

New-Church Messenger

"Behold I make all things new."

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New-Church Messenger.

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Rev. J. K. Smyth - - - - - Associate Editor
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Editorial and Literary Correspondents.
Rev. Frank Sewall, Rev. S. C. Eby,
Rev. T. F. Wright, Herbert C. Kempton,
Miss Annie L. Muzzey.

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A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which 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 and subjugated hell, thus redeeming man.

By looking to Him and shunning evils as sins against Him, man accepts this redemption and is saved.

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, consociating men with angels, and conjoining all with the Lord.

Man is an immortal spirit, having a body of flesh which is laid aside at death; after which he wakes to consciousness in the spiritual world, and according to the life he has acquired on earth, dwells in heaven as an angel, or seeks an abode with his like in hell.

The Second Coming of the Lord has already taken place. It is not a coming in person, but in a revelation of Him in the internal sense of His Word; and is the beginning of the New Jerusalem Church of divine promise and a new era of enlightenment and progress among men.

Editorial Correspondents.

We take pleasure in announcing that the Messenger sets out this year under an improved arrangement for the preparation of editorials covering a broader field in the subjects of their treatment, and for a greater variety in their authorship. In addition to the work of the Editor-in-Chief and the Associate Editor, a number of ministers and laymen have accepted our solicitation that they contribute regularly to our editorial department. This new provision applies both to our first, or strictly editorial page, and also to the Literary Department. Mr. Sewall, who has for some years efficiently and satisfactorily conducted this last department, will still continue on the editorial staff, but will not be confined so exclusively as heretofore to Current Literature. The names of the other collaborators are announced in our editorial heading at the top of the first column of this page; and the authorship of the various editorials will be given in the index at the end of each volume.

Conditional Immortality.

The Rev. Dr. Charles H. Parkhurst, of this city, in a recent sermon argued that the immortality of the soul must be conditional. "It appears to be imagined," he said, "that if one can get past physical death without his soul ceasing to exist, the everlasting duration of his soul's existence is thereby insured. That is taking a good deal for granted, the very expression, 'a live soul', is rather immediately suggestive of a dead soul, and there is a great deal in the Bible even about dead souls, souls that have been alive but have died. 'The soul that sinneth it shall die'. 'Sin, when it is finished, bringeth forth death'—'not the death of the body, but the soul's death. 'The wages of sin is death'.

"There is nothing in Scripture or in things that encourages us to feel that a soul can be kept from dying any more than a body, unless it is taken care of. "There is no warrant from Bible or from nature for supposing that a soul carries within itself a policy of insurance against its own eventual obliteration. We may be immortal, but if we prove to be such, it will be because we have succeeded in being such. . . . If—and there is nothing to disprove it—it is the intention of nature that a soul should reach that spiritual longevity expressed by the word 'eternal', the soul will have to pay for the superb prerogative by fulfilling the conditions and taking good care of its spiritual health. Once you begin to respect the intimations of nature and to regard the suggestions of God's Word, you discover that while the mere doctrine of immortality may be settled by philosophical or theological argumentation, the question whether you personally will be immortal is going to be settled by you. The

"only certain security against the soul's death is in its "possession of ingredients that are of such sort that "death has no relevancy to them.

"We ought certainly to spend as much thought and "effort in getting ready to be immortal as we spend in "getting our bodies ready to survive to threescore and "ten. Our souls will doubtless live as long as there "is in them enough of what we may call spirit life to "overcome the menacing influences to which, whether "this side of the grave or another, the soul is liable".

This is extraordinary theology indeed. And yet this thought of conditional immortality is one which is being quite frequently presented; it appears now and then in the literature of the day, and is known to be held by some men prominent in various religious denominations. It is made use of, apparently, for ethical purposes. It seems to be thought that the possibility of personal extinction will be more efficacious in deterring men from a life of sin than — ? Well, the divine Teacher certainly spoke of "eternal punishment" and of a condition in which "the worm dieth not and the fire is not quenched". "This is figurative?" we say. Certainly, but figurative of a spiritual condition to which we cannot assign limits.

But surely to "live" and to "die" mean something far more than continuance or non-continuance of life. "The soul that sinneth it shall die". Certainly; but not in the sense of a discontinuance of existence. It is a death in life; the condition of soul to which the apostle refers when he cries, "O wretched man that I am! Who shall deliver me from the body of this "death?" The appeal to live, which rings throughout the Psalms, the Prophets and the Gospels, is not an appeal to exist, merely. We shall deduce strange doctrines indeed if we interpret "life" and "death", "living" and "dying", as referring simply to existence or non-existence, wherever these terms appear in the Word.

New-Church philosophy makes a distinction between Being and Existing, which seems to be very much needed. Every man has Being through the life which he receives immediately from the Lord. "In God we "live, and move, and have our Being." This fact of Being is absolutely independent of moral or spiritual condition. It is given equally to the evil and the good, the just and the unjust. But Being finds expression in Existence, which may be said to be man's use of the Being with which God gifts him. He may take the Being which God gives him, and, acting in harmony with the divine purposes, may give it expression in a good existence; or he may take the Being which God gives him, and, perverting the life, may give it expression in an evil existence. God cannot withdraw man's Being without acting contrary to his own nature, which is to give of himself to others. Neither will He prevent man, in the exercise of his God-given freedom, from using or abusing his Being and expressing it in such a form of Existence as he chooses. If he expresses it in a good form of existence, the Bible calls it "Life"; if he expresses it in an evil form of existence, the Bible calls it "death". These terms indicate the quality of the Existence. Being is not purchasable; neither is it forfeitable. To think of ceasing to exist through neglect to "take good care of our "spiritual condition" is practically to leave out of ac-

count God "in whom we live, and more, and have our "being".

The Spiritual Dreariness of Destructive Criticism.

A lady correspondent of a radical contemporary of ours, in a contribution called "An Open Letter", takes the atheistically inclined Editor to task for what she calls "annihilating God" in a recent lecture of his. She is in full sympathy with the doctrine of the faith-destroying preacher, but she wants the good affirmed rather than the old misconceptions destroyed. She tells in an effective way of a woman whom she met in the cars on her way home from the lecture:

"She held a Bible or prayer-book in her hand. She "had been to hear some one praise this God, to whose "annihilation sermon I had just listened. I knew if "I had sat beside her this morning and listened as she "had, it was more than likely that the sermon would "have bored me, and I should have either pitied or de- "spised the sermonizer; at the same time, I am glad she "did not hear you. All the intricacies, mysteries and "heart-breaks of her troubled life, she has quietly laid "at the foot of the cross of Calvary. His agony is "more sacred to her than the agony of other dreamers; "his blood is more precious to her, in her blindness, "than all the ripe, red current of other martyrs' blood "which has flowed to enrich the world. Out of this "phantasm of her bewildered brain, her tearful eyes "make rainbows to glorify the grave to which her foot- "steps tend. I am glad she did not hear you".

How well this recognizes the desolateness of the unfaith of the disbeliever in God, and its total inefficiency to meet the requirements of suffering human souls! But what has the "annihilator of God" to put in the place of what he takes away? How can such a one dwell on the "good" when there is so little of "good" on which to dwell? Infidelity comes to the believer with an axe to destroy. It has nothing wherewith to build.

Crudity and Enlightenment in Natural and in Spiritual Thought.

There is a crude natural thought which judges from the mere surface of things, and there is an enlightened natural thought which looks deeply into the phenomena of nature. There is a crude spiritual thought which externally thinks of spiritual things from our natural comprehension of them, and there is an enlightened spiritual thought which from the interior spiritual understanding forms its conceptions of spiritual truth.

In the progress of the world the natural thought seems to come into enlightenment first, and the spiritual afterwards. For this reason, in the transition period between planes of the progress of men on earth, an incongruous state of things is apt to exist, in which man has presented to him the enlightened conceptions of an advanced natural thought on the one hand, and on the other only the crude conceptions of an enlightened spiritual thought. Hence the spiritual, at such junctures, seems to be placed at disadvantage.

This is largely the state of affairs in the religious world at the present time, especially among scientific materialists. These are combating with great vigor spiritual things. But these spiritual conceptions are not enlightened spiritual truths. They are rather the

conceptions of spiritual things which belong to the past.

Thus the idea of God prevailing in the mediaeval ages is being annihilated. But what an unfair battle is this, that the spiritual conceptions of the past should be fought with the natural weapons of the present! To all these would-be iconoclasts we would say, You are attacking an idea that is not the idea of God for the present and for the future. There are conceptions of spiritual things which transcend what you are combating, just as the science of today surpasses the science of the past. If you would destroy the idea of God with modern weapons, select that idea which belongs to modern times.

And we would remind them further that to destroy the idea of God which prevails among any, is only to destroy their interpretation of God. It no more proves that there is no such Being as God than to destroy an ignorant man's idea of the sun would prove that there were no such thing as a sun.

Spiritual Sense of the Word.

The Beheading of John the Baptist.

MATTHEW XIV.—XV.

Herod had taken to himself his brother's wife. He was therefore an adulterer. His sin was a violation of the highest love and life, a crime which had closed him against all good influences. John had reproved him for his sin; and Herod had put him in prison.

Herod now has a celebration of his birthday, and the keeping of it was marked by festivities. During the progress of the festivities the daughter of Herodias enters and dances before the company. Her graceful movements so pleased Herod that he promised with an oath to give her whatsoever she asked. She being instructed by her mother, asked for the head of John the Baptist. Her request was granted, and John's head was given to her in a charger.

Such is the literal record. Do we not all feel that this story contains something more than is apparent on its mere surface? Surely the natural relation which existed between John and Christ—John as the divinely called herald, Christ as the Messiah herald, surely that natural relation must point to something deeper.

John, as we have seen, stands for the written Word, for the Word in its literal sense, while Jesus was the Word, which in the beginning was with God and was God; Jesus was this eternal Word made flesh. The written Word goes before and prepares the way for the incarnate Word, so that spiritually there exists between the written Word and the Word made flesh the relation which existed naturally between John and Jesus. John, therefore, stands for the written Word, especially for its letter and for its divine precepts concerning daily conduct.

Herod, who ruled Galilee, stands for the ruling principle in the natural mind; for all the rulers mentioned in the Bible stories represent ruling principles, good or evil, in the human mind. Herod's sin in taking to himself his brother's wife, stands in this story for the awful crime of adulterating the divine good and truth of the Church. Such a spiritual crime as this can be committed only by one who has utterly abandoned himself to evil; but against this sin the written

Word of God raises its reproving voice, even as John reproved Herod for the sin of natural adultery.

But those who are on their way toward confirmation in evil, instead of heeding the reproof which the Word of God gives, instead of turning from their evil way, seek to destroy the Word and thus to silence its testimony against them. It is said that Herod laid hold on John, bound him and then put him in prison. Here are three distinct acts mentioned; and they stand for the complete rejection of the divine truth by those in whom exists the infernal marriage of falsity in the understanding with evil in the will. To lay hold of John meant to reject the Word with the will; to bind him meant to reject it with the understanding, and to imprison him meant to ultimate the voluntary and intellectual rejection in the life.

It was Herod's desire to put John to death instead of imprisoning him, but he feared the multitude. All inward rejection of the Word of God involves that kind of hatred of it which seeks to utterly destroy it; but external considerations often for a time at least prevent the outward ultimation of this. The fear of man has its use; for it acts as a check and prevents many crimes. It has power to restrain. But ultimately those who have silenced in their hearts the voice of the divine Word progress on in evil until they destroy it in their lives altogether. The reaching of this fearful state is what is meant by celebrating Herod's birthday. Birth stands for the coming into actual existence in the external man of what exists in the internal man. Whenever a moral intention is brought into act, in other words, when one does what he has long intended to do, he has a spiritual birthday. In the case of Herod it was the celebration of his birthday. This celebration of Herod's birthday represents the union of all the affections and thoughts of the unregenerate mind in the evil for which Herod stands. This is only another step in throwing off the restraining influence of external considerations that the evil cherished in the heart may come forth. So we find the daughter of Herodias dancing before the company and pleasing Herod. In a good sense, dancing stands for what is pleasant and joyous in the affections; but in an evil sense it stands for the pleasantries and joys which the fallen natural affections find in evil.

Herodias as the unlawful wife of Herod, is the symbol of an evil will; and her daughter stands for an evil affection which the will uses to influence the understanding. Literally Herod was first fascinated; and then he blindly abandoned himself to the wiles of his enchantress. This is only a picture of the progression of evil in the mind. Evil as an affection in the will enchants the understanding, then it leads it to confirm the evil state of the will.

This confirmation of evil by the understanding is what is denoted by Herod's oath. And yet every new step taken in sin is attended with compunction, even the repetition of old sins often cause a sense of remorse. This is what is meant by Herod being sorry. But his feeling sorry that Herodias's daughter had asked for John's head did not deter him from the awful crime of having him beheaded; for it is said: "Nevertheless for the oath's sake and them which sat with him at meat he commanded it to be given to her". In the case of the marriage of falsity in the understanding with evil in the will, there may still exist, so long as one remains in the natural world, the ability to see an act to be wrong and yet yield consent to its in-

dulgence; yea, even lend itself in the devising of ways in its commission. This arises from the fact that the understanding has already bound itself by an oath to the fallen and corrupt will. With the evil in the spiritual world, there resides no power in the intellect to resist the demands of the evil will. It is true that they can be brought out of hell into the world of spirits and from a temporary elevation of the intellect above the will see divine truths in the very light of heaven, and from the light of divine truths shining in their minds, see that they are in evils, but as soon as they relapse into their will, they laugh at and reject the truths they had in a state of intellectual elevation acknowledged. An intellect bound by an oath to an evil affection in the will must in every instance act as the will dictates. This is why the evil spirits remain in hell to all eternity.

THE WOMAN OF CANAAN.

This woman was a gentile, but she was not entirely ignorant of the character and office of the Lord. As a gentile she stands for those who are out of the Church, but who at the same time are in that kind of good which opens their minds to the Lord and makes it possible for Him to enlighten and save them. The daughter of this woman stands for the kind of affection the gentiles possess—affection which is sincere but entirely unenlightened—affection for truth such as we find today among the well-disposed but uninstructed.

This daughter was "grievously vexed with a devil": At the time of the Incarnation evil spirits had power to obsess men's bodies because the hells had grown to such heights of power that the human will had no power to resist their influence. Thus the cases of demoniacal possession recorded in the Gospels are only illustrations of a condition which would have become universal, but for the divine redemption wrought by the Lord. But all cases of possession or obsession by evil spirits represent corresponding spiritual conditions in the human mind today. Affection, though it be sincere, if it is not guided by the divine truth is likely to be vexed with many unheavenly things; for truth alone is able to protect the affections from evil infestations. Wherever we find a well-disposed mind, but an unenlightened mind, we find a daughter of the woman of Canaan, sorely vexed of a devil.

As the Lord healed this daughter, so He heals the affection she stands for; but before He does it the mind must come to learn the lesson of humility and entire dependence upon Him. The Lord's seeming indifference toward the woman of Canaan is only a picture of what He has to do with us in order to bring out in us the quality which will make deliverance possible. The Lord's real attitude toward sinful man is that of loving mercy and forgiveness; but man's state is often such that the Lord is made to appear in an altogether different character. Of one thing we may all feel assured, and that is, just as soon as the Lord finds in us a door open to Him He comes in that He may make us whole.

THOMAS A. KING.

During man's life in the body, his spiritual thought, with which he is endued as well as an angel, flows into natural ideas corresponding with spiritual, and so are perceived therein; but it is otherwise when the mind of man is loosed from the fetters of the body; then it no longer thinks naturally, but spiritually.—L. J. 18.

Contributed.

Little Children in Heaven.

"HEAVEN AND HELL," 341-345.

Innocence has been the subject of previous readings and notes. No better definition of the term can be found than the one given here. "Innocence is a willingness to be led by the Lord and not by oneself". In addition to this it is shown here, as elsewhere, that in those who die in childhood the innocence of childhood is preserved and developed into a genuine innocence more fully than in those who die as adults. This is another peculiarity of their matured character in heaven. "The innocence of childhood is the end that directs all their instruction and progress; and therefore when they have attained to the innocence of wisdom, the innocence of childhood, which in the meanwhile has served them as a plane, is joined to them".

"Innocence is represented nakedness unaccompanied by shame" because the truly innocent have nothing to conceal, nothing to excuse, nothing to hold back from the fullest expression. This absence of conventional habits of thought and conventional precaution and conduct is the absence of garments. So too, there is nothing in their life for them to be ashamed of.

342. It must not, however, be inferred from this that from the innocent period of childhood all evil is absent. The innocence of childhood occupies only the outside of the life. Within this is the whole body of inherited evil. Inherited evil forms no part of the acquired character. But in those who, having died in childhood, have no acquired evils, inherited evils serve in place of acquired evils in those experiences in the other life whereby they are made to see that in and of themselves they are nothing but evil, and that all the good they have is from the Lord; for without a clear recognition of this fact no one can remain in heaven. The experience here given as an example of such experiences is described in a little different way in the "Spiritual Diary" No. 3548.

344. The difference between the moral training of children in the other life and their training in this world is here vividly depicted. And although this particular example may not be often witnessed, the difference is not overdrawn. There are many ways in which parents extinguish in the earliest age all the mutual love and all the innocence that children have from the Lord, and initiate them into the spirit of hatred and revenge; consequently by their own endeavors they shut their children out of heaven, where there is nothing but mutual love.

345. How those who die in childhood and grow up in the other world differ in character from those who reach mature life in this world is told only in a few brief hints. Their growth is evidently more rapid, and they reach their full and permanent stature at an earlier age. Those trained up in this world are educated largely through an outward memory stored with external knowledges, while those trained up in the other world have no such memory, but acquire truth perceptively, and in consequence their character is more emotional and less positively intellectual, as in the case of the brother mentioned in "Arcana Coelestia" 2504, who spoke to a newly-arrived brother with such a depth and tenderness of brotherly love that the latter could not refrain from tears.

We are further told that on reaching this early maturity the two sexes are joined in marriage; that the marriage is celebrated in the heaven where the young man is, but the husband soon follows the wife into her heaven, or if they belong to the same society, into her home. (C. L. 411.)

J. C. AGER.

A Further Word anent the Gentiles.

"HEAVEN AND HELL" 318-328.

In thinking of gentiles who at the same time are idolaters it is necessary to remember the origin of idol worship at the time of the decadence of the Ancient Church. That Church had an ample knowledge of correspondences, and was wont to embody spiritual ideas in outward, artistic representations. These representative symbols had no inherent value, but were useful to fix the thought on a physical basis and so bring the spiritual within range of natural vision. As time went on the spiritual reality or thing symbolized counted for less and less, and the barren representative was prized on its own account. This disowning of the spiritual substance in behalf of the natural symbol was the lapse into idolatry, and it signified an inward fall into utter self-love and love of the world. The descendants of these first idolaters inherited spiritual ignorance, but not the responsibility of their progenitors. So by degrees the Divine Providence could lead these gentiles into states of natural, civil and moral good, and in the degree that they came into a life of charity their devotion to their idols was counted as a religious principle and kept alive the capacity for acknowledging and receiving the Divine.

The psychological significance of idolatry is explained by the necessity of a natural object of thought when the mind is contemplating spiritual realities. This is the rationale of the worship of the invisible God in the visible Lord of the Gospel. In the Gospel or literal Christianity the Father is expounded or brought forth to view in the Divine Human. To worship the person of the Lord Jesus Christ in a spirit of uncharitableness or life of iniquity would be no true worship, acceptable to the Lord; and permanently to circumscribe the character of the God of heaven by our own personal and present idea of the Lord of the Gospel would be to initiate the principle of idolatry. There can be no true worship without an affection of charity or without a sincere desire to enlarge one's idea of the Divine. When man looks to the Lord acknowledging the divine good and truth as the qualities of the infinite God of heaven and earth, and believes that in Jesus Christ God is Man and Man is God, he thinks from principle to person, and his worship becomes rational and spiritual. In the measure that he appreciates the Lord's quality and character he is saved from superstition and idolatry, and as his mind grows through assimilation of new truths his worship of the Divine Human brings him into fuller and lovelier and more blessed experiences in the knowledge of God.

It must always be borne in mind that no faith or knowledge of doctrinals saves from practical idolatry. Unless a man from a good heart worships the Lord he is perforce an idolater in spirit. His idols are the molten and graven forms of his love of self or love of the world or the pleasures of sense.

It is because Christians, so-called, are the most addicted to this inward spiritual idolatry that they are placed at so great a disadvantage as compared with

the gentiles when they come into the other life. So dense is the cloud which fills the mind from evil in the will that on earth the truths of faith get no farther than the memory and so cannot become inrooted in affection and in the other life they are dissipated, and the nominal Christian is left without his Church beliefs but in full possession of his selfish loves and worldly instincts. The fallacious notions of the sound-hearted heathen on the other hand constitute a very rare and easily dispersed cloud, which passes away in the first sunrise after the resurrection. The interior doors of their mind have not been closed by selfish and worldly ways. In the "Arcana Coelestia" (2595) we have a luminous example of the way in which gentiles are brought into the order of heaven by education in the other life.

"I heard the sound of a certain company, but less clear than usual. I immediately became aware from the sound that they were from the heathen. It was told me by angels that they were gentiles who had been raised up three or four days before. The company or choir was heard for several hours, and it was perceived that even during the short time in which it was heard they were being perfected more and more. When I wondered at this it was said that they can be initiated into choirs and thus into harmony, during one night; while most Christians barely can in thirty years". The essence of good-fellowship in heaven is the reconciliation of the individual to his kind, and it is through these harmonic choirs that man masters the art of putting his bristling, discordant proprium into subordination to the common good. The law of life for every community of angels is that every one shall be as all and all as each. The common good is every one's, and each individual is a positive factor enriching and beautifying and strengthening the whole.

S. C. EBY.

Swedenborgians called "Sensualists."

In recent years references to Swedenborg in general literature have become more frequent, and with rare exceptions more appreciative and commendatory. One is a little startled, therefore, to run up against such an arraignment of Swedenborgianism as occurs in a recent English treatise on religion, entitled, "The Hearts of Men", by H. Fielding.

In his analysis of beliefs the author divides the irreligious into three classes. The first class consists of those who are low down in the scale of humanity, who are wanting in all the finer instincts of mankind, and who are found chiefly in large cities amongst the dregs of the people.

The third class are the philosophers, of whom the writer has a very poor opinion.

Of the second class he says: "Then there are the sensualists of all classes in life. It is a strange thing to notice that of all the commands of religions, of all laws of conduct they have given forth, but one only is almost invariably kept. There is but one crime that the religious rarely commit, and that is sensuality. It is true the rule is not absolute. There are the Swedenborgians, if theirs can be called a religion. I doubt myself if it be so, if this one fact did not oust it from the family of faiths. But however that may be, sensuality in all history has been almost always allied to irreligion".

Such an utterance as this, at the beginning of the

twentieth century, displays an almost incredible density of ignorance, an ignorance too pitiable to be indignant about. Moreover, one cannot but feel a little guilty in bringing it to light, for the statement lies buried in the middle of a treatise which very few readers will have the patience to read through. Not that the treatise is destitute of all literary value. Its style might be worse. But its philosophy will commend itself to those only who would divest religion of everything that makes it of any vital account to men. It holds that religion consists in pure emotion. The moment it begins to take form in belief it is falsified, for all religious beliefs are false beliefs. And much more to the same effect. The volume may be of some interest to collectors of oddities of thought, or to those who are seeking for some exclusive and eccentric view of religion which will be free from all excursions, but to thoughtful common sense it will be found very tiresome.

J. C. A.

A New Translation of the Word.

Do we require a new translation of the Word? That is the question that is occasionally on the lips of many members of the Church. It has been discussed much since the formation of the New Church, and comes up every time the Committees now at work on the translation report to Convention in America or to Conference in England. It is an interesting question. To aid in forming a just opinion on the subject I shall jot down a few facts, and the conclusions to which I think they inevitably lead.

The most striking fact we require to note in connection with this subject is that we have no translation of the Word of God in use in our Churches, or in the Churches in Christendom. This is rather a startling statement, and yet it is true. The translations at present in use are not really translations, but versions of the Bible—the Authorized Version or the Revised Version. There is a great difference between a translation and a version, far greater than would be at first supposed. This difference is also intensified in dealing with God's Word, for it is of the greatest importance that we should not here have the reading of any individual of what the original words mean, but an exact translation of the words in the one language into another without forcing the meaning. This may not seem to imply a great difference, but a few illustrations will show how great that difference really is.

Genesis xxix:1 reads in the A. V.: "And Jacob went on his journey" (marg. Heb. "lift up his feet") "and came into the land of the people" (marg. "children") "of the east". That is a version. The marginal additions bring it nearer to a literal translation. And yet even with the marginal notes it is still a version. Literally translated the verse should read: "And Jacob lifted up his feet, and went into the land of the sons of the east". The words "and", "went" and "sons" do not appear in any version. It is essential to have "lifted up his feet" in a translation in the text itself, and not in the margin. It is quite good English. The word for "went" never means "came". The verb "come" is not to be found in Gesenius as a meaning for that verb. It is making a version of the text to translate it "came". The word for "sons" is frequently translated "children" ("children of Israel") and "people". It means "sons". There is another Hebrew word for "children", and still another for "people". There is no necessity to con-

found these words in any passage by translating freely. Indeed since there are words in the Hebrew language for "go", "journey", "come", "children" and "people", the Lord could have used these Hebrew words if He had so desired. He did not do so, and we should translate accordingly.

Again take Psalm xxiii:12: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures" (marg. "pastures of tender grass"); "he leadeth me beside the still waters" (marg. "waters of quietness"). The R. V. gives no marginal reading for "green pastures" and alters the marginal reading "waters of quietness" to "waters of rest". The translation in both texts is a version. The marginal readings are decidedly a help. There are two adjectives for "green" in the Hebrew language. The word translated "green" does not mean green at all, but "herbs", and it is no translation unless it so appears in the text. "Waters of rest" ought also to appear in the text to be a translation. But instead we have a version which considerably misleads us as to the living sense within the words—the internal sense.

Take now a more difficult passage: Psalms lxxv:6: "For promotion cometh neither from the east, nor from the west, nor from the south" (marg. Heb. "desert") A. V. "For neither from the east, nor from the west, nor yet from the south" (marg. "wilderness"), "cometh lifting up" (marg. "from the wilderness of the mountains cometh judgment"). R. V. These are versions, and pretty confusing too. It is a difficult passage. The meaning is not clear. Literally translated it reads: "For not from the east and from the west, nor from the desert of the mountains". And this is what should appear in any translation. If you interpret what is meant, and make a version, that is your reading of it. Others will interpret differently. If you put down your version in the text you prevent any one who cannot have access to the original text, forming his own reading, or at least you bias his reading. Hence the necessity for translating literally without the slightest effort at interpretation, wherever the sense is not absolutely clear, and leave the light of heaven to fall into the mind of each reader independently, that he may receive enlightenment according to his powers of reception. In any case the word "promotion" is no translation of the word for "mountain". "Lifting up" (R. V.) is just as far away from the meaning of the word. "Mount" or "Mountain" are the only two words that can be used to translate the Hebrew word "har", and no other words are necessary, although it is used over four hundred and fifty times.

A literal translation will considerably affect many passages that have become precious to us, and familiar by frequent use. When these passages are touched in this way it appears to many as if the translator were tampering with the Word, and they therefore cry out against it. But the change must come, and men must use their reason to overcome all prejudices. Take as an example Hab. ii:20, which we repeat every Sunday: "The Lord is in his holy temple, let all the earth keep silence before him". This is a version. A literal translation reads: "Jehovah is in the temple of his holiness, be silent before him all the earth". In the first place the Word Jehovah is the only word that can be used as a translation of the Hebrew word used here, and also in all other passages in the Old Testament. No other word is a translation, no matter what may be said on the subject. In the second place, "holy tem-

"ple" is not a translation of the corresponding Hebrew words. There is a Hebrew word for the adjective "holy". That Hebrew word is used with the word for "temple" in Ps. lxxv:4, and is rightly translated there "holy temple". But here the Lord uses a different form of the word. We are able to draw a distinction in the English language, and should do so. The Lord speaks of "the temple of his holiness", just as elsewhere He speaks of worshipping Him "in the beauty of holiness", of "garments of holiness", and of "the spirit of his holiness" (not "his holy spirit". Ps. li:11. See T. C. R. 158 for the reason. This is another loved passage that must be altered in translating it.) In the third place the words "before him" may possibly be characterized as not being a literal translation. Literally translated it should be "from his faces". The passage would thus read: "Jehovah is in the temple of his holiness, hush (or be silent) from his faces all the earth". There is something to be said for this translation. The word "faces" carries a definite sense, which is only distantly conveyed by the Anglo-Saxon word, "before". All that can be said against using "from his faces" is that it is not good English, and therefore obscures the literal sense.

This last point raises one of the hard questions in translating. In very many passages, if the Hebrew is to be translated literally the sense of the letter will be very obscure. The word "before" for a word meaning "faces" is frequently used, and is a fair example of the difficulty. This leads to the question—one that must always remain open—How literally shall we translate those phrases which are idiomatic in the Hebrew and obscure in English if translated to the letter? As a general rule where the sense is not clear (as in Ps. lxxv:6 and all through the Propheticals) the translation should be literal, and leave each reader free to read as he is enlightened. Where the sense is clear it seems wise to use intelligible English; that is, make the literal sense in English clear as far as is possible without turning it into a version, reading one's own meaning or interpretation into the phrase or passage.

We note then that we have no translation of the Word in our Churches, and that it is difficult to translate every word and phrase exactly. Yet, if we proceed with a translation on the principle that we will have an exact, faithful rendering into English of every word, except where to do so would do violence to the English language and make the literal sense obscure, if we proceed on this principle, we shall require to make changes in nearly every verse of either the Authorized or Revised Version. Then we would have a translation that would be a more fitting receptacle for the divine truth, for influx from the Lord out of heaven, and hence a surer guide in matters of faith. The more any one compares the Versions at present in use with the original, the more he is struck with the fact that they are versions, and notices how easily the mind may be led away from the original ideas by them. Of course no translation can be so exact that it can hold all that is in the original, and be infallible. But a good translation, such as our Church can assuredly furnish in time, will be greatly superior to any version. It will be a surer basis for instruction in the generals of the doctrine of life; for that is what the Word treats of throughout. It will be the best that can be furnished to such as cannot consult the original. The particulars of doctrine can only be drawn from the literal sense in the original language. There only it ex-

ists in its fullness. It would be dangerous to work out these particulars from any translation.

LOUIS G. HOECK.

Church News.

The time for the meeting of the Convention has been definitely fixed for Saturday, May 24, in the house of worship of the Philadelphia First Society, Twenty-second Street, corner of Chestnut. Further notice will be found in our Special Notice column.

The address of the Rev. A. B. Dolly has been changed from Harrisburg, Pa., to 202 North Prince Street, Lancaster, Pa.

California.

In the First New-Church Society in San Francisco a canvass of the neighborhood has been made with a view to reopening the Sunday-school, which had been discontinued. Many influences are against us in this cosmopolitan city, where all sorts of people come to "better themselves". Our own neighborhood is largely Jewish in population. Christian Science seems to be against us, and even the higher education in the universities near us is largely on the scientific, natural plane, which counts New-Church teachings mystical and impractical, and does not acknowledge that which we regard as our chief corner-stone, the Divine Humanity of our Lord. Still our encouragement is the assurance that we have the truth, which must prevail if faithfully presented and lived out; and the assurance besides, and mainly, that we are aiming to co-operate with those mighty operations of the Divine Providence, which must in the end bring about the state of things predicted in the divine Word.

Illinois.

The annual meeting of the Chicago Society was held January 20, and was well attended. The reports from all four Parishes of the Society showed increased interest in Church activities. It is expected that new houses of worship will be built in three Parishes during the present year. The officers of 1901 were re-elected for the present year. These officers are: President, C. H. Cutler; Secretary, Arthur W. Burnham; Treasurer, Joseph R. Putnam; Trustees, C. H. Cutler, Joseph R. Putnam, George H. Owen, Joseph Sears, W. L. Brown, Rudolph Williams. The above officers, together with one delegate from each of the four Parishes, constitute the Executive Committee of the Society. The delegates from the Parishes are: Kenwood, C. Riborg Mann; Englewood, William L. Chandler; North Side, R. Matheson; Humboldt Park, Fred. A. Smith.

We learn from the Inter-Ocean that the Rev. Thomas A. King startled his congregation in the Englewood Parish on January 26, by reading his resignation, to take effect March 1. It is said that the main cause of this action was the objection made by certain members of the congregation to the fact that Mr. King wore a surplice while conducting services. Mr. King, however, does not admit this, but asserts

that repeated calls from other societies induced him to take this step. He states that he will not select his further charge until the last week in February. The Trustees were to meet Mr. King on Monday evening to discuss his resignation. It is not known what the action of the Society will be.

Maine.

Early in October the Maine Association held its annual meeting in Portland, bringing with it the encouraging words and advice of the Rev. Mr. Hinkley and the Rev. Mr. Frost. The latter favored us with a most interesting lecture on "Swedenborg and the 'Books he Wrote'". As a result of the encouragement then received we hope to have the Rev. Mr. Stone, President of the Association, do some general pastoral work which may result in good. This season it has seemed wise to the Pastor to depart for a time from the usual custom of choosing isolated texts as subjects for his sermons, and to select some specific period recorded in the Word, so as to show its bearing in telling of man's regeneration, thus giving the hearer a somewhat broader grasp on the subject and showing how these various histories all apply to the individual life. Up to the Christmas season the sermons were devoted to study of Elijah, what and whom he represents, and the meaning of some of the incidents of his life. We are now studying the life of his successor, Elisha, in the same way, and we trust with profit.

