Excursion** by automobiles through the parks. Supper and dance at Humboldt Park Parish House.
- 8:00 P. M. Convention business session, followed by brief religious service and address preparatory for the Holy Supper by Rev. Geo. Henry Dole.

##### Sunday, May 21.

- 10:45 A. M. Morning service. Sermon by Rev. Charles W. Harvey. Administration of the Holy Supper by the President of the Convention.
- 4:00 P. M. Vesper service at the Englewood Church. Sermon by Rev. F. A. Gustafson of Detroit.
- 8:00 P. M. Service at Sheridan Road Church. Sermon by Rev. Paul Sperry.
- 8:00 P. M. Service at Humboldt Park Church. Sermon by Rev. Paul Dresser.

##### Monday, May 22.

- 8:45 A. M. Annual Meeting of the **Evidence Society.**
- 9:30 A. M. Annual Meeting **National Alliance of New-Church Women.**
- 10:00 A. M. Business Session of General Convention.
- 12:00 noon. Address by Clarence W. Barron on "Human Freedom and the War."
- 1:00 P. M. Luncheon.
- 2:00 P. M. Business Session of Convention Report of the Publisher of the **NEW-CHURCH MESSENGER.**
- 3:00 P. M. **Board of Home and Foreign Missions.**
- 4:30 P. M. Vesper service. Sermon by Rev. Wm. F. Wunsch of Roxbury, Mass.
- 8:00 P. M. Social Reception.

##### Tuesday, May 23.

- 10:00 A. M. Convention business session.
- 11:00 A. M. Election of Officers.
- 12:00 noon. Annual Report of Social Service Commission.
- 1:00 P. M. Luncheon.
- 2:00 P. M. Conference, "A New-Church Drive." Addresses: "The Missionary Sunday Movement," by Rev. Thos. A. King; "The Proposed National Lecture Bureau," by Rev. Everett W. Bray; "Present Problems," by Robert A. Shaw.
- 4:30 P. M. Vesper service. Sermon by Rev. E. M. L. Gould, of Newtonville, Mass.
- 8:00 P. M. **New-Church Round Table.**
- 8:00 P. M. Meeting of the **General Council.**

#### A Pleasant Evening in Kenwood.

On Thursday evening, April 27, the Young People's League of the Kenwood Parish, Chicago, gave an entertainment preceded by a supper. The occasion proved also to mark the silver wedding anniversary of the pastor and his wife, Mr. and Mrs. Percy Billings. After the dinner there were several short speeches on marriage. Mr. E. A. Munger was the toastmaster and announced that Mr. Billings would speak on "Marriage

an Internal and Eternal Necessity." Mrs. L. B. Bishop responded to a toast on "Marriage the Basis of Heaven." Mrs. Ogden spoke of "Marriage as a Great Educator," and Mr. Kitzelman on "Marriage and Its Enemies." A company of the Kenwood Boy Scouts marched in and presented Mrs. Billings with a gift. The Kenwood and Englewood Parishes and individuals presented Mr. and Mrs. Billings with gifts also. Altogether it was an informal and very happy affair.

#### Pennsylvania Association.

The Pennsylvania Association held its annual meeting on Good Friday in the house of worship of the Philadelphia Society; there was a good attendance, the Philadelphia, Frankford, Vineland and Lancaster societies being represented, and the program was felt to be one of the most interesting in recent years.

The morning session was devoted to the usual reports from officers and societies, the report from Frankford being especially encouraging. The retiring officers were re-elected, and the Executive Council was authorized to appoint delegates to the approaching meeting of the Convention.

The following resolution was unanimously adopted:

"Whereas, The first meeting of the General Convention was held in the city of Philadelphia from May 15th to 17th, 1817, and it seems fitting that the centennial meeting of the Convention should be held in the same city where the organization first met, therefore,

"Resolved, That the Pennsylvania Association hereby extends to the General Convention a cordial invitation to hold its 1917 session in the house of worship of the First New Jerusalem Society of Philadelphia, the opening meeting to be held on Saturday, May 14, 1917, or on such other date as to the officers of the Convention may seem advisable."

A full religious service was held at noon, the sermon being by the Rev. Harold S. Conant of Baltimore, on "The Noon of Good Friday". A collation was served in the Sunday-school room by the Ladies' Aid Association of the Philadelphia Society.

At the afternoon session, the Rev. John E. Smith, the missionary of the Association, reported in regard to his work at Vineland, Lancaster and Montgomery's Ferry and also on the Eastern shore of Maryland, at Preston and Williston. Interesting and helpful papers were read by the Rev. W. G. Stockton of Pittsburgh on "What the New Church Is and What It Should Be", and by Mrs. L. P. Homiller, of Frankford, on "How to Make a Sunday-School Grow".

The Association voted to recommend to the Editor of the MESSENGER the publication of these papers in the MESSENGER.

#### News from Minneapolis.

We quote from the *Minneapolis Tribune* of April 22:

"The Swedenborgian congregation has just completed for Easter the interior decoration of their church. The walls have been newly papered, the ceiling and the chancel renovated, the wood-work, the pews, the lectern, the pulpit and the altar revarnished; in fact, the old church building looks like a new one. The considerable expense connected with this work has all been paid, so that the church is without debt. It has always been an ambition of the Minneapolis New-Church Society, though the members are comparatively few, never to run into debt.

"On Easter Sunday the new choir will sing special Easter music. The Sunday-school under the direction of the

superintendent, Samuel Hawkinson, will take an active part in the services. After the service holy communion will be celebrated. A special feature of the service will be baptisms and the welcoming of new members into the society.

"The Society, according to the pastor, the Rev. Axel Lundeberg, is growing at a rate that, if continued, will make the old church too small in less than five years."

The pastor writes: We had an even sixty present at our Easter service. The church was "bountifully" decorated with Easter lilies. A trio—"Every Flower that Blossoms"—was sung with gusto during the offertory by Mrs. F. Boor Miss E. Fulton and Mrs. Kuhnert. The whole congregation standing, recited by heart the Resurrection Gospel from Matt. xxviii, 1-8. The seven-year-old son of Mr. and Mrs. Baker, William Einar, was baptized, and four new members were received into the Society. Mr. and Mrs. Samuel Hawkinson by letter from the Sheridan Road church in Chicago, Mrs. Anna Bergstrom, and Mr. Vitus A. Baker both on confession of faith. Several others announced their intention of joining the Society in the near future.

#### Boston Society.

GOLDEN WEDDING OF MR. AND MRS. BENJAMIN RANDALL.

On Tuesday evening, April 18, about one hundred and thirty-five friends and relatives of Mr. and Mrs. Benjamin Randall gathered in the Lecture Hall of the Boston church to celebrate the golden anniversary of their marriage, which took place in this same church fifty years ago.

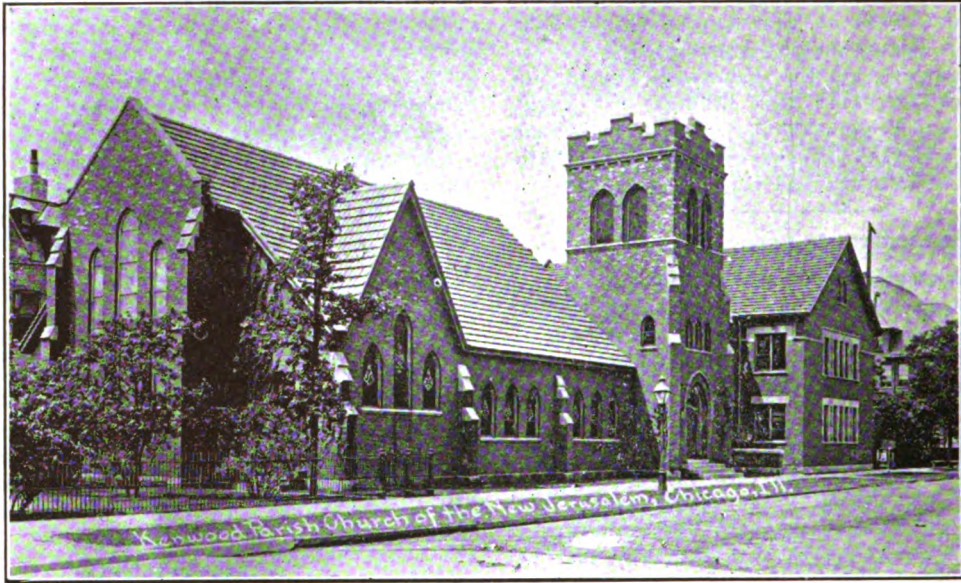
Shortly after 8 p. m. the reception began; with Mr. and Mrs. Randall in the receiving line stood Rev. James Reed, Rev. H. C. Hay and Mrs. Hay and Benjamin Pettee. After all had shaken hands and congratulated the happy couple, the more formal program of the evening was carried out under the direction of Mr. Wesley N. Gray, as chairman of the occasion. In fact, it was through the initiative of Mr. and Mrs. Gray that the wishes of all our members to recognize the anniversary were crystallized into this very delightful evening.

Music was furnished by the grandchildren, the Misses Hannah, Elizabeth and Dorothy, daughters of Edward W. Randall the organist Mr. Blackmer assisting at the piano. Mr. Hay gave the address of welcome and was followed by six other speakers: Rev. John Whitehead on the Divine origin of marriage; Mr. C. W. Barron, on Relation of the wedded pair to the church; Mr. W. B. Atwood, general secretary of the Boston Society, on Children an heritage of the Lord; Mr. Walter A. Robinson on Fifty years of wedded life; Mr. W. W. Towle on The origin and custom of the golden wedding; Mr. Benjamin Pettee, treasurer of the society and chairman of the church committee, on Service to the church; Mr. Frederick W. Faxon, on Service to the world. Then Rev. James Reed, who in a beautiful greeting presented for the society a purse of \$250 in gold, and Mr. Randall, with much feeling, spoke of his joy and that of his wife in their long association with the Boston church friends, and told how much they were touched by the welcome and the gift of the evening.

Ice cream and cake were served by young ladies of the society, and it was not until nearly midnight that this memorable reception was over.

#### Lands and Wealth.

Will someone who has access to Potts' Concordance give me through the MESSENGER references in Swedenborg where he speaks of "lands and wealth," making a distinction between the two? The only one I have in mind is 995 A. C., but I think there are others. C. HARDON.



THE KENWOOD CHURCH WHERE CONVENTION WILL BE HELD.

### Chicago the Convention City.

Five years ago the General Convention was held in Chicago, and its sessions were unusually interesting and attractive because supplemented by the many pleasing features of the city itself. These were described at that time in the MESSENGER at some length and adequate directions given where to look for the parish churches, and for entertainment of those desiring it during the intervals of the sessions of Convention or for mornings and evenings.

We do not consider it necessary, nor do we have the space, to repeat in detail the instructions and suggestions then given. Five years, all will know, has contributed many advanced methods and given better system to the activities of Chicago, as well as improved every feature of its progressive life.

The growth of Chicago's artistic attractions in fine buildings, beautiful parks and delightful drives, has been rapid and unsurpassed in beauty and use. We can hope they evince a marked tendency to bring us into an environment of spiritual correspondence by these ultimates, and we will derive strength through contact with the sphere of our surroundings.

If we were to mention only a small number of those things which can be enjoyed, we say: The public libraries are open daily, the Fine Arts building in Grant Park is also open daily (free on Wednesdays and Saturdays). The great department stores will interest the ladies and they are considered the best in the United States. The colleges located in Chicago and Evanston lead in endowment and facilities many older institutions and are housed in fine buildings amidst the charms of well-improved parks. The minor attractions of the movie theaters are the best in the world. Take it altogether, the cool breezes of Lake Michigan and the many features of the secular life of the city, added to the conscientious duties of the Convention, should attract a large number to the meetings.

The Kenwood church, where the general meetings will be held, is at 46th Street and Woodlawn Avenue. The Englewood church is at 70th Street and Stewart Avenue. The North-Side church is located on Sheridan Road, near Rokeby Street, and the Humboldt Park church is on the corner of California Avenue and Le

Moyné Street. All of these are easily reached by elevated and surface cars, at uniform rate of five cents.

### Springfield, Ill.

The work of the New-Church Society in Springfield, Ill., is mainly directed to the instruction of the children and younger members. Miss Clara L. Spaulding is the devoted and efficient teacher, and her method consists in providing the Sunday-school with questions, which are given in writing, to which answers are to be handed in, also in writing. Besides this, much care is taken in leading the pupils to learn verses from the Word and repeating them before the whole school. Some time is also given to learning hymns and chants or selections. By learning to sing the Psalms and Prophecies the Word is impressed upon the memory of the young people and is thus insinuated into their affectional nature.

The Missionary Pastor, Rev. L. G. Landenberger, has of late been invited to serve the society once a month and when he was in Springfield on April 9, arrangements had been made by the Rev. Frank Allen, Pastor of the First Christian Church, for him to address "The Fellowship Class", which Dr. Allen holds on Sunday evenings immediately preceding the regular service. Dr. Allen referred to Swedenborg in very laudable terms when he introduced Mr. Landenberger, who spoke on the subject, "The Three Universal Loves", as outlined in the "True Christian Religion", Nos. 394-406, to which was added a brief exposition of the parable of the laborers hired at different hours of the day to work in the vineyard.

The Class was evidently much pleased with the address. Dr. Allen was provided with the Gift Books: the "True Christian Religion" and "Divine Love and Wisdom".

Faith comes not by argument, but by inspiration. The flame of trust is kindled within us from the fire that burns in other souls. Here is the true value of church-going. The primary purpose of the church, of its preaching, of its sacraments, of its philanthropic activities, is to increase the volume of faith in the individual and in society. The church may be conceived of as a power house from which go forth streams of living energy. Hence, the value of the church in the modern world does not lie primarily in her intellectual power or in her institutional services to the community, but in the amount of faith she is able to generate.—Dr. McCOMB, in "Faith."



**The Church Calendar.**

**May 14. The Third Sunday after Easter.**

**The Risen Lord.**

Selection 35: "The Lord is my light".  
Lesson I. Deut. i.  
Responsive Service VIII. "The Law of Love".  
Lesson II. Matthew xiii, v. 44.  
Benedictus, B. of W., p. 6.  
Hymns (Mag.) 193: "Jesus lives!"  
181: "Come, ye faithful, raise the strain".

**Baptisms**

**CLINE.**—On Easter Sunday, in the Sheridan Road church, Dorothy Ethelind Blackhurst, daughter of A. J. and Ethelind Cline, born November 22, 1915. Rev. John S. Saul officiating.

**MORIN.**—In the Sheridan Road church, Chicago, on Easter Sunday, 1916, Anna Rebecca Morin and her daughter, Martha Bernice Morin, Rev. John S. Saul officiating

**BOOTH.**—In the Sheridan Road church, Chicago, on Easter Sunday, 1916, Edna Celia Elizabeth Booth, the Rev. John S. Saul officiating.

**HOUGHTON.**—Anna Marjorie Houghton, infant daughter of Carlos and Lucy Lauck Houghton, on Sunday afternoon, April 2d, at 1216 Sixteenth St., Washington, D. C., by Rev. Paul Sperry. Born September 16, 1915, granddaughter of Mr. and Mrs. R. B. Donaldson.

**Marriages**

**YOUNG-SCOTT.**—At the Church of the Divine Humanity, in Saint Louis, Mo., Wednesday afternoon, April 19, 1916, Felix Warner Young and Mildred, daughter of Mr. and Mrs. J. Frederick Scott of Topeka, Kansas. The Rev. L. G. Landenberger officiating.

**Obituary**

**SCOTT.**—Mrs. E. H. Scott, born in LaPorte, Ind., November 8, 1839, passed away after an illness of three days, Saturday, April 29, 1916.

Mrs. Scott was the daughter of Judge and Mrs. Mary P. Niles and was a member of one of LaPorte's oldest and best known families. Besides being a member of the LaPorte New-Church Society, she was interested in the historical and literary societies, a member of the Current Events Circle and one of the valued directors of the Ruth Sabin Home for the Aged.

In her personal life she was quiet but firm in her convictions, kindly and one of the very faithful attendants at the services of the Church. Not only will the Church very much miss her outward presence, but also many friends of long acquaintance. She leaves here, besides her husband, two children, Emmet Scott and Mrs. Fannie Scott Rumely, and her brother, William Niles. Into the other

life she was preceded by four daughters who died in their early years.

The funeral was conducted by Rev. Warren Goddard in the presence of a large gathering of friends and acquaintances.

**Special Notices**

**THE GENERAL CONVENTION.**

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

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

**COUNCIL OF MINISTERS.**

The Council of Ministers of the General Convention will meet in the Kenwood Church of the Chicago Society, corner 46th St. and Woodlawn Ave., Tuesday, May 16, 1916, at 3 p. m., and continue in session through Wednesday and Thursday following. The morning meetings are not public. After 2 o'clock all interested are invited to hear papers and discussions.

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

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

**LEAGUE CONFERENCE.**

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

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

**ENTERTAINMENT AT CONVENTION.**

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

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

Ministers who purpose attending Convention are requested to communicate with the secretary of the local committee, Miss Sophie M. Saul, 64 East Van Buren St., as early as possible, stating whether they will be accompanied by their wives, that they may be notified of their assignment before leaving home. Delegates and visitors should also

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

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

**NOTICE.**

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

GEORGE J. BISCHOF, Sec'y.

**NATIONAL ALLIANCE.**

The twelfth annual meeting of the National Alliance of New-Church Women will be held Monday, May 22d, 1916, at 9:30 a. m. in Chicago, at the Kenwood Parish House.

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

**FOR SALE OR RENT.**

New, completely furnished summer cottage on the Beach at Palisades Park, Michigan. Inquire Dr. Arthur Vos, 2974 Colerain Ave., Cincinnati, Ohio.

**SUNDAY-SCHOOL ASSOCIATION.**

The forty-ninth annual meeting of the American New-Church Sunday-School Association will be held in connection with the General Convention at Chicago, Ill., Thursday evening, May 18th, and Friday morning, May 19th, with a joint meeting on Friday evening with the Young People's League.

RICHARD B. CARTER, President.  
JOHN V. HERR, Secretary.

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

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

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

**THE NEW CHURCH BOARD OF PUBLICATION.**

**NOTICE OF ANNUAL MEETING OF MEMBERS.**

Notice is hereby given that the Annual Meeting of the Members of the New Church Board of Publication will be held at the office of the Corporation, Room 402, No. 3 West 29th Street, Borough of Manhattan, New York City, on Wednesday, May 10th, 1916, at 3 P. M., for the purpose of electing 5 Directors to serve terms of four years and for the transaction of such other business as may properly come before said meeting.

Notice is also given of a meeting of the Directors of such Corporation to be held on the same day and at the same place, but preceding the annual meeting of the members.

Dated, New York City, April 20th, 1916.  
ROBERT ALFRED SHAW, President.  
ADOLPH ROEDER, 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.

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 en-  
velope 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 sub-  
scriber is requested to notify the pub-  
lisher at once.

Receipts will also be sent to subscrib-  
ers 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 fol-  
lowing:

- 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.

Order your New-Church Books

from  
the **Twin-City  
Book-Rooms**

1206 E. 24th St. Minneapolis, Minn.

**Send Orders Now**

**FOR MEMORIAL  
EDITION**

**The Bright Gate and  
the Vision Beyond**

By

**Frank Sewall, D. D.**

*Price singly 2 cents or  
100 copies for \$1.80.*

Books suitable for beginners  
in the study of New-  
Church Doctrine.

Rev. Jonathan Bayley: The Di-  
vine Word Opened. \$1.00.

Rev. G. H. Dole: The New  
Church; What, How, Why. 35  
cents.

Rev. Chauncey Giles: Why I Am  
a New Churchman. Paper, 20  
cents; cloth, 50 cents. The Na-  
ture of Spirit, and Man as a  
Spiritual Being. Paper, 20 cents;  
cloth, 50 cents.

Wm. McGeorge, Jr.: The Mes-  
sage of the New Church to the  
World. Paper, 5 cents.

Rev. Wm. L. Worcester: Descrip-  
tions of the Spiritual World. 35  
cents. Swedenborg on Three  
Vital Points. Paper, 5 cents.

Parsons, Th.: Outlines of the Re-  
ligion and Philosophy of Swe-  
denborg. 50 cents.

Rev. J. C. Ager: The Path of  
Life. 75 cents.

Bound Tracts: Sixth Series, Doc-  
trines of the New Church. 50  
cents.

Send for full Catalogue of New-  
Church Publications.

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

**Metropolitan  
Savings Bank**

**1 and 3 THIRD AVE.**

Opposite Cooper Institute	Chartered 1856	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	
		<b>\$13,688,225.27</b>	
		<b>LIABILITIES.</b>	
Due Depositors, including Interest to January 1st, 1916 .....		\$12,532,944.36	
Surplus at Par.....		1,155,280.91	
		<b>\$13,688,225.27</b>	

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 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 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 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

**A New Edition**

**Willie Harper's Two Lives.**

A Story for the Young. Illustrated. Special cover design. Cloth 60c.

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.

**The Magic of Experience: A Contribution to the Theory of Knowledge.**

By H. Stanley Redgrove, B. Sc., F. C. S.

Sir William F. Barratt, F. R. S., says of this book that it "will be found a useful and lucid interpretation of the facts of experience in the light of a sane idealism."

To students and especially young people studying Swedenborg, the perusal of this small volume must prove invaluable. The author throughout makes reference to Swedenborg's point of view and philosophy.

Bound in cloth, with red line title, price \$1.00. Published by Dent of London.

**Symbolism**

II.

**Scripture Symbolism.** \$1.25.

**Parables of the Old Testament.** \$1.50.

**Parables of the New Testament.** \$1.25.

Three good books by the Rev. Edward Craig Mitchell. Not as heavy as Wilkinson's, but equally studious and careful work.

**Symbol Psychology.** By the Rev. Adolph Roeder. An application of the study of symbolism to all traditions and folklore. A most valuable book. \$1.50.

**Symbolic Character of the Sacred Scriptures.** The Scripture Analogy between the material universe and the human mind. By the Rev. Abiel Silver. \$1.00.

These are general applications of symbolism. More specific applications to our own method of interpretation, called the "Science of Correspondences" will be found in the lists under this heading.

Send for catalog.

Address Orders to

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

**New Standard Edition of Swedenborg**

**A**N 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. 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, 20 State Street, Boston, Mass., by whom inquiries about the Fund will be gladly answered.

**LEND A HAND!**

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 April 15th. 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.

New Ready. Send Orders to:

**THE NEW-CHURCH PRESS, Inc., 3 West 29th Street, New York**

**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.

**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.

**CAMP KINAPIK IN MAINE**

On Beautiful Lake Kezar. Only a few miles from the White Mountains, N. H. Athletics, Games, Mountain and Canoe Trips. Woodcraft. Personal care of the boys. Ernest Thompson Seton endorses the director. Send for circular. Harvey C. Went, Bridgeport, Conn.

**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**  
226 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 MESSANGER 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:

- Lawrence Gas Co. 8% Stock
- Sullivan Machinery Co. 8% Stock
- Plymouth Rubber Co. 7% Pfd. Stock

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**

# New-Church Messenger

"Behold, I make all things new"

Vol. CX. No. 19.

CHICAGO, WEDNESDAY, MAY 12, 1910

WHOLE No. 3174.

## 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:—Church News and Local Papers—The Doctrine of Remains—Editorial Notes.....	361
THE SERMON:—While He Talks with Us by the Way.....	363
CONTRIBUTED:—Afterwards—What I Saw in a Boston Store.....	365
COMMUNICATIONS:—Some Practical War Problems—Is Fighting Ever Justifiable?—Stop, Think and Consider—The Gospel That Should Be Preached—Sex Education League.....	366
Only Today (poetry).....	368
SUNDAY AFTERNOONS:—The Little Nuthatch—An Intelligent Goose—Animals in Russia—Cat Police—Thoughts About the Mid-Year Examination—Lesson Review for May 21.....	369
CHURCH NEWS:—A Good Missionary Tract—Los Angeles—Denver—St. Paul—St. Louis; Summer Outings—Trip to Wisconsin—New York Association's Sustaining Fund—Ohio New-Church Woman's Alliance—Frankford, Philadelphia—Incomplete Program of Convention—One of the MESSENGER'S Missionary Uses.....	373
CURRENT LITERATURE:—Miss Lathbury's Poems—A New Estimate of Swedenborg.....	376

### Church News and Local Papers.

New-Church societies everywhere have a good opportunity to advertise the church through their local papers. The editors are glad to publish church news as matters of interest to their readers, and if the ministers and officers of societies generally would take advantage of this fact there would not be such ignorance of the existence of the New Church and what it stands for as there is.

Copies of the Brookline, Mass., papers have frequently been sent to the MESSENGER containing not only news of the doings of the New-Church Society there, but statements of doctrine on various subjects; and sometimes the entire sermons of Mr. Goddard and Mr. Gould are printed. Ministers can do no more useful work than to furnish the papers with brief statements of the principles of the New Church, especially as having a bearing on practical life and on current subjects of thought.

We have seen a copy of a letter from one of the Brookline papers asking that the society there maintain a sort of news bureau for this purpose as a thing for the benefit of the church and the newspaper at the same time.

Church societies, if they are wide awake, can do much to keep their work before the public and to make their beneficent principles known to the world.

### The Doctrine of Remains.

Only in the New Church is the doctrine of remains taught in particulars. The doctrine of remains teaches that the Lord stores up in the internal of the mind the states of childhood, as innocence, love toward parents and nurses; affection for companions, home and things that are dear, and the goods and truths that a man has learned from childhood up. These states, with the goods and truths impressed upon the memory, are called remains. They act as vessels receptive of the Lord's Spirit, life, and enlightening power. Without them, men would be but beasts and the Lord could not save them.

In a general way, it may be said that others than the New Church acknowledge the doctrine of remains, because it is so broadly conceded that the effects of a tender, loving and beautiful childhood are never totally obliterated. The doctrines of the New Church go much farther than this, and show how all the states of good and truth in childhood ascend to the internal mind, and are there stored for future use by the Lord. Remains are stored up in the internal mind not only during childhood, but throughout life, and according to their abundance and quality one is capable of receiving the essentials that constitute heaven.

In the Word, ten signifies remains, and this from pure correspondence. Upon reflection, the correspondence, at first seemingly far fetched, appears clearly and with great force. All the powers of the body descend into and terminate in the hands, and thence in the ten fingers. Likewise all the powers of heaven flow down into the hands and feet, and terminate in the ten digits. All power and support rest in the hands and feet. Likewise all power of the Lord with man terminates and rests in remains. Remains are to the power of the Lord in one and heavenly progress exactly what the fingers are to the hand. A person without remains is spiritually like a body with its hands and feet cut off.

The realization of the valuable doctrine of remains is a most potent factor with parents in nurturing their children in the sphere of truth and

love. It is an unthinkable crime to cut off the hands of children; yet it is a graver crime to cut off the spiritual hands of remains. Parents cut off the hands of remains, perchance unknowingly, if they fail to impress upon their children the truth and good of the church.

### Editorial Notes.

The *New York Call* of April 15th gives information of a three-days conference which was to begin at Garden City, Long Island, on April 25th, "to form a national committee of churches to co-operate with similar national committees in other countries to study the problem of promoting international goodwill." We are told: "This is part of a world campaign of churches of many denominations now going on in nine European countries and in the United States." This is a very worthy cause, but to be successful must be cultivated on worthy grounds. There is a beautiful promise in the Word: "The mountains shall bring peace to the people, and the little hills, by righteousness." (Is. lxxii. 3.) It is as our affections are deeply grounded in love to the Lord, rising loftily in esteem for Him, and taking form also in elevated regard for the neighbor's welfare, that goodwill between nations will be promoted, by righteousness marking all our relations, and this means agreeing to live as the Lord directs, not seeking to exploit one nation to the detriment of others, or with a view to others occupying a subordinate position. Each nation has its own genius and function to promote in the economy of nations. As is said in the posthumous work on "The Divine Love": "Each nation appears before the Lord according to uses." (No. VI.) As we do our part, Providence will take care of the rest, ordinating each and all according to the uses to be promoted for eternal ends.

The same newspaper in its issue of April 17th, speaks approvingly of the Widow-mothers' Pension Bill, passed unanimously by the Maryland Senate, and by a vote of 78 to 3 in the House, on April 3rd. The *Call* says:

This bill provides for a State pension for the orphan children of workingmen, to be administered by the State, recognizing that society owes to these children the right to home life, to all the advantages of a mother's love and care. The bill provides that the oldest child shall receive \$12 a month, the second \$10, and \$6 each for the other children, not exceeding \$40 per month. The pension ceases when the child becomes fourteen years of age. The great importance of this legislation can be estimated by mentioning one fact, and that is, that investigations have proven that the majority of men in the penitentiaries were brought up in public institutions.

Home influence and training are very important features in the development of child life, and for the state to provide for these when the bread-winner is taken from the earthly home, is a commendable recognition of its obligations both to those who labor on its behalf and to those who in a few years will be called upon to assume a similar responsibility, and whose needs must therefore be carefully met that they may be in a position to serve efficiently. In the "Doctrine of Charity," No. 128, it is said: "In a well-constituted commonwealth, provision is made that no one shall be useless." And

as a means of effecting this, we are told of charity in magistrates:

When one is so influenced, he is moved in common with men that are wise and fear God, to establish useful laws, to see that they are observed, and especially to live under them; and also to appoint intelligent and at the same time benevolent officers under him over the people, through whom, under his supervision, judgment and justice shall reign, and continually effect the good of the community. (No. 161.)

The *Christian World* of March 23rd reports that the National Bible Society of Scotland distributed 3,581,909 copies of the Scriptures during the past year, being an increase of 819,293. This includes a million and a half copies sent to the armies in the field. Thus provision is made for faith in higher things to be preserved, notwithstanding every assault. So, "Comfort ye, comfort ye my people, saith your God." (Isa. xl. 1.)

An organized effort to influence the public against the lynching spirit is to be undertaken by church colleges in the South, according to a news statement in the *Baltimore American* of Saturday, April 8, 1916. The news of this movement is from Birmingham, Alabama, and states:

An aggressive educational campaign against lynch law in the South is to be undertaken immediately by a new association of Southern church colleges formed here by representatives of eighteen Southern institutions. Dr. C. M. Bishop of the Texas Presbyterian College heads the list of officers. The movement will have the moral support of forty educational institutions. The avowed object, according to its organizers, will be to conduct an active campaign against the spirit which prompts lynchings. A publicity bureau is to be established, speakers are to be sent out and the alumni of the various institutions are to be asked to do personal work.

This movement should meet with the support of all who desire to see order established. The necessity of a capable and efficient police system as well as the need of placing law-breakers in a secure and well guarded prison, would tend greatly to curb any attempt that might be made by individuals to take the law into their own hands. In many cases lynchings occur where an offender is in an improperly protected and guarded prison or where the police system is very lax and inefficient.

The Annual Report of the Officers and Managers of the American New-Church Tract and Publication Society, Philadelphia, for the year 1915, tells of an unusually large number of testimonials received from readers of the *Helper*, in appreciation of its weekly messages. We think it useful to quote a few; for this little periodical, with its editorial, sermon, and Sunday-school lesson carefully provided each week to bring the light of the Lord's Word as given at His Second Coming to uplift, cheer, and strengthen those whom it reaches, is one of our most valuable aids in the cultivation of the Christian life. Following are a few samples of esteem expressed for the *Helper*:

"No magazine so deserves its name as the little pamphlet which comes to me every week. I have come to expect it, and need it most vitally." "The *Helper* has for more than fifteen years contributed largely to my spiritual sustenance, and I would find it very hard to do without it." "The *Helper* is indeed rightly named, and I look forward to its coming each week with joy and gratitude.

It is such a pleasure to a busy housewife to read each Sunday morning."

The words with which the Report closes: "Cast thy bread upon the waters; for thou shalt find it after many days," should be referred to Ecclesiastes xi. 1, as "the words of the Preacher, the son of David, king in Jerusalem." (ch. i. l.)



The Catalogue of the New-Church Theological School, Cambridge, Mass., for 1915-1916, expresses very clearly the purpose of the courses of instruction provided by the School. The following statement will altogether commend itself as affording a true basis of education in the office and work of the ministry:

The instruction of the School centers in the Sacred Scriptures, the Word of God. The aim of the instruction is to lead to a true understanding of the Divine Word and to a living sense of the presence and power of the Lord in the Word, and to give an acquaintance with practical ways of ministering in the power of the Word to the needs of human souls. Each department of instruction has its place in relation to this central purpose. The systematic study of New-Church doctrine in the writings of Emanuel Swedenborg is given a large place in the curriculum, as the Divinely provided means of entering into the deeper understanding of the Word and into deeper experience of its power.

As the Catalogue reaches comparatively few, we are sure that it will be helpful for our numerous readers to have the benefit of knowing how carefully the School seeks to promote its special use, that the Lord's new evangel of great joy may be proclaimed.

## The Sermon

**While He Talks with Us by the Way.**

BY THE REV. EVERETT K. BRAY.

And behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. . . . And it came to pass that while they communed and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. . . . And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. . . . And their eyes were opened, and they knew Him. . . . And they said one to another, Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures? (Luke xxiv. 13, 15, 16, 27, 31, 32.)

This journey of the two to the village of Emmaus is the Divinely given picture of another journey that we all may daily take. It is the picture of the journey that we take when we rightly read the holy Word of God. And to have the living Saviour "draw near" and walk with us in that journey is just as possible, and may be just as vividly real, as was that holy Presence on that Judæan road nineteen hundred years ago. Just as truly, and just as effectively, He may talk with you and me, and burn upon our hearts the present consciousness of His personal presence in redeeming love.

Every circumstance of this journey shows that it is the outward symbol of the inward experience of seeing the living Lord come forth from within the written Word as its meanings successively unfold. Not only does this appear in Jesus' own unfolding of the Hebrew Scriptures, in which they then could see Him spoken of, and of the opening of their understandings for the same;

but the very name of the village tells it; the day tells it; the number of the disciples tells it; and the whole of the journey tells it.

Two is the number of human wholeness. One disciple alone would represent some spiritually loyal mental state; but a second would imply a corresponding state of heart, while two together signify a wholly spiritual state, including both the intellectual and the affectional devotions of the soul. And how necessary it is that there should be these *two* on this Emmaus journey is evident from the meaning of the word Emmaus. According to Josephus, it means, "warm springs"; and our Lord likened His teachings—the truths from Him—to "a well of water springing up into everlasting life," and again promises to quench men's mental thirst for religious truth by giving them freely "of the fountain of the water of life." Where is that well of water, that fountain of the water of life, if it be not in the depths of the Holy Word of the Sacred Scriptures? That is preëminently *the* place of "springs." Notice, too, that the springs are *warm*. There is no coldness in the Divine Truth; and always when we drink it in from the Holy Word, or when we bathe our tired and dust-covered spiritual bodies in it, we find it warm and comforting to our parched and weary states of mind and heart. Back of the truth is love; the essence and the life of every truth is love; the very sternest commandments of the Word are severe only according to the intensity of the merciful love that they are given to bring forth and protect. The springs of Emmaus are warm!

Another point that we may profitably notice, is that this is described as taking place on the Resurrection day; which is a significant way of saying that this progression of the united heart and mind toward and into the loving truth of the Divine Word, takes place in a state of spiritual renewal and elevation. And how very well we know that our most successful journeys toward this spiritual Emmaus, are in these uplift, resurrection states within our souls!

But further, "it came to pass that while they communed and reasoned, Jesus Himself drew near, and went with them." O promise of promises! What possibilities for you and me! For this all may be for every Christian soul, as often as he shall fulfill the conditions here described. As often as we search the Scriptures as these disciples went to Emmaus; as often as we are "two" in the sense of being united in both mind and affection upon the pursuit of the warming, loving truths of the sacred, living Word; as often as in such pursuit, we "commune together"—brain consulting heart, and heart consulting brain, each imparting to the other the treasures of its secret depths, and so mutually consulting, reason in the name and spirit of the truth—so often must it surely be that Jesus Himself shall draw near, and go with us in this sacred journey. It is true that our eyes may be holden, as were theirs, and that for a time we shall not know Him. Yet all the while, although unknown, He shall walk beside us, talking with us in the way. We cannot read one verse of the Divine Word, or hold it before our memory, that He is not in it. To have the Word in heart or mind is to have Him there; and

to have it in both heart and mind, is to love and find and know Him there. He is the Word itself, which, in the permanent form we know it in, is His Written Body; while in the form His first disciples knew, it was the body of flesh. Both are the infinite Divine Wisdom, the eternal and living Truth manifested before the finite minds of men and angels. Both are the same great God, forever present on the earth. And yet there is this difference in the manner of appeal they make: The written truth affords the "way," marks and points out the road we ought to travel, directs us to the spiritual village called Emmaus, and opens the way for the Truth made flesh. When His living presence is fully felt, the written Word pulsates with new-sensed life; it then vibrates in perfect oneness with the quickening, living Word of flesh that in the warmth of a personal, loving Saviour, speaks to us by the inward way. And so the Word as the embodiment of Love—"Jesus"—draws near and goes with us in the way as we follow the path of the written Word, which is the Word as Truth. Following the "Truth" in the "Way," we hold communion with the "Life"; thus, in the Emmaus journey, we shall find Him always present who is "the Way, the Truth, and the Life," Jesus, the guiding, counselling, loving One, the Lord God Almighty.

This is a pathway that He never leaves. No man may ever travel it alone; for the Lord is always with him. "The testimony of Jesus is the spirit of prophecy"; and from first to last the Scriptures "testify of Him"; in Moses, and the Prophets and the Psalms the inmost teachings are concerning Him; nor could one jot or one tittle be destroyed, for in His life He fulfilled all; at the center of every verse and word of Scripture is Himself. Our purpose on this precious road, while we "commune and reason," is to have unfolded and opened up to view, depth after depth of these beneath-the-surface meanings of each step, until at last the living Lord arises, and in wondrous reassurance goes beside us in the way. We seek "the warm springs"; but in seeking, find the living Lord. The way is not a desert, for the Scriptures are not dead; every step is full of comfort and companionship; every verse is holy counsel; every word is a living voice. Everywhere that the gates are successively opened, the mind's illumined clouds grow brighter, until, pursuing still our course, they open wide and free, while the Lord of glory stands before us—Jesus walking with us in the way.

It is important that we realize the true nature of the written Word. And this may be best understood through an illustration: The Divine Wisdom, descending through the heavens, takes on in each heaven, a form or clothing corresponding to the states of life prevailing in that particular heaven; thus manifesting itself through successively coarser forms as it descends from plane to plane, until it reaches the farthest possible plane in the outer boundaries of order; and there to man on this most external of the earths, it is appropriately accommodated through the coarse and heavy fabric of the sacred letter in the written Word. But on this letter rests the whole that is above it, as a temple rests on its founda-

tion; and as the entire weight of the temple is registered in the foundation, so all the weight of power and truth and sole Divinity of all the heavens, rests in fulness in the basic form and symbol of the earthly Sacred Scriptures. In these thirty-four books which constitute the Word, rest the supporting pillars of the universal heavens. And, owing to the continuous nature of the descent by which they came to earth, and the perfect earthly symbols by which they clothe and body-forth, in unfolding the successively ascending heavenly realities, and finally the first Source above all heavens—the very Divine Himself—owing to these things, it is said in the writings of the church, that each verse of the Word communicates with some society in heaven, and the whole Word with the universal heaven. (S. 113.) While man reads the Word, the angels of the respective heavens accompany him; and, wonderful though it is, instead of the natural objects and events that register themselves on the mind of the earthly reader, the angels perceive the natural, spiritual, or celestial realities (according to their heavens) that are the heavenly substances that the earthly symbols clothe. And in the inmost sense, which is perceived by the angels of the celestial heavens, every word and circumstance from first to last reveals the Lord Himself, and indeed is the Lord. We are told that "all the wisdom of the angels is given by the medium of the Word, for there is Divine Wisdom in its internal and inmost senses, which is communicated to the angels through the Word when it is being read by men, and when they are thinking from it."

From this we see that the Word is the medium by which man is conjoined with heaven, and with the Lord; that it is the Word in the human mind that, as a receiving cup, forms the ultimate receptacle for receiving the conscious life of heaven and the Lord. Of course there are nations who do not have the Word in its entirety; but there is no nation upon the face of this earth, but that is in possession of fragments of the Word; and even those who have the least, are affected and sustained in some spirituality through the indirect rays of light that go forth from those who do read and meditate upon the Word; those who read and love the Word, we are told, are to those who have it not, as the heart and lungs are to the rest of the body. By means of them the life-fluid circulates, and is kept pure, and held in touch with life's one great Source. How important therefore, that this medium be strengthened with every child that comes to Christian homes. How important that this way be walked by every disciple of the "Holy One of Israel." How jealous we every one should be of daily journeys to Emmaus! How earnestly and frequently we should prayerfully "commune and reason" in the meditative watches of this holy way! How full our minds should be of the sayings of the precious Word; and how full our hearts of the love of doing and being what they teach!

It is a statement of far-reaching significance for us, that is made by Swedenborg in reference to his mission as the instrument of the second coming of the Lord in a new and fuller revelation, viz., "that from the first day of that call I have



not received anything whatever pertaining to the doctrines of that church (the New Church) from any angel, but from the Lord alone while I have read the Word." (T. 779.) While he read the Word! Think of the possibilities of this. Of all men since the days of those two first disciples, he to the largest and fullest purpose, traveled that road to Emmaus. Through the charts it was given him to leave, the road is made clearer and easier for you and me. We too, must journey for ourselves; we must travel the same road; we must be taught by the Lord alone while we read the Word and meditate upon it; but these charts have shown us how to recognize His voice, and how to sense and know His presence—Jesus Christ, our Saviour-God—everywhere and always in the holy Word, while we commune and reason in the way.

O that we might fully and always realize how priceless is the holy treasure that lies before us on our tables! Then should we take and hold it to our bosom as the one adored, our most beloved; then should we meditate upon it in our secret watches, and drink its living spirit day and night. O just for one brief moment to sense it as it really is, must make this daily Emmaus journey the most priceless joy of earth, while within the sparkling, cleansing stream, we find the resting, warming flow of the infinite Jehovah's love. While we "commune and reason" in the way; while we read and meditate and pray for heaven's light; while we re-read and ponder more and pray again for the illumination from on high; while we lose ourselves and self desires in the search for the Lord's pure will and that alone; while in this effort, this prayer, and this spirit, we read the holy Word of God, we shall surely walk in the Saviour's presence; Jesus in that draws near, goes with us, and talks with us in the way. Beginning at Moses and all the Prophets, He opens to us in all the Scriptures, the things concerning Himself. Everywhere we see Him; all the while He leads us, comforts and assures us, on this Emmaus road. As the light grows brighter our hearts grow warmer, until, when the clouds are fully parted, and the holy Face looks through; when in power and glory the Divine Omnipotence appears and proclaims His Omnipresence; when the tender fulness of Eternal Love appears within the glorious majesty of Perfect Wisdom—when Jesus draws near, then shall our warmth of heart become a living flame; then shall our hearts burn, indeed, within us while He talks with us by the way, and opens to us the Scriptures. When the warming springs are fully reached, and in that depth of spiritual abundance, we sit in peace to feast upon the bounties of Jesus blest and given; when in this state of soul communion and appropriation we receive from Him direct, our eyes shall surely open; we shall know Him, and adore, and love, and serve Him. So in transcendent glory; so in the living resurrection Presence, the counseling, loving, guiding Saviour, Jesus Christ, at once our Friend and God, shall walk beside us in the way. So while we prayerfully "commune and reason," breathing the holy atmosphere of this most holy Word of truth, He shall talk with us upon the journey and open up the Scriptures.

So shall we go together to Emmaus. And so shall He breathe upon us in our reading, the living spirit of His presence; so shall we see and know His glory, so sense and have His love; so receive His peace, and joy, and strength, while He talks, and walks beside us in the way.



#### Afterwards.

She had not gone away. True, her earthly body had been carried away and laid peacefully to rest in the cemetery lot which had been her special care since her dear ones—or their clay—had been buried there. But she, herself, still lingered in the old familiar haunts endeared by years of association which could not be immediately severed. Not that she had not often longed to know what lay beyond in the unseen world into which she was now free to enter. Yet an irresistible spell held her to the physical life so suddenly cut short, though it seemed like a dream from which she was about to awaken. She felt the grief of her dear Ellis to whom she had been the closest of friends and comrades for half her lifetime. She had heard, without the power to speak, the agonized call of this dear one as she felt herself slipping out of her weary body. Strangely it did not trouble her greatly. She had a consciousness that all was well, though she could not explain it just then. She saw what was happening but not as those about her saw it. For the most part she was very quiet, without the old impulse to act. There was a sweet overshadowing sense of loving care that took away her old habit of swift action for others.

And so the funeral day passed and she was present, yet without power or wish to change any event, though much seemed strange in the new light that was breaking upon her. It was like something she had dreamed, but she felt no haste to awake. There was no haste about anything. She had a sense of endless time.

She seemed to have lost the memory of days and weeks. All was one eternal Now. When she heard the tender greetings of the sisters who had passed away long ago she scarcely realized that they were not all together in the world she appeared to have left. She said this to Ellis whom she saw weeping, but though her speech was not heard there came a soft comfort to the lonely heart grieving for the visible presence of the beloved one. How might Ellis be made to know that there was, in reality, no separation? She still saw the spirit of Ellis, but Ellis, blinded by the illusions of the sense life, could not see her. Yet, though to Ellis there was only the deep silence that comes after the disappearance of the body, her old comrade talked to her of the heavenly beauties opening to her vision. Whose fault was it that she could not hear? None the less, a sense of continued love and care gave Ellis sweet consolation and peace in her apparent loneliness.

But still lingering in the old earth environment, how was it that the invisible one saw the beauties of heaven? Because she had learned the truth of the Master's words, "The kingdom of heaven is within you." Now, with the veil of flesh laid off, she found herself surrounded by angels, and the

heretofore inconceivable beauty and changing splendor that proceeded from them. All this was about her in the earth life, but she had not known it. Only at intervals, with worldly cares momentarily shoved aside, she had had a consciousness of heavenly peace and Divine guidance. At such times she had written words, found by Ellis after her seeming departure, that conveyed her inmost sense of a care and protection above and beyond mere mortal provision. If she could have relinquished the thought of this she might have realized more fully the glory into which she was to come after what is called death.

But, as it was, "death" was a word that had disappeared from her vocabulary. She was fond of quoting Longfellow's stanza:

"There is no death! What seems so is transition.  
This life of mortal breath  
Is but a suburb of the life elysian  
Whose portal we call Death."

What she now discovered was the truth that the "life elysian" is not a far-off state, to be entered only after the clay is laid aside. She had been in this angelic environment always, though under the sweeping clouds of temptation in the world she had failed to recognize it. The kingdom of heaven was within her. She had lived closely enough to its laws to bear it with her wherever she might go or stay. In a flash she could transport it to the old environment and surround Ellis with its sweet clear atmosphere. If Ellis would believe this she could have no sense of separation, except, of course, as she herself withdrew from the heavenly influence or thought of it as a religious theory merely. While the spiritual was distinct from the natural life they were inseparable. One could not subsist without the other. And by so much as Ellis loved the soul of her sister and rejoiced in her freedom she came into a consciousness of communion inexpressibly sweet, though silent. It helped her to find and follow the heaven within. However wide the universe of Mind through which the blessed one might now wander, with the swiftness of thought the need of Ellis brought her back with the still help of the soul.

There was then no real separation, only a closer binding of the immortal ties of love, and a nearer, dearer sense of presence than in the scattered life of the world. Loss and absence could come only from neglect of the heaven within. A. L. M.

### What I Saw in a Boston Store.

What was she doing? I watched her pick up the apples one by one, admire them, nod with approval, as much as to say, "they will do"; then she placed them back upon the stand, but not where she had taken them from. I was curious and watched. One pile of apples was marked 50c doz., the other 40c. Just then an assistant came along and the lady purchased the apples from the 40c pile. As children we used to say, "He who'll dare to steal a pin will dare to steal a greater thing." Not everyone knows the Ten Commandments. It might profit storekeepers to post them in their stores, the effect could be only good to all concerned. Some day!—perhaps.

The most delicate of all pleasures consists in promoting the pleasures of others.—LA BRUYERE.

## Communications

### Some Practical War Problems.

EDITOR OF THE NEW-CHURCH MESSENGER:—I am so pleased to hear from Mr. King in Texas with his "fell down together" problem. Of course, he is standing right up at the Texas border and observing his own strict neutrality by "counseling each side alike to put up the sword." He could not be on better ground than now on the Texas-Mexican border to "flat-footedly" proclaim "that war is a sin against God and man, and that no follower of Christ should under any circumstances engage in it."

While noting Mr. King's desire to substitute words for weapons even as defense, I read at the same time in the daily press that seven Villa followers who crossed the border and raided Columbus have been convicted of murder in the first degree and have been condemned to die May 19th.

Of course, Mr. King cannot approve, and I should like to ask him what he would propose to do, in a practical way, with Villa and his followers.

I would like to ask him also if he would disarm the police or the authorities in this country enforcing law and order.

If, in local or national defense against barbarians, Hottentots, Indians, Mexican raiders, or nations who declare war a biological necessity marking progress in national development, Mr. King should find police or army and navy defenses inadequate, would he, as a citizen, counsel non-resistance, unpreparedness and words in place of weapons?

I should further like to ask Mr. King what he would advise an able-bodied American to do if armed men came to the door of his domicile at night and demanded that he surrender to them his wife and children.

These are just plain, practical questions that, it seems to me, he is under obligation to answer in view of his recently published communication proclaiming that war is not justifiable under any circumstances.

When I began, more than forty years ago, to study the teachings of the New Church I was attracted by the instruction of Reverend James Read that there were two gates to the church, the heart and the mind, and that man even in matters of religion should be mindful of his common sense.

CLARENCE W. BARRON.

### Is Fighting Ever Justifiable?

EDITOR OF THE MESSENGER:—I have been interested in reading Mr. Thomas B. King's article in the MESSENGER of April 19th in which he takes the ground that whosoever takes up arms, no matter what the provocation, is guilty of the most serious sins against the Lord, and crimes against his fellowmen.

Mr. King is fortunate in having found a solution of a most difficult and perplexing problem. But there are difficulties in the way of the general acceptance of the doctrine of non-resistance which he advocates.

The Lord said: "If the good man of the house had known at what hour the thief would come, he would have watched and would not have suffered his house to be broken into." The inference is that he would have used whatever measures were necessary, including force, to preserve the peace of his household.

The Lord also, upon one occasion, took up the whip of small cords to drive out from the temple those who profaned that holy place.

In T. C. R. No. 1414, it is stated: "That every man is

bound to love his country . . . in preference to himself is a law inscribed on the human heart, whence the universal saying, to which every upright man subscribes, that when in danger of destruction, whether from an enemy or from any other source, it is honorable for anyone to die in his country's cause, and it is glorious for a soldier to shed his blood in her defence," etc.