New York.

The American Swedenborg Printing and Publishing Society has recently entered into an agreement with the Swedenborg Publishing Association of Copenhagen for the publication of "Divine Providence" in the Danish language. The translation has been made within the last few years by the Rev. Wilhelm Winslow, formerly Pastor of the Copenhagen Society and now residing in California. Our Society subscribes a large proportion of the sum necessary for the purpose and the Copenhagen Association the balance. One thousand copies will be printed and it will make a valuable addition to the literature of the Church. The Printing and Publishing Society has also made an offer to our German New-Church brethren to assist them in the production of a new edition with stereotype plates of the first volume of the "Arcana Coelestia". That book is nearly out of print and a new issue will be sorely needed in a year or two. It is expected that our German brethren will provide for a thorough revision of the translation and for the making of the plates, and the Printing Society will do all the rest.

Ohio.

The Lakewood Society gave a reception to the Rev. and Mrs. James Taylor, on Tuesday evening, January 21, at the residence of Mrs. Sarah A. Sook. Although it was a very stormy night, a large number were present. The number was augmented by a large delegation from the Cleveland Society, who with their Pastor, the Rev. Myron G. Browne, joined in the social and congratulatory exercises. Good music and refreshments aided in making a most delightful evening. The Rev. Mr. Taylor has just entered upon a year's engagement with the Lakewood Society.

Reports and Letters.

Bible Schools.

In a very excellent report of recent discussions upon New-Church Schools which recently appeared in the Messenger, I am reported as opposing the views of Mr. Frost in his advocacy of schools for the study of the Bible. What I said in respect to the dangers of theological training was not intended to apply to such schools properly conducted. The schools described by Mr. Frost would, I am sure, be helpful to all. The only fear is that we shall not be ready for them for many years. A beginning, however, might be made in summer or vacation schools, in which the Bible and nature would be the only text-books. Waltham and Urbana could furnish the buildings and our New-Church ministers and teachers could give the needed instruction. Is it not worth trying? JOHN T. PRINCE.

Pine City, Washington, Building Fund.

Previously acknowledged.....	\$1,156 90
A. C. Hemingway.....	5 00
Mrs. S. K. Webb.....	5 00
P. C. Webb, (second donation).....	5 00
Samuel Allen	5 00
Claude Archer	1 00
Mrs. Blanche Higbee (second donation).....	5 00
Mrs. Maria A. Dickson (third donation).....	1 00
Hans U. Nelson (second donation).....	2 00
Thomas Stigen (third donation).....	10 00
Jacob Postma	2 00
Jesse Hartill	5 00
Total	\$1,202 90

Many thanks to the donors. We keep up a regular Sunday-school, and have preaching every second and third Sunday (and fifth Sunday) in the month, our two ministers changing off; they work faithfully in unity. We need a new organ, for which the most has been subscribed by the few members, but we need more, as freight is high from Chicago. Respectfully submitted,

LOUIS F. KIMM, Treasurer.

An Appeal for Budapest.

The New-Church Society at Budapest, Hungary, has now been active in Hungary for thirty-four years, publicly for twelve years. It is not a slight task to work publicly and to meet the expenses, since the Society consists mostly of people of limited means. In the month of May, we shall have to meet a series of unusual expenses, namely, removal into a new building, since the old is too much out of the way and impracticable; in the past years our library has grown to such an extent that it is absolutely necessary to secure a second book-case before moving; the Young People's Society feel urgently the need of a singing teacher in order to prepare for services properly. But more serious than all of this is the result of the late demonstration on the part of students whose purpose it is to eradicate everything that is German, and this makes it necessary for us to discontinue the German work for a time and to take up divine worship in the Hungarian language; otherwise we expose ourselves to the danger of having our Church closed by those who are emphasizing the Hungarian as contradistinct to the German. It becomes necessary, therefore, to translate prayers, songs, tracts and sermons into Hungarian for the purpose of worship, although the German language will remain the language for those who read our books and study our theology, since it is only for the purpose

of meeting this new development of the friction between the two nations that the Hungarian worship is introduced. We wish to make an appeal to our friends in America for contributions for this purpose. The need is an urgent one, coming unexpectedly as it does, and we are unprepared to meet it, since the funds in hand in Germany and America are requisite to carry forward work already begun. Will friends please send contributions to the Rev. Adolph Roeder, 80 Cleveland Street, Orange, N. J., or directly to our Treasurer, Karl Albrecht IV., Schiffsgasse 6, Budapest, Austria, both of whom will gratefully acknowledge all receipts.

KARL ALBRECHT, President and Treasurer.
E. PEISKER, Auditor.
FRANZ KRUPKA, Secretary.

A Field for New-Church Literature.

Editor New-Church Messenger:—As a minister of the African Methodist Church who believes that the meeting of John Wesley with Emanuel Swedenborg was providentially delayed, until these later days when Methodism would receive its crowning impetus from the Doctrines of the Word as revealed to Swedenborg; and being myself a believer of those doctrines, I have to thank Brother W. W. Hulse, of Bay Shore, L. I., for the books and help he procured for me during my stay in America and for those unknown gentlemen who from time to time have been sending me books and help. I thank God for making me a minister of the A. M. E. Church, especially as in it I am able to exercise the freedom of my manhood without let or hindrance. In the obligation of candidates for the degree of Elder in that Church we are to be "persuaded that 'the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through 'faith in Jesus Christ'; and we are to be 'determined 'to instruct the people committed to our charge, and 'to teach nothing as required of necessity to salvation, 'but that which we shall be persuaded may be concluded and proved from Scripture.'" What I like in the writings of Swedenborg is that they are a perfect commentary upon the Scriptures, completely closing the mouths of all evil-doers. Who has read his "Con-jugal Love" with an unbiased mind but must be taken up into the "third heaven", of which Paul spoke? The reason why ministers of religion are prejudiced to the "Heavenly Doctrines" can only be that they are not desiring, as John Wesley put it in the momentous year of 1737, "to flee from the wrath to come". As a theological student noliens volens I have read with avidity everything I could lay hands on during the past forty-one years of my life and had to agree with that learned doctor of the Methodist Body, who characterized them all as the "Devil's logic", making confusion worse confounded. The revelations of God to Emanuel Swedenborg are no doubt the keys which the Lord gave to Peter, but which He had to take back because Peter or Peter's Church had grown too enfeebled to use them. (See Matt. 16:19, the giving of the keys; John 21:18; Acts 10:1-8, Peter's weakness and an absolute refusal to use the keys; the errors of Roman Catholicism, etc. Apoc. i:18; iii:7-8, the taking back of the keys from Peter.) I sincerely believe that in these latter days those keys have been given to Emanuel Swedenborg, and with them he has unlocked the treasuries of the heavenly worlds. As an African, I thank God for the wonderful revelation, and I sincerely pray that the eyes of my race may be opened

so that they may receive the celestial truths of which we are assured they are capable.

But I have digressed from the subject of my letter. It was simply to ask the authors of the various books published by the New-Church Book Association to donate me some of their principal works as I am a poor missionary without any salary and unable to purchase them. I have been given the "Four Gift Vols.", "The Arcana Coelestia", "The Apocalypse Explained", "The Helper", and the New-Church Messenger. I should like to have all of Swedenborg's works, either in the original or in the best translations, besides the great works of those renowned New-Churchmen published in your catalogue. God has been blessing our people here in South America in a wonderful manner. The fire of John Wesley (spiritual heat) and the fire of Emanuel Swedenborg (spiritual light) will awaken an interest in the African mind that will indeed cause Ethiopia in the literal sense to stretch out her hands unto God.

G. G. DANIEL.

A. M. E. Church.

Georgetown, Demerara, British Guiana.

December 27, 1901.

Current Literature.

Country Life in America; Monthly.

Country Life in America: Monthly. Doubleday, Page & Co. New York. \$3.00 a year.

Now that the year beckons forward to summer outings and summer houses, no more attractive companion in the elegant arts of country home-making offers than this beautiful periodical in which no pains are spared in illustration and in literary and practical writing to afford the best.

F. S.

Mother Goose Menagerie.

Mother Goose Menagerie. By Caroline Wells. With illustrations by Peter Newell. Noyes, Platt & Co. Publishers. Boston, Mass. Price \$1.50.

A droll book of wholesome fun for young and old, perhaps more for the old, with colored illustrations full of admirable humor.

F. S.

Books Recommended by the Sunday-school Library Committee.

Among the Pond People. By Clara D. Pierson. E. P. Dutton & Co. pp. 210. Price \$0.95.

A charming book that will teach children to observe the little creatures who live in the ponds.

Asgard Stories. By Mary H. Foster and Mabel H. Cummings. Silver, Burdett & Co. pp. 108. Price \$0.36.

Stories of Norse Mythology told in an attractive, simple way, exceedingly interesting to children about ten years old.

The Children of the Valley. By Harriet Prescott Spofford. Thomas Y. Crowell & Co. pp. 92. Price \$0.30.

A pleasant story of the lives of some happy southern children who come to live with their uncle and aunt in Maine. Adapted to children about ten years old.

Denlow's Mother Goose. McClure, Phillips & Co. pp. 40. Price \$1.10.

A collection of a few familiar Mother Goose rhymes illustrated by humorous color-drawings by W. W. Denslow.

The End of an Era. By John S. Wise. Houghton, Mifflin & Co. pp. 463. Price \$1.50.

A story of the Civil War and the years immediately

preceding it, as told by a Virginian who was in the war as a boy. Adapted to the older boys and girls.

The Hatiron and the Red Cloak. By Abby Morton Diaz. Thomas Y. Crowell & Co. pp. 87. Price \$0.30.

A story of New England child-life in olden times. Bright and interesting for the younger children.

The Junior Cup. By Allen French. The Century Co. pp. 246. Price \$1.20.

An interesting story for the older boys, describing the out-door life of a boys' summer camp and the excellent results of discipline.

Little Sky High below Stairs. By Hezekiah Butterworth. Thomas Y. Crowell & Co. pp. 86. Price \$0.30.

A story of a Chinese boy sent to this country to learn about American home life. Adapted to the younger children.

The Lives of the Hunted. By Ernest Seton-Thompson. Charles Scribner's Sons. pp. 351. Price \$1.75.

An interesting account of animal life which will give information and pleasure to the older children.

The Lonesomest Doll. By Abbie Farwell Brown. Houghton, Mifflin & Co. pp. 76. Price \$0.85.

A pretty story of a doll that saved a princess from robbers and became a great favorite with both the princess and her friend, the porter's child. Interesting to children about ten years old.

Lucy in Fairyland. By Sophie May. Lee & Shepard. pp. 165. Price \$0.55.

A story of two little girls who mount to the moon on a silver ladder. Interesting to younger children who are fond of fairy stories.

Mr. Chupes and Miss Jenny: The Life Story of Two Robins. By Effie Bignell. The Baker & Taylor Co. pp. 250. Price \$0.75.

A true history of two tame robins owned by the writer. Interesting to all of the older children who are lovers of nature.

A Nest of Girls. By Elizabeth Weslyn Timlow. E. P. Dutton & Co. pp. 412. Price \$1.10.

A story of boarding-school life.

Norse Stories. By Hamilton Wright Mabie. Dodd, Mead & Co. pp. 250. Price \$1.80.

Old stories from the Eddas, exceptionally well told.

A Son of Satsuma, or With Perry in Japan. By Kirk Munroe. Charles Scribner's Sons. pp. 306. Price \$1.00.

A story of the adventures of a farmer boy who goes to sea. Interesting as a story and accurate as history.

The Story of Live Dolls. By Josephine Scribner Gates. The Bowen-Merrill Co. pp. 103. Price \$1.00.

A bright, simple story of the coming to life of some dolls by order of the Doll Queen. Delightful for little children.

To Girls. By Heloise Edwina Hersey. Small, Maynard & Co. pp. 247. Price \$1.00.

A practical, helpful book for the oldest girls in our Sunday-schools.

Two and One. By Charlotte M. Vaile. Thomas Y. Crowell & Co. pp. 102. Price \$0.40.

A few short stories told by one who loved the sky and the woods and the green out-of-door world. For children under ten.

When angels think interiorly of the Lord they only think of Him as being in themselves. Real interior thought does not cause distance but exterior, which makes one with the sight of the eyes.—D. L. W. 130.

The Home Circle.

Silently to Rest.

ADOLPH RORDER.

There is noise in the sunlit play-house,
There are toys on the littered floor;
And I pause a moment to ponder
And peep through the nursery door.

And presently the sunset
Creeps softly up the wall,
And the silences of twilight,
Like curtains hover and fall.

And then a little head nestles
So sweetly on mother's breast,
And one by one the children
Creep silently to rest.

* * * *

I look down the throbbing vista
Of life; and its changing days
Are filled with thronging visions
Of friends and the parting of ways.

And youth with soaring ambition
Gives way to manhood dreams,
And on heads that are bowed and aged
The snow of winter gleams.

God's nursery grows silent
As the shades of evening fall,
And the gleam of earth-life's twilight
Creeps slowly up the wall.

And weary heads are resting
On the Heavenly Father's breast,
As one by one his children
Creep silently to rest.

Violet's Dress.

Once upon a time there was a little girl named Flossie. She was going away on a visit to her cousins Nan and Helen; and she was to have a brown coat trimmed with fur, and Violet a new dress. Violet was her doll. Flossie loved her better than anything else in the world, and thought her perfectly beautiful, but as Flossie's fingers were too soft and chubby for much sewing, Violet usually went about dressed in a piece of red fringe that once went around the mantelpiece.

As the time for the visit came near Flossie watched anxiously for the new dress. Nan and Helen had come to visit her in the summer, and their dolls had dainty outfits of muslins and ribbons, complete down to pocket handkerchiefs, all from pieces of their mamma's or their big sister's dresses. Flossie had no mamma and no big sister, and Cousin Sarah, who took care of her, never noticed about Violet's clothes.

At last the day came. Cousin Sarah had been taken sick and could not travel, but kind Mrs. Wilson, who lived across the street, was going to take her as far as Aunt Mary's house, in Boston, and then she was going on to where Nan and Helen lived the next day. The brown coat was finished; it was trimmed with soft fur, with a little pointed hood, and was as pretty as possible, but nobody had said anything about Violet's dress.

Flossie was a silent child. She held Violet very tight in her arms. It was a cold day, and Violet's bare arms and shoulders were showing through the fringe. Flossie put a handkerchief around her, and then felt a little better. She kissed Cousin Sarah good-by, solemnly, and then put her hand into Mrs. Wilson's, and they got into the carriage. A week ago the visit to

Nan and Helen had seemed the most delightful thing in the world, but now everything was different. Flossie did not know what homesickness was, but she thought that perhaps she was going to die as the carriage drove away from the white house.

At last the journey in the train was over, and Mrs. Wilson took her past miles of brick houses, just alike, to one that had a flight of wide stone steps. Inside everything was as different as possible from the house at home. They were taken through a tall dark hall to a great room all mirrors and heavy hangings, where their feet made no noise on the thick rugs, only there was a bright fire burning, like the one in Cousin Sarah's sitting room.

Mrs. Wilson talked a moment to the maid who had showed them in and then kissed Flossie heartily.

"Your Aunt Mary is out just now", she said, "but she will be in before lunch. And you will sit still here by the fire with your dolly, like a good little girl, won't you, Flossie? Good-by, dear".

A big clock in the corner ticked and ticked; Flossie sat quite still, holding Violet in her arms. She wondered what would happen if some strange person, not Aunt Mary, should come in and find her there; she wondered if they would think she was somebody naughty, and what they would do. Every moment she was afraid she might hear a footstep. And then the velvet curtains at the other end of the room opened, and a tall young man in gray clothes came in.

"Good gracious!" he said. "Who in—I mean, How do you do?"

"I am Flossie—I have come"—and then she could not say any more.

"Why, of course, how stupid of me! I am very glad to see you, Flossie. Your Aunt Mary has gone out just now—you see, we thought you weren't coming till the later train—but she will be back in a little while. So you have come all the way from Weldon this morning? And what have you got there?"

"A sore throat", said Flossie, in a tight voice. It had begun to hurt a few minutes before, when Mrs. Wilson went away, and now it was so bad that she had to swallow very often.

"Dear me!" said the young man, "I am very sorry; Aunt Mary must give you something for it. I have got sciatica myself", he went on, "but I did not mean that; I meant what have you got there in your arms?"

"It is Violet", said Flossie, more tightly than before; "it is my doll".

"Violet", said the young man, "what a pretty name. And how nice and bright her dress is"—and then I think he must have been a good deal astonished, for Flossie looked up at him with an anguished expression and then threw herself on her face on the sofa and burst into a passion of sobs.

He was a very nice young man, with gray eyes as well as gray clothes, Flossie noticed when she looked at him. He walked up and down until the wails of grief had quieted a little, and then he took Flossie on his knee and told her all about the butterflies he used to collect when he was a little boy, and how there was a lunar moth, with lovely green tails, in the cabinet up in his room, and by and bye they would go up and see it. He seemed to understand, too, about Violet's dress, when Flossie told him, in rushes of words between sobs, about the fine things that Nan and Helen's dolls had—"Even vey have got two petticoats and everyfing"—he understood all about it.

"Of course it is very nice fringe", he said, "so bright

"and pretty, but I quite see that it wouldn't do for a dress; for one thing it would be chilly. But then, you see", he went on, "in a few minutes your Aunt Mary will be back—I can't think why she isn't back now—and she will find some pretty pieces for you, and Felice can make them up into frocks. You should have some of my clothes, but I am afraid I haven't got any of the pieces, and besides, they would be rather thick".

After a while the crying quieted down, and Flossie lay in his arms by the fire and chattered quite cheerfully, with only an occasional sob to interrupt her. They talked about a great many things, till at last it was time for the young man to go to an appointment at the doctor's. Flossie's face grew long.

"Is it because you still have got sattica?" she said; "my sore throat is all better".

"I am very glad", said the young man. "No, my sattica has not got exactly better yet, but very soon it will have to be, because I am going to play football with a gentleman named Eli on Saturday. And I have had a very good time sitting here by the fire. Now, what will you do with yourself while I am gone? I wish I could stay. You might sit upstairs with Felice"—Flossie's face grew very long indeed—"no—let me see".

He stood on the hearth rug looking down at Flossie, and Flossie looked up at him.

"Let me see—a—I say, Flossie, can you draw?"

"Yes", said Flossie, "but not with ink, because of blots".

"Of course, not with ink. Well, do you think you would like to draw me something while I am gone? Could you draw me a—a house? I should like that so much. I should like—let me see". He looked at his watch. "Flossie, could you make me about twelve pictures of houses, nice houses, with chimneys and smoke? You can sit right here at my big desk. I will put these big books on the chair and a cushion—there you are. There is paper in this drawer and pencils in this—lots of them, and you can have just as many as you like—and then you can put each of the pictures into one of these big envelopes".

Flossie spread out the paper, beaming with pride.

"And if any one comes you can say that I wanted you to do some drawing for me".

"A man", said Flossie, "in a gray dress, and I shall make him twelve houses".

There was not time to be lonely. Flossie worked hard. She had got to the fifth house—made conveniently transparent, so that you could see the furniture inside—when there was a quick rustle of silk, and the next minute Aunt Mary had her in her arms.

"My poor, little, lonely lamb! To think of my not having been here when you came! There was a bad breakdown on the bridge, so the carriage could not get through, and it seems as if I had been hours and hours. Dear child, I have been fretting so about you, all alone in this great house".

"But there was some one", said Flossie, happy in the warm embrace; "there was a man, only he has gone to see the doctor"—

Aunt Mary opened wide eyes of horror.

"Child", she said, "that was your Uncle Dick—my brother Dick—and he has been having inflammatory rheumatism and ought to be in his bed at this minute!"

Just then there was a knock at the door, and the maid brought in a box and put it into Flossie's hands. Inside was a piece of soft blue silk, with a quantity of

fluffy lace for trimmings, and in the corner a tiny pair of bronze slippers. On top there was a card that said: "For Violet, from the man with the gray dress".

The doctor said that Uncle Dick was much better, and that afternoon he took Flossie off to an enchanting place, where there were performing dogs and a little grown-up lady no bigger than Flossie and two baby lions.

Felice, who was Aunt Mary's maid, made the blue silk up into a bewitching dress, with real buttons and buttonholes; and Aunt Mary's quick fingers made a whole set of little lace-trimmed underclothes.

Flossie is having a beautiful time with Nan and Helen, and Helen, who is two years older, is showing Flossie how to sew. But on the way home she is to spend a whole week at Aunt Mary's and that is almost the best of all.—Rosalind Richards in the *Congregationalist* and *Christian World*.

Little Things.

Only a little shrivelled seed—
It might be a flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain;
Warmed sometimes by a wondering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare,
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry Van Dyke.

The Young People.

In charge of an

Editorial Board Appointed by the American
League of New-Church Young People's Societies.



All Communications

For this Department Should be Addressed to,
Ezra Hyde Alden, 40 Exchange Place, New York.

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"The life of charity is to act in every work from
"what is just and fair and from what is good and
"true". Heavenly Arcana 8253.

When we were making our plans for the work of the year in this Department the suggestion was made that there was a real need among our young people—perhaps not widely recognized—of some practical instruction upon the subject of Marriage in the light of the revelation made to the Church. The suggestion was favorably considered, and in view of the recent discussion in these columns, which has shown that there is among our readers a live interest in the subject, we are glad to be able to announce that within a few weeks we expect to begin the publication of a series of articles upon "Marriage" from the pen of the Rev. E. J. E. Schreck, of Chicago. These will be comprehensive and practical, and we feel sure will meet a cordial reception.

There is a use in self-examination which we are slow to learn. There is a use in looking on the darker side of things in ourselves when the darker side is there and can only be put away by bringing it to the light. We are inclined to self-congratulation when we have done well, which is responsible in many of our reports for a presentation only of flattering facts. A correspondent, whose name and residence are for sufficient reasons withheld, writes as follows:

"Among our young people there has been almost no
"interest in the League readings held at the church
"parlors regularly every two weeks last winter. Only
"two of the members attended and others who came
"numbered but half a dozen or so on an average. . . .
"The young people attend meetings when 'convenient',

"giving first consideration to other engagements. 'Oh,
"I had to go to the so-and-so, or I would have come!'
"Result, a handful average attendance out of a large
"membership. Isn't it made interesting enough? If
"members would all—yes half—come out, anything
"would be found interesting from the social contact
"alone. Another cause of complaint as I see it, is the
"absolute lack of singing in young people's meetings.
"This Society doesn't even sing the League Hymn; I
"do not recall a single instance where it has been sung.
"Worship in song is pretty good worship, as I see it.
"When we have offerings by the Music Committee
"it is usually a piano solo of some difficult composi-
"tion without soul; the rendition is such at least in
"my opinion. . . . How general such indifference is I
"don't know. When I see the zeal and interest, the
"earnestness and even enthusiasm among the old-
"Church congregations, I can but sigh for the state
"of the New Church as I meet it".

Is this indifference to spiritual things general in us
as individuals or as societies?

Prayer.

"Prayer is the soul's sincere desire, uttered or un-
"expressed", says Herbert, and why should not these
earnest desires that fill so large a part in our lives be
so considered? Certain it is that we give the best in
us to accomplish the things we sincerely wish for, deny-
ing self in many ways, and that, to my mind, is much
better praying than the mere lip-asking which some-
times passes for prayer. Be sure that he who works
as well as prays is much more likely to have his desires
granted. They may be, and in most instances prob-
ably are, desires for things of the world, but these are
good in their place so long as we keep them there and

do not put them first in our hearts. Even the unfulfilled hope adds much to the life of him who holds it.

It is right to pray for all things which we desire, ever keeping in mind to ask that his will, not ours, be done; that we may receive if it is right that we should. We may pray years for something, perhaps, really without much hope that it will be ours, but feeling as though we must pray for it, it is so dear to us, we long for it so intensely; and then in some unexpected way our prayer is answered. Have our unceasing prayers changed God? Not that, but they have so changed us that at last it is right for us to receive that for which we were not fitted before.

Then there is the short, involuntary prayer that goes up at the moment of trial, the "Help me, O Lord", of the tempted heart. Who can number the victories won by the aid of this simple cry? who tell of the peace that follows its answer?

And then, "God be merciful to me, a sinner", perhaps, O blessed thought, most welcome of all prayers. Who dares question that mercy remembering that it was said of another sinner, "And when he was a great way off his father saw him". Where else can we find so briefly and so beautifully expressed the mercy of the Father for his children who have been lost but are found; "and when he was a great way off—his father saw him".

As it is not possible for us to live one second of this life without God, so there is no phase of it in which we should fail to seek Him. He tells us to "pray without ceasing", and to Him we should go in simple faith, believing that what we ask shall be given.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain
If, knowing God, they lift not hands in prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—E. L. L.

Editor Young People's Department:—I have read with much interest the communication of W. in your issue of January 8, on "Marriage Outside the Church", and cannot refrain from replying.

I thoroughly agree with the spirit of the article as far as it advocates the teaching of our doctrine of marriage to children from ten years up; also that it is unwise, to say the least, to interfere in any way when a choice is once made, whether in or out of the Church. Moreover I have known with W. many very beautiful and happy marriage relationships when but one party was a New-Churchman, but I am unwilling to allow, and I believe the doctrines emphatic on this point, that there can be the same interior union and consequently the same usefulness from such a relationship as there may be when both parties are in the same love of the truths which have been revealed to us.

We say of an approaching marriage: "How congenial the two are!" meaning that they think alike on the questions which are vital to one or the other, be it a matter of art, literature, science or religion. Two persons who have like ideals in regard to art, for instance, who believe in it as an educating and elevating force and are striving to perform uses to their fellow-men by means of it, have established themselves on a high plane. It matters not whether on science or literature they have the same ideals. On the field of art they have a common footing, and because it is the high-

est plane on which they meet the lower things of life are subservient to it.

Now the spiritual is the highest plane whether it be expressed by the creed of the New-Churchman or the Episcopalian or the Catholic. It is the highest because one's idea of God and his purpose in creation influences and controls his thoughts and actions in matters great and small. What New-Churchman will deny that a deeper, more interior plane for our spiritual footing is given to those who believe in the Lord's second coming?

And can we as New-Church young people cherish any other ideal of marriage than the highest? If it were not for our eternal welfare not one of us would have even heard of the truths we today accept. Shall we set aside the importance of every help toward living them?

One point in conclusion. New-Church people like all others have periods of discouragement. We have seasons of apathy, both as individuals and as Churches, and alas! how easy it is to become neglectful of our privileges and duties in even the most external ways. Young people especially, whose experience of life has not yet been deep enough for them to feel the sustaining help and comfort of our doctrines, are very apt to long for the larger social life and methods of our flourishing sister Churches, and so lose at least the active, hearty interest that is so necessary. If such a one has husband or wife who by ever so little encourages the discontent, how easy, nay how almost sure is the drifting away.

On the other hand see the loyal New-Church pair each helping the other to see truth more clearly and live it more wisely. Each new experience in life bringing them into closer sympathy because of the rock which is the foundation of their love. A.

Kenwood.

The Young People's League of the Kenwood Parish, Chicago, has been holding its bi-weekly meetings since October. We have given two dances and are soon to have a third which is to be a cotillon.

Our reading circle work has been carried on in a slightly different manner from heretofore. Our reading circle committee divided the readings for the entire year into topics and the list of these was circulated among the members at the beginning of the year. Each one chose a topic upon which to write and each evening one topic is taken up. During the discussion of one of these papers, which was upon imagery, some Christmas tableaux were proposed and a committee was appointed to arrange them for the Sunday-school Christmas festival. The subjects were chosen from the program published by the Sower and six tableaux were arranged. The festival occurred on Christmas Eve, at the home of one of our members, the Sower program was followed and the tableaux showing the wise men, the shepherds, the angel and Mary and Joseph were introduced at the proper places. The children were delighted with the representations and the deeper meanings were fully appreciated by the older ones so that much was added to the enjoyment of all present.

At our regular League meetings we are now having a series of lessons upon parliamentary law, conducted by Miss Robert, a niece of Colonel Robert, whose book of rules is so familiar. The lessons are proving exceedingly interesting and instructive.

P. H. S.

Queries and Suggestions.

Helped by a Messenger Editorial.

Editor of New-Church Messenger:—I want to thank you for publishing the clear, outspoken article in last week's Messenger under the caption of "The Need that Spiritual Things be 'Real'". (See Messenger January 1.

Hereditarily planted, perhaps, but increased surely by careful personal culture, there has grown up within me a strong repugnance to compromise of any kind in matters of right and wrong; and I never could explain to my own complete satisfaction such instances, narrated in holy writ, as of Moses giving the law of divorce to Jews, on account of the hardness of their hearts, or of David, "when he had need, and was an hungered", going in to the house of God and eating the shew-bread which was not lawful to be eaten, except by the priests. But the article above referred to throws a flood of light on the fact that all of God's ways are ways of mercy; a truth which, fully realized, softens the heart, enlightens the eyes and solves many a difficult problem. If we of the New-Church organized Societies, could only have a realizing sense of the actual power of the heavenly truths which we profess, what possibilities for good would lie before us! B. F. B.

Marriages.

KENNEDY—SOOK.

MUSRUSH—SOOK.—At Lakewood, Ohio, December 21, 1901, by the Rev. James Taylor, at the residence of the mother of the brides, Mrs. Sarah A. Sook, Mr. Herbert W. Kennedy, and Miss Sallie A. Sook; Mr. Frank F. Musrush and Miss Letitia Sook.

The brides are twin sisters. Mr. Kennedy is the Principal of the Lakewood High School, and Mr. Musrush is a teacher in the same.

Obituary.

CAMERON.—At Brookhaven, Miss., January 19, 1902, Mrs. H. M. Cameron, in the 78th year of her age.

Mrs. Cameron was born in Oneida County, New York, and in 1849 she moved to New Orleans, where she married William Cameron. Previous to her marriage she with his sister assisted in organizing the New-Church Society in New Orleans. In 1873 with her husband and four sons she moved to Mississippi. During all her life she maintained a deep interest in the New Church and entered actively into all its uses, and was a faithful reader of the Messenger for many years.

Her husband and one son preceded her to the spiritual world, leaving three sons to mourn her loss.

BOERICKE.—In Overbrook, Philadelphia, December 17, 1901, Francis E. Boericke, aged 75 years and 6 months.

Dr. Boericke was born in Glauchau, Saxony, Germany, and came to this country in 1849. Here he soon made the acquaintance of Dr. Rudolph L. Tafel and through him he became acquainted with the New-Church doctrines, into which he entered with youthful enthusiasm. In association with Rudolph Tafel he began in 1853 a Homoeopathic Pharmacy and New-

Church Book Store in Philadelphia. Dr. Tafel soon turned to other uses and Dr. Boericke devoted himself to the development of homoeopathic pharmacy in this country, in which he performed an eminent use. The large pharmaceutical manufacturing plant in Arch Street was the result of his energy and application. In 1869 Dr. Boericke associated with himself A. J. Tafel, and the firm became again as in the first year, Boericke & Tafel, and their names and wares have become known and valued throughout America. Besides the parent store they have eight branches in the leading cities. In connection with the pharmacy Dr. Boericke also established a large publishing establishment of homoeopathic literature, from which a number of the most valuable and extensive works in homoeopathy have issued.

Dr. Boericke retained all his life his earnest interest in the work of the New Church. When the Convention took up the publication and sale of English New-Church works, he gave up his New-Church book store and devoted all his energies to his other work. But he still kept up the importation of German New-Church works, with which he supplied America until he turned this work over to the German Missionary Union, to which he donated his large stock of German works. He had early joined the Society under the Rev. William H. Benade, which soon afterwards moved to Cherry Street; later on he joined the German New-Church Society and in 1876 the Society of the Advent, and was always a strong pillar in every society in which he acted. When the Society of the Advent was disrupted in 1888 he with others withdrew from it and later on joined the Society in Chestnut Street.

In 1854 he married Elise Mathilde, daughter of Dr. Leonhard Tafel, who survives him with five sons, four daughters and ten grandchildren, all of whom are zealous members of the Church. Owing to a lingering spinal disease, Dr. Boericke has been for some time in involuntary retirement from the active uses of his business and of the Church, being confined to his room for nearly fifteen years, and although he retained a marvelous intellectual power and energy almost until the end, he relinquished one after another of the uses to which he was attached, and entered into touch with the eternal realities of the other world. The Rev. William L. Worcester and Louis H. Tafel conducted the funeral services.

Special Notices.

New York Association.

The thirty-eighth annual session of this Association will be held in the house of worship of the New York Society, Thirty-fifth Street, near Park Avenue, New York, on Saturday, February 22, at 10 a. m.

There will be religious services at 12 o'clock, and the President will deliver an address. At 2.30 p. m. there will be a symposium of three papers on "The Lord's Day", to be followed by a discussion. A paper from the Rev. J. C. Ager will treat of its "Spiritual Uses"; one by the Rev. C. H. Mann will present the question of its "Use in Recreation", and one from a layman—name to be announced later—will consider the question of municipal legislation concerning the observance of Sunday.

S. S. SEWARD, President.
ADOLPH ROEDER, Secretary.

Pennsylvania Association.

The fourteenth annual meeting of the Pennsylvania Association will be held in the house of worship of the Frankford Society, corner of Unity and Paul Streets, in the Twenty-third Ward, City of Philadelphia.

The morning session will commence at half-past ten o'clock Saturday, February 22, 1902.

All persons interested in the New Church are cordially invited to attend.
RICHARD A. LEWIS, Secretary.

The General Convention.

The President and Secretaries of the General Convention, to whom the matter was referred (Minute 215. Journal, 1901. p. 38), have accepted the cordial invitation of the Pennsylvania Association, offered at the earnest request of the Philadelphia First Society, to hold its eighty-second annual session at the house of worship of the Philadelphia Society, corner Chestnut and Twenty-second Streets, and the time has been fixed for Saturday the 24th of May at 12 o'clock M.

S. S. SEWARD, President.

C. A. E. SPAMER,

W. H. ALDEN, Secretaries.

No man does his duty till he has forgotten duty in the joy of love.

He who shuts his eyes when it rains will never see the rainbow.

It is not till Saul has been blinded, that the heavenly vision comes to him.

A brave retreat may show greater courage than a foolhardy advance.

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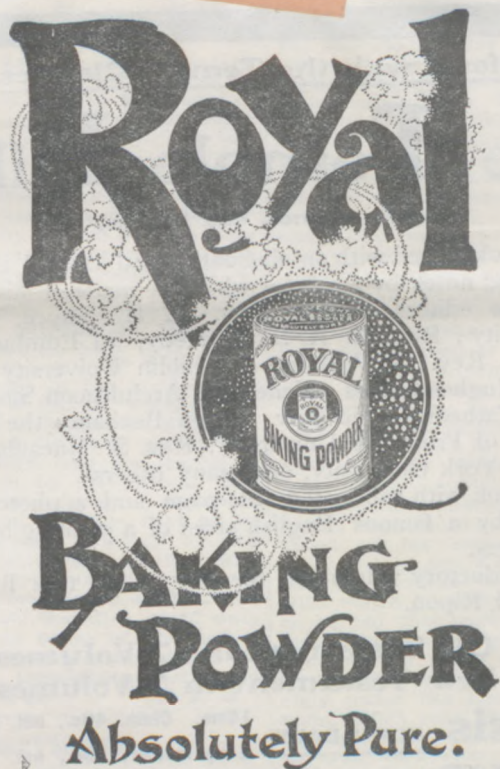
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New-Church Messenger

"Behold I make all things new."

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A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which 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 and subjugated hell, thus redeeming man.

By looking to Him and shunning evils as sins against Him, man accepts this redemption and is saved.

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, consociating men with angels, and conjoining all with the Lord.

Man is an immortal spirit, having a body of flesh which is laid aside at death; after which he wakes to consciousness in the spiritual world, and according to the life he has acquired on earth, dwells in heaven as an angel, or seeks an abode with his like in hell.

The Second Coming of the Lord has already taken place. It is not a coming in person, but in a revelation of Him in the internal sense of his Word; and is the beginning of the New Jerusalem Church of divine promise and a new era of enlightenment and progress among men.

Morality and Religion.

The New York Tribune recently discussed the question whether Christianity were essential to morality, and basing its judgment upon statistics and the testimony of men who were undoubtedly moral, and yet who rejected Christianity, concluded that morality was not dependent upon Christianity for its being observed in the community. Professor Goldwin Smith was quoted as declaring that "whatever be our convictions concerning a hereafter, society will uphold by law or social influence rules necessary to its own security and influence".

We of the New Church may well grant the Tribune's contention. The question between Christianity and morality is not a question between morality and no morality; but between morality as a containing vessel, an instrument of spiritual life and love, and morality as an expression of self-interest. The Ten Commandments obeyed merely as moral and civil laws are wholly different from the Ten Commandments obeyed as also spiritual laws. Christianity is by no means the sole ground for external morality; but it alone gives a spiritual soul to it. Morality from self-interest is an orderly hell; morality from religion is heaven.

Reading for the Young.

The production of children's books keeps even pace with that of reading material for adults in this phenomenal age of book-making of all kinds. It has become a very serious question to decide, not only how the undesirable books may best be kept away from children, when so much is offered and when children are so eager to read, but also to make sure in all cases on which side of the line certain books should be placed. The old belief that children might be safely left to browse in a good library was probably justified as far as the growing intellect was concerned; but such a belief could certainly not be entertained today when the moral growth of the child was considered. It is probably true that no holiday season ever saw such a mass of books for the young as that put upon the market in the season just passed. And the difficulty of making wise choice for children's reading is increased by the fact that the good books are increasing nearly as fast as the bad or the not-good and that careful scrutiny is often required to detect the points which should disqualify. But the increased stimulation to bookmaking for children has been attended by a sense of the need of care in selection and so we see that in choosing Sunday-school library books most of the old-Church denominations have committees to read books carefully before admitting them. It is generally recognized that books owned in the home to be read by the young only under the guidance of their parents need less careful oversight in selection. The Reading Com-

mittee of our own New-Church organization is doing admirable work in preparing its annual list of books suitable for our Sunday-schools and this volunteer work is no doubt of much value to those who have the care of filling the shelves of our Sunday-school libraries. Now and then a book creeps into the list which perhaps might wisely have been refused, but these cases are rare.

The main purpose of this writing is to emphasize a point that may not have been sufficiently considered by the readers and it is this: Our Sunday-school libraries should show that they are New-Church libraries, in that they should contain nothing which is opposed to New-Church teachings. We do not expect them to teach New-Church doctrines. The books must be interesting and their moral tone must be good, of course. So far they are at one in aim with all Sunday-school libraries. But ours should go a step farther and admit no book which will give children wrong ideas of God and his Providence. Here is an illustration: A popular book, issued this year, dealing with child-life, touching in character and commendable in its general moral tone, well calculated to inspire young readers to deeds of kindness and mercy, is sadly marred by a short passage in which a father comforts his small boy by telling him that his mother must not die; that God must hear their prayers and save her for them; that they couldn't spare her, and more words to the same effect. Such false ideas of prayer and the Providence of God could of course never be held in New-Church light and should not be presented in New-Church homes or offered in our Sunday-school libraries. Similar defects in many generally accepted books for young readers may be found by careful reading and such reading should always be given before books are accepted for our libraries. The order of inquiry may well be:

1. Is any part of this book in conflict with New-Church light in treating of the Lord or heaven?
2. Is the moral tone good?
3. Is the book interesting to children?
4. Is the literary quality good?

An unfavorable answer to any one question should exclude the book.

As Others See Us.

The Mail and Express of this city is publishing in its Saturday editions a series of articles on "City Pastors and Churches", and in its issue of the 25th ult. devoted not far from three columns to "The Rev. Julian K. Smyth and the Church of the New Jerusalem". Like the others of the series this article is designed to be a fair and judicial presentation of its theme, and above all was evidently intended to make interesting reading, which from the publisher's point of view is the supreme essential of all good newspaper articles. Mr. Joseph Edgar Chamberlin is the author, and we must compliment him for accomplishing so well the purposes for which such articles are written, and it may not be uninteresting to our readers to know how the New Church and New-Church people appear to one who is writing for the general public, and who desires above all things to say something that will interest that public.

We believe that nearly every one finds a certain fascination in mysticism, or at least in the use of the word "mysticism", and the author makes all the use he can of that feature of human nature in his effort to produce a readable article on "The Church of the New

Jerusalem". Thus he alludes to Swedenborg as "the great metaphysician and mystic who assumed to put Christianity on a new basis". "There are few subjects", he declares, "in the whole field of theological and metaphysical discussion that are more difficult of understanding, to say nothing of mastery, than the extraordinary system elaborated by Emanuel Swedenborg". "Swedenborgianism is a mystical system", he says in another place, "but it is also a system of logic". So difficult is it to understand, he asserts, that one must enter upon a "long road indeed" to become a minister of the New Church "in full standing".

Another statement of Mr. Chamberlin's, on its surface complimentary, is touched with sarcasm. "The (New-Church) doctrine is a universal solvent; it answers not only every religious question that confronts those who receive it, but every social and political question as well. It is enough to make any people happy, to be so sure of things as the Swedenborgians are".

The author pays some attention to a description of what he calls "the pretty little place of worship in East Thirty-fifth Street", and informs us that it is "an expression of the ideas of Swedenborg in regard to church architecture—ideas which were founded on 'mystical principles' (of course!) 'that are quite too profound to be susceptible of explanation here'".

The following is an interesting description of the way the interior of the New York church strikes a stranger—or at any rate, strikes a reporter who is intending to write about it: "The walls are light in tint, and glitter with the color of gold. Behind the pulpit is a recess for the altar. The walls of the recess are entirely covered with gold-leaf, and a strong light is admitted to it from an unseen window above. You seem to be, as you look in surprise at this unusual feature of an ecclesiastical interior, in the presence of a bit of the City of Pure Gold. It is 'symbolical of the New Jerusalem, and has a gladdening effect on the eye'".

Some of the things about the New-Church people which we find here are matters of news to us. For instance, our readers will be doubtless as surprised as we were to learn that "the New Church has of late years proved particularly attractive to intellectual women. Such women, in this country, are apt to demand an interpretation, an answer, such as Swedenborg gives, and at the same time they are apt to possess a strongly spiritual nature".

Also for the first time we are here made aware of the fact that "Extemporaneous preaching is hardly indicated by the requirements of this Church, which has nothing to do with seeking popularity, and in which every statement must be well considered, and every argument or explanation in harmony with a profound doctrine".

Quite an appreciative and commendatory description is given of Mr. Smyth, and there is a very good account of the history of the New Church in this city.

On the whole we imagine that articles of this kind are useful, and that this special presentation of the subject of "The Rev. Julian K. Smyth and the Church of the New Jerusalem" in New York, will be of service to the Church, though we deprecate this writer's making so much of the undeserved accusation of "mysticism", which is frequently brought against us by the ignorant and thoughtless; and if there could have been also inserted some intelligible statement of what

the New Church stands for, it would have been most acceptable.

Religious Study and Prayer.

It is not strange that a reaction should follow the extreme Puritan prejudice which relentlessly cast aside some of the most wholesome and cherished religious customs of the past, out of a supposed resistance to papal rule to find in these latter days that the substitute it had attempted, by individual papacies quite as intolerable, are falling into disuse if not open contempt; and the question comes home to all denominations alike, How shall the religious life be cultivated among the people? What instrumentalities if any shall be used outside of the stated services of Sunday worship, which even themselves are being more and more neglected? The use of special seasons for religious recollection, a temporary pause in the rush of worldly interests, and a deeper devotion to religious study and prayer, is recognized by all bodies. The Evangelical Alliance appoints its solemn week of prayer once a year and the Churches hold their mid-week prayer meetings; even the Puritan Governors, who religiously repudiated the Church's fast, appointed and at one time kept rigidly their own annual fast-days for "humiliation, fasting and prayer". Now the fast-day of the Governor is falling into disuse while the Church's ancient solemn observance of Good Friday is gaining ground everywhere. Presbyterians and Congregationalists are restoring the observance of the forty days of Lent as a means of spiritual culture too precious to be sacrificed to a passing sectarian prejudice. It is not difficult for the New-Churchman to see why the ancient Church seasons suggested by the letter of the Word and having in them the spiritual power that comes from such association should vindicate their universal worth over that of the inventions of rival sects. It is not difficult to see in the long run why Good Friday should have a holier significance than any Governor's fast-day, and the season of Lent, commemorating our Saviour's Forty Days' Fasting and Temptation, should have a stronger hold on men's religious affections than any week of prayer or other devotional season arbitrarily fixed by men. The New Church in this as in all other matters even of its sacred ritual, will be governed by the principle not of reverence for traditions, but of actual use. And if the observance of Lent as a season of special "loosening of the yoke" of worldliness and "letting the oppressed go free" be adopted as it seems to be with constantly growing acceptance in our New-Church Societies, it will be because the want is felt for occasional seasons of religious awakening and new consecration, of recalling ourselves to our spiritual responsibilities and duties and putting a check upon indulgences which however innocent in themselves become injurious when allowed to crowd out the proper attention to our spiritual needs. It will be because it is felt that for such seasons none can be better than those which find their motives and keynote in something of our Lord's life in the world. The Puritans rejected Christmas and Easter with the same abhorrence as they did the Lenten season. Now the venerable Feasts have come back with all their joyful and beautiful influences; and with the same deep power of the letter of the Word, the meaning of the Forty Days of our Saviour's Temptation is making itself felt as the true motive for the

Christian's retirement, self-discipline and preparation for the great "going up to Jerusalem to keep the Passover". The ready objection that "the work of repentance is not the work of special seasons but of all times" may be equally urged against regarding the Sabbath itself as a special season of worship. But as New-Churchmen we know that the use of "fixed times and seasons" is in insuring the definite performance at some time; that religious faculties like any others can be cultivated only by exercise and that the exercise is not in thinking about religious duties, but in performing them; even as Swedenborg distinctly recommends, "the performance of actual repentance once or twice a year before going to the Holy Communion". Even the literal fasting would no doubt have a most wholesome effect in our New-Church societies if practiced in the sensible way of depriving ourselves of some customary and in itself harmless but frequent indulgence, and giving what it costs in time and money to the Church. Not that there is anything holy in the privation itself or requiring the "sad countenance", but that it would restore oftentimes a healthier balance of values in the things we are devoted to. The Treasurer of one of our Associations recently estimated in his annual report that if each member of the Association would give annually the price of one medium-priced theatre ticket to the Association Mission Fund the Treasury would suffice for all the work requiring to be done! We know of an Association where it has been no easy task to collect an annual assessment from every member, of an amount less than a single ticket to the vaudeville entertainment. Is not this the result more of a lack of system in our religious life than of any real contempt for the Church? The fact is that the world, wiser in its generation, has "its times and its seasons" and does not hesitate to urge them upon our attention and to crowd out if possible any that the Church may claim, even the reserved seventh day. We do not hesitate to avail ourselves of these fixed times for the cultivation of our bodily or esthetic faculties and in doing so we are not conscious of being merely "external". If we wish to cultivate music we subscribe to the season of symphony concerts or buy our seats for the opera season with a liberality and a precaution which we might well emulate in our provisions for our religious culture. If we wish to cultivate literature or to enjoy the pleasures of the drama we observe carefully the "times and seasons" of the lectures and plays, and do not rely on the occasional wave of literary or dramatic emotions within us, or think that because we are not always at the play, that our taste is only temporary. We cultivate, by exercising, our worldly tastes; we can cultivate our spiritual tastes in no other way and we are quite as dependent on fixed times and seasons for the one kind of exercise as for the other. If the weekly card party and the weekly vaudeville were given up for a season, for some kind of Church study, or work, or donation, the Church would be easier in its funds and the love for the Church would be deeper in every one making the little sacrifice! And there need be no affectation of holiness in doing a practical religious duty. If however the sacrifice should appall one as being not little but large, when attempted in practice, then it will awaken a wholesome reflection about the comparative value to be attached to these several features of life and whether the theatre or the Church be really the thing we value most. There is a very remarkable passage

in "Heaven and Hell" (312) at the close, which few will deny to be applicable to the present day and deserving to be heeded by New-Churchmen as well as by others. "The cause of blindness and ignorance of 'even those in the Church', regarding the spiritual life, is said to be 'owing to external things, the interests 'of the body and of the world occupying and filling 'their minds to such a degree as to render them incapable of being elevated into the light of heaven and of 'viewing the things of the Church as anything but 'mere doctrine; for there is an influx of mere darkness from corporeal and worldly things, when they 'are loved as they are loved at the present day, which 'chokes any higher conceptions". It is for each one to determine how far this is true of himself and what is the best help he can avail himself of, privately or in company with others, to prevent this choking influence of the "cares and pleasures of this life". Any season and any method old or new is sacred when adopted to this end, and encouragement should be given to every effort in the Church to afford such helps, remembering that the sacredness is not in the acts or the observances, the prayers and the sacrifices, but in the motives which prompted them and the effect they produce in strengthening the spiritual life both in a deeper love for the "things of the Church" which are beyond mere doctrines" and in a clearer conscience and brighter vision of the heavenward side of the life we are living.

The Sermon.

Waiting on the Lord.

BY THE REV. C. H. MANN,

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah xl:31.

In many places throughout the sacred Scripture a wonderful meaning is attached to waiting on the Lord. It is astonishing what blessings are promised to those who will wait on Him. It seems at times to be an occasion of merit. "Let none that wait on thee be 'ashamed", we read in the Psalms; and in another place the psalmist exclaims: "Let integrity and uprightness preserve me, for I wait on thee". It is made the basis of many precious promises. We read in another place that while evil-doers shall be cut off, those that wait upon the Lord shall inherit the earth. And again, "Wait on the Lord; be of good courage, and he shall strengthen thine heart". At another time it is made an expression of patience: "Wait patiently for the Lord; fret not thyself because of him that prospereth in his way". And this is expressed in another place in more humble form, where we read: "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until he have mercy upon us". And often it is made the expression of dependence and trust, of an assurance for the future. Speaking of the animal creation the psalmist says: "These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather; thou openest thine hand, they are filled with good". This is repeated in still more emphatic form, where we read: "The eyes of

"all wait upon thee, and thou givest them their meat 'in due season". And Jeremiah says, as an expression of the supremacy of the Lord: "Therefore we will wait 'upon thee, for thou hast made all things". These are but a few of the multitude of places where this expression is used. It tells us of confidence in the Lord, of patience in his service, of fidelity in the time of darkness and doubt, of industry, and of earnest service. In general, the signification of waiting on the Lord, is doing all things from the Lord, regarding Him in one's labors, looking to Him for guidance and for assistance, and serving Him in all seasons.

But in order to appreciate in a practical way the many blessings associated in the Word with waiting on the Lord, we must consider how we are to wait, that is, in what form it comes practically into our life.

In the first place, we practically wait on the Lord by choosing his methods in accomplishing the purposes of life. There are ways in which we naturally seek to attain our loved objects, and then there are other ways which are those the Lord would have us pursue. If we would really wait on the Lord, we must as a first step in this waiting accept his methods. This may be seen in our way of seeking the spiritual life. It is the Lord's method that we should seek a spiritual life as of ourselves; that we should keep the commandments; that we should shun our evils as sins, and seek in lives of usefulness with our fellow-men to embody the laws of honor and integrity; that at the same time while we do all these things as though the power inhered in us to do them, we should acknowledge that He is the source of the inclination and the ability to do them. When we seek spiritual life in this way, we are waiting on the Lord. And in like manner when we seek a worldly success in accordance with the orderly laws of worldly success we are waiting on the Lord.

In the second place, we wait on the Lord by accepting as of the Divine Providence all the conditions in which we find ourselves involved. If we would wait on Him we would not waste our strength in lamenting the evils He has permitted to come upon us. We would not expend our forces in mourning the untoward circumstances with which we are surrounded. We would accept the burdens that are placed upon our backs. He who has a thorn in the flesh, if he would wait upon the Lord, will accept that source of pain and hindrance, and labor on to the best of his ability, having it with him. He who is struggling under adverse conditions, if he would wait upon the Lord, will accept those conditions, whatever they are, and do as well as he can with them weighing him down. He who has onerous or weighty responsibility; he who has cares in life which beget anxieties and unrest; he, in a word, who is carrying heavy burdens through his life, if he would wait upon the Lord, will accept these burdens as something to be patiently borne, and as something to be endured, while he seeks, notwithstanding them, to do as well as he can. It is furthest from our purpose, in saying this, either to exhibit a lack of sympathy for the difficulties under which any are laboring, or to express the thought that they ought not to relieve themselves of them if there be any orderly way to do so. We refer to the unavoidable burdens that weigh us down; the divine permissions of conditions which seem to fetter our hands and limit our movements; the things, impossible to remove, that have come upon us with or without our fault. It is not effort to remove, but useless lamentation, that we condemn.

Still another method of waiting on the Lord is to look to Him for consolation and guidance in all the sorrows and sufferings of life, in the time of temptation, in the time of disheartenment. If we would look to the Lord, we would seek in his promises and assurances relief from the darkness that surrounds us. In the time of bereavement, if we look to the Lord we would seek in his loving words relief from our suffering. In the time of gloom and despondency, if we look to the Lord we would seek in the light of his truths the removal of the clouds that overshadow us. In the time of temptation, if we would wait upon the Lord we would seek in his commandments the strength to overcome our enemies. In a word, in all the sorrowful conditions of life, waiting on the Lord is looking to Him in the loving teachings of his sacred Scriptures, for relief.

We may see, then, in a summary way, that this waiting consists in the choice of the Lord's methods in accomplishing the aims of our lives; in accepting from Him the conditions and circumstances in which we must labor; and finally, in the time of sorrow, waiting on Him is to look to Him as the only source of consolation and relief.

The spiritual effects of waiting on the Lord are very beautifully illustrated by the natural effects of waiting upon nature. As man in the natural affairs of life seeks in orderly methods according to the character of that with which he deals, to accomplish his purposes, looking to nature constantly for her strength and her assistance, he has, in his natural experience, something which will illustrate what is promised him in reference to his spiritual life, if he waits on the Lord. Waiting on nature is to take advantage of her mighty forces in accomplishing the purposes of life. He who checks the great power of the mountain torrent, and makes it grind his corn and accomplish the other purposes of his life, is waiting on nature. He who seeks in the hidden power of the coal-beds the strength which through steam rows his boats, and propels his railway trains, is waiting on nature. And how evident it is that those who thus wait upon her, shall "run, and not be weary". How evident it is, as is illustrated by all the most successful methods of our modern life, that those who are in the stream of nature's powers in the attainment of the objects of their life, shall "walk, and not faint". Her strength is exhaustless, her forces are forever flowing, and he who rests upon them is borne along with irresistible power. It is in some such way that, as we wait upon the Lord, adopting his modes, keeping his commandments, and seeking by our way of living to bring his will into our hearts, and his wisdom into our actions, so shall we be borne along on the stream of his omnipotence. By this method we attain our spiritual purposes, as we realize our natural purposes by nature's forces when we wait upon her.

These are the glorious effects of waiting on the Lord. They who wait upon themselves by violating the Lord's methods of accomplishing the objects of life, shall end in confusion and disappointment. They who wait upon themselves by giving up to the discouraging conditions of their life, shall run, but become exhausted; they shall make an effort, but they shall fail. They who look to themselves—to their own greatness—who turn to philosophy for consolation in the sorrows of life, shall find ashes in the place of nourishing fruit. They shall come only to weakness and distress. But none of these things shall come to those who wait on the

heavenly Father. To them shall come all success, all assurance, all strength, all purity, all heavenly elevation in the expansion of their love.

Contributed.

Better So.

I would not make the path I have trod
More pleasant or even more straight or wide;
Nor change my course the breadth of a hair,
This way or that way, to either side.

My past is mine, and I take it all;
Its weakness—its folly, if you please;
Nay, even my sins, if you come to that,
May have been my helps, not hindrances!

If I saved my body from the flames
Because that once I had burned my hand;
Or kept myself from a greater sin
By doing a less—you will understand.

It was better I suffered a little pain,
Better I sinned for a little time,
If the smarting warned me back from death,
And the sting of sin withheld from crime.
—Phoebe Cary.

The "Word" and "Writings" in Worship.

Mention has been made in the Messenger and the practice advocated by one of our ministers of having the doctrines of the Church read in immediate connection with the Lessons from the Word, and even of placing the books in the sacred repository of the Word in our churches.

That the public reading of the doctrines in church may properly belong to the teaching function of the Church there can be no doubt. Even, as matter of historical precedent, the Roman Catholic Church has had her prescribed readings from the Church Fathers and the Church of England her appointed Homilies to be read when needed in place of sermons. How much more warrant for the New Church to employ her truly heavenly doctrines for this purpose.

The early societies of the Church did this to a large extent making the doctrines take the place of the sermon. The present writer has for years been in the habit of reading at certain seasons of the year suitable portions of the Writings in place of a sermon or lecture, at vespers or on week-day services, using especially the "Four Leading Doctrines", and the "New Jerusalem and its Heavenly Doctrines", for this purpose. But this has been distinctly as a part of the teaching office of the Church and not as intruding upon that plane of worship distinctly occupied by the reading and the hearing of the sacred Scriptures.

The practice, also recently adverted to, of interspersing the reading of the Psalms with the statement of the internal sense in summary, was in a way carried out in the early liturgies of the New Church in England, when the Psalter was printed with these summaries at the head of each selection, and also in the former Liturgy of the General Convention, where the summaries will be found over the selections to be chanted. But for the probable reason that these were not found really conducive to higher states of worship these summaries have been left out of the liturgies and there is abundant reason in the doctrines why they should not be introduced into the formularies of worship. These reasons may be summed up in the one principle that the Word in its letter—and in no other

form—is in “its fullness, its holiness and in its power”, and that as such it brings an influx of the heavens in a universal way down to the states of all worshipers, young and old, cultured and illiterate alike. This no other presentation of even its divine truths and revelations can do. Swedenborg distinctly says that when men read the literal sense devoutly the angels are with them in the spiritual sense. He does not say this of reading the Writings. The reading of the two in immediate connection results in the commingling of two entirely distinct planes of worship and it can hardly be done without detriment to some if not all of the hearers: for it disturbs the universality of angelic influx which the Word in its letter alone affords, and it brings to some confusion of ideas in the endeavor to follow two lines of thought at once, or to mingle intellectual inquiry with states of devout reception of holy impressions from the Word in its fullness, its holiness and its power. Each state is important in itself, but the two should not be confused.

The sermon has its own use and so has the reading and the study of the Writings, but both are quite apart from the peculiar spiritual and heavenly sphere of our worship brought in by the reading and singing of the Word in the letter.

There is a proper human element in our worship which has its own plane and use, namely that of the hymns, prayers, the creed, etc., which are the response of man to the divine communications through the Word. But the Writings do not belong to this, but distinctly to the teaching function and its plane.

Finally, I do not hesitate to add the further serious objection that to bring the Word and the Writings before the public in our worship as if they were on the same plane of holiness, is to create an unnecessary and injurious offense to the feelings of devout people who may infer that we have another Bible or do not regard the Sacred Scriptures as exceptionally holy. This I believe to be entirely contrary to the principles of the Writings themselves in which we are cautioned not to injure the innocent states of worship in any and not to injure the Church itself by rendering her the subject of erroneous and hurtful opinions.

FRANK SEWALL.

A Fragment.

MATTHEW S. HIGGINS.

O could we comprehend our soul's true rhythm
And tune our lives in perfect harmony!
Could we but hear those sweetest songs of heaven
And fathom their angelic melody!

Ah! did we tune our lives to love
And touch their strings in deep tumultuous notes,
'Twould reach the realms where angels rove
And heaven would join in one tremendous symphony.

Heavenly Intelligence.

“HEAVEN AND HELL,” 346-351.

347. Swedenborg never uses the word intelligence in the common English meaning of information. This word and his word for understanding are nearly the same, and have nearly the same meaning, the latter more frequently designating the spiritual organ or function, and the former the resulting phase of truth. The root meaning of both is to “see between”. So all intelligence or all understanding of truth rests on clear discrimination.

For the most part, when spiritual truth enters the

mind it is apprehended only in a very general and abstract way, and truth so seen is always seen obscurely. Such truth has little hold on any part of the mind except the memory, and the mere possession of the truth is what is chiefly valued. Spiritual truth so held has no more spiritual influence on the mind than any scientific fact or proposition.

Thus is the whole spiritual purpose and effect of the truth thwarted and destroyed. For spiritual truth is given to man solely to show him how to live. And truth held abstractly in the memory shows a man how to live only so far as he takes it into his thought and tries to see how it applies to the questions of right living that are constantly arising. In other words, it is only by such a mental effort prompted by such a spiritual purpose that abstract truth held in the memory can be converted into true or heavenly intelligence and made to serve its true purpose. There must first be some desire to have our life made better, which must be followed by an effort to see what is involved in having our life made better. When such a desire and effort are awakened in us our love for the truth or interest in the truth becomes an interest in it for what it can do for us or be to us as a guide in the way of life. Thus does truth become a lamp to our feet and a light unto our path. And as soon as truth begins to serve this purpose it becomes the light of heaven in the mind.

On the other hand, so long as spiritual truth is simply held in the memory as information, or as something merely accepted as true, it forms a part of the stock of knowledge which the natural man delights in, and which he employs to promote his worldly interests, or displays as a part of his worldly attainments. In that way it is made a part of that light of the world in which the natural man mentally lives.

349. This effort to open the mind and life heavenward is what fits man for the life of heaven. So it is said that so far as a man receives intelligence and wisdom does he become an angel. Knowledge, intelligence and wisdom may be defined as three different ways in which spiritual truth appears to or appeals to the mind. So long as it remains in the memory as something learned, even if it has been rationally investigated and accepted, it is knowledge. When its bearing on the life is seen, and the obligation to bring the life into harmony with it is recognized, it becomes intelligence. When the life has been brought into harmony with it, it becomes wisdom. Every one can see how differently the same truth must needs appear as seen from these three different points of view.

351. What true intelligence and wisdom are, is still further defined. So long as truth is simply held in the memory and is accepted on authority, or because it has the sanction of the natural reason, it is natural truth, and forms a part of the mental light of the world. But as soon as we begin to make that truth a guide and help to right living, new and higher capacities for apprehending truth are opened in the mind. These are here called “interior intuition and perception”. And truth seen and perceived is a very different thing from truth accepted on authority or endorsed by the reason. How these interior capacities are opened is here very clearly stated. But this is not all. When the interior mind has been thus opened it is necessary that there should be, in the external mind, a stock of knowledge for the internal mind to act upon, knowledge of principles or of facts that have

relation to right living. In heaven those who have acquired in the world a large stock of this knowledge from which spiritual truth may be distilled are the intelligent or wise, while those whose natural minds have not been so enriched are the simple.

J. C. A.

The Significance of Miracle.

No subject seems more provocative of controversy between theologians and critics than the historic verity of the Bible miracles. Each side insists on taking the account of these ancient wonders as purported records of events of the same nature as the ordinary facts of history and science. Hence they accept or reject them without a glimmer of perception of the transcendent truths of which they are symbolic.

Miracles have an important place in the history of religion as affected by divine revelation. Man of himself knows nothing of God and the immortal capabilities of the human soul. This would be true if the mind had never been beclouded or befouled by actual sin and hereditary evil. The fact of evil has sunk the mind in the world and the senses, and in dark periods of the race's experience God could make himself known to man only by signs and wonders. The Bible was primarily addressed to men who had a genius for idolatry and naturalism, and hence the voice of God is heard in the thunders and threatenings of Sinai. Whenever a divine word was given it was driven home by a marvelous sign. The words of Messiah were believable, because He did "many mighty works". The miracles never enlightened the understanding of those who were impressed by them. They simply arrested their attention, and for the time forced them to obey the "Thus saith the Lord". They were addressed to a very low state of religious thought and feeling, and were meant to keep alive a blind regard for eternal verities until the Church could have a rational, intelligent perception of divine and spiritual truths.

It is childish of the theologians to suppose there is any merit in believing in miracles, because of their scientific verity, and it is childish in the scientific critic seriously to weigh evidence for and against the historic genuineness of miracle. The miracles were wrought in the first place and put upon record in the second place, without one jot of concern for their scientific validity. Their sole mission was and is to startle us out of our humdrum belief in the grimy, sordid forces of the world, and give us faith in the omnipotent power of God to create a spiritual world for the soul instinct with love and beauty, joy and power. The untaught wonder of the ancient literalists should have its fulfillment in the open-eyed understanding of spiritual laws in a more enlightened era of Church development. We must not turn our backs on the miracles, nor stupidly gape at them as unintelligible feats of divine power, but in all reverence require of them a divine message or meaning for our times.

For the abiding fact is that man is a spiritual being, and a word of God whenever spoken is meant for the soul. The marvelous everyday processes of nature are as unexplainable and transcendent as the most striking miracle, but the processes of mind and will formation and re-formation are infinitely more wonderful and impalpable. The soul is the true arena of miracle working. It is there that the lame walk, the deaf hear, the blind see, and the dead rise at the word of Jesus Christ. That word is actually creative. It makes a

man new. It gives him a will to righteousness in place of his lust for evil; it gives him a mind for wisdom instead of an imagination full of false and harmful thoughts; it gives him strong and gentle habits of usefulness in lieu of passion-tossed ways of living. All things are made new to the man who in heart actually believes in the character and ideals set forth in living colors in the gospel of Jesus Christ.

Our age is pre-eminently the age of free knowledge. The arts are world powers through inventions working out natural laws; science enters every discoverable field with a torch and light shines on every recondite subject. All this is but the type of that higher light that in these latter days is streaming from the opened, spiritual Word of God. It is not the outward seeing of miracles that is the true witness of spiritual realities, but the inner touch of the hand of God, the soul's grasp on the self-evidencing truths of the divine mercy and man's capacity for the knowledge of God, unselfishness and the life immortal.—From a sermon by the Rev. S. C. Eby, reprinted from the St. Louis Republic.

What is Reality?

It would seem that all might agree as to the true answer to this question, but there is scarcely any point as to which there is wider or more hopeless divergence. Some minds see reality only in what is proved by the senses; others only in their perceptions of spiritual truths. For instance, it is said that the Ten Commandments were written by the finger of God upon tables of stone. If a doubt of this miracle were suggested to a certain type of mind, it would be equivalent to a denial of all truth in the narrative. To him the essential reality lies in the external act, in the miraculous impression by the divine hand of these laws upon visible and tangible tables of stone, and any other interpretation is to him vague, misty and unreal.

The other mind, on the contrary, goes straight to the meaning of the sacred story without heed to the external event or to any miraculous sign. He sees that from the first gathering of men together they have called murder, theft, falsehood, evil things, but from varying and uncertain motives. Some have done so from self-defence; others, more compassionate, from a sense of the injury wrought by such offences. But in this revelation, God declares that such evils against man must be shunned as sins against the divine goodness or eternal life of man, and that these prohibitions of evils are not merely rules of conduct, changing with different races and centuries, unchanging laws of life, more enduring than stone, binding also in heaven, where angels obey them gladly, and in hell, where evil spirits are forced to obey outwardly, as well as on earth. Here men obey or not as they will, but on this will of theirs hang eternal life and death. This meaning is the truth, the essential reality, and the outward form of its expression is always subordinate to the second type of mind.