Would Mr. King disband our army, scrap our navy, abolish our police force and expect to keep order in the world by mental suggestion alone?

There is a legitimate use for military or police power: it is to preserve external order, to defend the defenceless, to rescue those in danger and to abate atrocities when those who perpetrate them are not amenable to moral suasion. The public safety during a great fire or riot not only justifies the use of the military power but demands it; the march to Peking to rescue the legations, and our intervention in Cuba illustrate the proper use of armed force. Nor does such exercise of power by a really Christian nation presuppose an accompaniment of crime against those proceeded against; on the contrary the operations are directed against the armed forces of the enemy only; women and children are protected and cherished, and the fact is continually borne in mind that the enemy, so-called, is the neighbor. The result is that after the conflict a greater degree of righteousness and freedom finds expression because the conditions which gave offence have been removed.

"It is the spirit that quickeneth."

Waverly, Mass.

BENJ. F. BRIGGS.

#### Stop, Think and Consider.

In the "Contributed" department of the MESSANGER for April 26 appear two articles that ought to make New-Church people think. The first one has the caption, "The Indirect Influence of the New Church," and the other, "The Matchless Creed of the New Church." Both articles are well written and deserve attention. But they represent radically different views. The one is written from a broad humanitarian point of view, claiming that the many manifestations of a widening feeling of human brotherhood accompanied by a deepening of the ethical consciousness, philanthropical movements, and so forth indicate that the Lord in His Second Advent is coming to and gradually reshaping the old churches into the Lord's New Church. The other article emphasizes the three essentials of the Lord's New Church which, according to Swedenborg, are the Divinity of the Lord, the Holiness of the Word, and the Life that is called Charity. May I ask the writer of the first article, where in any of the old churches does he find these essentials emphasized or even retained? Are not these three essentials frankly and firmly discarded and rejected as the churches more and more decidedly turn into activities on the ethical and reform fields? If acts of philanthropy and an ethical attitude were everything there was needed to constitute the Lord's New Church it would be difficult, if not impossible, to avoid the conclusion that the Roman Catholic and the Unitarian churches were of all old churches most New-Church, for, while antipodes as to doctrines, they are the most charitable and philanthropic of all. The writer can say this most emphatically, having been closely connected with both of these religious organizations: As far as charity is concerned, they are excelled only by the organized New Church. And then may I ask the writer of the first article one question more? Wherefrom does all that influence on the old churches of which he is writing come? Does it not come from that little organization, in whose possession rests that matchless creed of which the second writer speaks, and which little organization for over a century has been constantly distributing the writings

that contain that same matchless creed, and whose tenets they have only taken "*cum grano salis*," leaving out the essentials and retaining only the varnish, for there is no true charity without faith in the three essentials.

NEW CHURCHMAN.

#### The Gospel That Should Be Preached.

EDITOR OF THE NEW-CHURCH MESSENGER:—At the 28th Annual Meeting of the Pennsylvania Association of the New Church held on the 21st inst. at Philadelphia I requested that a certain matter be made a subject of discussion at the next annual meeting. A resolution, the exact wording of which I am unable to recall, was unanimously passed in favor of complying with my request, but I have reason to believe that few, if any, of those present had a clear idea of the subject I wish to have examined and explored; indeed, my remarks were so brief that it could not have been otherwise. I am, therefore, requesting you, sir, to publish this communication, if possible in your next issue, in order that our members may have an opportunity to digest the subject at least to some extent in advance, and so be better prepared to discuss it. Possibly, too, it may interest New Churchmen outside the jurisdiction of the Pennsylvania Association, and I should be glad to know to what extent, if any, it meets with their approval.

The gospel of the Lord Jesus Christ, as I understand it, is that man had so far fallen from the condition of sinlessness in which he was created that he had lost the power to successfully resist evil and restore himself to a condition of rectitude and harmony with his Divine Creator, and that the Lord our Saviour, by His assumption of human nature and His life in the world, established a new and closer relationship which placed Divine power at man's disposal in his conflicts with evil, thus ensuring man's salvation from sin. The only condition imposed by the Lord is that the man shall be desirous of the proffered help, which, of course, implies a recognition of his own necessity and his own helplessness.

It is this gospel which our Lord instructed His disciples to preach throughout the world, and which, according to Swedenborg, he has again instructed His disciples to preach in the spiritual world. Now the gospel is doctrine, it is fundamental doctrine, and it is all doctrine: but, it is not all the doctrine the New Church has. The New Church accepts as doctrine, or as authority on doctrine, practically the whole of Swedenborg's voluminous writings on religion. They are a vast fund of information about spiritual things to which the enquiring mind of the disciple may turn for light upon subjects innumerable. But are we necessarily preaching Christ's gospel when we are preaching and teaching New-Church doctrine? I don't think so. I think we are proving ourselves to be poor fishers of men if we fail to discriminate between that fundamental doctrine which consists only of a clear-cut rational statement of the means of salvation and a faithful conveying of Christ's loving message to mankind on the one hand, and doctrines which are not fundamental in that a knowledge of them is not necessary to salvation on the other.

The conviction grows upon me that the external organized church at its point of contact with the world—that is, its public services and its sermons from the pulpits—should teach and preach only the fundamental doctrines; that is to say, the gospel of Christ. The study of Swedenborg's writings in general and the various means by which they may be propagated seem to me to properly belong to the classroom and the lecture platform.

Christian churches of all denominations have in a greater or less degree been made centers of activity for all kinds of movements, which, whether good or bad, form no inte-

gral part of the gospel message. So-called reformers, political, moral and social, have sought to obtain and have obtained the endorsement and active support of the religious organizations, with the net result that in none of the churches is the gospel of Christ taught in its simplicity and purity, and where it is taught with any semblance of fidelity and truthfulness it is constantly yoked up with some fad or fancy which the hearer is told is the practical application of religion to life. This is nothing less than adulterating and profaning the gospel, and "teaching for doctrines the commandments of men."

From the very beginning men have taught in the name of Christ that which Christ did not teach and which He did not commission anyone else to teach. The results have been disastrous beyond description until every conceivable iniquity and enormity has been and is being perpetrated in the name of Christ.

It may be held that Swedenborg's religious revelations are true and may all properly be taught along with fundamentals, and I am not questioning their truthfulness, but all that is good and all that is evil in human nature comes to it by way of the human heart, and it may well be that conversion and acceptance of Christ must precede an extended theological education if the latter is not to be hurtful instead of helpful. The gospel of Christ should be taken into every human heart, and its spirit into every human activity, but the churches, one and all, have been seeking to amend that gospel, and the penalty for that offense is severe—see the closing verses of the Lord's Holy Word which, according to Swedenborg, are "understood in heaven to mean that nothing is to be added to or taken away from the truths of the doctrine concerning the Lord and concerning faith in Him." (A. R. 959.)

The present condition of the Christian world, no less than the record of its hideous past, either challenges the claims of Christ or else convicts His professed followers of unfaithfulness to Him, and I cannot see how the New Church has any valid reason for claiming immunity for itself from being included under that general indictment.

FRED W. SIMON.

### The Sex Education League.

The Sex Education League has spent a quiet year. While its officers have been engaged in independent studies, there has been no official action or appearance in print. This inaction is more apparent than real, however, for, like the seed growing secretly, we have been finding ourselves and have been preparing to put forth our own true stalk which in time will bear its proper leaves, flowers and fruit. It is well that the plant be a sturdy one, rather than that it make a show of foliage.

The more thought we have given to our subject and the more we have understood life, the more deeply we have been impressed with the fact that the field of sex education is coextensive with life itself. This does not mean that we have reasoned the ground from under our feet and find no use for our organization. On the contrary, we have come to regard sex education as so vital and extensive a need that we feel its true force and function to be like that of the current of a river, unapparent on the surface, yet giving motion and direction. And this great need is as yet very little and very poorly met, because there are so few in the world who have an adequate conception of sex. When Professor Dr. Sigmund Freud of Vienna announces to the world that man is *all* sex, the layman takes him for a crank, while his fellow physicians and psychologists scoff and ridicule. The chief obstacle to the acceptance of Swedenborg's teaching on the subject is that he says what Freud says, and vastly more which is beyond

the scope of any other research than his own or that which is based on his.

The immediate problem that confronts us as a League is not so much the adaptation of instruction to the minds of the young (important though that be) as it is the ways and means of educating adults to such understanding and liberation within themselves as shall make them competent to lead and direct the young. Parents and teachers can only communicate what they have; they must know the nature and meaning of sex and must be developing a normal sexuality in themselves if they are rightly to guide the growing sexuality of their children.

To give this thought a practical turn, we would raise the question whether the dangers to the child are the traditional evil companions, whether the influences outside the home have forced beyond what is given them by the tone of the home itself. "A man's foes shall be they of his own household," is a principle which applies both to the individual and to the family. A child's foes are they of his own household to a degree which we have little imagined. Because this is a truth which bears on the whole life of the child, it is especially the concern of those who know the meaning of sex, for the sex life, like the religious life, is all inclusive. If in the home the children bask in the sunshine of a sphere "truly conjugal," they have the surest protection and encouragement for the conjugal within themselves. Those who are looking forward to the meeting of the League at Chicago are asked to give some thought to this aspect of the subject.

It is expected that a paper will be presented at the coming meeting on "Personal Symbolism and Its Relation to Sex Education."

PAUL DRESSER.

### Only Today.

On every hand the pitfalls lie;  
Relentless foes my life depress.  
Thou, Lord, I know art ever nigh.  
Give me the strength and sturdiness,  
The thought and will all wrong to stay  
Only today—only today.

The winding ways my steps would turn  
From pure and saintly happiness  
To where unceasing passions burn,  
And none thy sacred law confess.  
Guide Thou me safely on, I pray,  
Only today—only today.

Perplexing cares, disturbing fears,  
Foreboding loss afflict with might.  
The clouds grow darker with the years.  
Lord, give the magic rays of light  
That I may clearly see the way  
Only today—only today.

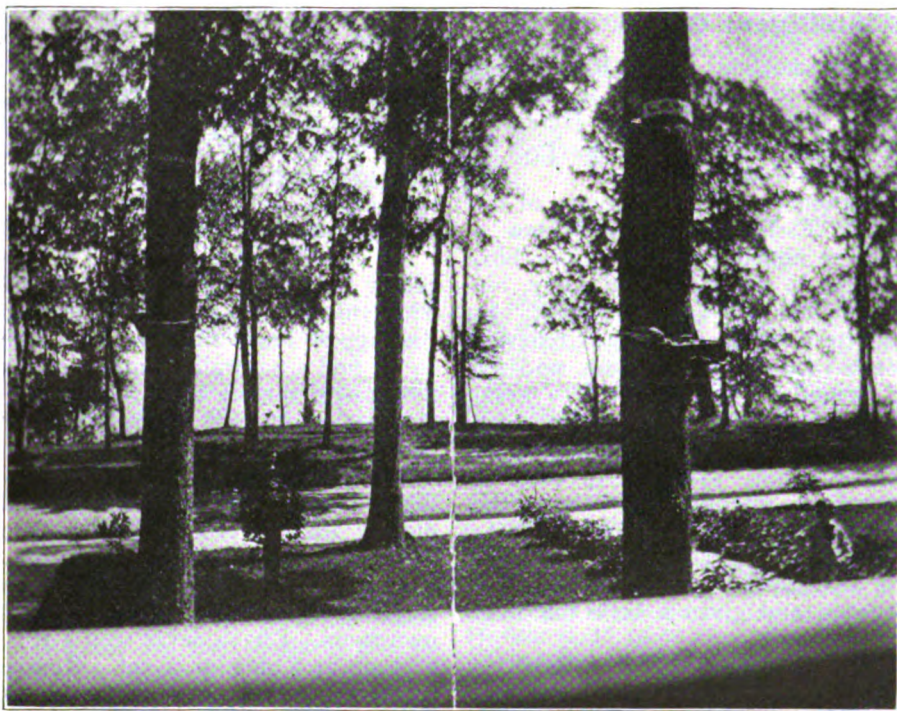
When treasured blessings come to me  
And glorious sunshine fills the hours,  
As though my soul were one with Thee.  
Enough that I may pick the flowers  
That spring and blossom by the way,  
Only today—only today.

The priceless treasures of Thy love  
With satisfying pleasures bless.  
This bread, which comes from heaven above,  
The manna of the wilderness,  
Upon our barren pastures lay  
Only today—only today.

GEORGE HENRY DOLE.



# Sunday Afternoons



## The Little Nuthatch

Last winter brought cold days for our bird neighbors, and to find enough larvae and spiders' eggs after a snow storm is often impossible for them. Looking out of the window one day at the snow-covered fields and trees, I thought our little feathered friends might have to go to bed hungry. So I asked the *Provider* to bring home some suet for them when he returned from town. He did so, saying, "Now you can feed your birds all you want to." I was delighted with the generous bundle of suet he brought me, took two big lumps of it, tied the ends of a short string around each lump and then tossed it up into the branches of an old apple tree near the house. The next morning I was rewarded by seeing several little chickadees pecking away at the suet with evident enjoyment. After they had finished their breakfast I went out and rubbed another lump of suet on the rough bark of the tree. At dinner time I looked out and to my joy I saw a Nuthatch and a downy Woodpecker feasting on

the suet. It was a great pleasure to watch them and note their beautiful plumage, the red feather in the Woodpecker's black cap being especially attractive. Later in the day I took an empty cigar box and placing a large piece of suet in the bottom drove a long nail through it and the box and then hammered it to the limb of the apple tree in a secluded place, tilting it so it would not fill with snow. I wondered whether the birds would be frightened by the innovation, but no, along they came. Chickadees, nuthatches, downy woodpecker! They took to the feeding box at once, and flitted back and forth from each feeding place, the nuthatches and the woodpecker sometimes creeping up the trunk of the tree and eating the suet from the bark, then plucking industriously at the swinging suet among the branches, then dropping to the feeding box. All finally flew away save one little nuthatch. He lingered over the box and at last took a large piece in his little bill, and flew up. I thought

he was going to perch on one of the upper branches of the tree where he could eat his morsel in safety and ease, but he did no such thing. He flew over the frozen field over the open road, away into the woods beyond. Then I felt sure he took the food to some of his hungry wood comrades. I'm sure he said when he flew amongst them, "Hello, you fellows. See what I've found and brought you; and there's plenty more where that came from. If you'll only follow me tomorrow I'll show you where the place is."

I liked the spirit of that little nuthatch and I'll ask you little people to talk over amongst yourselves, or with your parents, what kind of a spirit it was, and why it is worth following. Do you know those birds? Are there any of them around your trees? If not, perhaps you could coax them to come with a little suet. It would be worth your while.

G. H. P.

### An Intelligent Goose.

The goose whose cackling saved Rome is a historical figure which has done much to retrieve the reputation of its kind for stupidity. Here is a story of a more modern goose which deserves to rank with its classical ancestor:

One day in the summer of 1830 the sentry of the cavalry barracks at Esslingen, Germany, saw a large goose waddling about near the sentry box. Half in fun, he tried to drive the bird away, but she refused to leave her self-appointed post. In the course of the afternoon the sentry was relieved. He passed into the yard of the barracks, and the gate had closed behind him, when, with a great fluttering and honking, the goose flew over the top of the wall and alighted near her new-found companion.

The bird showed no intention of leaving the barracks, and the regiment became so attached to her that finally an officer bought her from the baker who owned her. The goose was formally installed as regimental mascot, and given a little hut next to one of the sentry boxes.

As time went on the goose began to show an extraordinary animosity toward all civilians, and more than one guileless civilian who ventured too near the sentry box was forced to beat a hasty retreat before the bird's angry onslaught. With the sentries the goose was a particular favorite, for she made the long watches less lonely; and, if on some hot summer afternoon the soldier on duty happened to drowse, her loud honking always warned him in time of the approach of the relieving guard.

In 1836 the regiment was called away to the maneuvers, and the disconsolate mascot was, of necessity, left behind. In her loneliness the goose sought out a company of infantry stationed in the same town, and in a short time had made herself completely at home.

This defection caused no little comment and disappointment among the townspeople, who had idolized the goose. But one day, when the bird was doing her daily sentry duty, a blare of trumpets was heard in the distance. The cavalry was coming home. Instantly the goose became greatly excited; with widespread wings and neck stretched out, honking her loudest, she fluttered down the street to meet the beloved regiment. It is doubtful which

was the more pleased at the reunion. With beak high in the air, the goose proudly led the way home to the barracks.

She remained loyal to the regiment all her life. She moved with them to Ludwigslust, and from there in 1846 to Ulm. Seven years later she died like a true soldier, at her post beside the sentry box. The memory of that goose is cherished in the regiment to this day.—*Selected.*

### Animals in Russia.

The beautiful Russian folk tales, which are just beginning to be translated into English, teach children to be kind to all animals. The very name of the most terrible animal in Europe, the bear, shows the sympathetic, affectionate attitude of the Russian toward animals. In every other European language with which I am familiar the name of the bear, with the "r" rolled as it is universally except in English, suggests a fierce, growling wild beast. In Italian it is *orso*, in French, *ours*; in German, *baer*; in Scandinavian, *björn*; in English, bear. But the Russians think of the bear in a friendly, rather jocular way, and call him *miedvied*—"the fellow who likes honey." As a matter of fact, however, the peasants seldom use that word. They call the bear *mishka*, which means Little Michael, or Micky.

Because the Russian is kind to animals and to his fellow man you must not think that he is a coward. The Russian is, I think, the only hunter who kills the biggest bears single-handed with a spear; and so we find a naturally gentle race displaying in war the most dauntless bravery, not only in the excitement of a bayonet charge, but in the stubborn endurance of defense.

The Russian is very fond of pets. I have seen that embodiment of unbending and woodenfaced dignity, the conventional butler, forgetting his thin silk stockings and pumps, dash out into the snow when the mercury was far below zero, to rescue a starving kitten, which he thenceforth kept in his own room. I have never seen a Russian boy throw a stone at a dog or a cat. Russian boys do not catapult pigeons. One of the maids in the American embassy rescued a wounded pigeon, set its broken leg, and tended it carefully in secret. When her act of kindness was discovered she burst into sobs, because she was afraid that she would not be permitted to keep the bird.

The roads of Russia are so bad, especially in the country, that the motor car is still comparatively unknown there. The *droshky*, or open cab, is the almost universal means of transportation. The cab horses, which are generally of the celebrated Orloff breed, are fine animals.

The Russian harness is probably the lightest and strongest in the world. Except in the rarest cases the driver uses on his horse a comfortable breast strap, instead of a heavy, chafing collar. The happy Russian cab horse does not know that there is such a thing as a checkrein. His long, sweeping tail is never docked, but is left as nature meant it to be left. Indeed, only a few fashionable people resort even to "banging" the horse's tail, which of course is not a cruel operation. No flapping blinders distract the horse's vision, and through his vision his brain. The Russian cab has no whip socket, because, except in very rare instances, the Russian

cab driver does not carry a whip. In the summer, however, he does carry a flyflapper, and while the horses are standing at the curbstone, he frequently climbs from his comfortable seat on the box and drives away the pestering flies.—(From an article in the *Youth's Companion*, by Hon. Curtis Guild, former minister to Russia.)

**Cat Police.**

Every country in Europe has horses on the pay roll, and sometimes dogs. Great Britain has also cats that work for the State, and for their services they receive good food and comfortable quarters.

What do they do? They are appointed guardians of mail-bags, grain-bags, army stores and other goods. Their duty is to catch mice, of course, which would destroy a great deal of property if pussy were not policeman.

An allowance of twenty-five cents a week is made for each cat.—*The Myrtle*.

**The Sunday-School**

**Thoughts About the Mid-Year Examination**

The following quotations from a letter from one of our members of the Lesson Committee will very likely be of help and value to some of our teachers in our Sunday-schools:

"In going through the examination papers I was struck by the marked superiority of the Primary papers over those of the Junior grade.

"The Juniors' work seemed to be generally poor—the memory work, the map work and the answers to the questions upon the story they had been studying.

"They were asked to write out the third and fourth Commandments. Very few were able to do it accurately. Now scholars of the Junior grade are of an age when the verbal memory is strong and they should be able to learn verses better than the children of the other grades.

"It seemed to me that it would be a good plan to assign only the first and second Commandments to be learned next year, and to add the others gradually later. This, would I think, help to make the children's knowledge of the Commandments more accurate and would fix the numbering of the Commandments which the pupils seemed to be very uncertain about. I think that it should be understood when the Commandments are assigned, that the Primary children should learn them in the *short form*.

"If the teachers could get into the habit of using the outline map for a few minutes every Sunday, it would help to familiarize the children with the location of the places mentioned in the story.

"It would help to fix in their minds the events of the story, if the teachers could give each Sunday a test question at the close of the lesson, having the class *write* the answer. The question should be one requiring a short answer—it might be the location of a place on the map, or the naming of a single event, or the writing out of a single verse from memory.

"It has occurred to me that it might be a help if the Lesson Committee should once a month print in the *SUNDAY AFTERNOONS* three questions, one for each grade, the answers to be written and sent to the Committee."

**Lesson Review for May 21, 1916.**

**The Recitations**

Psalm xxxiv. "I will bless the Lord at all times: His praise . . ." Someone finish to verse 4. "O magnify the Lord with me, and let us exalt . . ." Take the Psalm to verse 8. "O taste and see that the Lord is good: blessed is the man . . ." Someone carry it on to verse 15. "The eyes of the Lord are upon the righteous . . ." The face of the Lord is against them . . ." Go to verse 19. "Many are the afflictions of the righteous . . ." Finish the last four verses.

Matthew xxviii. In the end of the sabbath . . . And behold there was a great earthquake . . . His countenance . . ." Someone go to verse 5. "And the angel answered and said . . ." He is not here, for He is risen . . . And go quickly and tell His disciples . . ." Recite to verse 8. "And they departed quickly . . ." And as they went . . . Then said Jesus unto them, Be not . . ." Take the words to verse 11. "Then the eleven disciples went away into Galilee . . ." And when they saw Him . . ." Continue to verse 19. "Go ye therefore and teach all nations, baptizing them in the name of . . ." Finish the chapter.

Psalm iv. "Hear me when I call, O God of my righteousness . . ." O ye sons of men . . ." Take the first two verses. "But know that the Lord hath set apart him . . ." Stand in awe . . ." Offer the sacrifices of . . ." Continue to verse 6. "There be many that say, Who will shew us . . ." Thou hast put . . ." I will both lay me down in peace . . ." Finish the Psalm.

**Class Work: Review Joshua to Samson**

**PRIMARY**

Did Moses go into the Promised land with the children of Israel? (Deut. xxxiv. 1-5.) What was the name of the new leader? (Josh. i. 1, 2.) What encouraging words did the Lord give Joshua? (Josh. i. 3, 6.)

What river lay between the children of Israel and the Holy Land? (Joshua iii. 1.) Did the people go over first or the priests and the ark? (Joshua iii. 3, 4, 6, 17.) When the feet of the priests that bore the ark touched the brink of the river what happened to the water? (Joshua iii. 13, 15, 16.)

What was the name of the first city that the Israelites captured? (Joshua vi. 1, 2.) How many times did the priests and the soldiers and the ark go about the city? (Joshua vi. 3, 4.) What was the order of march? (Joshua vi. 8, 9.) On the seventh day what happened to the city? (Joshua vi. 15, 16, 20.)

When Joshua sent the fighting men up to Ai to take it did they succeed the first time? (Joshua vii. 1-5.) Was Joshua unhappy about the first defeat in the Holy Land? (Joshua vii. 6-9.) What was the cause of the trouble? (Joshua vii. 11, 12.) Did they find the one who had done wrong? (Joshua vii. 16-21.) What did they do with Achan? (Joshua vii. 24, 25.)

When the people were come into the land what were they commanded to do? (Deut. xi. 29, 30.) What did Joshua write upon the stones of the altar? (Joshua viii. 32.) What was read to the people as they stood in two companies on the two mountains? (Joshua viii. 34, 35.)

What did the Gibeonites do to try and make Joshua think that they had come from a far country? (Joshua ix. 3-13.) Did the Israelites destroy the Gibeonites when it became known that they had told a false story about themselves? (Joshua ix. 18.) What work were the Gibeonites set to doing? (Joshua ix. 23, 27.)

When the kings in the south part of the Holy Land heard about the victories of Joshua what did they do? (Joshua x. 1-5.) Did Joshua come to help the people of Gibeon? (Joshua x. 6, 7.) How did the Lord help the Israelites in overcoming the five kings? (Joshua x. 11-14.)

Did Joshua have to fight a battle at Lake Merom before the land was wholly taken? (Joshua xi. 1-5.) Who was it that really gave the victory to Joshua? (Joshua xi. 6, 8.) When these northern kings were beaten was the work of overcoming the people of the land about done? (Joshua xi. 15, 23.)

Did the different tribes of the children of Israel take any part of the land that they wanted or were there lots drawn? (Joshua xviii.)

what did Joshua have the tribes do? (Joshua xviii. 4, 5, 6.) Who really decided the lots? (Joshua xviii. 10.) Did the tribe of Levi have any fixed lot? (Joshua xviii. 7.)

In the time of the "judges" were the children of Israel always good and obedient? (Judges iv. 1.) When Jabin, king of Hazor, oppressed the children of Israel did the Lord have some one to send and deliver the Israelites? (Judges iv. 4, 5, 6.) How many chariots did Jabin have? (Judges iv. 3.) Was the Lord fighting for the Israelites in the battle with Sisera? (Judges iv. 14, 15, 23.)

When the Midianites overran the land what deliverer did the Lord call? (Judges vi. 11-14.) What signs were given Gideon? (Judges vi. 36-40.)

When Gideon went to fight with the Midianites did he take all the fighting men of Israel with him? (Judges vii. 1-3.) How were the men further separated at the pool as they drank? (Judges vii. 4-6.) What did the three hundred men have in their hands when they went to fight with the Midianites? (Judges vii. 16.) With the Lord's power was this enough?

What did the two Marys see at the sepulchre when they came to it to look for the Lord? (Math. xxviii. 1-4.) What did the angel tell the women? (Math. xxviii. 5-6.) Did the women meet the Lord? (Math. xxviii. 9, 10.) Where did the disciples see the risen Lord? (Math. xxviii. 16, 17.)

#### JUNIOR.

Can you tell me where Moses died—what mount? (Joshua xxxiv. 1, 5, 6.) Who was to be the new leader in Israel? (Joshua i. 1, 2.) What counsel did the Lord give Joshua? (Joshua i. 5, 6, 7, 8.)

At the Jordan what miracle happened? (Joshua iii.) What other parting of the waters do you remember? (Ex. xiv. 14-31.) Did the ark lead the way to the Jordan and where did it rest while the people went into the Promised Land? (Joshua iii. 3, 4, 17.) Was it the Lord's power in the Commandments that opened the waters?

Where is Jericho located? What were the priests and the armed men to do? (Joshua vi. 3, 4, 5.) In the marching order what came first, second, third, and last? (Joshua vi. 8, 9.) On the seventh day what happened to the walls? (Joshua vi. 20.)

How many men did Joshua at first send up to take Ai? (Joshua vii. 3, 4.) Was Israel beaten? (Joshua vii. 5.) Was Joshua discouraged at the result? (Joshua vii. 6-9.) What was the cause of the defeat? (Joshua vii. 11, 12.) How did the people find the guilty one? (Joshua vii. 14.) What was done with Achan? (Joshua vii. 24, 25.)

Where are the two mountains Ebal and Gerizim? What two things were to be built on Mt. Ebal? (Deut. xxvii. 2-6.) What was to be written on the stones? (Deut. xxvii. 8.) When the priests read aloud the blessings and the curses did all the people on both mountains answer together? (Deut. xxvii. 12-14.)

How did the Gibeonites succeed in making Joshua think that they were from a "far country"? (Joshua ix. 3-13.) Was the falsehood discovered? (Joshua ix. 16-18.) What work did the Gibeonites have to do? (Joshua ix. 23, 27.)

What five kings in the south went to fight against Gibeon? (Joshua x. 1-5.) Did Joshua come to help Gibeon? (Joshua x. 6, 7.) How did the Lord help the Israelites? (Joshua x. 11-14.) What Ancient Book is referred to in Joshua x. 13?

Locate Lake Merom. When the kings gathered here was Joshua afraid? (Joshua xi. 6.) Did the Lord help Joshua? (Joshua xi. 8.) Did the land have rest after the northern kings were overcome by Joshua? (Joshua xi. 23.)

What tribes had already received homes when the land rested from war? (Joshua i. 12-15.) How were the locations of each tribe made after the land had been carefully looked over, "described"? (Joshua xviii. 6, 10.)

Was the time of the "judges" one of continued obedience or was there also wrong-doing? (Judges ii. 19; xvii. 6; xxi. 25.) Where is Hazor? What kind of chariots did Jabin use in his fighting? (Judges iv. 3.) What prophetess and man did the Lord use in overcoming Jabin? (Judges iv. 4-6.) Was the victory over Jabin the result of the Lord's help? (Judges iv. 14, 15, 23.) How was Jabin killed? (Judges iv. 18-21.)

When the Midianites overran the country what man was called as a deliverer? (Judges vi. 11-14.) What was Gideon doing when the angel visited him? (Judges vi.

11.) Did the Lord show Gideon "signs"? (Judges vi. 36-40.)

When Gideon was called to fight the Midianites how was the army chosen? (Judges vii. 1-7.) What did the three hundred carry in their hands? (Judges vii. 16, 20.) With the Lord's help did Gideon win?

Tell me briefly what the two Marys saw at the tomb on the first Easter. (Matthew xxviii. 1-4.) What did the angel say about the Lord? (Math. xxviii. 5, 6.) Did the women finally see the Lord? (Math. xxviii. 9.) What message did the Lord give the disciples in Galilee? (Math. xxviii. 18-20.)

#### SENIOR.

What does the death of Moses outside of Canaan represent? What is our spiritual Joshua today? Look at verses 5, 6, 7 of Joshua i. and tell me the three principal things that Joshua would need to remember in his leadership.

What in Joshua iii. does the Jordan at the boundary of Canaan represent? Against such falsities is there any power that can lead us through? (Joshua iii. 3.) Read verse 11 of Joshua iii. The priests mean what in us?

Does the city Jericho mean a high or a low spiritual state? The walls of Jericho mean what? (Joshua vi. 3-5.) The total destruction of the city means what for us? (Joshua vi. 26.)

Does the city Ai represent interior or exterior evil thought and affection? Why was it not taken at first? (Joshua vii. 1-5, 11, 12.) What does the searching of the tribes mean in our experience? (Joshua vii. 14, 15.) The burning and stoning of Achan and his household (Joshua vii. 21, 25.) tells us what about our evil covetous desires?

What is the spiritual lesson in the reading of the blessings and the cursings at Mt. Ebal and Mt. Gerizim? Why at this beginning of the occupancy of the Holy Land was it a good thing to be reminded of the blessings and cursings? (See Deut. xxvii. 1-14; Joshua viii. 30-35.)

What spiritually do the Gibeonites mean in us? (Joshua ix.) What is the general meaning of their old-shoes, mouldy bread, worn out wine-skins? Can such simple, degenerated forms of goodness be used by the Lord? (Joshua ix. 23, 27.)

What does the south part of Canaan represent in us? What do the five kings mentioned in Joshua x. 3, mean in a general way in our lives? Did the "sun" really stand still? (Joshua x. 12.) What is the Ancient Word a book of which is referred to in Joshua x. 13?

What does the north part of the Holy Land mean, clear states of truth? The lesson in the utter smiting of the enemies at Lake Merom (Joshua, xi.) and the burning of their cities and the "houghing" of their horses, is what? What very briefly mean the "cities of refuge"?

What in general do the "tribes" of Israel mean in us? The tribes outside of Canaan (Joshua i. 12-15.) would mean internal or external states of life? What lot did Levi have? (Joshua xviii. 7.) and why? Is there any such thing as "luck" or does the Lord's Providence care for all things? (Joshua xviii. 6, 10; Psa. cxxxix. 7-10.)

Is the time of the "judges" in our experience one of unbroken spiritual rest and obedience? (Judges xvii. 6; xxi. 25.)

What are our spiritual Midianites? (Judges vi. 1-6.) Who is our Gideon today? (Judges vi. 11-14.)

What is the spiritual meaning of the selection of Gideon's three hundred at the pool? (Judges vii. 1-7.) What is the meaning of the trumpets? the "pitchers with lamps within them"? (Judges vii. 16, 20.)

What does the Lord's resurrection mean in us? What does the opened tomb symbolize for us? (Math. xxviii. 2, 3.) What spiritually is the "end of the age" (world)? (Math. xxviii. 20.)

## SUNDAY AFTERNOONS

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

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



	<b>Church News</b>	
--	--------------------	--

**A Good Missionary Tract.**

Rev. L. G. Landenberger writes us to suggest that as it is desirable that the memorial edition of "The Bright Gate and the Vision Beyond," by the late Rev. Frank Sewall, D. D., be freely distributed, and as there are, no doubt, persons who would be glad to pay for 500 or 1,000 but do not know what to do with them, in this case they might be paid for and sent to the missionaries, who can use large quantities of them.

**Los Angeles.**

From a private letter coming to us from this city, we glean the following:

Mrs. O. H. Lincoln, the efficient Secretary of the Los Angeles Society, has been seriously ill, but is now recovering. At Easter the members of the congregation showed their appreciation for her services by presenting her with an Easter basket containing many useful gifts.

There was a fair attendance at the annual meeting, April 7, and the following board of trustees was elected: W. S. Marshall, C. E. Welch, Mrs. O. H. Lincoln, I. E. Ulber, J. L. Balli, L. F. Moir, W. G. Marston. Miss Emilie Perry, Sunday-school superintendent; Dr. Emma F. Dill, librarian. As a great improvement is noticeable in our music, due to the efforts of Mr. R. H. Norton, a vote of thanks was extended to him, and he was elected choir leader for the ensuing year.

Mr. Collom preaches very acceptably for us and we had interesting services Easter day, with baptism of four young children, and the communion service. A large congregation was present.

**Denver.**

The following is the report of the First New-Church Society of Denver, Colo.:

Since May, 1915, the society has been without the services of a minister, and as a consequence there has been less activity than usual along all lines of church work. The Sunday-school has been kept up with some regularity since October, 1915. The Ladies' Aid Society has done all that it could do under the circumstances.

Besides losing our pastor last spring, we have since lost by removal and disability five members, a loss much felt by our already small membership, to which, during the year, there have been no additions.

In October, 1915, Mrs. Maria Magnus, widow of the late Peter Magnus, one of the charter members of the Society, passed away and in her will bequeathed to the Denver New Church one thousand dollars in cash. The administrator of the estate has not yet paid the bequest, but the court has allowed the amount and we hope for a settlement without any trouble.

ALEXANDER HENRY,  
*Acting Secretary.*

**St. Paul.**

Easter morning was bright and sunny after many days of disagreeable weather.

The attendance was the largest we have ever had at a regular service in the church, and every one seemed happy to be there. Miss Alice Barrett united with our society, by letter, from the Philadelphia church, and Miss Edith Nagle was baptized.

The growing hyacinths which were to be given to the Sunday-school children added greatly to the beauty of the decorations. The blossoms were white for the tiny

children, pink for the next older, pale purple for the older girls, and dark purple for the boys.

The church services were very impressive and many remained to the Sunday-school. The children entered in a processional with their teachers, singing "Come, children, one and all." Each class recited verses telling the Easter story and all joined in the joyous songs.

The children who had reached the age of seven and had attended the Sunday-school for a year were given Bibles. In presenting them Mr. Bray explained the holiness of the Book above all others and the care which should be given it.

A contribution was placed in the birthday bank from Langford Bourland of Pontiac, Ill., who has been enrolled in our Home Department.

After the benediction the plants were distributed to the children.

Our annual business meeting on the evening of April 7th, at the home of Mr. William Fobes, was well attended and followed by a delightful lecture on Spain, illustrated with colored slides, by Mr. Herrick of Hamline University. Mr. Herrick is a son-in-law of Rev. Dr. French, and most of his slides were prepared from pictures taken by himself when traveling through Spain.

**St. Louis—Summer Outings.**

Sixty-five persons climbed the hills near Creve Coeur Lake on April 30th, to enjoy an afternoon among the woods, gathering the abundant wild-flowers, making camp, cooking supper, and finally uniting in a delightful open-air sunset service. Quite a number "hiked" several miles to the camp. Among those in attendance was W. H. Hendrix, county farm supervisor at St. Charles, who autoed with his family. Seldom has our New-Church society more enjoyed an outing, and it is planned to hold a League picnic at the same place June 10th.

There were a hundred and ten communicants at the two New-Church services in St. Louis on Easter. Much was made of the special music and decorations at both churches, and a worshipful spirit of thanksgiving for internal and outward harmony was noticeable. At the Church of the Divine Humanity use was made of the individual communion service presented to the society by Mr. Chas. E. Weller in memory of his wife. There were two confirmations—Mr. Harry Beimis and Mrs. Henry Weber. The latter first became interested in the Church while camping at Crystola (sixteen miles from Colorado Springs and one mile from Green Mountain Falls), where St. Louis New-Church friends expect to again spend the summer, beginning July 1st. We should like to hear from others wishing to join us. Colorado offers delightful camping possibilities, with New-Church surroundings. Mr. Albert Schoff, who lives at Crystola; Miss Cornelia Smith and mother, of Brooklyn; and Miss Louise Boehmer of St. Louis, have cottages, and others (from St. Louis) who are also planning to attend are Miss Dorothy Dickinson, Mrs. H. Weber, and Rev. Geo. E. Mogan and family.

**Trip to Wisconsin.**

On Friday, April 28, I started on a trip to Jefferson, Wis., passing the evening and night with Rev. J. S. Saul and family, where I have so often been entertained and always in such a royal manner.

I arrived at Jefferson on Saturday afternoon, April 29, and was glad to be met at the train by Mr. George Copeland, who has so often met me in the years gone by. He had a spell of sickness that confined him to his room for three months and so I was glad to find him able to be about again. The friends of Mr. Copeland and his sister,

Mrs. Lewis Ryder, will be glad to hear that both of them have improved in health.

Our first meeting was held Sunday morning, April 30, at the Ryder residence, when the sermon was on "The Lord, the Resurrection and the Life." The Holy Supper was celebrated and a delightful sphere prevailed. The second meeting was held at the residence of Mrs. H. Lane at which Paul Lane, infant son of Mr. and Mrs. Irving Hibbard, was baptized. Mrs. Hibbard is a daughter of Mrs. Lane and will be remembered as Marjorie. At this gathering Miss Mary Copeland, daughter of Mr. Chas. E. Copeland, was received into the church by the rite of Confirmation. We were all pleased to see Miss Mary take the step, and it gave her grandmother, Mrs. Chas. Copeland, who will celebrate her 90th birthday ere long, great delight. We were sorry that it rained all day and prevented Mrs. Isabel Bruns and other New-Church people from Lake Mills, Wis., from being present. The third service was held in the Church of the Evangelical Association, which cordially invites me to preach when I am in Jefferson. I presented evidences of a life to come and dwelt upon the nature of the two bodies, natural and spiritual.

From Jefferson I went to Monroe, Wis., on Monday, May 1, in order to visit Mr. Bishop T. Raymond. Several years ago I received Brother Raymond into the New Church by Baptism, and he finds the teachings of great comfort, especially since he has been suffering from illness. In a quiet way he has been doing some missionary work. He was formerly Treasurer of Green County, of which Monroe is the county seat, and is therefore a man well known.

L. G. LANDENBERGER.

#### New York Association's Sustaining Fund.

To continue the work of the New York Association along missionary lines as undertaken at the present time at Buffalo and Western New York through Rev. Clarence Lathbury, the Home Libraries, isolated receivers with other duties, will necessitate the Board of Directors spend-out about \$2,200.00 before the next meeting of the Association. The annual income from invested funds, from the Augmentation Fund and from the Buffalo Society amounts to \$1,277.50. The balance is to be met by the re-establishment of a "Sustaining Fund" to which members and friends of the church throughout the Association are being invited to contribute. An appeal is made to the loyalty of every individual to support as generously as possible the activities of the church within the borders of the Association. All moneys will be collected and expended under the direction of the Association, or its Board of Directors, authorized committees and agents, and full reports will be published from time to time of the amounts received and the uses to which they are applied.

A circular letter giving the facts and figures was sent out during April. It is the earnest hope of the Directors of the Association that the fund now started by those who have already responded will receive the hearty support of all. More than \$800.00 is yet needed for the accomplishment of the work pledged for the present year, and if every one does their part it is confidently expected that the full amount will be raised.

FOR THE DIRECTORS.

New York, May 2, 1916.

#### Ohio New-Church Woman's Alliance.

One of the special interests of the Ohio Alliance this year has been the Urbana University Schools. At the meeting of the Alliance during the Ohio Association in Cleveland last October it was voted that a special committee be appointed to secure attractive photographs of

the school of a size suitable for framing, and that every branch of the Ohio Alliance be asked to purchase one of these for its Sunday-school room.

Three branches of the Alliance in Ohio have ordered these pictures, and one has been purchased from the general fund for the Sunday-school room of the National Church at Washington.

It is hoped that all the churches that have a suitable place for hanging the picture, (20x24 in.) will either through its Sunday-school or its Woman's Alliance purchase the photograph.

An excellent photograph, well framed, can be secured for \$3.00. Mrs. C. C. Mason, 212 College Street, Urbana, is chairman of this Committee of the Ohio New-Church Woman's Alliance.

One of the most effective ways in which interest in the church school can be stimulated is, we believe, by keeping an attractive picture of Urbana before the young people of our Sunday-schools and making it serve occasionally as the basis of a talk by the superintendent or the pastor, on the natural advantages of Urbana, and the unusual educational advantages the school affords.

R. W. HUNTER, Pres. Ohio New-Church Alliance.

#### Frankford, Philadelphia.

"I was glad when they said unto me, Let us go into the house of the Lord."

This seemed to be the pervading spirit of the services for both "Palm Sunday" and "Easter Sunday." The three services of each day were unusually well attended and the sphere good.

The Sunday-school exercises were earnestly and thoughtfully planned by a special committee consisting of Mr. Gurnsey A. Hollowell, Mrs. Samuel F. Haxton and Miss Constance Brand, with Miss Edna Randolph Worrell in charge of the music.

The nature of the exercises for Palm Sunday was kept by the committee as a surprise and added to the enjoyment. After the reassembling of the school, Mr. Stockwell was asked to talk a few minutes, during which time the Kindergarten Department formed a procession and marched out of a side door of their room into the beautiful sunshine and fresh air, half around the building and then entered the front of the school-room by twos, while Miss May Roberts and Miss Worrell sang from the "Prize," "Hosanna to Him that Cometh in the Name of the Lord." All of the little ones were dressed in white and carried several pieces of the date palm, which they waved as they marched to their places on the platform and continued to keep in motion until the song was finished. It seemed like a glimpse of heaven.

The decorations included beautiful date palm branches arranged on the walls very effectively. At the close of the school Mrs. Haxton's gift to each one present, scholar or friend, pastor and teachers, was a hygienic paper bag containing several brightly polished dates. Much care had been taken in the preparation of these and those who couldn't wait until they got home to taste them ("big" children as well as the little ones) pronounced them very delicious. Mrs. Haxton also presented the school with a beautiful picture of the "Entry into Jerusalem," which has been hung on the wall.

Easter Sunday was a most delightful day in every respect. The sermon the morning service was particularly inspiring. Fourteen persons were admitted to membership and ten others baptized.

Special music at the morning service consisted of an anthem by the choir, "And, Behold I Am Alive Forevermore." Duet, "There Is Room in My Heart for Thee" (from the "Everlasting Life") by Mr. H. G. Silcox and

Miss Blanche McKnight; duet, "Easter Song," Miss Wardle and Miss McKnight; quartet, "Sometime, Somewhere," Messrs. H. G. Silcox, William Berriman, William Wallace, J. Wesley Herbert; solo by Mr. Stockwell, "The Resurrection."

The Flower Committee planned for a beautiful display and these were sent as loving messengers to those in need of such remembrance. The seating capacity of the church was taxed somewhat, as 170 were present at the morning service; 109 in the evening.

A beautiful sight greeted one in entering the Sunday-school room at Seddon Hall—an abundance of flowers on the platform and in the window seats. Special music and appropriate exercises by the scholars, in class and individually, filled in the time profitably and interestingly. For the second time since moving the school session to Seddon Hall, the "Thermometer" registered an attendance of 167, with 34 in the Kindergarten Department, 29 in the Women's Bible Class and 28 in the Men's Class. That the spirit of "I Am Happy in the Service of the King" will continue with us in the work we are trying to do for the Lord, is our earnest prayer.

L. P. H.

**Incomplete Program of Convention.**

**Tuesday, May 16, in Kenwood Parish House.**

3:00 P. M. Opening session **Council of Ministers.**  
8:00 P. M. Religious services with sermon by Rev. Junius B. Spiers of Richmond, Va.

**Wednesday, May 17.**

9:30 A. M. Executive Session Council of Ministers. This session is not public.  
1:00 P. M. Luncheon.  
2:00 P. M. Public Session Council of Ministers.  
6:30 P. M. Annual meeting and dinner **Alumni Association.** Subject of discussion, "Training for Missionaries."  
8:00 P. M. Lecture by Rev. Julian K. Smyth at Humboldt Park Church on "Swedenborg."

**Thursday, May 18.**

9:30 A. M. Executive Session Council of Ministers. Not public.  
1:00 P. M. Luncheon.  
2:00 P. M. Public Session Council of Ministers.  
7:30 P. M. Annual Meeting **American New-Church Sunday-School Association.**

**Friday, May 19.**

9:30 A. M. American New-Church Sunday-School Association, business session.  
1:00 P. M. Luncheon.  
2:00 P. M. Opening Session Annual Conference of the **American New-Church League.**  
8:00 P. M. Joint Meeting Sunday-School Association and League.  
8:00 P. M. Meeting of the General Council.

**Saturday, May 20.**

9:00 A. M. American New-Church League, business session, Parish House.  
12:00 noon. Opening of the **General Convention** with religious service and Annual Address of the President, Rev. Julian K. Smyth.  
1:00 P. M. Luncheon.  
2:30 P. M. **League Excursion** by automobiles through the parks. Supper and dance at Humboldt Park Parish House.  
8:00 P. M. Convention business session, followed by brief religious service and address preparatory for the Holy Supper by Rev. Geo. Henry Dole.

**Sunday, May 21.**

10:45 A. M. Morning service. Sermon by Rev. Charles W. Harvey. Administration of the Holy Supper by the President of the Convention.  
4:00 P. M. Vesper service at the Englewood Church. Sermon by Rev. F. A. Gustafson of Detroit, followed by refreshments and social.  
8:00 P. M. Service at Sheridan Road Church. Sermon by Rev. Paul Sperry.  
8:00 P. M. Service at Humboldt Park Church. Sermon by Rev. Paul Dresser.

**Monday, May 22.**

8:45 A. M. Annual Meeting of the **Evidence Society.**  
9:30 A. M. Annual Meeting **National Alliance of New-Church Women,** Parish House.  
10:00 A. M. Business Session of General Convention.  
12:00 noon. Address by Clarence W. Barron on "Human Freedom and the War."  
1:00 P. M. Luncheon.  
2:00 P. M. Business Session of Convention Report of the Publisher of the **NEW-CHURCH MESSENGER.**  
3:00 P. M. **Board of Home and Foreign Missions.**  
4:30 P. M. Vesper service. Sermon by Rev. Walter B. Murray.  
8:00 P. M. Social Reception at the Kenwood Club, 1361 E. 47th St.

**Tuesday, May 23.**

8:45 A. M. Sex Education League. Report for the year and a paper by Rev. Paul Dresser on "Personal Symbolism and Its Relation to Sex Education."  
10:00 A. M. Convention business session.  
11:00 A. M. Election of Officers. Annual Address to the English Conference, by Rev. W. L. Worcester.  
12:00 noon. Annual Report of Social Service Commission.  
1:00 P. M. Luncheon.  
2:00 P. M. Conference, "A New-Church Drive." Addresses: "The Missionary Sunday Movement," by Rev. Thos. A. King; "The Proposed National Lecture Bureau," by Rev. Everett K. Bray; "The Newer Charity," by Rev. Warren Goddard.  
4:30 P. M. Vesper service. Sermon by Rev. E. M. L. Gould, of Newtonville, Mass., on "False and True Happiness."  
8:00 P. M. **New-Church Round Table.**  
8:00 P. M. Meeting of the **General Council.**

**One of the Messenger's Missionary Uses.**

The publisher has been for years sending the MESSENGER free to a large number of people who are not financially able to pay for it. To enable him to do this, many people have contributed to a fund he has for the purpose. These free subscriptions have increased in number, but they have been vouched for by the persons through whom they have come, and the publisher is satisfied that they are among the most appreciative readers of the MESSENGER. To find out whether or not the paper is read and appreciated, the following or some similar letter is addressed to them occasionally:

"DEAR FRIEND:—We have been sending you the MESSENGER now for some time free of charge, and will be glad to continue it if we know you read and appreciate it. If you are able to pay any part of the subscription price, it will be received with thanks; but this is not a condition of its continuance. Wishing you joy in the truths of the New Church,

"Yours faithfully,  
JOHN S. SAUL"

If no response is received to this letter the subscription is discontinued. But nearly all have answered promptly, and the tone of their replies shows that the MESSENGER is performing a use in this way that justifies its continuance, although the donations to the fund do not at present amount to as much as the expense.

The following extracts from letters recently received show a variety of appreciation, and all prove the missionary value of the paper:

"I certainly thank you very much for your kindness in sending the MESSENGER free of charge so many months. I look forward every week with pleasure to its coming, as its contents are food for my soul. Enclosed you will find \$3 for one year's subscription."

"I want to thank you very much for the MESSENGER which has so long come to me regularly. I do not feel able to pay for it yet. I would miss it very much if it was discontinued. I try to make as good use of it as I can, always handing it to others where I think they would be interested. . . . I only regret that I am not able to do more, and feel that many others would contribute to the fund for the free list if they knew just how it was liked."

"I appreciate your kindness in having sent me the MESSENGER. It has been a great comfort to me in this lonely place. I am up here in the wild mountains at a mining camp, which is now idle, and for over a year I have been mostly alone with my dog for companion, as care taker; consequently I have much time for reading and study. I have spent many pleasant hours with Swedenborg and New-Church literature, and am deeply impressed. The wonderful truths that come with it seem so in accord and harmony with the quiet and peaceful atmosphere that surrounds me. I can assure you that the MESSENGER is always welcome, and I shall be pleased to be regarded as a paying subscriber" (\$3 enclosed).