It is strange that any man should so rely upon the evidence of the senses, whose illusions it has been the daily task of his life to overcome. For man has to correct continually by his reason the tricks of his eye and ear; and the love and the truth of those around him are his chief realities, although he is unconscious that it is by the force of these unseen things, and not by merely visible signs, that he is ruled. Yet since

man often does so lean upon what is outside of him, his heavenly Father has come down even where he is and addressed himself most tenderly to his longing for things that are seen, and heard, and touched, and handled by human hands—even the Word of life! This desire is answered in the life of our Lord Jesus Christ and his acts of healing and sympathy; his words addressed not only to his own followers, but to the multitude; the story of bodily anguish endured with heavenly patience and love. This life of the Lord on earth is but misused if we only study it to argue or dispute; it is for the nourishment and sustenance of the feeble, flickering flame of spiritual life within our souls; it is the way to the supreme reality. "Ye that 'have known me, have known my Father', saith our Lord in his Divine Humanity. E. F. M.

Church News.

Illinois.

At a meeting of the congregation of the Englewood Parish on February 3, to consider the resignation of the Pastor, the Rev. Thomas A. King, everything was amicably settled. Mr. King withdrew his resignation and will continue to serve the Society. It was decided at this meeting that in wearing a surplice Mr. King was not exceeding his privileges under the ritual of the Church.

Indiana.

Of a recent social given by the La Porte Society, the La Porte Herald says: "The New-Church socials are 'always highly successful, no matter what the weather' or attendance. The young folk of the Church are sure 'to be present and take an interest in them. If no program is prepared they improvise one, and the heartiness with which they enter into whatever scheme is 'devised for entertainment shows not only their originality but their jolliness. Last evening's social was 'no exception to the rule and everything passed off 'with spirit and delight. Miss Gertrude Kuehne rendered a fine piano solo, Miss Mary Niles sang a pretty 'solo accompanied by Miss Fannie Scott on the piano, 'and Miss Rose Meyer gave one of her splendid recitations. The shadow pictures were capital. After 'the older ones had departed for their homes, the 'young folks indulged in dancing. The social was quite 'a success. The refreshments consisted of pop corn'."

Kansas.

The Society at Pawnee Rock has a membership of about sixty-three. We have preaching and Sunday-school at the church, three miles north of the city, every Sunday if the weather permits. On January 16, the Pastor, the Rev. Benjamin P. Unruh, was called to Pretty Prairie to assist the Rev. August Huxman at the funeral of Mary Krehbiel, daughter of Henry Siebert; and on the twenty-second he conducted the funeral services of Fred Kinswater, of Pawnee Rock, who accidentally shot himself. The Pretty Prairie Society is prospering under the leadership of the Rev. August Huxman, who preaches every other Sunday and conducts Sunday-school every Sunday.

Massachusetts.

On account of a slight illness, which the Rev. T. F. Wright had in December, the Cambridge Society ten-

dered him a vacation of six weeks. He gratefully but reluctantly accepted one of three weeks, returning home at the end of January after a delightful and invigorating sojourn in North Carolina. During his absence the pulpit was supplied by the Rev. Messrs. Reed, Goddard and Frost, whose ministrations were much enjoyed. Mr. Frost's young son Ira has returned home after a stay in the hospital due to appendicitis; and his daughter Emma lately received the prize over some thousand competitors for the best essay on "Uncle Tom's Cabin", and was presented with a pony and carriage at the Boston Theatre, which offered the prize to the school children of Boston and vicinity.

ELMWOOD.

This has been the most busy year of our existence. Our Young People's League is alert and now numbers one hundred and forty. It is a great aid to the Church financially and otherwise. Our new Parish House is in constant use. The Sunday-school is about as usual, and doing steady work. Mr. Lathbury is at present preaching special sermons on hidden texts, awaking interest during the season of storms. Sunday evenings the Young People are gathered in the audience room to listen to speakers from out of town. Educators of prominence, and ministers of our Church are selected as speakers. There is much singing led by the cornet and the big organ. The attendance is large for this place, and much benefit is derived. The Society is at least very much alive, and there is no intimation of stagnation.

New Hampshire.

A recent fire in the Kennard Building, Manchester, burned the library, the books of worship, the Bible, and everything else belonging to the English New-Church Reading Circle. There was no insurance. The little Circle there had worked hard to get together a circulating library of Swedenborg's works and collateral New-Church books, and this is to it quite a blow. The members of the Circle are not in a condition to buy new books for this library, and would greatly appreciate the donation of such books as any of the readers of the Messenger may have in their possession, of which they are making no use. Such books may be sent to Miss Kimball, 85 Walnut Street, Manchester, N. H.

The First German Society of the New Church of Manchester consists of a small body of German working persons, who work mostly in the different factories here, and the present membership is about forty-five. We do not expect to gain members very fast, as the whole German population is probably not much more than two thousand five hundred souls; and besides there is a German Presbyterian and a German Lutheran Society here. But our Society is in a healthy condition and has the full esteem of the Germans now, although we had to work for a good many years against prejudice on account of the name of Swedenborg and the slanders from our opponents against the New Church and its heavenly doctrines. We hold regular services with our leader, Mr. Carl Roth, every Sunday forenoon through the whole year, and usually on Tuesday evenings we come together for the reading of doctrines, treatises or tracts, and try to instruct ourselves in the doctrines in this way. We are not able to support a minister, but the Rev. William Diehl, of Brooklyn, volunteers his services and visits our Society four times every year, and has done so for quite a number of years. The Massachusetts Association pays

his traveling expenses for three of the visits and the German Missions Verein for one visit. When here he preaches generally Sunday forenoon and evening and Monday evening, administers the Holy Supper and looks after our Society's need in every manner possible for him. We also have a Sunday-school and admit all German children who have a desire to come to it, whether their parents belong to our Society or not, and try through this medium to sow at least a small amount of good seed in the children's minds. Quite a number of the children who do not belong to our members drop out again for one reason or another after perhaps they have attended for two or three years, although we do all we can to hold them; but if we do not succeed in making them stay with us, we have at least the satisfaction of feeling that we have planted good seed in their minds, which the Lord in his own time may make to sprout and grow. Six years ago we were compelled to build a house of worship, as the house where we held our meetings was torn down and we could not find a suitable place in the right location. We were fortunate through the Lord's help in finding a good building lot almost in the centre of the German population; but our means were very small and after erecting this building our Society was involved in a heavy debt. It is the aim of our ladies through diligent work, to reduce it, if only a little at a time, and although it will take a good many years, we hope that we shall see the time when we can cancel it altogether.

Reports and Letters.

Board of Home and Foreign Missions.

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

Previously acknowledged	\$2,961.68
Miss Flora MacDonald.....	1.00
Newtonville Society (additional).....	11.00
Mrs. Albert Cushman.....	5.00
Wesley N. Gray.....	10.00
Mrs. Julia Higby.....	2.00
E. H. Cutler	100.00
Helen M. Persons.....	10.00
Mrs. C. O. Vette.....	5.00
Mrs. D. H. Park.....	2.00
L. Ryder	40.00
George Copeland	40.00
A friend	40.00
Miss Anna Weld.....	2.00
Mrs. J. S. Ogden.....	20.00
H. F. Glenn.....	10.00
St. John (N. B.) Society.....	1.00
Brockton Society.....	25.88
C. A. E. Spamer.....	50.00
Stanley B. Hildreth.....	20.00
Ida Belle Ross	5.00
Edward Wilder (Home).....	12.50
Interest on Bank deposit.....	12.82

Total receipts to January 31..... \$3,386.88

E. A. WHISTON, Treasurer,

16 Arlington Street, Boston, Mass.

To New-Churchmen in Virginia.

At the last meeting of the Maryland Association a proposition was made by a lady in Richmond, Va., to be one of the two hundred and fifty or more isolated New-Church people in Virginia to give five dollars a year towards the support of a permanent mission-pastor with head station at Richmond, where already is maintained a neatly furnished chapel and New-Church book room and loan library. The sum thus realized, with what the Convention and the Associa-

tion contribute, would admit of the settlement of a competent pastor in Richmond who could spend the summer months in visiting other localities in the State, administering the sacraments at least once a year, provide for the regular instruction of the children, create a feeling of unity and the spirit of co-operation and so establish in reality a working New-Church society, to which all might as truly belong as if they were living together in one neighborhood. Will the receivers of the New-Church doctrines in Virginia do this? Will they give their children and themselves an actual Church home and altar and pastorate? The need is imperative at present, when the Board of Missions finds that the scattered services for a few weeks at a time in Richmond is far from filling the need there and much less in the whole State, the field where the New-Church faith has taken root in many old households dating from the time of Washington, Fairfax and Carter. After ten years of persistent effort in the Association to maintain the mission the Board feels warranted in proposing to the Virginia people who love the New Church to come forward themselves and unite in forming one congregation and supporting a Church in their capital city. The enrollment as shown in the Maryland Association Directory would be as large as that in many of our ablest societies. The members would be doing no more certainly than the members of any of our active New-Church societies. It is hardly to be supposed that there are many, if any, of the Virginia families named in our Directory whether in the larger towns or in the rural districts, which allow the year to go without contribution to the cause of religion in some form. Many probably contribute to the support of the local Churches in some way. Suppose now that all should resolve to give their contributions for the support of their own Church, or to give at least each year as much for the New Church as they give for any other religious body, would not a pastor's fund be thus raised that would give the New Church a definite and permanent footing in Richmond and enable its influence to be felt and its ministrations to be enjoyed throughout the whole State? An examination of the Maryland Association Directory published in the Journal of the Association, copies of which may be obtained from Mr. C. A. E. Spamer, 215 North Charles Street, Baltimore, will show not only where the New-Church people of Virginia reside—in some eighty places in the two States of Virginia and West Virginia—but the considerable numbers residing together in the larger places such as Richmond, Danville and Lynchburg. A united effort of all these now can do what no isolated and unorganized movement can do. The Maryland Board of Missions can act as the medium of bringing these individual efforts into co-operation with one another, with the whole Association and the General Convention. Is not this a worthy motive and a practical plan of giving the New Church in Virginia a visible organization and active life? The Board of Missions will meet the latter part of February and will hope to hear from every one to whom this call favorably appeals, with contributions or promises and suggestions for the effectual carrying out of this plan. All letters and contributions connected with this work may be addressed to Mr. Ralph P. Barnard, Treasurer of the Maryland Association, 416 Fifth Street, Washington, D. C.

FRANK SEWALL,
General Pastor Maryland Association.

January 30, 1902.

Current Literature.

Problems of Evolution.

Problems of Evolution. By F. W. Headly. New York: Thomas Y. Crowell & Co. 1901. pp. 368.

In this interesting survey of the doctrine of evolution in its widest scope, including morals and religion, the author has attempted a fair judgment of the respective merits of the Lamarckian principle of evolution by adaptation to environment and that of the neo-Darwinian theory of progress by heredity and Natural Selection with its accompanying doctrine of the Survival of the Fittest. What will be of interest to New-Churchmen is the author's application of the latter to the question of man's moral progress, and the illustration it affords of the distinctly New-Church doctrine of the function of temptation in man's regeneration. The author by no means allows his strict scientific method to lead him into the folly of evolving something out of nothing. Morality he traces, even if by a somewhat fantastic medium of the superstition of the "taboo" or sacred charm of the savages, to a universal religious sense as its origin, and both morality and religion are held up as the only powers to prevent the race from ultimate degeneracy through perfected civilization and consequent relaxation of effort. Where no physical struggle is needed vigor declines; where no moral struggle is needed virtue declines. Alcohol he shows to be a positive help to the physical and moral condition of man in that it kills off the weak who succumb to its temptations and strengthens the moral stamina in the nation in the men who without being necessarily total abstainers keep their self-control in spite of its allurements. The same principle he applies to other evils showing how the object of life is not merely to exist but to promote the good by the conquest of evil. The "good" is also no mere material product, but is attributed in its origin to the highest possible source. In a most lucid and admirable passage distinguishing the "evolution" of a thing or a quality from its "origin" (p. 290) the author states that "as 'evolutionists we are bound to assume that all the qualities that we find in any product of evolution may be considered to belonging equally to the force that existed prior to evolution. To apply this to the matter in hand, if goodness has appeared in the world only in 'evolution's latest stage, we may nevertheless infer its 'existence before life began upon the earth. This inference is as sound and reasonable as it would be if 'man had been created with all his moral qualities at 'their highest. The Darwinian believes that no new 'power or faculty has been introduced from without, 'since the simplest forms of life began the course of 'evolution that was to end in the most complex and 'highest. It is evident then that on this hypothesis 'goodness existed potentially from the beginning, only 'waiting for the required circumstances to develop it'.

We doubt if a more useful text-book could be found for a New-Church student desiring to study this subject from the purely scientific standpoint.

Incidentally the author presents three very interesting problems regarding the Chinese, namely: Why has their civilization been so stationary? Why without advancing have they been able to avoid retrograding? And why has the physical degeneration which has ruined every other ancient civilization not appeared in China? The solutions given exceed our limits, but are eminently worthy of study, as they involve profound

principles of individual and domestic morality and life. The author shows that China is a pure democracy. Merit alone succeeds and that by virtue of the severest competition. Education is cheap. The standards are high and inflexible and retribution for wrongdoing is a certainty. The maxims of Confucius contain the highest moral incentives. The highest honors are open to all. "The only office not thrown open is that of emperor, and no Chinaman who knows how completely this august potentate is the slave of custom, if 'not of duty, is likely to covet the position". F. S.

New Literature of the Church.

1. The Bread of Life and Other Chapters on the Bible.
2. The Works of Charity. By the Rev. John Worcester. Boston: Massachusetts New-Church Union.
3. Pearls from the Wonder Book. By the Rev. Thomas A. King. Germantown: Swedenborg Publishing Association.
4. The New Church: What? Why? How? By the Rev. George H. Dole. New York: New-Church Board of Publication.

It is not strange that our writers, and especially our clergymen, are so prolific as book makers, for deeply interesting subjects are always before them and they see ways in which something can be done to meet inquiring minds. Although these books of Mr. Worcester consist of sermons or of essays prepared for the Massachusetts Association or other bodies of the Church, yet he likewise was trying to meet the mental states of the time with helpful compositions. In meeting the needs of the young people in his parish at Chicago, Mr. King was also preparing good nourishment for many other minds. Mr. Dole evidently addresses a larger circle of readers and does not have in view any class in particular.

Although Mr. Worcester was thoroughly scientific, yet all his work in science was for the sake of making spiritual things more plain, and he delighted in the study of the Scriptures and in the application of them to present conditions, while it would not be expected that a collection of his essays, some of them very brief, could now be unified into a whole as he might have combined them himself, the same note runs through the "Bread of Life" from the opening sermon to the final chapter on "The Word as a Whole". Between these lie essays on "The Universality of the Inspired Scripture" and "Communion with Heaven by the Word", which are two of the best. In "Bible Formation" he shows how long a period elapsed from the beginning of Scripture to the time when the Book of Revelation was written. In "The Word as the Son of Man" he manifests an unusual sympathy with current Biblical criticism and admits that the references to Cyrus in Isaiah must have been written in Cyrus's day which was later than Isaiah's; but it may be urged on the other hand that prophecy by its very nature is not dependent on current events, for in that case how could the Messianic part of Isaiah be his? It does not seem, however, that Mr. Worcester was at his best in his kindly approach to criticism and he very seldom showed this disposition. His estimate of "Recent Biblical Criticism" speaks out plainly his disapproval of much of it.

The remaining essays show him at his best, and some of them would have been well placed nearer the beginning. None of these is more important than "Palatine and its Representation", in which a mass of suggestive matter is brought together.

In the little collection, "The Works of Charity", we

find five sermons on the verses of Matthew xxv. as to the hungry, thirsty, desolate, naked, sick and imprisoned, and the duty of all toward them. No sermons by Mr. Worcester are more beautiful than these; especially is that on "Visiting the Sick" an ideal sermon of its kind. Although he was for some years an over-worked man, he found time almost every week for just such brief, unstudied, and yet well-ordered and well-filled sermons. His people understood and loved him, and no minister among us has been more successful in building up the Church. He preached much better than he knew because his whole mind was in every word.

Mr. King's little volume is given a tasteful appearance and deserves it. If any criticism can be made, it would be on the introduction, which crowds the history of religion and many technical terms upon his reader, when the most of the book is as lucid as possible. He passes easily along through Samuel and Kings, touching up an event here and there with the happiest suggestion of its spiritual meaning and never leaving his explanation obscure. His gift lies here and in this he is nearer Dr. Bayley than any other. One may perhaps regret that he was not more continuous in his commentary, but that perhaps may come later in his career. Every one knows that we need real commentaries, and then people can go straight through a chapter and book, whereas in this book they might or might not find the passage which they wished to have made plain. But so far as it goes, this is a highly useful book and will reach many people who can see only a little way at first into the deeper meanings of the Word.

Mr. Dole has covered in his little book the points, "A New Revelation of the Divine Truth", "The Word Opened", "The Second Coming of the Lord", "The Law of Correspondences", "Application of this Law to the Word", "Things Heard and Seen", "Its External Form", "Definite Doctrine", "Its Growth".

The first three of these chapters are intended to answer the question What? the second three to answer the question How? and the third three to answer the question Why? This last question is not directly answered, and it would perhaps have been as well if the second and third interrogatories had been omitted and an answer given to the question, "What is the 'New Church?'" The pages are well printed, but the book is marred, as compared with the others, by infelicities of expression. A little editing here and there would have smoothed the text to advantage. The New-Church Board of Publication has its reputation to make and now it is time to begin. Mr. Dole did not mean to use a singular subject "institution" and plural verb "are rationally unfolded", and it is a pity that he was made to say so.

So much must enter into the ideal essay of introduction to the New-Church faith, such tact in approach, such skill in citing the Scriptures, such simplicity of reasoning, such easy order of thought, that it is not strange that one must still look for just the right thing. Mr. Dole is at least as earnest as any who have more successfully preceded him in this most difficult task. And he has a certain marked qualification in his natural conciseness of style. His little exposition of Genesis i. shows him at his best, and a revision of this book might make it extremely useful. While he does not make much use of the Scriptures it is evident that he is capable of doing so effectively, and perhaps this is always necessary in such writing to avoid a certain

appearance of dogmatism which repels people at the present day when they look beyond the person who speaks to the message which he brings. W.

The Home Circle.

A Wonderful Escape.

Prof. Pearson in his recent book * "Stories of Bird Life"—a charming record of his personal observations with robins, owls, hawks, plovers, herons, mocking-birds and many other varieties of Southern birds—tells a most wonderful story of the escape of two little partridges from a forest fire. Prof. Pearson is a most sympathetic observer of bird life, and this little incident has a special interest, for it not only shows the perils of these small creatures of field and wood, but also the strange sense of comradeship developed in such a moment of danger between widely differing forms of life. I will tell the story as nearly in Prof. Pearson's words as my space will allow:

Near the pine woods, sheltered by a bunch of grass, was a nest, and from the eggs that filled it to the rim were hatched thirteen little brown, fuzzy, down-covered balls. Happy little nestlings. They were quickly ready to go a-field, and at the first low whistle, as signal of danger, to hide under a leaf or crouch, motionless, against the brown earth. No wonder they were wary, for hawks, cats, weasels, snakes and later on men with guns, were continually on the lookout for their lives. Accidents also destroyed some of their number; a horse galloping in the field stepped on one; another fell in a deep hole, a third drooped and died from sickness; a heavy, washing rain drowned two or three. The anxious little brown mother needed a large brood surely with such dangers.

Those that lived through the fall and winter, however, were healthy and happy. They were enjoying one day a sand bath in the delicious sunshine, throwing the warm sand over themselves with their wings and tingling with pleasure and exercise. There had been a haze over the sun only a little while when they began to hear sounds, at first far off, and then nearer, crackling of flames, after a great crash as of falling trees. Then the haze changed to blinding smoke with a pungent smell, and smarting sensation. They ran through the grass looking for safety, forgetting to notice the hawk that circled in terror above them. Some perished in the woods, but two had crouched down near a big, dark hole dug in the earth by a Southern turtle that is called a "gopher". They saw a grey fox, panting and exhausted creep to the mouth of this hole and enter it. Moved by some impulse the two little birds followed their enemy, from whom they would have fled at any other time, and nestled silently in the dark close to each other while the flames swept overhead. In this way they escaped unharmed to sound their sweet whistle in the spring meadows again, clear and strong, "Bob white! Bob white!" E. F. M.

The most Famous Sacred Pool in the World.

One of the most interesting spots mentioned in the Bible is undoubtedly the Pool of Siloam. Every one has read the story of the blind man who was sent to wash in the famous pool, and by so doing got his

* "Stories of Bird Life". By T. Gilbert Pearson. Price \$0.60. Illustrated. Richmond, Va. B. F. Johnson Publishing Co.

sight; and probably many have wondered, as they read, if the place existed today and what it is like.

Just outside the city of Jerusalem, on the southeast side, is still seen the village of Siloam, inhabited by Moslems and Jews. Near the village is an old pool, which has always been renowned for the healing virtues of its waters. But for ten years the pool has been dry, and every one has wondered why there was no water, as in past times. When the pool contained water the people of all sects, Jews, Christians and Moslems, used to come from long distances, and pay the chief of the village money to be allowed to go down into the water and wash. About a penny was paid every time they bathed. The people had a strong belief that there was no cure for sore eyes or fever like washing in the water of Siloam.

About ten years ago the water ceased to flow into the pool and so it has been dry and a disappointment to many ever since. The empty pool, some thirty feet long, fifteen feet wide and twenty feet deep, was all that there was left to bear witness to the gospel story.

Sixteen steps lead down into the pool. In the middle is an old column that used to show the height of the water.

This year Jerusalem being hard up for water, it occurred to some of the men of Siloam to try and find out if the spring that used to supply the pool was dry, or what was the cause of no water coming. So they commenced to clear away the accumulated rubbish of generations—stones, dust and debris—and after nearly a month found the spring.

Looking about they discovered behind some fallen rocks an old aqueduct leading away underground into the valley of the Kedron, and into this they plainly saw that the beautiful, cool, clear water had run and had been wasting, no doubt, for the last ten years. Calling in a builder, they had the entrance to this old aqueduct stopped with stones, cement and plaster of paris, and then waited to see the result of the next rising of the water. The spring having risen, overflowed, and to the joy of the patient workers they saw the cool, clear water flowing once again into the long dry pool.

The spring rises and overflows four times a day. During the night enough water comes into the pool to cover the old column, and early in the morning as soon as the day breaks large numbers of men gather, fill their skins and take them up to the city for sale, two large skins of water being worth about seven cents. All day people go there and carry away water for their households and gardens.

The opinion of some is that the now closed aqueduct was made by King Hezekiah when he suppressed all the springs outside Jerusalem at the time that Sennacherib, king of Assyria, came up against Jerusalem; and that the pool was repaired by Nehemiah we read in Neh. iii:15. So that this place has had a varied history, and now again thousands are being benefited by the waters from the Pool of Siloam. Once again it is a means of blessing and life to many, as it was to the blind man two thousands years ago.—The Rev. A. Forder in 'The Interior.

The Young People.

In charge of an

Editorial Board Appointed by the American League of New-Church Young-People's Societies.

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"Conscience is a spiritual willingness to do according to what is of religion". True Christian Religion 666.

We feel it to be a privilege to have our Department made the medium of presenting Mrs. Putnam's interesting article on "Stories and Story Telling".

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man with the help of heaven can secure for himself.—Dean Stanley.

On Stories and Story Telling.

In his work on "The Education of Man" Froebel, the child's friend, tells us that to understand his own life, transient and individual as it is, a child must have opportunity to compare his own with other lives and other experiences. The little one sees this image of himself in others, as in a mirror, more or less vague-

ly, and yet the comparison with people and things more or less remote does expand heart and mind, while we who are looking on may not find the slightest indication that our child has recognized himself.

This is the main reason for story-telling. It is true also that while the outward form or setting in which the truth is presented to children goes a long way—indeed is absolutely important—yet it is more than this form which touches the child; the experience or truth which is thus clothed must be of a character to which he can respond; with which he is familiar. The form of the story is subject to laws, and if we look carefully, we shall find these laws almost identical with those which govern other art expression. The artist says that true beauty in form, or tone, or color, is felt when no want either in feeling or thought is left unsatisfied. This does not mean that every possible curve, or color, or harmony, is to be presented, but there must be something which will suggest all that one might feel or think under the circumstances. So with the story—the more we study

the laws of suggestion in our story-telling, the closer we shall come to the child's state, which is a constantly changing one, touching life, now here, now there, "fitting about", as Carlyle says, "like a bird gathering straws to build its nest, gathering at every point something that is needed to build up the whole permanent home or living place".

Again those devices which may enhance the story situation are perfectly legitimate and necessary; but like the decorations of a building there is a limit to them. They can be made to take away the feeling of strength and beauty, and by being overdrawn, become ends instead of a means to an end. So like true art forms one incident in a story should grow naturally out of another, springing, as Owen Jones says, "like leaves from a healthy branch", leading on to and through a feeling of proportion to a finale which is harmonious.

The needs which the story is to supply vary, it is true, with the age, the environment and the state of the child, and yet there are in good stories certain qualities which do remain and which answer to those characteristics in the child which are universal, and are common to all places in all times, and to all peoples, and which go to make up not only the child's individual, but his social self.

Again there are others which have relation more particularly to the special situation in which we find the child, sometimes quite temporarily. They belong perhaps to the institutional life which surrounds him. Such might be the stories of neighborhood or farm life, nature stories, or certain legends peculiar to a given locality. And thirdly, there is the story which is told to meet the individual child's transient need or mood, which is altogether fleeting. We may feel that such a mood should be deepened into a more habitual state of feeling, or we would drive it away altogether. In either case the story must work along the shortest line of resistance.

In all of these there is a right place for the presentation of eternal truth, of natural ethics, of the mysteries of nature, the delights of sense, and of humor. Which of all of these principles will predominate it is for the story-teller, who must know the needs of children, to determine; none of them are to be lost sight of, and yet they will not all appear equally prominent.

While children live in a world of faith and trust, so they live also in a world of action, and a story, no matter what its key-note, must be full of action. All the people and all the creatures which appear must be doing something; even sounds have a living place in a little child's experience, as we know from the many sounds they use to signify animals and objects. Children have an innate love of justice, and they want to see it administered. They love, especially boys, the heroic element. Hard things must be done, battles are fought and won. They feel sentiment, but want no sentimentality. Strange situations are wonderfully interesting, although they never stop to reason out the impossibilities.

Why should not the "Cow jump over the moon", when the child himself cries for it, and later tries to climb up to it by a ladder?

Since hearing some recent lectures on the place of "Mother Goose" in literature, a mental respect is growing up alongside of the affectional one which I believe all children, past and present, have for these rhymes, and jingles, and simple stories. There is,

says Professor MacClintock, not only the perfect rhythm which has been gathered out of the folk-lore of many ages, but the action which children love. There is the incident, the particular act out of which other acts flow and on which they depend. There is a climax, an end which gives a sense of completeness and proportion to all which has gone before.*

Then there is a sense of a whole world in which the imagination has room to play. "The laws of things", says the Professor, "do not hold, but the child is carried hither and yon. This is surely in accord with what we know of child-life, he delights in 'surprises'". "The child has no grasp of a moral ideal, but he delights in poetic justice", and wants it meted out in the story.

In the "Mother-Play" of Froebel, we have much of this idea of the harmonizing and balancing of feeling, thought and action. He has done what folk-song has ever tried to do, namely, interpret child-life, from the child's standpoint. He has eliminated much that is crude, has emphasized all that is lovely and of good repute. Yet with all that he has given there still seems to be a place for "good Mother Goose" stories, and in these collections are included the old folk stories, "The Three Bears", "Jack the Giant Killer", "Cinderella", etc., etc. We want the swinging rhythm, the simplicity, the humor, the playful situations, all of which have a real place in child-life. I think American children do not know how to take a joke, perhaps because we do not know how to "crack" them without a personal or a so-called "practical", which would better be termed a cruel, element appearing.

And now a word must be said by way of warning, in telling another sort of story, those from the Word.

Froebel says that a story-teller must take into himself the truth of what he is telling; it must live and operate in him.

I believe that our children in the New Church sometimes lose a great deal of the beauty and life of the allegorical stories, because while we are telling them we are measuring them from our own standpoint. We have outgrown the faith in the letter of them, and tell them from our mental standpoint instead of from the child's affectional one.

We forget that "the Lord is mindful of his own", of his truth, of his children, and that if little children could have been initiated into things celestial through other forms, He would have formed them, for He is the Alpha and the Omega of forms, as well as of truths. It is not given us to see what the child will make of these stories. The processes he goes through are secret processes; the things which the Lord does reveal do belong to us. The Lord has always known the thing which we are just beginning to find out, namely, that a world of sense is the child's world, and the truth comes to him on his own ground, just where he is at home, just where his mind and heart love to dwell, "in the beginning". Any and every explanation is absolutely out of place, and if we cannot meet the child on this plane of sense, then let us turn him over to some one who can, and seek diligently to become as little children, that we may have the joy of truly living with them.

ALICE H. PUTNAM.

* This is illustrated by the old woman who found a sixpence and went to market and bought a pig. The pig wouldn't go, in spite of all the effort of animate and inanimate things, until the woman met the "acquiescent" cat, who by drinking the milk changes the whole state of affairs, and brings the story to a satisfactory end.

Queries and Suggestions.

The Most Ancient Church.

Judging by the articles I have seen in this paper from time to time there appear to be surprising differences of opinion regarding the social status of the Most Ancients—surprising because Swedenborg himself defines it with more than a fair degree of accuracy. I will make the following quotations:

"For they who were of the Church 'in most ancient times dwelt in tabernacles and tents, with which they also journeyed; for most of them were shepherds; and the father of the family taught those born from his house the precepts of charity and the derivative life of love, in tabernacles'. (A. E. 799.)

"... the people of the Most Ancient time never on any account ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat; also on the fruit of trees, on pulse, on milk, as butter, etc." (A. C. 1002.)

"The Most Ancients were divided into 'houses, families and nations'. (A. C. passim.)

"In this and the preceding chapters 'to the verses now under consideration the subject treated of was concerning the Most Ancient people, in that they were made regenerate; in the first place it had relation to those who lived like wild beasts and at length became spiritual men; in the second place to those who became celestial men and constituted the Most Ancient Church, afterwards to those and their descendants who fell away'. (A. C. 286.)

All of this may be re-stated in modern terms as follows: The "Most Ancients" were a group of tribes located in southwestern Asia, especially between the rivers Nile and Euphrates. They were a semi-migratory people dwelling in tents and devoting their time largely to the herding of sheep and cattle, unless we are to understand that the milk referred to is goat's milk, and also cultivating the ground to a certain extent. Their dietary was peculiar, consisting of cereals, fruits and the milk of their domestic animals together with the products obtained from it. Any kind of flesh was tabooed from religious motives.

The social organization was loose, each tribe embracing clan and family sub-divisions organized according to the patriarchal plan. The fathers or male heads of the respective families, clans and tribes also executed the priestly functions, uniting in their persons the leadership in both Church and State. They were also the custodians of learning and the educators of youth. The tribes were furthermore remarkable for the singularly lofty character of their ethics and of their worship directed to a single God whom they called Jehovah (or Yahveh).

We are also informed that the remote ancestors of these people lived like the wild beasts, and that they had passed through one distinct stage of development previous to becoming "celestial". This prior stage is called by Swedenborg "spiritual". It may have been identical with the hunting and fishing stage which scientists generally affirm to have preceded pastoral and strictly agricultural conditions. If so there is this to be noted. Pastoral peoples usually have a patriarchal internal organization such as Swedenborg assigns to the tribes constituting the "Most Ancient Church", but hunting tribes are mainly organized accord-

ing to "mother-right", the family turning upon the woman, and descent being reckoned through her. If the ancestors of the Most Ancients had passed through a hunting and fishing stage, they may have been organized primitively upon the maternal plan, and have changed their organization to a paternal one when they became herdsmen. This would correspond to the different respective positions of men and women on the celestial and spiritual planes. I throw it out merely as a suggestion, for we are here only speculating upon probabilities.

These people were not, as some seem to imagine, suddenly filled with celestial excellence. They had evolved morally and concomitantly with that evolution, must have developed many arts and sciences, for people do not make tents or herd cattle by naked spirituality. A herdsman's life may seem simple enough, but let one study the arts of any pastoral people he chooses and he will find that a description of all of these will cover many pages. The mention of tents and herding connotes so much to a scientist that he at once knows we have to deal here with a people who have already climbed some distance towards what we call civilization.

Their supreme elevation was ethical and religious, not scientific or artistic, but when they fell from the former they did not fall from the latter. This must be carefully kept in mind, because the industrial arts show few or no retrograde steps, while moral elevation was varied—only influencing to any extent the arts which permit of "inspiration".

We must conceive of the Most Ancients, according to Swedenborg's description, as people who had reached a very lofty ethical and religious plane and attained to a fair amount of industrial knowledge and skill. The next point is to prove their actual existence, and the only science to appeal to here is Archaeology. The remains left by these tribes, however, would probably not be found to differ greatly from those of other early pastoral people, except in the absence of such objects as arrow and spear-heads. If it should be proved that at one time tribes lacking those articles were spread all over the old land of Canaan, that would be a bit of evidence in Swedenborg's favor. Still it would not be absolute proof of all he says about them which can only come from a higher kind of science, a logical-philosophy, something that will probably never be attained to until the lower planes of science are completed.

J. R. SWANTON.
No. 1534 I Street, N. W., Washington.
D. C.

Marriages.