"I have received the MESSENGER free for some time and wish to thank you for it. I can not pay for it, as I am entirely dependent. I have been helpless for thirteen years. Moved on sheets and taken up with a lift once a week, when I can write for a few minutes. I enjoy the papers and send them all to some one who does not have them. I read without glasses, though I am 86 years old."

"You have indeed been sending me the MESSENGER free, for a long time. Every year I have hoped I might be able to send at least a part of the subscription price, but I am unable to do so. I should miss the paper very much indeed, as I am too far from any New Church to attend very often, and we (my daughter and I) feel that we should hardly know how to do without it. It is very helpful to us both. My daughter had infantile paralysis five years ago which left her an invalid and we are both dependent on my son. I think, however, as I cannot at present send any money towards the subscription that you had better discontinue it. I have tried to make the best use I could of the paper. After reading it ourselves, I have sent it to an old lady in a 'Home' in Cambridge, and she has sent it to another woman in Roxbury, and she to a colored man; and they have all been very grateful for it. They would all join me in thanking you very much for the pleasure and help it has given us all these years and hoping that some one else may have the same benefit that we have had, and more, if possible, I am very truly yours." (The paper will be continued to her.)

"DEAR MR. SAUL:—I thank you very much for your kindness in sending me the MESSENGER for so long a period. I read it, like it, and am greatly benefitted by it; although there is much in the New-Church doctrine that I am not able to understand. The profounder meaning of the Word, the Divine Humanity, and the resurrection of a Spiritual body, strongly appeal to me. There is a high-church party in the New Church which repels me. And I am but little benefitted by the relations in the 'Arcana.' I am a pastor associated with the Disciples of Christ. Like Clowes and many others and even Swedenborg himself, I prefer my old church. It may have been better, had New-Church people assumed the form of a missionary society instead of that of a church."

"I read and appreciate the MESSENGER very, very much. I prefer it next to the Word and the Writings. Its wonderful truths are very comforting and sustaining. I have

been an invalid for two years or more; live with my sister, also in feeble health. We have no one on whom we can depend for support but the Heavenly Father. Our yearly income is only about \$165, though at Christmas time we have a little money given us, which helps. I hope to be able to pay some part of the price of the MESSENGER if the cost of living is ever any less than it now is."

"My income is five dollars' worth of groceries which I receive monthly from the county. The MESSENGER is passed to two other homes where it is appreciated, and where money is very scarce. We should all miss it very much; but if you know of others who need it worse, pass it on."

"This is the first time I have known who has been sending the NEW-CHURCH MESSENGER to me, and I don't know how to thank you enough for your kindness in so doing. As for being read and appreciated, I can assure you it is. Next to the Word of God it has been my meat and drink spiritually for a long time, so you can only know in a small measure what the MESSENGER has meant to me. The spirit of God has revealed the message of His Word through the truths that have been printed and read by me in the MESSENGER as it has come to me week by week. Not only am I interested in reading it, but I pass it on to some one else that they may also become interested in the great spiritual truths that are proclaimed therein; and I know that in some places where it has gone it has been a source of blessing to them. So you see that when I have received something which can uplift one spiritually I want others to share in the good received, so again I can assure you of its appreciation and should miss it very much if I did not receive it. The subscription is a little beyond me, but I am sending a little which I hope will be received in the spirit in which it is sent, and I hope in the future I may be able to do a little more for all the kindness you have shown to me by your favors in the past. You will find express order for \$1.75. Out of this amount I wish you would send me 12 copies of the 'Bright Gate and the Vision Beyond,' of which I have received a sample copy, and I will try and give them to some one who will find profit thereby. Allow me once again to thank you for your kindness to me."

## Current Literature

### Miss Lathbury's Poems.

I ordered a copy of the book containing the late Miss Lathbury's poems, and I have been so delighted with them that I wish to call the attention of New-Church people and their friends to them. If the contents of the book were known, I am confident it would be procured and read by many, for the poems are deeply devotional and charmingly beautiful. They touch many sides of human and Divine life and always breathe a richly spiritual atmosphere.

Those who study our "Magnificat" know that Miss Lathbury is the author of the beautiful hymn, "Break Thou the Bread of Life, dear Lord, to me." Mr. W. Garrett Horder, the noted English rector, whose introduction, together with one from Bishop John H. Vincent, appears in the work, considers "Day Is Dying in the West" as probably her finest hymn and says it ranks with "Lead, Kindly Light," by Cardinal Newman.

There are so many profoundly spiritual and humanly touching verses in the collection that I could fill the MESSENGER with such as seem to me wondrously beautiful. Such are "Benediction Hymn," "In Shadow," "Daybreak," "All Things Are Yours," "Heart of Jesus." There are Chautauqua Carols, Lyrics of Nature, Songs of Labor, Hymns and Sacred Songs, Idyls of the Months, and Poems for the Young.

The poem that seems to touch one most deeply is entitled "The Prodigal." We can give only the first verse:

My Father—if these lips defiled  
 May call Thee by that sacred name—  
 A weary wanderer—still Thy child—  
 Comes burdened with his years of shame,  
 A wrecked and wasted life to cast  
 Upon Thy love at last, at last!

The book is enriched with a sketch of Miss Lathbury's life by her friend, Miss Frances E. Willard, an early and late picture of the authoress; it is most handsomely bound in reddish purple, gilt top, and can be had of any of our book rooms at \$1.25, postpaid. L. G. LANDENBERGER.

### A New Estimate of Swedenborg the Man and His Life Work from an Evolutionary Point of View.

*Swedenborg.* A study of his development into a Mystic and a Spirit-seer. By Martin Lamm. Hugo Gaber, Stockholm. Octavo, 334 pages.

Too long, as it may seem, has the non-New-Church world been waiting for an impartial and unbiased verdict on the life work of Emanuel Swedenborg. Everything published about him so far, outside of the New Church, has been more or less one-sided, either favorably or unfavorably, from Kant's strongly prejudiced treatise to Wilkinson's panegyric. At last, however, a work has appeared from the non-Swedenborgian camp which promises to break the way for a new and more sober estimate of the man and his works. When the Swedish Academy, the highest literary tribunal of Sweden, formed by Gustavus III, after the pattern of the Academie Francaise more than a century ago, last fall awarded its highest prize for literary merits to Martin Lamm, a "docent" at the University of Upsala, for his study on Swedenborg, it means that his native land, at least, recognizes him as a man worthy of serious consideration from a literary and scientific point of view. And it also means that the world at large can no longer stand aghast and suspend its judgment in regard to Swedenborg.

True, this work is not a New-Church book. It simply claims to explain, from the author's point of view, how Swedenborg, through a perfectly natural process of development from a scientist and a philosopher, evolved into a Theosophist, a Mystic and a Spirit-seer. This is, briefly stated, the author's purpose. And he solves his problem by a thorough and systematic application, through the whole book, of the method so successfully practiced by Henri Taine and Georg Brandes and others of the school of modern literary criticism. Accordingly the author first calls the reader's attention to Swedenborg's heredity and environment, and attempts to show that the "mystic" vein in his makeup was derived from his father and nourished by influences from his contemporaries and the spirit of his time, in which Pietism, Herrnhutism and Mysticism were rampant. In proof of this he reviews Swedenborg's scientific and philosophical works and tries to show how closely connected they are with works of other scientists and thinkers of the same period. He does not overlook the fact that Swedenborg's world-conception from having been a mechanical one in the "Principia" becomes organic in the "Economy of the Animal Kingdom," in which latter work he finds foreshadowed his whole theological and theosophical system as later developed. His verdict about Swedenborg as a scientist is that while he made many great discoveries, yet he was unable to fully emancipate himself from the old, and evolve a modern scientific system. Having thus given Swedenborg, as he believes, his proper place within the realm of science, he proceeds to do the same with him in the world of religion. Here, however, our author apparently is handicapped by his lack of sufficient knowledge of both mediæval and modern Christian theology. It does not appear to us that he has correctly understood either Christian mysticism

or the very heart of Swedenborg's theology. Let us follow him in the application of his method of literary research. He first classifies Swedenborg as a mystic. With what right he does so must be left to the reader to decide. For our part, we have never been able to get Swedenborg to fit into the pigeonholes of any theological desk. Our author then with immutable rigor applies the following syllogism: A Mystic has such and such views; Swedenborg is a Mystic; *ergo* such and such views must be found in his writings. And he then proceeds to find there what he looks for. This is no doubt the weakest link in the chain of logic by means of which he attempts to bind Swedenborg and to hold him within the realm of the natural, and to make his doctrinal system the product of a natural evolution of Mysticism. Anyone, however, who knows anything whatever about Christian Mysticism will admit the futility and hopelessness of such an attempt. The comparison, for instance, with Jacob Boehme, Madame Guyon and other Mystics cannot be said to be well chosen. Neither does Thomas a Kempis or John Tauler offer any closer points of contact. Still less successful is our author in his attempts to trace Swedenborg's relationship to the Kabbala philosophy, for instance, by a comparison between Adam Kadman and the Grand Man. And perfectly erroneous is his statement that the pre-reformation symbolical scripture interpretation is the same—at least in part—as Swedenborg's doctrine of Correspondences. A more thorough study of the Mystics and of Swedenborg would no doubt have convinced our author of the fact that while many of Swedenborg's thoughts are found scattered in their writings, still they never appear as members organically incorporated into a logical and scientific system as they do in Swedenborg's writings. Even if it be proved that the subject matter of most of Shakespeare's dramas was handled by other authors before him, still they would never have become immortal but for the magic touch of the master's hand. And if this be true of a secular author, how much more about one Divinely illumined? I regret that there is no space in the MESSENGER for a more full and complete review of this book, which marks an era and a new epoch in the non-New-Church study of Swedenborg, to which study it cannot fail to give a new impetus and a new interest. While not written in a New-Church spirit, it cannot but indirectly further the interest of the church. It is remarkably free from the derogatory denunciation and sneering contempt of Swedenborg as a theologian and spirit-seer found in almost all non-New-Church treatises on him so far. The author neither blames nor praises. He hardly criticises. He is an evolutionist and a literary researcher and he simply tries to understand and to explain from his point of view, which, needless to say, is not that of the New Church. Nevertheless, he has, more than any other writer on Swedenborg, outside of the New Church, contributed to accord to him a respected and honored place among the world's greatest scientists and thinkers, whom it hereafter will be impossible to ignore or eliminate from any history of philosophy or religion as, unfortunately, hitherto all too often if not always has been the case. A work of so high literary merit will, no doubt, be accessible to English readers in translation, and if so, it deserves the attention of all thinking New-Church students and receivers of the doctrines contained in Swedenborg's writings, which can not but gain by comparison with the products of other writers who have aimed at the same goal as he, and failed where he succeeded.

AXEL LUNDBERG.

"As there is no prosperous state of life without calamities, so there is no adversity without benefits."

## The Church Calendar.

**May 21. The Fourth Sunday after Easter.**

**The Risen Lord.**

Sel. 17: "Preserve me, O God."

Lesson I. Deut. vii.

Responsive Service VII. The two Great Commandments.

Lesson II. Matthew xviii, v. 21.

Benedictus, B. of W., p. 6.

Hymns (Mag.):

184. "He is risen."

191. "Angels roll the rock away."

## Baptisms

**SPIERS.**—At Richmond, Va., April 23, 1916, Mr. and Mrs. R. S. Spiers were baptized, Rev. J. B. Spiers officiating.

**HIBBARD.**—Paul Lane, infant son of Irving and Marjorie Hibbard, born November 21, 1915, baptized at the home of the grandparent, Mrs. Henry Lane, at Jefferson, Wis., Sunday, April 30, 1916, the Rev. L. G. Landenberger officiating.

**HEIG.**—In New Haven, Conn., April 27, 1916, Alton Francis, son of Mr. and Mrs. Andrew F. Heig of Stratford, Conn., the Rev. C. Edgar Ritter officiating.

**GOULD.**—Campbell Henderson, infant son of William H. and Edith Christie Gould, baptized April 23, 1916, at Toledo, Ohio, Rev. Chas. S. Mack officiating.

**HAYES.**—Gertrude Charlotte, infant daughter of John and Maud Gould Hayes, baptized April 23, 1916, at Toledo, Ohio, Rev. Chas. S. Mack officiating.

**HASSENZAHN.**—Edna Mary, wife of George Hassenzahn, baptized April 23, 1916, at Toledo, Ohio, Rev. Chas. S. Mack officiating. After the baptism Mr. and Mrs. Hassenzahn were confirmed.

## Special Notices

### THE GENERAL CONVENTION.

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

**JULIAN K. SMYTH,**  
President,

**B. A. WHITTEMORE,**  
Recording Sec'y,

**PAUL H. SEYMOUR,**  
Assistant Sec'y.

### COUNCIL OF MINISTERS.

The Council of Ministers of the General Convention will meet in the Kenwood Church of the Chicago Society, corner 46th St. and Woodlawn Ave., Tuesday, May 16, 1916, at 3 p. m., and continue in session through Wednesday and Thursday following. The morning meetings are not public. After 2 o'clock all interested are invited to hear papers and discussions.

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

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

### LEAGUE CONFERENCE.

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

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

### ENTERTAINMENT AT CONVENTION.

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

Delegates and visitors will be able to find accommodations in the same block as the church for one dollar per day, or if with board, \$10 per week and upwards. Rooms and meals can be had separately if desired. Nearby restaurants offer very reasonable rates. Accommodations can also be obtained at Chicago Beach Hotel, about nine blocks from church; transportation Illinois Central trains; rates per day \$1.50 to \$3.50 a day; at Drexel Arms Hotel, Drexel and Oakwood Blvds., seven blocks from the church; rates \$1.00, room with running water, and \$1.50 or \$2.00 per day for room with private bath.

Ministers who purpose attending Convention are requested to communicate with the secretary of the local committee, Miss Sophie M. Saul, 64 East Van Buren St., as early as possible, stating whether they will be accompanied by their wives, that they may be notified of their assignment before leaving home.

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

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

### SUNDAY-SCHOOL ASSOCIATION.

The forty-ninth annual meeting of the American New-Church Sunday-School Association will be held in connection with the General Convention at Chicago, Ill., Thursday evening, May 18th, and Friday morning, May 19th, with a joint meeting on Friday evening with the Young People's League.

**RICHARD B. CARTER,** President.  
**JOHN V. HERR,** Secretary.

### FOR SALE OR RENT.

New, completely furnished summer cottage on the Beach at Palisades Park, Michigan. Inquire Dr. Arthur Vos, 2974 Colerain Ave., Cincinnati, Ohio.

### SWEDENBORG SCIENTIFIC ASSOCIATION

The Nineteenth Annual Meeting of the Swedenborg Scientific Association will be held in the Sunday-school rooms of the First New Jerusalem Society of Philadelphia, corner of 22nd and Chestnut streets, in the city of Philadelphia, on Thursday, May 23, 1916, at 2:00 p. m.

#### PROGRAM.

2:00 p. m. Annual Reports.  
3:00 p. m. Annual Address by President Lewis F. Hite.  
Authors Read and Studied by Swedenborg, Rev. Alfred Acton.  
Election of Officers.  
**REGINALD W. BROWN,** Secretary.

### NATIONAL ALLIANCE.

The twelfth annual meeting of the National Alliance of New-Church Women will be held Monday, May 22d, 1916, at 9:30 a. m. in Chicago, at the Kenwood Parish House.

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

### REPORTS AND PAPERS FOR CONVENTION.

Those who are writing reports or papers for Convention are urgently requested to have duplicate copies made for use of the MESSENGER. The Secretary of Convention naturally refuses to allow reports to go out of his hands, as he considers himself responsible for their safety. The MESSENGER, in the hurry of getting its report ready, cannot always make copies of them on the spot. Hence it desires, for the perfection of its report and the good of the church, to be furnished with an extra copy of all reports and papers.

### FOR SALE OR RENT.

Cottage on the Shore at Palisades Park, Mich. Apply to Rev. L. G. Hoeck, Oak and Winslow, Cincinnati, O.

## 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 New-Church Press

INCORPORATED

3 West 29th Street, New York

A New Edition

Willie Harper's Two Lives. A Story for the Young. Illustrated. Special cover design. Cloth 60c.

Three Books by the

Rev. John Goddard

The Right and Wrong Unveillings 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.

The Magic of Experience: A Contribution to the Theory of Knowledge. By H. Stanley Redgrove, B. Sc., F. C. S.

Sir William F. Barrett, F. R. S., says of this book that it "will be found a useful and lucid interpretation of the facts of experience in the light of a sane idealism."

To students and especially young people studying Swedenborg, the perusal of this small volume must prove invaluable. The author throughout makes reference to Swedenborg's point of view and philosophy.

Bound in cloth, with red line title, price \$1.00. Published by Dent of London.

Symbolism

II.

Scripture Symbolism. \$1.25.

Parables of the Old Testament. \$1.50.

Parables of the New Testament. \$1.25.

Three good books by the Rev. Edward Craig Mitchell. Not as heavy as Wilkinson's, but equally studious and careful work.

Symbol Psychology. By the Rev. Adolph Roeder. An application of the study of symbolism to all traditions and folklore. A most valuable book. \$1.50.

Symbolic Character of the Sacred Scriptures. The Scripture Analogy between the material universe and the human mind. By the Rev. Abiel Silver. \$1.00.

These are general applications of symbolism. More specific applications to our own method of interpretation, called the "Science of Correspondences" will be found in the lists under this heading.

Send for catalog.

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

Table with 2 columns: Title and Postpaid price. Includes items like Arcana Coelestis, Apocalypse Revealed, Heaven and Hell, etc.

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.

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 Sweden, 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!

## Metropolitan Savings Bank

1 and 3 THIRD AVE.

Opposite Cooper Institute Chartered 1854

ASSETS.	Par Value
Massachusetts State Bonds.	\$ 200,000.00
New York City Bonds.	1,343,000.00
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	846,971.88
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

1487 Q Street, N. W., Washington, D. C.

LLOYD A. FROST, Treasurer

715 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.

## Send Orders Now

FOR MEMORIAL EDITION

## The Bright Gate and the Vision Beyond

By

Frank Sewall, D. D.

Price singly 2 cents or 100 copies for \$1.80.

Books suitable for beginners in the study of New-Church Doctrine.

Rev. Jonathan Bayley: The Divine Word Opened. \$1.00.

Rev. G. H. Dole: The New Church; What, How, Why. 35 cents.

Rev. Chauncey Giles: Why I Am a New Churchman. Paper, 20 cents; cloth, 50 cents. The Nature of Spirit, and Man as a Spiritual Being. Paper, 20 cents; cloth, 50 cents.

Wm. McGeorge, Jr.: The Message of the New Church to the World. Paper, 5 cents.

Rev. Wm. L. Worcester: Descriptions of the Spiritual World. 35 cents. Swedenborg on Three Vital Points. Paper, 5 cents.

Parsons, Th.: Outlines of the Religion and Philosophy of Swedenborg. 50 cents.

Rev. J. C. Ager: The Path of Life. 75 cents.

Bound Tracts: Sixth Series, Doctrines of the New Church. 50 cents.

Send for full Catalogue of New-Church Publications.

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

## 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 Bleachery Co. 8% Stock  
Sullivan Machinery Co. 8% Stock  
Plymouth Rubber Co. 7% Pfd. Stock

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

## 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.

## CAMP KINAPIK IN MAINE

On Beautiful Lake Kezar. Only a few miles from the White Mountains, N. H. Athletics, Games, Mountain and Canoe Trips. Woodcraft. Personal care of the boys. Ernest Thompson Seton endorses the director. Send for circular. Harvey C. Went, Bridgeport, Conn.



# New-Church Messenger

"Behold, I make all things new"

Vol. CX. No. 20.

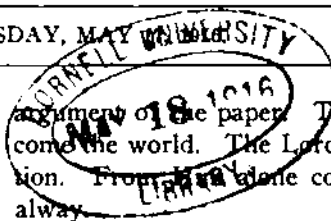
CHICAGO, WEDNESDAY, MAY 1916

WHOLE No. 3175.

## 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.



argument of the paper. True, no man could overcome the world. The Lord alone wrought redemption. From ~~the~~ alone comes salvation, now and always.

### CONTENTS

EDITORIAL:—"Christian Preparedness"—The Origin of Heaven—The Origin of Unhappiness—Editorial Notes .....381

THE SERMON:—The Relation of God and Man.....383

CONTRIBUTED:—Sowing the Seed of Foreign Missions—The Vengeance of God—The Nearness of Heaven—Religious Notes from Mexico.....385

CONTRIBUTORS' CLUB.....388

SUNDAY AFTERNOONS:—The Little White Door—Little Neighbors of the Treetops—Using the Pieces.....389

CHURCH NEWS:—Elmwood, Mass.—Helping Lynn Neighborhood House—Bridgewater, Mass.—Lakewood, O.—In Honor of Dr. Sewall—Lines on Dr. Frank Sewall—An Inspiring Letter from a New Reader—Report of the Lay Missionary League.....393

CURRENT LITERATURE:—Christian Certainties of Belief—A Story of the Other Life.....396

COMMUNICATIONS:—A Proper Standard of Judgment...397

Reward (poetry).....397

### "Christian Preparedness."

The contribution on the above subject in the April issue of the *New-Church Review*, written by the Rev. William L. Worcester, is of the kind that does for the world that supreme use for which the New Church specifically stands.

Two things vital to our church are said in the opening paragraph: first, that the kinds of preparation which nations, and particularly our nation, should make, are questions which require for their solution the wisdom of economists, lawyers, and statesmen. We believe that the majority of our church people are of like conviction, and from the outset the MESSENGER has endeavored to be true to this conviction.

Second, Mr. Worcester recognizes that, notwithstanding the first statement, the New Church has a duty in the matter of preparedness that is fundamental. It has to do with the power that stands behind the means of securing peace, and makes them effective; namely, "The power of Christian love!" Aptly Mr. Worcester quotes, "In me ye might have peace . . . I have overcome the world." Out of this truth unfolds the splendid

No matter what armament, no matter what preparedness, no matter how great the host, in man's power alone there is no salvation. "There is no king saved by the multitude of a host." Behind the instruments of peace must be justice, truth, love to the neighbor, the love of God. Even truth, without love has no power. The Lord conquered by the power of love. Love is the saving power of the world. May it be the great lesson impressed upon the world by the present war, that the war arose because love failed, and that the world's peace will be secured in that love which wishes other nations the same good that one desires for his own.

### The Origin of Heaven.

Scientifically speaking the earth and its atmospheres are derived from the sun. The sun makes vegetation grow. It makes life on our planet possible. It makes even all the beauty and grandeur of nature, for without ~~the~~ darkness would prevail. These things are so because the Lord made the earth through, or by means of, the sun. It may be said that the heat and light, or influx, from the sun make nature, in the sense that every living thing depends upon the sun.

What makes heaven? As heat and light flow into nature from the sun, heat and light flow from the Lord into the spiritual world and into the spirits of men; but the heat and light that flow forth from the Lord are spiritual, the heat being love, the light being mental light, or truth. The influx from the Lord is Divine, and is called the Divine from the Lord. This Divine from the Lord makes heaven. It makes a heavenly state in the hearts of those upon earth who receive it, and also constitutes the life of heaven.

The Divine of the Lord is manifested in two general ways. In the highest degree it is manifested upon reception as love to the Lord, because it is love from Him, full of truth and mercy. In the second degree, upon reception, it is manifested as love to the neighbor; for, as the Lord's love by nature goes out for something to embrace, so when

received it goes out to human kind. "The Divine of the Lord makes heaven, which is love to Him and to the neighbor."

### The Origin of Unhappiness.

Recently we met a person who expressed himself as unhappy. He was possessed of learning, health, and enough of this world's goods to supply about all that could be desired. There appeared to be nothing needed. Apparently there was no good reason for being discontented and wretched. Doubtless some would describe such a one as a chronic faultfinder, naturally grouchy, and leave the matter there. But cases of this kind need a deeper diagnosis. This case of constant discontent has the same origin that discontent in general arises from. Its origin was from there being no love to the neighbor, no love of God, and consequently no love of use. Happiness cannot come from indulgence in sense-pleasures, nor from idleness, nor from the service of self only. To make life worth the living, there must be love for others in sufficient force as, when gratified, to produce that kind of delight which is truly called happiness. In fact, most of human ills arise from the want of love to the Lord and to the neighbor. Indeed, love in sufficient strength, can fill the most desolate life with abundant and overflowing blessings.

### Editorial Notes.

The *New-Church Magazine* for April publishes in full the address delivered by Prof. M. R. Bhatt before the first annual meeting of the Hindi Swedenborg Society, at the Parthana Samaj, Girgaum, Bombay, on December 31, 1915. The Society was formed on April 14, 1914, "for the purpose of translating and distributing the writings of Swedenborg in the vernaculars of India." The address contains many excellent features. It begins with setting forth the unique character of these writings.

I may humbly remind you at the outset that, though our meeting appears to be and is insignificant in numbers, and is providentially debarred from all pomp of outward circumstance, the work to which we are devoting ourselves is bound to exercise a most profound and vital influence upon the future of India. For, it so happens, that the works of Swedenborg are *not* like the works of Plato or Aristotle: they do not contain the thoughts of Swedenborg as the "Republic" or the "Ethics" contains the thoughts of its author. On the contrary, they contain revelations from the Lord given for the benefit of humanity that are of unimagined depth and priceless value. By the Lord is meant God.

This clear-cut distinction is then confirmed by apt quotations from the "Arcana" and the "True Christian Religion," in order that the teachings proclaimed may be studied "with that high seriousness which their nature demands." Well does the declaration follow from the Word of the Lord to Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (1v. 8, 9.)

The address has a message of encouragement for those who have joined the Society from the various religions of India.

Our Brahmin friends would understand their Gayatri Mantra better if they knew what Swedenborg was commanded to reveal about the Sun of the Spiritual World. Our Parsee compatriots would understand the significance of their fire worship better if they learnt what Swedenborg has to say about the correspondence subsisting between spiritual and natural things. Our Mohammedan brethren would hail the magnificent array of considerations advanced in favor of the unity of God in the beginning of the "True Christian Religion." And all of us should receive with joy the glad tidings of there being marriages in heaven. There are things in this crowning revelation to suit all sorts and conditions of men. They illuminate all ancient records and oracles.

Our hearts should indeed overflow with thankfulness that the Word is now so opened by the Lord, that men and women of all faiths, Christian or Gentile, may from rational considerations grounded in the desire to be better, come into their birthright of the possession of spiritual truth. "The Father seeketh such to worship him." (John iv. 23.) And He has now provided means in abundance for its realization.

\* \*

In the same number of the *Magazine*, in his "Notes and Comments," Rev. Joseph Ashby writes on "Unity, and the Search for It," and well remarks:

If the Lord Jesus Christ was regarded as the supreme object of Christian worship, and it was recognized that apart from Him and His teaching nothing could be known of the invisible Godhead, all other subjects would soon fall into due order, and unity could be secured. \* \* \* When the churches make the Lord the supreme object of faith, and mutual love and charity are the manifestation and life of that faith, then will real unity exist in the Church, and its power become more and more realized in the world.

As is said in the "Arcana":

When each and all things have respect to one end, they are then kept in unbroken connection and make a one; for they are under the aspect, the government, and the providence of the One who bends all toward Himself in accordance with the laws of subordination and consecration, and so conjoins them to Himself, and then at the same time also mutually to their companions, and thus conjoins them to each other. Thence it is that the faces of all in Heaven are kept turned towards the Lord who is the Sun there, and thus the center to which all look, and what is wonderful, howsoever, the angels turn themselves. (No. 9828.)

\* \*

The *Literary Digest* of April 22nd, under the caption of "To Teach Curiosity," quotes from an article on "The Inquisitive Habit," by W. Carey Roe, published in the March issue of the *Volta Review* (Washington):

One of the earliest aims should be, therefore, to see that the instinct of curiosity is stimulated and properly developed. The mere interest the teacher displays in the child is often sufficient to make the child come to her for information: he finds in the teacher, or should do so, some one who understands his needs, and who will satisfy his curiosity. The interest and the difficulty of lessons should be great enough to make the child want to know more. \* \* \* It should be the object of the teacher to prepare lessons in which exercise in question-forms appears as real as possible to the child. The child should feel that the question is not altogether without purpose; that information of some kind of which he is at present ignorant is to be gained by asking. In this way the real object of questions will be impressed on the child, and there will be more likelihood of these questions being asked beyond the confines of the school.

These are timely hints, and on the part of a wise teacher such a method would be very helpful, formative to the child's mind as a basis of true intelligence to lead to worthy thought and action. The "Arcana" says: "When a boy is first instructed he is affected with the desire of knowing, at first not from any end that is manifest to him, but from a certain pleasure and enjoyment born with him and also derived from other sources." (No. 3518.) There must be proper guidance of this desire. Inquiry is to be made from good (see No. 9154). That is, love to the Lord and love to one another from Him must be kept in view in all that is taught. Curiosity is a useful trait when thus qualified. (See Nos. 6734, 6735.)



*The New York Call*, in its issue of April 19, contains the following statement:

There are 3,000,000 people in New York that the churches do not reach, according to the estimate of the National Bible Institute, which is holding a two-day session in the McAuley Cremorne Mission, on Thirty-fifth street, to see what can be done for them.

It is probable that many of these people are dissatisfied with the teachings of many of the churches about them. Many of the views expounded in the churches are not rational and satisfying to the inquiring and thoughtful, and therefore do not appeal to them. The New Church has a clear and definite message for the world and has a large missionary field before it. There is urgent need for us to take advantage of every opportunity to make known the soul-satisfying doctrines, so enlightening to the mind and so helpful for the life, revealed for the establishment and growth of the New Church.



These words from the *Christian Work* are well worth the saying:

If one can say no more for righteousness than that it is the product of chaos; partly guided by selection, partly by custom, partly by chance, why waste fine language on the splendor of ethical law, and the reverence due to its behests? In brief, right conduct has its root in the Eternal, and in Him it must find its ultimate vindication. Naturalism, by which is meant a purely non-theistic interpretation of the universe, asserts that our loftiest consciousness is only the outflow of inexplicable instincts; that unthinking and blind processes have produced the intellect of a Kant or a Newton. It would be just as legitimate to argue that the wooden desk at which Beecher stood to preach had produced the preacher. Such are the shifts to which intrinsically incoherent theories are reduced. Of all modern phenomena, none are so groveling, so absolutely irrational, as the utterances of these apostles of agnosticism, who would fain destroy the values of reason and morality.

True! Materialism is all wrong, or it is all right. Materialism is the very antipodes of Christianity. Its center is diametrically opposite that of Christianity and the Bible. Both cannot be right. It is refreshing to note the growing boldness in the total rejection of materialism and the false science of "natural selection and the survival of the fittest," which has been devised to support materialism. We must expunge from our science and from our minds the last trace of the doctrine that nature is self-evolved. Along with the old doctrines of faith alone, the vicarious atonement, the resurrection of the body, et cetera, are going the tenets of the old science begotten in an age of the vastate church.

	<h2 style="margin: 0;">The Sermon</h2>	
--	--	--

### The Relation of God and Man.

BY THE REV. JOHN GODDARD.

Our Father, who art in heaven. (Matt. vi. 9.)  
 He that hath seen Me hath seen the Father. (John xiv. 9.)  
 And Jesus called a little child, and set him in the midst of them. (Matt. xviii. 2.)  
 His name shall be called Jesus, for He shall save His people from their sins. (Matt. i. 21.)  
 He that overcometh shall inherit all things. (Rev. xxi. 7.)  
 My kingdom is not of this world. (John xviii. 36.)

As to the question before us—the relation between God and man—with the short time at our disposal it will be impossible to touch upon more than the barest outlines. The first thought about the teaching of Jesus on this subject, which was new and peculiar to Him, was *God as the Father, and mankind as His children*.

The word "Father," as applied to God, was not indeed unknown among the Jews, but it was rarely used, and never as describing a universal Parent, the Father of all mankind. He was a Father to the Jews, or to all who worshipped Him, but to all others He was if not an enemy at least indifferent. But turn to the Gospel. Everywhere God is described as the Father. Sometimes it is "my Father" but much oftener as "your Father," "your heavenly Father," or still more often "*the Father*."

God's relation to man then, as the Lord Jesus represents Him, is that of parents to their children. He possesses the mother love as well as the father love. He watches over the smallest particulars of every life as well as making provision for its more general needs. His care is personal and particular. No sparrow falls, no blade of grass or lily of the field is cut down without His permission. He watches over earthly as well as heavenly necessities. He is "our Father in heaven," and yet He knows we have need of the food, clothing and shelter of earth. As far as God is concerned, His kingdom comes and His will is done on earth. We are to look to Him as the Great Provider, and yet we are to use our own faculties in providing for ourselves and others according to the law of reason. While Jesus on two occasions wrought a miracle to feed the hungry, He nowhere teaches that we are to rely on miracle as a substitute for the laws of this world. While God is the parent of the great human family, His children are not to remain infants in the cradle, with their powers undeveloped, but must cultivate every faculty always with an inward or supreme trust in the Divine Providence. According to His parables we are to wait and watch in the marketplace for opportunities to work for our own support; and certain talents are given to us—talents of body, mind, heart, estate—to use in the Master's service. We are not to bury our talent in the earth, or hide it away in a napkin, either because our Master seems a hard man, reaping where He has not sown, nor yet because we make ourselves infants to be fed without exertion of our own.

While the teaching of Jesus on this subject from the other side of the grave may not have occurred to the one who proposed it, yet we cannot overlook the words to the beloved disciple in Patmos, from one whom John recognized as the Son of Man known on earth: "He that overcometh shall in-

herit all things, and I will be his God, and he shall be my son." The Father wants us strong in every fibre. He wants us to overcome not only wickedness, but slothfulness and sentimental weakness, and mental flabbiness, and superstitious credulity. He wants us to grow into His image and likeness, to be strong, true, rational, free, brave and fearless—strong in soul, mind and body.

And now, to finish this phase of our subject, how did Jesus teach the disciples to think of this Father? Philip, voicing the yearning of the twelve to see and know the Father of whom he had spoken so many, many times, asked, "Shew us the Father—that will satisfy us." He, whom they loved, and with whom they were satisfied, tells them He is going away. They will see Him no more. To whom shall they go? Their thoughts recurred to Him of whom Jesus had spoken so often and so tenderly—"the Father," "my Father," "your Father." But they have never seen Him. Might it be possible for them to see Him?

Then came those clear, soul-satisfying words:

"Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

Here then is the deepest, holiest, high-water mark of the teaching of Jesus respecting the Father, or God and His relation to mankind. One face, one form only—the God of personality, of love, of gentleness, nearness, power. "I will be with you always." And that the finite picture of suffering man might not shut out the truth, and that their worship of Him might not be idolatrous, the worship of a mere man, He took His three chief followers up into a high mountain apart and showed them His face shining like the sun and His raiment white as the light. If you ever ask, "Shew us the Father," look on that face. Think not of Jesus crucified but of Jesus glorified—not of the mere man, but the Divine Humanity.

Again, the relation between God and man, as taught by the Lord Jesus in the Gospels, being the relation of a child to a parent, it follows that *man's relation to God is one of dependence*, as the little child is dependent upon the parent for everything. Free as God wants His child to be, strong and reasonable as He wants him to be—His friends, not His bond-servants or slaves—yet, man's true relation to God being that of a child to the parent, it is vital that man *in the depths of his heart* should be ever conscious of his dependence. Above, within, and ruling over his own selfish desires and opinions, there should be a supreme regard not only for the Divine personality but for *the law of God*, which would not only make it possible for brethren to dwell together in unity, but would make it possible for nations to live together in peace if the leaders did not insist upon making themselves independent of God and thus of His commandments. Kings and emperors, premiers and legislators as well as common citizens, need not only a sentimental but a practical sense of dependence, shown in the willingness and endeavor to follow *the Divine law*. God is King of kings and Lord of lords. His law is the law of love as well as the law of reason—the law of nations as well as the law of individuals. The true child of God is willing to bring all his own desires and reasonings to the test of that law of love to all mankind. When the disciple asked,

"Who is the greatest in the kingdom of heaven?" Jesus called a little child, placed him in the midst, and told them that he was the greatest who humbled himself like that child. The child was but a parable. God does not want us childish, ignorant, servile, weak, led by fear or by blind authority, but at the heart of us all He wants that open door of recognition of our dependence, so that he may be able to enter with His light, love, intelligence, bringing with Him the strength of manhood, the loveliness of womanhood, the innocence of childhood, the depth and power of vision of the angel of heaven. We are dependent beings. "A man can receive nothing except it be given him from heaven." Even Jesus declared, "I can of my own self do nothing. As the Father hath taught me, I speak these things. I do always those things that please Him." We are to pray always, He says, for we need help continually, and every true prayer begins with "Our Father," and it continues with "Thy kingdom come, Thy will be done, on earth." This prayer should not be a substitute for the effort to do His will, but should accompany it, and the effort to obey must be based on His commandments. But at the heart of all effort, all obedience to God, with every true follower of Jesus, is the confession, "I can of mine own self do nothing." God hides Himself. He does not compel us to believe in Him. He wants us to possess and use all human faculties and powers, but to use them as His stewards or agents not as owners. He wants us to be childlike not childish. Childlikeness opens the door to Him and enables Him to give to us in greatest measure all human powers and graces—the measure of men—that is, of angels. God—that is, Jesus the glorified—is the Way, the Truth, the Life. Without Him, He says, we can do nothing. His relation to us is the relation of the branch to the vine, and if we abide not in Him but seek to be independent of Him and His laws, our life becomes like that of the dead branch. This does not mean the destruction of personality, but it means that the life which flows from God is perverted or changed in quality as it descends. In this way the inner life, the true human life, is cut off.

The truth about our relation to God, when received and followed, makes us free, opens the door to His inflowing spirit, and brings us into the image and likeness, into the love, intelligence and power of God. While a certain kind of life is given to all, while He maketh His sun to rise on evil and good and sendeth rain on the just and unjust, yet the life thus given to all is not that of the true man or angel. The true life of God in man is the life freely chosen by man, and shown in obedience to His laws. And this kind of obedience requires that we place in the very center of our activities the spirit of the little child.

Again, man's relation to God, as taught by the Lord Jesus, appears in His teaching about the purpose of His advent as the Saviour of men. For he taught that His coming was at the bidding of His Father in His desire to save men. Jesus' coming was to save them—to save them from their sins.

We need not enter upon the old interpretation of how Jesus saves men from their sins by becoming a vicarious substitute for the sins of mankind,

making salvation easy for all believers, making it unnecessary for them to overcome as He overcame, to follow in His footsteps, and to keep His commandments as He everywhere directs them to do. This old belief is passing, and the churches are seeking a new interpretation. We confine ourselves now to what is plainly taught.

And this is plainly taught by the Gospel if not in the very words and acts of Jesus, namely:

He became our Saviour by clothing His Divine nature with a nature like our own, so that He could be tempted in all points like as we are, yet able perfectly to overcome temptation. And the Gospel as well as the direct language of Jesus Himself teaches that temptations spring from unseen and evil spiritual forces, typified by the terms "Satan," or "the devil," or "the prince of this world," or in different language of the Apostles, "the rulers of the darkness of this world," or "the prince of the power of the air." Even the sick he healed were said to be released from Satan's power.

And our Lord's teaching is that His overcoming of this power through the temptations which he endured would enable His followers to overcome. Not that He had wholly done their work for them, but He had so set them free from the overwhelming power of this evil force that with His ever-present help they would be able to overcome as He had done. "In the world," He said, "ye shall have tribulation; but be of good cheer, I have overcome the world." He had cast down Satan, the prince of the world. He beheld him as lightning falling from heaven. God's relation to man through Jesus Christ is such that through human prayer, obedience and effort, man will receive power to meet temptation, and through overcoming he will receive new and heavenly life from God. "To him that overcometh will I give to eat of the hidden manna." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." And moreover, He promised to be always with us, an ever-present help, as He promised through the apostle John in Patmos:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

The relation, then, of God to men through Jesus Christ is the relation of His Divine power and wisdom and strength to men who keep His Divine commandments and strive to overcome all selfish things in the name of Jesus Christ.

One final gospel teaching demands attention before we can complete our answer as to Jesus' teaching about the relation of God to men, namely, His constant reference to *the kingdom of God, or the kingdom of heaven*.

We find the expression on almost every page of the Gospel, from the time when Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand," to the time of the end, when He said, "I will drink no more of the fruit of the vine until the kingdom of God shall come." It appears in precept and parable; it appears in the prayer He taught the disciples: "Thy kingdom come." In its surface meaning, as understood by the Jews, it told of their expectation of the restoration and extension of the Jewish religion and government

through the world. But while Jesus suffered His followers to hold for a season this earthly conception of His kingdom, He gradually prepared them for a truer conception, namely, that which He revealed in the words, "the kingdom of God cometh not with observation, the kingdom of God is within you."

Only at the close, however, does the complete thought of His kingdom as immortal as well as interior come fully to light. Standing before Pilate, accused of claiming to be King of the Jews, He says in reply to a question: "My kingdom is not of this world." And with this as a clue as we look through those last chapters of the Gospel, especially the fourth Gospel, we find that His kingdom is in the human soul when it is ruled by His spirit. He rules as a king in the heart and mind of every one who confesses Him as the rightful ruler, and looks to Him and strives to obey Him. If any one opens the door of his soul to the Holy Spirit of the Lord, He comes in and sups with him. And this is the meaning of that Holy Sacrament in which we obey His command: "This do in remembrance of me." It means that He gives His own life, His own flesh and blood, His love and wisdom, to all who, shunning evil in obedience to Him, freely adopt His will as their will, His law of daily life as their life, His love of others in place of selfish desires.

In a word, then, the relation of God and man is, on God's part, the continual desire and effort to give to man the very highest and best of His gifts—the gift of Himself, His very life, and to give it forever in an eternal kingdom. And the effect upon us if we yield to His spirit is not to make us less manly or womanly, not less intelligent, not less strong, not less free, but more so—more free, more rational, more wise, more useful, and withal more happy and peaceful, because we are in union and harmony with Life Itself.

## Contributed

### Sowing the Seed of Foreign Missions.

One apparent use growing out of the European war has been a forward movement in most of the denominational churches toward foreign missions. Well-considered methods, with corresponding contributions of money, are being provided without difficulty, and the only stated drawback against insuring vigorous and protracted action, is the lack of properly qualified missionaries.

The New Church in Great Britain is becoming alive to the necessity for missionary effort among the gentiles of Abyssinia and the Congo colonies. Some progress has already been made, and the natives, where they have been reached, are accepting readily the rational doctrines of the New Church, rather than the irrational theology of denominational Christians. If some of the seed seems to be falling upon "good ground," it is the more important that the truth can be presented and followed up through well-qualified, well-educated level-headed missionaries, sent out to cultivate this field. Have we now the kind of men needed, ready and willing to consecrate themselves to this work in the Lord's vineyard? If not, should not efforts be

inaugurated to supply the want? Let the Convention make a start in considering seriously the work of foreign missions.

Rev. Elwood Worcester, D. D., of Emanuel Church, Boston, in a late number of the *Living Church*, makes an elaborate statement of the progress made by the missionaries of the Episcopal Church abroad, and gives us wise hints of what may be considered necessary to insure results in the foreign field. The New Church might profitably consider some of his suggestions in regard to the kind of missionaries needed, and their thorough preparation. Reviewing in his article at some length the past history of these missions, he cites especially the successes of Albert Schweitzer in the French Congo, where he gave the best years of his life unselfishly in intelligent missionary effort. Commenting on the effects of the war, Schweitzer says:

"I regard this war, all this hatred and confusion, only as a passing cloud, nothing to complain of. It is only another proof that this world is not yet the Kingdom of God, and it is all the more incumbent on us who believe in the Kingdom to labor for it."

Dr. Worcester writes:

There are only two ways by which the cause of missions will really prevail, and the world be won to Christ: one is when Christians generally believe so firmly in their religion that they cause others to believe it, when they practise it so constantly and so consistently that the religion expands through its own vitality and power. The other way is by drawing men of intellect and power and constructive imagination, like Livingstone and Dr. Grenfell and Schweitzer, into the cause of missions and letting them direct it. \* \* \* The desire that the highest life shall be open to all, that the highest religion shall become the universal religion, and that all the blessings of civilization, science, liberty and tenderness which inhere in Christianity shall become the common possession of mankind, is a desire which all true lovers of their kind must acquiesce in. It is only the methods of missions, the inadequacy of missions, the crudity of missionaries and the pitifully slight result of all our efforts and of our vast expenditure of money which humiliate and discourage us and which awaken the scornful criticism of educated travelers. \* \* \* Just as we need law schools to make lawyers, medical schools and hospitals for physicians, and technical schools for engineers, so do we need today a great missionary college for missionaries, and until we provide such a college and such a serious course of study and preparation, we shall never gain the world's respect for our missionaries or convince the world of the seriousness of our undertaking. At present we are not doing our duty either by the missionaries whom we commission to do a work for which they are usually unprepared, or by our people who support our missions at our request with lavish gifts, or by the nations to which we offer Christianity in so pitiful a guise that the educated seldom accept it.

In this missionary college which should be attached to one of our great universities, either to Harvard or Columbia, the languages which the future missionary is to use should be taught colloquially. This would save the missionary several years of idleness and of heart-breaking loneliness when he enters his new field of labor.

Further, the future missionary should be carefully and thoroughly instructed in the history, the geography, the religion, the literature, the politics and social customs of the people he is to serve, and only a man capable of profiting by such instructions should be permitted to serve in the capacity of a teacher. He who aims at changing the civilization of an ancient people should at least understand the principles of the civilization he aims at modifying, nor should the missionary expose himself to contempt and gain the ill will of his people by his ignorance of those principles of conduct which every well-bred person is supposed to observe.

The learned Doctor concludes in these words:

After being intensely interested in our missions all my life, I have two convictions: (1) If we wish to make

missions respected, we must make the office of missionary respectable by drawing into our missionary ranks men of greater moral and intellectual calibre, and by sending as missionaries men of thorough training and of adequate preparation for one of the most difficult tasks known to man.

(2) That the work of finishing the conversion of the world, and especially of converting the great lettered peoples of the East, will not take place in this generation or in any other generation by the means which we are at present employing. Yet, having learned by experience, and having now the encouragement which comes from enthusiasm, numbers, and abundant financial support, it ought not to be impossible for us to find a better way.

There seems to be advanced thought in what is given us here, and the New Church, we hope, can profit by it practically in the management of this use, even if it is still with us in its infancy. It has a higher aspect in its relation to the Second Coming which the New Church alone can give. A. H. C.

### The Vengeance of God.

The vengeance of God! The words sound like a paradox. What can it be? The theologians of a few generations ago had no difficulty with it, but to the thought of today it presents a contradiction that is well-nigh incomprehensible. Yet the expression is used many times in the Bible. In some places, as in Ps. xlix. 7, "To execute vengeance upon the heathen and judgments upon the people," it strikes terror to the soul. In other places it appears as a glorious thing and the herald of great blessing. Ps. lviii. 10, "The righteous shall rejoice when he seeth the vengeance." Is. xxxv. 4, "Be strong, fear not: behold your God will come with vengeance, he will come and save you." Is. lxi. 2, "To proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn." Is. lxiii. 4, "The day of vengeance is in my heart and the year of my redeemed is come."

Mr. J. H. Shorthouse in his novel, *John Ingle-sant*, shows very clearly what is meant. John's twin brother has been killed and according to the ethics of the time he feels it his duty to avenge the death. In his travels about the world he is always in search of his enemy with the thought of revenge in his mind. At last he encounters him, but he tells a tale of so much deeper wrong than his own and begs so piteously for his life that John spares him, but turns him over to the vengeance of God. Years afterwards it becomes his duty to make search for a man who has been a terrible sinner and who is supposed to be ill with the plague in or near Naples. He is told of one who can probably aid him, a blind friar, a very holy man who has been as an angel of mercy to the plague-stricken people. He finds the friar who proves to be his old foe. He learns that the man he is seeking is the foe of the friar. They find the man and together care for him during the short time that he lives and the friar administers to him the last rites of the church. John has left his enemy to the vengeance of God with the human idea of what it was, and believing that God would bring upon him the suffering due his transgression. He found that he had indeed suffered but that the vengeance of God had so ordered that suffering that it had transformed the man. Vengeance in either case involves suffering, but man would invoke it in a spirit of retaliation, while God overrules it to

bring forth the fruits of repentance and newness of life, showing that it is but another manifestation of His infinite love.

The vengeance of God is spoken of in connection with judgment upon his enemies. God's enemies are all things evil, in individuals and in society. Judgment is going on at all times but there are crises in which it is particularly evident. The books of the prophets are full of promises of a time when vengeance shall be complete and all enemies overcome. Therefore the righteous may well rejoice when he seeth the vengeance of God.

ELIZA W. NOYES.

### The Nearness of Heaven.

Once there prevailed the belief that heaven is far removed from earth, and even that the angels are a separate order of beings. It is impossible to conceive the relation that exists between heaven and earth if the angels are supposed to be an order of beings entirely different from mankind.

One may say, "What difference does it make whether we think of angels as regenerated men and women, or as a separate order of beings? The difference is great. To think of angels as a different order of beings—

1. Prevents our coming into right mental relations to them, and consequently into possible close relations to heaven;
2. Distorts the true conception of our relation to the hereafter;
3. Disconcerts in us the whole scheme of creation;
4. Obscures human possibilities.

*It is necessary to healthy spiritual living to know that men are intended by the Lord to be a unit, and that the greater part of that unit is the heaven of angels.*

Life is intended to be a steady progression, and angelhood is the crown of glory placed at the end by the Lord in His great mercy and love. To know that angels are regenerated men and women, all of whom have lived upon the earth, is a mighty inspiration to achieve spiritually.

Must it not bring the spiritual world nearer, make it as it were a part of our own life and interests now, if we know that the angels are none other than the members of our own families who have led in the way, and that all who fulfill the Word shall join in their happy ministry?

[An esteemed subscriber sends the above to the editor through a mutual friend, with the explanation that it is something she several months ago worked over from an editorial in the MESSENGER. "This seems an audacious thing to do," she says; "but I liked the editorial so much and have so often felt the wish for something of that sort in simple, brief form, so I just cut it down and rearranged its form (as I recall), with the thought that perhaps it might be put out in some form on slips for use in distribution. Apparently my courage failed me, since I never submitted it to the editor. I send it now with you to judge if there is any further use for it." Our fair contributor need feel no modesty in regard to her part in the article. If it is really based on one of the MESSENGER editorials, it surely has not suffered any in being "cut down and rearranged," but has gained force and usefulness. She may feel at liberty to treat other editorials in the same way.—ED. MESSENGER.]