MCDUGAL—NEGUS.—In Springfield, Mass., December 25, 1901, by the Rev. Stephen Jepson, James McDougal and Florence May Negus, both of Springfield.

Obituary.

PORTER.—In Bridgewater, Mass., January 19, 1902, Mr. Frank F. Porter, of Brockton, in his 46th year.

Mr. Porter was out driving alone when in Bridgewater, eight miles from home, he died suddenly of heart disease. His horse continued quietly towards Brockton, with his master's lifeless form leaning back in the carriage. But a passer-by, supposing it to be a case of illness, led the horse to the

residence of a physician. The news flashed into the city with a painful shock to the family of the deceased and to the community, for he was regarded as one of the strongest and most robust of our citizens. He had attended church in the morning and appeared to be in his usual good health and cheerful spirits. He had recently retired from business and accepted the office of Deputy Sheriff, and it is supposed that his drive to Bridgewater was occasioned by official duty. He had grown up in the city, and was highly esteemed by a multitude of schoolmates and friends. He was of genial disposition, with kind words for all whom he met, and he seemed to delight in being helpful to all about him. This became especially manifest in his home where a mother and a wife in poor health received constant attention with a kindness and consideration that was untiring. His mother was a member of the Brockton Society, and he was brought up in its Sunday-school and congregation. A son recently married survives him, and will be a comfort and support in the bereaved family.

WARD.—At Brookline, Mass., January 25, 1902, Mrs. Anna H. W. Ward, aged 73 years.

While living at Newtonville, Mrs. Ward, by birth an Episcopalian, became deeply interested in the ministrations of the Rev. John Worcester. She afterwards resided in Bridgewater and joined the Society there. When her Pastor was transferred to Cambridge, her home being then near Boston, she took an earnest part in the mission and became one of the original members when the Cambridge Society was formed. When the communion service needed two cups she presented a second one and she led her son and chief stay, a London banker, to present a beautiful lectera to the new edifice.

Completely disabled for several years she was ever the lady of the old school, child-like in faith, heroic in patience and sustained in all afflictions, including the recent death of her husband, by that perception that the Lord doeth only good, which is the reward of a good life. Her large family of children and grandchildren has surrounded her with love and cheerfulness and has received from her day by day the example of a spirit without guile. In the temporary absence at a distance of her Pastor, the Rev. John Goddard conducted the memorial service.

W.

The thermometer is a poor thing at which to warm your hands.

The Christian life must be either expressed or repressed.

Suffering fails when it does not teach us long-suffering.

To get accustomed to evil is to become assimilated to it.

Crystallized virtues are apt to be cutting rather than kind.

RAM'S HORN.

Special Notices.

New York Association.

The thirty-eighth annual session of this Association will be held in the house of worship of the New York Society, Thirty-fifth Street, near Park Avenue, New York, on Saturday, February 22, at 10 a. m.

There will be religious services at 12 o'clock, and the President will deliver an address. At 2.30 p. m. there will be a symposium of three papers on "The Lord's Day", to be followed by a discussion. A paper from the Rev. J. C. Ager will treat of its "Spiritual Uses"; one by the Rev. C. H. Mann will present the question of its "Use in Recreation", and one from a layman—name to be announced later—will consider the question of municipal legislation concerning the observance of Sunday.

It has been decided to follow the example set at Orange last year, and allow the delegates to bear the expense of the collation. It will be served at the Park Avenue Hotel, at 1 o'clock. Tickets fifty cents each.

S. S. SEWARD, President.
ADOLPH ROEDER, Secretary.

Massachusetts Sunday School Conference.

The thirty-fifth annual meeting of the Massachusetts Sabbath-school Conference will be held in the church of the Boston Society of the New Jerusalem, 136 Bowdoin Street, on February 22, 1902, at 10:30 a. m. The annual reports of Sunday-schools and of committees will be considered. A paper will be read by Miss Bertha Paine on "Our Little Ones". All interested in Sunday-school work are cordially invited to be present.

GARDNER I. WARD, President.
Emanuel F. Goerwitz, Secretary.

Pennsylvania Association.

The fourteenth annual meeting of the Pennsylvania Association will be held in the house of worship of the Frankford Society, corner of Unity and Paul Streets, in the Twenty-third Ward, City of Philadelphia.

The morning session will commence at half-past ten o'clock Saturday, February 22, 1902.

All persons interested in the New Church are cordially invited to attend.

RICHARD A. LEWIS, Secretary.

The General Convention.

The President and Secretaries of the General Convention, to whom the matter was referred (Minute 215. Journal, 1901, p. 38), have accepted the cordial invitation of the Pennsylvania Association, offered at the earnest request of the Philadelphia First Society, to hold its eighty-second annual session at the house of worship of the Philadelphia Society, corner Chestnut and Twenty-second Streets, and the time has been fixed for Saturday the 24th of May at 12 o'clock M.

S. S. SEWARD, President.
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New-Church Messenger

"Behold I make all things new."

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New-Church Messenger.

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A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which 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 and subjugated hell, thus redeeming man.

By looking to Him and shunning evils as sins against Him, man accepts this redemption and is saved.

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, consociating men with angels, and conjoining all with the Lord.

Man is an immortal spirit, having a body of flesh which is laid aside at death; after which he wakes to consciousness in the spiritual world, and according to the life he has acquired on earth, dwells in heaven as an angel, or seeks an abode with his like in hell.

The Second Coming of the Lord has already taken place. It is not a coming in person, but in a revelation of Him in the internal sense of his Word; and is the beginning of the New Jerusalem Church of divine promise and a new era of enlightenment and progress among men

Swedenborg's Science.

Besides the scientific works, mineralogical, chemical, anatomical, mathematical and philosophical, which Swedenborg wrote in the second period of his life from about his twenty-fifth to about his fifty-fifth year, he also introduced many allusions to scientific facts in the works of his third period, during which he was the humble and faithful servant of the Lord in revealing the spiritual meaning of the Word and thus the theology of the New Jerusalem age of Christianity.

All this scientific matter was gathered and written in a reverent and poetic spirit, which renders it more uplifting to the reader than ordinary scientific writing, which often has a coldly materialistic or even atheistic tone. In some of his scientific work Swedenborg was clearly prophetic, especially in perceiving and describing the functions of the brain and other organs and in the wonderful book, the "Principia", on the beginnings of the natural world. Here with full mathematical statements and inductions and with the use of beautiful plates, he evolved the nebulae hypothesis twenty-one years before Kant issued his meagre pamphlet and sixty-two years before Laplace treated fully of the subject. That Kant is generally spoken of as the originator of this theory, now universally accepted, and that to Laplace its development is generally attributed, need cause us no surprise, because the world is still full of prejudice, and it is easy to predict that a new edition of the "Principia" will set the matter right for all time.

There is, however, a certain sensitiveness with some left in all that Swedenborg wrote of a scientific character there should be found some statement, true at the time it was made as an account of what was then known, but now corrected or superseded by a century and a half of further study. There is perhaps visible a tendency to cling to all of these scientific statements as the Roman Catholics cling to those of Thomas Aquinas, as if he could not be proved wrong in anything without the Church being injured and made fallible and being proved to have done wrong in silencing Galileo and killing Giordano Bruno. The proper attitude of the New Church is as far as possible removed from this fear. It believes in science. It welcomes it all. It necessarily appreciates it highly and plants its own faith squarely on a scientific basis. The spiritual meaning of the Word rests on the facts of nature, and unless Swedenborg had been so thorough a scientific man he could not have done his spiritual work rationally and in the spirit of the present age.

How is it then if the rapid and powerful march of chemistry has added something to what he knew in that field? How if astronomy has discovered the planet Neptune which was not known in his day? How if Palestine exploration has made our knowledge of Bible

plants more full and exact than it could have been so long ago?

So be it, we should say. If this generation or any following one can improve the New-Churchman's scientific point of view, he will be glad and grateful. He is not bound to the past at all as to science. The marvelously prophetic quality of Swedenborg's science will always remain conspicuous whatever we may gain of more definite scientific knowledge.

To illustrate: In speaking of the correspondence of the natural world with the spiritual, Swedenborg speaks of the way in which the bees administer their affairs, and says that all their order and thrift are due to the influence of heaven. He gives an account of the bees in "Divine Love and Wisdom" No. 355, and also in "Apocalypse Explained" No. 1198 there is the following vivacious account:

"Still more striking evidences are seen in bees, which have a government after the form of human governments. They build for themselves little houses of wax according to the rules of art in a series, with commodious passages for transit; they fill the cells with honey collected from flowers; they appoint over themselves a queen to be the common parent of a future race; she dwells above her people in the midst of her guards; and when she is about to bring forth they follow her, with a mixed multitude after them; thus she goes from cell to cell, and lays a little egg in each, and so continually until her matrix is emptied, when she returns to her home; this she does repeatedly. Her guards, which are called drones because they perform no other use than as so many servants to one mistress, and perhaps inspire her with something of amatory desire, and because they do no work, are judged useless; and for this reason, and lest they should seize and consume the gains and work of others, they are brought out and deprived of their wings. Thus the community is purged of its idle members. Moreover, when the new progeny is grown up, they are commanded by a general voice, which is heard as a murmur, to depart and to seek a home and food for themselves. And they go out and collect into a swarm, and institute a like order in a new hive".

Having given this and similar statements of natural facts Swedenborg says:

"Who can deny that such things are from a spiritual origin, or can believe that they can be from any other? To me all these are evidences and proofs of the spiritual influx into natural things, and I have greatly wondered how they could be made proofs of the operation of nature alone".

Now within this generation Sir John Lubbock has made much study of bees and has added materially to our knowledge of them. If Swedenborg had known as much about bees as is now known he would no doubt have mentioned their sense of smell and their appreciation of colors, and we should have had a fuller statement. But what real difference would this have made? The bees were only mentioned by him for the sake of the argument for the spiritual control of nature. This argument would simply have been made stronger. It would not have been changed. The heavenly doctrine would not have been changed and never will be changed. It will forever receive confirmation in increasing measure. Swedenborg's knowledge of the bees in his day may become at last only a fraction of what is known, but who can object to this? Who can be surprised at this? How can this lessen at all our love and respect for his spiritual work?

Some Gems of Wisdom.

In reading certain of the recent works of Maeterlink, we have been greatly delighted at running across what seem to us some very remarkable utterances. A considerable number of them are quite distinctly of the New-Church order of thought, and an occasional quotation from Swedenborg, or a reference to him, shows that the author is familiar with the writings of the New Church. If not distinctly traceable to any specific one of our teachings, the sayings of this most recent dramatic and philosophical writer are clearly embodiments of principles of our doctrines. It is a gratification to us to know that such books as these are in demand in the market; for it is evidence of a popular appetite for spiritual things.

The following quite copious quotations we have taken from "Wisdom and Destiny", a book especially replete with precepts of wisdom.

APHORISMS FROM MAETERLINK.

We subdue that in others which we have learned to subdue in ourselves.

It is not enough to intend to live a noble life and then retire to a cell, there to brood over this intention.

Is our true destiny to be found in the things which take place about us, or in that which abides in our soul?

To complain of destiny is only to expose our own feebleness of soul.

Disillusions are the first smiles of truth; yet we conceive them of sorrowful countenance, pale and discouraged. But why should disillusions distress you? . . . Would you rather live on in the world of your dreams and your errors than in the world that is real?

Our ideal will never be met with in life unless we have first achieved it within us to the fullest extent of our power.

The thought that works the most harm in all things is the one that inclines us to look with mistrust on reality.

The very loftiest ideal has taken no root within us, so long as it penetrate not every limb, so long as it palpitate not at our finger tip.

A truth only lives from the moment that it modifies, purifies, sweetens something we have in our soul.

There are certain fastnesses within our soul that lie buried so deep that love alone dare venture down; and it returns laden with undreamed-of jewels, whose lustre can only be seen as they pass from our open hand to the hand of one we love.

Not by the extent of empire is the range of destiny governed, but indeed by the depth of our soul.

Naught do we ever truly possess but that which we give in our love.

All that surrounds us will turn to angel or devil, according as our heart may be. The destiny whereat we murmur, . . . has only the weapons we give her.

He is wise who at last sees in suffering only the light that it sheds on his soul.

The wise man must suffer; but he is not discouraged thereby. Not for him are the chains that it fastens on those who cringe down before it, unaware that it is but a messenger sent by a mightier personage, whom a bend in the road hides from view. . . . His eyes are not fixed on the bringer of evil tidings; his glance will at times be lifted over the messenger's shoulder, will scan the dust on the horizon in search of the mighty idea that perhaps may be near at hand.

We suffer but little from suffering itself; but from

the manner wherein we accept it overwhelming sorrow may spring.

The essence of the joy or sorrow an event contains lies in the idea the event gives birth to.

There is beauty in simple self-sacrifice when its hour has come unsought, when its motive is the happiness of others; but it cannot be wise or of use to mankind to make sacrifice the aim of one's life.

Men are not intended to slay themselves for each other, but to strengthen themselves for each other.

Before you exist for others it behooves you to exist for yourself; before giving you must first acquire.

Let us beware lest we act as did he in the fable, who stood watch in the lighthouse, and gave to the poor in the cabins about him the oil of the mighty lanterns that served to illumine the sea. . . . The humblest mother who allows her whole life to be crushed, to be saddened, absorbed, by the less important of her motherly duties, is giving her oil to the poor; and her children will suffer.

It is the evil that lies in ourselves that is ever least tolerant of the evil that dwells within others.

It is true that on certain external events our influence is of the feeblest, but we have all-powerful action on what these events shall become in ourselves.

Spiritual Sense of the Word.

The Word that Came to Jeremíah.

JEREMIAH VII, VIII, IX.

The Lenten season may be observed in a merely formal way, and it may be observed in a way that will make it of great spiritual profit. Certainly in the New Church it means more than abstaining from certain articles of food and drink. The New Church looks at and regards the days and seasons of the Christian year from the standpoint of the spiritual life. So far as the act of outward fasting becomes the symbol of a true inward self-denial which one is practicing, then it is useful. But the inward self-denial is after all the real fast.

In explaining the words in the Revelation: "I saw 'no temple therein; for the Lord God Almighty and 'the Lamb are the temple of it", the Lord's servant wrote: "This signifies that in this Church there will 'be no external separate from the internal". The observance of external forms separate from internals is sheer idolatry. This does not mean that we are not to have externals, but that we must have internals at the same time. The formal should never be exalted above the essential. So with Lent. The real thing it should bring to us ought to be that true self-examination, confession of sin and repentance which open the doors for the Lord to come in with fuller and deeper life.

This is what is taught in the seventh chapter of Jeremíah. As a prophet Jeremíah stands for the divine truth or the Word of the Lord. His message to Judah is the declaration of the divine truth concerning repentance. The Lord in the Word calls the Church to amendment of life. The call is to a deeper life—a life that is real. One of the dangers which confronts the Church is the tendency of the mind to rest in mere externals. The history of the Christian Church shows that as the inward spiritual life died

out of men's hearts there was an effort to make up for its loss by multiplying externals. This was equivalent to saying: "The temple of the Lord. The temple of 'the Lord. The temple of the Lord are these".

What the man of the New Church needs to guard against is an external separate from an internal. He must seek to be genuine and real in his life. He must honestly examine himself by the light of the divine truth, and seeing his evils, he must confess them to the Lord and then amend his ways.

No amount of church-going, no amount of external service, no bowing down and receiving the blessed sacrament, can be substituted for the real life of inward repentance from evil ways and genuine amendment of life by shunning evils because they are sins against God.

No man knows this as thoroughly as the man of the New Church does. He knows from doctrine his relation to the Lord. He knows that salvation is not a matter of litany and sacraments, but of daily life, of daily obedience to the divine commandments. It is not that external things are useless; for he must have his Church, its ritual and divine sacraments, but these are only aids to real life and not in themselves the real life. He cannot, either naturally or spiritually, steal, murder and commit adultery, and walk after other gods, and then come to church, and by going through the forms of its confessions and prayers think that such an act has made up for his violations of the divine order of life. He has no cloak for his sins.

These are true Lenten thoughts; and the fast we must keep is the one which the Lord has chosen—"to loose the bands of wickedness, to undo the heavy 'burdens, and to let the oppressed go free, and to break 'every yoke". Here is the plane upon which the fast of the man of the Church is to be kept. If the outward fast in memory of the Lord's fast in the wilderness does not lead to this inward fast, it is an external separate from an internal.

THE CONSEQUENCES OF REMAINING IN AN UNREPENTANT STATE.

The eighth chapter of Jeremíah describes in the internal sense the utter consummation of the Church, a consummation due to the substitution of the mere external of religion for the inward life of spiritual faith, charity and obedience to the Lord's commandments. But what is true of the Church as the collective man is at the same time true of the individual. The Lord says: "I hearkened and heard, but they spake not 'aright; no man repented him of his wickedness, saying, What have I done"?

To persist in evil is to die to all that is really of life. It seems as if the Lord visited the evil that comes, but this is only an appearance. The truth is that when evils are once seen if they are not repented of they bring the soul into spiritual death.

Of course there can be cultivated a kind of external morality; the outward life may seem clean and upright; but if repentance is not of the will the hurt of the daughter of the Lord's people is only "slightly 'healed". Repentance to be genuine must be not only of the thought but also of the will. And this genuine repentance is not possible unless there is the internal acknowledgment that to do evil—yea, to cherish evil in affection and thought, is to sin against the Lord. If we do not turn away from our wrong courses in life because they are contrary to the Lord's com-

mandments, then upon our souls must come not by divine infliction, but as a necessary consequence, the evils mentioned in this chapter: "I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them".

All this fearful state can be averted by acts of sincere repentance. Let each one search out his evils that he may repent of them. Then the Lord will come in and sup with him and his heart will be made a temple of the most high God.

THOMAS A. KING.

Contributed.

Playing Around the Golden Calf.

And the people saw that Moses delayed to come down from the mountain; and the people gathered together unto Aaron and they said unto him, Arise, make for us gods, who may go before us, because this Moses, that man who made us to come up out of the land of Egypt, we know not what is become of him.—Exodus xxxii:1.

The vital lesson drawn from this portion of the Word of the Lord is that externals without an internal lead into idolatry. The story of people worshipping the golden calf made by Aaron out of the ear-rings of gold is well known to such as read the Word. As it relates to the Jews it is a striking illustration of their unspirituality and natural-mindedness, contradicting the modern notion that they were a spiritual people. In the "Heavenly Arcana" No. 10393 we are taught: "In the internal sense in this chapter is described that a Church could not be established with the Israelitish people, since they were altogether in externals, without any internal principle; and to prevent their profaning the holy things of heaven and the Church, interior things with them were absolutely closed".

There is a significant lesson for us in this story, and it is that the natural man's religion is no religion, and the natural man is in the Church as well as out of it. The man of the Church is subject to two temptations that must always be guarded against: the danger of using the holy things of religion for selfish ends, which is the spirit of Babylon; and the danger of thinking he is secure when he has faith in the teachings of the Word; that is, merely believes Revelation, which is the spirit of the Dragon. It must be evident that one of the vital teachings that we need to bring home to the hearts of our people today is the one contained in the story of the people demanding gods because Moses delayed to come down from the mountain. There is a lack of spirituality prevalent. Without assuming to judge any one in particular we cannot help being impressed with a condition that indicates the want of an internal principle—a vitality that makes religion real. With my brethren I sometimes wonder if our people are converted—converted in the sense of having born in their minds the sense of obedience; that principle which gives man a conscience; that birth which gives man an internal—the birth of Moses.

And if it be true that Moses has been born and the spiritual mind has been opened to the internal things of religion, does it not seem as if some have been so ensphered by the world to such an extent that Moses delays to come down from the mountain? a closing up of the internal which causes the man of the Church to become idolatrous. The effect of this is that

there is an external without an internal and in the Writings we are told what the result is in regard to the Word, the Church and worship.

First as to the Word: Moses represents the divine truth, or the internal Word and Aaron the external. When Moses delays to come down from the mountain then the Word is seen only in the letter and the spiritual sense of the Word only as knowledges. For we should not forget that the spiritual sense of the Word is something more than a knowledge of heavenly truths revealed by the Lord in the Writings. For here is the danger: when there is no internal principle the people will admire the truth as a philosophy and even become intoxicated with delight over it, and when it does not lead man into the ways of heaven, thus to the Lord, there is delight over it of an external kind only—a playing around a golden calf.

With regard to the Church, where there is an external without an internal there results a feeling of superiority, because one belongs to an organization that has true doctrine. The Church is magnified or minified, as it succeeds, or otherwise; as it is popular, or obscure. The sign of a dead Church, or a merely external Church, is that in the minds of the people the organization is the supreme thing and all thought about it as an organization is to make it a means of gratifying merely natural affections. This is Aaron taking the golden ear-rings and making them into a calf with a graving tool and the people playing about it and adoring it.

When Moses delays to come down from the mountain worship becomes formal, lifeless—thus dead. And the signs of it are that people care more for the minister's manners than they do for the truth; are pleased if his delivery is fine and the sermon eloquent; but disturbed and unsatisfied if there is nothing that delights the ear and eye. We cannot be too careful with regard to this matter of worship. We must heed the warning not to dance around the minister, around ritual, or around the Church. Externals are all right; they are necessary; they are useful, therefore orderly. But they must be a means to an end. Worship, all external worship, must lead up to heaven and to the Lord, and if it does not it is a mere matter of form and the people dance around a calf of their own making. But with an internal, every truth of the Word, everything of the Church and all kinds of external worship are like Aaron and Hur supporting the hands of Moses and lead to the Lord, thus to the worship of Him.

L. G. LANDENBERGER.

The Sword.*

Think not that I am come to send peace on earth. I came not to send peace, but a sword.—Matthew xi:34.

Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword.—Matthew xxvi:52.

The sentiments expressed in these two verses do not seem perfectly harmonious. The so-called "higher critics" of the Bible might adduce this apparent in-harmony as an argument to disprove the divinity of Him who uttered these statements. But when these two verses are interpreted according to their true symbolical meaning they are perfectly harmonious and divinely helpful. Behind every deceitful appearance always abides some fair angel of truth. We lift the cur-

* From a sermon preached by the Rev. Hiram Vrooman in the Roxbury Swedenborgian Church, Sunday, January 5, 1902.

tain to behold the angel of truth behind the apparent inharmonies of biblical statements by giving them the true spiritual interpretation. The specific intention of every verse and word in the Bible is to convey some spiritual idea. The word sword always suggests the spiritual idea of truth in combat. It may suggest the idea of falsity in combat, because falsity is the exact opposite of truth. According to the law of opposites, truth and falsity are combatants by inherent nature. Under certain mental or psychological conditions, the knowledge of truth becomes a veritable spiritual sword, by which false opinions and evil affections of the heart are slain.

Truth does not always act as a sword, however; knowledge of truth does not always destroy ignorance, strange as it may seem. Certain mental conditions are necessary to make truth combative. Only where the knowledge of truth comes to a man with a loyal conscience does it become a spiritual sword, waging war upon error. Knowledge united with true conscientiousness is the only metaphysical combination which leads into higher pathways of life where vision becomes clearer and the heart purer. According to true symbolism, therefore, the knowledge of any new spiritual truth when it first enters the understanding of a man with a loyal conscience becomes a veritable spiritual sword of righteousness.

The first overwhelming impulse of the really conscientious man is to acknowledge and welcome new forms of truth as soon as they manifest themselves to his intelligence. But I suppose that few of us have ever considered deeply what takes place in the mind when the knowledge of some new truth first enters the thoughts of a conscientious man. Vastly more happens than is generally supposed. A real warfare ensues, and warfare invariably implies both victory and defeat. The real militant nature of truth as it enters the understanding of a conscientious man may be clearly seen if we consider the individual mind as in a sense a large household. Many persons of various opinions and qualities of life compose this household. Some are good and some are evil, but all live in comparative peace and friendliness. The evil ones hide their qualities by hypocrisy. The master of the house is the predominating love—and in this instance the predominating love is qualified with conscientiousness. The knowledge of some new truth always comes as one asking admission as a new member of the household. He applies to the householder or the predominating love. The new applicant is without hesitation welcomed as the angels were welcomed by Lot when they came in disguise to Sodom before it was destroyed. But this angel of truth is no sooner welcomed by the householder as a new member of the family than some satan member recognizes in the newcomer his mortal enemy and the one who will lay bare his hypocrisy. With the skill and terror of one compelled to fight for life this old member of the household rebels against admitting the newcomer. The master of the house is obliged to resist with resolution this opposition and to look with mingled pity and humiliation and horror upon the unmasked wretch that he had heretofore considered worthy of his love and protection; and with bleeding heart he rejects the satan to welcome the angel. This is a period of temptation wherein evil is overcome and a definite step taken in the development of character.

That there are always satans of falsity and evil that rend the heart and cry out with terror at the approach

of spiritual truth is illustrated by the action of certain devils whom Jesus ejected from two men possessed: "When Jesus was come unto the other side there met him two possessed with devils coming out of the tombs, exceedingly fierce, so that no man might pass by that way; and, behold! they cried out, saying, 'What have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before the time?'"

If truth under certain mental conditions becomes a sword of righteousness, then under exactly the opposite conditions falsity becomes a sword of unrighteousness. In the Bible the word sword is used in different places to represent both of these opposing spiritual weapons. The context indicates whether sword signifies truth in combat or falsity in combat. The Lord's words to Peter, "They who take the sword shall perish with the sword", refer unmistakably, as the context indicates, to the idea of falsity in combat. But where He says to his disciples that He came not to send peace but a sword, the context shows clearly that the sword of truth which disturbs the peace of wickedness was that of which He was speaking. Thus we find perfect harmony existing between the sentiments expressed in these two verses when we give the spiritual interpretation.

The Letter of the Word.

The question is often asked, "If the Bible is essentially a spiritual book, written in relation to the spiritual world and man's spiritual life, and if the literal history and all the matter of the literal sense are subordinate to the spiritual truth which the Bible contains, why is not the spiritual sense expressed directly, without the intervention of the letter? If, for instance, the story of the Garden of Eden is a mere parable intended to instruct us regarding the beautiful state of intelligence of the people of the Most Ancient Church, why was not that intelligence treated of directly, instead of being covered up under the 'clothing of a parable?'"

If this had been done, the story would not have been as substantial and enduring, and would not have taken the same hold on the mind of those for whom it was written. It would have lacked a foundation to rest upon. If instead of telling that "Jehovah God planted a garden eastward in Eden, and there put the man whom he had formed", it had been written for us that in the will of the regenerate man, because it was under the dominion of heavenly love, the Lord implanted all the principles and perceptions of true intelligence, it would not have found a substantial resting place in man's understanding and memory. The idea would have been too spiritual to remain with men in their sensual state, and the instruction would have been dissipated and lost. Children could have had no understanding of it at all; neither could the average adult. Only those possessed of some knowledge of spiritual things from experience could have understood it.

The Word is however written for all—old and young, wise and simple, good and evil—and while the wise can understand it in wisdom, the simple can understand it in simplicity. The simple read the story, and regarding it as sacred and divine, though not understanding its deep wisdom, get a lasting picture of the natural imagery in their minds; and this imagery forms a plane wherein angels and good spirits, who are ever present with man, can come into closer relationship and asso-

ciation with him. And these spiritual companions will prompt his understanding to perceive deeper things in the story, and impress his affections with love for those deeper things.

There are certain things in the story which show on its face that it is something more than literal history; as, for instance, a tree of life, a tree of knowledge of good and evil, a talking serpent wise and subtle more than any of the beasts of the field, and other particulars which go to show that there is in the story something more than the external things which appear on the surface. When one gets the story well in mind, reflects upon it, and comes into a state to be enlightened, the internal meaning gradually dawns upon the understanding, particularly where it is known that the narrative has within the letter a spiritual sense; and still more so when the particulars of that sense are opened up by the science of correspondences which shows what every particular thing represents.

The same is true of all the narrative and the historical particulars of the letter of the Word. All serve as clothing for spiritual truth.

If precious jewels are not kept in a casket, or preserved by appropriate settings, they would become scattered and lost. If the books and furniture and adornments of one's home are not protected from wind and weather by the walls and roof of his house, they would soon be destroyed. And so if the precious spiritual truths of heaven were not protected by the letter of the Word, and adapted to men's ordinary states and requirements, they would be out of his reach, and their usefulness would be lost to him.—The New-Church Bulletin.

Hilery Tazewell Harvey.

The life of an isolated New-Churchman is one of peculiar interest and value for lessons of spiritual development and influence. Such a life Mr. Harvey, whose death is announced in our "Obituary", exemplified so fully that a special attempt to appreciate his character and work seems called for.

Mr. Harvey's loss will be keenly felt not only in the nearer circle of family and personal friends, but by the entire New-Church community in Virginia. He was well known to most of the New-Church people in the State and was looked to for inspiration and for the kind of work which was peculiarly his own, vivid and attractive discourse upon the realities of the spiritual world.

From 1890 he lived in Danville, Virginia, where he labored unceasingly in public and in private to make known the doctrines of the New Church and to keep the works of Swedenborg in circulation among the people. His house was the constant resort of the missionary, and his parlor was always open for the Sunday services and week-day meetings and for any informal gatherings, social or religious, that the occasion might call for. He had charge of the Lending Library supplied through the agency of the Rev. P. B. Cabell for use in Danville. By means of the books so placed at his command, and by his winning conversation, he always had readers and listeners. His personal qualities were highly favorable to success in such work. He was affectionate, gentle, child-like in his simplicity and in the vividness of his imagination, enthusiastic, eloquent, open-minded, sympathetic, quick to grasp ideas and skillful in presenting them. It was natural, therefore,

that his influence should have been especially effective in his personal relations. In his family and in his circle of friends he was the spokesman and the apostle of the New Church. It was his religion that was uppermost in the thought of him.

The life of an isolated New-Churchman is extraordinary in many respects, but chiefly in its longing for spiritual companionship and in its intense and constant desire to communicate the truth in its possession. Another characteristic is the exalted idea of what it is to be a real, full New-Churchman. Mr. Harvey was an excellent example of this. He came into the light in middle age through many struggles, but the light was distinct, clear and decisive and it brought him ineffable joy, peace and strength. He used to say it was not belief, it was knowledge with him. Out of this vivid experience of their truth and completeness his imagination pictured the kind of life and the kind of man the full acceptance of the New-Church doctrines would make, and this ideal he strove for and he wanted to see others realize it. He thought of all New-Churchmen as realizing it. It is in the light of this ideal and purpose that the story of his life is to be read.

Every human life has its tragic, its romantic, its practical and its ideal sides. The practical side of Mr. Harvey's life was truly pathetic and at times tragic in his struggle, constantly more grievous, with ill health and for the means of subsistence. But the romantic and ideal brightened his path and glorified his spirit to the end. It is an inspiration, and yet more it is a revelation of the finer capacities and qualities of human nature when touched by the spirit of the Lord, to follow the story of such a life and to see the natural purpose of a good heart gradually transformed by the constant pursuit of a spiritual ideal into that precious human quality of gentle, innocent, all-embracing love. In its outward aspects Mr. Harvey's life was, sad to say, all too much that of the common human lot. Born February, 1845, and entering the Confederate Army while yet a boy in his teens, he was married December, 1864, in his twentieth year. With education thus interrupted and amid the poverty and desolation of the war path, he began his career as husband and father. First near Appomattox Court House, the historic ground of Lee's surrender, he taught a township school. Then he held various positions as bookkeeper until 1897. In the meantime his inquiring mind, his wide interests and his multifarious reading brought him abreast of current thought in some of its characteristic phases. He was something of an expert in field geology. He was actively interested in social and political reforms. As president of a co-operative enterprise he learned his deepest lessons in the study of human nature and society, and in the exercise of a true Christian spirit. Always eager for the newest and best, his attention was attracted by a reference to Swedenborg in the New York Sun, of which he was a constant reader. This was in 1876. Responding to the idea of something new and better in religion, he sent for "the books", and among them the "Arcana Coelestia". From that time on he was a constant reader, and an untiring worker for the descent of the New Jerusalem into the minds and lives of men. His innermost thought and chief delight centered in the effort to transmit the light he received. It was characteristic of his religious earnestness and of the potency of his influence that, after maturing his own conviction, he sought to appropriate and make effective the new life

which stirred his soul, and with the sympathy and confidence of his wife, at all times his firm support and efficient helper, a woman of deep religious feeling and a devoted Christian of broad and practical character, he wrote, October, 1886, to the Rev. Jabez Fox to visit him. On the occasion of this visit during a week or more of very happy spiritual and social communion, Mr. Fox baptized the entire family and administered the Holy Supper. This was a memorable event in the family annals. By it the Church was established in the household and its interests and influence have been steadily maintained. The wife and eight children and fifteen grandchildren now share the goodly heritage which this faithful disciple and apostle leaves them, and the Church is richer for the life of devoted service he lived.

In later life, especially, Mr. Harvey was sorely afflicted with chronic asthma. This in addition to the loss of regular employment tinged the evening of his sojourn upon earth with a tragic pathos. In 1897 the firm by which he was employed as bookkeeper dissolved, and although rendering for a year or two valuable services as receiver in closing up the business, he was in the end left stranded. Age and ill health were against him in getting a new position. He turned first to farming, then to unsuccessful merchandizing; when regular employment was denied him his varied talents and aptitudes were serviceable in several lines of special work. Among other things he did some prospecting in the neighboring territory. It was at this stage that the spirit of the man shone most brightly. With hardly strength enough to go about, with nothing of definite pecuniary importance in view, under a grievous load of accumulating misfortune and uncertainty he worked at whatever opportunity brought him; and he worked with that inextinguishable zeal and hopefulness and that simple trust in the Lord's goodness so characteristic of his temperament and of his spiritual ideal.