### Religious Notes from Mexico.

As I believe it proper that the readers of the MESSENGER should know of the rules recently issued by the Governor of the State of Hidalgo governing the duties of the Catholic priests, the object of which rules being to avoid the many abuses committed by the said priests in the exercise of their ministry, I send you the following translation;

Citizen Brigadier-General Nicholas Flores, Governor and Military Commandant of the free and sovereign State of Hidalgo, to its inhabitants: take notice:

That exercising the extraordinary powers conferred upon me by the Citizen First Chief of the Constitutional Army, holding the Executive Power of the Union, I have deemed it proper to issue the following decree:

#### ARTICLE FIRST.

The priests of the Catholic religion, in the exercise of their ministry, shall strictly observe the following rules in connection with other related laws:

First. The chief municipal authority in each Municipality in the State shall make a careful inventory of all the property belonging to each church, such as sculptures, objects of art, jewelry, ornaments, utensils and furniture of every description, and shall draw up, in triplicate, a writing, showing that the priest receives into his charge and makes himself responsible for the church and the objects destined for worship. One copy of this writing shall be placed in the records of the church, another in the records of the Municipality, and the third shall be sent to the Governor of the State.

Second. Whenever the priest in charge of the church shall be changed, the same proceedings as provided for in the preceding section shall be had.

Third. In order to exercise their profession the priests of the Catholic religion in this State must be Mexican citizens, having a good record, and be of irreproachable moral conduct.

Fourth. The following are positively prohibited in churches.

A. The sale of so-called relics, wax candles, rosaries, scapularies, medals, pictures, etc., such being an illicit traffic, condemned by the Lord Jesus Christ Himself.

B. The use of benches or any other fixed seats, also the basins for the so-called "holy water," this being a hygienic measure against typhus and other contagious diseases.

C. The establishment of confessionals, this being in order to promote private and public morality.

5th. Masses and prayers for the dead may not be celebrated in the churches, neither may such prayers be offered in the cemeteries.

6th. Priests and private individuals are prohibited from collecting gifts or alms outside of the churches, said alms being for the celebration of religious ceremonies.

7th. The priests, as provided for in the laws, may not use any special dress or ornament on the public street; they must dedicate themselves exclusively to the fulfillment of their mission, without mixing, for any reason whatever, in political matters, nor may they incite the people in any manner to disturb the public order, or to obstruct the work of the authorities.

8th. Worship shall be celebrated as may be necessary, but at such hours as will not interfere with the family labors or with the work of the men. The use of the bells shall conform to police dispositions.

9th. Priests may not reside in houses attached to or contiguous with the churches.

10th. Those who resort to any method of deceit in order to exploit the fanaticism or the ignorance of the worshippers, or who provoke scandals, or any attempt against the public morals or tranquillity, shall be very severely punished.

11th. The priest shall be the person principally responsible for any violation of the Reform Laws, or of the regulations in this decree, whether they occur inside or outside of the church; and the local authorities shall be equally responsible when they do not take action in conformity with their powers, or when they do not immediately denounce any infraction of law that they may discover, to the State Government.

#### ARTICLE SECOND.

Private schools, by which are to be understood those that are not maintained from the Public Treasury, shall

be lay schools and independent of the churches. Therefore, clerical schools are prohibited.

ARTICLE THIRD.

Any infraction of the foregoing orders shall be punished by a fine of from twenty-five to five hundred pesos, or by civil arrest.

ENABLING DECREE.

This decree shall take effect from the date of its publication.

Therefore, I order that it shall be printed, published, circulated and duly complied with.

Given at the Executive Mansion of this State, at Pachuca, on this 24th day of the month of February, 1916.

(Signed)

NICOLAS FLORES.

Col. Arturo Lazo de la Vega, General Secretary of State.

In order that the readers of the MESSENGER may understand the reason for the foregoing Decree, I would state that the Catholic priests of this country actively co-operated in the overthrow of the Constitutional Government, and in the assassination of President Madero and Vice President Pino Suarez, using the pulpit and the confessional in order to counsel all Catholics to support the usurper Huerta and maintain him in power. In order to avoid the continuance of their machinations against the progress of the Republic in future, which they have already begun, these rules have been made. In this manner the Government protects itself against such blows as overthrew President Madero, and peace will be sooner attained in Mexico.

Ah! if the New Jerusalem could only send a missionary to this country! How we lack here the publication of the beautiful doctrines of that church, the only one that is inspired by the Divine Love and Wisdom! The only one that practices the principle of Charity toward the neighbor!

DR. L. E. CALLEJA.

31 Vicario St., Veracruz, Ver., Mexico.

April 18th, 1916.

## Contributors Club

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

We were much interested in the letter printed below commenting on the views expressed in an earlier issue by Katherine Thorne on Feminism. Our readers will notice that the two letters, quite different in form, appeal for the same great central New-Church principle of freedom of choice.

That principle is the basic essential of democracy in a nation, of marriage in the home and of regeneration in the individual.

The woman whose necessity drives her into industry must be free to enter the field best suited to her ability and her strength.

The woman whose privilege it is to find happiness in the home must be free in that choice from any temptation of shelter and support. The essential of marriage is consent, but the essential of consent is freedom.

Jewett, Ohio, May 2, 1916.

MRS. ELISABETH SHAW: Dear Friend:—I read the letter by Katherine Thorne about the "Proper Fields of Work for Women," in the issue of April 19th. I will say that I agree with her in most of her views. I think that while the work in the home is more suited to women, yet home should not be made a prison house,

and women should not be chained there and beaten as slaves, but they must be allowed to see for themselves that home is the most suited to them and the most resourceful in means of individual development; that there are more opportunities for soul development there than anywhere else. But in order that they may see this they should be granted as broad a scope as possible; they must be allowed to enter as many kinds of work as possible so that they may see by comparison which is best. I will venture you that after having gone around the world as it were, that they will arrive home again at last, when they complete the circle, and will love home all the more for the breadth of mind and wholeness of heart gained by such experience. As home is the center and abiding place of the world's affections, so men and women return to their homes as birds return to their nests every evening. It is the place where the heart dwelleth, so that it should not be a prison house nor its duties slavish tasks to be performed with debased mental feelings. They should be ennobled and uplifted so that something spiritual may be seen in every one of them.

Sincerely,

LAURA T. ATHEARN.

DEAR MADAM SECRETARY:—That suggestion of Sunday-school dramatization of the Scriptures, while not entirely new, comes to me somehow with new force as answering a need long felt for some new vessel in which to put our new truths. We have too long and too slavishly copied the methods originated in a dying church—and much better done by them than we can do them—because from a different afflatus—and in my mind's eye I already see how wonderfully we, out of all the world, are able, if we will, to develop this suggestion. The writer anticipates the chief objection that will be raised at first, and disposes of it with admirable conciseness. And how the Word lends itself to simple dramatization! My head is already buzzing with pictures of "how to do it!" The work might take the form of preparation for public festivals at Easter and Christmas, and skilfully handled, would do far more than any other method to make real and living the Divine Personality so gloriously brought to view by the revelation to the New Church. The effect on the instructors would, I am sure, be equally happy as upon the children, and the fear of possible profanation would beget a sphere of humility and teachableness such as would delight the heavens, where they also instruct by this method in the same fear. The attempt would lead to lines of effort suitable to all ages, and at the risk of shocking some dear souls I dare to say that to turn our entire Sunday-schools into institutions for the development of religious dramatic expression, would be to the immense advantage of every participant, and incidentally bring our teachings more quickly and favorably into world-wide notice than any other possible course, without sensationalism or large expense. A constructive idea is a seed, and fostering and favorable thoughts are the showers that build it up and cause it to bud, blossom and bear fruit. May the warmth and light of Divine favor, and the loving thoughts of many minds, nourish your beautiful seed-thought, dear friend!

MABEL H. SPIERS.

901 W. Main St., Richmond, Va., May 6th, 1916.

The gospel is no gospel if it does not turn the hearts of men toward each other as well as toward God. It is no gospel if it does not unite all believers in wise, well-considered and earnest movements for the cleansing of the world and the better ordering of all human life. Righteousness is rightness. To hunger and thirst for righteousness, therefore, is all one with the prayer that God's kingdom may come, and that His will may be done on earth as it is in heaven.—Charles G. Ames.





# Sunday Afternoons



## The Little White Door

I suppose that most boys and girls who go to school and study geography know, by sight at least, the little patch of pale pink which is marked on the map as "Switzerland." I suppose, too, if I asked, "What can you tell me about Switzerland?" a great many of them would cry out, "It is a mountainous country, the Alps are there, Mont Blanc is there, the highest land in Europe." All this is true; but I wonder if all of those who know even so much have any idea what a beautiful country Switzerland is? Not only are the mountains very high and very grand, but the valleys which lie between are as green as emerald, and full of all sorts of wild flowers; there are lakes of the loveliest blue, rivers which foam and dash as merrily as rivers do in America, and the prettiest farmhouses in the world,—chalets the Swiss call them,—with steep roofs and hanging balconies, and mottoes and quaint ornaments carved all over their fronts. And the most peculiar and marvelous thing of all is the

strange nearness of the grass and herbage to the snows. High, high up in the foldings of the great mountains on whose tops winter sits all the year long, are lovely little valleys hidden away, where goats and sheep feed by the side of glacier-fed streams; and the air is full of the tinkle of their bells, and of the sweet smells of the mountain flowers. The water of these streams has an odd color which no other waters have,—a sort of milky blue-green, like an opal. Even on the hottest days a chilly air plays over their surface, the breath, as it were, of the great ice-fields above, from whose melting snows the streams are fed. And the higher you climb, still greener grow the pastures and thicker the blossoms, while the milk in the chalet pans seems half cream, it is so rich. Delicious milk it is, ice cold, and fragrant as if the animals which produce it had fed on flowers. Oh, Switzerland is a wonderful land indeed!

One day as I sat in a thicket of Alp roses in one

of those lovely, lonely upper valleys, I happened to raise my eyes, and noticed, high in the cliff above, a tall, narrow rock as white as snow, which looked exactly like a door set in the face of the gray precipice. An old shepherd came by, and I asked him about it. He said it was called "The Door," and that the valley was called "The Valley of the Door" by some folks because of it, but that its real name was "Das Fritzthal," or "Fritz's Valley," on account of a boy called Fritz who once lived there. I wanted to know about the boy, and as the old man had a little time to spare, he sat down beside me and told this story, which I will now tell you. "It was many, many years ago," the shepherd said, "so many that no man now remembers exactly when it happened. Fritz's mother was a widow, and he was her only child. They were poor people, and had to work hard for a living. Fritz was a steady, faithful lad, and did his best. All day long he dug and toiled, and herded and milked and fed his goats; in the winter he carved wooden bowls for sale in the lower valley; but, work as he would, it was not always easy to keep the meal-bin full. What made it harder, were the strange storms which every few months swept the valley and damaged the crops. Out of the blue sky, as it were, these storms would suddenly drop. The sun would be shining one moment; the next, great torrents of rain would begin to fall and fierce winds to blow, flooding the crops and carrying drifts of sand and gravel across the fields. Then, at other times, no rain would fall for months together, and every green thing would be burned and dried up, while perhaps at the very same time the lower valleys had plenty of rain. This happened so often that people gave the Thal the name of 'The Unlucky Valley,' and it was accounted a sad thing to have to get a living there. The climate is very different now—praised be God.

"You can see, madame, that Fritz's lot was not strewn with roses. Still he was a brave lad, and did not lose heart. He had no playfellows, but sometimes in the long summer days when he sat to watch the herd, he would tell himself stories by way of amusement, and almost always these stories were about the White Door up there, which was as much a marvel then as now. At last, by dint of looking and dreaming, it grew to be so like a real door to him, that he resolved one day to climb up and see it closer."

"Up there!" I cried with horror.

"Yes, madame. It was very rash. Any ordinary boy would have been dashed to pieces, but Fritz was wiry, strong, and active as a mountain goat. There are no such boys left nowadays. One night, while his mother slept, he stole away, climbed as high as he dared by moonlight, took a wink of sleep under a shelving rock, and with the first dawn began to make his way upward, testing every foothold, and moving cautiously; for though he loved adventure, Fritz was by no means a foolhardy boy, and had no mind to lose his life if wit and care could keep it safe. But the climb was a terrible one. He had been on precipices before, but never on such as this. Only God's goodness saved him again and again. A hundred times he wished himself back, but to return was worse than to go on. So up and up he went, and at last, scaling that sheer brown cliff which you see there, and throwing him-

self breathless on a narrow ledge, he found himself close to the object of his desires. There, just before him, was the Little White Door.

"The sight restored his energies at once. It was a real door—that he saw at a glance, for there was a latch and a keyhole, and a knocker—all carved of white stone, and on the door a name in good German characters, 'Die Wolken.' I do not know the name in English."

"It is 'Clouds,' I told him.

"Ah, yes, 'die clouds.' Fritz could hardly believe his eyes, as you may imagine.

"Pretty soon he grew bold, and seizing the knocker he gave a loud rap. Nobody answered at first, so he rapped again, louder and louder, until the sound echoed from the rocks like thunder. At last the door opened very suddenly, and some one drew Fritz in and shut the door again quickly. All was dark inside, but he felt a cool touch on his wrist, and a hand he could not see led him along a rocky passage into the heart of the cliff.

"After a while a glimmering light appeared, and the passage turned suddenly into a large hall, which was full of people, Fritz thought at first; but then he saw that they were not people, but strange rounded shapes in white or gray, who moved and bounded, and seemed to be playing a game of some sort. It was like a game of bowls, but the things they rolled to and fro on the rocky floor were not balls, but shapes like themselves, only smaller and rounder, and of all beautiful colors, red and purple and yellow. The creatures liked to roll, it would seem, for they skipped and jumped as they went along, and laughed with a sort of crackling laughter, which echoed oddly back from the roof of the cave. The big shapes laughed too in great booming tones. Altogether they made a great deal of noise. Still the damp little hand clasped Fritz's wrist, and looking down he saw that his guide was no other than one of those same small shapes which were the balls of the game. There was something so familiar in the pink-cheeked fleecy outline, that in his surprise Fritz forgot to be afraid, and spoke aloud, crying, 'Why! It's a cloud!'

"To be sure. What did you suppose me to be, and why did you come to the clouds' house if you didn't want to see clouds?" replied the thing.

"Didn't you see our name on the door? Or perhaps you can't read, Stupid!" demanded a large white cloud, leaving the group of players and coming up to Fritz and his companion.

"Yes, I can read, and I did see the name," stammered Fritz; "still I didn't—"

"You did and you didn't; how intelligent you seem to be!" said the white cloud, with a toss and curl; while a big black thunder-cloud, pitching a little yellow one clear across the cave, shouted in sullen tones which echoed frightfully from the rocks overhead, "What's that boy doing here spoiling our game? Cumulus, it's your roll. Turn that little beggar out. He has no business here, interfering with the sports of his betters!"

"Fritz trembled, but his small conductor faced the black cloud undauntedly.

"Hold your tongue!" he said. "This boy is my visitor. I let him in, and you're not to bully him. I won't permit it."

"You, indeed!" blustered the thunder-cloud. "Pray, what can you do about it, Little Pink? I shall say what I like, and do as I like."

"No, you won't," cried all the small clouds together, rearing themselves up from the floor. "We fair-weather clouds are not a bit afraid of you, as you know. We know very well how to drive you black ones away, and we will do it now, if you are not civil." Their voices, though bright, were threatening, and one little violet bit made a dash straight at the nose of the thunder-cloud, who shrank into a corner, muttering wrathfully.

"Don't be at all afraid," said Little Pink to Fritz, in a patronizing tone. "He shan't do you any harm. That sort of cloud is always afraid to face us, because we are so many, you see, and can serve him as he deserves. Well, now, and what brought you up here, pray?"

"I didn't know who lived here, and I wanted so much to see," replied Fritz, shyly.

"You didn't? Didn't you know that this was our house?" demanded the little cloud, astonished.

"No, indeed. I didn't even know that you had a house."

"What! Not know that? Pray, where did you suppose we were when you didn't see us in the sky?" cried little Pink. "A house! Of course we have a house. Everybody has one. You've got a house yourself, haven't you? Why, we've lived here always, all we clouds. Sometimes we have great family meetings, when we get together and indulge in all sorts of fun and frolic, never going outdoors for weeks at a time."

"Oh, those must be the times when our fields all burn up, and the streams run dry, and the poor cattle low with thirst!" cried Fritz, suddenly enlightened. "So you are enjoying yourselves up here all the time, are you? I call that very unkind, and—" Suddenly recollecting where he was, he hung his head, abashed at his own daring.

"Little Pink hung his head, too, with a grieved face.

"I never thought of that before," he said penitently. "It was pleasant for us, and the time went fast. I recollect now that the world has looked rather queer and yellow sometimes when we have come out again after a long absence, but it grew green presently, and I did not suppose any one minded—"

"All this while a strange growling sound had been going on in a room opening from the hall, across whose entrance stout bars were fixed.

"What is that?" asked Fritz, unable longer to restrain his curiosity.

"That? That's only the North Wind," replied Little Pink, in an absent tone. "We've shut him up, because he has no business to be abroad in the summer; and he's such a restless creature, and so violent, that he will break loose if he can, and do all manner of mischief. Last year, about this time, he got out and raised a great storm, and made a fearful mess of it down below.

"I recollect. That was the storm that killed three of our sheep, and ruined the barley crop," exclaimed Fritz. "Oh, it was dreadful! We had to make half a loaf do the work of a whole one, the whole winter long in consequence. It was hungry times in the valley, I can tell you. Oh, the evil Wind!"

"You poor fellow!" cried the little cloud. "Well, he's safe now, as you see. He can't get out and plague you this year, at least. But I'm so sorry you went hungry. It wasn't our fault, really it

wasn't; still I should like to make it up to you somehow, if I could." He reflected a moment, then he went forward and gave a call which collected all the other clouds around him. Fritz watched them consulting together; at last they moved toward him in a body.

"Now, Boy," said Little Pink, who seemed to have elected himself spokesman, "because you're a good boy and have had bad luck, and because you're the first boy who ever came up here and rapped on our door, we're going to propose a bargain. So long as you live in the valley below and are steady, and work hard and keep a kind heart in your bosom for people not so well off as yourself, so long we will look after your farm and befriend it. Water shall fall on it regularly, flood and tempest shall spare it, the grass shall never dry, nor the brook fail, nor the herds lack for food. We shall watch closely, and so long as you keep your word we will keep ours. Do you agree?"

"What! Never any more droughts, never any floods?" cried Fritz, unable to believe the good news. "Oh, how happy mother will be! Indeed, indeed, I will do my best—pray believe that I will."

"The proof of the pudding," began Cumulus, but Little Pink silenced him with a wave of his hand.

"Very well, you do your best and we will do ours," he said in a cheery tone. "Now about getting you home. Do you know how late it is?"

"No," said Fritz, who had forgotten all about time.

"It is just noon."

"Really? Oh, how frightened the mother will be!" cried Fritz, his heart sinking as he thought of the terrible cliffs which he must descend.

"He can never go home as he came," declared a rainbow, craning its long curved neck like a giraffe's over the heads of the others.

"I'll tell you, let us all carry him down on our shoulders," suggested Little Pink.

"So we will," shouted the clouds in a chorus; and jostling and laughing, they all crowded into the narrow passage, bearing Fritz in their midst. As the door swung open, in swept fresh visitors, a crowd of tiny scurrying shapes, and some one behind, whipping them along with a lash of many-colored air.

"Why, where are you all going?" demanded the new-comer, in a breezy voice. "I've collected these stray lambs from hither and yon, and now I am in for the day. What takes you out, pray?"

"We'll not be gone a minute. We're only going to carry this boy home," answered the rest; while Little Pink whispered in Fritz's ear, "That's the West Wind. He's a great favorite with us all."

"Hallo! A boy! Why, so it is," cried West Wind. He pounced on Fritz as he spoke, kissed him, ruffled his hair, boxed his ears softly, all in a minute. Then, with a gay, whooping laugh he vanished into the passage, while the clouds, raising Fritz, floated downward like a flock of white-winged birds. Little Pink lay under his cheek like a pillow. Softly as thistle-down touches earth they landed on the valley floor, laid Fritz on a bed of soft grass, and rose again, leaving him there. He looked up to watch them rise, bright and smiling. Little Pink waved a rosy hand. Higher and higher sailed the clouds, then they vanished into the door, and the door was shut."

I am telling the story, as you see, rather in my

own words than in those of the old shepherd, but you won't mind that. The truth is, I cannot remember the exact language he used, but so long as I keep to the main points of the history it doesn't much matter, does it?

"In a few minutes Fritz recovered his wits and made haste home, for he feared his mother might be alarmed at his long absence. She was not, however, for she supposed that he had risen early, as he sometimes did, and taking a piece of bread in his hand, had followed the goats up the valley, breakfasting by the way. She met him, full of wonder at a strange thing that had happened.

"Such a queer mist filled the valley just now," she said, "I could not see the sun at all. I feared a storm was coming, but presently it rolled away all in a minute, and left the day as fine as ever. Did you notice it? I never saw anything like it before."

"Fritz let his mother wonder, and held his peace. She would think that he had fallen asleep and dreamed it all, he was sure; in fact, after a little he himself began to believe that it was a dream.

(To be concluded.)

### Little Neighbors of the Tree Tops.

(A true story.)

Children, would you like to hear about some little neighbors we enjoy very much? They have many aunts, uncles and cousins all about us, and they all wear brown fur coats winter and summer. They like nuts as well as you do, and they like better to be clean than some boys and girls. I know you have guessed that they are squirrels, and that is right.

There is one nest in a large oak tree not far from my bedroom window. Many times on frosty mornings my children have scampered to my bed and watched one fat squirrel take his morning wash and combing. Such a particular little fellow he is. You know the squirrel washes in the same way that the kitty does.

Thanksgiving morning we saw him peep out of his nest, wash himself over and over with his little tongue and scratch and rub with his little feet. Last of all he took several big stretches, making himself very long, then he scampered away by his elevated railroad in the tree tops. The children said he must be going to a Thanksgiving party in the park across the way.

One day we saw one of them scratch up the black sooty leaves for a nut in the gutter on the roof of the next house. He ate the nut, but you would say his "face and hands" were a sight to see, just as black as coal. He tried and tried to get the black off but it was slow work. Finally, he scampered up on the roof and rubbed both sides of his head on the shingles, then went to the top of the roof and began his toilet all over again. We laughed to see him so dirty, for we had never seen one of them like that before.

Another time we saw, oh so many of them having the gayest time in the park. The trees were bare and snow lay everywhere, so it was very easy to see all they did. I wish you all could have seen them, too, for it was funnier than any circus. They ran and jumped, leaping through the air from one tree to another, chasing each other up and down, round and round the tree trunks. We watched them

a long time and wished we could play the game ourselves.

One squirrel gave us a scare. He was having such a good time, but he missed the limb he jumped for and fell away down through the tree, however, he caught on the last limb and saved himself. He did not seem to be hurt much, for soon he was playing again.

They have many nests across the street, and when the nuts are falling, these little neighbors are always very busy hiding them away in the ground and whenever we see them digging for nuts they always find them.

G. S. H.

### Using the Pieces.

Some years ago there lived a worker in Italy, a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of dollars.

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow and always did his work well. That was all the artist knew about him.

One day he came to his master and asked timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing; do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop doing his simple tasks.

One day his master entered a storeroom little used and in looking around came upon a piece of work carefully hidden behind the rubbish. He brought it to the light, and to his surprise found a noble work of art nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young student entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face and his hands trembled.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here."

"O master!" faltered the astonished boy, "it is only my poor work. You know you said I might have the broken bits you threw away."

The child with an artist soul had gathered up the fragments and patiently, lovingly, wrought them into a wonderful work of art.—*Selected.*

If I try real hard every day,  
To put some little fault away,  
Then I shall be a New Child when  
I see the New Year come again!

## SUNDAY AFTERNOONS

A Paper for Children and for Those  
Who Love Children

Issued weekly, except in July, August and September, at 60 cents a year; in quantity, 35 cents. Single copies 2 cents each. Address JOHN S. SAUL, Publisher, 64 East Van Buren Street, Chicago.

	<b>Church News</b>	
--	--------------------	--

Only once again until the year 2000 will Easter come as late as this year, and that will be in 1943.

Philadelphia is to be the place of Convention meeting next year, if the invitation of the Pennsylvania Association is accepted.

The summer vacation of the North Side Parish, Chicago, will begin after the first Sunday in July and continue until the second Sunday in September.

Rev. George S. Wheeler has resigned the pastorate of the Providence Society and accepted that of Brockton. Owing to this change coming the first of June, Mr. Wheeler writes that, much to his regret, he will not be able to attend Convention.

The Friday midday class in Chicago that has been conducted by Mrs. E. A. Munger for two or three years past held the last meeting before the summer vacation on the 12th inst. The attendance and interest have increased of late, and at this meeting many expressions of appreciation were made and testimony as to the profit received by those who were privileged to attend.

As the present issue of the MESSENGER goes to press, the ministers, delegates and visitors to this year's Convention are making their way to Chicago, or preparing for the journey. There is no doubt that these people, like the devout Jews of old, were glad to have heard the call, "Let us go up to the house of the Lord." May they not be disappointed in their expectations, but enjoy a refreshing and strengthening time!

#### Elmwood, Mass.

Easter Sunday was observed with appropriate music which was well rendered by the choir under the direction of Mr. Walter E. Richards and Mrs. M. C. Edson, organist. Mr. Edson played the cornet. The sermon was in keeping with the occasion. The text was, "Why seek ye the living among the dead? He is not here, but is risen."

At a meeting of the legal society it was unanimously voted to invite Rev. Harold R. Gustafson to become our pastor. A committee of three was appointed to make arrangements for the installation of the pastor.

On May 7th the Church Committee elected three members to serve with the members of the legal body in making arrangements for the installation, which will take place early in the fall.

#### Helping Lynn Neighborhood House.

The Brookline New-Church Ladies' Aid Society gave a very enjoyable card party on the evening of May 2d at the home of one of its members. It was for the benefit of the building fund of the Lynn Neighborhood House. Friends from Newtonville, Boston, Roxbury and Cambridge joined in making the party a great financial as well as social success. They will be pleased to know that a check of one hundred dollars was sent to Mr. Aubrey Perry, St. James street, Roxbury, Mass., treasurer of the Lynn Neighborhood House Association. The Sunday-school, which now numbers about one hundred, has outgrown its present quarters, for they have been obliged to turn away many for lack of room. As there are children desirous of attending a New-Church Sunday-school, is it not our duty to provide larger and more attractive accommodations, where we can give the enthu-

siastic little company a hearty welcome? Let us hope that others may feel inclined to give an entertainment, or send a contribution in aid of this worthy cause. E. L. C.

#### Bridgewater, Mass.

Two socials have been held this year: A "Valentine Party" in February and an "Old Fashioned Party" in March. At the former keen interest was taken in shooting valentines from a tree with bows and arrows; and all enjoyed the "Stock Exchange" game and the purchasing of refreshments with the beans gained.

The second social consisted of tableaux illustrating familiar songs, which were exceptionally good. Then old pictures, by the reflectoscope, of members of the society, who were mostly present, taken for the most part in childhood; then the singing of old songs by every one present.

Twice the Sewing Circle and the King's Daughters have met together in the afternoon, inviting the young people and the gentlemen to tea and for the evening, when all had a gay good time together.

Three young people's Sunday afternoon meetings have been held. Some in the society disapprove because of their social character but all the young people have found them both entertaining and profitable, showing it by good attendance and interest. Some one amuses the children, so that the young married folks can enjoy the program. The whole affair is informal, consisting of a varied musical program and readings. And these subjects have been discussed: "What is your idea of a successful life?" "Of a failure?" "What is your idea of happiness?" and "What is your object in life?" Then all sing hymns and old songs after which a light lunch is served. These meetings are from 4:30 to 6:30.

Scout Master Arthur D. Benson, who has done so much for the boys of the town, is now superintendent of our Sunday-school.

The annual parish meeting was held April 11, the excellent supper being served by the King's Daughters.

Easter Sunday six young people were confirmed: Sybil Stearns, Mildred Worcester, Arthur Benson, George Wing, Valmer Dumphey and Churchill and Allan Murray; and one baptized, George P. Wing.

A vesper service was held May 7. The Whitman Philharmonic orchestra furnished the major part of the music. The theme of the service was "Peace."

The average attendance of the Sunday-school has been higher this past season than in recent years, due in part to a new plan of giving pins for constant attendance.

L. M. C.

#### Lakewood, O.

The services on Palm Sunday were made especially interesting by the confirmation of a class of 18 persons. It is always an impressive sight and one that gladdened the heart of every loyal New Churchman present; for we knew that they could give a satisfactory reason for the hope "within them," and the instruction which they had been receiving from the pulpit, in the mid-week class, and private instruction and reading—from this we knew that they as all former classes received by Dr. King into the church had "come to stay."

The address by the pastor to the class on the new life and responsibilities of church membership were helpful alike to all who heard it.

Easter Sunday brought a hard storm just at the hour for service but notwithstanding, the church was full. Over 100 persons presented themselves at the Communion Table. The decoration of the church by the ladies of the Altar

Guild deserves especial mention. The music was of excellent character. These services stamp Palm Sunday and Easter as red-letter days in the history of Lakewood church.

The mid-week lectures will be resumed in the fall. On next Sunday, May 7, Dr. King will deliver the sixth in the series of monthly sermons on special subjects. The subject is "Marriage, its origin, nature and eternity."

The vestry has been enlarged to twelve members, all of them business men. A committee of three of the vestrymen has been appointed to arrange for advertising the church services, consisting of Mr. Harold Mollette, Mr. Dana Hartshorn and Prof. Knirk.

Exterior and interior views of the church with the subject for the following Sunday service will be thrown upon the screen of a prominent moving picture theatre on Friday and Saturday evenings of each week.

A very satisfactory state of progress is evident in all departments of the church. The Sunday-school under the able leadership of Mr. C. B. Lewis, is a strong arm of the church. This is a New Church that does not lose its young people.

N. E. P.

#### In Honor of Dr. Sewall.

The Society for Philosophical Enquiry, Washington, D. C., held a special memorial meeting on Saturday afternoon, May 6th, in the Carnegie Public Library in honor of their late member, the Rev. Frank Sewall, D. D. He was one of the founders of the organization and one of its most loyal supporters during the years of its work, and a frequent essayist at its meetings, and participator in its discussions.

The President of the Society, Dr. C. C. Richardson, presided and made some informal remarks of appreciation of Dr. Sewall's personality and his value to the Society. He then introduced Rev. Dr. J. S. Lemon, who gave some "Personal Recollections" of Dr. Sewall. He professed exceptional joy in the preparation of his remarks because of his warm appreciation of Dr. Sewall and his admiration of his many-sided character and ability. Among other characteristics he emphasized Dr. Sewall's varied interests, his acquaintance sympathetically valued by him with many classes of people, whose troubles he was ready to share, whose problems he was always ready to study with them; his kindness and sympathy, his frank helpfulness and ready responsiveness, and his constant gentility. The route to his soul was straight and short. He was singularly equipped to deal with knowledge in its various forms; he had a philosophical temperament, combined with a poet's imaginative sense of beauty. He professed always to be happy, and declared he never felt alone. He felt the value of a consciousness of being under constant observation of the Lord, and found happiness in living a wholesome and pious life. We all know we are better for his life and work.

Rev. James McBride Sterrett, D. D., rector of All Souls' Memorial Episcopal Church, was to have spoken in appreciation of his friend of many years, Dr. Sewall, but was detained by illness. His beautiful address delivered on the occasion of the Memorial Service held in the National New Church on January 9th, and reprinted in the MESSANGER of January 19th, will be remembered with pleasure.

The next speaker was Rev. Paul Sperry, present pastor of the Washington Society of the New Church. His subject was "Dr. Sewall's Philosophy of Religion." He spoke of Dr. Sewall's desire to be a mediator between Philosophy and Religion, to bring back into harmony of feeling and co-operation of effort these two fields of search for knowledge. He spoke of Dr. Sewall's interest in showing the proper relation to each other of science, philosophy and

theology, and his special ability to accomplish this work by reason of native ability, thorough education and keen and incisive intelligence. With quotations from Dr. Sewall's many published books and essays, a resumé of the philosophy of religion as held in the New Church and accepted by Dr. Sewall was presented.

The next speaker, Professor Hiland C. Kirk, spoke of Dr. Sewall as a poet, laying emphasis upon his gifts of imagination and expression. He noted Dr. Sewall's interpretation of Dante, his translations of other Italian poets and his grasp of the depths of wisdom and beauty in Goethe. The speaker then gave an outline of the plot and setting of Dr. Sewall's tragedy, "Julian," which was written about four years ago, based upon the remarkably interesting situation of the Emperor Julian, the Apostate, in the early beginnings of Christianity. Several scenes from the play were read and much enjoyed. The play is of remarkable power and beauty and not only of historical significance, but of philosophical and religious importance because of its skillful playing of Christianity over against the later developments of Greek philosophy.

The next speaker was to have been Professor William M. Coleman, a friend of many years, who was to have spoken upon Dr. Sewall as a Platonist. Professor Coleman was detained from attendance.

The concluding number was a poem of remarkable interest, written and read by Mr. Kepler Hoyt, the Secretary of the Philosophical Society, and many years friend of Dr. Sewall. Mr. Hoyt's father and mother were friends of Dr. Sewall before the latter came to reside in Washington.

Many members of the New-Church Society were in attendance at the meeting, and the occasion was felt to be one of deep value and serious interest.

#### Lines on Rev. Dr. Frank Sewall.

A sweet, serene, and lofty spirit, he,  
Who walked with men, and shared their toils and griefs  
And mingled with them in their pleasure-hours;  
Yet who, in all vicissitudes of life,  
Pursued the golden mean and kept his soul  
Free from the agitations of the world,  
In calm assurance of those verities  
That change not 'mid time's ever shifting scenes.  
A man who touched earth's life at many points,  
And always to some true and worthy end.

A friend of youth, and by suggestion's pow'r,  
Seeking to give their minds the larger view,  
To set their feet upon the higher path.

As devotee of harmony's sweet notes,  
Musician to his family and friends;  
Composer of rich hymns and melodies,  
And reconstructor of the liturgy  
In that communion which he so adorned.

Student of art in all its varied forms  
Of beauty and of use to human life,  
And striving, not the least, to make, in truth,  
This capital the city beautiful.

Linguist and poet, too, interpreting  
In his own mother-tongue, Italian bards,  
And wooing truly the dramatic muse,  
As, in his "Julian," he showed Christian faith  
Compared with worship of the pagan world  
As typified by Rome's apostate prince.

A friend of education, broad and high,  
Whether in service of the ministry,

For which he built a college, fair and strong,  
Or in form of a university  
Such as the Father of his Country urged,  
Leader of learning in the western world.

Philosopher, of mind acute and strong,  
With breadth of view and tolerance of thought,  
Embodied in rare volumes of true worth,  
Yet most persuaded by that northern seer,  
With vision opened to interior truths,  
Whose influence, increasing with the years,  
Brings science nearer to great nature's heart,  
And gives new canons to philosophy,  
And leavens the religious thought of men  
In ways at once devout and rational.

Nor was this all his mind and heart essayed,  
Nor, after all, that which he valued most.  
For thrice he reared a temple to the Lord,  
And at the sacred desk for fifty years-  
Baptized the new-born babe, and joined in bonds  
Of joy the youth and maid, and at death's hour  
Spoke words of cheer to desolated hearts,  
And gave to faithful souls the bread and wine.  
In due remembrance of his Lord's command;  
The while he preached in language clear and strong,  
Uttered in tones of dignity and faith,  
The gospel of the New Jerusalem.  
And what, perhaps, is better than all else,  
He lived the faith he preached, of love to God  
And man—true servant of his Master, Christ.

Our friend has gone to worlds of higher life.  
We miss his silv'ry hair, his genial face,  
His courtliness of manner, and his speech  
Where kindness was wedded unto pow'r,  
And feel the world is poorer since he passed,  
As in our minds his memory fails not,  
And on our hearts its benediction rests.

Nor is it too irrational to hope  
That we who held our discourse with him here  
Shall in due time commune with him again  
On high themes of mutual interest.

That which is loss below is gain above,  
And, in the higher realm, each noble soul  
Freed from the trammels of this earthly life,  
But adds unto the treasures that he finds,  
And steadily pursues, as doth our friend,  
Wid'ning paths of knowledge, love, and service.

KEPLER HOYT.

### An Inspiring Letter from a New Reader.

The following private letter has just been received from a new subscriber in New England. The letter is a "trumpet call" to New-Church people to do more than they are doing to make the Church and its vital truths known to the world:

"MR. JOHN S. SAUL, EDITOR NEW-CHURCH MESSENGER:—  
The last issue of the MESSENGER is so helpful that I wish to express my appreciation. The sermon, 'The Second Call,' thrilled me like the sound of a trumpet.

"I have recently become interested in the wonderful revelations of Swedenborg, and life to me has become so full of keen interest where all was dead and dying that I am restless within for the world to know more of this complete religion. Cannot something be done to bring the 'new way' before the people more prominently? Many, of course, would not listen, but there would be some to whom it would speak like the voice from heaven that it is, for in the Parable of the Sower there was some seed fell on barren ground and some on fruitful ground. Are we not taught by that to scatter seed indiscriminately?

I think the New Church is too quiet, when you consider it holds the key to life itself.

"I am going to tell you a little of my own experience, how I became interested and my different outlook on life, thinking perhaps you may see through my experience the need of the name of the New Church to be oftener seen and heard.

"I was remarking to a friend that Dr. Frederick Clark of Portland was a Swedenborgian, and she said: 'What is that?' My answer was: 'I do not know. I have heard of the Swedenborgian Church, but that is as far as my knowledge goes.' Then I looked up the life of Swedenborg in our encyclopedia, and I immediately believed that the Lord had given him this wonderful work. I felt as though I must lose no time in reading about this new way, and when I began to discover the wonders of it, words cannot describe the happiness that came to me. I have been a member of the Baptist Church since I was eighteen years old, and doubts have never assailed me, but when middle life came and I had spent my youth, my strength and my money as fast as I earned it, bringing up a sister's child, life stretched gray and barren before me. Temptations of the world charmed me, saying: 'Why not be happy and not have life so distressingly colorless?'

"I would read the Bible and sigh as I read it, wishing the task would be a joy rather than a duty, longing for the words to be filled with life. I always read the Bible with the idea of storing the words in my mind, for then they would come to me to comfort and warn me, but the actual reading brought no stimulus.

"But now how changed all is! When I read the Bible there is an indescribable light back of the words. I delight in reading it and a day is not complete unless I do. And now I understand why we were created, and feel as though I should never say again: 'What is the use of trying, and why are we born?'

"I feel intently that the children and youth should be taught this way, but those in middle life under the old, dead doctrines, are also in great need, many of them in absolute danger, even as myself.

"This letter is too long, but I could not seem to confine my enthusiasm in any smaller space. I am going to become a member of the New Church at . . . just as soon as I can, for I wish to give all the time and money I can towards helping the furthering of the work to make the New Church the tabernacle of God with men. . . .

"I hope this lengthy letter will not be too wearisome to read and may help a little in the varied problems that arise in your work."

### Report of the Lay Missionary League.

Thus far the missionary fever among lay members does not seem to have spread much beyond the confines of Cleveland, and in that way the MESSENGER is justified in referring to the Lay Missionary League of the New Church, as the Lay Missionary League of Cleveland. Would to God it were different! The secretary has tried his best to make the movement more general.

It may be thousands of years before the New Church becomes universal, but should we therefore lay our hands in our lap, and not even try to strengthen our weak societies, by trying to fill up their waning ranks with new members?

As an inspiration to us serves the fact that the Rev. Thomas A. King has added some 150 members to the Lakewood society. This is not so much the result of his oratory as of his personal work among the people of Lakewood.

Of the lay people hardly any have the time or inclination to this phase of church work, most of them feeling their own weakness too much, instead of going out in the strength of the Lord! Then again it is said not to be proper to talk politics or religion in polite society! The ministers generally confine their missionary efforts to the handshaking after the services.

As an example of how it is the personal influence that counts, let me state here, that to all the people who had received the four uniform gift books in this city and Akron, O., (and who were not already interested in the

New Church) letters were sent by the L. M. L., and Dr. King sent personal letters to those on the west side of the river. There were no answers received of any kind, neither did any come to our churches or the Mission. But the personal calls, so far made, are bringing very good results.

The calling with our literature from door to door has only brought a few direct results—but the people who became interested are making very strong New-Church people. The secretary has called on thousands of families at his noon hour, evenings, Saturday afternoons and vacation time, but so far has not been able to find anyone to help him in this way.

We are now endeavoring to spread the New Church also by publicity. Every other week, when either Rev. Thomas A. King or Rev. John R. Hunter leads the meetings of the Mission, we have a display ad. in the *Saturday Leader*, which paper caters especially to church ads. and only charges \$1.40, whereas the other morning paper would charge \$5.85. We head this ad., "The Church of the Second Coming of the Lord,"—not intending to change the Church's God-given name, only to attract special attention.

Any meetings could be led by lay members by means of the *Helper*. We say in our ad. that the International Sunday-school lesson is being taught in our Bible School (the Mission) the Sunday previous to its being taken up in the churches, and that we give the spiritual meaning, which is of special interest to Sunday-school teachers of the Old Church and to Bible students.

In the near future, the secretary will try to establish a New-Church center in Akron, O. There are several New-Church people in and near Akron, and about a dozen persons from Akron have sent for the four uniform gift books. In Ashtabula, O., and nearby there are also some New-Church people, and of the ones that sent for the gift books, one lady is very enthusiastic, and will help me to establish a center there. In July and August the secretary will spend his Saturday afternoons and Sundays in Painesville, O. One of the members of the Glenville society, Mr. Foster, owns a farm nearby, where Dr. King preached last summer to a large audience. Dr. King also lectured several times at the Lake Erie College in Painesville (of which one of the members of the Cleveland society of the New-Church is an instructor), and also in the Congregational Church. Maybe we can open a mission also in Painesville.

Thus Cleveland is, as it were, an experiment station, out of which may develop the knowledge of more intensive farming in the Lord's vineyard. Let us pray that there will be more of such stations! OTTO PFISTER, Sec'y.

## Current Literature

### Christian Certainties of Belief.\*

In times like the present when so much uncertainty in regard to the vital teachings of the Christian religion is not only widespread but also is actually producing distress and agnosticism, it is refreshing to take up a book which speaks with certainty and vigor and with such conviction on the fundamental things of the Christian's faith.

The four lectures on: The Christ, The Bible, Salvation and Immortality compose the main part of the book of one hundred and twenty-three pages and they were evidently designed to meet the states of mind of the honest

\*Christian Certainties of Belief. The Christ. The Bible. Salvation. Immortality. By Julian K. Smyth. New York. New-Church Press. Price 75 cents.

doubter or the honest enquirer after the great verities of the true Christian religion. Speaking of the man who is uncertain, baffled, perhaps dismayed, "confused or repelled" by what he has heard so often presented as the teachings of the Christian belief,—speaking of such a man, Mr. Smyth says in his very first lecture: "If such a man has come into this house to-day, I bid him welcome with all my heart. He represents the multitude whom I would give much to be able to reach. I have no quarrel with him. I have no dogma which I am anxious to cram down his throat. My purpose is simpler and, I trust, truer: to bring him face to face with the fact of the Christ Himself." (P. 4.)

So the book goes on in its tactful way making its appeal from the evident teachings of the Sacred Scriptures and from the well-attested experiences of the race. And part of the effectiveness of the appeal lies not only in its extremely apt quotations but more often in the force and beauty of the author's own language. Witness for example these words concerning the Divine perfection: "Perfection of this kind is not only without a parallel: it is also without an approach. Men have never attained to it, nor pretended to, and there is no way for them to climb thither. We can only look up to that perfection, serene, sinless, radiant, unsurpassable, and feel that we are here in the presence of something which cannot be expressed except by saying in the language of the Fourth Gospel, that it is the revelation of the glory as of the only begotten of the Father, full of grace and truth."

The whole book is not only tactful but it is modern and in its consideration of points of difficulty that now confront men's minds it is admirably adapted to win men to the New Light and the New Life.

The "Afterword" together with the words of the first part of the first chapter of the gospel by John and the familiar words of our faith make a valuable addition to the book and give the whole strength.

The book with its clear, bold type cannot fail to be a valuable missionary for the church and it should be set to work in the Master's vineyard.

### A Story of the Other Life.

*Willie Harper's Two Lives.* I. His Earth Life. II. His Heaven Life. New-Church Press, Ltd., 1 Bloomsbury St., London, W. C., 1916. Price, 40 cents.

This is a republication of a beautiful story published many years ago in New York, but long out of print. The present London edition is quite unique among New-Church publications, being profusely illustrated. There are two full-page illustrations—one the frontispiece and the other a picture of a school in heaven with an angel instructor. The wide margin of each page is decorated with pictures of heavenly objects. This is easy enough for a New-Church artist to conceive, for all good and beautiful things in this world are representative images of the spiritual things that constitute heaven—the spiritual world being full of such objects, much more perfect than similar things in this world. With all the beautiful things in nature therefore, and all the lovely things that good people have produced in this world, it is not difficult for the imagination of the artist, with the aid of an engraver, to illustrate a book descriptive of the beauties of heaven.

The title page does not give the name of the author of the book, but it is known to have been written by Mr. Thomas Hitchcock of New York, author of the "Child's True Christian Religion".

An error is the more dangerous in proportion to the degree of truth which it contains.—AMEL.



Communications

A Proper Standard of Judgment.

Sooner or later every important problem in life resolves itself into a question of right and wrong. The Single Tax should be judged by this standard.

Moral responsibility implies free will. Free will, however, does not imply either political or economic liberty. The will may be free even though the person be enslaved. Possibly, then, judging from this standpoint, men cannot claim liberty as a natural right. Nevertheless, for one man to deprive another of liberty, or to exact tribute from him, is wrong. That it is wrong will not be questioned by those who accept as a rule of life the law which reads: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

If it is wrong to deprive men of liberty, liberty should be regarded as man's natural heritage—as man's by right of birth. Liberty implies the individual's natural right to air to breathe, to land upon which to live and work, and to the fruits of his own labor. To deprive a man of either of these, in part or wholly, is to abridge to a corresponding degree his liberty.

Those who control the land, control the people. This control is quite as effective as it would be under chattel slavery. Chattel slavery is most likely to exist where there is an abundance of free land. As soon as all land becomes private property, or comes under such control as to prohibit its being used by those who need it, economic slavery becomes a much more profitable form of human exploitation. Chattel slavery has been almost everywhere abolished. Economic slavery has taken its place. Economic slavery rests upon the monopolization of land. Economic freedom cannot be attained except the monopolization of land be abolished.

The law of individual liberty confers upon man the right to use all the land that he needs, and also the right of ownership of the products of his own labor. Labor products are, to a very great degree, inseparable from land; they can be valued, but they cannot be moved. Laws of order, therefore, make it requisite that a man be given a permanent title to a given section of land. But lands differ much in productiveness. These differences in productiveness are due, not to individual activities, but to natural conditions and to the presence and activities of the people as a whole. Those who own or control land that is specially productive have an advantage over those who are less favorably situated—in other words, enjoy special privileges.

One great purpose of government is to establish justice, not only between man and man, but between society and man. If some members of society are allowed to profit by opportunities which, from the nature of things, all cannot enjoy, manifestly those who are less generously treated have reason to complain. To nature's gifts and to values created by society every member of society has an equal claim.

Every organized government has need of revenue. To obtain revenue something must be taxed. A tax levied on a special privilege will provide revenue and, at the same time, if properly applied, equalize the opportunities which men severally enjoy in the commonwealth. Such a tax is, then, strictly in accord with the moral law—which our present system of taxation is not.

The necessity for government implies a science of taxation, implies the possibility of measuring, with an approach to scientific accuracy, the value of the advantages which accrue through ownership or control of given sec-

tions of land. Already, in every civilized country in the world, the value of these advantages has been measured for us: The sale value of land, which is but the capitalization of its rent, actual or potential, is a practically accurate estimate of the value of special privileges.

The major part of land rent now flows into private purses, and governments, to obtain revenue, tax heavily labor-created wealth and capital, thus infringing upon individual property rights. These property rights governments should sacredly preserve, as their violation not only retards the industrial progress of the people but endangers the civil State.

It is inexpedient at this time to attempt to trace into their many ramifications the disastrous effects of this fundamental error. That its effects are disastrous and that neither domestic tranquillity nor international peace can come until this fundamental error is corrected, is beyond question true.

As far as we can see, labor constitutes the only just basis for ownership of property. One's title at all times should be traceable to the producer.

If individuals would have recognized their rights to own property, they should recognize that the principle upon which their property rights is based, applies with equal force to community-created wealth. Land rents are community-created. Morally speaking, individuals have no right whatever to money gained through speculation, or even investments, in land.

If we would have rendered unto man the things that are man's let us "Render unto Caesar the things that are Caesar's." Let men enjoy in peace the fruits of labor; let States subsist on socially created incomes.

When governments cease to fine men for industry and thrift, and exercise their property rights in the funds that society creates and use these funds in defraying the expenses of the State, economic slavery will have been abolished. To bring about this reform is the paramount duty of the hour.

Political liberty we now have. The nation in which there coexists political liberty and economic slavery, like the house divided against itself, shall not stand. Let us cease to do evil.

F. M. PADELFOED.

Reward.

Say not the soul must die!  
My soul's eternal. Why  
Strive, toil, suffer, and at last,  
Naught gained, forgotten in the past,  
Go out from life?

The coward's theme you speak.  
A life of service seek.  
Life then a broader meaning wears,  
A soul immortal emblems bears  
Of victory.

Fear not the struggle. Pain  
Must bring its meed of gain.  
The soul from failure shall arise,  
Triumphant with the fair-earned prize,  
Eternity.

Westford, Mass.

PAULINE WALLACE.

An English speaker, deploring the divisions between religious denominations, illustrated his plea for union with a story of Mr. Lloyd-George. "The church to which I belong," he said, "is torn with a fierce dispute; one part say that it is baptism *into* the name of the Father, and the other that it is baptism *in* the name of the Father. I belong to one of these parties. I feel most strongly about it—I would die for it; but I forget which it is."

## The Church Calendar.

**May 28. The Fifth Sunday after Easter.**

**The Risen Lord.**

Selection 170: "When Israel went out of Egypt."

Lesson I. Deut. xiv.

The Te Dominum, B of W, p. 389.

Lesson II. Matthew xxiii. v. 23.

Benedictus. B. of W., p. 6.

Hymns (Mag.):

187. Morn's roseate hues."

60. "Jesus, to Thee be endless praise."

## Baptisms

**ACKERMAN.**—At Vineland, N. J., May 7, Herbert William, infant son of Mr. and Mrs. W. T. Ackerman of Monroe, N. Y., Rev. J. E. Smith officiating.

**McCLENNEN.**—At Vineland, N. J., May 7, 1916, Robert Turton McCledden and Richard Harvey McCledden, grandchildren of Mrs. H. F. McCledden, Rev. J. E. Smith officiating.