A lifelong struggle for the means of subsistence is in itself a thing of intense human interest, but with Mr. Harvey it was more than this. He accepted his earthly lot not merely without a murmur, he saw in it the hand of an all-wise and merciful Providence. With him the ills of the flesh and the necessities of bodily existence were not so much burdens as restraints upon the exercise of his free spirit in its chosen field of working out ideals. His ideals centered in the one purpose of proclaiming and realizing the faith of the New Jerusalem. His mind was busy with ideas of how to bring the truths of the New Church to people, while his hands were tied to the task of winning his daily bread. His spare time, his hard-earned money, the hospitality of his home and board, he freely gave, but he gave something infinitely more precious, the chastened spirit of an innocent and helpful love. He was eloquent in depicting the blessings of the life hereafter, but he possessed that quality in his own life whence all the joys of heaven spring. To shut out bitterness from the heart when the evils of society and the cruel greed of men oppressed him, to speak kindly and justly of those who injured him, to cast out resentment in the face of provocation, all this was a part of his achievement, but his willingness to be helpful, to use the little strength left him for the Lord's sake, walking in the ways of his ordering with gratitude for opportunities, his eager responsiveness to every suggestion that looked to the good of

others, especially to bringing to others the good of the New Church, the gentle, hopeful, trustful earnestness, with which he worked, the bright, warm sphere of love that went out from his heart and touched the soul of every one who came near him, this is what marked the positive character of his spiritual life. There are many now to testify that in his presence and in his words they could see and feel the quality of the Lord's love in a new way.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven".

LEWIS F. HITE.

Heavenly Intelligence.

"HEAVEN AND HELL" 352-356.

352.—Besides true intelligence and wisdom there are spurious intelligence and wisdom, and false intelligence and wisdom. In common speech "spurious" and "false" are nearly synonymous terms. As Swedenborg uses these two terms to distinguish two different kinds not only of intelligence and wisdom, but also of good and truth, and of faith and charity, and of conscience, we must recognize a distinct difference in their meaning.

The primary meaning of the term spurious is illegitimate, and as a noun it means a child born out of wedlock. This seems to be the essence of Swedenborg's meaning of the term. That is, whatever is the product or outcome of a right will and purpose allied with false ideas in the understanding is spiritually spurious.

True intelligence and wisdom is truth seen and perceived from within. Spurious intelligence and wisdom is the way in which truth is apprehended by those who, although not immersed in evil, have no such insight and perception. These never see truth. Such true ideas as they accept they adopt from others, giving to these ideas some rational thought perhaps, but often accepting them in a purely conventional way. They are not wholly indifferent to truth, but their interest in it is feeble and unstable. Therefore, however well-intentioned, they are easily misled, for they have no clear standard of right thinking. And yet they may live reputable and useful lives in the world, and by the experiences of life may have quickened in them spiritual capacities by which they may be led in the other life into heaven. In such case the amount of true intelligence and wisdom they can be led into depends upon the fixity of their adherence to their previous perverted ways of thinking.

353. False intelligence and false wisdom are the way in which truth is apprehended by those who have no real belief in God; that is, who have no sense of obligation to live the life God created them to live. Such have no other controlling aim in life than to secure bodily and worldly pleasure and gratification. Their interests beyond this life they give no serious thoughts to; and they prize no satisfaction except such as their self-life hungers after.

To the mental vision of such the light of heaven is thick darkness. They may possess a keen intelligence in respect to all matters that relate to a successful life in the world; but all spiritual ideals are nothing but foolishness to them. The inevitable condition after death of those who have confirmed themselves in such a life is vividly depicted in No. 354.

355. When we stop to think about it we see that memory is the chief mental faculty that comes into play in the natural life of men. It not only contains

all the material of thought, but all our powers of speech and action depend upon it. Therefore such intelligence as the purely natural man possesses is contained in or is dependent upon the natural memory. But in the other life the natural memory becomes quiescent or dormant, and it no longer serves as a basis for thought and understanding. Thus only so far as man has in this life built up out of the contents of his memory a body of rational thought, has he any basis for true intelligence in the other life. The way in which the memory serves man in this life in his preparation for the life to come is described in No. 356.

J. C. AGER.

Church News.

An original letter from Swedenborg, written in 1722 to Mr. Zacharias Stromberg in Amsterdam, is in the hands of the Rev. Albert Bjorck, 62 Drottninggatan, Stockholm, Sweden. Mr. Bjorck would be glad to sell it to some collector of autographs.

Illinois.

The annual meeting of the Humboldt Park Parish, Chicago, was held January 14, when the following officers were elected for the ensuing year: President, J. J. Geiger; Secretary, Charles S. Cole; Treasurer, F. A. Smith; Additional Members of the Executive Committee, Gustav Rauch, W. H. Kellogg, Mrs. G. Rauch.

On Wednesday, January 29, the anniversary of Swedenborg's birthday was celebrated by the Kenwood people in Rosalie Hall. The hall was appropriately decorated, and after supper, to which old and young did ample justice, the Pastor made an informal address, more especially for the benefit of the young, on Swedenborg's life and mission. Then the "Swedenborg Birthday Song" was sung. Mrs. Fake gave a graphic account of her visit to Swedenborg's home, and then the older children recited Swedenborg's Rules of Life, while the little ones recited his motto.

While in Chicago lately the Rev. L. G. Landenberger had an interesting interview with Mr. Frank Beard, cartoonist of the Ram's Horn, and a New Churchman. Mr. Beard showed some of his work, and said that his illustrations are echoes of the "Arcana". Not long ago the man who answers the hard Scripture questions sent to the Ram's Horn came to him with one in regard to woman's being created out of man's rib, saying he could not answer it. Mr. Beard wrote an article, giving as plainly as possible the New Church interpretation.

Indiana.

The Indianapolis New Church Society celebrated Swedenborg's birthday, January 29, by a supper in the library. Above Swedenborg's picture was draped a flag of Sweden, while on either side were flags of Holland and England, the countries where the Writings were published; and over the tables and on the walls were flags of our own beloved country. The Pastor spoke on "The New Church"; Mr. W. Vondersaar on Swedenborg as viewed by his contemporaries; Mr. W. O. Bates told of visits he had made to places where Swedenborg lived and worked and where his body lies buried; Mr. Fred. Minger spoke of Sweden-

borg as a citizen, and Mr. Joseph Bradford read the first part of Bishop Pendleton's paper on the "Relation of Swedenborg's Scientific Works to his Theological Writings". Several appropriate songs were also sung. Both children and adults were present, and the evening was pleasant, instructive and useful.

LA PORTE.

Church matters are moving along quietly and pleasantly at La Porte. There is more activity among the members than for some time past. The services and meetings are well attended, especially in stormy weather. At such a time the people seem to feel special obligation to be present. The sermons of the Pastor, the Rev. E. D. Daniels, of late have awakened more than usual interest. He is giving some very clear light. There is some revival in the social life of the Society.

Massachusetts.

A series of five Sunday evening lectures on "New Century Possibilities" will be given in the church in Roxbury. The course is announced as follows: February 23, on "Scientific Possibilities", by the Rev. H. Clinton Hay, of Boston; March 2, on "Economic and Industrial Possibilities", by the Rev. George S. Wheeler, of Providence; March 9, on "Political Possibilities", by Mr. Walter A. Robinson, of Arlington; March 16, on "Educational Possibilities", by the Rev. Charles W. Harvey, of Brookline; and March 23, on "Religious Possibilities", by the Rev. Hiram Vrooman, Pastor of the Roxbury Society.

Missouri.

As the subject of miracles is agitating the minds of the people at the present time, the Rev. S. C. Eby preached a helpful sermon on "The Value of Miracles", in the Church of the Divine Humanity, St. Louis, on Sunday morning, January 26. The Daily Republic printed the gist of the sermon in its Monday issue. Mr. Eby has been invited to meet the willing ones at the Landenberger home in St. Louis to informally discuss subjects of vital interest. The meetings have been held on Thursday evenings and have been considered quite useful. "Hereditry" and "Evidence that man has a Soul" have been under discussion. "What is the Purpose of Life?" is next to be considered.

WELLSVILLE.

Although the Missionary Pastor, the Rev. L. G. Landenberger, made a trip to Wellsville for Sunday, January 26, the weather was so severe that it was impossible to hold services in the chapel. The Editor of the Optic News, however, kindly consented to print the Sunday morning sermon, and so the audience reached was a good-sized one.

New Jersey.

The Rev. S. S. Seward, of New York, and the Rev. C. H. Mann, of Orange, are preaching alternately a series of sermons on vital subjects in the New Church at Paterson. The series will continue until Easter. The terrible fire of February 9 prevented any services on that day, and Mr. Mann, therefore, gives way on the 16th to Mr. Seward, who will preach on the calamity; after which the subjects will be re-arranged.

New York.

A course of Lenten evening lectures is being de-

livered at our New-Church temple, at the corner of Atlantic and West Utica Streets, in Buffalo, on "The Ministry of Jesus Christ". The specific subjects are as follows: February 16, "The Three Temptations"; February 23, "Feeding the Multitudes"; March 2, "Among the Pharisees"; March 9, "With the Twelve"; March 16, "In the Temple"; March 23, "The Entry into Jerusalem"; March 28, "The Passion of the Cross"; and March 30, "The Resurrection".

Wisconsin.

The Jefferson Society finds it more useful to hold lay services at the residence of Mr. and Mrs. Lewis Ryder than to worship with those of a different faith. The Rev. L. G. Landenberger visited the brethren and preached morning and evening on Sunday, January 5, administering the Holy Supper at the first service. It is gratifying to see the children take an interest in the meetings, and especially to have one among their own number so young as Winifred Ryder to preside at the instrument. That the regular worship is of great use to the children we know when we remember, as we are taught, that holy impressions are made upon their minds, which return in the other life, if not in this.

Reports and Letters.

The American New-Church Tract and Publication Society.

The annual meeting of the Society was held in Philadelphia, Wednesday evening, January 29.

The annual report of the officers and managers was read, and ordered to be printed and distributed. The report referred to the co-operation of the Society with the friends of the Swedenborg Society in London, England, to the extent of distributing one thousand sets of the "Foundation Truths of the Christian Religion" to a selected list of ministers. Reference was also made to the new German publication undertaken in response to the desire of active workers of the German synod. The field of this work is chiefly in the West from Iowa and Kansas northward into the British provinces. "There are through this region many earnest readers of the New-Church doctrines in the German language, and in several places the interest has led to the formation of Societies of the New Church. As a help in this missionary field the Society some years ago added to its list of gift books the 'German True Christian Religion'. There has been also demand for books and tracts for those whose interest is beginning. We have published a book by 'Peter Claassen, 'Der Wahre Glaube' ('The True Faith'), made up of extracts from the 'True Christian Religion', with comments and explanations well adapted to the readers for whom the book is especially intended". Other books will follow, some account of which has already appeared in the Messenger.

It is proposed to make special effort during the coming year to increase the distribution of the gift books to ministers.

"The publication of the Helper continues to be a main part of our regular work from week to week. The sermons printed in the Helper are chosen as presenting vital truths of the New Church and as encouraging deeper study of the Bible. The notes on the International Sunday-school Lessons seem to be

"appreciated by many persons who teach these lessons to their classes. The second page of the Helper continues to be used for a little informal talk, doctrinal or practical, with our readers. Those who write for the Helper give their services without pay. The work of addressing and mailing is also done by voluntary helpers. The expense of the little periodical is only that of printing and postage, and of this it is not expected to cover the whole by the subscription price. The Helper is not printed to make money, but to be useful".

The statistical portion of the report shows that 190,000 tracts, including the Helper, have been distributed during the past year. The Treasurer's report indicates an encouraging degree of support for the work of the Society, as indicated in the sum of \$1,800.50 received as voluntary contributions from 217 persons. This did not, however, save the Society from a deficit amounting to \$352.81, and there is special pertinence in the closing words of the general report.

"In asking for your continued financial support, we remind you that what is said above of the publication of the Helper is true of all our work; it is not carried on to make money; no part of our work is in this sense profitable; but it is done in the hope of being useful in the deepest, most vital concerns of life. Our invested funds are sufficient only to give steadiness to our work. We rely for its maintenance upon the contributions of our friends. It is our purpose each year to extend our use and to make it more efficient; we shall do this with confidence that the contributions will year by year increase".

WILLIAM HYDE ALDEN.

Current Literature.

Miss Montresor's New Book.

The Alien: A Story of Middle Age. By F. F. Montresor. New York: D. Appleton & Co. 1901.

Within the last year or two I have found myself more than once wishing that Mrs. Montresor would write another book. Besides "Into the Highways and Hedges" and "At the Cross Roads", her able and brilliant longer novels, she had published "The One who Looked On", "False Coin or True", "Lady Jane" and "Worth While", all pitched on a high level and characterized by the subtle charm and delicate analysis peculiar to this writer. It was with unqualified satisfaction that I found "The Alien" added to the list, with merits all its own, and not inferior to the best that had preceded it.

Miss Montresor's best is very high up. Ostensibly she is a story-teller pure and simple, and she tells her tale with a skill and directness that delight the reader who desires a novel to retain the old-fashioned quality of eventfulness, who is not content to take what the author says analytically about his characters, or what the characters are made to say about their own thoughts and feelings. Interesting events really happen in these books, as they happen in real life.

But while she tells a story that has some body to it, Miss Montresor's method lacks nothing of the interest that attaches to those novels that are mainly constituted of bright conversations or accurate descriptions of psychological processes. Neither Mr. James nor Mr. Howells excels her in keen insight into character or in the delicate art of diagnosing mental operations. Ivan

Turgenev himself is scarcely more clever at reading the inner workings and susceptibilities of the human mind.

Her charm, however, is not, like these other writers, in the merely intellectual portrayal of motives and moods. She has what these and most authors of fiction lack, a keen appreciation of the value of goodness, as the supreme quality of human nature, with delicacy and deftness in portraying it. She has the rare capacity of dissociating goodness from stupidity, and of detecting it in uncongenial surroundings. Probably it is this quick, dominant sense of love as the best thing in life, and of honor as the best thing in love, that makes her books so altogether wholesome and inspiring.

Miss Montresor cannot write without enforcing not so much the idea as the feeling and conviction that the spiritual is the real, and in working out the conflict between the soul and the world she has a singular way of demonstrating the attitude assumed by a man and a woman facing the same principle in different circumstances. In "Into the Highways and Hedges" we have the genius for spiritual devotion portrayed in a man and in a woman from irreconcilably different social walks, who are brought together through sincere zeal for self-sacrifice, and finally through an undoubted love (shall I say marriage love?) of the best in each other. In "At the Cross-Roads" we have two souls well-nigh swallowed up at different times and in different ways by the fortunes and misfortunes of the world. In "The Alien" Esther Mordaunt in middle life is unmarried and with a way of her own that cuts her off from the ordinary world, but she has learned not to take "second bests for bests", and to live on ideal mountains. Jasper Iredale is also an alien, but he kicks against his fate, and all life's vicissitudes almost fail in the least to tame and train his rebellious and wayward spirit. Not the least captivating element in the book is the perceptive working out of the very genuine friendship between these altogether dissimilar aliens.

S. C. EBY.

Eugene Field.

Eugene Field: A Study in Heredity and Contradictions. By Slason Thompson. Charles Scribner's Sons. New York. Two Volumes. \$3.00.

What Mr. Thompson calls "the inadequate study of 'my gentle and joyous friend'" is one of the delightful biographical sketches which we find more interesting than any story of romance.

This tribute to the memory of Chicago's eminent poet and humorist is a study of character development rather than a detailed relation of the events of private life.

The journalistic career of Field is fully sketched, with abounding anecdotes illustrative of his quaint, original and whimsical, but lovable nature which endeared him to all his friends and comrades even while they were frequent victims of his practical jokes.

There is no attempt on Mr. Thompson's part to screen the faults of his friend, and his weaknesses are treated with the same frankness as his virtues in the story of heredity and the study of development in the hard school of experience.

There is no record of intellectual ability and no promise of high moral power in the boy as he is followed from childhood through his school-life and his attempted but unfinished college career. But under all

his boyish spirit of innocent mischief, which never faltered in its schemes of merriment, there was the basic rock of soul integrity on which was built a strength of character that unfolded more and more clearly as he faced the sterner obligations and responsibilities of life. To his happy domestic experience we no doubt owe some of the sweetest, tenderest poems of childhood that we know. As his biographer says, his children were "a never-failing source of interest and enjoyment to him. They were the human documents he loved best to study. They wore no masks to conceal their emotions. . . . But above all they were "bone of his bone and flesh of his flesh, the pledges "and hostages he had given to fortune, and they were "the children of her to whom he had vowed eternal "faith 'when their two lives were young'".

That children also loved him is evidenced in the following incident:

"Those who gathered at his house on the day of the funeral and looked upon the form of the 'Good Knight' in his last sleep saw a large, white rose in his hands. There was a touching story connected with that rose. On the preceding afternoon a lady, who was Field's friend, went to the florist to order some flowers for the grave. A poorly-clad little girl was looking wistfully in at the window and followed the lady into the store. 'Are those flowers for Mr. Field?' she asked. 'Oh, I wish I could send him just one. Won't you, please, give me one flower?'"

"The florist placed a beautiful white rose in her little hand. Please put it near Mr. Field with your flowers", was her request, as she turned and gave it to the lady. And the little girl's single rose—the gift of love without money and without price—was given "the place of honor that day beyond the wealth of flowers that filled house and church with the incense of affection for the dead".

We cannot canonize the "good knight" as a saint, but none the less those who knew him have only gentle memories of him.

"For the age of shield, and spear, and tourney", says Mr. Thompson, "he would have been the unlikeliest man ever born of woman; but with his 'sweet pen' he waged unceasing battle for all things beautiful and pure and true in this modern world. That is why his best songs sing of mother's love and childhood and of the eternal bond between them. He hated sham and humbug and false pretense, and that is why his daily paragraphs gleam and sparkle with relentless satire and ridicule; he detested the solemn dullness of conventional life, and that is why he scourged society with the 'knotted lash of scorn' and dissipated melancholy with the unchecked effrontery of his mirth."

Of Eugene Field's religion his friend, the Rev. Frank M. Bristol, gave this defining touch:

"I have said that my dear friend had a creed. His creed was love. He had a religion. His religion was kindness. He belonged to the Church—the Church of the common brotherhood of man".

Whether or not his creed and his religion would be accepted as quite orthodox by canonical authority we may leave the "gentle and joyous" singer to diviner judgment. We love to think that he who fell asleep like a child awoke in the morning land with songs more sweet and wonderful than any he had dreamed among the earth shadows tinged with the brightness of his mirth.

ANNIE L. MUZZEY.

The Home Circle.

What Does it Matter?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave!
It matters little or naught to me.
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—From the Swedish.

An "All Right" Boy.

One day just after the public schools closed for the summer vacation, the maid at my house came up to my study and said that there was a boy down at the door who wanted to see me.

"Did he tell you his name?" I asked.

"No, sir".

"And he did not say what he wanted?"

"He did not, sir".

I was very busy, but I thought I would go down and see what the boy wanted. I found him sitting in my hall waiting for me, and if I had given voice to my thought when I saw him I would have said, "What a fresh, rosy, clean-looking boy!"

He rose to meet me, and said with charming politeness and frankness: "Excuse me for troubling you, sir, but I am looking for something to do. I noticed that your grass needed cutting, and I thought that I would just call and ask if you would let me cut it".

I noted that the boy looked me right in the face as he made this request, and I noted also his manly bearing. He stood up straight, and he did not mumble his words or act as if he were frightened or in any way ashamed of asking for work. He did not look to be more than fourteen or fifteen years of age, and I said:

"You do not look strong enough to use my lawn-mower. It is very large, and so is the lawn. I think it would take you all day to cut the grass and trim up the borders".

"Then I would earn that much more money, and I need to earn all that I can. Perhaps I am stronger than I look. You see I have a good deal of muscle".

He crooked his arm as he spoke to show me how the muscle swelled up his sleeve. Then he added:

"I am very anxious to get work while there is no school. It is pretty hard for my father to keep me in school nine months of the year because he has but a small salary and there are four children younger than I at home. I want to get work to help father out. I have a chance to go to the country and stay all summer on a farm where I could earn my board, but I'd like to earn more than that, and then mother needs me at home mornings and evenings".

The perfect sincerity of the boy and the honest look

in his brown eyes pleased me, and I said: "You may try your hand cutting my grass, but if you find the work too hard you'd better give it up".

"Thank you", said the boy. "It will have to be pretty hard work if I give it up. If you will get me your lawn-mower and a rake and grass shears I will go right to work, and if I do not do the work as you want it done I wish that you would tell me so".

He hung his light coat on the branch of a tree, pushed back his sleeves, and went right to work. I watched him as I sat at work by my study window. The day grew warm, and I could see that the boy's face was flushed with heat. It was hard work pushing the mower over the lawn, but the boy kept at it. It took him nearly all the forenoon to cut the grass with the mower, and when twelve o'clock came I went out and said to him:

"Do you live far from here?"

"Yes, sir; I live away over on the south side of the city".

"Then you need not go home to dinner. Stay and eat dinner with me".

"Thank you, but I do not want to give you any trouble".

"It will not be any trouble".

"Then I will stay".

I liked the boy more and more. I liked his direct manner of saying things. He did not "hem and haw", as the boys say, nor did he "beat around the bush" in any way. He came to the dinner table clean as a pin and he ate like a gentleman, thereby showing that he was well bred even if he was poor.

It was about four in the afternoon when the maid again appeared at my study and said that the boy was through and that he would like to have me come down and see if his work suited me. When I went down there was a look of real pride in the boy's face as he said:

"It looks nice, don't you think so?"

"Indeed it does", I said, heartily, for the boy deserved this praise. The borders were all so neatly trimmed; not a corner had been neglected. Every small weed had been pulled out of some flower-beds, and the gravel walks had been raked. I liked the boy's honest pride in his work. He had a right to feel proud of it, and I think that the satisfaction he felt in the thoroughness of his work pleased him more than the money he received. The money was of secondary importance. To do the work well was of the first consequence.

It happened that a friend of mine had asked me only the day before if I could tell him where he could find a bright, tidy, ambitious boy who would like a good place in an office during the summer months. Here was the very boy for my friend. Here was a boy who was tidy, honest, manly, and who took genuine pride in doing his work just as well as it could be done. I told the boy to come to me the next day and I would take him with me to see my friend in his office. The boy was on hand at the appointed time, and my friend engaged him on the spot. Three weeks later I met my friend, and I asked him, "How is that boy doing?"

"Fine!" was the hearty reply. "I have raised his wages fifty cents a week, and if he wants a steady place when he is out of school he can have it with me. That boy has the right spirit. He does his work just as well as it can be done, and he is proud of it when it is done. He is all right".

That is what I think.—H. H. H. in Zion's Herald.

The Young People.

In charge of an

All Communications

*Editorial Board Appointed by the American
League of New-Church Young-People's Societies.*

*For this Department Should be Addressed to
Ezra Hyde Alden, 40 Exchange Place, New York.*

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"Religion is walking with God". Coronis 40.

The Giving Hand.

Sweet story that we all have read
About the fishes and the bread,
How often thy deep truth we prove
By many a miracle of love!

Believing hands that open lie
To blessings falling from on high
Their portion break from daily store,
And, giving, only gain the more.

Dear Christ, who thus with wondrous food
Didst feed the hungry multitude,
Teach us who sit at life's full board
How empty are the hands that hoard.
—Mary F. Butts in Christian Endeavor World.

If the custom of previous years is followed our Annual Conference will be held in Philadelphia on Friday evening and Saturday forenoon, May 23 and 24. We understand that the Executive Committee is beginning to consider plans for the program, etc., and we are sure that they will welcome suggestions from any of our readers. Letters addressed to the Secretary of the League, Miss Mary E. Bates, 91 Francis Street, Back Bay, Boston, Mass., will receive consideration.

Do not think that nothing is happening because you do not see yourself grow or hear the whirr of the machinery. All great things grow noiselessly. You can see a mushroom grow, but never a child.—Henry Drummond.

A correspondent referring to the attention and interest manifested by a young people's organization of an Episcopal Church in an address by him on "True Success", which he treated first from a purely natural standpoint and then from a spiritual standpoint, presenting the New-Church doctrine on the subject of Use, suggests that such teaching should come with vastly greater weight to a New-Church audience because they realize or should realize that it is not merely man's opinion, but revelation from the Lord. "If", he writes, "old-Church people can find such help and comfort in 'the mere deliverance of a man, how much more helpful ought it to be to us when we recognize that it is 'not man's thought but truth revealed by the Lord for 'the instruction of his Church . . . that it is a part 'of our doctrine and that we are wonderfully favored 'in this respect in possessing definite, affirmative instruction on all these important matters. . . . I wish 'this could be brought home to our young people so that 'they would learn to prize what we have and at the 'same time to remember the responsibility, that 'to

"whomsoever much is given from him shall much be 'required'".

In line with this is the following extract from a letter from one of our ministers:

"The Church suffers because of the defection of her 'young people from contact and co-operation with it in 'Church uses, and it seems to me that the Young People's League has been raised up in the Lord's providence to correct it. There are comparatively few 'young people even in the League who appreciate the 'importance of emphasizing the distinctiveness of the 'New Church as a new dispensation of religious 'thought and life, as distinct from other Churches as 'the Christian is distinct from the Jewish. This distinction is not seen readily from the outside, because 'the New Church is a spiritual Church, having an eternal similar to the Church which preceded it. It is 'not hard to see that if the New Church does not preserve its distinctiveness it will be dissipated. It must 'be fixed in ultimates to have consistency and permanency and power'".

"The True and the Beautiful."

A woman is the love of a wise man's wisdom. She is beautiful in proportion as she is affected and lives by it. A man is the wisdom of a loving woman's love. He is moral in proportion as he is counseled and lives by it. Man's wisdom beautifies woman and woman's love makes man wise. Given a man wise from his knowledge of God, and a woman loving from her reception of a man's knowledge, and I will at once point you to the husband and wife—the true and the beautiful.

W. E. B.

Heredity.

Part of the first commandment reads: "For I the 'Lord thy God am a jealous God, visiting the iniquity 'of the fathers upon the children unto the third and 'fourth generation of them that hate me, and 'showing mercy unto thousands of them that love 'me and keep my commandments". This is one of the first instances of Scripture in which mention is directly made of the resulting good or evil of certain actions of a human being upon his posterity. The influence exerted by parents upon the qualities of their offspring is a scientific fact almost universally admitted. This hereditaryness, or heredity, is shown in both the physical and mental traits of their children. The general structure, height, development of bone and muscle, complexion and many other bodily characteristics depend in a great degree on the corresponding features of the parents. Special marks or deformities

exhibited by more or less remote ancestors often appear, and it is worthy of note that such peculiarities seem to have a tendency to show themselves in alternate generations, or even at longer intervals. Some eminent physiologists hold that parents who have suffered accidental or intentional mutilation often produce offspring which inherit these injuries. It is doubtful, however, if this is a sound doctrine. The practice of the Chinese in stunting the feet of women has never produced a natural variety of this particular mark.

Latent powers which have been inherited may remain dormant and unknown for years, and are at last brought to light by some unusual happening. A familiar example is the pointer dog. The habit of pointing at game is originally an acquired one, but so strongly does it become rooted in the race that the very first time the young pointer is taken into the field he will stand and mark; thus developing a purely hereditary instinct. In the same way we find in man certain traits of mind, temper, thought and action appearing and reappearing in families and races. We all know what a difficult problem this government has in its attempt to civilize the North American Indian. It seems to be almost impossible to change the wandering life of the savage into what we term civilization. It is an established fact that the number of so-called civilized and Christianized Indians is on the increase, but that the race is slowly but surely dying out. This seems to be a strong proof of the difficulty of overcoming our inherited nature.

The children of skilled artisans are as a rule much more apt at petty manipulations than the children of ordinary laborers; hence the population of certain large manufacturing cities has a decided advantage over that of others in point of some particular branch of skilled labor. A case in point is the city of Fall River, Mass., where fifty-eight per cent. of the inhabitants are directly supported by the large spinning mills.

If the natural organization is so susceptible to prenatal influences, how much more so it must be true of our spiritual part. It is our purpose to consider this side of the question at some length, and to quote some of the passages from the Writings, especially as regards hereditary evil.

It is well known that man derives hereditary evil from both parents, into which he is born. It does not manifest itself, however, until he grows up and acts understandingly from his own will; meanwhile it is stored up, especially in infancy. By the mercy of the Lord no one is blamed for what is hereditary, but only for what is actual; and what is hereditary cannot become actual until man acts from his own will and understanding. This evil lies hidden in each thing we do. Man constantly inclines towards it. It is not broken or altered except by a life of faith and charity. We are not born sinners, with no chance of a future reward, but only with an inclination to sin. Every one is born with some talent or talents, good or bad, but it is left to our own free will as to whether or not we use or misuse our original stock in trade. We are judged entirely on the basis of our own actions, for which we are responsible, and not on account of our inherited nature. Everything which parents have contracted by frequent use and habit until it has become familiar to them, so as to appear as if it were natural,

is derived into their children. If parents have lived in the good of the love of good, and have perceived in this life their blessedness, their offspring receives thence an inclination to a like good.

"The case is the same with respect to those parents 'who are in the good of the love of evil, and in the 'good of the love of what is false, that they also communicate to their offspring such hereditary goods. These latter are called goods by reason of their appearing in the external form as goods, to those persons 'who are principled therein, although they have nothing at all of real good in them, but the very reverse; 'such is the good possessed by very many at this day 'who appear to be principled in natural good. They 'who are in the natural good of the love of evil are 'flexible and inclinable to evils of every kind, suffering themselves to be easily led astray, and in consequence of that good being compliant and yielding. 'They who are in the natural good of what is false 'are inclinable to false principles of every kind, and 'are easily caught by persuasions when urged by hypocrites and cunning people who are expert at engaging 'the mind's attention, insinuating themselves into the 'affections and feigning innocence: into these goods, 'so-called, namely, of what is evil and false, many are 'born at this day in the Christian world who are in 'natural good, by reason of their parents having contracted the delight of evil, and the delight of what is 'false by actual life, and thus have implanted it in 'their children, and thereby in their posterity'. (A. C. 3469.)

"Man is not born into truth, not even into any natural truth, as that he should not steal or kill"; still less is he born into any spiritual truth, as that there is a God, or a life after death, or that he has an internal principle which will live after death; thus of himself he is ignorant of an eternal life. These things must be learned by him; if he did not he would be worse than a brute animal; for from his hereditary principle he has a propensity to love himself above all others, and to desire to possess everything in the world. If he were unrestrained by civil laws or fear of loss of honor, gain or life, he would violate all the commandments without any perception of conscience. This is clear, because man, even though he be instructed, often commits crimes, and even defends the lawfulness of so doing; what then would he not do if in a state of complete ignorance?

Now if man were born with no such hereditary evil he would be born rational. The truth is, he is born without any knowledge. At first glance this state would seem to be inferior to the birds of the air and beasts of the field. "Man is born without knowledge, 'in order that he may be able to receive all knowledge'. Swedenborg says: "Man is like a piece of ground in 'which no seed has ever been sown, but which is able 'to receive all and to bring them forth, and to bear 'fruit. Animals are like ground already planted and 'covered with grass and herbs, which cannot receive 'any new seed; if any were sown it would be choked. "Man is many years in coming to his full growth 'During this time he may be cultivated like the ground, 'and bring forth, as it were, grain of every kind, flowers and trees. On the other hand, a beast attains its 'maturity in a few short years, during which time it 'can be cultivated for no other things than those that 'are born with it". (T. C. R. 48.)

L. A. F.

Queries and Suggestions.

"So Much Help and Comfort from it."

Editor of the Messenger:—I have been a reader of your paper for many years, and I have found so much help and comfort from it that I want to do all in my power to encourage the writers. I feel that the paper is far beyond the times and wonder how the writers can know so much and do so well. But I do not wonder at the slow growth of the New Church because it is so deep, so spiritual. Very few people can appreciate it; at least it seems to me that very few people appreciate the New Church as it ought to be appreciated. But I feel sure that the time is coming when the New Church will be The Church of the whole world. I have always felt that it is to be the Church of the future. I love the New Church, although I am not a member. I love her teachings, and in one sense I feel that I am a member.

JULIA A. MORGAN.
Plymouth, Mass, January, 1902.

Content in the New Jerusalem.

While glancing over articles in the Messenger under a heading of opposite meaning to that above, I hear a voice as soft in speech and penetrating in tone as that of "Lachlan Campbell" saying:

I read in my Bible that "the New Jerusalem cometh down from God out of heaven", and I am thinking there can be no discontent in what comes from God and out of heaven. No, no; it must be something in the man outside of the Church in him which brings the discontent; and if this be true of one man (individually) it must also be true of many men (collectively). The Holy City is builded four-square "and the length and the breadth and the height of it are equal". I have been learning from my doctrine that "length" has no meaning but that of "good", and that "breadth" shall be for "truth", and that those walls may be builded up even to the throne of God and still shall their length and breadth equal their height; for equal does not apply to size alone, but to strength as well, and signifies that things are adequate to or commensurate to each other. Aye, there is great comfort in the promise "As thy day is so shall thy strength be". The Lord commanded the Israelites to make the ark of his covenant longer upon two of its sides than upon the two other; so also was the temple that Solomon builded unto Him; and, as I read, such are ever the proportions of the dwelling-place of the Lord—the longer beams are of love—it must be love to the neighbor as well as love to the Lord, and the short ones of truth which shall prove equal to, or sufficient for the support of the side walls. We are instructed that "man has the ability to elevate his understanding above his will", and I am thinking that it is because he has done this, that he has been laying the long beams of truth and the short ones of love, which is not "according to the pattern on the mount", and may be the cause of the weakness of the structure, the "slow growth", the discontent. As the voice subsided in a sigh, my soul sent up this prayer:

Show us the pattern, Lord,
Make keen our sense of sight;
Inspire our hearts to do Thy will
That we may build aright.

B.

Obituary.

HARVEY.—At Danville, Virginia, Nov. 19th, 1901, Hilery Tazewell Harvey, in the fifty-seventh year of his age. A full and appreciative memorial of Mr. Harvey's life and character will be found on page 90 of this Messenger.

GANN.—In Richmond, Va., on January 27, 1902, John James Gann, in his 70th year. Funeral at the Chapel of the New Jerusalem, Broad Street, Richmond, Sunday, February 2, conducted by the Rev. G. Laurence Allbutt, of Baltimore, Md.

Mr. Gann was born in London, England, November 16, 1832; confirmed by the Rev. Dr. Jonathan Bayley at Argyle Square Church, London, in 1858; married April 23, 1856. He came from England to Canada and then in 1870 went to St. Louis, Mo., where he was received among New-Church friends. In 1875 he located in Richmond, Va., and became very successful in his business as sign painter.

As it was at Mr. Gann's instance and urgent suggestion that the Maryland Association was first moved ten years ago to begin a systematic and persistent mission work in Richmond, and as he has supported this with faithful and affectionate zeal and self-sacrificing labor ever since, serving for a number of years as leader in the public services in the Mission Chapel, and as Secretary of the organization, Mr. Gann's name deserves to be enrolled among the pioneers of New-Church Organization in this part of the country and as one to whose modest but intelligent and unselfish devotion the Church in the future will always be indebted. The large attendance at the funeral overcrowding the little chapel, notwithstanding the severe storm just over and the bad walking, testified to the genuine respect and affection in which Mr. Gann was held by his fellow-townsmen.

While he retained a warm love for the old London Society he knew in his youth, he entered with never-failing trust and hope into the efforts to firmly establish the organized Church in the State of Virginia. He lived to see his children and grand-children received into the New Church and his devoted wife and children remain to help with others in carrying to fruition these sacredly cherished hopes. Truly it can be said of this devoted brother: "He hath done what he could" and his example will stir others to similar consecrated effort.

F. S.

ROSENBERG.—Departed this life at Washington, D. C., January 16, 1902, Mrs. Lydia E. Rosenberg, in the 61st year of her age.

Mrs. Rosenberg was the oldest child of Susan G. and Warren C. Choate, and was born in Washington City, June 19, 1840, where she has ever since resided. She was a teacher in the public schools in the latter part of the 50's and resigned her position to accept an appointment in the Treasury Department under General Spinner, being one of the early appointments of women clerks. She was married to Captain Maximilian Rosenberg, a veteran of the Civil War, who lost his sight shortly after their marriage, from the effects of his service in the United States Army, and died some years since.

Mrs. Rosenberg was an expert clerk in the Redemption Bureau of the Treasury. Her long experience in handling mutilated currency made her

opinion invaluable in many important court cases; and she appeared as an expert witness many times. She served the government loyally for over forty years, receiving her promotions always on the ground of merit and never by political preferment. She was well known in the Treasury Department and universally respected and beloved. While so employed she yet found time to make and superintend a home for her parents and her husband until their death, and afterwards for other relatives. While timid and retiring she was in her later years drawn to a position prominent in the Legion of Loyal Women in the city of Washington, and was for several years Chairman of their Relief Committee, doing extended and discriminating relief work during the bitter season of the winter of 1894-1895. Employed in the day, she worked far into the night that all cases reported should be relieved before the next twenty-four hours went around. It had been for many years her custom to give tithes to charity of her income annually, and she said very recently that she never had so much as since she gave the tenth to the Lord.

Mrs. Rosenberg's father and the famous Rufus Choate were first cousins, and she well remembered in her childhood his visits to her father's house. She was born of New-Church parentage, her father being for many years the Secretary of the Washington Society of the New Jerusalem, the meetings of the Church Committee being held at his house so long as he lived, and she herself had been a consistent member of the same Society for over thirty years and a regular contributor to its uses.

She was very retiring in her disposition, and it was her request that there should be no funeral sermon, but that the Rev. Frank Sewall should read the Burial Service of the New Church and her sisters of the Legion of Loyal Women should also read their ritual, all of which was carried out exactly as she desired. Her body was laid to rest in the Congressional Cemetery, close by the river, beside those of her father and mother and her husband, who had gone before. She leaves surviving her, four brothers, Warren, Rufus, Columbus and George, to whom she had been an inspiration and a devoted elder sister. Her influence, though quiet, was unbounded in its extent, and was ever for peace and good will. Her last illness was long and painful, but she bore it bravely and in silence—never losing her interest in others. For forty-four years by force of circumstances a bread-winner—yet always a woman and home-maker.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her".

E. S. M.

Special Notices.

New York Association.

The thirty-eighth annual session of this Association will be held in the house of worship of the New York Society, Thirty-fifth Street, near Park Avenue, New York, on Saturday, February 22, at 10 a. m.

There will be religious services at 12 o'clock, and the President will deliver an address. At 2.30 p. m. there will be a symposium of three papers on "The Lord's Day", to be followed by a discussion. A paper from the Rev. J. C. Ager will treat of its "Spiritual Uses"; one by the Rev. C. H. Mann will present the question of its "Use in Recreation", and there will be a letter read

from the Hon. John Bigelow, and a paper by James G. Wentz, Esq., on the question of municipal legislation concerning the observance of Sunday.

It has been decided to follow the example set at Orange last year, and allow the delegates to bear the expense of the collation. It will be served at the Park Avenue Hotel, at 1 o'clock. Tickets fifty cents each.

S. S. SEWARD, President.
ADOLPH ROEDER, Secretary.

Massachusetts Sunday School Conference.

The thirty-fifth annual meeting of the Massachusetts Sabbath-school Conference will be held in the church of the Boston Society of the New Jerusalem, 136 Bowdoin Street, on February 22, 1902, at 10:30 a. m. The annual reports of Sunday-schools and of committees will be considered. A paper will be read by Miss Bertha Paine on "Our Little Ones". All interested in Sunday-school work are cordially invited to be present.

GARDNER I. WARD, President.
Emanuel F. Goerwitz, Secretary.

Pennsylvania Association.

The fourteenth annual meeting of the Pennsylvania Association will be held in the house of worship of the Frankford Society, corner of Unity and Paul Streets, in the Twenty-third Ward, City of Philadelphia.

The morning session will commence at half-past ten o'clock Saturday, February 22, 1902.

All persons interested in the New Church are cordially invited to attend.
RICHARD A. LEWIS, Secretary.

Ministers' Conference of the Maryland Association.

The next meeting will be held in the First German Society's Church, corner Fayette and Aisquith Streets, Baltimore, Md., on Thursday, February 27, at 11 a. m., when the Rev. Frank Sewall will introduce the subject of "What is the Life of Religion?" At 3 p. m. Bible topic, John xx:17, introduced by the Rev. P. B. Cabell. At 7:30 p. m. addresses will be delivered by the ministers on "Loyalty to the Church". All are cordially invited.

G. LAURENCE ALLBUTT,
Secretary.

The General Convention.

The President and Secretaries of the General Convention, to whom the matter was referred (Minute 215. Journal, 1901. p. 38), have accepted the cordial invitation of the Pennsylvania Association, offered at the earnest request

of the Philadelphia First Society, to hold its eighty-second annual session at the house of worship of the Philadelphia Society, corner Chestnut and Twenty-second Streets, and the time has been fixed for Saturday the 24th of May at 12 o'clock M.

S. S. SEWARD, President.
C. A. E. SPAMER,
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Publisher's Department.

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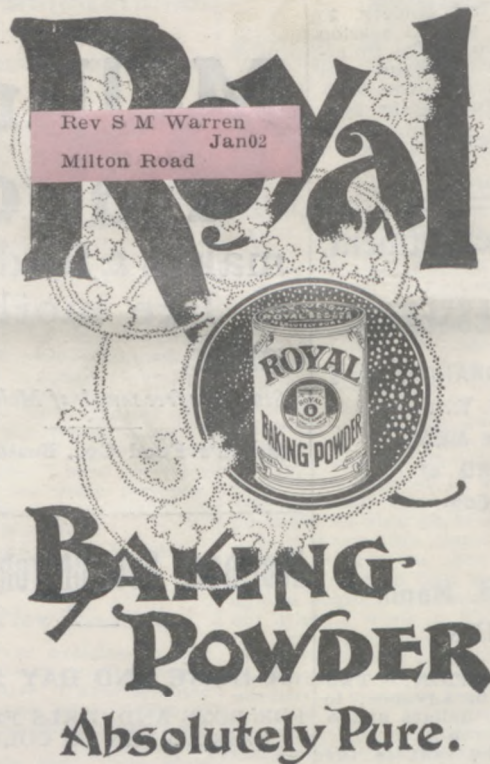
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Other Real Estate.....	93,345.10
Demand Loans.....	22,000.00
Cash on Deposit in Banks and Trust Companies.....	1,003,837.61
Cash on Hand.....	34,704.65
Accrued Interest and Rent.....	87,203.88
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	\$12,99,271.24

Liabilities.

Due Depositors, including Interest to Jan 1, 1902.....	\$12,312,401.37
Surplus.....	679,868.87
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	\$12,992,271.24

JONATHAN B. CURREY, President
EDWARD SHERER, Secretary.

New-Church Messenger

"Behold I make all things new."

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New-Church Messenger.

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A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which 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 and subjugated hell, thus redeeming man.

By looking to Him and shunning evils as sins against Him, man accepts this redemption and is saved.

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, consociating men with angels, and conjoining all with the Lord.

Man is an immortal spirit, having a body of flesh which is laid aside at death; after which he wakes to consciousness in the spiritual world, and according to the life he has acquired on earth, dwells in heaven as an angel, or seeks an abode with his like in hell.

The Second Coming of the Lord has already taken place. It is not a coming in person, but in a revelation of Him in the internal sense of his Word; and is the beginning of the New Jerusalem Church of divine promise and a new era of enlightenment and progress among men.

The Consummation of the Age Not the End of the World.

In a contemporary of ours in this city, some time since, there appeared a short article on "The End of the World", in which it is said that

"The most popular dates for the end of the world, or what is practically the same thing, the millennium, are the following: 1757, Swedenborg; 1836, Johann Albrecht Bengel; 1843, William Miller, of America; 1866, Dr. John Cumming; 1881, Mother Shipton".

The inference of course is that Swedenborg predicted that the end of the world would take place in 1757. We call the attention of our contemporary to its error here, which we hope it will kindly correct in its columns. Swedenborg nowhere asserted that the end of the world would take place in 1757, or at any other time. On the contrary, he taught throughout his writings that the earth would last forever.

It is true, Swedenborg stated not as a prediction, but as a fact after the event took place, that the last judgment—which is not a legal trial, but a spiritual crisis, and which took place not on earth, but in the spiritual world—took place in 1757. And this judgment, too, was in fulfillment of the prediction of the Lord in Matthew xxiv., where He was conversing not concerning "the end of the world", as it has been unfortunately translated, but concerning "the consummation of the age". (See marginal note in the Revised Version of the New Testament.) This, so far from being the end of the world, was according to Swedenborg the beginning of a new dispensation of divine truth. It was indeed the spiritual event by which was inaugurated the new age of light and of life which is even now making itself felt in the world.

Young Men in the Ministry.

One of the leading journals in this city has recently instituted an inquiry as to whether the ministry is attracting young men in as large numbers as formerly, and whether those who are attracted are men of mediocre ability or men of decided talent. It is pointed out that "this is the day of the young man"; that the demand in business and in the professions is for young men of ability; that the new generation is "anxious to succeed early in life and go far". Does the ministry call forth in any proportionate degree an enthusiasm on the part of young men for its work?

The men interviewed on this subject are the Rev. Dr. William S. Rainsford, rector of St. George's Church, who has been called pessimist and radical both; the Rev. Percy S. Grant, rector of the Church of the Ascension and Bishop Potter's chief assistant; the Rev. Dr. Charles Cuthbert Hall, President of Union Theological Seminary; the Rev. Dr. Minot J.

Savage, Unitarian; the Rev. Father Doyle, of the Paulists; and the Rev. Dr. Robert Collyer, pastor emeritus of the Church of the Messiah. With the exception of the first named, all give affirmative answers to the inquiries made, declaring without hesitation "that the attractions of the ministry as a profession 'have not waned; that the intellectual calibre of the 'young men who seek to enter it is equal in the rising 'generation to that of any that has gone before, and 'that the colleges and seminaries contain fully as much 'religious fervor as in past days'".

Some go further and point to the fact that within the last twenty years the standards of mental equipment for admission have been raised, resulting in a class of ministers better fitted to cope with modern social and economic problems. Dr. Rainsford maintains that in "an ultra commercial age" the attractions of the ministry have not the same potency for young men of ability. But he concludes, "There is no profession—mind you, none—which affords equal chances 'to a man of moderate means and moderate ability, 'none in which he can do so much. And the secret 'of that is that in spite of the magazines, in spite of 'the improvement in newspapers there is no agency so 'potent in living humanity as the human voice, backed 'by a sympathetic personality'".

The Rev. Percy S. Grant speaks enthusiastically and emphasizes the fact that it is not an uncommon thing in these days for young men of wealth to enter the ministry out of a desire to consecrate their ability and their substance for the good of humanity, and "instead of taking out of the Church all they can, to 'bring to its work all they have'. Of the present sentiment in universities, he declares, "in the colleges religious enthusiasm is growing rather than diminishing among the best men.

"It has been noted that at Harvard there is just now 'a religious revival as unmistakable as any ever experienced at Oxford. In a smaller degree it is the 'same at the other colleges. The ministry never stood 'so high, was never so attractive as it is today'".

The opinion of Dr. Charles Cuthbert Hall, formerly the successful pastor of one of the largest Presbyterian Churches, and now President of Union Theological Seminary, cannot fail to be of interest. He maintains with positiveness that the number of young men seeking the ministry today is as large as, if not larger, than it ever was, and that the mental ability of the candidates is higher. "During the last five 'years", he says, "my duties have kept me almost continually in college and university circles and in direct 'contact with large bodies of undergraduates. Without hesitation I can give it as my opinion that the 'state of religious life in the colleges is far more satisfactory than at any time during the last twenty-five 'years, the period covered by my own personal knowledge of college life. I have absolute knowledge in 'regard to several universities that many of the most 'conspicuous men in the college life, social, athletic and scholastic, are among the religious leaders.

"I will admit, however, that there has been a period 'embracing some part of the last ten or fifteen years, 'during which the ministry has appeared to present 'a less attractive opportunity to the highest and finest 'undergraduate minds. I attribute that to the uncertainty, the confusion and the controversy which have 'disturbed all sections of the Church in view of the 'growth of critical scholarship in relation to the 'Scriptures.

"But that question is being slowly but surely answered by the logic of events. I know that the alarm 'of the Church, which under the circumstances, was 'not unnatural, is being dispelled as it finds among 'the leaders of Biblical scholarship some of the most 'earnest friends of the purposes of evangelical and 'missionary work. And as a matter of fact, the demand of the Church everywhere is coming to be for 'men who are trained along the lines of modern thinking.

"I have every hope for the future, for I believe that 'never in the history of Christianity was so splendid 'an opportunity offered by this profession as at the 'present time, for men who are thoroughly trained and 'thoroughly in sympathy with the social needs and 'conditions of the time and thoroughly consecrated to 'religious service'".

We cannot read such hopeful words as these without wishing that in some way the eyes of some of our young men of ability might be opened to the wonderful privileges which might be theirs in the work of the New-Church ministry. Here is a field of spiritual use of almost unlimited possibilities. If, as Dr. Hall implies, young men with keen minds are once more turning to the ministry, because the Church is fast becoming reconciled to "the critical movement", with what interest should our young men turn to a system of revealed truth which presents a new philosophy of life, and unfolds the spiritual meaning of the Book of books! May the call to this high use reach them, and call forth the response from more than one earnest heart: "Here am I: send me".

The Reality of the Outer World and of Sensuous Life.

All truth has its ultimate foundation in natural fact. Swedenborg shows that wisdom is founded on sensuous knowledge or science, and love is founded on sensuous delight. Neither wisdom nor love are in themselves sensuous; but they rest on the senses, or rather on what reaches the man from the outer world through the senses. The environment of life either in this world or in heaven, is not life; but without environment life is impossible, and the whole of life is more or less directly related to the outer world. The "power of truth is in ultimates," and men while on earth act through the sense-world of the earth, and angels through the sense-world of heaven.

The sense-world of earth and the sense-world of heaven are God's work, and are in themselves real; but what we naturally seek in outer worlds is not there; we attribute to them other qualities than their own, and so make them unreal to ourselves. We naturally look to the outer world for the happiness and for the light of life and for life itself, which really come, if they come at all, from the other side, from the inside, and enter minds and hearts by the inner way from their source in God. Jesus said, "I am the way, and the truth, and the life"; and called to that repentance which is the great change of mind from looking outward upon the sense-world to looking to Him for real good. But repentance does not involve any denial that God's world of sense is good. Misled enthusiasts have imposed this denial upon the doctrine of repentance, and have given up the delights of the outer world only to dwarf themselves mentally and spiritually.

The asceticism that discards all the delights of the

sense-world, is the complement of the idealism that denies the reality of the sense-world. Great evils linger with the remnants among Christians of both the asceticism and the idealism. If Christians were not mentally warped by the ascetic idea, they would not be satisfied with institutions or conditions which withhold from those who do the world's work the means of healthy sensuous enjoyment; and if teachers of revealed truth generally would recognize that sensuous knowledge or science is also human contact with God's thought, their own views of religion would be purified from much dross of dogma, and they would reach whole classes of minds that are now left in the shadow of materialism.

"A fact of nature is as sacred as a moral law," said one of the greatest of teachers of modern science, and he spoke from a deep conviction of the truth that the laws of nature and the laws of human conduct are both alike God's thought. To tamper with natural facts or to ignore them, ill befits the teacher of revealed truth, for they are in fact his means of conveying revealed truth to fellow-men, and when he finds himself tempted to do either to maintain any doctrine, it is time for him to review his knowledge of the doctrine.

The Lord's call to repentance certainly bids his children to stop short of all sin in enjoyment of sensuous delight, and the whole tendency of his teaching is to free the mind from sensuous fallacies; but sensuous good and truth nowhere come under his condemnation. They are on their plane his good and truth. The condemnation of them is a human error, and one which seems ever ready to infest and alloy and divert Christian endeavor.

In our own time there is an earnest longing and effort to appreciate more fully the presence and power of spiritual forces in human life, and the desire and effort are full of promise of growing sanity and wisdom. But just as asceticism and false idealism have heretofore beset the effort to rise above sensuous pleasure and thought, so now the perverse tendency has attached to this effort the denial of the sensuous conditions of life, and of the reality of physical pain and disease and deformity. The infestation has power because it clothes itself in a garment of light. People feel the need of realizing more fully the power of the Spirit. They feel, too, that the present estimate of spiritual forces is entirely inadequate, and perceive the fallacy of referring all bodily disease to physical causes. But the feeling and perception are comparatively vague and ill-defined, and the simple method of solving the whole problem by denying the existence of pain or disease is attractive from its simplicity and its sweeping character. Next will follow, no doubt, the truly sane effort to discern what is the exact part that physical forces and spiritual forces perform in human life, to see what is good in sensuous life that it may be cherished, and what is evil there that it may be shunned, and above all to open the heart upwards toward God. Then sensuous life, deep-hearted, full, rich sensuous life will be the firm, broad foundation of heavenly love and delight; and sensuous knowledge or science, broad, accurate, sincere science will be the foundation of heavenly wisdom.

The spiritual man loves spiritual truths; he loves not only to know and understand them, but he also wills them.—D. L. W. 251.

Spiritual Sense of the Word.

The Transfiguration of Christ.

MATTHEW XVII.

The number six as used in the symbology of the sacred Scriptures stands for spiritual combat—thus for the states of temptation through which man passes in the attainment of a heavenly life.

The story of creation, recorded in the book of Genesis has no reference to the creation of the outward universe, but is really the Lord's own correspondential way of telling us of the spiritual creation of man in his image and after his likeness. It is therefore the story, not only of the regeneration of the most ancient people, but also the story of the process of human regeneration in all ages.

Each day's work corresponds to a certain state of regeneration. What each day stands for is so beautifully and clearly set forth in the Church writings that we can do nothing better than quote what is said: "The six days or times, which are so many successive states of the regeneration of man, are in general as follows: The first state is that which precedes, including both the state of infancy and the state immediately before regeneration. This is called 'vacuity, emptiness and darkness, and the first motion, which is the mercy of the Lord, is the spirit of God moving upon the faces of the waters. The second state is when a division takes place between those things which are of the Lord and such as are proper to man. The things which are of the Lord are called 'in the Word 'remains', and are principally the knowledge of faith which have been learnt from infancy, and which are stored up and are not manifested until man comes into this state. . . . The third state is that of repentance, in which the regenerating subject from the internal man begins to discourse piously and devoutly, and to do good actions like works of charity, but which nevertheless are inanimate because they are supposed to originate in himself. . . . The fourth state is when man becomes affected with love and illumined by faith. . . . The fifth state is when man discourses from a principle of faith and thereby confirms himself in truth and goodness. . . . The sixth state is when from a principle of faith, and thence of love, he speaks what is true and does what is good. . . . And because he then begins also to act from a principle of love as well as of faith, he becomes a 'spiritual man'. A. C. 6-12.

These are the states of spiritual regeneration, and are denoted by the six days, not only in the story of creation, but also in the account of the transfiguration. In this story they stand for the spiritual labor one must perform before he is prepared to be elevated by the Lord.

The three disciples, Peter, James and John, stand for the three cardinal graces of religion; Peter for faith, James for charity and John for the ultimatum of faith and charity in the life. These principles are natural in the beginning; but gradually they become spiritual; and when this occurs Jesus takes them up into a mountain apart and is transfigured before them. The mountain, which is high, is the love of the Lord; and this mountain of holy spiritual love is also apart from all that is of the merely natural man.

In contemplating this sublime scene on the mountain we need to bear in mind the fact that the glory which the three disciples beheld was the glory of Jesus

Christ; it was not shed upon Him from some source outside of himself; "for in Him dwelt all the fullness "of the Godhead bodily". The spiritual sight of the "three disciples was opened and they saw the Lord in his Divine Humanity, in that divine body which dwelt within the body of flesh by which He rendered himself visible to the natural eyes of men.

The change was in the three disciples, not in the Lord. This is true spiritually. Regeneration works wonderful changes in the human mind. It opens the eyes of the mind to see the marvels of the Lord's Word—to see in the Lord the glory of the eternal divinity. As one progresses in interior regeneration, he grows into clear views of the Lord; and when at last he ascends to the top of the high mountain apart, he sees the Lord as the angels see Him, because he looks at Him through regenerated states of heart and mind. The face signifies the interiors of the mind, for these show themselves in the face. The Lord's face stands for the divine love which is the very esse of his being. This love, which was the love of saving men, was what the disciples saw shining in his face. The Lord not only loves man, but He is love itself. Regeneration is the only thing that can bring one to a real internal sight of this divine love in the Lord; for regeneration opens the degrees of the internal mind to heaven. It is a wonderful sight to see the Lord's face shining as the sun; for it means the presence of the Lord's love with man in all the infestations, trials and bitter experiences through which he may be permitted in the divine providence to pass. And where love is present, wisdom is there as its form. This is what is meant by the white raiment of the Lord. As garments clothe the body so truths of wisdom clothe the mind. The Church is exhorted to arise and put on her beautiful garments by which is meant that the Church should lift up its mind and be clothed with truths of heavenly wisdom. So of the Lord; his garments stand for the divine wisdom itself—the Word which in Him was made flesh and dwelt among us that we might behold his glory, the glory of the only begotten son of God full of grace and truth.

Regeneration opens man's eyes to see this white raiment of the Son of man; for it enables him to see and trust in the wisdom of the divine guidance and providence in all the experiences of his earthly life. Especially does regeneration open one's eyes to see the letter of the holy Word illuminated with the light of the internal sense—to see it as a beautiful and white garment of the divine mind.

The presence of Moses and Elijah on the Mount means that the law and the prophets treat of the Lord. The Word is the Lamb's book of life. It treats, in its inmost sense, of the Lord's coming into the world, his combats with the hells, the glorification of his Humanity and its union with the Father. "And beginning "with Moses, He expounded unto them in all the "Scriptures the things concerning himself". Regeneration opens the spiritual mind to see the internal sense of the Word—to see Moses—the Law, and Elijah, the prophecy—of the Word talking with Jesus.

To realize the vision in this way is to know from within that Jesus Christ is the only true God and eternal life and that the sacred Scriptures are the divine Word forever settled in the heavens—the very Word of God inspired by Him and his tabernacle among men.

THOMAS A. KING.

Contributed.

Life and Death.

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led.
Never mind how he died.

—Ernest Crosby.

An Appreciation of One's Doctrines is Not an Expression of Conceit.

The vanities of our notions of self-life express themselves in two outer methods, opposite each other in appearance, but from the same malignant fountain. In its first and natural expression our vanity shows itself in the notion of the superiority of self over others, and in the appreciation we have of everything that belongs to us. This is the conceit which leads one to imagine that his peculiarities of disposition are excellent simply because they are his; that his friends are worthy persons because they are his friends; that his thoughts are better than other people's thoughts; and in a word, that a special value or quality is attached to everything connected with him. This form of pride leads one to think his Church is better than other Churches; that the city of his residence is superior to other cities; and that his country is more excellent than other countries. And all this simply from his vanity.

The other form in which the conceit of self-life exhibits itself is opposite to this, and appears outwardly to be pervaded by self-depreciation. In this the self-life is more subtly concealed. In this form of its manifestation one is led to assume to be less than others, to depreciate what is his because it is his, to hesitate to affirm the value of what he possesses lest he may exhibit an unwarranted superiority over his neighbor. Thus he assumes a position of apparent self-humiliation before others, and even perhaps in his conscious thought of himself.

Inmosty this form of differentiating against yourself belongs as much to the notion of self-life as does differentiating yourself from others in your own favor. We are all brethren, all equally children of a divine Father; and nothing other than the false thought of self-life would regard one as being in himself either better or worse than his neighbor.

We wish to emphasize this principle in its application to the appreciation we may have of the truth the Lord may permit us to receive. Our first thought on receiving a high form of heavenly doctrine is that

we are better than those who have not this doctrine, as though its mere reception into our intelligence were a just ground for self-praise. We are elated to think how much more we know than others, and we look from our superior heights with pity upon them as beings below us. But we may soon learn that such a reception of truth even divine, does not thus affect us; that its mere intellectual possession makes us neither better nor worse than we were before; and that we are not to imagine that because our truth is better than other people's truth, we are better than they. This is apt to lead us to the other extreme which we have described. We begin to depreciate ourselves and our spiritual possessions. We think we will not be so vain as to regard what we possess as better than what others have. And thus in our effort at repudiating the external form of a conceit, we go into the other extreme of its expression and undervalue the truth we possess because we possess it, as though it were some form of self-assertion to accord to the divine teachings we possess, their divinity.

He who receives New-Church doctrines is apt to be tempted by both of these extremes. He is apt to have at first a sense of pride in their ownership because they are his, and he is afterwards apt to fear to assert their real quality lest it be a presumption on his part to assume to possess something better than what his neighbors have. The first of these forms of the vanities of self-life is too gross a conceit to need dwelling upon here. We all at once see that it is a malignant expression of the conceits of self-life. But the second form, in which we fear to affirm the superiority of the truth that is given us, because we regard such affirmation as an expression of the self-sufficiency of self-life, we are apt to be tempted with. Not infrequently do we meet with those who are very timid about affirming the superiority of the teachings of the New Church because they do not wish to regard themselves as superior to those who do not have these doctrines, and who therefore regard themselves as only expressing a proper humility when they carefully avoid every allusion to the truths they have as being better than those possessed by any one else.

But that this feeling springs inmosty from a notion of self-life we may know for many reasons. In the first place we did not invent these truths, nor were we in any sense their source. We have not evolved them from our inner consciousness, nor have we elaborated them from our self-life. They came into the world long before we were thought of; and their value cannot in any way be regarded as derived from us, nor as being an expression of our qualities of character. The thought that to affirm their value is to affirm our own superiority in some way, must therefore be founded upon the idea that we are ourselves their origin, and thus it must spring from an interior notion of self-life.

Secondly, if it be urged that the ability to receive these doctrines is the ground of our vanity, and that the affirmation of their superiority is an affirmation of our own unworthiness because we are able to distinguish between them and the falsities which others receive as truths, we may reply that the ability in us to receive a truth is no more self-derived than the truth itself. We do not regard a man who is born with a clear vision as any more praiseworthy than he who is born blind. And it is no more a matter of vanity to value the truth that has been given you in accordance with all its worth, than it is to value any other posses-

sion according to its true estimate. And again, we know in the New Church that we are brought into the possession of these truths in the operation of the divine providence for the accomplishment of the Lord's divine purposes in the world, and not because we are personally any better or worse than others. If one were to discover a diamond of enormous value, the question of its worth would not be affected by the character of the discoverer, nor would the affirmation of its value be logically any ground for vanity on his part. In like manner in reference to divine truth; its qualities do not belong to him who has intellectually come into its possession simply because he thus possesses it, nor does his ability to receive it redound to his praise. He therefore who fears to affirm the excellence of the truth he possesses lest it appear as a matter of conceit, is assuming from the vanity of his self-life that his acceptance of the truth is logically a matter of self-glorification.

We believe that from this misapprehension of the relation of the truth one holds to the quality of his character, many in the New Church have been backward about affirming the divineness of her teachings. We wish that we all might put away this false assumption of self-depreciation, and prove true to our convictions of the glory of the truths that are given us, and not imagine that it is a matter of becoming modesty to think that inferior doctrines may be just as valuable. Let us be loyal to the heavenly teachings, for in that loyalty rather than in any consciousness of our self-relation to them, is the truest humility. E.

Spiritual Environment.

It is very natural that we should feel a keen interest in all that concerns our future life, that we should seek at times to portray for ourselves what we shall see, hear and outwardly appear in the world we are approaching. Swedenborg's descriptions of our spiritual environment have the satisfying quality of being an account of law or cause worked into visible result. At first the environment seems most flexible; landscapes change with change of theme, as angels converse together; there is a rapid spectacular play where animals spring into illusory life, again to vanish, and spirits themselves appear under strange masks, for these reveal instead of concealing the real men underneath. The chapter on Representatives in the *Arcana Coelestia*, 3217-3219, would seem to warrant such an idea. "When angels are in discourse concerning 'the intellectual, then in the world of spirits,' appear horses of size, form, color and trappings, agreeable to their thoughts. Again, if the angels discourse of the affections, herds of cattle, or flocks of sheep, are seen. Sometimes a city is seen (3216), with palaces of wonderful art, sometimes a more elaborate scene is presented, as in 3477, where the broad and narrow ways spoken of in the Scriptures were displayed with all the significant and representative objects, as the angel-children in lovely paradises through which the narrow way led.

It is observed, however, that such changing environments are in the world of spirits, the intermediate and transitional place where old moods and memories are revived, analyzed and judged with the newly opened eyes of the spirit. It is a place of tests, of experiments, of continual sifting, separating and again uniting, a state or condition of continual changes since it is not

a place to remain in, but a place where one is prepared for an eternal home. From the very first instant of entering the world of spirits to the going out, one is always meeting and always parting with new associates, new conditions, new environments. So soon as the point is reached where change is no longer necessary, because the real man has been revealed, and all illusions, all errors, all burdens have been stripped away, then he rises into his own heaven, or goes down into his own hell where his companions are as though he had known them always, and his environment the familiar home of his soul. Swedenborg tells of a great ruler, vile and debased in spirit, who was placed in a hell of the low and degraded "and knew not that he 'had ever been aught but a slave'". So with the newly born angel, there is no memory of pain or disorder to throw a shadow upon the exquisite life in which he moves with such free delight, because it expresses to the fullest his own inmost love and belief.

Here the sudden and so to speak, dramatic changes of scenery cease, and to the more reflective mind the reason is evident. Wherever man is, man's environment is an expression of himself. In a large measure, this is true of the earth, although matter is less plastic than spiritual substance. In the spiritual world, Swedenborg says the representatives "are similar for 'the most part to such things as are on earth,' for they express the same mind that, in a measure, moulded matter there. In heaven, or in hell, the environment expresses the real and abiding inner mind of angel or of devil, and as that is stable, so is the expression of it. For instance, if an angel's state were best expressed by a home in a forest, its grand trees would not change save with his changes of state, which would probably be equivalent to the subtle and gracious changes of growth as his own nature widened and blossomed, or to the changes of season, as his own mind underwent the alternations of mood necessary for perfect enjoyment. But these gentle changes would no more destroy the identity of the scene than the change from spring to autumnal leafage would destroy the identity of any great forest on earth. So too with the animals which would best express the inner traits or characteristics of the angel. The sheep that grazed in the heavenly meadows of the gentle and innocent of heart would never disappear, like the flocks beheld in the intermediate world of spirits. Enduring life within would secure enduring expression without. There are relations in which the celestial angels are seen to change in appearance, but these seem to describe the changing impressions of the spirits who behold them, and not their individual likeness as seen by each other. There is, however, no semblance of monotony, for there is living growth, and therefore the variety of life in its perfecting, as it continually draws nearer to, and more and more puts on the image of, infinite life, which by reason of its inherent finiteness, it can never reach.