**BAKER.**—At Minneapolis, William Einar Baker, born Sept. 26, 1908, to Vitus S. Baker and his wife, Minneapolis, Minn., baptized April 23, 1916, Rev. Axel Lundeborg officiating.

**WAGNER.**—In St. Louis, May 7, 1916, Herman Francis, infant son and second child of Edward Charles and Susie (Sowers) Wagner, Rev. Geo. E. Morgan officiating.

## Obituary

**WHITAKER.**—At Fruit Hill, North Providence, R. I., March 6, George William Whitaker.

"Born on September 25, 1840, Mr. Whitaker exhibited an interest in art from early childhood and when 14 years old went to New York to work for his uncle, Nathaniel Munday, cutting stencils. After he had got a start in art he sailed for Paris to study under Millet, but the latter was too deeply engaged in his work at the time to give lessons. He accordingly took lessons from Depall, learning all that the latter could teach in less than a year.

"On taking his leave of Depall, the latter declared: 'In painting landscapes, all that you had to learn was in laying on the first color. In designing, you could teach me.' Mr. Whitaker remained an exponent of the Barbizon romantic school of painting throughout his life.

"Many a rising young artist obtained a start in life under Mr. Whitaker's guidance. He had no patience with the new school of Futurists, however, and regarded their work as a fad that was a detriment to true art and which could not last.

"He achieved a national reputation as a painter of landscapes, fruit and flowers. His best work was done in landscapes with figures and cattle in them. He was a poet-artist, painting in an imaginative vein, and never failed to put a rare degree of feeling into his work."—Providence Bulletin.

He was dean of the Rhode Island artists and founder of the Providence

Art Club as well as of the unique organization known as the Ann Eliza Society, composed of the leading professional men and educators in the city. This society has now existed for over thirty years. Mr. Whitaker was an earnest, intelligent New Churchman, and one of the oldest members of the Providence Society. He was warm and genial and full of the spirit of kindly helpfulness. It amazed him that people could not see the truth of Swedenborg's writings. He said that he never looked at a landscape but that many things mentioned in the writings would stand out clear before his eyes, and that while artists were often unconscious of it, yet, there was no true picture painted in which discrete degrees, or the trinity in unity did not appear; there would be groupings of threes, or the triangle or wedge, or other forms which suggested to him who had eyes to see, deep things of life. His pictures all have in them the touch of mystery leading one instinctively to study them to get their suggestion of something beyond.

He was exceedingly modest and retiring, but every one loved him, and especially was this true in the church. He was painting upon one of his pictures but an hour or two before he was called. He was married to Sarah Hull on May 27, 1863. They celebrated their golden wedding in 1913. Mrs. Whitaker and one daughter, Mrs. James P. Stiff, survive him. The memorial service was held at the residence on March 9th and was conducted by the pastor. It seemed as though not only the members of the church, but all the artists and the older residents of the city came to pay him honor.

G. S. W.

## Special Notices

### THE GENERAL CONVENTION.

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

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

### LEAGUE CONFERENCE.

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

For the Executive Committee,

LAURENCE R. ATWOOD, *President.*  
EDITH W. BLACKMER, *Secretary.*

### SUNDAY-SCHOOL ASSOCIATION.

The forty-ninth annual meeting of the American New-Church Sunday-School Association will be held in connection with the General Convention at Chicago, Ill., Thursday evening, May 18th, and Friday morning, May 19th, with a

joint meeting on Friday evening with the Young People's League.

RICHARD B. CARTER, *President.*  
JOHN V. HORR, *Secretary.*

### SWEDENBORG SCIENTIFIC ASSOCIATION

The Nineteenth Annual Meeting of the Swedenborg Scientific Association will be held in the Sunday-school rooms of the First New Jerusalem Society of Philadelphia, corner of 22nd and Chestnut streets, in the city of Philadelphia, on Thursday, May 25, 1916, at 2:00 p. m.

#### PROGRAM.

2:00 p. m. Annual Reports.  
3:00 p. m. Annual Address by President Lewis F. Hite.  
Authors Read and Studied by Swedenborg, Rev. Alfred Acton.  
Election of Officers.  
REGINALD W. BROWN,  
*Secretary.*

### NATIONAL ALLIANCE.

The twelfth annual meeting of the National Alliance of New-Church Women will be held Monday, May 22d, 1916, at 9:30 a. m. in Chicago, at the Kenwood Parish House.

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

### REPORTS AND PAPERS FOR CONVENTION.

Those who are writing reports or papers for Convention are urgently requested to have duplicate copies made for use of the MESSENGER. The Secretary of Convention naturally refuses to allow reports to go out of his hands, as he considers himself responsible for their safety. The MESSENGER, in the hurry of getting its report ready, cannot always make copies of them on the spot. Hence it desires, for the perfection of its report and the good of the church, to be furnished with an extra copy of all reports and papers.

### FOR SALE OR RENT.

Cottage on the Shore at Palisades Park, Mich. Apply to Rev. L. G. Hoeck, Oak and Winslow, Cincinnati, O.

### FOR SALE OR RENT.

New, completely furnished summer cottage on the Beach at Palisades Park, Michigan. Inquire Dr. Arthur Vos, 2974 Colerain Ave., Cincinnati, Ohio.

## 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.

**The New-Church Press**

INCORPORATED

3 West 29th Street, New York

A New Edition

**Willie Harper's Two Lives.**  
A Story for the Young. Illustrated. Special cover design. Cloth 60c.

Three Books by the  
**Rev. John Goddard**

**The Right and Wrong Unveillings 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.

**The Magic of Experience: A Contribution to the Theory of Knowledge.** By H. Stanley Redgrove, B. Sc., F. C. S.

Sir William F. Barrett, F. R. S., says of this book that it "will be found a useful and lucid interpretation of the facts of experience in the light of a sane idealism."

To students and especially young people studying Swedenborg, the perusal of this small volume must prove invaluable. The author throughout makes reference to Swedenborg's point of view and philosophy.

Bound in cloth, with red line title, price \$1.00. Published by Dent of London.

Symbolism

II.

**Scripture Symbolism.** \$1.25.

**Parables of the Old Testament.** \$1.50.

**Parables of the New Testament.** \$1.25.

Three good books by the Rev. Edward Craig Mitchell. Not as heavy as Wilkinson's, but equally studious and careful work.

**Symbol Psychology.** By the Rev. Adolph Roeder. An application of the study of symbolism to all traditions and folklore. A most valuable book. \$1.50.

**Symbolic Character of the Sacred Scriptures.** The Scripture Analogy between the material universe and the human mind. By the Rev. Abiel Silver. \$1.00.

These are general applications of symbolism. More specific applications to our own method of interpretation, called the "Science of Correspondences" will be found in the lists under this heading.

Send for catalog.

Address Orders to

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

**New Standard Edition of Swedenborg**

**A**N 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 } *Executive*  
Albert P. Carter, Secretary } *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 Surden, 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!**

## 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	846,971.33
Cash in Banks and on Hand	821,126.79
Accrued Interest and Rents	101,919.15
	<b>\$13,688,225.27</b>
LIABILITIES.	
Due Depositors, including Interest to January 1st, 1916	\$12,632,944.88
Surplus at Par	1,155,280.91
	<b>\$13,688,225.27</b>

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  
715 Old South Building, Boston, Mass.

Communications for the Board, asking or giving information respecting Missions 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.

## Send Orders Now

FOR MEMORIAL EDITION

## The Bright Gate and the Vision Beyond

By

Frank Sewall, D. D.

Price singly 2 cents or 100 copies for \$1.80.

Books suitable for beginners in the study of New-Church Doctrine.

Rev. Jonathan Bayley: The Divine Word Opened. \$1.00.

Rev. G. H. Dole: The New Church; What, How, Why. 35 cents.

Rev. Chauncey Giles: Why I Am a New Churchman. Paper, 20 cents; cloth, 50 cents. The Nature of Spirit, and Man as a Spiritual Being. Paper, 20 cents; cloth, 50 cents.

Wm. McGeorge, Jr.: The Message of the New Church to the World. Paper, 5 cents.

Rev. Wm. L. Worcester: Descriptions of the Spiritual World. 35 cents. Swedenborg on Three Vital Points. Paper, 5 cents.

Parsons, Th.: Outlines of the Religion and Philosophy of Swedenborg. 50 cents.

Rev. J. C. Ager: The Path of Life. 75 cents.

Bound Tracts: Sixth Series, Doctrines of the New Church. 50 cents.

Send for full Catalogue of New-Church Publications.

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

## 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 Bleachery Co. 8% Stock  
Sullivan Machinery Co. 8% Stock  
Plymouth Rubber Co. 7% Pfd. Stock

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

## 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.

## CAMP KINAPIK IN MAINE

On Beautiful Lake Kesar. Only a few miles from the White Mountains, N. H. Athletics, Games, Mountain and Canoe Trips. Woodcraft. Personal care of the boys. Ernest Thompson Seton endorses the director. Send for circular. Harvey C. Went, Bridgeport, Conn.

# New-Church Messenger

"Behold, I make all things new"

MAY 25 1916

VOL. CX. No. 21.

CHICAGO, WEDNESDAY, MAY 24, 1916.

WHOLE No. 3176.

## 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:—The Manner of Speech—Editorial Notes.....	401
THE SERMON:—From Victory Unto Victory.....	403
CONTRIBUTED:—Swedenborg and Shakespeare—How to Make a Sunday School Grow—A Call for New- Church Scholars—A Little Child (poetry).....	405
SUNDAY AFTERNOONS:—The Little White Door— Which Are You? (poetry)—The Magic Key (poetry)—The Horse That Called for Help—The Use of Ques- tions and Answers—Lesson Helps for June 4, 1916.....	409
CHURCH NEWS:—Columbus, O.—Urbana, O.—Memo- rial Day as a Missionary Opportunity—St. Paul— Indianapolis—Toledo—Cincinnati—Annual Meeting of the New-Church Board of Publication—Great Britain —Preaching at Union Egypt Church, Manito, Ill.— Johnny Appleseed—"His Master's Voice".....	413
COMMUNICATIONS:—Speculation in Land—A Useful Missionary Book—Killing Men in War.....	415
CURRENT LITERATURE:—The Eternal Church Which Is to Be .....	416

### The Manner of Speech.

The March and April numbers of the *Atlantic Monthly* have been given to us with the evident expectation of only favorable comment upon the two contributions of Abraham Mitrie Rihbany, entitled "The Syrian Christ" and "The Oriental Manner of Speech." The writer was born not far from where the Lord was born, and grew up under like conditions. He shows discerning knowledge of the letter of the Word, and is admirably fitted to show the external or immediate origin of many of its perplexing sayings and, to us, peculiar expressions.

In favorable comment upon the papers under consideration, we would say that nowhere in so small a space have we found so satisfactory and full explanations of so many expressions in the Word that are not common to English literature, particularly as to their immediate origin. The spirit of the articles is most reverent and Christian and affectionately appealing. Whoever fails to read them misses a rare treat and much illumination, for the things of Syrian life are finely and accurately portrayed, and compared to like things in the Bible. However, there are a few errors of doctrine which it is not the purpose to dwell upon.

As an illustration of the character of explanations of the origin of expressions seemingly strange, we cite the following: Mr. Rihbany says that in his native locality it is still common to emphasize a promise by saying: "I promise you this, and if I fail in fulfilling my promise, I will pluck out my right eye," or "cut off my right hand," and the like. Yet there is no other thought than merely to emphasize a declaration. To like origin he assigns such passages of Scripture as, when one is smitten on the right cheek, turn to him the other also; and the giving of the cloak to one who would sue at law for the coat.

We do not dispute the correctness of the argument, if only the immediate origin of the external form is considered. But a satisfactory explanation must go further back than the immediate origin of literary forms, and must also include the Master's use of local expressions. It needs to be known that many of the forms of expressions and greetings still prevalent in Syria have come down from ancient times, when the hearts of the people were full of reverence and love, and that they faithfully expressed the feelings of holy and God-loving people. Though the holiness and reverence have mostly died out, there still remains the empty shell of the external expression. The Lord took up these empty shells and filled them again full of truth and love. Yea, more,—He took them up and wove them into parabolical or figurative expressions.

Herein the writer of the papers comes short of the required measure. It is not sufficient or satisfactory to say simply that cutting off the foot or the hand, or plucking out the eye are colloquialisms. So to say, robs the Word of its Divinity. These and like expressions are Divine correspondents. The eye to be plucked out is not the material organ, but the lustful vision back of the eye. The hand to be cut off is the evil deed. The foot to be severed is the wayward path. The right cheek is the force of love; and when it fails, we should turn the force of truth. The coat is the inner garment, and means internal or spiritual forces; and when the inner and higher powers fail to accomplish, then their cloak or outer garment of external powers should be used.

It must be remembered that the entire Word, even in detail, irrespective of its historicity, is a parable,

for the parable is the only form of expression that can contain infinite things. Any satisfactory or acceptable explanation of the origin of literary expressions must get back to the Divine purpose of the Word, and consider how the Lord employed common speech as the containant of His truth and love. In other words, there is no sufficient or satisfactory explanation of the Word that does not comprehend the great and lucid truth, that it is everywhere written according to the Divine law of Correspondence.

### Editorial Notes.

The *Boston Transcript* of April 22nd publishes "An Easter Reverie," being a consideration of the first three verses of the fourteenth chapter of John, verses which we are told "have probably given more comfort to sorrowful, anxious souls than anything else in all the literature of humanity." The point specially urged upon attention is "the modifying clause of ten words injected into the middle" of the Lord's utterances as here given. "If it were not so I would have told you," are words that "cap the climax of all the wonderful, soul-thrilling things that Jesus said to His disciples in those last few days before He was betrayed." The article indicates the Lord's identity with the Father, "the Alpha and the Omega," and finds in the words quoted the assurance that He, in His great love, would have foretold the impossibility of a future existence for us, with all the blessings said to be attendant upon it, had He not had the power to provide for this, and therefore that what He has declared *is so*. To the bereaved, the message of eternal life is not empty, but discloses a most glorious reality; to the tempted, obedience to the Lord and trust in Him bring a present change for the better to be followed by what is better still; for the skeptic "longing for the truth which seems to elude eager search," to follow the Lord's leading is the remedy, for "if ye continue in my word," He proclaims, "then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." All success centers in the Lord. Heaven is heaven from Him. As the article says: "Where He is will be *Home*. . . . With the eye of faith, penetrate the thin veil of matter which shuts you in, and catch, though fleeting they be, sweet glimpses of the ineffable glories which lie just beyond."

We are thankful for such articles admitted to the daily press, preparing the way for an acceptance of that full revelation now given which confirms to us that the Lord has kept back nothing that may encourage and help us, but that all our needs are altogether covered by His mercy. A particular application of His message: "If it were not so I would have told you," is to the words which immediately precede it: "In my Father's house are many mansions." Had the possibility of any being excluded from heaven been intended, this would have been clearly pointed out. On the contrary, the entire testimony of the Word is that all come into heaven who will to receive the life of heaven. "Look unto me, and be ye saved, all the ends of the earth," is His universal invitation. (Isa. xlv. 22.) As we may now learn from the chapter on "The Immensity of Heaven" in the work on "Heaven and Hell":

"That the heaven of the Lord is immense may be evident especially from this, that heaven is of the human race, and not only of those who are born within the church, but also of those who are born out of it; thus of all from the first beginning of this earth who have lived in good." (No. 415.)



The need of repentance that new light may be gained to lead from the restraints of selfishness into the liberty of justice and sincere regard for the good of others, is eloquently voiced by J. Stitt Wilson in an article published in the *New York Call* of April 28th. He says:

A great salvation must come to our race. A great salvation must come sweeping with new breath through every fibre of our human society—touching every human soul with the purifying fire of truth—burning up the dross and dirt. The Fortress of Lies behind which Injustice and Social Wrong fight must be demolished. And the very inward heart of our hearts must be filled with divine inspiration and divine power. A New World must be builded. And we must be New Men to build a New World.

Magnificent ideas will not do. Sweeping programs will not do. Grandiloquent policies will not do. . . . Mere reforms and external revolutions will not do. There are not words enough in Webster's dictionary to write the platform that will do.

We need first a great repentance. "God be merciful to me a sinner"—that should be the prayer of every institution and every soul on earth. The church—long disobeying the teaching of Jesus—should utter that prayer unceasingly until light comes forth and the hints of the mind of Christ to this generation are disclosed. . . . For our civilization will not do. Nor our politics. Nor our reforms. Nor our religions. "Repent, for the kingdom of God is at hand." A great repentance.

This writer has boldly grasped the situation, and his proclaiming of the necessity of repentance, of the recognition of wrong and the need of turning from it that there may be light given to show a better way, indicates the true course to pursue that deliverance may be gained, and light in abundance be bestowed to settle all difficulties and bring health and peace to lives now sorely lacking them. The Lord says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.) It is a leading teaching of the New Church that "repentance is the first of the church with man." (T. C. R. 510.) "Actual repentance is to examine oneself, to know and acknowledge one's sins, to make supplication to the Lord, and begin a new life." (No. 528.) Before repentance there is darkness in the mind, for it sees only in a fatuous light from self and the world, but repentance opens the way for heavenly light to enter. "The Lord enters through good, thus through love and charity with man, and leads into truths corresponding to the good." (A. C. 10201.) As repentance is deep and far-reaching, involving a change from self-mindedness to the desire and effort to be led by the Lord instead, light flows in more and more abundantly from Him. That New Dispensation has now dawned in which "light clear as crystal" is given, "and the nations of them that are saved shall walk in the light of it." (Rev. xxi. 11, 24.) New interests, new incentives, new energies, new relations, come into exercise as this light is welcomed. The whole fabric of society will undergo a transformation, as the motive of self ceases, and the motive of love to the Lord and of seeking good to others therefrom prevails. Let it be in all sincerity

tried, "and it shall turn to you for a testimony" (Luke xxi. 13), with abiding confirmation and satisfaction that "light is sown for the righteous, and gladness for the upright in heart." (Psalm xcvi. 11.)

## The Sermon

### From Victory Unto Victory.

BY THE REV. GEORGE E. MORGAN.

O sing unto the Lord a new song, for He hath done marvelous things; His right hand and His holy arm hath gotten Him the victory." (1's. xcvi. 1.)

In the closing hours of the month of May; when the skies are bright and the fields are gay with flowers, when the promise of summer's noon greets with smiles earth's joyous welcome, the American people again turn gratefully to the achievements of their countrymen in behalf of human freedom. We think of the blessings we enjoy as a result of men's devotion to the cause of liberty, and gladly we honor the men who survive and the heroes who laid down their lives that freedom might be perpetuated through democratic government. The flag of our country never looks more beautiful than when hallowed memories of its defenders fill our minds, and it is well to honor the work which men have done as we manfully take up the duties and enjoy the blessings that have been bequeathed to us. Instances of the struggles for righteous liberty may be drawn from all great conflicts where armies have joined issues on the battlefield, but in no other war does patriotism seem to have been more unselfish than in the struggle to preserve the American nation.

Half a century has passed since our land was rent with civil war—fifty years of greater progress in both material comfort and spiritual outlook than the world ever knew before. The youngest survivors of those who offered their lives for their country have become old and gray, but the blessings of liberty and freedom still flower and fruit for us an hundredfold. All honor to the patriot's bravery and achievement! In the "silent cities of the dead" the forms of comrades long have lain, and on the 30th of May—America's great Decoration Day—we cover them over with beautiful flowers (tributes of love to those heroes of ours), for the deeds done and the heritage we enjoy. The scars of the war have healed and a nation vies in plans to recognize the living and honor the dead.

Consideration of what men suffer that freedom may endure should give us pause, for no longer can one nation live unto itself alone, and world-throes are now in progress which in importance may dwarf even our own country's glorious evolution. Our truest sympathies are not alone with the victims of the present world convulsion but with the hopes and fears of those upon whom will devolve reconstruction in the lands now bleeding and wounded. We may not have known the dead they mourn, but ours is the task and the privilege to help them when cannon are silenced and peace one more assured.

Was it not so in the long period following the close of our Civil War? The tears shed for those fallen were hallowed by thoughts of duty to the living. Quickly we learned to respect the comrades who stood shoulder to shoulder; in time the barriers

which had arisen between North and South were melted down, and eventually a common interest in our common country made one people in heart and mind of those who had before been enemies. The spirit of charity consecrated the flowers which gratitude so freely bestowed in loving memory of the dead. At our cemeteries Decoration Day has been broadened now to a general tribute to the things which we love to cherish in *all* who have gone on before. When the last of these civil war heroes have finished their course we shall honor not alone their work but the deeds of all who helped perpetuate the nobility of our ideals. And when the last discordant note of Europe's conflict shall have died away, survivors will have yet to learn lessons of peace and tolerance and brotherhood, lest their sacrifices be in vain. Ever the struggle is with material things—commerce, and wealth, and expansion at the expense of others—but a less sordid object must be the ultimate quest of all strife. Men are easily induced to fight in behalf of their so-called rights, but we must come at last to see that the greater right belongs to Him who could say to Pilate in the face of death, "My kingdom is not of this world, else would my servants fight." We are slow to see it, but the kingdoms of this world are to become the kingdom of our Lord.

There is no safe guide for patriotic fervor but the Golden Rule which bids us love our neighbor as ourselves. There is no unpreempted section of humanity whose exploitation the victors in war can honorably apportion among themselves. The notion of a place in the sun for a dominant nation has no place in the greater struggle for human rights, else the weak would remain a prey for the strong to the end of the chapter. All the world must today be hoping that when the smoke of battle has cleared away, an enduring basis for lasting peace may be found in the united rights of humanity—as enduring as our own United States of America.

Faint hearts and timid spirits may occasionally be turned from the righteousness of applied Christianity by a persuasion that the present state of the world demands preparedness, so we may be able to hold our own. To whatever straits we may be driven by this excuse which openly admits subterfuge and apologizes for itself as being designed to "meet the devil with fire," let those who look for the New Jerusalem on earth remember that our Lord's kingdom is not of this world. As we contemplate the valor and sacrifice of America in the past, should we not remember with gratitude that our heroes were not stampeded by a fictitious need of holding our own place among the nations, but even the cataclysm of our great Civil War was a contest for a much nobler purpose than trade advantages. The savagery of commercial strife might lead us to forget our ideals in a scramble for power, but the great Decoration Day observance teaches no lesson of that kind.

You may have noticed in numerous American papers of assumed patriotic proclivities the sentiment, "My country, may she ever be right; but right or wrong, my country." It is sometimes carried at the head of the editorial page—that portion of the paper where some individuality of expression is still permissible, in theory at least. Every ambitious nation in the world has desired that its people uphold that course of action. To question it creates a stigma from which it is but natural to shrink.

Boastful assertion of the sentiment is called "waiving individual judgment for the common good." The disciple of our Lord, however, may see a remarkable resemblance between these patriots and the men who cried out to Pilate, "We have no king but Cæsar." The early Christians are never credited with any sentiment such as this, "O Cæsar, may you ever be right, but right or wrong, we're strong for you, O Cæsar." Instead, they suffered beyond our comprehension rather than deny the Lord whose kingdom is not of this world.

The interpretation of our text this morning lies in its application to the tribute we bring in our Memorial services. In the honors we pay to the unselfish patriotism which is the priceless jewel of the Grand Army of the Republic, let it be with a perfect understanding that to God belong the issues of life, and that His is the victory whose fruits we enjoy. It is not because men secured for themselves and their posterity American freedom, but because the Lord is continually giving us now as He gave then. We have not seized liberty any more than they did, but it is the gift of God, like the sunlight and the air. In our praises of this memorial hour "let us sing unto the Lord a *new* song, for He hath done marvelous things; His right hand and His holy arm hath gotten Him the victory." The Psalmist celebrates the great work of our Lord in overcoming evil for us. It is He that doth save us and not we ourselves, even though it is through our efforts. This new song, like those described as sung in the New Jerusalem, was because of a new appreciation of what the Lord has done for us. It was of new things. Rather than the war cry of a conquering army or a boast of the peculiar virtue of the institutions under which we live, it is to be an outpouring of gratitude for what the Lord has done for us. The liberty which is handed down to us by the founders and preservers of our government, unexcelled as it may be in the history of the world, is but a human device for the regulation of earthly conditions; the freedom which we need most to prize and from which we derive the highest benefit is the perpetual gift of our Heavenly Father. His Divine power and strength are meant by His right hand and the arm of His holiness. The victory is over all that we need to face, and is a perpetual guaranty of inward tranquillity and ultimate peace. No earthly constitution and laws are such a bulwark of our liberty as the protecting influences with which we are always surrounded. In the language of Moses when he blessed the tribe of Asher, "As thy days so shall thy strength be; . . . for underneath are the everlasting arms." Often did Israel have occasion to sing the praises of Jehovah, and we need such a new song in our hearts with a thought that "hitherto hath the Lord blessed us; we will be glad and rejoice in Him."

Sometimes it seems as though these memorials of ours do not honor the Lord, and especially do we think of the honor which we pay the memory of departed heroes, but as Lincoln intimated in his address of dedication on the field of Gettysburg, the work of those who have preceded us is what halows the occasion, and we but dedicate ourselves anew to a future which another power than ours has provided. It is the Lord who has earned our everlasting gratitude and thanksgiving by achievement more unselfish than any which men have shown in the struggle for liberty.

We regard it a priceless heritage to live in the land of the brave and the home of the free. The ennobling virtues of patriotic ardor elicit our hearty commendation on public occasions, and we hope our children's children will always be loyal and true to the laws and institutions under which we live. Only so can we hope for the perpetuity of our institutions. But how much more ought we to rejoice and be thankful for the charter of our heavenly liberty, the New Jerusalem descending from God out of heaven, in which even spiritual death itself is swallowed up in victory! For the valor which saved the Union we all have the greatest admiration, but for the strong right arm which vanquishes the very foes of our own household—our inclinations to evil—and supports us in maintaining the relations of brotherhood which the armies of men died to conserve, we should acknowledge a greater debt. We might get along without knowing the dangers of old which they faced and we escape, but the new problems of life that we are meeting all the time must be met in the power of Him to whom we should sing this glad new song.

Every man is privileged to think of his own country and its government as the best under the sun, and so it may be for him if the heart of man is by it brought nearer to the gate of heaven. Liberty would be an empty term and freedom a deceitful snare were we to become slaves of selfishness; hence the church in loyalty to both God and country honors today the earthly deed of the volunteer soldier and the protection which we derived from the captain of the heavenly host, whose own right hand and holy arm have gotten Him the victory. There is in this rendering unto Cæsar the things that are Cæsar's and unto God the things that are God's no divided allegiance of patriotism, but in such a recognition of heavenly standards alone can we perform with fidelity the obligations which as good citizens we owe to the laws and institutions under which we live.

Today the American people tread softly in an effort to avoid the misfortune of war. Under international law we stretch our attitude of neutrality to the limit, because we find it financially profitable. We know that there are better ways of settling disputes than by force, and we believe that we are protected more by the sense of right and justice than by military equipment. Thrice armed is he who hath his quarrel just, but if we really believe, as our Lord declared to the Roman governor, that His kingdom is not of this world, we might well heed His advice to put up the sword, lest we perish by the sword. Men today seem afraid to trust the God of battles, who had more to do in the outcome of the Civil War than did the men of the North and South, who blazed away at each other, each believing the other to be in the wrong. Sincerity and courage earned a meed of praise for each, but the destiny which shapes our ends, rough hew them as we may, gave to the Union armies a victory by which national liberty under a free government was given a new lease of life, so that generations yet unborn might know the debt of gratitude we owe our fathers' God, author of all true liberty. The stone which the builders rejected becomes the head of the corner.

May a benediction of blessing and recuperation rest upon the exhausted nations of the earth, as they learn to sing a *new* song to Him whose right hand



and whose holy arm hath gotten Him the victory in the defeat of their selfish ambitions to rule their fellowmen!

## Contributed

### Swedenborg and Shakspeare.\*

In this year, when the entire civilized world is paying tribute to the "immortal bard of Avon" it is interesting to note that the great dramatist had much in common with Emanuel Swedenborg. As George W. Baynham has said in his lecture upon the two men, "Both Swedenborg and Shakspeare were, from the circumstances of their times, births and lives specially qualified for their respective mission." Both men, he might have added, were giants "in their respective missions," unique and unapproachable in the history of the human race.

Again, to quote from Mr. Baynham, "Neither Swedenborg nor Shakspeare taught a salvation by creed. Neither advocated the claims of any party, political, social or theological. Both addressed Humanity. Neither of them wrote simply for their own age but for *all time*."

"What Shakspeare felt to be mysterious, Swedenborg brought to light. By Shakspeare we are gently led to the threshold of a house, the door of which has been opened by Swedenborg. What was Inspiration in Shakspeare became Revelation in Swedenborg."

In short, Shakspeare is, as it were, the John Baptist, a "voice crying in the wilderness," the forerunner of him who was to open the sealed book of human life.

In order to show that this similarity is no idle figment of the imagination let us briefly compare Swedenborg and Shakspeare on some of the most vital questions of life. First let us examine these two mighty witnesses as to Man.

"Man is a little world. All the arcana of the world of Nature are deposited in him." (Swedenborg.)

"There's nothing situate under Heaven's eye,  
But hath his bound, in earth, in sea, in sky:  
The beasts, the fishes, and the winged fowls  
Are their males' subject, and at their controls:  
Men, more divine, the masters of all these,  
Lords of the wide world, and wild wintry seas,  
Indued with intellectual sense and souls,  
Of more preeminence than fish and fowls,  
Are masters to their females and their lords:  
Then let your will attend on their accord."

Thus we see that both Swedenborg and Shakspeare recognize that man is the culmination of creation. Both point out the importance, the lofty place of man in the Creator's plan of the Universe.

Turning from the "doctrine of man" it is interesting to see what they say about temptation. Swedenborg's teachings may be briefly summed up in the following paragraph:

"Spiritual temptation is believing the truths of good and the falses of evil; the disagreement between a new will and an old one. The good fights by means of truths. The evil by its falses. The will, fighting by means of the understanding in which the truths reside, a man has no other sensible perception but that this combat is in himself, it being felt by him as remorse of con-

science. If the internal or heavenly spirit conquers, it bears rule. If the lower nature conquers, that which is from hell conquers and disperses all the goods of the internal man, and thus regeneration is made void."

In Macbeth, Lady Macbeth sums up the character of her husband in the following lines which show the contact between the Inspiration of Shakspeare and the Revelation of Swedenborg:

Thou wouldst be great!  
Art not without ambition; but without  
The illness should attend it: What thou wouldst highly,  
That wouldst thou holily; wouldst not play false,  
And yet wouldst wrongly sin; thou'dst have  
That which cries, Thou must do; if thou havest;  
And that which rather thou dost fear to do,  
Thou wishest should be undone.

Again, in the same tragedy, we have the struggle between the good and evil sides of man's nature, spoken of by Swedenborg:

This supernatural soliciting  
Cannot be ill; cannot be good:—If ill,  
Why hath it given me earnest of success?  
If good, why do I yield to that suggestion  
Whose horrid image does unfix my hair,  
And make my sealed heart knock at my ribs,  
Against the use of nature?

The entire story of Macbeth is a study of the "temptation combats" of a man who ultimately falls beneath the onslaught of evil rendering regeneration void. Swedenborg's teaching on Marriage and the Spiritual world are too well known to quote here, nor is there space for even a brief summary. Shakspeare shows his accord with Swedenborg on the subject of marriage and love in the following passage:

For what is wedlock forced but *hell*,  
And age of discord and continual strife?  
Whereas the contrary bringeth for the bliss  
And is the pattern of *celestial peace*.

Shakspeare refers frequently to the future life, and by the character of his ghosts shows that once more he is in agreement with the Swedish Seer. These ghosts are not formless, shadowy creatures, "gaseous vertebrates, but beings having the same passions as men, the same form, the same features and even the same apparel. Hamlet's father appears to the soldiers clad in armor and to Hamlet when alone with his mother *in his habit as he lived*."

One thing further is interesting to note; in this same scene the Queen does not see the "ghost" of her late husband. Thus the Dramatist agrees with the Seer in saying that only those whose spiritual sight is opened may see the realities of the spiritual world.

So we might go on showing one point of contact after another between the "immortal bard" and the equally immortal seer. In the light of this closeness of agreement between the two intellectual giants it is possible for us to find new and unthought stores of wisdom and truth in the marvelous work of the Dramatist. And knowing how rich his works are in gems of pure truth set in settings of the sweetest verse we can find new meanings on every page.

It well behooves us all to read Shakspeare again with this point of view in mind, seeking to find other passages that strengthen the bond that unites Swedenborg and Shakspeare. Thus not only our interest in Shakspeare will increase, but that of the world in Swedenborg will, perhaps, blossom into a reverent veneration of the "Servant of the Lord, Jesus Christ."

FRANK H. ANDREW.

\*The writer has drawn largely upon the little work mentioned, "Swedenborg and Shakspeare, a Comparison," by George W. Baynham, London, James Speirs, 1897.

### How To Make a Sunday-School Grow.\*

"When the Lord rode on an ass into Jerusalem, it meant that He was bringing His truth into the simple, natural understanding of men, and was bringing the power of His truth into the things of natural life to make them *orderly and right*."

In order to teach people to live a life that is orderly and right it is first necessary to have them feel that you are interested in what concerns them, and to do this one must get on the same plane of life to understand why they do certain things; why their home life is as it is; why the behavior of the boys and girls on the streets; why some boys use profane language, lie and steal; why the girls dress in extreme styles and try to attract the boys by this means? Yes, why do husbands and wives say unkind things to each other? Why does a man abuse his wife and the wife try to pay him back "in his own coin?" Why such conditions in the home?

How are we to bring the power of the Lord's truth into the things of their natural lives to make them orderly and right? Go into the homes of people—the rich as well as the poor. We sometimes think it is only the poor in this world's goods who need spiritual help, but there are hungry, starved souls in the homes of luxury as well—who just as much need for the knowledge of a personal Saviour—*Jesus*.

Go with a prayer in the heart that the Lord will show you how to give of your best—to speak the word in season in "His Name." "Thou shalt call his name JESUS for he shall save his people from their sins." It is surprising how welcome one is made to feel who goes to a home in the Name of the Lord.

One of our teachers was very timid about calling on some whose names were given her by the committee in charge of this particular work, and she said, "Why, I don't know what to say when I first go in." It was suggested that she ask the Lord to tell her, and in reporting the result of her call, she said the first thing she saw when entering the home was a flower in the window and she remarked on its beauty. After this, the conversation fell naturally into the right channel.

Since we have gone out in this spirit, our Sunday-school has increased in numbers and strength.

"The Knowledge Extension Society" was the pioneer in the work. Through it we were brought into contact with workers of other denominations and our little church recognized as standing for a bettering of conditions in the home by reaching the boys and girls, and through them, the fathers and mothers.

We know of a number of instances where the "natural life" has become "orderly and right" through instruction received from this source, and the way opened for higher and better things.

The Sunday Evening Theatre Service with moving pictures of Bible subjects has made the church known and been the means of adding to our church membership as well as the Sunday-school. While a good percentage of those attending are adults, a large number of boys and girls ranging from 8 years to 18. The Commandments, Blessings, 23d Psalm, the Lord's Prayer, and Bible verses are re-

cited in concert. A reading from the Scriptures of some chapter bearing on the subject to be shown, is part of the service, and the story told in a simple manner by Mr. Stockwell during the showing of the picture.

Several of the boys who have attended these services have come into the Sunday-school. Mr. Haxton has a class of three through this source at the present time—one of the three is known as the "bad boy of Frankford," but Mr. Haxton says he has shown some traits of character which if developed will take him out of his present classification as "bad boy." This boy has attended the Sunday night Theatre Service for three Winters and it is only quite recently that he has come into the Sunday-school. His attendance is a little irregular, but an improvement is noticed in his behavior while in the school.

A Committee of "Captains" has done excellent work. There are about 17 on this committee. Meetings have been held in the Sunday-school room, also in the homes of some of the members. Mr. and Mrs. Herbert have made their home so attractive with their generous hospitality that the meetings recently have been a combination of work and recreation.

This committee has been given a list of names of persons without a "church home," and each week postal cards or letters are sent out asking them to worship with us and share the many good things for the soul which the Lord has blessed us with. A specially prepared invitation has gone out for the Easter service.

Some of the most enthusiastic workers on this committee do not know very much about the "Doctrines," in the head, but the love of Jesus is in the heart, and the eagerness with which they say, "I'll go and see that one and ask him—or her, as the case may be—to come out on Sunday and may be we can get the children to come to Sunday-school, as I know they don't go anywhere." Yes, literally, we go out into the "highways and byways" and gather them in. Oh, what a harvest there is among the boys and girls!—yes, men and women too—who have no "church home."

Another way in which folks are reached is through the Cottage Prayer Meetings. These are usually held in the homes of those who attend the Theatre Service. If there are children, they are present and encouraged to help with the singing, and their bright young voices are most helpful. A few of our own church people attend these meetings, which are led by our Pastor, and in this way we become acquainted with all the members of the family, and when they come to church and Sunday-school, they do not feel they are among strangers.

From these meetings, our mid-week service in the church is growing. From a beginning of the mid-week meetings with an attendance of seven or eight, we now have about 26 present each night. This number does not often vary. The children are also encouraged to come and we have about four who come every week.

The Adult Bible Classes are built up—

1st. By interest secured through the Moving Picture Bible stories—those presented this Winter have been on the Life of Joseph in Egypt and the Life of the Saviour.

\*Read before the Pennsylvania Association at its annual meeting on Good Friday, and recommended by that body for publication in the Messenger.

2nd. By "getting acquainted" through the Cottage Prayer Meetings.

3rd. Encouragement to come to the mid-week meetings in the Sunday-school room.

4th. Asking them to become members of the adult classes, and then—from love of the Lord Jesus Christ and an interest in His work—the telling of what "The Little Church Around the Corner" stands for, becoming members of the society. The ultimate aim is to lead by gradual steps to a study of the Doctrines and a life according to them.

It is wonderful to see the change in the faces of some who have come to us in this manner. From the gloomy, discontented, ugly expression, due to the life out of Divine order, there is such a noticeable difference in one face in particular, that you would not recognize it as belonging to the same person unless you had seen the gradual change taking place.

Yes, bring the truth to the simple, natural understanding is the first step, and it has done wonders. Jesus said, "If ye continue in my words, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free." Free from what? The wrong way of thinking about Him. The wrong way of using the Life He has given us.

We are very fortunate in having a good corps of teachers who take a personal interest in each scholar of the class, visiting in the home—this "home visiting" seems to be the "keynote"—studying the needs of the child and adapting the lesson to meet them.

Quite a helpful and interesting factor in teaching is a chart of the Bible which Mr. Stockwell has had very carefully prepared, giving the books of the Bible on colored cards—those of the "Lord's Own Bible" on the colors of the rainbow. Each class has its own particular color, according to the part of Scripture studied. This teaches the child to connect a color of the rainbow with a certain book and is a step toward the understanding of the doctrine of correspondence. The teachers are now planning to have a banner for each class which will show the color of the book for which it stands in the course of study.

Each teacher selects the "Golden Text" to be recited by the class when called for in the course of the regular exercise. This is found very helpful as each class is interested in listening to what others say and it sometimes happens that two or three classes have selected the same verse, which is always pleasing. The "Text" is usually the one considered the most helpful in the lesson and the scholar encouraged to remember it when need comes into the daily life.

In the Men's Bible Class we are now studying the Gospel of John. Each man is given a copy of the Gospel—pocket edition costing two cents—and asked to carry it with him seven days in the week, reading one chapter each day, commencing at the beginning as often as it is read through. A number of the men do this and have told in the Class how it has helped them under certain conditions. For instance, one man was sent on a business trip lasting several days, and was doubtful how to proceed along certain lines in order to give the best service to his firm. He said he read the little book through and then asked the Lord to tell him just

what to say when the time came—He did. Stress is laid on the "New Commandment"—Love one another (in like manner) as the Lord loves us. "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

Is it possible to do this? Does Jesus tell us to do impossible things? The way to find out is to do as He tells us—"And the signs followed," the *Lord working with them*. Talking in the Class is encouraged and anyone who has been helped during the week by the use of a verse of Scripture tells of it to pass the good word along. One man asked how you could love an employer who was so hard on you that you could not bear to have him near you and you just wanted to fight him. Here was an opportunity for bringing out the "sphere" each one gives forth according to *his attitude* toward the Lord. He was told to take it to the Lord in prayer and to ask Him to take out of his heart all unkind thoughts and feelings and show him how to speak the word in season in His Name; to take the sting out of his voice when he answered him, and how he could help him. The man said he was going to quit his "job" the next day—in fact his employer told him he would not need him any longer. He did what Jesus said to do—"Pray for them that despitefully use you and persecute you"—and the result was most wonderful. His employer talked the matter over with him and said he would like to have him stay, as his work was very satisfactory, and they are now good friends.

Another man had a similar experience with his "boss," but he was discharged. He prayed that the Lord would show him how to get rid of the things in himself that made him give out the "fighting thoughts," and when he met his former employer on the street, said a pleasant "good morning" and showed no resentment (what you give you get) and in the course of a week or ten days, as he was passing the shop, he was called in and offered work with more pay. Does the Lord tell us to do impossible things? "His loving kindness and tender mercies are over all his works." Here a lesson in Divine Providence was brought out.

It is in this manner, just now, that the Doctrines are brought out and interest in the class is kept up by these personal touches. One specially pleasing feature is that several of the men have wives in the Women's Bible Class and a good-natured rivalry is kept up as to which class has the larger attendance. The women are usually in the majority by about one—sometimes three or four.

At the suggestion of a member of the Men's Class, a postal card was prepared giving a picture of the church and its location, Pastor's name and time of service, also this wording:

"Do you read the Bible?"

"Are you in doubt?"

"Do you get puzzled?"

"Come and join our Men's Bible Class—

"Meets every Sunday afternoon at 2 o'clock.

"You will be surprised to see how interesting it is."

This card has been handed out at some of the Sunday Night Theatre Services and also mailed with invitations to attend Sunday morning worship. One fell into the hands of a prominent worker

in a Presbyterian Church of the town. After reading it, his comment was that *our* effort seemed to be to get men into the class to help them know their Bible, while the "slogan" of another church in the town was—"We want 500 men in our Bible Class. Will you help get them?"

The music in the Sunday-school is very important. Our own well-known and loved hymns are very precious to us who have heard them from infancy, but the "revival" spirit has created a demand for brighter, cheerier songs, and we are using a new edition of the "Sunday" book, and the spirit in which such songs as "I Am Happy in the Service of the King," "Since Jesus Came into My Heart," "Let Jesus Lead, He Knows the Way," are sung opens the way for the exercises following. Yes, I wonder, do we need a "revival" in the New Church? Has the "Second Coming" been completed? Are we satisfied and resting in our bed of doctrines, content to stay there in peaceful repose or, are we refreshed by what we get from them and eager and ready to put into *every day* life what we have received, returning often and often to them for further instructions? "Freely ye have received, freely give."

Four years ago—yes, later than that—it seemed as if our little church would not be an organized body much longer. Those who had worked so lovingly and earnestly for its growth had passed into the other world, many of the children had moved away after marrying, or gone where there were more attractions. The immediate neighborhood could not be interested, as most of the people are connected with a religious body. Only a "remnant" was left. Where was the field for harvest? The matter was made the subject of *prayer* and the message came. Go out into the highways and byways. This has been done, and there are very few homes of non-church-going folks where there is sickness, suffering and sorrow of any kind, that the Pastor and his helpers are not welcome visitors.

How the Lord has worked with us, blessing the effort put forth in His Name, is shown in our outgrowing the Sunday-school room of the church, and making it necessary to take the school to Seddon Hall.

Our "Thermometer" for registering the attendance was numbered to allow a "temperature" of 135, but we have had so much of a "rise" that it was necessary to call in the doctor and have it given larger scope by numbering up the other side. We can now register a "temperature" of 265. In the Lord's Providence, we will "grow" up to it.

Since moving the school to Seddon Hall, the largest number present at any one session was 167. If it is below 135, we begin to look around for the cause. Not so very long ago we had our eyes fixed on the 100 mark as our goal, and there was much rejoicing when it was reached.

The "banner day" in the Kindergarten Department was 48. Since that time two classes have been formed from it, which reduces the number enrolled. The highest attendance for one day in the Women's Bible Class was 34. Men's Class, 35.

From close observation it would seem that the keynote is visiting in the home and getting acquainted with the parents of the children—studying the needs of the child's life by what you find in

its surroundings. Yes, and bringing the Lord's truth to the simple, natural understandings of men and women and teaching them *how* to bring the power of this truth into the things of the natural life to make them orderly and right—the higher growth, rebirth, coming later in an orderly manner.

### A Call for New-Church Scholars.

There is indeed a need for scholars in the New Church and they should be helped (as in times past the great students, artists and musicians were) to give their best years and work for the church.

The church has had profound, earnest students of the New-Church philosophy, science and religion, but the pity is that after the once hearing of the few—these earnest, prayerful instructions are laid aside, seldom heard but once, so that now there are in a number of closets, shelves full of wisdom and helps that the Lord has caused to be written for the church, that should be in the hands of instructors, students and publishers. Much of the wisdom of the day has been gathered from the inspired teachers of the past.

How often have we heard: "Oh! that great lecture, essay or sermon, should have been heard by hundreds," and the good writer will answer: "The Lord will take care of that; it is given me to speak the words only." That is true, but the Lord works through the men of this world, and there should be men enough, and means enough in the church to preserve these words vouchsafed to the church, in the theological schools, and scientific, philologic and religious publications for the use of the church. Nothing that is worth while is done only for today and the work of long, devoted study of the truths of the New Church should not be utterly lost. T.

Some people may conclude that Divine worship is of very little use, because they find little satisfaction in it; and they may endeavor to convince themselves that the trouble is in the formalism of the service of the Lord's house, and that they make up by interior spirituality of state and of life for what they lack in outward reverence for sacred things and places. But this cannot but be an error; for the doctrine of the church teaches us that where the inner life of religion is, there it will seek its proper sign and expression and these, we are taught distinctly, are the external acts of worship. S.

### A Little Child.

My wee one walked the narrow wall  
(What child but hungers thus to go?),  
Her eyes alert lest she might fall  
On the rough bouldered pave below.  
At length she stopped, and then her plea,  
As though o'er full of care her cup,  
"Please, Daddy, hold my hand for me,  
So when I walk I can look up."

Ah, Father, when we walk the ways  
That teem with pitfalls for our feet,  
That baby plea of bygone days  
Might in our sorest need be meet.  
Tired out with watchfulness and care,  
With strife for paltry bite or sup,  
"Thou hold our hands," we make our prayer,  
"That while we walk we may look up."

—Author unknown.



# Sunday Afternoons

## The Little White Door

(Concluded)

"But, dream or no dream, the strange thing was that it came true! From that time on, the climate of the Unlucky Valley seemed to change. Years passed by without a single drought or inundation. When the pastures below were parched with thirst, rain fell on Fritz's fields, keeping them green as emerald. All his crops succeeded; his goats and sheep gave double share of milk, and little by little he grew rich.

"The Lucky Valley,' people now called the once unlucky spot, while to Fritz they gave the name of 'The Favored of the Saints.' Year after year his gains went on increasing. Gradually all the land in the valley became his, except one tiny strip, there at the upper end, which belonged to a widow, poor as Fritz's mother once had been. This strip Fritz desired to buy, but the widow refused to sell, though he offered a large price. She had come there a bride, she declared, with the myrtle-crown on her head, and there she wished to die and be buried when her time should come. The memory of his own poor mother, who had died some time before, should have made Fritz pitiful to this lonely woman, but his heart had grown hard with continued prosperity, and it angered him to be opposed. So when after many attempts she persisted in her resolution, he tried harsher means. The widow had debts. These he bought up, and when she could not pay he brought the pressure of the law to bear, and turned her from her home.

"The very night after he had watched her depart, weeping and broken-hearted, as he lay on his bed, feeling at last that the valley was all his own, the Little White Door opened on the cliffs far above, and out came the clouds.

"Not pink and purple now, smiling and full of good will, but black and wrathful. Like a flock of dark vultures they swooped at the sleeping valley. Floods of rain fell, fierce winds tore and raved, the river rose and burst its bounds, carrying all before it; and Fritz, awakened by the fearful roar, had just time to escape from his bed and gain the nearer hillside, when the waters struck the *chalet* and bore it away in ruins down the valley, as though it were no more than a bubble of foam. The crops were swept off, the flocks drowned in the fields. Fritz clung to a tree-trunk through that fearful night, lis-

tening to the hiss and rush of the flood, and the bleating of the drowning sheep; and ever and anon it seemed as if shapes, dimly seen through the darkness, swooped at and buffeted him, while voices cried in his ear, 'Promise-breaker! Widow-spoiler! Is *this* the way you keep faith with the clouds?'

"When morning dawned it revealed a scene of ruin. Not a blade of barley remained in the meadows, not a blade of grass in the fields. The labor of years had vanished in a single night."

"It served him right," said I.

"Ah, my lady," replied the old shepherd, "God is more merciful to sinners than we men can be. Fritz was not wicked at heart. He saw his fault now in the light of his misfortune, and was sorry for it. Gladly would he have made amends, but he was now poor as the poorest, for the waters lay over the earth, and did not run off as waters generally do. The fertile valley was become a lake, into which points of land, fringed with broken and battered trees, pushed themselves. It was a sad sight.

"News of the disaster reached the lower valleys, and the kindly peasants flocked to help. But what could they do till the water receded? Nothing. They could only say comforting words and return to their homes, leaving Fritz to his fate.

"He waited many days, then he formed a bold resolution. He determined to climb the cliff once more, knock at the Little White Door, and plead with the clouds for forgiveness."

"That was bold indeed," I said.

"It was a much harder task than it had been years before, when he was a boy and his joints were supple," continued the old shepherd. "Only desperation carried him upward, but at last he did reach the door. He knocked many times without answer, and when at length the door opened, it was not a merry little cloud which appeared, but a tall, gloomy white one, which looked like a sheeted ghost. No game was going on in the great hall. The clouds, dressed in black, each with his thunder-cap on, sat side by side, and frowned on Fritz as he stood in the midst and made his plea.

"'I have sinned,' he said sadly, as he ended; 'I have sinned grievously, and I am justly punished. I forgot my promise to you, *meine Herren*, and I

cannot complain that you broke yours to me. But give me one more chance, I implore you. Let me atone for my fault, and if I fail again, punish me as you will.'

"It seemed to him that the clouds grew a little less gloomy as he spoke, and their voices were gentle as they replied, 'Very well, we will consider it. Now go.' There was no offer to carry him this time. Exhausted and weary, he groped his way down at peril to life and limb, and more dead than alive, crept into the miserable shed which had replaced his home, with no assured hope as to what the clouds might elect to do.

"But lo, in the morning the waters had begun to fall. He hardly dared to believe his eyes, but day by day they slowly grew less. By the end of a fortnight the ground was left bare. Such land! Rough, seamed, gullied by the flood, covered with slime from the mountain side and with rocks and gravel—it seemed a hopeless task to reclaim it again into pasture.

"But Fritz was a strong man and his will was good. Little by little the rocks were removed, the fields resown, and the valley restored to its old fruitfulness. The soil seemed richer than ever before, as if the mud and slime which had lain so long on the surface were possessed of some fertilizing quality. Another chalet in time arose, in place of the old one. By the end of fifteen years Fritz again was a rich man, richer than before. But his hard heart had been drowned in the flood, and the new heart which he brought back from the Little White Door was soft and kind. As soon as he could, he sought out the poor widow and restored to her all she had lost, land and home and goats. Later on he wedded her niece, a good and honest maiden, and they took the widow to live under their own roof, and were to her as a son and daughter. So the last years of Fritz were his best years, and his name, 'The Favored of the Saints,' stuck to him for the rest of his life. And it is from him that this valley is named Das Fritzthal, my lady."

"And is the story really a true one?" I asked.

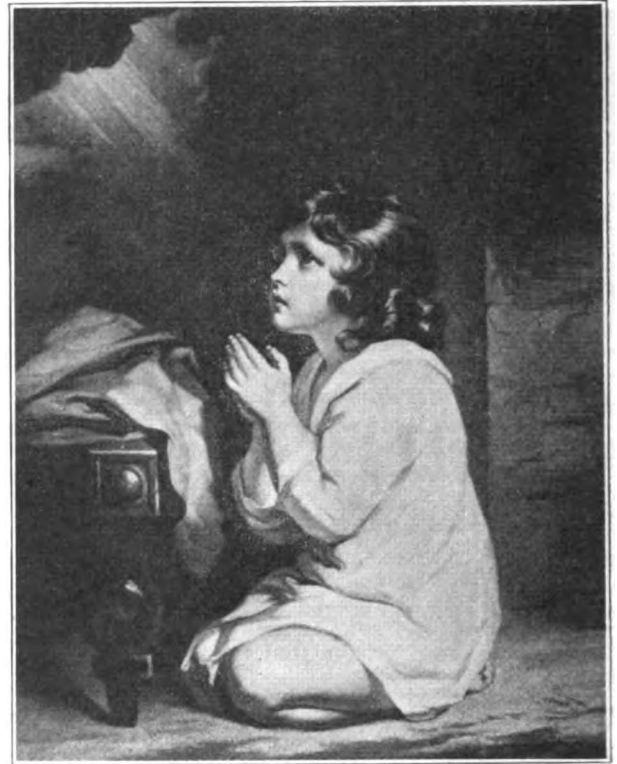
"Ah, who knows?" said the old shepherd, shaking his head wisely. "The world has so many liars in it that no one can be sure." Then he took off his odd pointed hat, made a bow, called to his goats, and went his way down the valley, followed by the herd with their many-keved tinkling bells.

I looked up. The Little White Door shone out of the face of the cliff all rosy pink with sunset. It was time for me to go also.

"At least," I thought, "if the story is not all true, if it has changed and grown a little during the course of the years—at least it is a good story, and I am glad I heard it."—Reprinted from "A Round Dozen," by Susan Coolidge, by permission of Little, Brown and Co.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and appreciating whatever is noble and loving in another.—Thomas Hughes.

An ounce of cheerfulness is worth a pound of sadness to serve God with.—Fuller.



The Infant Samuel.

#### Which Are You?

There are two kinds of people on earth today;  
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood  
The good are half-bad and the bad are half-good.

Not the rich and the poor, for to count a man's wealth  
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span  
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years  
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean  
Are the people who *lift* and the people who *lean*.

Wherever you go you will find the world's masses  
Are always divided in just these two classes.

And oddly enough you will find, too, I ween,  
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?

—Selected.

#### The Magic Key

In every face there is a door  
Through which a thousand words, or more  
Go rushing every day  
While you're at work or play.  
If kindly ones would come, tiptoe,  
Throw wide the door; they're needed so!  
But when cross words would scramble out,  
And take with them a frown and pout,  
Then quickly turn the key,  
And very quiet be.

MARIE LEE HAUSGEN, in *Youth's Companion*.

**The Horse that Called for Help.**

(A true story.)

"Tell us a true story, please, Grandma," said the children.

"Well, I will tell you about two horses we had long ago," answered Grandma.

"When you lived on the big farm?" asked little Jessie.

"Yes, dear; you see it was this way," said Grandma. "We had several horses, but two of them, Don and Daisy, had grown too old for work and wandered about the pasture always together. One evening the gate was left open by mistake and they roamed over the farm as they pleased. In the morning as we all sat at breakfast, Daisy came and rubbed her nose against the window. Your grandfather, fearing she would break the glass, rose and drove her away, but he had only just seated himself at the table when she returned, looked in at us again and pawed the ground impatiently. Your Uncle George went out, and she started off across the field in a trot, so Uncle George thought she would trouble us no more just then, and returned to his breakfast. However, Daisy was not to be put off so easily and immediately returned to the window, to say as well as she could, with an anxious whinny, 'Do come quick, my master.'

"Something is wrong," said I.

"Yes," said your grandpa. "We will see what is the trouble. Come, boys."

"Away trotted Daisy across the field as before, stopping now and then to see if Grandpa was following. At last she led him to a new ditch where tile was to be laid for drainage, and there in the ditch lay poor, old, blind Don, who had fallen in such a way that he could not get up again."

"Run, George, for a halter, to pull out old Don. Well, well! poor Don! Daisy is a good mate, indeed," said Grandpa."

Patience is the finest and worthiest part of fortitude, and the rarest. Patience lies at the root of all pleasures, as well as of all powers. Hope herself ceases to be happiness, when Impatience companions her.—RUSKIN.

**The Sunday-School**

**The Use of Questions and Answers**

Those at all acquainted with the Socratic method that was used in the instruction of the youth of Greece; those who only know in part the Platonic Dialogues are well aware of the stimulating nature of a plainly-put, intelligent question.

The effectiveness of the Socratic method is that it puts the mind into an active instead of a passive state and, further, that it reveals, in part, to both parties concerned in any interrogatory exercise the mental integrity and furniture of the mind of the one who gives the answers. Such a revelation of the mental processes and partial content of the mind of any pupil is of inestimable value to the alert and wise teacher.

Questions and answers make known the degree of progress that a child is making and disclose to teacher or parent the impressions that the child's environment is making upon it.

In our Sunday-school work we cannot too frequently make use of the Socratic method if we really apply it correctly, being sure that our questions are framed with the child's vocabulary and experience clearly in mind.

**Lesson Helps for June 4, 1916.**

**Recitation: Matthew v. 1-12; Psalm lxxvii. 1-3**

In giving the Commandments the Lord wrote them up in the mount on two tables of stone and Moses brought them down to the people, but in the giving of the Blessings the Lord went up into a mountain and His disciples "came unto him." Is there any difference of state here? And should we expect the wording of the Blessings to literally show more of the inner Divine Life than with the Commandments? Now say the Blessings, remembering that the word "Blessed" means the happy life of heaven.

**Psalm lxxvii.**

Verse 1. The mercy of God is the Divine Love that is within the Divine Wisdom and especially this Love as it goes out to do good to men and angels. The Divine blessing is the gift of heaven and eternal life. The shining of the Divine face upon us is perhaps the conscious reception of the truth of Divine Revelation.

Verse 2. The "way" of the Lord is the truth of life that leads to heavenly-mindedness, this is "known" in the church when it is acknowledged and lived. The Divine Love brings spiritual health itself and the prayer of any church or individual may well be that the "nations" or the affections of the life may be touched by the "saving health" of the Divine Love.

Verse 3. In this verse the phrase let the "people praise Thee" is twice used with a slight change and it very likely refers to the "praise" of the Divine Wisdom by the two departments of our being—the affectional and the intellectual. We truly praise God when we live according to the truth which He has revealed.

**Class Work: 1 Samuel iii. The Child Samuel**

With Primary Classes in preparing the lesson let the teacher read chapters i. and ii. in addition to chapter iii. Revive briefly the picture of the tabernacle and its worship. Speak of the little boy Samuel as a helper of the priest Eli and of the way the Lord called him and gave him an important message. Find help in "Sower notes," vol. 2, pp. 126-129; "On Holy Ground," pp. 174-177; "Bible Stories for Youngest Classes," p. 103. With Junior Classes cover the same points with more detail and geography and the mention of the childhood experience of the Lord in the Temple. Helps the same. With Senior Classes dwell principally upon the spiritual Samuel in us and the need for obedience in childhood. Helps in "Sower Notes," vol. 2, pp. 126-129. Look in Pott's Concordance under the words "Obedience, Obey."

PRIMARY

Read verse 11 of 1 Samuel i. What other little boy have we learned about who let no razor come upon his head? You remember that he lived in Zorah, near the Philistine country. (Judges xiii. 5.) Samuel, like Samson, was to be used by the Lord in helping the children of Israel who were doing wrong things. Notice verses 24-28 of 1 Samuel i. It is a beautiful thought of this mother consecrating her little boy to the service of the Lord. And what does this place, Shiloh, where the priest Eli and the tabernacle were, look like? Turn to the picture in "On Holy Ground," pp. 174, 177. On the hill in the middle distance stood the tabernacle that journeyed with the people from Mt. Sinai in the wilderness. Do you remember something about the looks of the tabernacle? Was it made of stone, like some of our churches? Was it built wholly of wood with glass windows and painted sides and with brick chimneys? If the teacher has saved the issues of the SUNDAY AFTERNOONS for Nov. 14th and Nov. 21st, let them be brought to the class so that the children can see once more the pictures of the tabernacle in the wilderness.

Here to this tabernacle Hannah brought little Samuel and gave him to the Lord. Verses 18, 19 of 1 Samuel ii. tell us of the ephod of linen that Samuel wore and about the little coat that Samuel's mother brought him each year.

Now come to chapter iii. The first verse tells about how the "child Samuel ministered unto the Lord before Eli." What do you think that he had to do? The priests had to look after the lamps on the golden candlestick, the bread on the table of shew-bread, the burning of incense on the golden altar, the various kinds of offerings or gifts brought to the Lord and the altar. So we can think that little Samuel found much for his hands to do. And after the day's work was done, did Eli and Samuel leave the tabernacle and go home, or did they sleep in the tabernacle, or under the overhanging edge of the top coverings?

After Eli, the priest, who was old, had laid down to rest and Samuel beside him, what did Samuel hear? A voice was heard saying Samuel's name, and what did Samuel answer? (Verse 4.) Did Samuel think that the old priest had called him? What did Eli say to Samuel? Did the Lord call Samuel again and then the third time? After the third time did Eli then know that it was the Lord who was calling Samuel? (Verse 8.) What did the old priest tell Samuel to say when the Lord's voice was again heard? (Verse 9.) When the Lord again spoke to Samuel, what did He tell him? Let the teacher look at 1 Samuel ii. 12-17, 22-25. The sons of Eli, who were priests, too, were doing very wrong things and disobeying the Lord's laws and so the Lord in talking to Samuel said that the wrongdoing would have to be punished.

When the morning came and Samuel pushed back the curtains to let in the light of a new day into the tabernacle, was he thinking about the words that the Lord had spoken to him? (Verse 15.) Samuel was afraid to tell Eli what the Lord had said about the wrong things that the priests were doing, but the old priest found out by asking Samuel. Samuel told all just as it came to him from the Lord.

Notice verses 19-21. As Samuel grew the Lord's will was more and more made known to him and the people knew that Samuel was a new prophet in Israel.

#### JUNIOR.

Where shall I look on the map for the location of Shiloh? See the map on p. 60 of the "Bible Atlas." Shiloh is high among the hills, near the center of the land. And what was here of interest to all the children of Israel? Someone tell me briefly what the tabernacle looked like. What did it have within it and just outside of it in front of the east opening?

Chapters i. and ii. of 1 Samuel tell us about the prayer of Hannah for a "man child" and how it was answered. And when the little boy came and grew large enough, what was done with him? Look at 1 Samuel i. 24-28. The next chapter, verses 18 and 19, tell of Samuel's linen ephod and the little coat which his mother brought him each year. Does verse 26 of this second chapter remind you of anything in the Lord's life? Someone turn to Luke ii. 39-52. When the Lord as a young boy read about the boy Samuel, don't you think that it helped Him in doing always just the right thing?

But come to our chapter for today. When the first verse says that "the child Samuel ministered unto the Lord before Eli," what can we think of him as doing? One thing is mentioned in the fifteenth verse of our chapter. Can you name others? Did the lamps on the golden lampstand need to be filled once in a while? How often was the bread on the table of shew-bread renewed? (Lev. xxiv. 5-9.) Then the priests had many sacrifices to look after, some of the animals to be prepared to offer on the great brazen altar and some of flour and wheat and the fruits of the land. So we can think of Samuel as being busy about the tabernacle. The old priest Eli could well use the active little Samuel.

Verses 2 and 3 imply what? that Samuel and Eli slept at some distance from the tabernacle or near by it, perhaps under the projecting outer coverings of the top?

When the Lord called Samuel what did Samuel reply? Did Samuel think that it was Eli that was calling him? How many times did the Lord call Samuel before Eli knew that it was the Lord that was speaking? (Verse 8.)

What was Samuel to reply when the Lord's voice was again heard? (Verse 9.) Was the message that the Lord gave Samuel one of blessing and happy things? No. Why was it necessary for this firm and strong message to be spoken? Let the teacher read in 1 Samuel ii. verses 12-17, 22-25, 27-36. The sins of the priests of the Lord were very great and Eli did not stop his two sons, who were priests, from stealing the best parts of the sacrifices of the tabernacle and from doing other more evil things.

So Samuel had a strong message for Eli and the priests. When the morning came after the Lord had spoken to Samuel, did Samuel fear to tell Eli the words that he had heard? (Verse 15.) But Eli asked for the message and Samuel told him every word.

Notice the verses 19-21 and recall the words in Luke that you read a short time ago.

In Hannah's giving the little child Samuel to the Lord's service and in Samuel's serving with Eli, is there not a lesson for us in learning to do for our church in outward ways all that we are able to do? In Sunday-school can we help to pass the books? can we collect papers? erase blackboards? arrange chairs? by some little work at home earn a personal contribution for the church? By doing some of these things we, too, like Samuel, "grow" and "the Lord is with us" in a new and fuller way.

#### SENIOR

In the first verse of the chapter notice the words: "And the word of the Lord was precious in those days; there was no open vision." Do they tell of a spiritual, open-minded state or of one in which there is little interest in the Lord's truth for the sake of a good life among men? But does the ministry of the child Samuel suggest that in such times of spiritual deadness there is still something that can lead us on into better states? Notice the words in 1 Samuel xv. 22. What do they suggest? That Samuel in us represents the principle of obedience. But obedience to what? "Obeying the voice of the Lord." But where is this voice now heard? In the Word of the Lord. Remember that no razor was to come upon the head of Samuel (1 Samuel i. 11) and what does this mean? What did the long hair of the Nazarites and of Samson represent? (Doctrine of the Sacred Scripture, 35, 49.) The obedience then that Samson stands for in us is obedience to the letter of the Word.

Notice the words in verse 3: "ere the lamp of God went out in the temple of the Lord." What kind of a state do these words suggest? Recall the words of the Psalmist: "Thy word is a lamp unto thy feet and a light unto my path . . . The opening (entrance) of Thy words giveth light; it giveth understanding unto the simple." (Psalm cxix. 105, 130.) Verse 15 of our chapter suggests also the coming of a new state and what kind of a new state? Did the Lord arise in the morning or in the evening? Was it in the morning or evening when the Israelites saw their enemies, the Egyptians, dead upon the sea coast? (Ex. xiv. 27.)

Verses 12-17 and 22-25 of the preceding chapter tell of the great evils of the priesthood and in a very general way they mean what in our experience? Forms of self-love and self-appropriation of the good things which belong to the Lord, as praise and worship, and also the defiling of good affections or the adjoining of evil desires with good desires. From such evil conditions how can we be saved? By our spiritual Samuels, by obedience to those truths: "Thou shalt not steal," "Thou shalt not commit adultery," and by keeping the other plain teachings of the Word.

The Lord's speaking to Samuel in the night-time suggests what in our experience? The coming of the truth to us in a time of darkness, but when there is still in us the Samuel of the innocent desire to do what is right. How does such truth come to us? By reading the Word, by going to the services of the Church, by conversation with some friend or teacher, by some paragraph in an inspiring book. In many ways the voice of the Lord reaches us and what does it say? What was the message to Samuel? Was it plain? So we must see clearly what we have been doing that is opposed to the Divine Law and "make an end" of the evil house of Eli in us.

**Sunday Afternoons** is 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	
--	-------------	--

Rev. Maro F. Underwood has accepted a call to Denver, to take effect June 1.

Rev. George E. Morgan has been engaged for another year with the Church of the Divine Humanity, St. Louis.

Next week's MESSENGER will contain the report of the Council of Ministers, May 16, 17 and 18, together with the annual sermon preached before the Council. There were about thirty ministers present at the meetings.

The *Monthly Bulletin* of the Pittsburgh Society in making its appeal to the public says: "This church is neither Catholic, Protestant nor Jewish. It is distinctly New, having a new system of doctrines suited to the New Age."

Rev. Lewis A. Slight, of Oldham, the esteemed English correspondent of the MESSENGER, has been out of health for several months, having suffered a nervous breakdown last fall. We are glad to learn that he is able to do partial duty again, and our readers will be pleased to read a short news letter from him in this MESSENGER.

At a special meeting of the board of directors of the Swedenborg Scientific Association, at which Messrs. Chandler and Whittemore were represented by proxy, the Rev. Lewis F. Hite was unanimously elected president and member of the board of directors, to fill the unexpired term of the office of the late Dr. Sewall.

The Presbyterian General Assembly met in its one hundred and thirty-eighth session at Atlantic City on Thursday, 18th inst. Election of a moderator, consideration of overtures for the excision of the New York Presbytery because of its alleged heterodoxy, and numerous overtures demanding that suit be brought against the Union Theological seminary, New York, for the endowments it accumulated during the time it was in relation to the Presbyterian Church, are among the many important matters to come up for action.

#### Columbus, O.

Mr. and Mrs. W. J. Root and daughters attended the Easter service at Urbana.

We shall probably have our last meeting for this season on June 11th and are planning an All-day Meeting to which we invite all New-Church people who can make arrangements to come. There will be a morning service with Holy Communion at 60 E. Broad St. (opposite the State House) followed by dinner at one of the homes. The afternoon will be devoted to reports from Convention, informal discussion and conversation.

Will all who can come please notify the secretary, Mrs. Harry I. Abbott, 1454 Highland St., Columbus, O.

#### Urbana, O.

The Easter festival was celebrated at Urbana with beautiful and impressive services. The Easter spirit was carried out in the decorations, which were under the direction of Mrs. B. F. Miller and Miss Helen Horr. Easter lilies, ferns, hyacinths and tulips were banked in the front of the church, and cut flowers flanked the altar and adorned the windows.

In addition to our own society, members from the Columbus church were present, as well as some from other cities, filling the church to its capacity. Special music was rendered by the choir, and besides the regular service, the impressive rite of confirmation was administered to four can-

didates, Marjorie White, Andasia Reynolds, LeRoy Nelson and Dudley Bradley, all students at the school. After an appropriate Easter service by the pastor, the most Holy Sacrament of the Lord's Supper was celebrated.

#### Memorial Day as a Missionary Opportunity.

In connection with the Memorial Services to be held in the Brookline, Mass., New Church on Decoration Day, attended by the Grand Army Post and the Woman's Relief Corps, the New-Church people of the Society have sent out 6,000 copies of an announcement of the service, beautifully printed in red and blue on white paper. The circular, in addition to the announcement of the service, contains three pages of matter giving what Swedenborg says about wars and their origin, the love of country, and the duty of commanders, officers and soldiers. These extracts from the Writings are calculated to impress people with the wisdom of the teachings of the New Church.

If other Societies would invite the local G. A. R. Posts to worship with them on Memorial Day and hear good New-Church sermons; and if they would take advantage of the occasion to circulate the beautiful things contained in the Writings, much good would be done, and excellent missionary work for the New Church.

#### St. Paul, Minn.

On Sunday evening, May 7, Mr. Bray gave an address in the Hamline Methodist Church which is the church of Hamline University.

His subject was, "How the Bible may be rationally accepted as the inspired Word of God."

Last winter a paper was read before this church, by one of the professors, on the Higher Criticism which caused much unhappiness among many of the society by undermining their faith in the Bible. One of our members, who lives near the university, approached the pastor who was very glad to offer his pulpit to Mr. Bray.

The main theme of the address was taken from Isaiah, "My thoughts are not your thoughts." It was shown how the Lord employed men to write the Bible, some of whom wrote consciously, but all exactly as the Lord willed, even to the words. Various passages were cited to show the correspondence throughout the Scripture and that the pages of Nature and the Word tell the same story to him who understands.

An explanation of the first day in Genesis was given to illustrate the way in which the entire Book may be interpreted.

Although the evening was stormy, about a hundred were present who listened most attentively.

Quite a number expressed themselves as having enjoyed the address and a missionary from the Philippines said it was the best explanation of Genesis she had ever heard.

N. W. F.

#### Indianapolis.

The second service in our new Chapel was held Sunday, April 30th, and it was a happy occasion for all. It is always a joy to greet our former pastor, Mr. Hunter, and this was a particularly joyful occasion.

Both morning and evening services were held. There was a good attendance at the morning service and while the number at the evening service was not so large still we felt it had been worth while to hold such a service as a few strangers were in attendance.

In the morning baptismal and confirmation services were held and the Holy Communion administered. The infant son of Mr. and Mrs. Chester Jackson was baptized and also the following children of the Sunday School: Eliza-

beth Kramer, Crystal Jordan and Charles Jordan, and Miss Marquerite Kelly was confirmed.

Mr. Hunter preached a most beautiful sermon on "Meditation and the Spiritual Life" at the morning service. In the evening his subject was "The Four Square City." The new organ was used at these services.

The Easter exercises by the Sunday School were held at the regular Sunday School hour. Little time had been spent in preparation as all effort had been used in getting ready for the opening services of the Chapel. Nevertheless, although simple in character, they were pleasing to all.

It seems to us all that conditions were never so promising as they now are. New people are attending the adult class at the Sunday School, the number of children at the Primary and Junior classes is increasing and new life seems to be within all.

#### Toledo, O.

Easter Sunday in Toledo was a gray day, but without rain. Our little church was well filled. The chancel was simply but beautifully decorated with Easter lilies, white carnations and palms. An exquisite cross of white carnations, white sweet peas and lilies of the valley, hung directly above the altar, and after our own services we sent the cross down to the Men's Mission, a mission which does a wonderful work among the roughest element in the city.

Two of our church ladies were baptized, the little daughter of Mr. and Mrs. John Hayes and the little son of Mr. and Mrs. William H. Gould. Mrs. Hassenzahl was also baptized and following the sacrament of baptism, Mr. and Mrs. Hassenzahl were confirmed in the church.

At the close of the service the Holy Communion was administered, almost the entire congregation remaining.

#### Cincinnati.

The festival services for Palm Sunday and Easter were unusually beautiful and interesting. Five children who had reached the age of seven years received Bibles, and seven who had attained the age of fourteen received Books of Worship. Three little children were baptized and four confirmed on Easter day. There was a large attendance at the sacrament of the Holy Supper, at the close of the Easter service.

The annual meeting of the society was held the first of the month, and the present officers were re-elected. A sense of serious loss was emphasized because of the resignation of Mr. and Mrs. Fenton Lawson, organist and leader of the choir. Mr. Lawson had served as organist nearly forty years, and Mrs. Lawson's fine singing had become an integral part of the morning service. Touching words of regret were expressed when it was understood that the resignations were final. At the same time the society gave expression, by rising vote, to its sense of gratitude for the deeply appreciated services of Mr. and Mrs. Lawson.

#### Annual Meeting of the New-Church Board of Publication.

This meeting was held May 10th in the rooms of the Board, 402 Bancroft Building, 3. W. 29th Street, New York City. The usual business of preparing the annual report for Convention was attended to and officers elected. The following were elected members of the Corporation of the Board: Robert Welsh, Edwin Markham, Benjamin A. Jackson, Rev. W. B. Murray and Rev. E. M. L. Gould. Mr. Welsh was chosen a member of the Board of the Directors, Class of 1920, and also to take his place on the Executive Committee. Mr. B. A. Whittemore was selected to fill the place vacated by the death of

the Rev. S. S. Seward. The loss to the Board in the passing of this esteemed member was noted in a resolution presented by Rev. Paul Dresser and passed unanimously:

"This Board expresses its sense of loss in the death of the Rev. S. S. Seward, who was for many years an active and useful member of this body."

Mr. Ezra Hyde Alden was chosen to fill the place made vacant by the resignation of Mr. Jos. F. Stockwell, which was accepted with regrets. The personnel of the Board of Directors is now as follows:

President, Robert Alfred Shaw.

Secretary, Adolph Roeder.

Treasurer, Jno. F. Seekamp.

Counsel, Walter B. Safford.

Executive Committee, the above officers and Messrs. Smyth, Harvey, Dresser, Childs and Welsh.

Term expires 1917—Rev. James Reed, Mass.; Dr. Louis C. Ager, N. Y.; Edward Sherer, N. Y.; Jno. F. Seekamp, N. Y.; Rev. Paul Dresser, N. Y.

Term expires 1918—Benjamin A. Whittemore, Mass.; Rev. Julian K. Smyth, N. Y.; Richard B. Carter, Mass.; Rev. Wm. F. Wunsch, Mass.; Robert Alfred Shaw, N. Y.

Term expires 1919—Oswin J. Mills, N. Y.; Edward P. Call, N. Y.; Rev. Chas. W. Harvey, Pa.; Starling W. Childs, N. Y.; Ezra Hyde Alden, Pa.

Term expires 1920—Henry W. Guernsey, N. Y.; Eben Sugden, N. Y.; Rev. Adolph Roeder, N. J.; Wm. McGeorge, Jr., Pa.; Robert Welsh, N. Y.

#### Great Britain.

The 109th Session of the General Conference will meet by the invitation of the South Manchester Society at the church in Moss Side, Manchester, on Monday, June 26th, and on the two following days. It is likely to be more widely representative than last year's session, but not to be so numerous as Lancashire Conferences usually are, owing to the conditions at present prevailing throughout the country.

The number of New-Church young men known to be engaged in the service of their country has now reached a total exceeding 1,000. Efforts are made to keep in touch with them by the Societies, and by the Sunday-school Union and the General Conference. Permission has been obtained from the army authorities for visits by ministers to men in training, and in pursuance of this the Rev. Joseph Deans on one occasion visited the camp on Salisbury Plain and met several of the young men and held a suitable service.

The Rev. J. J. Woodford at the end of last year passed onto the retired list. He is residing at Bournemouth and is assisting the small mission there.

The Rev. John Howarth has left Bolton and undertaken the pastorate of the society at Middleton near Manchester.

The removal to the spiritual world in January of Mr. John Stuart Bogg has deprived the Church of an earnest and faithful worker. By his literary efforts he will be well known to you in America. His little book, "Truths of Peace," is most valuable to the church at the present crisis. His latest publication, the "Glossary," will be a permanent memorial of his painstaking labors. In Manchester, where he had acted for many years as superintendent of the Depot (or Bookroom), his loss will be most immediately felt. It seemed pathetic and most appropriate that his dear wife should join him in the higher world after a brief interval of two months. Mr. Bogg's home was originally in Lincolnshire and he was a founder and continued supporter of the little Society at Horncastle.

LEWIS A. SLIGHT.

**Preaching at Union Egypt Church, Manito, Ill.**

Six miles east of Manito, Ill., a town 16 miles south of Peoria, is located a neat white church, surrounded by beautiful evergreen trees. This building was erected by people of different denominations and persons affiliated with no church. The ground was donated by Mr. John Whiteford and the building was dedicated by a minister of the New Church.

There are several New-Church families that live in the neighborhood of the church and they have always taken an active part in the conduct of a Sunday-school and in having ministers of the New Church hold services now and then. The families are Mrs. E. R. Whiteford (nee Rawalt) and son, Milton, Mr. and Mrs. S. C. Campbell, and Mrs. Nellie Whiteford Waldmeier.

For a time things moved along in a very flourishing manner, but most of the old people passed away and many of the younger generation moved away, and no services of any kind were held. Since the Campbell family moved back into the neighborhood the Sunday-school has been started again, with Mrs. S. C. Campbell as superintendent, and the New Church arranged to have the Missionary Pastor of the Illinois Association visit them and hold two services, which he did on Sunday afternoon and evening of May 7. The attendance was not as large as in former times, one reason being the notice of the meetings failed to get into the papers, but a good number were present at each service.

The friends of Mrs. E. R. Whiteford, who dislocated her shoulder by a fall, will be glad to hear she is recovering and was able to be at both meetings.

**Johnny Applesced.**

Arbor day exercises at Indianapolis, Ind., were featured by the Superintendent of Public Instruction giving the story of Johnny Applesced and his good work in the planting and culture of apple trees throughout Ohio and Indiana a number of years ago. It is well known that this eccentric character performed another use which at this celebration was thus referred to:

"Planting apple seeds was not the only purpose of the wanderer, for he was devoutly religious and never left a home without leaving some evidence of his zeal for the Swedenborgian Church. He never missed an opportunity to read his Bible to a gathering. He had one Bible, the leaves of which had been separated, and he distributed the pages among the homes of the settlers, redistributing them on the next and succeeding trips, thus making one Bible serve a number of families.

**"His Master's Voice."**

Passing the window of a music store the other day, the advertisement displayed in the window was of a victrola and a dog sitting beside it in a listening attitude. The advertisement read: "Listening to his master's voice."

It strongly appealed to me. Are we listening to the "Master's voice?" Do we take time to listen to His words of love that he is trying to tell us, the hope that he wants us to have, always giving of His best to us? Are we just letting it pass by without consideration? His voice how sweet it is! So full of tender compassion! If we listen to His voice it will still our angry passions or troubles we think mountains. Let us ask the Lord Jesus Christ our Saviour to keep us ever mindful of His loving voice. "That still, small voice is everywhere. It says our God is Love."  
ANON.

To believe, not because we are learned and can prove, but because there is something in us, even God's own spirit, which makes us feel light as light and truth as truth,—this is the blessed faith.—*F. W. Robertson.*

**Communications**

**Speculation in Land.**

EDITOR OF THE NEW-CHURCH MESSENGER:—I have seen, from time to time, two discussions going on in your columns to each of which I should like to add a thought.

Although there may be an honest difference of opinion in regard to the private ownership of land for use, it seems to me there can be but one honest view in regard to its private ownership for speculation.

Fraud is generally conceded to be the taking from another something of value without returning a proper equivalent; and although, under our existing laws, it may not be a wrong or a sin for an individual to secure his living without returning to the community any equivalent, nevertheless to my mind there can be no question but what the man who gains his living by speculation in land, or in fact speculation of almost any kind, commits a crime against society. I suppose, however, like almost everything else, it can be justified by those who make it their occupation. . . .  
H. A. SWANTON.

Westport, Me.

**A Useful Missionary Book.**

EDITOR MESSENGER:—Through the Messenger I wish to call the attention of every New-Church person in the world to the little book by Rev. Wm. L. Worcester, "A Life of Jesus Little Known" and "The Book of Revelation, the Charter of the New Church," both under one cover, and selling for twenty-five cents, post paid. I have sent out fifteen copies and intend to send out more. One to whom I sent a copy wrote saying "Every line in it is beautiful." It is not only beautiful, it is powerful, because it is truth from the Word.  
GEO. W. BANCROFT.

**Is Killing Justifiable in War?**

EDITOR OF NEW CHURCH MESSENGER:—Whilst the dwelling of brethren together in unity is pleasant, so also is the reasoning together of brethren in a brotherly spirit profitable. So in reasoning together about the proposition as to whether a follower of the Lord Jesus Christ should engage in the killing of his fellow being under any circumstances, let Bro. Barron and Bro. Briggs and the balance of us New-Church brethren reason together as brethren and we will all be profited.

Now, as Bros. Barron and Briggs in notice of my article found in your issue of April 19th, have very appropriately adopted the asking and answering of questions as a mode of discussion, I will proceed to answer the questions propounded by these brethren. I say, that such mode of discussion is altogether appropriate, because it was the mode practiced by the Lord Himself in the days that He engaged in synagogue services.

Bro. Barron asks, what I would do in case my family should be beset by armed ruffians? To this I straightforwardly answer, that in case I gave way to the leading of the old man Adam in me, I would most certainly raise a 'rough house'—for I came out of a stock of people who for generations back were noted for covering the ground they stood on, and never suffering themselves to be "crowded"; and to this heredity I had myself in the days of "pistol testing" added a good deal of virus. But were I in the case of those that are "born again," and led of the Spirit, not of the Old Man, but of the New Man, Christ Jesus, I should submit to be led of such Spirit; being assured of one thing, that were I thus led I would not be led to the killing of a fellow being; because after over a half century searching the Scriptures I have never

found the killing of anybody marked as one of the fruits of the Spirit. Should I trust to such leading of the Holy Spirit I would be led into broader places of deliverance than should I be led by some vain imagination that I had better look to my ways of doing things than to look to God's ways.

Now, as to what particular thing I would do in the particular case mentioned is hard to say "beforehand"; but I do know that had I watched for and made preparation for the coming of such temptation, the Devil of killing somebody would not have "broken into my house." But on the principle of "sufficient unto the day is the evil thereof," and that "the morrow will take care of the things of itself," I would be justified in case I am beset, to "take no thought beforehand what I shall speak neither premeditate, but whatever shall be given me in that hour, speak, for it is not ye that speak but the Holy Ghost."

The only preparation we need in order to stand in the day of temptation is to "watch and pray" that we may have faith in the Prince of Peace with His plowshare, and in nowise trust to the devil with his sword. Is it not ridiculous to even think of one who has all the power behind him, of Him who hath all power on earth as well as in heaven—is it not ridiculous to place reliance on swords and bombshells and other man-killing instrumentalities as weapons of offence or defence instead of relying on the weapons of preparation that our great Captain in His Book of Wisdom furnishes us?

No, no, my brother, there is but one standard by which we can measure anything; and that standard is not erected by the vain imaginations of our own heart, but is the one set up by the Word of God. Hence, in asking what one would or should do we "search the Scriptures," and especially the example of Him who fulfilled all the Scriptures, and by this standard be guided. Measured by this standard and conforming our life to it we would never be led to the killing of any fellowbeing under any circumstances whatever.

Is it not the sickening fact that even in these days of the Second Coming of the Son of Man there are many professed Christians who have no faith at all in the ways of Christ in dealing with enemies, and having no faith in His ways, have no faith in Him; thus fulfilling the foretelling of Christ that when the Son of Man cometh there will be no faith in Him? For do not men who trust in swords to bring peace and goodwill, trust more in themselves than in the Lord, and deem their own ways of settling troubles "higher" than the ways of the Lord in settling them? And this, notwithstanding that the Lord Himself point blank says, "My ways are higher than your ways, even as the heavens are higher than the earth."

Will Bro. Barron please cite where the killing of a fellowbeing under any circumstances is catalogued as one of the "ways of the Lord" in pacifying and overcoming enemies? He need not cite where the killing of men as one of the ways of fallen man in overcoming his enemies, for even a wayfarer knoweth of this.

Now inasmuch as there is at hand a worldwide conflict between sword and plowshare, such bitter fight between Michael and his angels and the dragon and his angels, such direct opposition between the thoughts and ways of men and the thoughts and ways of the Lord, between the beast within us and the angel within us, that it behooves each and all of us to examine ourselves and see whether we have the mark of the beast in our foreheads and the instrumentalities of the beast in our right hands.

In my next I will endeavor to answer the queries of Bro. Briggs, as I deem them made in good faith and pertinent to the issue that is now shaking land and sea.

THOS. B. KING.

## Current Literature

### "The Eternal Church Which Is to Be."

The *New-Church Weekly* (London) has published in two recent issues, an essay on this subject by F. Black. He makes clear and vivid the degrees and obligations of both the internal and external church and its worship—which he fortifies with many pertinent extracts from the Writings. He shows how the New Jerusalem will finally become the crown of all the churches by reason of its internal character. A few short extracts will convey to the reader the illuminating results of his reasoning.

Reviewing the history of the churches from the beginning, he says:

**THE CHURCH.**—To begin at the fountain head. The Lord alone is the church, and everything of the church. By creation man may become a church, for the term church means man; hence the Most Ancient Church was styled Man.

The Lord being very Man is the church in very esse; man becomes a church in the degree in which he attains His image and likeness.

In the beginning, the particular church in man doubtless preceded the common church about him; the latter arose from man's nature requiring an external to his internal (a body to his soul). Hence we read: "Where two or three are gathered together in my name, there am I in the midst of them."

The function of the external organization is not only to supplement, strengthen and develop the church in man, but also to attract and instruct the man outside the pale.

Hence the world is never left without a church; long before the vastation of one church, provision for its successor is made. There have been four leading churches on this earth, viz.: the Most Ancient, the ancient, the Israelitish and the Christian.

**A NEXUS.**—The Lord being The Church, and man only so by derivation, it follows that the Lord and the churchman are conjoined (as bridegroom and bride).

It is, however, a canon of Swedenborg's philosophy, that the Infinite must have a nexus or medium of conjunction. Hence, just as his natural and spiritual bodies are united by a "limbus" from the natural memory, which in the other life, becomes the outer covering of the spiritual body for a link with the natural world—so the seed of truth is the medium of conjunction between the Lord and man. The latter receives in freedom, while unknown to him the Lord flows in with good, and effects the conjunction of good and truth in the very soul.

Whether the nexus of truth is received with or without the external aid of a written Word, the fact remains that the church (as such) can only exist in man; and that it is formed by the marriage of good and truth in the soul.

**INTERNAL v. EXTERNAL.**—Both the internal and external faculties are integral parts of man's very being—although they may and do operate against each other. Man must have a body to compass his soul; also, he has the power to attain the likeness as well as the image of his Maker; who was *Existere* as well as *Esse* from eternity.

Moreover, so essential was that *Existere* for man's redemption and salvation, that when mankind were on the verge of self destruction the Lord put on (or super-induced) the Divine Natural over the Divine Spiritual.

The result of this miracle of mercy was to make the *Existere* (from being potential or spiritual) "actual" or natural. In other words, by effecting this change on our lowest earth—the Lord was thenceforth able to save to the uttermost on all earths—or from being the First with the Last—He became the First and the Last.

Seeing, therefore, the importance of a Divine external on the ultimate plane; the man of the church will realize that we cannot dispense with an External to his Internal. This may be the fundamental reason why there has always been and always will be on this earth an externally organized church.

Therefore, bearing in mind the necessity for an exter-

nal organization to supplement the internal church in the individual member—the following leading vacillations of Noah's posterity from internal to external show the fluctuation which, in all ages, the churchman has been liable to:

Shem = internal worship.

Canaan = external worship (without an internal).

Japhet = external worship (corresponding to internal).

These three phases denote the highest, lowest and middle rungs of the church ladder.

"There were many nations of old, as there are some this day, who place worship in externals, not knowing what internal things mean; who, if they know do not think about them. If they acknowledged the Lord, and love their neighbour, the Lord is in their worship, and they are the sons of Japhet; but, if they deny the Lord and love only themselves, and are unconcerned about their neighbour, especially, if they bear hatred to him, their worship is external, separate from internal, and they are the sons of Canaan, or Canaanites."

With indefinite varieties, the above are the three main degrees of the church ladder—and while they may each exist in separate churches, they may all be found in a single society.

To the onlooker, outside the pale of the church, who is willing to reflect upon the innumerable places of worship covering every nation—zealously attended by men who have, in all ages, preferred death to the renunciation of freedom of worship—the spectacle must be imposing and impressive in the highest degree. Yet, the things seen are the mere outside, the mere trappings or external things of the church; numbers of those who attend are not churchmen at all, though punctilious in performing the external rites; the church itself is invisible and the Lord alone knows in whom it resides.

The buildings, the service, the sacraments, are all externals of worship, created in order to confirm and strengthen the internal church, and to bring others into a state of the church. Like "Shem" the true church must be internal and thence external. This is the goal to which the New Church is slowly but surely plodding from trench to trench against almost superhuman opposition. The following ladder shows what a glorious future is in store:

At the summit is the Lord (the High and lofty one who inhabiteth Eternity, whose name is Holy) in His Divine Humanity, the only church and everything of the church, the Bridegroom.

"THE CHURCH IN MAN."—At the base is:

1. Individual man (homo) (the internal church in particular).
2. "Man and wife"—(the fuller church in particular).
3. "Two or three gathered together in His Name" (the church in common).
4. The Grand Man—(of all the Shem and Japhet churches on earth) varieties arising from church-heredity, character, historic association, race. Seen by the Eternal Father as a grand man of all his loving children.
5. (Lastly)—The Grand Man—of the universal heavens, in formation since the commencement of time—the soul of the Grand Man of earth. The glorious home of man, towards which have been led the members of all churches on earth, since the beginning of time under the supreme and infallible generalship of the Lord—destined to grow to all eternity as the eternal bride the Lamb's wife.

This is the ideal towards which the four great churches on this earth have paved the way. For T. 760, 762 teaches that Adam, Noah, Israel and the Christian churches are as the four seasons and the four parts of the day preceding a New Church whose sun shall never set.

This New Church internal is pre-eminently destined to be (what its predecessors have, in a minor degree, been in turn) the heart and lungs of the Grand Man of all the churches on earth because it alone will be in the full light of wisdom and the life of charity (a risen Shem). No longer an embryo-world with the Lord's *Existere* still in potency, but a world grown to man's estate, where the Divine Human, through the marriage of spiritual and natural sciences, has attained "power in ultimates."

The precepts of this church, no longer framed in the terrors of Sinai, are a message of love from the Divine Human to New Churchmen as follows:

I. "There is one God, in whom there is a Divine Trinity, and He is the Lord Jesus Christ.

II. "A saving faith is to believe on Him.

III. "Evils are to be shunned; because they are of the devil and from the devil.

IV. "Goods are to be done; because they are of God and from God.

V. "They are to be done by a man as from himself but, it ought to be believed, that they are done from the Lord with man and by him."

Swedenborg, after announcing the above precepts for the New Church, was asked: "Are these five precepts the doctrinals of faith and charity of the New Church?" He replied: "They are!" (C. L. 82.)

Hence the individual members of this church will be in faith and charity or in wisdom and love. The wisdom arising from the possession of abundant truths and love truly conjugal. (*Ibid.*)

To be in the truths of the new and truly Christian Church, and in love truly conjugal, is to unite the wisdom and love of the golden age with the learning of the present and future. Thus (as the risen Shem) the heart of the grand man will send the life blood of the eternal truths throughout the church universal on earth; filling with life and hope, the sons of Japhet in their less interior perception and in their manifold perceptions, for "The Lord's church on earth, is as the heart; from it the human race, even that which is outside the church, has life." (637 A.)

In this church the heart will view with charity the less interior perception of the rest of the grand man—hence schism will be avoided and the *life* of religion will be all in all. This crown of the churches, Paradise regained, is: "The true internal of the church which is to be."

**Of My Company.**

One was slight and worn and old,  
Old she seemed, at least to me,  
When in happy by-gone years  
She was of my company.  
Now where is she? Who can say?  
I can say—on heavenly hills  
Rest and peace she hath alway.

One there was wise, mild and fair;  
Sweeter soul could never be,  
When with tender loving smile  
She was of my company.  
Now where is she? Who can tell?  
I can tell—she walks in white  
Where God's blessed angels dwell.

One there was, a merry child,  
Full of laughter, love and glee,  
When so long, so long ago,  
He was of my company.  
Now where is he? Who can say?  
I can say—in Zion's streets,  
There he shouts and laughs today.

Hearts of flame and ringing voices,  
Souls of faith and loyalty,  
Leaders, heralds, fellow travelers,  
Ye were of my company.  
Now where are ye? Who can say?  
I can say—ye people heaven  
Shining victors there for aye.

Some who sinned and some who faltered,  
Faint of heart and slow to see,  
Wounded, penitent and weeping,  
These were of my company.  
Now where are they? Who can tell?  
I can tell—a heavenly Father  
Gathered them, and all is well.

I am laggard on the journey  
But though late the hour may be  
They will watch for me with welcome  
Who were of my company.  
Shall I reach them? Who can say?  
I can say; for Love Eternal  
Hovers o'er and lights the way.

## The Church Calendar.

**June 1. Ascension Day, or  
June 4. Sunday after Ascension.  
The Divine Humanity.**

Troait Hymn 49: "All hail the power of Jesus' Name."  
Selection 31: "The earth is the Lord's."  
Proper Psalms 8, 21, 47.  
Lesson I. Exodus xv.  
Responsive Service XIV. The Ascension.  
Lesson II. Luke xxiv. v. 36.  
Benedictus, B. of W., p. 6, or Magnificat settings.  
Hymns (Mag.):  
186: "Jesus Christ is risen today."  
197: "Who is this that comes in glory?"

## Obituary

**QUIMBY.**—Clinton Dewitt Quimby passed away at a hospital in Joliet, Ill., May 5, 1916, whither he was taken for an operation, but from which he could not recover.

Mr. Quimby's home was near Wilmington, Ill., where he was born August 30, 1873, and where he passed his whole life with the exception of the last two years, which he lived in Wilmington. He was married to Miss Harriet Hazzard December 28, 1898, of which union there was born a daughter, Miss Adele.

As a child his parents, Mr. and Mrs. H. L. Quimby, had him baptized into the New Church. Brother Quimby was a very generous-hearted and conscientious man and endeared himself to all who knew him. This was especially evident at the funeral services, which were held in the Masonic Hall, where over 400 people were gathered out of respect and love for his memory. Rev. L. G. Landenberger, whom he as a young man learned to know when the Missionary Pastor held services at Wilmington, was invited to conduct the funeral services. One of the interesting features of the occasion was the wearing altogether white apparel by both mother and daughter. The teaching of the New Church was plainly set forth with regard to death and the life hereafter, based on the words of the Lord: "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." (John xi. 25, 26.)

Rev. L. R. Bayard, pastor of the local M. E. Church and friend of the family, offered the closing prayer at the hall and the Masonic Order performed their rites at the cemetery.

### FOR SALE OR RENT.

Cottage on the Shore at Palisades Park, Mich. Apply to Rev. L. G. Hoeck, Oak and Winslow, Cincinnati, O.

### FOR SALE OR RENT.

New, completely furnished summer cottage on the Beach at Palisades Park, Michigan. Inquire Dr. Arthur Vos, 2974 Colerain Ave., Cincinnati, Ohio.

## Special Notices

### SWEDENBORG SCIENTIFIC ASSOCIATION

The Nineteenth Annual Meeting of the Swedenborg Scientific Association will be held in the Sunday-school rooms of the First New Jerusalem Society of Philadelphia, corner of 22nd and Chestnut streets, in the city of Philadelphia, on Thursday, May 25, 1916, at 2:00 p. m.

#### PROGRAM.

2:00 p. m. Annual Reports.  
3:00 p. m. Annual Address by President Lewis F. Hite.  
Authors Read and Studied by Swedenborg, Rev. Alfred Acton.  
Election of Officers.  
REGINALD W. BROWN,  
Secretary.

### 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.

The universe was created by God for the existence of uses, on which account it may with propriety be called a theatre of uses; and since man is the principal end of creation, it follows of consequence that all and everything was created for his sake, and therefore that all the properties of order, both in general and in particular, were collected into him, and concentrated in him, to the intent that God by him might effect primary uses. (T. 67.)

## 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.

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.

#### 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  
826 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.

### Order your New-Church Books

from the **Twin-City Book-Rooms**

1206 E. 24th St. Minneapolis, Minn.

**The New-Church Press**

INCORPORATED

3 West 29th Street, New York

**A Recent Publication**

**What and Where is the New Church?** By J. Howard Spalding. Written from the standpoint of—"the true Church is where the Word is, and where the Lord is known." Re-print of an article in the New-Church Quarterly. Paper 20c.

**A New Edition**

**Willie Harper's Two Lives.** A Story for the Young. Illustrated. Special cover design. Cloth 60c.

**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.

**Swedish List**

**Swedenborgs Verk**

(I originalupplagornas tidsått)

- Arcana Coelestia (Himmelska Hemligheter), 17 band. Losa band säljasa \$1.20, 1.60, 2.00. Hela verket, 17 band, kostar, häft., \$30.00
- Forebildningar och Motsvarigheter (ur A. C.) ..... \$ .50
- Läran om Kärleken (ur A. C.) ..... .20
- Himmel och Helvete, folkuppl. .40
- D:o verk, bundet..... 1.00
- Nya Jerusalem och dess Himmelska lära..... .50
- D:overk, mindre upplagan, kart. .20
- Jordkloten i Världsalltet..... .40
- Yttersta Domen, ny översätt. .40
- Om Hvita Hästen..... .10
- Läran om Herren, ny översätt. .40
- " " Den Hel. Skrift..... .40
- Lefverneslära enl. Tio Guds bud .20
- Läran om Trön, ny översätt. .10
- Gudoml. Kärleken och Visheten .80
- Gudoml. Forsynen. Ny uppl. väntas.
- Uppenbarade Uppenbarelseboken (Apocalypsis Revelata) 3 del. 2.60
- Äktenskapliga Kärleken..... 1.40
- D:o d:o N:o 1-156 .20
- Kort framställning af Läran för Nya Församlingen (med föreg. titel: Symbol. beckerna i förhållande till den Heliga Skrift)..... .40
- Sanna Kristna Religionen. h. 1.20
- Kronan eller Bihang till D:o.. .50
- Invärtens mening af Profeterna och Psalmerna..... .40
- Den Treenige Gud. (ur Apoc. Exp.) .40
- Hieroglyphisk Clav..... .15

Address Orders to

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

**New Standard Edition of Swedenborg**

**A**N 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 \$9,036.96 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 Suedon, 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!**

## Metropolitan Savings Bank

1 and 3 THIRD AVE.  
Opposite Cooper Institute Chartered 1856

ASSETS.	Par Value
Massachusetts State Bonds.	\$ 200,000.00
New York City Bonds.....	1,843,000.00
Bonds of other Cities in this State.....	486,900.00
Bonds of Cities in other States.....	1,072,000.00
Railroad Bonds.....	960,000.00
Bonds and Mortgages.....	7,917,808.00
Banking House and Other Real Estate.....	345,971.22
Cash in Banks and on Hand.....	821,136.79
Accrued Interest and Rents.....	101,919.15
	<b>\$13,688,225.27</b>
LIABILITIES.	
Due Depositors, including Interest to January 1st, 1916.....	\$12,532,944.26
Surplus at Par.....	1,155,280.91
	<b>\$13,688,225.27</b>

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  
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.

## Send Orders Now

FOR MEMORIAL EDITION  
**The Bright Gate and the Vision Beyond**  
By  
**Frank Sewall, D. D.**

Price singly 2 cents or  
100 copies for \$1.80.

Books suitable for beginners in the study of New-Church Doctrine.

Rev. Jonathan Bayley: The Divine Word Opened. \$1.00.

Rev. G. H. Dole: The New Church; What, How, Why. 35 cents.

Rev. Chauncey Giles: Why I Am a New Churchman. Paper, 20 cents; cloth, 50 cents. The Nature of Spirit, and Man as a Spiritual Being. Paper, 20 cents; cloth, 50 cents.

Wm. McGeorge, Jr.: The Message of the New Church to the World. Paper, 5 cents.

Rev. Wm. L. Worcester: Descriptions of the Spiritual World. 35 cents. Swedenborg on Three Vital Points. Paper, 5 cents.

Parsons, Th.: Outlines of the Religion and Philosophy of Swedenborg. 50 cents.

Rev. J. C. Ager: The Path of Life. 75 cents.

Bound Tracts: Sixth Series, Doctrines of the New Church. 50 cents.

Send for full Catalogue of New-Church Publications.

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

## 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:

Naumkeag Steam Cotton Co. 10% Stock  
Sullivan Machinery Co. 8% Stock  
Plymouth Rubber Co. 7% pfd. Stock

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

## 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.

## CAMP KINAPIK IN MAINE

On Beautiful Lake Kezar. Only a few miles from the White Mountains, N. H. Athletics, Games, Mountain and Canoe Trips. Woodcraft. Personal care of the boys. Ernest Thompson Seton endorses the director. Send for circular. Harvey C. Went, Bridgeport, Conn.



# New-Church Messenger

*"Behold, I make all things new"*

VOL. CX. No. 22.

CHICAGO, WEDNESDAY, MAY 31, 1916.

WHOLE No. 3177.

## 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:—The Council of Ministers—The Current With the Upward Sweep.....	421
THE SERMON:—The Business of the Church.....	422
Full proceedings of the Council of Ministers, with a Summary of the Papers Read and Discussions Thereon .....	426
SUNDAY AFTERNOONS:—The One in the Middle (poetry) —A Boy Fails—A Dog's Devotion—Lesson Helps for June 11, 1916.....	429

### The Council of Ministers.

This number of the MESSENGER contains a report of the proceedings of the late meeting of the Council of Ministers in Chicago. The meeting was notable for the spirit of unanimity and charity that marked its proceedings. Different points of view in discussing various questions did not disturb any one, but helped to make the subject under consideration show in a clearer light. Those who have been in the habit of attending from year to year remarked that the Council is gradually growing in the perception of interior principles and in a deeper spirituality.

The proceedings were especially marked by a stronger missionary spirit than has ever manifested itself in the past. And this feeling was carried over into the Convention where the spiritual impulse took concrete form in the laying of plans for the vigorous prosecution of church uses. This, we think, will be noticed when the report of the proceedings and conferences of the Convention are read.

The attendance of ministers was not as large as at similar gatherings in the east, because Chicago is so far from the center of New-Church population. There was a notable absence of some who are always present and active in the deliberations. Some of these have entered the higher life and others were affected by the infirmities of advanced age. But taken all in all the meeting was encouraging in attendance as well as in the spirit that was manifested throughout.

### The Current with the Upward Sweep.

Before the crucifixion there was no Holy Spirit, "because Jesus was not yet glorified." Said Jesus to the eleven apostles, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." In expectation of the fulfillment of the promise of some new and wonderful power, the apostles were gathered on the day of Pentecost. Then came the sound from heaven as of a rushing, mighty wind, and the tongues of fire rested upon each of them. Then they were filled with the Holy Spirit, that Holy Spirit which before did not so exist because Jesus was not fully glorified.

The manifestation of this new power came as the completion of the Lord's life upon the earth. As the apostles waited for this fulfillment of promise, all that went before centered in it. They waited for the Holy Spirit, because it was to complete their preparation as apostles of a new church. It was to mark the beginning of a new age. It was to be the commencement of a mighty current sweeping the world upward. True, men drifted out of that current, for a time; they fell even lower than they had been before, but also the current carried them further upward. And it is now moving the world onward and nearer to the Throne, to attainment never before enjoyed.

But what is this Holy Spirit? It is the breath of God brought down to and established with mankind. Jesus breathed upon His disciples and said, "Receive ye the Holy Spirit." It is a new relation of God to men, and of men to God. Surely it was brought by the glorification of Jesus. It was made possible by the Divine life, by Life itself, coming down to and dwelling with man. By the incarnation God clothed Himself with a human like ours. Down the planes of that human the Divine Life descended, that it might flow into man from God, and inflow plane to plane. That this influx might be permanent, the human assumed was glorified, made Divine. In common terms, God became man. Divine Life became established on all the planes of human life, and this through the assumed human being made Divine.

The thought is not difficult to grasp. It is a beautiful thought, showing the wisdom and love of God. He bowed the heavens, and came down for our salvation. To give the Holy Spirit, He took unto

Himself the lowest degrees of man's life, even corporeal life, and made all degrees of life actual in Himself. God now dwells in His glorified Human as a soul in its body. His life now can flow from His Human into our human. Before the glorification, His life inflowed through the heavens. Now it inflows from His own Human. And when the assumed human was glorified, the mighty power of His Spirit swept into the world from Himself in ultimates, from Himself in the lowest, that the everlasting arms might be "underneath."

Among Jesus' last words were these, "Lo, I am with you alway." Only visually did He leave the world. He is present, even on the plane of natural life; yes, even of corporeal life. He is with us on the plane of the life in the flesh and bones. For the glorified Human is such life as is in the body; but in the Glorified Human that life is Divine, life itself. Not as before the glorification does life come down only through the heavens; but now it comes like springs out of the ground. It comes up from the Divine now permanent in the lowest. It comes as the current with an upward sweep, ever urging all on into the inner and higher life.

## The Sermon

### The Business of the Church.\*

BY THE REV. JUNIUS B. SPIERS.

For in thee is the fountain of life; in thy light we shall see light. (1's. xxxvi. 9.)

It will readily be conceded that the business of the church is to lead men to the Lord. All the business activities, charities and benefactions, or plans for carrying on the external affairs of the Church, have as their inspiration the leading of men to the Lord. Therefore, whether we discuss the distinctive work of the church as teacher of the Doctrines, or things so apparently remote as the raising of money for church uses, we are talking of ways and means whereby men may be led to the Lord.

But leading to the Lord means more to the New Churchman than arousing the sentiment or emotion of love for a personal Divine being. We are taught that unless the Lord had come into the world, overcome the hells and made His Human Divine, no mortal *could* have been saved; and furthermore, that without His coming again as the Divine Truth of the Word, no mortal *can* be saved. His incarnation alone, while redeeming the world from the power of the hells, could not serve the purpose of saving men from their individual hells, and thus of building up the new heavens and the new earth, until He should come again. The first coming was, as it were, a storing of Divine things for use when the world should have developed by means of the few spiritual truths delivered to the disciples to the point where rational truth would be necessary

to continued development and salvation. The Second Coming is therefore an unlocking of the storehouse, and distribution of the Divine things stored. Thus, to lead men to the Lord would be to lead them to the Divine things released from the storehouse of His Word, which is Himself. To love the Lord is to love the things He reveals and to do what He commands.

The work of the church then is one of selective distribution of the abundance of truths opened out from the storehouse of the Word, in His Second Coming. In an effective distribution there is involved the demand and how to satisfy it. We know that there is a desire in the world for a rational explanation of the mysteries of life. In some way we must show that we can satisfy that longing. The falsified truths of old creeds have failed in giving the satisfaction that the spirit craves; they have failed in the regeneration of the world as involved in their promises. Rather have they succeeded in making of the world a hell for the subdual of which the Second Coming is needed. The chief falsity of the old creeds is "faith alone," based on the vicarious atonement. "Faith alone" is no longer only the tiny, seductive serpent of the Garden of Eden, inducing the persuasion that the sense life is all-sufficient, but is the great red dragon of the Apocalypse, first persuading that salvation consists in an arbitrary pardon of one person by another, and then intruding in every human relation, moral, civil, social or commercial, and tearing down the very stars of heaven with its tail—that is, perverting all the knowledges of spiritual things which the Lord had delivered to His disciples at His first coming. As an abstract doctrine it may present itself in such attractive forms as to deceive otherwise intelligent, spiritually-minded people. We may be very sure that it will not spare the New Church the test of its seductive reasonings. Our inheritance is the common inheritance of humanity, involving all the principles developed under the reign of the dragon, and all the individual evils of will and intellect are in some way related to faith alone.

The business of the New Church, then, is first to study the revelation which alone opens the seals of every individual book of life, for the purpose of seeing those evils in our own hearts and as they are reflected in the communal life. Without a knowledge of the finite human in contrast with the Divine Human as revealed by the Lord, evils can not be seen and overcome. The Lord can dwell in us only in that which is His own; He can enable us to see and overcome our evils only as we have in our understandings, truths revealed for this purpose.

In our study for the discriminative distribution of these Heavenly Doctrines, there is involved the idea of bringing others to acknowledge the Lord in His Second Coming. Some may have been led to the Lord in His new revelation by one means and others in differing ways, but the full spiritual satisfaction of seeing the Lord in His Word, cannot be given except by full acceptance and acknowledgment that the Lord has made His Second Coming, true to prophecy. The doctrine of the Lord, the doctrine of the Sacred Scriptures and the doctrine of life is the order in which the Writings place the essential doctrines; but that which is first

\*Delivered before the Council of Ministers in Chicago, May 16, 1916.

in importance is not necessarily the first which should be taught. Different doctrines will appeal to different individuals in differing degrees of relative importance, depending on the type of mind, and what has been one's chief interest in one's search for truth; but until there has been an acceptance of the distinctive truth that the Second Coming has been made in a New Revelation, what the Lord teaches in that Revelation will appear but the finite thought of a man, and in no sense Divine Truth.

To emphasize this point let us revert to the form used in the ritual ordinance of baptism: "The essential Doctrines of the New Church are these: that there is one God, in Whom is a Divine trinity, even the Lord God the Saviour, Jesus Christ; that saving faith is to believe in Him and live a life according to His commandments." This is all. In the creed, very much the same is embodied, neither one making any reference to the Lord in His Second Coming; both, rather, emphasizing by implication, the acknowledgment of the historical Christ as of more importnace than an acknowledgment of the Lord as He now comes with power, although of course the historical acknowledgment is involved in an acceptance of the New Revelation.

The arguments which have appeared from time to time as to the terms of the creed, "without whom no mortal can be saved," being changed to "could have been saved," as in the new ritual, occasioned careful study, and has resulted in the conviction that neither the baptismal form nor the creed are complete as they stand. Both lack the distinctive, Second Coming element. Neither, in their present form, would excite the opposition of the members of the denominations, and under these statements such could become members, and disintegrating elements, of the New-Church organization.

The statement in the creed, "could have been saved," as is well known, is the term Swedenborg uses in connection with the incarnation, but He does not rest there. As a conclusion to the summary of the faith of the New Heavens and the New Church, he says, putting the two thoughts together: "Hence it is manifest that unless the Lord had come into the world, no flesh could have been saved. The case is similar at this day, *therefore, unless the Lord come again into the world, in the Divine Truth which is the Word, no mortal can be saved.*"

I can see no advantage in going back to the phrase "can be saved" in relation to the work accomplished in the incarnation, but much would be gained in the use of our creed, if it turned the attention to the Lord, not as He hung upon the cross, but as He now makes His Second Coming, with power to save, by adding in some form the statement of the Writings, that "unless the Lord come again as the Divine Truth of the Word, no mortal can be saved."

Boldness in preaching the fact of the New Revelation, so far as my observation goes, has greater weight in attracting attention to the Heavenly Doctrines, than trying to show how similar these Doctrines are to those of the denominations. The way in which the creed and the baptismal forms are at present phrased, and also the indefiniteness of large quantities of our missionary literature, do not cause opposition to any great extent, but the claim to a

New Revelation does do so. That which causes opposition from the forces of false doctrine, is the very thing that will destroy those forces. There is a great abundance of missionary literature which is good reading for those of any faith, and, no doubt, is serving an important use, but in my work I have found need for short, distinctive statements, explaining definitely that the New Church stands for a New Revelation, new doctrine, and new life. We are finding many who are sincerely in search of something which will answer their questions, who cannot read the Writings off-hand. A doctrinal catechism, not only for our own children, but as missionary literature, would, I believe, be of inestimable value at this time. The printed page still remains the best missionary, and if there were means for advertising at hand, the problem of literature distribution would be to a considerable extent, solved. But as to methods of unfolding the Divine Truth, and presenting it in such ways as will create further demand, the church is yet in its infancy. Experience has shown that literature is much more effective as an appeal to the reason of the general public, than the personal lecture or sermon. It is not difficult to see the hand of Providence in scattering New-Church men and women through widely different sections of the country. Here "the word of a friend," and the tract, has proved the earnest layman to be an efficient missionary, the pioneer of the New Revelation in new places. The minister follows, organizing the interested and opening the way for a deeper study of the doctrines, leading in worship and administering the sacraments according to his function. I would not deprecate the visits of the minister to new fields where there is no interest, if men and means were abundant, but under the circumstances the isolated have blazed the way for more ministers to follow than the church can supply. It is evident that the ministers in the field and the pastors of the smaller societies, could do a great deal more in visiting and ministering to the isolated than they do, if means were at hand for expenses. My experience as a missionary is that in isolated fields where the laymen have so thoroughly received the truth of the Second Coming, that, though tactful, they are fearless in speaking that word to a friend, the greatest success is attained in ministerial "follow up" work. Where the laymen have been timid, indifferent or apologetic, practically nothing has been done. The same principle would, I believe, apply to many of our societies, especially in Sunday-school work. The children attend the Sunday-school for years, and yet few are able to answer questions as to the distinctive idea of the new revelation. They have perhaps been fairly well trained in the letter of the Word, which of course is good, but drifting to other churches which offer greater external attractions, they see but little difference between the teachings, and so we lose them.

We may begin to teach the children about the Lord in His Second Coming as soon as they begin to commit to memory verses from the Word. The constant drilling in the idea of a New Church, in distinction from the Old, will give them impressions which they will never forget, and will hold them to the church as the indefinite teaching will not.

A recent editorial in the MESSENGER, together with the general discussion of Sunday-school work,

suggests a serious question. Are our Sunday-schools serving the purpose as feeders of the church, for which they are intended? To quote from the editorial: "The Sunday-school use can not be overestimated, and is readily conceived as the foundation upon which the whole structure of the visible church rests." If this is so, then the outlook is sad indeed. What follows is obviously true: "if the children are neglected, and fail to have the proper remains stored in their memories, we can almost despair of the future ultimate appearance of the New Jerusalem." It is implied that the Sunday-school is necessarily the only means by which such remains are stored, and it is here that we take issue with the editorial. Is it not possible that the development of the Sunday-school may mean an increased shirking of responsibility for the religious training of their children, on the part of the parents? If this is so, then, if some means could be devised to educate the parents to meet that responsibility, much more would be accomplished for both parents and children, than the Sunday-schools are now doing or can do. Is it not true that the Sunday-schools are largely taking the place of the church and the church services in the minds of the children? We know it to be true in many cases. They are required to attend the Sunday-school, and afterwards are allowed to return home without remaining to the church services. Thus there is not developed within them the church-going habit, and the love of the church, which would hold them against more external attractions elsewhere. Of course, this depends largely on the parents' own devotion and love for church uses. I question but if the Sunday-schools were turned into schools of parental instruction in what and how they shall daily teach their children, by far the larger majority of those who are now lost to the church, would be held. But even as it is, if children were led to attend the church services through their parents' personal love for the church, in addition to the attendance of *both* upon the Sunday-school, it would be worth much, even though, as is the custom with some societies, the children were allowed to retire before the sermon.

But conceding that the Sunday-school is a useful institution as a feeder of the church, I am sure that more distinctive instruction about the Lord in His Second Coming, and about the New Church as the Lord's Church, would in the end be productive of a clearer comprehension of, and a warmer love for the Lord, such as would prevent the present deplorable defections from the church among our young people, and would be equally useful to our adult membership. The New Churchman is hardly in danger of putting too much emphasis on the church services and the general uses of Sunday as a season of spiritual as well as physical rest and recreation, even though he sees all about him the example of "all religion being of Sunday song and prayer, and little in the life of the week." The real battles of life are fought out in the temptations arising from the daily business and affairs of the world, and here is where we need the spiritual food and strength acquired from the Sunday rest and recreation, obtained through participation in the Sunday Divine services.

The isolated have their own problems, not the least of which is whether they shall be guided by the influences of Old-Church friends in attending

with them the services of other churches, or remain to themselves, and give the day to the study of the Divine things of the Second Coming. If the New-Church public could understand fully the joy and consolation the visit of the missionary brings to the isolated, in the administration of the distinctive New-Church services, they would, I am sure, feel well repaid for the sacrifices they may make in contributing to this use. The isolated, perhaps more than those in the sphere of well-established societies, realize the state of the Old-Church sphere and world. One does not need to study the individual character of those confirmed in the falsities of the old faiths, to determine the state of the church world. To quote from the *Coronis*: "All the civil states of kingdoms in respect to justice and judgment, have their existence, their vigor and their life, from and according to the state of the church." Summed up in a terse sentence, this might read: "As are the politics of a nation, so is the state of the church." One who can see the confirmation of the Heavenly Doctrines in the state of the Christian world, in which the dragonistic doctrine of "faith alone" prevails, cannot be censured for not desiring to worship in such an atmosphere. He understands that the intermingled spheres of endless false doctrines produce an atmosphere through which causes operate into the natural world, begetting political and sociological disorders such as self-seeking, perversions of marriage, graft, individual and collective love of dominion and wars—all of which reflect the state of the prevailing church.

This leads to the thought that the business of the New Church in its function as a teacher, is not ended in leading one to an acceptance of the New Revelation, but that it must extend to the affairs of the world, amid which and by means of which one must live his religion, and this teaching must go forth with all the directness with which the Lord reveals it. As to principles of action, the Writings leave nothing untouched in the affairs of men, individually or collectively. It is needful to show how individual life must conform to the Ten Commandments, not only as unfolded in the Sermon on the Mount, but as further unfolded in rational ways, accommodated to modern conditions, in the writings of the Second Coming.

These tell us that the Divine laws given from Mount Sinai were in the world as moral and civil laws from ancient revelations, but long lost to common perception as *Divine* laws. They were given amid such great and wonderful surroundings and accompaniments, to impress upon the children of Israel that they *were* Divine laws. Today the ethical and moral laws, in the codes of individuals and nations, growing out of these Divine laws, are again no longer generally regarded as Divine in their origin or derivation. They have largely been taken over by the world as principles of self-interest, and the new revelation in rational form is needed to restore the acknowledgment of their Divinity. The writings of the New Church gather up all the remains of former revelations, many of which have become the common perception of humanity, such as honesty, morality, justice, kindness, mercy and other Christian graces, together with scientific and philosophical truths common to all civilized peoples, and eliminating adhering falsi-

ties, show them to be principles of the Divine Humanity.

There are many who worship in their life's use the principles of the Divine Human, who are mentally unable to acknowledge a Divine revelation or a personal God. The New Church has a duty to those to show them the unknown God whom they ignorantly worship. The miracle of Sinai is not now needed to prove the source of all true principles of justice, but the revelation of their Spiritual content and Divine origin, as embodied in the Heavenly Doctrines, more effectively proves their Divinity.

May it not be, that when the writings of the New Church shall have attained as permanent a form in the general mind as has the letter of the Word, the distinctive doctrines will be seen to be the obvious literal sense of the Word? The appearances of the letter disappear as the form of an allegory, and the obvious spiritual truths embodied become the ultimate, genuine, literal sense. If I understand rightly, the Divinity and power of the letter of the Word is not in the mere appearances, representatives and correspondences, but in the ultimate Divine Truth which these clothe as the Lord's garments. The elements of the Holy Supper are never anything but bread and wine, but they become correspondences of Divine Goodness and Truth—the flesh and blood of the Son of Man, which rests in our acknowledgment of and love for Him in the mind and heart. "The Lord comes to man in what he knows, and not in what he does not know."

It cannot be that the New Church will spread among the many until conditions produced by falsities, subjective and objective, are somewhat removed. As the Truth cannot find a place to lay its head in a mind filled with falsities, so the doctrines cannot flourish in a field of sociological weeds, produced in correspondences with such falsities and their attendant evils.

As the earth helped the woman pursued by the dragon, so the simple good, represented by the earth, are, regardless of denominational affiliations, helping the church, unconsciously to themselves, in seeking the common good, bettering and making more orderly all natural conditions in a thousand ways, from a common perception of the laws of justice as embodied in the Sermon on the Mount and in the Golden Rule. In their love of natural goodness they are diverting the falsities of the dragon, harmlessly to themselves, which without their aid would be destructive to the New Church. They are, as Swendenborg says, among the dragonites, but not of them, and it is one of the signs of the times that the number of the simple good is increasing. It is because of this increase that the old dogmatic doctrines of faith alone, finding less and less acceptance, are being less and less insisted upon from the pulpit, and the faith-alone spirit is finding other and more subtle ultimations.

With wise New-Church leadership, wonderful uses may be accomplished, in preparing the soil of these minds for the new truths. I would not advocate the church as an organization undertaking such outside work; but individuals, in the light of the teachings of the church, may do so, with great benefit to the church and the world. But even in the light of truth individuals may sincerely differ as to the application of principles to practical affairs.

One purpose of the Writings having been given in such form as will lead to different interpretations of both abstract doctrine and practical application, is evidently the development of the rational faculty. We may not always be able to solve a theological problem by never so thorough a searching of the Revelation, whether in the literal or spiritual sense, but the very effort to understand, or find a solution, often gives us in value received more than the answer to our question if we found it. The very difference of opinion, or interpretation, in itself, may serve the greatest use in the development of a spirit of charity and tolerance, essential to the free growth of the church.

The thought of natural charity and the work which those who are in the love of use are doing in other organizations and in the world around us, leads us to other duties which we have as a distinct organization. We are told in the Writings that charity is in doing one's daily work faithfully as a use to the neighbor; but that there are also benefactions of charity which must not be neglected. As a church we have undertaken to assist in educating young men for the ministry—a distinctly church use. But should we not go further, and assist in the education of those young people of the church whose material circumstances would not provide for such an education? Something of this is done by means of the scholarships already provided, but the need is not adequately met. Many times the number of worthy New-Church young people could be brought into closer touch with the church, and be developed into more active workers in the business of the church, if such means were provided. If not as a gift, surely a loan fund could be established, to be returned when such young people graduate and secure employment. Such assistance would not only help the church in its young people, but would establish a college on a firmer basis for attracting more pupils who could pay their own way without such assistance, and thus would enable the broadening of the curriculum to the needs of all.

It has been only within recent years that a pension fund has been established for the assistance of needy ministers or their families. If this need had been met earlier it would have obviated the distress and diversion of energy caused by the oft-experienced necessity of turning to secular employment to eke out an inadequate existence. The material support of the ministry is not yet adequate to their full use.

Again, how far does our duty go in providing for the laymen, who, through a combination of circumstances, have been reduced to poverty? There are laymen who, when able, have done as much, in accordance with their several abilities and opportunities, in the dissemination of New-Church truth, as some ministers. Is it not equally our business as a church to provide for them, and educate and care for their children? This is a real need for which there is no organized effort or provision, though many such have been aided by individual effort and private contributions. While it may often be best to assist such cases without a severance of existing ties of location and association, yet there are indications of a need for distinctive homes, where the old and the young could be provided for with advantages such as institutional privileges alone can afford. I would urge that those who are contemplating bequests to church uses,

take this into consideration. These are not unimportant lines in our business as a church, and incidentally, such institutions would be a means of bringing our teachings to the attention of society, with much greater force than some means now employed. Only within a few years, suggested by personal efforts to provide for a few orphans, has an orphanage board been formed, and a sum bequeathed for orphanage purposes. Efforts to provide an adequate children's home, where first needy New-Church children might be cared for and brought up under New-Church influences, and then other children who might be given into the control of the church, while so far unsuccessful, could and should be conducted in connection with our New-Church schools.

We need to impress upon our minds that Use is Divine in all the relations of life. The doctrine of Use, in the various degrees of love to the neighbor, should be taught and reiterated, and diligently impressed upon all within the sphere of the Doctrines,

as a necessity in our own regeneration, as well as in the growth of the church.

To summarize the points I have endeavored to make, let us recall that we have considered the business of the church to be to lead men to the Lord, marking the various means to that end as follows: First, diligent study of the Word as unsealed in the New Revelation—"In Thy light we shall see light"; second, provision for the education of the children and youth of the church in the sphere of the Heavenly Doctrines, leading to the idea of the New Church as the Lord's church, distinctive in doctrine and worship from all former churches; third, provision for distributing the light of the New Church to meet the needs of the world; fourth, individual interest in ways and means to promote the common good, as a preparation for the spread of the new gospel; fifth, provision for the carrying forward of useful benefactions of charity within our own borders.

## Full Proceedings of the Council of Ministers.

The Council of Ministers of the Ninety-Sixth Convention assembled in the beautiful and commodious Sunday-school room of the Kenwood Parish of the New Church, Chicago, Ill., on Tuesday, May 16th, 1916. The meeting was called to order by the Chairman, Rev. Louis G. Hoeck, at 3 o'clock P. M.

The Chairman led in worship, reading the beautiful and familiar chapter from Isaiah which begins, "Comfort ye, comfort ye my people, saith your God." All joined in offering the Lord's Prayer.

Mr. Hoeck spoke a few words of greeting to the members of the Council. He referred with affectionate remembrance to the absence of some of the Council's most faithful and inspiring members who were absent—some of whom had been called to other and higher fields of usefulness, while others, still remaining here, had been prevented by physical weakness or by other causes from coming to Chicago. He referred to the great and pleasant change which had come over the New Church since the last meeting in Chicago—a change which has given us once more a united Chicago, a united Council and a united church.

The Secretary read a letter from the Rev. John Goddard, expressing his great regret at his inability to attend the Council meetings, and urging the church to take some active steps in proclaiming to the world our faith in the Ten Commandments as the sole Divine Law of Human Life, both in personal and in international relations. It was voted to refer the letter to a committee for due consideration.

A letter was read from the Rev. J. F. Buss of England, calling in question the validity of the expression "The Ten Blessings," as used in the Convention Book of Worship. This was referred to the Committee on the Book of Worship.

It was voted to adopt the program as presented in print as the program of the Council meetings.

The Council then listened to two very interesting papers on "The Requirements for Confirmation as to Age, Knowledge of the Doctrines, etc." by the Rev. William L. Worcester and the Rev. Walter B. Murray. As Mr. Worcester was unable to be present, his paper was read by the Secretary.

### The Requirements for Confirmation as to Age, Knowledge of the Doctrines, etc.

Mr. Worcester began by stating his conviction that our requirements for church membership should be as simple as possible—as was the Lord's own call to His disciples, "Follow me." It is possible to make religion difficult for ourselves and for others by requiring the understanding of a vast system of doctrine, when what is really vital is the acknowledgment of the Lord, and the willingness to be led by Him. Of course it is most useful that we have as clear an understanding as possible of the Lord and of His truth, but this may simply be a matter of time. When there exists with young people a real love of the Lord, and a real wish to acknowledge Him by uniting with His church, no obstacle should be put in the way. For this desire, if postponed, may not return, and is perhaps unlikely to return with the original spontaneity. All that we have to be assured of is that the wish is genuine, and that it is not brought about through outside urging or compulsion.

Therefore, it seems exceedingly unwise to set an arbitrary age limit upon the time of confirmation. It was the practice in the early days of the New Church in New England not to admit young people to church membership till they had attained the age of legal maturity, and there is every evidence that in this way a number who might otherwise have done so were discouraged from ever joining the church at all.

Modern students of religious psychology, such as George Albert Coe, are inclined to hold that the first genuine religious impulse comes as early as the time of development of the "gang instinct," at twelve or thirteen. They hold that this is the right and proper time for Confirmation. While such a view is probably extreme, the experience of young men and women in the period from seventeen or eighteen onward, the help which they may receive from the Lord in shunning the peculiar temptations of their time of life, are certainly most genuine, and deserve all the help the church can give them.

And most especially when boys and girls expect to leave the home at such an age and go away to college, they need to have the help and inspiration which the fact of having united with the church can give. "If a boy is to be away at college during the years from eighteen to

twenty-two or twenty-four, should he grow up in the thought of being confirmed in the church before his college life or after it? My answer is, "Before!" Otherwise the years may pass when it will mean the most to him; and further, he needs now and is entitled to this help."

As to doctrinal requirements for Confirmation, Mr. Worcester stated that he thought it sufficient that the candidate be clear in regard to the three fundamentals of the New Church, as stated in "The Divine Providence," No. 259, and in the Confession of Faith used in the Confirmation Service.

Mr. Murray began by stating his complete agreement with the views of Mr. Worcester. One of the dangers, he said, in any organization such as ours, was that of falling into too rigid a regard for precedent. It has been, perhaps, the custom in the New Church to set a rather arbitrary limit upon the age at which we think young people ready for Confirmation. Has not this been, at least in part, because we have laid too great an emphasis upon mere doctrinal knowledge? There is no doubt that in the religious life the knowledge of the truth comes first in time. There must be vessels of truth in the mind before the Lord's love can flow in. But where young people have been brought up in our churches and Sunday-schools, have they not reached at a comparatively early age sufficient understanding to know who the Lord is and what it means to try to enter into a personal relationship with Him? And this personal relationship with the Lord is the foundation of the religious life, and should be the first aim of all our work.

In making children ready for Confirmation we should concentrate upon the knowledge of the Lord, especially upon the Scriptural evidence for believing His Divinity. Then we may also speak of the holiness of the Word, the nature of the church, specific and universal, and of the nature and value of the sacraments. It may be valuable also to give some instruction as to the ideas of other churches and of wherein they fall short of the truth. But when the children understand these things, they have sufficient knowledge to decide whether they wish to join the church or not, and when, under these circumstances, they desire to be confirmed, it is a grievous injury to keep them back. They should be instructed that a further study of the truth is one of the duties which their Confirmation implies. But above all we should remember that personal knowledge, not *about*, but *of* the Lord, and personal loyalty to Him and to His will, are the essential things in Christian living, and should be the chief objects of our efforts both as individuals and as a church.

Mr. Murray closed by detailing some of the evils which he felt had resulted from the idea of setting an arbitrary age limit for Confirmation, and offered a resolution in which the unwisdom of setting such a limit was emphatically stated.

In discussing the papers, Rev. Paul Dresser asked whether it was not a mistake to speak of our setting an age limit for church membership. Do not the children become members of the church by baptism.

Rev. Russell Eaton spoke of personal experiences in various societies. He gave instances of young people who had failed to join the church, and who had said afterwards that it was because they were discouraged, or were never asked. Rev. E. K. Bray gave further examples.

Rev. Junius B. Spiers said that he had been asked whether we had any age limit for Confirmation, and had always answered, "No." He suggested that a minimum of doctrinal instruction ought at least to include the teaching that we had in the New Church and New Revelation, and that the Lord had made His Second Coming.

Rev. William G. Stockton offered two questions: How

can we properly confirm before the age at which regeneration begins (i. e., the age of maturity)? and, How can we make young people members of the church as a legal body before they are legally of age?

Rev. Charles S. Mack thought that we might go too far in thinking readiness to follow the Lord the *sole* requirement of New Churchmanship. There are at least "three essentials," and the others should not be disregarded.

Rev. Axel Lundeberg was glad to find the members of the Council in accord with the position which he had always taken—namely, that maturity did not depend upon mere physical age, but upon the development of the mind.

Rev. E. M. L. Gould drew attention to the danger of compelling young people to take such a step as Confirmation when they are at an age when they are so susceptible to the influence of others as not to be in real freedom of choice. He also questioned whether the religious emotions of the very young, however beautiful their appearance, really went deep enough to be taken seriously.

Rev. Hiram Vrooman thought that everyone's views on such a question must be colored by his personal experiences. For his part he had been confirmed (in the Congregational Church) at the age of fourteen, and had never regretted it. He felt that the "unwritten law" upon such matters in the New Church had been decidedly hurtful.

Rev. Lewis F. Hite felt that we had rather failed to recognize the quickening of religious self-consciousness which comes to the normal child in early adolescence. When this self-consciousness leads to a desire to be confirmed, we certainly should not discourage it; but, on the other hand, we should prepare for it by much more careful and systematic instruction in the earlier years than we now give.

Rev. Frank A. Gustafson asked whether children often did, as a matter of fact, seek Confirmation of their own accord, or whether it was not more often suggested to them by their parents or their minister. The great thing is not to confirm the child until he is able to realize and to assume the moral responsibility which it involves.

Rev. Charles W. Harvey said that when the religious quickening of early adolescence is a purely sentimental matter, we may well hesitate to take it seriously, but should nevertheless be careful to preserve it as a basis for more genuine developments in the future.

Rev. L. G. Landenberger felt that all were agreed as to the general course of training for the young. The only difference lay in the view of whether Confirmation should precede or follow doctrinal instruction. He expressed his conviction of the value of holding revival services for the purpose of bringing not only our own people but others into the church. We need not be afraid of revival methods simply because they have been abused, and we need not fear to invite people in so many words to confess the Lord publicly by uniting with His church.

Because of lack of time for further discussion, it was found necessary to lay Mr. Murray's resolution upon the table.

The Chair appointed the Rev. J. R. Hunter and the Rev. W. G. Stockton a Committee on the Revision of the Roll.

The meeting then adjourned.

#### Tuesday Evening.

At eight o'clock the members of the Council assembled for public worship in the Kenwood Parish Church. The briefer Order of Evening Worship was conducted by the Rev. Norman O. Goddard, of Pretty Prairie, Kansas, the service including Psalm lxxxii. and Hymns 227 and 112 from the Magnificat. The Rev. Junius B. Spiers, of Rich-

mond, Va., spoke on "The Business of the New Church." His address appears in this issue of the MESSENGER.

### Wednesday Morning.

The Council met in Executive Session in the Sunday-school room at half-past nine o'clock on Wednesday morning.

Rev. F. S. Mayer led in worship, reading a part of the first chapter of Deuteronomy.

The Chair announced the appointment of the Rev. Messrs. Hiram Vrooman, Warren Goddard and E. M. L. Gould as a Committee to Consider the Communication from the Rev. John Goddard.

Rev. James Reed, Chairman of the Committee to Prepare a Volume of Extracts Concerning Marriage, reported in writing that his Committee had not thought it best to take any action, in view of the fact that a similar task had been already undertaken by a committee of the New York Association. The report was accepted, and the committee was discharged.

Reports of ministers' meetings in the Maryland and Illinois Associations were read by the Secretary, and were heard with much interest by the Council. Rev. Lewis F. Hite drew especial attention to the reference in the report from Illinois to the question of the usefulness of holding "revivals" in the New Church, and it was voted that a time be assigned the following morning for a discussion of this matter.

A second letter from the Rev. John Goddard, containing the additional recommendation that the Council formally endorse the aims of the "League to Enforce Peace," was read by the Secretary, and was referred by vote to the previously appointed committee.

### The Relation of Ritualism to Life.

The subject of "The Relation of Ritualism to Life" was then discussed in papers by the Rev. Messrs. L. Eric Wethey and L. G. Landenberger. In the absence of the former, his paper was read by the Secretary.

Mr. Wethey took as the "text" of his very able and instructive paper the following extract from the "Arcana Celestia," No. 1618:

"Man, while in the world, ought not to be otherwise than in external worship also; for by external worship internal things are excited, and by means of external worship external things are kept in holiness, so that internal things may flow in. And besides, man is thus imbued with knowledges, and is prepared for receiving celestial things, and is also gifted with states of holiness, although he is unaware of this; which states of holiness are preserved to him by the Lord for the use of eternal life, for in the other life all the states of his life return."

This passage, said the writer, clearly shows that the relation of ritualism to life is not a matter of imagination, but a real and vital thing. And the same may be implied by the very direction to perform rituals as a part of our religion, since "All religion has relation to life." In discussing this matter we must "get away from our Protestant heredity" and consider the Doctrines in their own light.

The fact that internal things may be excited by external ones is evident from many phases of our experience. It is the basis of the use of uniforms, bands, etc., in the army. The decorations of our dinner-tables are pure ritual, yet they have an effect upon appetite, and even upon digestion. A little girl's doll is a piece of ritual, but serves to arouse the sweetest and tenderest fore-shadowings of maternal love. So in the New Church, where, as at the Conventions at Washington and at Cincinnati, due attention has been given to the externals of worship, there has been every evidence, both spoken and unspoken, that the

devotional side of the people has been awakened to an unusual extent.

"Behind all objections is the law on which ritual is founded. How far-reaching is this statement, 'Nothing can be called forth in man unless there is something to affect his senses.' (A. C. 4733.) Is not this a fundamental law of all education? And ritual in worship creates a condition in which spiritual forces can be freed and utilized. 'Doctrine teaches how God is to be worshipped and how man must live in order that he may recede from hell and approach heaven, but worship *does* these things, for worship is both *oral* and *actual*.' (A. E. 1150.)" The doctrine that ecclesiastical rites are matters of indifference belongs to the Reformed Church, the church of the Dragon, and not to the New Church. (See A. R. Summary, x.)

Should the use of priestly vestments be regarded as a part of the orderly ritual of the New Church? There is much in the Doctrines which would seem to answer the question in the affirmative. "Think of the effect of dress upon the mind, as shown in T. C. R. No. 663. If immodest dress exerts such a baleful effect upon the soul, will not holy dress have an opposite effect? We are told that 'when man, in a holy state, thinks of raiment, the angels think of truth.' (A. C. 3735-2.) All rituals and ritualistic dress are the garments of the external and internal church. They guard against profanation. Our priests need to 'put on their beautiful garments' in order that the church may fulfil the significance of this act in its life and worship, which is, 'to induce the state represented by the garments which are put on.' (A. C. 9952.)"

We are told that "when the Jewish Church came to an end representatives were abolished," but this refers only to the representatives of that church. The law of representation was not abolished, and can never be. Did not the Lord Himself establish new representatives, in Baptism and the Holy Supper? "The Jewish rituals conjoined heaven and earth. Now the Word is the only means of conjunction. It is the Word in the sacraments that makes them sacraments. And the sacraments, the priesthood and worship are from the Word, and are thus established in our midst."

Mr. Landenberger himself summed up the points made in his paper as follows:

"1. The church must be internal and external, and by external is meant that there must be externals of worship in order to meet the needs of mankind as a whole.

"2. Dead worship ensues when there is external worship without internal.

"3. The essential of worship is from a heart of charity.

"4. Man cannot worship from himself, but from the Lord in him.

"5. The first requisite of worship is humiliation, in order that the proprium may recede.

"6. All worship that is genuine must look to purification from evils and the implantation of good.

"7. The uses of worship are not only for this life, but induce states of holiness which are preserved in man and return in the other life.

"8. Externals of worship when man is in charity are the Lord's footstool, the place of His feet.

"9. The ceremonies of the church are like garments.

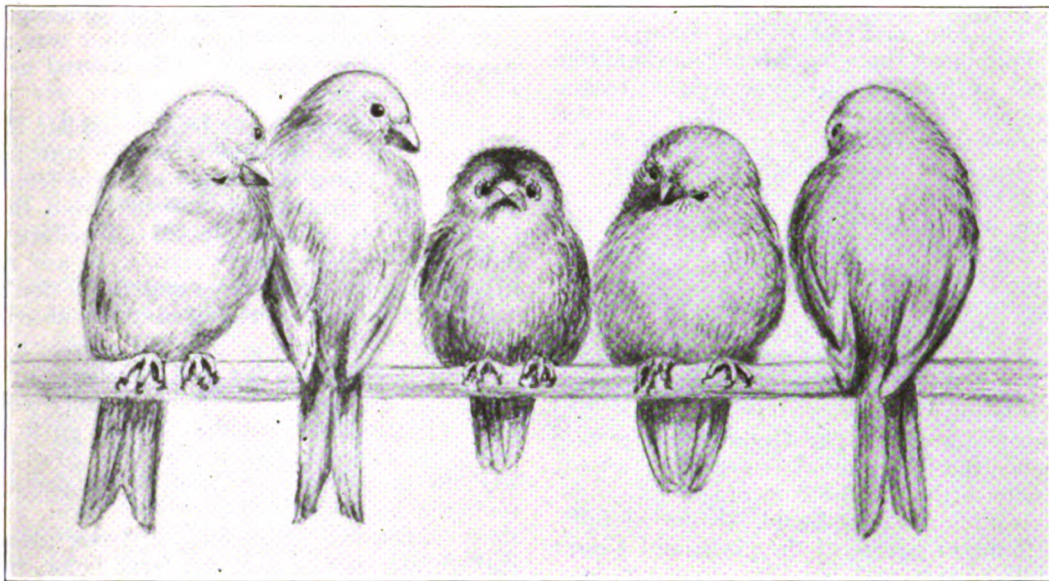
"10. All representative worship was abolished by the Lord when He came into the world, except Baptism and the Holy Supper.

"11. Conjunction with the Lord is possible only with His Divine Human, and in the Holy Supper He presents Himself to man thus, and it consequently is the most holy act of worship.





# Sunday Afternoons



## The One in the Middle.

Five very plump birds met one pleasant spring day,  
 And seated themselves in a row on a rail;  
 The two biggest sat with their backs turned this way,  
 And straight as an arrow hung each little tail.  
 Then four of them merrily sang "Summer's coming,  
 And soon we shall hear the brown honey bees humming,  
 And see the bright sunshine—oh, hey diddle diddle!"  
 "Except when it rains," said the one in the middle.

"And there will be roses, red, yellow and pink,"  
 Sang the four in a chorus once more; "and the rill  
 Will give us the sweetest of water to drink,  
 And grass-seed be plenty on field and on hill.  
 And hosts of our kindred their way will be winging  
 Toward our home, all the news of the sunny south bringing,  
 And we'll feast them on berries—oh, hey diddle diddle!"  
 "Some berries are poison," said the one in the middle.

Then, "Don't be so cross," said the four, coaxingly,  
 As they looked kindly at her, "for certainly, dear,  
 There is not the least reason that glum you should be,  
 When the time that we've wished for all winter is here.  
 Come, be happy and gay and cease trouble to borrow,  
 Take good care of today—hope the best for tomorrow,  
 And join in our singing—oh, hey diddle diddle!"  
 "I won't, and that's flat," said the one in the middle.

MARGARET EYTINGE.

Reprinted, with illustration, by courtesy of Lothrop, Lee & Shepherd.

## A Boy Fails.

When he has no confidence in himself or his fellow men.

When he values success more than character and self-respect.

When he does not try to make his work a little better each day.

When he becomes so absorbed in his work that he cannot say that life is greater than work.

When he lets a day go by without making someone happier and more comfortable.

When he values wealth above health, self-respect and the good opinion of others.

When he is so burdened by his business that he finds no time for rest or recreation.

When he knows that he is in the wrong, but is afraid to admit it.

When he does not care what happens to his neighbor or to his friends, so long as he is prosperous.

When he is so busy doing that he has no time for smiles and cheering words.—*Ideal Powers*.

Just being happy helps other souls along.—R. D. SAUNDERS.

### Faithfulness and Trust.

Mr. Langdon laid down a telegram he had just received, with a troubled and perplexed air. It announced the sudden and dangerous illness of his mother, so he felt that he must go at once to her bedside, though circumstances rendered it inconvenient, and almost hazardous for him to leave home. He was a widower, with three boys, aged respectively fourteen, twelve and ten, and it seemed somewhat a risk to leave these boys without any grown person to take charge of them. However, he had great confidence in the steadiness and faithfulness of his oldest son, Arthur, and thought he might safely leave him in charge of the younger boys, and the place. At any rate, that was the only arrangement practicable for him to make on such short notice. He accordingly called up Arthur, told him of the sudden journey he was compelled to make, adding that he left the younger boys and the place in his charge, that he must keep his brothers constantly with him, and that he did not wish him to leave the premises, though he would not bind him by a promise to this effect, as some weighty reason might arise for him to do so. Arthur promised compliance with his father's instructions, and the latter took leave of him, saying, "I have full confidence that you will do right. You have never failed in any little trust I have reposed in you, and as the Bible says, 'He that is faithful in that which is least is faithful also in much.'"

For a day or two after Mr. Langdon's departure, everything went on very quietly, but on the third day Arthur had a visit from a young friend and neighbor, Frank Peyton. The latter was in great glee over a beautiful little rowboat his father had just had made for him, "The Undine," which was to be launched the following afternoon, and he now came to invite Arthur to the launching.

"I am afraid I can't go," said Arthur ruefully. "Father left me in charge of the place, and I can't leave it while he is away."

"Did he say you must not leave the place in his absence?" asked Frank.

"No, he didn't say exactly that, but he told me he did not wish me to leave it, unless for some weighty reason."

"Well, this is a weighty reason," replied Frank, laughingly.

"I am afraid father wouldn't consider it so," replied Arthur, dejectedly.

"O, you must come," urged Frank. "It would be a shame for you to miss it. We are going to have the jolliest kind of a time. After the boat is launched, we will take a little row in it, and then we will go home and mother will have a feast spread out for us, and then we will finish the evening with dancing and games."

Arthur could not help feeling much allured by the tempting programme, but he replied, "I'm afraid father wouldn't like my leaving the premises."

"Oh, yes, he will," said Frank, persuasively, "and if he should not, I will take all the blame on myself, and coax him into a good humor."

"He told me not to leave the younger boys for anything," said Arthur.

"Oh, but you can bring them along with you," rejoined Frank.

"But who would watch the place while we were away?"

"The place doesn't need any watching. What in the world could happen during the few hours you were away? Besides, where is your hired man?"

"He is off in the field, at work till sundown."

"Then where is your cook? Why can't she keep everything safe?"

"Father doesn't think she is very careful," said Arthur, "so he told me I would have to be more watchful on this account."

Frank long continued his persuasions, and used so much sophistry that he almost succeeded in convincing Arthur that it would be no harm for him to go, but when he was on the point of yielding, the words which his father had quoted flashed over his mind, and strengthened him to resist. There is, indeed, a marvelous power in the words of the Bible to assist us in overcoming temptation, a divine power, altogether different from that exercised by even the wisest of mere human words. At length, Frank left him, disappointed and somewhat sulky, partly on selfish grounds, for Arthur was a capital rower, so his services would be missed as well as his agreeable company.

The next evening was a bright one, late in March, and at the hour appointed for the launching, five o'clock, my young hero could not help feeling some twinges of regret at his absence from the scene. "After all," he said to himself, "I believe I might have gone. There doesn't seem to be any real need of watching the premises so closely. I don't believe anything would have happened in my absence."

However, he tried to stifle his regrets by adding to the enjoyment of his little brothers, so he read them aloud a chapter in "Swiss Family Robinson," and then proposed that they should go to the pasture, and bring the cows home. The cows had rambled off to the farthest limit of the pasture, so it took the boys some time to find them, and drive them homeward. Meantime, a strong March wind had sprung up, and as they neared home, they were much alarmed by the sight of smoke, and smell of fire. Quickening their pace, they soon discovered that a fire had broken out in the back yard, the fence being in a blaze from the cook having set down near it a vessel of ashes, in which there were a few live coals that she had not noticed, and these, fanned by the wind, had set fire to the fence, and the flames soon spread to an adjacent outbuilding. The wind was blowing the flames also towards the dwelling house, which would probably have been destroyed but for Arthur's promptitude and presence of mind. There were two barrels of rainwater under the gutter of the roof, and he made the cook and older boy help him throw this on the flames, while he set the younger boy galloping for the hired man. By their united efforts they extinguished the flames with no greater loss than that of the fence and outbuilding, but as the laborer said, if Arthur hadn't been on the spot, and had his wits about him, nothing but a pile of ashes would have been left of the house.

The next day Mr. Langdon returned, and he trembled to learn how narrowly they had escaped being left without a roof over their heads. "I find you have justified my confidence in you," he said to Arthur.

"Oh, father!" exclaimed Arthur, "I felt very much tempted to leave the place and go to the

launching. Frank almost persuaded me it would be no harm."

"My son," replied Mr. Langdon, "as a fine writer says, 'If we were to be judged for the sins we have just grazed committing, who could stand?' It is no sin to be tempted. The sin lies only in yielding to temptation. If you had yielded this time, I would have returned to a pile of ashes instead of a home. But supposing you had gone to the launching, and returned to find the house safe, your betrayal of trust would have been equally great in principle, though not in its results, as if you had found it in ashes. Unfaithfulness to trust does not always meet with a manifest punishment in natural life, but it carries its own punishment within it, which is that it relaxes our hold on principles of right, and lowers and vitiates our whole nature."

MARY W. EARLY.

### A Dog's Devotion.

Here is a war story of a dog that may interest you for the *Animals' Friend*, as it is perfectly authentic. I got it from a friend who is acting as nurse at the American Hospital for the Wounded here in Paris, and the dog is now at that hospital, or was at the time the story was told to me. The dog belonged to a soldier who was wounded, and who fell in mud so deep that he was almost buried by it. His dog thereupon scratched the earth away and freed his master, who was, however, unable to rise. The dog, seeing him wounded, licked the wounds, and according to the surgeons, this prevented gangrene from setting in. For two or three days the wounded man lay on the spot where he had fallen, but the dog, by incessant barking finally attracted the attention of the Red Cross assistant and his master was thus saved.

He was first taken to the hospital of Aubervilliers, outside of Paris, and the dog followed him. After a few days at the hospital it was decided to send him to the American Hospital in Paris, but he was told that his dog could not go with him. He pleaded with the authorities to allow him to have his dog, but in vain, and a lady connected with the hospital at Aubervilliers said that she would take charge of the dog until such time as his master was in a position to receive him again. The dog stayed with the lady for two or three days at Aubervilliers, but was so melancholy at the separation from his master that he would eat nothing, and the lady, seeing that he would undoubtedly starve to death, finally got permission from the authorities to allow him to be sent to the hospital in Paris. When one he had arrived at the hospital, and had seen that his master was being cared for, he became perfectly contented, and began to eat again in a normal way.

He was kept in the lower part of the hospital and only allowed to see his master once a day for a few minutes, but he understood perfectly the situation, and lived quite contentedly, sleeping under the table in the room that had been assigned to him, knowing that his master was receiving proper care, and that he could see him once a day.

There seems to be no doubt that from the time the soldier was wounded the dog understood everything that was taking place, and rose to the situation.—*The Animals' Friend*.

## The Sunday-School

### Lesson Helps for June 11, 1916

Recitation: Psalm lxxvii. 1-7.

Verse 4. "O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern (lead) the nations upon the earth. Selah.

Verse 5. Let the people praise thee O God; let all the people praise thee.

Verse 6. Then shall the earth yield her increase; and God even our own God shall bless us.

Verse 7. God shall bless us; and all the ends of the earth shall fear him."

Verses 1-5, 7 mean that "the whole church will acknowledge and worship the Lord from joy of heart". (P. P.) In these verses "nations" refer to the heavenly affections in the church and the word "people" refers to the truth of the Word and of Divine Revelation. From these the Lord will be worshipped "in spirit and in truth."

Verse 6. In this verse the "earth" is the Church and this when it is living and conjoined with the Lord and heaven yields through the years the "increase" of new thoughts and affections and happy, angel men and women.

Class Work: 1 Samuel iv. 1-11, v. The Ark With the Philistines.

With Primary Classes tell of the battle with the Philistines and about the losing of the ark. Picture vividly what happened in the temple of Dagon bringing out the power of the Lord's Commandments. Help in "Sower Notes", vol. 2, pp. 130-135; "On Holy Ground", pp. 178-183. With Junior Classes cover the same points with more details and more geography and with reference to the plagues among the Philistines on account of the ark. Helps the same. With Senior Classes speak of the spiritual meaning of the Philistines, the fall of Dagon, and take up the question in the Lesson Chart: "Does the Lord send plagues?" Helps in the "Sower Notes" as above.

PRIMARY.

Do you ever remember hearing of the Philistines before?

Was Samson's home, Zorah, near to the Philistine country, by the sea-coast? The Philistines lived in the rich plain near the sea but they were evil people, cruel and fierce and enemies of the children of Israel. Once more they came to fight with the children of Israel and they made their camp at a place not far from where Samson once lived. When the battle was over was Israel beaten? (Verse 2, 1 Samuel iv.) What did the "elders" of the children of Israel think that they should do in order to win in the next battle with the Philistines? (Verse 3.) Where did they have to go to get the "ark"? Look again at the pictures in "On Holy Ground", pp. 174, 177. Here, high among the hills in the centre of the land was the tabernacle that we learned about in the wilderness journey. And do you remember how the ark looked? Was it made of stone? of iron? of wood? What was laid over the wood to make the ark shine? (Ex. xxv. 11.) And in this wooden box what was put that was so precious? How was the ark carried, did the priests put their hands underneath the ark and lift it up as you carry a box? No, "staves" (Ex. xxv. 12-14) were made of long poles overlaid with gold and these were put through rings of gold and the priests lifted the ark by these.

When this ark was brought in among the children of Israel did they feel that now they would come out all right with the Philistines? (Verses 3 and 5.) How did the next battle end? What became of the little ark that had done so many wonderful things for the Israelites? (Verses 10, 11.) When the Philistines took the ark where did they put it? (1 Samuel v. 2.) The Philistines worshipped idols and one of their idols was called "Dagon". Do you know what Dagon looked like? He had the head and the arms and upper part of a man and the lower part of him was like a fish with scales and fins. And this was one of the gods that the Philistines worshipped.

But when the priests in Dagon's temple went into the temple in the morning what did they see that must have made them wonder? "Dagon was fallen upon his face to the earth before the ark of the Lord". This showed again the power of the Lord. You remember how the ark opened the way through the river Jordan and how it brought down the stone walls of Jericho. Dagon on his face before the ark showed that Dagon had no power and the Lord had it all.

But what did they do with Dagon? (Verse 3.) When the next morning came was Dagon still in his place or was he lying on the ground again? (Verse 4.) This time Dagon was broken in pieces only the fishy part was left whole. The head and the hands were broken off. Again the power in the Lord's Commandments overcame the idol and broke it in pieces. And after the priests saw the broken idol of their god did they keep on going into his temple in Ashdod? (Verse 5.)

But were the men of Philistia happy so long as the ark remained with them? No, many of them died and some were made sick and so they sent the ark away from one city to another but always the same trouble came to them. And why was it that this trouble came? It was because they didn't love the Lord and the little ark and the Ten Commandments in it. They were doing wrong things everyday and so they could not be happy.

#### JUNIOR.

Where before have we heard of the Philistines? Do you remember about Samson and his home and his marriage with a daughter of the Philistines? (Judges xiv.) What kind of people were these Philistines? They were cruel and fierce and lived evil lives, worshipping idols. And when the children of Israel did evil the Lord would let the Philistines come and battle with them and take them captive.

In our lesson today we read again of the Philistines and where were they encamped? Look on the map on p. 64 of the "Bible Atlas" and find Aphek and then turn back to p. 60 and see if you can find Ebenezer. Notice that both of the places are very near Zorah where the strong man lived—what was his name? (Judges xiii, 2, 24, 25.)

In the battle with the Philistines how did Israel come out? (Verse 2.) What did the "elders" decide to do? Do you remember where Shiloh was? What was located here? (Joshua xviii, 1.) Some one describe briefly the appearance of the "ark" and tell how it was carried and what it contained. (Ex. xxv, 10-22.)

When the "ark" came into the camp of Israel, did the Israelites feel that they would now have victory? (Verses 3, 5.) What reason did the Israelites have for thinking that there was such power in the "ark"? Look at Joshua iii, 13, Joshua vi, 1-5. But did the "ark" this time save the Israelites? Why was this? Was it because the "ark" had lost some of its power, do you think, or because of the evils of the children of Israel and of the priests at Shiloh?

When the Philistines took the ark, where did they place it? Can you tell me where to look for Ashdod? See the "Bible Atlas", p. 60. What do we know about this god of the Philistines named Dagon? Some scholars picture his idols as having the head and the upper part of a man with the lower part in the form of a fish. It was probably an idol of this sort before which the ark was placed.

But in the morning what did the priests discover? (1 Samuel v. 3.) And again after Dagon was set up, what happened? Did this show that the power of the ark was just as great as it always had been? Written on one of the very tablets in the ark was the Commandment "thou shalt have no other gods before me". The power flowing through this Commandment and the other Commandments destroyed the idol of Dagon.

But what happened to the Philistines because of the presence of the ark among them? (1 Samuel v. 6.) Do these things remind you of the plagues in Egypt? Can you now remember some of these plagues? See if you can name three or four of them. (Ex. vii-xii.) Did the Lord send these plagues upon the people or did it just look as though the Lord punished the Philistines? Verse 6, says that "the hand of the Lord was heavy upon them of Ashdod". This is the way it looked to the Philistines just as it looks to us that our parents are angry with us and hate us when they punish us for doing wrong.

But notice that wherever the ark was carried trouble came to the evil Philistines. It was because they were doing things forbidden by what was written on the two tables of stone.

Locate Gath and Ekron. See the "Bible Atlas", p. 60.

#### SENIOR.

Can some one recall from the study of Samson and the Philistines what the Philistines represent in us? Their home by the sea-coast tells us something about them. Their being enemies of Israel gives us another point. They represent the selfish love of knowledge and intelligence which is the desire to know not for the sake of a good life but for the sake of praise and selfish advancement. Those who are spiritual Philistines are proud, hard, contemptuous, fault-finding and live in their evils external and internal.

The battle with the Philistines would mean what kind of a temptation? Notice the defeat of the Israelites meaning in us the giving away to the "faith alone" desires within us. What does the bringing of the ark from Shiloh to the camp of Israel mean? Notice why the Israelites wanted the ark brought and remember the evil condition of the priesthood. Israel bringing the ark into their camp so that they might be saved from the Philistines perhaps represents in us the desire to have "religion" save us from the consequences of wrong-doing without repentance on our part.

Some today are trying to make religion cure their diseases while they at the same time consciously or unconsciously continue to violate the physical and spiritual laws of health. But did the ark save the Israelites in the second battle? (Verses 10, 11.) No, the ark was taken captive and carried down into Philistia and placed in the temple of Dagon. And what does this mean for us? Does it not mean this, that when we try to use "religion" to protect us from the evil consequences of a "faith alone" life that then the power and help of the Divine Truth is removed from the interiors of the life and the Ten Commandments become only, for the time being, a matter for the memory?

But what does Dagon represent in us and in religion? The upper part with the hands in the form of a man represents true human intelligence and its power of expression. The lower part like a fish represents natural knowledge, the knowledge of the letter of the Word and of human life and experience upon which all true intelligence must rest as upon its foundation. See "Doctrine of the Sacred Scripture," 23.

Notice that in regard to the Philistines Swedenborg uses the term "religiosity" in speaking of what we might call their religion. Their religion was a life of cruelty and evils of every kind but their "religiosity" was the worship of natural knowledge and intelligence from that knowledge. See "Apocalypse Explained," 700:22, and 817:10.

But the judgment upon the "religiosity" of the Philistines. The falling of the image twice before the ark and the last time the breaking up of the idol means what? That the "religiosity" of a "faith alone" life when judged as to love and as to true intelligence is without power according to the Divine standard of the Ten Commandments. "Only Dagon was left to him" means that after a thorough judgment is made of a "faith alone" life all that is seen to be left is natural knowledge in which is nothing of spiritual life or charity and so no saving power. Notice again the references given just above.

And now the "plagues" that came upon the Philistines because of the ark. What is the lesson here? Recall the plagues of Egypt. Does the Lord send plagues? Remember the teaching of the Church that the Lord permits evils but does not will them or send them. "The laws of permission are also laws of the Divine providence." D. P. 234. "Evils are permitted for the sake of the end, which is salvation." D. P. 275. The origin of the plagues of the Philistines, as of the Egyptians, is hell. When men do evil then the way to hell is opened and the inflowing life of the hells produces the punishments of the infraction of Divine law. The plagues of the Philistines were outward manifestations of the inner and outer evils of their "religiosity." "Tumors signify truth defiled by such evil of life as those are in who are destitute of good" (A. E. 700:21). The "mice" that marred the land and referred to in 1 Samuel vi, 5 "signify the falsities of the sensual man" (A. E. 700:21). Such "falsities of the sensual man" are those false excuses and appearances which allow the indulgence of sensuous appetites.

**Sunday Afternoons** is issued weekly, except in July, August and September, at 50 cents a year; in quantity, 36 cents. Single copies 2 cents each. Address JOHN S. SAUL, Publisher, 64 East Van Buren Street, Chicago.

(Continued from page 428.)

"From all of this it should be very plain that the performance of sacred rites is according to Divine Order, but that unless we are constantly on our guard, the externalization of the church will become a form of idolatry, that instead of emphasizing the essential of worship as consisting of charity, or a good life in act, we shall come to use holy ritual only as a matter of habit. I sometimes raise the question whether we as a church have not gone too far in the direction of trying to have uniformity of worship. There is indeed room left for great variety in the order of worship. But by the use of the same prayers and the same order, is there not a tendency to do things from habit, and thus lose that spontaneity that should belong to worship from the heart? As the ceremonies of the church are as garments, it should not be considered necessary for each society to put on the same kind of raiment. But whatever may be the forms of worship that are used, the truth should always be kept in the foreground that all ritualism has relation to life.

"This great truth is taught by the description of the Holy City, New Jerusalem, when John tells us, 'And I saw no temple therein, for the Lord God Almighty and the Lamb are the Temple of it,' which does not mean, as one might easily suppose, that there are no temples in heaven, for we are assured there are, but it means that *in the real New Church*—when we come to live in the light and life of the New Jerusalem—*there will be no external without an internal*. Instead of magnifying the importance of forms of worship, let us emphasize the exceedingly important thing, viz., that in all our worship there be no external without an internal."

In the discussion of the papers, the Rev. Hiram Vrooman expressed his substantial agreement with the position taken by Mr. Wethey. He felt that the word "art" might almost have been substituted for "ritualism," and there is no doubt of the legitimacy of the use of art for the furtherance of spiritual aims. The Lord Himself always works through means rather than directly. The only question is whether the forms suggested by Mr. Wethey are in fact artistic, and this, in some cases, he was inclined to doubt.

Rev. Warren Goddard felt that there could be no difference of opinion among New Churchmen as to the fact that there is a vital relation between ritualism and life, and that to that extent we are all ritualists. The only points upon which we may disagree are that of the limitations of ritual, and that of the proper use of representatives.

Rev. Axel Lundeberg expressed his strong conviction of the value of ritual as an expression of the inner life, but said that he had found strong opposition to ritualistic forms among his people on account of their earlier Protestant prejudices. He felt that in such cases we ought to use tact, and not to force forms upon our people before they have become ready to receive them.

Rev. Harold S. Conant thought that the question was not whether we ought to have rituals, but whether we should return to the rituals of former churches. We ought to have new bottles for our new wine.

Rev. E. M. L. Gould expressed his admiration for Mr. Wethey's paper. He felt that the opposition to rituals came from a desire to make our services a matter of mere instruction and to omit the devotional or affectional element. It is thus a form of the spirit of faith alone, marking the trail of the "Great Red Dragon" across the path of the New Church. He cited with disapproval the common tendency to regard the sermon as the "real meat" of a church service, whereas it is in reality perhaps the least important part.

Rev. Walter B. Murray asked what the Lord would think

of our devoting so much time to the discussion of such a matter. At all events, let us remember in all our discussions that the first thing of religion is charity.

Rev. Lewis F. Hite thought that the most vital thing in the discussion had been Mr. Goddard's demand for some kind of a standard. We are all ritualists, but the question is, What kind of ritualists do we prefer to be? This is a question which no individual minister and no individual congregation is competent to decide. This is a matter which should be left to the whole church, and when it has decided, his loyalty to the church should bind each individual to abide by its decision.

Rev. John W. Stockwell expressed his thanks for the paper by Mr. Landenberger, and his hope that it might be printed.

Rev. Charles S. Mack said that while he had never been a ritualist, he had been much impressed by the arguments adduced. He felt that the trend of the church today is toward a greater development in that direction.

Rev. George H. Dole pointed out that the people of the Most Ancient Church did not have rituals, but that these were introduced as men became more external. There is no doubt, however, that they are needed in the present state of the world and the church.

Rev. Paul Sperry said that in his experience the most rigid devotion to form was to be found in services which are nominally anti-ritualistic. The simpler the form, in his opinion, the greater the tendency for it to become rigid and inelastic. He cited the case of a New Church Society using a very simple form of service, in which the very number of steps which the minister should take in coming from the vestry into the chancel had become settled and agreed upon.

Rev. Louis Rich drew attention to the teaching that any truth becomes a heresy when too much attention is concentrated upon it. He made a plea for more charity toward the "anti-ritualists."

Rev. George E. Morgan said that he liked the service in the Book of Worship, but doubted the usefulness of vestments.

Rev. A. B. Francisco expressed himself as being strongly opposed to rituals, as far as his own practice was concerned, but thought the matter one in which each man should be left to judge for himself.

Rev. Julian K. Smyth, in bringing the discussion to a close, said that he doubted the usefulness of agitating such topics, especially at the present time. He felt that everyone should realize that there is no disposition on the part of the church to exercise coercion in such matters, and emphasized the fact that in the preparation of the Book of Worship especially, the whole desire of the compilers had been to leave everyone in perfect freedom.

The Council then adjourned for luncheon, and its members were guests of the Chicago Society at a near-by cafe.

### Wednesday Afternoon.

The Wednesday afternoon meeting was entirely devoted to the hearing and discussion of papers by the Rev. Messrs. Charles W. Harvey and F. A. Gustafson on the subject,

### "A Religion for the Average Man"—Can We Make the New Church Answer That Description?

Mr. Harvey began by recalling the fact that the duty of the New Church minister, as stated in his ordination vows, is "to teach truth from the Word according to the doctrines of the church, and thereby to lead to the good of life." Our problem then is, he said, to discover how we may

teach truth to the average man, and lead him to the good of life.

We are not fulfilling our duty if we merely teach truth; for this is only half our task. We are not fulfilling our duty if we teach only truth from the Word, derived therefrom by the exercise of our own intelligence; for though this may be truth, it is not the truth of the New Age. Our duty is to reveal the Word as a symbolic picture of the Divine and ideal life of our Lord, and by showing that life to men as it is pictured in the Word, to lead them to the Lord, who is Himself the true and only "good of life."

Next, who is this "average man" to whom we are called on to appeal? He is not, to begin with, the average woman. Women have a different point of view with regard to religion from that of men, and are in many ways more easily appealed to. He is not the man who has a natural interest in religion, likes to go to church, enjoys the sermon, will discuss theology with pleasure. That type, unfortunately, is quite too rare to be depended upon, and is apparently becoming rarer every day. Neither is he the man who takes an interest in the church as an institution, either because it was the church of his fathers or because of a personal fondness for organizational work, and so on. Men of this type are also rare, and, furthermore, if we appeal to the average man we shall inevitably reach these also.

Again, we cannot identify the average man with the type to which the preaching of evangelists makes a strong sentimental appeal. This is a larger group, and should not be neglected, but is still decidedly in the minority.

We may, however, fairly say of the average man that he is on the whole disposed to favor the better things of life. He wants, in fact, to "get the most out of life," but this not necessarily in a selfish sense. He is not naturally interested in religion, in the Lord, or in the Bible, but he can be made to take an interest in them if we can succeed in showing him that through them he can gain a life that is in reality richer, fuller and more abundant. And this is precisely what we in the New Church should be able to do. We have, in fact, the very things which he most deeply wants and needs, if we can only make him see it.

The New-Church minister, then, is in the position of a business man who has a stock of the most excellent and saleable goods, about which his prospective customers know nothing. In such case, he certainly cannot sit back and wait for them to come to him; he must go out to them. He must go out and meet them where they live, not only in their homes, but in their business, in their pleasures, in their social life, in their political interests. He must be always on the alert to show that there is something vital which religion has to add to every phase of life. And yet in dealing with matters outside his own particular sphere he cannot be too careful to remember that here it is he who is the layman. He must suggest, not dogmatize. But he may so manage his suggestions as in the end to convince his hearers that it is he, or rather his church, which has the real "goods of life" to offer.

Another way in which to win the approval of the average man is by convincing him that the church stands for the best things in every form of comparatively secular activity which she may undertake—the best in music, the best in plays, the best in entertainments, and so on. A respect based upon careful attention to such matters as these may well be extended to the deeper things.

Then in his pulpit work, the minister who would appeal to the average man should bear in mind two things—first, to get a point of contact with the actual interests of his hearers, not what he imagines to be their interest; and second, to be sure that he has clearly in his own mind the actual phase of life-experience of which he plans to speak. A sermon may well lose all its power of appeal to the average man if it assumes at the beginning that such a man is interested in the Bible, or in the question of the Divinity of the Lord. What we must do is to begin with life, and then to show the bearing upon life of what the Bible and our doctrines have to teach.

In conclusion we should remind ourselves of the value of the average man in contrast with the sentimentally religious or mere churchly or student type. We should be able to appeal to the average man because he wants to get the real good of life, and we want so much to get it to him, and have so many means by which to show him wherein it lies. If we get the church to him, we get it where all the world will follow. Of all the possible ob-

jectives for both our pastoral and preaching work, he is probably the safest and best."

Dr. Gustafson began by saying that the question under discussion might well be stated in the terms—"Is the New Church a catholic church?" Is it of such a character as to appeal to "all sorts and conditions of men"? It is so in a sense in which no other church has ever been. Its truth is of such a character as to apply to all possible situations of life, and yet it leaves each man in perfect freedom to apply it for himself in his own case. Its doctrine is essentially simple, clear-cut and practical, so that it can be understood by all. The life it teaches is a life all men can lead, without withdrawing from their ordinary pursuits and occupations. As such, it is pre-eminently *the* religion for the average man.

The question is, how can we make him aware of the fact? The trouble is that he is a natural man. He has a wrong estimate of the relative values of life, judges things by the appearance, mistakes size for greatness, and so on. And then again he has been not unjustifiably prejudiced against religion by the people who have professed it. He has seen religious people in a perpetual ferment over trifles, and he thinks religion must be a trifling thing. He has seen religious people practicing a gloomy and unnatural asceticism, and he thinks that its chief function is "to take the joy out of life." He has seen religious people sentimentally pious, and he thinks religion is an unmanly thing. He has seen religious people often hypocritical, and he is all too apt to think of religion as hypocritical. He must, somehow or other, be brought to realize that the true Christianity does not consist in separation from the world, or in the abjuration of the ordinary occupations and pursuits of men, but rather in a new way of living ordinary, every-day life. He must be led to see that the true Christian is the manliest of men, and that the perfect type of manhood is the Lord Jesus Christ.

Again, the average man should be led to think of the church as a spiritual institution, not as the semi-charitable, semi-political body which it too often seems to be today. External reforms are certainly important in their place, but they are not the function of the church, and most men will have more respect for the church when she has recognized this fact.

Why have not the great masses of simple people who love the Lord come into His New Church? It is not because the world is not yet ready for it—that would imply that the Lord mistook the time at which to give His New Dispensation. It is because we have not made it ready for the world. Our preaching has been too much occupied with the mere explanation of theology. Our people have themselves become, in some degree, cold intellectualists. Where people have come wanting to be loved, we have attempted to make them think. The truth is of inestimable value, but much more than truth we now need zeal; we need consecration; we need the missionary spirit; above all, we need the love of saving souls. Let us seek and receive these things from the Lord, and we shall see His New Church grow as other churches have grown without a tittle of what it has to offer to the world.

At the close of the papers, the Rev. John R. Hunter expressed his strong appreciation of them, and, upon his motion, it was voted that they be submitted for publication.

In discussing the papers, Rev. E. M. L. Gould expressed his admiration both of their substance and of their spirit. He felt that it was a most hopeful sign in the New Church that we are coming to a new knowledge of our limitations. If we have not made our doctrines clear to the world, it is in large measure because we have not really understood them ourselves; but we may hope that we are beginning to understand them, and when we do, then we may hope to make our church the catholic church that it was meant to be.

Rev. Paul Dresser felt that the new understanding of religion would be based upon a new understanding of man. The real key to the doctrines is in their psychology, and we may hope to appeal to the average man by explaining him, for the first time, to himself.

A Universalist minister, the Rev. Dr. Millar of Chicago, who was present as a guest of the Council, said he felt much at home in a discussion of why the church does not grow, having heard the same thing so often in his own body. He paid strong tribute to what the teachings of the New Church had done for him, referring especially to his affectionate memory of the late Rev. Lewis P. Mercer. He urged the people of the New Church to

"cease trying to be greater, and thank God for what you have already done."

Rev. Charles S. Mack called attention to the fact that the reaching out is not all on our side. The average man desires a religion almost as much as we desire to give him one.

Rev. Louis Rich thought that perhaps Dr. Millar was right in feeling that the extent to which the doctrines of the New Church have permeated the religious thought of the age in large measure compensates for our lack of growth as an organization.

Rev. Julian K. Smyth expressed his very strong sympathy with the desire to reach the average man. At the same time, however, we must remember that this is only half our mission, and that we have a definite duty to the man who is not average. The churches in particular are in great need of our help at the present time, and this especially in the interpretation of the spiritual sense of the Word. There is no doubt that we have come to time when we must make ready to "enlarge our boundaries."

Rev. L. G. Landenberger spoke of a sermon which he had recently heard on the subject of "The Man Who Cannot Be Saved." The man who cannot be saved is the Pharisee, who does not know that he needs salvation. In this sense the average man is a Pharisee, and our first duty to him is to convince that he is in evils of life, and must repent.

Rev. Paul Sperry thought that it would be useful to remember that as a matter of fact we are ourselves "average men." Let us see what it is in the New Church which has really and vitally appealed to us, and we shall find what will appeal to the majority of our neighbors.

Rev. William G. Stockton was agreed that we are now only at the beginning of the descent of the New Jerusalem. We must "measure the city with a golden reed"—that is, must estimate our religion by the standard of its appeal to the heart. He took issue with Dr. Gustafson as to the inappropriateness of the church's taking part in external reforms.

Rev. Junius B. Spiers thought that, so far from the world desiring more love, there never had been a time when there was so great a demand for true and reasonable doctrine as there is today. The only orderly way for religion to come to man is by means of doctrine. The revivalist's appeal to the emotions is disorderly and dangerous. But for doctrine, we should not even know that we are sinners.

Rev. George H. Dole said that we had many failures, but not through lack of love. We must not now let Abel slay Cain, as Cain once killed Abel. Our greatest danger is that of forgetting that of ourselves we cannot open the heart, or even the mind, of anyone. As to the idea that we are only beginning to understand the doctrines, he felt that what we needed was not so much to understand them as to get back to them.

Mr. Harvey, in summing up the discussion, called attention to the danger of our dwelling too much upon the idea of "permeation." Whether the world is ready for the New Church or not is none of our affair. Our business is to make ourselves ready to give it to the world. He objected to the criticism of the "institutional church," holding that it was precisely by such outward evidences of a really helpful spirit that the church could make its strongest appeal to the average man. As to love, he said that we should remember that for the New Churchman love is not a sentiment but a principle, and that it always makes its appeal through the intellect, both in ourselves and in others.

Dr. Gustafson explained that when he spoke of love he was not referring so much to our preaching as to the mental attitude of the average New-Church congregation. He made a strong plea for a greater development of the spirit of Christian fellowship. He also explained that when he spoke of institutional work he was not criticising such work in itself, but merely wished to emphasize the fact that it was not the distinctive work of the church.

The meeting adjourned at five o'clock.

#### Thursday Morning.

The Council was called to order for executive session at twenty minutes before ten.

The Rev. George G. Pulsford was invited to lead in worship, and read the one hundred and thirty-eighth Psalm, which was followed by the Lord's Prayer.

The Chair announced the appointment of the following committees to prepare memorials: To the Rev. Frank Sew-

all, D.D., the Rev. Messrs. J. K. Smyth and Paul Sperry; to the Rev. Samuel Swayze Seward, the Rev. Messrs. F. A. Gustafson and T. A. King; to the Rev. Charles Louis Carriere, the Rev. Messrs. L. G. Landenberger and J. S. Saul; to the Rev. Stephen Jepson, the Rev. Messrs. F. S. Mayer and Warren Goddard, and to the Rev. Wm. M. McIntosh, the Rev. Messrs. H. S. Conant and J. B. Spiers.

The report of the Committee on the Translation of the Word was read by the secretary of the committee, Rev. Harold S. Conant. The report stated that the committee is now engaged in preparing a complete Latin text of the Old Testament based on Swedenborg's quotations, and showing every variation of translation in the Writings. This work will take about one year more, and it is believed that it will be of great value as a preparation for a new translation into English. The Council voted to recommend to Convention an appropriation of \$200 for the work of this committee.

Rev. Charles W. Harvey gave a brief verbal report on behalf of the Committee on the Book of Worship, of which he is the secretary. He stated that the committee has been continued simply as a committee of reference, and that no matters have been referred to it during the past year.

A joint report of the Committee on the Translation of "Conjugal Love" and of the Committee on an Annotated Edition of the same was read by the Rev. William F. Wunsch, who is the secretary of both committees. The report stated that, as promised last year, a complete glossary of the terms used in the work as well as a list of annotations which might be included by the publishers in any edition, had been prepared by the committee. This work has been carried on in connection with that of the theological department of the New-Church Theological School, and the School proposes to publish the glossary and annotations as notes for the use of students. As such, they will be available upon application. The committee felt, however, that no more permanent form had better be given to them at present, but that they might be published together with the new translation when it is finished, which will be in about two years.

Rev. Julian K. Smyth drew attention to the hard and valuable work which is being done by these committees, and it was voted that the Council recommend to the General Council that it consider the practicability of making financial compensation to those who are carrying on the work.

#### The Council next devoted an hour to the discussion of The Usefulness of Convocations or Missions.

Rev. Lewis F. Hite explained that by "convocations" is meant what are commonly spoken of in the evangelical churches as "revival meetings." He cited the case of the Ohio Association, where there are six ministers, who, by reason of distance, etc., see very little of one another and are unable to co-operate in any effective way. Would it not be very useful if at some time of the year all six might come together and hold a series of services—perhaps two a day for three days—at which they might make a united appeal, both to the people of the church and to the public?

Rev. Louis G. Landenberger spoke of a "revival" which he had recently witnessed in St. Louis. In one of the Methodist churches there, there had been meetings and sermons every night for a week—the general subject being the Book of Acts. He also referred to a "mission" held in the Episcopal Church. It would, he said, be very useful indeed for us to adopt a similar plan, and we might well have sessions of a week's duration. Also, in meetings of this kind, we need not be afraid to make a definite appeal to people to confess the Lord in His Second Coming by uniting with the New Church.

Rev. John W. Stockwell expressed his earnest hope that he might some day see a revival held in his church at Frankford. His whole experience had convinced him of the usefulness of such a method of quickening the religious life of a society or a community.

Rev. Russell Eaton thought that revivals might be of especial value to the members of New-Church congregations in breaking down the spirit of exclusiveness and bringing about a wider outlook.

Rev. G. G. Pulsford spoke of his own experience of the value of revivals in his work in Texas. He has conducted them, both by himself and in conjunction with ministers of other bodies.

Rev. Norman O. Goddard spoke of the need of a greater

missionary spirit in the New Church. He thought one service a week decidedly too little, and himself has always had two services on Sunday and a mid-week doctrinal class. His church at Pretty Prairie plans union out-door services with another church during the summer months.

Rev. Axel Lundeberg spoke of the effectiveness of the meetings held by Mr. Landenberger at the church in Minneapolis, by which a number of people have been led to unite with the Society. He thought it a good plan for a minister occasionally to preach "revival sermons" in his own church.

Rev. J. B. Spiers felt dubious of the word "revival." He had had long experience of revivals in the Methodist Church, and greatly doubted their usefulness. He liked, however, the plan suggested by Mr. Hite and others, although he thought we ought to be on our guard against making a merely sentimental appeal.

There was some general feeling that the word "revival" has associations which the New Church will not care to arouse, and there was opposition to Mr. Hite's term, "convocation," as not being generally intelligible. The word finally settled upon was "mission," which is perhaps the oldest Christian term.

Upon motion of Mr. Hite, the following resolution was unanimously adopted:

Resolved, That the Council of Ministers recommends to the several Associations of the Convention the holding of missions, where a number of ministers may combine in making known the teachings of the New Church to the public.

Rev. Hiram Vrooman, the chairman of the Committee to Consider the Communications from the Rev. John Goddard, read a report which took the form of a proposed address from the General Convention to the Congress of the United States. The address dealt with the true interpretation of the Christian doctrine of non-resistance, and showed that it was in no way inconsistent with full military preparedness. There was some difference of opinion in connection with the report, and as the time of the Council was much occupied, it was decided to lay the matter upon the table.

The report of the Committee on Missionary Literature was received, but was referred back to the committee for further consideration.

The Chair announced the appointment of the Rev. H. Clinton Hay as chairman of the Committee on the Book of Worship, to succeed the late Rev. Frank Sewall, D.D.

The report of the Committee on Certificates was read by the chairman, Rev. Charles W. Harvey. It offered the following suggestions: for Baptism, Confirmation and Marriage, a specially printed edition of the service for the occasion as it is found in the Book of Worship, with a space on the fly-leaf for the insertion of the names of candidates; for Ordination, Installation and Investiture or Consecration, a specially-bound copy of the "pulpit edition" of the Book of Worship, with an engraved copy of the already approved form of certificate on the fly-leaf, and, in the case of Ordination, with an additional printed form, loosely inserted, for civil and legal purposes.

The report was heard with much interest, and it was voted that the Council recommend the General Council to take steps to have the plans of the committee carried out.

The meeting adjourned at one o'clock.

#### Thursday Afternoon.

The Council reconvened for its final session at half-past two.

It was voted that the Committee on Communications from Messrs. P. M. Bruner and James A. Young be discharged, their duties having been accomplished.

#### What of Our Doing Greater Works than Our Lord?

This subject was then discussed in papers by the Rev. Messrs. Everett K. Bray and Louis G. Hoeck.

Mr. Bray began by stating that the question to be discussed was that of the interpretation placed by certain modern cults upon the Lord's words in John (xiv. 12), "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father." There are many people nowadays, he said, who think that these words put us on an equal footing with the Lord, and even promise us the power to do miracles. But a careful study of the text, especially as it is in the original Greek will convince us that such is not the case.

In the first place, consider the subject of the whole chapter of which this saying forms a part. It is throughout a discussion of belief—the Lord's most earnest plea that we believe in Him. But the Greek is stronger than the English; it is really "believe into" Me, not "in" as our version has it. We are urged to believe ourselves into Him, to come into a real and vital relation with Him, because of His relation and identification with the Father; or if not, then to believe into Him for the very work's sake. And it is further significant that the very saying which is now interpreted as putting us on a level with the Lord immediately follows one of the strongest assertions of His absolute Divinity—"He that hath seen me hath seen the Father."

Thus in fact the very promise of our doing "greater works" is made conditional upon our acknowledgment of the absolute Deity of Jesus Christ. But what are the works which He does which we may do also? "You will recall that the English text adds to the promise of our doing the same works; 'and greater works than these shall he do; because I go to my Father.' The first thing that we find in studying the Greek is that the second 'works' is lacking; and that it says 'greater of' instead of 'greater than.'" The sense is thus considerably altered.

Again, there are two words in the New Testament which are translated "works." The first of these is *dunamis*, which carries with it the idea of power, and so is often translated "mighty works." The other word is *erga*, which has the connotation of toil, or labor, and which, while sometimes used for miracles, has always some direct connection with the idea of regeneration (e. g., "This is the work of God, that ye believe on him whom he hath sent"). The "works," then, which we may expect from believing into the Lord are the works of regeneration, and the text had better be translated, "The greater of these shall he do because I go to my Father." That is to say, the really vital part of our regeneration depends upon the fact that the Lord glorified His Humanity. The text, then, neither puts us on a level with the Lord, nor promises that we may do greater works than He in any plane of life.

Mr. Hoeck did not consider the question of translation, but took the saying as it stands. There is, he said, an apparent contradiction in the fact that the Lord specifically promised His disciples the power to work miracles, whereas our doctrines tell us that the age of miracles is past. But, as a matter of fact, the teaching of the doctrines is simply that miracles are no longer to be made the basis of faith; they do not say that miracles will never follow faith. And to make this denial is to deny the omnipotence of the Lord.

The ability to cure disease and to put an end to premature death is a definite promise of Christianity, and until it has been accomplished Christianity may be said in that degree to have been a failure. Therefore we should not quarrel with those who seek the fulfilment of the Lord's promises in this regard, even though they may not believe in Him as we do. There have undoubtedly been many genuine cases of the healing through faith, and we must not attempt to discredit these because in other cases there may have been failures, or because some of the faith healers appear to be actuated by selfish and unworthy aims, or to have formulated a false philosophy. When the disciples forbade a man who was casting out devils in the Saviour's name because he did not follow with them, He said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

The fact is that the Lord's miracles of healing were accomplished in accordance with definite natural and spiritual laws. We do not know these laws, and so must work them out, as we do other laws, by the process of experiment. Let us then help, rather than hinder, those who are making experiments in this field.

But, of course, our more important work is in the healing of spiritual disease—the infection of sin. This is work to which we have as yet given far too little attention. We are concerned with studying our doctrines intellectually, with presenting them to the world as a philosophy, but have neglected their specific application to the disease of sin, both in ourselves and in the world. We ought to have as sure recognition of spiritual leprosy, or of spiritual paralysis, as we have of the natural diseases which correspond to them; and we ought to be as well able to cure them.

It is because of our neglect in this regard that our church is still small and divided, and that we ourselves are in no way better than our generation. We need more love,



more zeal, more eagerness to save the souls of men. We need a greater catholicity of spirit, and a wider sympathy with all men and women who in any field are trying to make the world a better place in which to live. And above all we need a deeper and more living faith in the almighty and saving power of the Lord, and in the wonderful promises which He has made to us.

The meeting was then thrown open for general discussion.

Rev. George H. Dole said that the literal meaning of any text must be sought in what it meant to those to whom it was originally addressed. The Lord was promising His disciples a power greater than the power to do miracles—the power to do the spiritual works to which the miracles correspond. As to faith healing, we should guard lest it lead into sorcery and magic, especially if the use of correspondences is involved. We must remember, too, that if health and wealth were good things in themselves, we should all have them. That we have not, is because the Lord would teach us lessons by the means of poverty and sickness which He could not teach in any other way.

Rev. Axel Lundberg spoke of the fine scholarship shown in the first paper. The question of translation raised by Mr. Bray is a difficult one, but his suggestion seems to be entirely credible. There was no real difference of opinion between the papers, since if we live well on the spiritual plane we shall eventually live well on the natural plane also.

Rev. E. M. L. Gould expressed his strong sympathy with the doctrinal position of Mr. Bray's paper, but expressed doubt as to the validity of its translation of the text. If the original meaning had been "the greater of these," the definite article would have been used, and there would have been a superlative, not a comparative adjective. He was inclined to agree with Mr. Dole as to the meaning of the saying. With regard to mental healing, he was inclined to doubt the validity of the cures claimed, since those who take the system up are trained to say that they are well when they are not. He drew attention to the fact that the life of the body is from "general," not from "particular influx," and that accordingly the purely organic structure of the body is not directly affected by the mental states. The end of sin will mean the end of disease in the world, but not in the individual. Furthermore, the Lord will not do anything for us that we can do for ourselves, and it is quite within our powers to discover in the field of medicine the cure of all organic diseases.

Rev. Thomas A. King also spoke of the deliberate misrepresentation practiced by believers in mental healing, giving some amusing examples.

Rev. Harold S. Conant said that the greater includes the less, and therefore if we have spiritual miracles we may have material ones. He did not think it right to say that the life of the body is from "general influx," but only that this is so of the body as it is at birth.

Rev. John W. Stockwell thought that the papers might have been misunderstood through what they merely did not happen to say. The point of Mr. Hoeck's paper was a plea for greater sympathy with those whose real faith in the Lord led them to hope for miracles; and with this plea he was entirely in sympathy.

Rev. Charles S. Mack expressed his agreement with the position taken by Mr. Dole and Mr. Gould. He drew attention to the saying of Swedenborg that a man's spiritual state affects his body in such a way as to be visible to the angels, but not at all to men.

Rev. Percy Billings hoped that visitors present might not be led by what had been said to suppose that the New Church takes a materialistic view in the matter of disease. He recalled the statement of Dr. Garth Wilkinson that the New-Church minister of the future would be a leader in mental healing.

The writers of the papers were invited to close the discussion.

Mr. Bray said that his paper had arisen out of a real problem. Upon the basis of the text in question, people claimed Divinity for themselves, and this was certainly wrong. He did not deny the possibility of mental healing, nor the power of the Lord.

Mr. Hoeck said that we do not begin to realize the meaning of the word "omnipotence." There are such things as *bona fide* cases of mental healing, and one has a perfect right to be a mental healer if he chooses, although most New-Church ministers do not.

The guests then withdrew, and the Council went into executive session.

The Committee on Missionary Literature presented its amended report, which was accepted. Upon the basis of the report the following action was taken:

The Council continued the committee, and recommended to Convention an appropriation for the carrying on of its work.

The Council recommended to Convention the appropriation of one hundred and fifty dollars to be given in three prizes of fifty dollars each for tracts written in competition on such subjects as "Marriage," "Infancy," "The Possibility of the "Supernatural," etc. These competitions will be announced in the MESSANGER.

The Council voted to call the attention of New-Church people, through the MESSANGER, to the need for works of fiction, novels, short stories, etc., setting forth the truths of the New Age.

The Council recommended to the various societies of the church that they establish and maintain a book-shelf of missionary literature, to be kept clean and constantly replenished, and to encourage the distribution of missionary literature by their members.

In the matter of the communications from the Rev. John Goddard, it was voted that the secretary be instructed to inform Mr. Goddard that the Council had read his letters with much interest, and had considered them at some length, but that it did not think it wise to take any action along the lines suggested at the present time.

The following changes in the list of Ministers of the Convention were recommended by the Council to the Convention:

That the names of the Rev. Messrs. Frank Sewall, D.D., and Samuel Swayze Seward be transferred from the Roll of General Pastors to the Roll of Deceased Ministers.

That the names of the Rev. Messrs. Winfred W. Tafel, Charles Louis Carriere, Stephen Jepsen be transferred from the Roll of Pastors and Ministers to the Roll of Deceased Ministers.

That the name of the Rev. Joseph S. David be removed from the Roll of Ministers and Pastors, at his own request.

That the name of Mr. Louis Alexander Dole be added to the Roll of Pastors and Ministers if he is ordained before the printing of the Journal of Convention.

That the Secretary of the Council be empowered to write to the Rev. A. H. Huxmann, of Pretty Prairie, Kansas, who is now engaged in work for another church organization, and ask whether there is any reason why his name should not be removed from the Roll of Pastors and Ministers.

It was voted to refer to the Committee on the Roll of Deceased Ministers the matter of indicating in some way upon the Roll the fact that a minister has held the office of Pastor or of General Pastor.

The Rev. Messrs. Louis G. Hoeck and E. M. L. Gould were re-elected respectively Chairman and Secretary of the Council for the ensuing year; and they, with the minister of the Society with which Convention will meet, were elected the Committee on Program.

The Rev. Lewis F. Hite was elected to preach the Annual Sermon at the session of 1917, with the Rev. William G. Stockton as alternate.

The thanks of the members of the Council were extended, by a unanimous rising vote, to the Illinois Association, the Chicago Society and the Kenwood Parish, for their kind and generous hospitality.

The Council, having finished an unusual amount of business with a complete absence of bitterness or acrimony, adjourned at the call of the Chair.

### My Part.

Give smiles to those who love thee less,  
But bring thy tears to me.  
I crave thy deepest thoughts, my love;  
I want to be to thee  
A haven in the Voyage of Life,  
A watch-tower in the fight.  
Thy soul must learn, as day by day  
It seeks the heavenly light,  
Thy surface thoughts the mind may learn:  
Give me thy sympathy;  
Thy smiles may go to others, Dear,  
But bring thy tears to me.

## The Church Calendar.

**June 1. Ascension Day, or  
June 4. Sunday after Ascension.  
The Divine Humanity.**

Introit Hymn 49: "All hail the power of Jesus' Name."  
Selection 31: "The earth is the Lord's."  
Proper Psalms 8, 21, 47.  
Lesson I. Exodus xv.  
Responsive Service XIV. The Ascension.  
Lesson II. Luke xxiv. v. 36.  
Benedictus, B. of W., p. 6, or Magnificat settings.  
Hymns (Mag.):  
186: "Jesus Christ is risen today."  
197: "Who is this that comes in glory?"

## Obituary

OTTO.—At Baltimore, Md., April 15, 1916, Edward Otto, aged 53 years. In the passing of Mr. Otto into the spiritual world, we take the opportunity of sending a brief sketch of his career, and of testifying to the esteem which we had for him. For several years he was commercial editor of the Baltimore *Morning Herald*, and when that paper ceased publication, he was appointed to a similar post in connection with the Baltimore *Sun*. A few years ago a serious attack of laryngitis led to his resignation there, and after a long interval of rest he took up a position with the U. S. Fidelity and Guarantee Company, as filing clerk. Our friend was distinguished by marked abilities. He was an LL.B. of the University of Maryland, an attorney-at-law, though seldom practising in this capacity, widely read in history, a good Latin scholar, and well fitted for a collegiate professor had the way been open for him to realize that as his choice. He had a very select library at one time of standard works mostly historical, and it was a sore trial when from the reverse of circumstances during the illness referred to, he had to dispose of the larger portion. Mr. Otto is accorded worthy mention in Dr. Henry E. Shepherd's "Representative Authors of Maryland" (Eichelberger Book Co., Baltimore). He was a frequent contributor to "Old Maryland," the periodical of his *alma mater*. From his "The Shade of Cicero," which appeared in that journal in July, 1910, we quote the following stanza as appropriate to the present period:

"Sileant arma! Hear the word, oh world:  
Desist from strife, from shedding blood  
abstain;  
Thy goal the unity of nations be.  
In common purpose for the reign of  
peace.  
Brute force abhor—with justice in its  
stead,  
Let thy affairs be shaped in its decree."

Several of Mr. Otto's poems have been published in the *Messenger*. In 1899 four of them appeared at monthly intervals, April 12th, on "Piety"; May 24th, on "The Power of Love"; June 21st, on "The Sabbath Sunshine"; and July 5th, on "Look to the Lord" (a translation from Fraulein Phillipine V. Struvee, on whose ninetieth birthday in the same year this poem was recited by the Rev. F. Goerwitz).

Mr. Otto was twice married, first to Miss Emily C. Ringleben, of New York, a worthy New-Church lady, who passed

away by heart disease early in 1902. By her he had two children, a daughter, Edna, now married and living in Philadelphia, and a son, Harry, who is in a position there. Towards the close of 1902 Mr. Otto married Mrs. Mollie O. Travers, their union being very happy. Two children were born to them, Edward and Minerva Ione. Severe business trials during the last few years had occasioned much anxiety, but served to draw the devoted couple more closely together. While preparing to go to his duties on April 12th, he was seized with a violent attack of paralysis, which affected his entire right side and deprived him of the power of speech. He never rallied, and on the following Saturday received his final call.

In the earlier period of his career Mr. Otto was connected with the First German New-Church Society here, subsequently becoming librarian of the English Society at the Calvert Street Church. On resigning the office, literary pursuits occupied much of his leisure. He occasionally attended services at the Northwest Mission, and was one of the contributors towards the purchase of its present organ. On March 12th and April 2nd he attended the class conducted on Sunday evenings by Mr. G. Clement Allbutt for the study of the "True Christian Religion," and had hoped to be present again. Doubtless on the other side he will gladly welcome the opportunities for instruction there given in what pertains to the heavenly kingdom. The funeral service was conducted from his late residence, 828 West Baltimore street, by Rev. G. Laurence Allbutt, on Tuesday, April 18th, the interment being in the Baltimore Cemetery. We shall deeply miss him, but there is always comfort in submitting to the Lord's will.

G. L. A.

## Special Notices

### FOR SALE OR RENT.

Cottage on the Shore at Palisades Park, Mich. Apply to Rev. L. G. Hoeck, Oak and Winslow, Cincinnati, O.

### FOR SALE OR RENT.

New, completely furnished summer cottage on the Beach at Palisades Park, Michigan. Inquire Dr. Arthur Vos, 2974 Colerain Ave., Cincinnati, Ohio.

### 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.

### 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 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.

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.

### 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 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.

## Order your New-Church Books

from the  
**Twin-City  
Book-Rooms**

1206 E. 24th St., Minneapolis, Minn.

**The New-Church Press**  
INCORPORATED  
 3 West 29th Street, New York

American and Foreign Publications of  
 All New-Church Publishing Houses

Books by the  
**Rev. Clarence Lathbury**

**The Great Morning.** "Reveals the meaning of Life. Helpful and inspiring." Frontispiece of rare beauty. Cloth 75c.

(List to be continued)

**A Recent Publication**

**What and Where is the New Church?** By J. Howard Spalding. Written from the standpoint of—"the true Church is where the Word is, and where the Lord is known." Re-print of an article in the New-Church Quarterly. Paper 20c.

**A New Edition**

**Willie Harper's Two Lives.** A Story for the Young. Illustrated. Special cover design. Cloth 60c.

**Swedish**

**Viktigare Sidoskrifter**

I.

- Barnvån. Helgdagsläsning för tänkande barn, 3dje och 4:de kvart., nr kvart.....\$ .15
- Barrett: Nya Läran om Helvetet .50
- Himmelen Uppenbarad, h... .40
- Bayley, D:r: Stortadescener ur Uppenbarelseboken, h... .50
- Grundsanningar i viktiga ämnen, häft. 60 c., bunden... 1.00
- Beurling, C. H.: Den Nya Kristna Församlingens Katekes... .20
- Björck, A.: Swedenborgs betydelse för framtiden..... .10
- Boyesen, A. Th.: Kort framställning af Den Sanna Kristna Religionen (katekesisk lärobok) — Herrrens Andra Ankomst... .40
- Cabell, Ph. B., Profess.: Hvad är Bibeln? (predikan)..... .05
- Carlson, H. I.: Anmärkningar vid Fryxella skildring af E. Swedenborg..... .20
- Clowes: Uppman. till Presterskapet..... .10
- Ellis, John, M. D:r: Religios Tvilvel och Gudomlig Uppenbarelse..... .60
- Olles, Ch.: Andens Natur..... .40
- Den Underbara Fickan, jämte andra berättelser, häft. .30
- Bunden..... .50
- Hvarför jag tillhör Nya Kyrkan, häft. 20c., bunden..... .50

We are also prepared to supply miscellaneous publications of all kinds. This is for the convenience of those who live at a distance from large cities, and who must necessarily order by mail.

Address Orders to

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

**New Standard Edition of Swedenborg**

**A**N 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 \$9,086.95 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, \$7,890.89. 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. Cutler, St. Paul, Minn.  
 Benjamin A. Jackson, Providence, R. I.  
 Fenton Lawson, Cincinnati, O.  
 Eben Sargent, 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!**

## Metropolitan Savings Bank

1 and 3 THIRD AVE.

Opposite Cooper Institute	ASSETS	Chartered 1858 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	7,917,808.00
	Banking House and Other Real Estate	\$45,971.33
	Cash in Banks and on Hand	\$21,126.79
	Accrued Interest and Rents	101,919.15
		\$13,688,225.27
	<b>LIABILITIES.</b>	
	Due Depositors, including Interest to January 1st, 1916	\$12,532,944.86
	Surplus at Par	1,155,280.91
		\$13,688,225.27

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

## Send Orders Now

FOR MEMORIAL EDITION

## The Bright Gate and the Vision Beyond

By

Frank Sewall, D. D.

Price singly 2 cents or  
100 copies for \$1.80.

Books suitable for beginners in the study of New-Church Doctrine.

Rev. Jonathan Bayley: The Divine Word Opened. \$1.00.

Rev. G. H. Dole: The New Church; What, How, Why. 35 cents.

Rev. Chauncey Giles: Why I Am a New Churchman. Paper, 20 cents; cloth, 50 cents. The Nature of Spirit, and Man as a Spiritual Being. Paper, 20 cents; cloth, 50 cents.

Wm. McGeorge, Jr.: The Message of the New Church to the World. Paper, 5 cents.

Rev. Wm. L. Worcester: Descriptions of the Spiritual World. 35 cents. Swedenborg on Three Vital Points. Paper, 5 cents.

Parsons, Th.: Outlines of the Religion and Philosophy of Swedenborg. 50 cents.

Rev. J. C. Ager: The Path of Life. 75 cents.

Bound Tracts: Sixth Series, Doctrines of the New Church. 50 cents.

Send for full Catalogue of New-Church Publications.

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

## 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:

Naumkeag Steam Cotton Co. 10% Stock  
Sullivan Machinery Co. 8% Stock  
Plymouth Rubber Co. 7% pfd. Stock

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

## 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.

## CAMP KINAPIK IN MAINE

On Beautiful Lake Kezar. Only a few miles from the White Mountains, N. H. Athletics, Games, Mountain and Canoe Trips. Woodcraft. Personal care of the boys. Ernest Thompson Seton endorses the director. Send for circular. Harvey C. Went, Bridgeport, Conn.