The hells are in darkness. There to our limited vision there seems at the last stage which we are permitted to see a dreadful sameness, as of forms, hardly human, that drowse beside a slowly dying fire, no longer impelled even to the outbreaks of evil that brought bounds and restraints, the self-inflicted penalty and denial of this distorted condition of the soul. It seems unreal; it is unreal in the true sense, for the only reality is in the Lord, and with those who receive Him.

E. F. MOSBY.

Swedenborg's Manuscripts.

At a time when it is proposed to the Church at large to publish any manuscripts which Swedenborg has left unprinted, it may be advisable to know exactly what is involved in the proposal. The students of Swedenborg's works will, of course, always be interested in anything that Swedenborg laid his hand to, and will doubtless be anxious that whatever bears the sign of his workmanship shall be preserved; but it is doubtful whether the judicious student will sanction the issue to the general public of every scrap from the pen of one whom it is just shall appear before the world only in a true light.

Recently the present writer had the opportunity of examining all the manuscripts of Swedenborg which are preserved in Sweden. The examination was undertaken with a view of completing a bibliography of Swedenborg's works, and some few of the results may be of interest to the student and the general reader, especially in view of the proposals above referred to. There are manuscripts which the Church would be glad to see printed in a more perfect state than they have hitherto appeared in, and there are others which the Church would do well to take care of by letting them remain in manuscript. Of the latter class are those which consist of jottings and notes from various authors on subjects which Swedenborg was at the time being then studying, and which relate solely to the philosophic period of his studies. Not only do these manuscripts—if such a mass of memoranda may be so called—not constitute treatises in any strict sense, but they are generally not original, or have been for the most part used in some work which the author did print.

Now, the position of the Lord's servant would be in no way that the writer can imagine, commended to the world by issuing from the press the memoranda, notes, jottings and scraps that go to form the foundation of a treatise, but which remain undigested, or only loosely thrown together. Much less would it be justifiable to put into print any rough material which the author collected, worked up into a treatise which he did print, but left to posterity among his many papers. This is the case with much that is preserved among the manuscripts of Swedenborg in Sweden.

To give point to these observations we shall only refer to a memorial prepared by the Swedenborg Scientific Association, and presented to the last General Convention of the New Jerusalem in America, and printed in its Journal at pages 192-196. Similar memorials have been presented elsewhere. In it the co-operation of the other bodies is invited. There are five MSS. selected for important mention. Before the Church was invited to co-operate in the publication of these—a co-operation involving responsible issues—we should have been specifically and accurately informed of the particulars of these papers. Since, however, this has not been done, the writer has been led to believe that a statement of his own investigation may be opportune. The first codex mentioned in the memorial deals with the magnet and its different capabilities. The memorial states that it occupies 330 pages. This is not the case: the first page is numbered 3, and the last, had it been numbered, would have been 324, but very many numbers have been missed, or the pages lost, in the course of pagination—thus 125 is followed by 146, 147 by 168, and 195 by 244. It is further stated that the work "was evidently prepared for the printer,

"and, judging from its title-page, was to have been 'published in London in the year 1722'. The truth is that upon the title-page are scribbled several memoranda, one of which contains the words 'Londini 1722', and is not written where Swedenborg would have written the place and date of publication. Moreover, the substance of the treatise was printed in the *Opera Philosophica et Mineralia* 1734.

The next codex mentioned in the memorial is called "Definitions in Metallurgy, Mining, Botany, Anatomy, etc.", and in it the memorialists hope to find a complete treatise on botany; even if such could prove the case, the treatise is not Swedenborg's since the codex consists of extracts from other authors, or rather very rough jottings on several subjects, among which botany is not conspicuous.

The third codex selected for special mention is that on "Salt". It is an interesting MS. illustrated by many drawings, and by engravings cut out of the books which the writer was using as his authorities; but it has been already issued, as to what the better judgment of its author thought worth printing, in his later treatise. Really, in what respect would the observations of Agricola advantage the world now, even though quoted by Swedenborg?

The memorial represents the next codex as "Notes on the History of Sweden, including extracts on the 'Deluge', etc.; about 200 pages. Again how very misleading this description is may be judged when it is noted that the only useful part of this codex treats of geometry and algebra, and has been photo-lithographed; that the rest has not a scrap of original matter in it, and that the so-called "History of Sweden" consists of headings written on the tops of several pages at intervals through the book, under which the writer intended to classify some history. This, however, he never did, but used the book as a note-book; and "The History of Sweden" does not exist.

The fifth, and last of the series, mentioned in the memorial is called "On Anatomy and Philosophy". Concerning this codex we are told that, "judging from 'Tafel's Documents, this manuscript contains Swedenborg's dreams from 1736-1740'. Had the composer of the memorial read Dr. Tafel with more care, he would have observed that the manuscript contains no such thing. He would have seen that whereas the volume is supposed to have contained the dreams at one time, the pages of it had been removed, and are now unknown. The rest of the codex has been photo-lithographed.

There are other manuscripts to which the memorial refers, but these also are drafts, the substance of which the author has printed in the body of his larger mineralogical works. Especially may we note the pieces on copper and pyrites.

An autograph draft of a letter in English by Swedenborg, which the writer found in the Royal Library, Stockholm, and which he believes has never yet been printed, may be interesting. A list of typographical errors in the works of "The Earths in the Universe", "The Last Judgment", "The New Jerusalem and its Heavenly Doctrines" and "Heaven and Hell" is first given, and then follows this letter:

"Mr. Lewis in Pater Noster row, near Cheapside.

"I have read over the 5 treatises latest printed, and 'found some words therein to be amended, plaise, to 'print them in your print, et put them at the traitise 'to which te belong, pray let Mast: Joh. Marchant cor-

rect them, that they may be correctly printed: 1000 'of each are to be printed'.

In the same collection is a paper on which is written the "Contenta" and "Errores Typographici" of the work on "Heaven and Hell."

The draft MS. of "Arcana Coelestia" is in the Royal Academy of Sciences, Stockholm, and attached to Part IV. is a rough note by Swedenborg in English, which may be of interest. It seems that the writer had some trouble with the language, and wrote it twice over; but in its second form it appears thus: "The copies of the 'vth Part, I am send (ing) to Master Hart, because he 'has my mony to pay the postage, thence you can have 'them. You have not yet approved my account, though 'it was exactly forwarded upon yours, and not yet 'answered upon the (security?) to pay the 80 p: at the 'ends of 3 years, though it was according to your ac- 'compt. Your promise was in 2 or 3 years. As soon 'as this iv Part is finished, I plaise to send 2 'of the 'remaining' sheets, well empacked, to Master Linde- 'gren'. *

The second draft dates from the year 1752, and is interesting as showing us that John Lewis, who was the printer of the "Arcana Coelestia", and to whom the letter was probably addressed, was associated with John Hart. It is also interesting to note how Swedenborg sent the MS. of that work to his friends, Anders and Charles Lindegren, through whom he transacted his business in London.

The former letter dates from the year 1758, and probably accompanied the work on the "White Horse", which is the only other work than those named above published in that year, and makes the fifth of those referred to in the letter. It also tells us that John Marchant (whose name has been hitherto rather conjectural) was Swedenborg's proof-reader.—James Hyde in Morning Light.

Church News.

Professor C. W. Pearsons, of the Northwestern University, has stirred up a hornet's nest by his pamphlet in which he rejects miracles, including the divine conception of Christ. The Rev. Mr. Schreck sent him one of Swedenborg's works and he courteously acknowledged the receipt of it, but put off the reading of it until he has more leisure. He is about to publish a book.

Illinois.

The Rev. Mr. Schreck, of the Kenwood Parish, Chicago, has just delivered three sermons on the heavenly marriage covering the ground of the marriage of the Lord with the Church, love truly conjugal, and the heavenly marriage of good and truth in the individual. The congregation maintains its interest and increases slowly in numbers. There is great activity in our Church work this year. Besides the regular Sunday-school, Mr. Schreck has a Sunday afternoon class for young men, and at different times in the week, a doctrinal class, a teachers' meeting, a children's class in Hebrew, and a mothers' class and a children's class at each end of the Parish. The Ladies' Aid meets once a week to sew for the hospitals. Swedenborg's birthday was celebrated here.

* The words in this paragraph enclosed in parentheses are supplied, and those enclosed in single quotation marks are erased on the copy.

Indiana.

In the Indianapolis Society the subject considered in sermons for two months by our Pastor, the Rev. W. L. Gladish, has been the duty of bringing up our children for heaven and the means whereby it may be accomplished. Social occasions and instruction are pleasantly combined in our bi-weekly supper meetings which are preceded by a class for children, and followed by one for adults; and in our monthly social gatherings for the Sunday-school at which an hour's instruction is given by the pastor, and ice cream and cake are served.

Maryland.

The Maryland Ministers' Conference will be held in the German church in Baltimore, corner of Aisquith and Fayette Streets, on Thursday, February 27. The morning topic will be "The Life of Religion;" the afternoon, Bible study, John xx:17; evening, public meeting, "Loyalty to the Church". The lecturers in the national course at Washington have preached for the Baltimore English Society in the morning and thus extended the field of their useful service.

The Baltimore Northwest Mission celebrated its Anniversary on December 1, 1901, and has now entered upon its second year with encouraging conditions, a very regular attendance and a better outlook for future effort. During the year 59 different persons visited the Mission; the average attendance at worship was 12; the average attendance at the Holy Supper was 9; 167 tracts were taken from the tract table, and 318 other tracts and 900 mission cards were distributed between Sundays; 500 house-to-house visitations were made, in addition to 365 pastoral and other calls, with 82 visits received; 23 books were sold; 8 week-night meetings in 3 different homes were held, with attendance averaging from 7 to 14; 10 volumes were donated to form a lending library; 8 reports of sermons, varying in length from 30 to 95 lines were published in the Morning Herald.

Massachusetts.**BOSTON.**

It is very gratifying to note in the Boston Herald of February 16, that our esteemed layman, the Hon. Albert Mason, was recently the recipient of a token of affection and respect on the part of his Associate Justices of the Superior Court. From the account we glean the following: "Chief Justice of the Superior Court Albert Mason was presented by his associates 'on the bench with a beautiful large silver loving cup' yesterday afternoon. The Justices had laid to one side 'for a brief period the transaction of ordinary business and had gathered for luncheon at the Bellevue, 'as they usually do on Saturdays. But yesterday's luncheon had a happy coincident. It fell on the twentieth anniversary of the accession of the Chief Justice to the bench of the Superior Court—the 'great trial court of the Commonwealth. Judge Mason 'was appointed Chief Justice in September, 1890. The 'cup which was presented to him is about ten inches 'high and bears this inscription:

ALBERT MASON.
Chief Justice of the Superior Court.
Twenty Years on the Bench.
From His Associate Justices.

"A beautiful basket of American Beauty roses, 'twenty in number, as well as other roses, adorned the

'table, and these were sent to Mrs. Mason. A few 'hours were spent after the presentation in pleasant 'reminiscences of the bench and bar'. On the evening of the same day, still another tribute was paid to Judge Mason, an account of which also appears: 'A tribute was paid Chief Justice Albert Mason of 'the superior court at the annual dinner of the Essex 'Bar Association, held at Young's, last evening, by 'the members all rising to toast the Chief Justice on 'the 20th anniversary of assuming his position on the 'bench. The toast was offered by Judge Edward P. 'Pierce, who in the course of a speech he was making, 'after referring to Chief Justice Mason's anniversary, 'said: 'May we all of us strive that, after we have 'served as long as he has—if we may have that opportunity—we may have it said of us, as it now is said 'of him, that he is, indeed, a 'veritable source of 'righteousness'".

The Massachusetts New-Church Woman's Alliance met in the vestry of the Boston Society for its regular meeting on the afternoon of February 5. The paper of the afternoon was given by Mrs. C. D. Withington upon "Self-Government". In the conclusion she summed up her thoughts as follows: "The self of the 'past was ruled from without. There was control, 'rule, authority. The self of the future will be ruled 'from within, which is self-government. So long as 'we are natural we simply submit to or rebel against 'law. When we become spiritual we are free agents, 'and choose between the higher and the lower. Self-'government is self-control; self-government is self-'rule; as the greater includes the less. At the same 'time, self-government is being so imbued with the 'Lord's presence, with 'all these thy laws' so deeply im-'pressed upon our hearts, as to make us above all con-'sciousness of either control or rule".

CAMBRIDGE.

Lectures will be given at the chapel of the New-Church Theological School, Quincy Street, Cambridge, on Sundays at 4 p. m. as follows: March 2, "The Spiritual Church", by the Rev. T. F. Wright; March 9, "The Spiritual World", by the Rev. John Goddard; March 16, "The Spiritual Mind and Body", by the Rev. H. C. Hay; March 23, "The Spiritual Sense of Scripture", by the Rev. T. F. Wright.

New York.

In Brooklyn we are having a series of sermons beginning with the story of the good young man as related in Luke xviii:18, and extending to the account of the entry into Jerusalem as given in Luke xix:40, directed to season of Lent and Easter. We are making special efforts to accomplish all we can through the work at the library, 98 South Elliott Place. We follow up those who make use of our library with personal visitations. A fortnightly reading meeting for the study of the Doctrine of Charity is also held.

Pennsylvania.

In the Philadelphia First Society Mr. Worcester has a class which is following the Reading Circle Course, on Tuesday afternoons. Mr. Alden conducts a small class, which is taking up a course of study in the Bible, each Thursday evening. A successful presentation of Austin Dobson's "Proverbs in Porcelain" was given in the Sunday-school room Saturday even-

ing, February 15, for the benefit of the proposed Parish House.

Virginia.

The Richmond Mission maintains its Sunday-school regularly and has prospects of resuming its regular morning service with a lay leader. The loss of the faithful leader for many years, Mr. J. J. Gann, will be severely felt, but calls forth renewed efforts in those that remain. The funeral of Mr. Gann was largely attended, beyond the capacity of the little chapel, and the Rev. Mr. Allbutt's address has awakened much interest.

Washington.

The Rev. Frank Sewall is holding during Lent the following week-day meetings: On Friday afternoons a Litany service with readings from the Rev. John Worcester's "Promise of Peace"; on Wednesday evenings a Young People's devotional and reading meeting following the League's lessons in general subjects, treated by members of the class in turn. The National Lecture Course has called forth inquiries and expressions of interest from a number of scientific and scholarly people.

Reports and Letters.

His Position Not from "Modern Criticism."

Editor of the Messenger:—Allow me to thank the Messenger and its book reviewer for the kind and appreciative notice which lately appeared in the paper of the two books by the Rev. John Worcester, "The Bread of Life" and "The Works of Charity". In the course of his comment upon "The Bread of Life" the reviewer speaks with some regret of my father's "kindly approach" to modern criticism, and objects in particular to his acceptance of the thought that the mention of Cyrus in Isaiah xlv., xlv. is an indication that those chapters were written at a day when Cyrus was known to history. The reviewer adds, "It may be urged on the other hand that prophecy by its very nature is 'not dependent on current events, for in that case how could the Messianic part of Isaiah be his?' In suggesting the answer to this objection and question, I do not wish to urge the thought except so far as it commends itself as reasonable, but rather to show the ground for my father's position. He did not in this or other questions simply yield to the view of modern criticism, but held consistently what seemed to him in agreement with the doctrine of the New Church in regard to the holy Word.

The Scriptures were not given to teach history or natural science, but the truth of spiritual life. The history and science, like the words in which the Scriptures were written, were taken from such things as were known to men, and could therefore form in their minds a basis of natural ideas which could receive and hold the spiritual truth. The Lord in his parables did not teach new facts of science, but used such knowledge of natural things as was familiar to the people as a vessel to contain the new heavenly lessons. In the Book of Revelation we find names already familiar from history, as Jerusalem, Babylon, Armageddon, because these names furnish a basis of natural ideas to hold the spiritual thought, which would not be the case with names wholly new and strange. When in the prophecy of Ezekiel the Lord is predicted under the name of David, that name already familiar from

history furnishes the basis of natural thought which is required for the spiritual revelation. In Isaiah the Lord is called Cyrus. In accordance with the principle stated above, it is reasonable to believe that at the time of the prophecy Cyrus was known to history, so that his name suggested the natural ideas which would serve as a basis for a true thought of the Lord. Otherwise the prophecy could have had little meaning either to men or angels until Cyrus came and furnished by his life the natural picture required as a basis for the spiritual lesson.

It is possible that this is not a true application of the principle that revelation is given to teach spiritual truth and that its clothing and natural basis are taken from such things as are present in the minds of men. But it is perhaps just to my father to state that the thought in his book to which your reviewer objects was not carelessly adopted from the modern critics, and could have had no acceptance with him had it not seemed to him to be a logical conclusion from a fundamental doctrine of the Church.

WILLIAM L. WORCESTER.

Current Literature.

Brook Farm.

Brook Farm. Its Members, Scholars and Visitors. By Lindsay Swift. The Macmillan Company. New York.

This is one of the earlier works in the series of "National Studies in American Letters," but those interested in Brook Farm and kindred experiments will not find a record made in 1900 so very ancient. In his sharp, clear delineations of their various characters, Mr. Swift has given us a photographic gallery of the celebrated people connected with the famous social experiment known as Brook Farm—"A Transcendental movement, without doubt, but only in that it was 'a speculation of pure idealists', says the author. That it was 'idealism' so far as concerned the aspirations of the founder of the Brook Farm Association may be true, but earnest and practical effort to realize his ideal seems not to have been lacking in George Ripley during the five years that the social experiment was in operation. It was only after the destructive fire that laid the new Unitary building in ashes that he gave up the expectation of final success, but as Mr. Swift says, 'He could meet this knowledge with a smile which betokened that his faith in a principle was far deeper than any disappointment. Not that he abated even then his consecrated labor, and his determination 'to obey the promptings of love and duty did not falter'. And at last he did not shrink from selling his precious library to help cancel the debts of the association, though he said, as he took a last look at the beloved volumes that had become a part of his intellectual self, 'I can now understand how a man would feel if he could attend his own funeral'.

There seems to have been at Brook Farm the utmost freedom and diversity of religious opinion, though a unity of faith is believed by thoughtful students of social movements to be the strongest and most binding of ties. Mr. Swift mentions Warren Burton as an eager disciple of Swedenborg whose doctrines had aroused more or less interest at Brook Farm "as they showed—according to the Dial—marked affinity with 'those of Tourier'.

But how little Mr. Swift himself really knows of the doctrines of Swedenborg may be guessed from his re-

mark on the definite interest taken by the Brook Farmers in Swedenborg's works. He says: "As for the 'Swedenborgian tendency there is this to say. Just 'as Catholicism represented the pendulum swung to 'the furthest point from rationalism so did Swedenborgianism offer the extreme reaction from idealism, 'for in itself it is materialism—a holding out of merely 'creature comforts'".

Here is a text for the New-Churchman.

A. L. MUZZEY.

The Real World.

The Real World. By Robert Herrick. The Macmillan Company. New York. Price \$1.50.

A strong story with a high purpose by the University Professor who has given us "The Web of Life", "The Gospel of Freedom" and other literary work of original and entertaining character.

Though the Real World is revealed only in dream-like glimpses haunting the youth and manhood of the hero, Jack Pemberton, yet its pure eternal light grows stronger and clearer as he successively overcomes the temptations of this world of elusive and fictitious values with which we all have to deal. And these elusive values are brought out with a vivid coloring and a fascination of sensual appeal that might deceive and betray any soul that does not hold open vision for the "real world" that presses about us with sure protection when we faithfully trust in it.

The standard of womanhood, as the story runs, is certainly very low, but Jack Pemberton makes his appeal to the higher instincts of the various types presented while he himself—not without some mortal combat—is true to the vision of his early youth.

"For a woman was looking at him. Some one who 'knew an incredible amount that he did not, and yet 'she supplicated him with a smiling glance. She 'seemed to sketch stories of strange lives playfully, as 'if knowledge were nothing, and at the same time to 'plead with him for protection against—what? To 'plead for love and tenderness. Her face was more 'living than any face he had ever seen; the muscles of 'her bare neck rippled under the repression of speech, 'and the skin of her cheeks and temples had the silkeness of vital flesh. She was so immensely tender, and 'yet so pleading with him for protection. . . . He 'found himself asking her almost pettishly, 'Where 'have you been all this time? And when she smiled 'he added more masterfully, 'I don't like living with 'shadows. Don't go away again. I knew you were 'somewhere. Come, let us go home and be happy'.

"He stretched out his hands to lead her over the 'rocks and found the place was dark. He turned to get 'at the light and her, and then he knew that she was 'not there.

"As he took himself down the dark hill he was quite 'sure that she lived. This woman's eager, speaking 'face was utterly unlike the countenance of any woman 'he had ever seen. Yet she was much more real than 'anything vouchsafed him hitherto.

* * * * *

"And for months and years thereafter in all the 'troubled fret of the intangible world this vision of 'the real stayed with him keener at some periods, 'fainter at others like a scarce-perceived scent about 'things laid away. But always fragrant with its own 'ineffable sweetness and tenderness, filling his soul 'with yearning, with belief, with courage'.

Did he realize his ideal?

The reader will judge for himself.

ANNIE L. MUZZEY.

The World and the Individual.

The World and the Individual. Gifford Lectures delivered before the University of Aberdeen. First Series. The Four Historic Conceptions of Being. 1900. Second Series, Nature, Man and the Moral Order. 1901. By Josiah Royce, Ph.D. LL.D. (Aberdeen), Professor of the History of Philosophy in Harvard University. MacMillan & Co., New York.

This book is the work of a master. Originally read as Gifford Lectures before the University of Aberdeen, the two volumes now published, after careful revision, some recasting, and important additions are a deliberate contribution to the Philosophy of Religion. It is interesting to note, however, that the task is so conceived as to include the fundamental problems of metaphysics.

As a criticism of historic philosophical conceptions and systems and as a profoundly significant interpretation of the world, it is the most important book of the age. To say that it makes an epoch in the history of philosophy and that it marks the culmination of the philosophical efforts of the past century and at the same time exemplifies the type of the philosophy which the twentieth century is to develop, may fitly characterize its importance, but does not sufficiently indicate its peculiar excellences. For parallels in point of originality and power we think of Plato, Plotinus, Kant, Hegel, Schopenhauer and Bradley. It may be fairly said, however, that even in this company, Professor Royce's book is in several respects unique. Its self-conscious mastery of the field of metaphysics, its masterly criticism of historic philosophies and its constructive completeness, are features which we do not find so successfully united anywhere else. For the professional student it is a deeply interesting and an eminently helpful attempt to clear the field and build anew.

For the general reader it is an attractive and brilliant introduction to serious thinking, as it places before him with great literary art and with consummate intellectual skill the deepest problems of the world and the characteristic methods of philosophizing.

While of course it cannot be said that the book is the final word on the problem of ultimate reality, it is nevertheless an impressive statement of the Idealistic view, and as such it will have a powerful influence on the future development of systematic metaphysics.

From the New-Church point of view the book is especially interesting in its relation to Swedenborg's Doctrine of Love. In fact, without apparently being aware of this relation to Swedenborg, Professor Royce has indirectly given the most complete interpretation of the metaphysical significance of Love to be found anywhere outside of Swedenborg. On this ground alone apart from its wider historical and philosophical interest, the book is to be highly commended to New-Church readers.

L. F. H.

The Lord provides his ends by the wicked alike as by the good; for the Lord moves the wicked to do good to the neighbor, their country, and the Church, by their own loves; for the wicked wish to be in eminence, to procure gain, and they wish on this account to seem upright and zealous, and from this desire, as from a fire, they are more strongly excited to do such goods.

than the upright. It is also permitted to the wicked to believe, that all things are of their own prudence, and that divine providence is not, or is merely universal.—*Arcana Coelestia*, 6481.

The Home Circle.

The Bloody Bonnet: A True Story of Old New England.

In the time of great grandfather Constant Ruggles, a hundred and fifty years ago, in the little town of Hardwick, Massachusetts, the events of the "bloody-bonnet" story took place, and the tale has been handed down by word of mouth through five generations. It was in July, in the busy haying season, when the men on the farm with a dozen neighbors and hired help were out in the fields mowing, raking, tossing and loading, under the hot sun, to get all the hay under cover while the "weather held", and the women folks were brewing and baking to satisfy the appetites of the hungry hay-makers, that it all happened.

Nabby, the pretty young daughter of Farmer Jones, in her early summer trip to Boston, had bought a fine satin bonnet and most charming did she look as she demurely walked with her parents to the church on the hill on Sunday mornings.

She took such a pride in her treasured bonnet that she sometimes stole a sly peep at it during the week, and you may imagine her astonishment when on one of these occasions she found a blood spot on the pure white surface of the crown. She put it carefully away and said nothing about it, however, and in a day or two looked at it again, and was still more horrified to find three distinct spots of blood where before only one had been. She still held her peace, though deeply troubled and perplexed about the matter, not so much about the disfigured bonnet as fearing that some evil was about to befall her.

Before long she again with fear and trembling took it from its wrappings in the large flowered band-box, but her heart stood still and she grew white to the lips with terror. There upon the crown was the initial letter of her own name, a capital "N", in blood. What was to be her fate? What fearful doom hung over her?

She brought it to her father, who listened intently to her story, and after deep thought said: "The Lord Almighty has done it; it is a warning from heaven. When the stroke of doom will fall who can tell? Let us with prayer and fasting beseech the Lord in his omnipotence to take from us the curse which hangs over our heads".

Thereupon he took down the dinner-horn from its nail by the door and blew three loud blasts.

The laborers hurried in from the fields and work of all kinds was stopped. Farmer Jones gathered his family together in the big kitchen, and placing the ponderous Bible on the light stand before him read chapter after chapter, and then prayed most fervently that this hour of sorrow might pass away; that the shadow of doom might be averted. Hour after hour passed, and day after day the praying and fasting were continued. The third day great grandfather went to Farmer Jones's house to see for himself how matters stood.

The whole aspect of everything within and without was of the deepest gloom. A stranger would have

thought a funeral was in progress. All work was suspended, and hitched to the fence in front of the house were a dozen or more teams. From miles around farmers and their families had come to help pray and beseech that the terrible thing, whatever it might be, would pass away.

Great grandfather stepped through the open door into the crowded room, and, addressing the farmer, said cheerily: "Well, Brother Jones, how d'y do, how d'y do?" Farmer Jones in a sepulchral voice answered: "Well, Squire Ruggles, we bear up as well as we can while the heavy hand of doom is holding us down, but it is the Lord's will and we must bear it".

The whole story was told to great grandfather in solemn tones and the bonnet with the bloody "N" on its white satin crown was duly exhibited.

Great grandfather examined it very carefully and then said solemnly: "Friend, does not the Lord Almighty do his work well? Is He not a workman thorough and careful in all respects?" "Certainly, most certainly, Squire Ruggles". "Then let us see whether this blood spot be his work, or that of human agency. Bring a basin and some water and we will test it, and try whether water will wash it out".

"What would you do?" exclaimed Farmer Jones in utter dismay. "Touch with our sacrilegious hands the work of the Lord! I cannot permit it, I cannot permit it".

He at last reluctantly consented it should be done, moved by great grandfather's arguments and by the persuasions of his guests, whose curiosity by this time was at the highest pitch of excitement. He insisted that no other than great grandfather himself should try the experiment, and this he most gladly undertook to do.

As he held up the bonnet with its bloody "N" there was a silence as of the grave. There he stood in the centre of this fear-stricken, superstitious group and he said, impressively: "Is not the Lord Judge of all? Is He not infinite? Are not all sciences and all knowledge in his keeping?"

"Yes, yes", replied trembling voices from all parts of the room. "Surely then He would never have placed the letter 'N' on the bonnet, intending it for our friend Abigail, as the name given her at christening begins with 'A'".

With the eyes of the whole company upon him, great grandfather washed the bloody "N" on the crown of the bonnet, and gradually it disappeared just as any blood stain would.

Great grandfather had been closely watching a young servant girl of the family, who, when a doubt arose of the blood stain being done by the hand of the Lord had withdrawn from the group around him and was nearly at the door of the room.

He turned suddenly and charged her with the deed. Taken entirely off her guard, she immediately confessed that she had, in a fit of jealousy, stained the bonnet by pricking her finger with a needle and letting a drop of blood fall upon the white satin surface. When she saw the effect this produced she tried her power still further and with the result which has been related.

So ends the story of the "Bloody Bonnet", and it is to be hoped that the one man then present who could put aside the superstition of those days, and see things in their true light, helped others to do the same by his clear vision. CLARA ROPES PRESCOTT.

them because they are false. In this consists the power of manhood.

The chief security of some religions or forms of creed, in the past, has been "ignorance of the truth." The security, however, of the religion of the future must be in the knowledge and the perception of the truth. The Church must appeal to the reason and the enlightened intelligence of man if it would find the means of firm foundation. And they are truly enlightened, and possess intelligence, who avoid what is evil, because it is sin against God. His commandments teach what things are evil. The man, therefore, who keeps the Lord's precepts comes into the assurance and conviction of truth, and he possesses in consequence, what is called "genuine faith." And this faith it is which saves.—Southport Manual.

Special Notices.

Ministers' Conference of the Maryland Association.

The next meeting will be held in the First German Society's Church, corner Fayette and Aisquith Streets, Baltimore, Md., on Thursday, February 27, at 11 a. m., when the Rev. Frank Sewall will introduce the subject of "What is the Life of Religion?" At 3 p. m. Bible topic, John xx:17, introduced by the Rev. P. B. Cabell. At 7:30 p. m. addresses will be delivered by the ministers on "Loyalty to the Church." All are cordially invited.

G. LAURENCE ALLBUTT,
Secretary.

The Woman's Alliance.

The Massachusetts New-Church Woman's Alliance will meet in the vestry of the Boston Society upon March 8, at 2:30 p. m.

Subject:—"Self Government and Some Practical Phases of its Work." All ladies are cordially invited to attend and enter in the discussion.

SADIE H. BURDETT, Secretary.

The Young People's Conference.

The Fifteenth Annual Conference of the American League of New-Church Young People's Societies will be held in the House of Worship of the Philadelphia Society, Chestnut and Twenty-second Streets, Philadelphia, Pa., on Friday evening, May 23, and Saturday, May 24, 1902.

Notice of program and arrangements will be given in due season.

J. W. STOCKWELL, JR., President.

The General Convention.

The President and Secretaries of the General Convention, to whom the mat-

ter was referred (Minute 215. Journal, 1901, p. 38), have accepted the cordial invitation of the Pennsylvania Association, offered at the earnest request of the Philadelphia First Society, to hold its eighty-second annual session at the house of worship of the Philadelphia Society, corner Chestnut and Twenty-second Streets, and the time has been fixed for Saturday the 24th of May at 12 o'clock M.

S. S. SEWARD, President.
C. A. E. SPAMER,
W. H. ALDEN, Secretaries.

Publisher's Department.

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The Young People.



In charge of an

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All Communications

For this Department Should be Addressed to
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"The conjugal of one man with one wife is the jewel
"of human life, the storehouse of the Christian re-
"ligion". Marriage Love 457.

We begin this week the publication of a series of
articles on Marriage, by the Rev. E. J. E. Schreck, of
Chicago. We commend these to our readers in the be-
lief that they will be found practical and helpful to all
who are seeking instruction upon this most important
subject. Mr. Schreck's second article, which will ap-
pear next week, will be entitled, "Union of Souls and
"Conjunction of Minds".

The question of whether it is better to have a good
reputation based on error, or to state facts without
regard to reputation, seems to have been honestly de-
cided by our St. Louis correspondent. We welcome
letters of this sort; the facts they set forth may be
discouraging, but they are facts, and it is only when
and as we recognize and confess the actuality of exist-
ing conditions that we can reasonably hope for better
things.

In our issue for January 1 the reporter for the
Boston Highlands Young People's Society, "The
"Fraternity", stated that "seventy-five dollars was
"voted to be given to the Church, and in the future
"three-fourths of all our funds". A correspondent
from that Society now informs us that only the
seventy-five dollars was voted, and that there was no
action on the question of giving in the future three-
quarters of the funds of the Society.

A Word with the Secretary.

Do not take notes carelessly. In the course of the
business meeting a Secretary is often called upon to
state just what motion has been passed at an earlier
part of the meeting, and should be ready to turn at
once to the motion and read it exactly. Learn to
write out the minutes during the discussions.

Do not put off transcribing the notes you have taken,
but write them at once before they get "cold". The
work will be far easier and more accurate if it is done
promptly. Do not let your minutes be wordy; a brisk,
business-like style shown in the minutes read at the
opening of the business meeting seems always to add to
the briskness of the meeting. Have regard also to the
literary quality of your records. Get rid of awkward
expressions. Seek for neat turns of words. They
must be accurate, of course; but if to your accuracy
you add earnestness, your minutes will uplift the so-
ciety; and if to your earnestness you add a bit of spice,
you will win and hold attention, without which no
amount of earnestness produces much result. I pro-

pose then three "f's" for your minutes: fact, fun and
force.

Do not mind it if your minutes are criticised when
the President calls for corrections, but receive the
emendations with Christian humility. Never copy the
minutes into the record-book until they have been ap-
proved.—Christian Endeavor World.

Love Truly Conjugal.

THE NEW-CHURCH CONCEPTION OF MARRIAGE.

The New-Church conception of conjugal love is al-
together different from that generally held in the
Christian world. It is formed, not from the experi-
ences of men, but from a new revelation concerning it,
which the Lord, out of his infinite goodness, has been
pleased to make for his New Church. In this revela-
tion, He instructs us that men in the world do not
know what love truly conjugal is, and scarcely, that
there is such a love. Yet it is the most heavenly, the
most delightful, the most enduring of all the loves that
can possibly dwell in man's heart; and, in order that
the knowledge of it may be restored and that men may
prepare themselves by a consistent course of spiritual
training for its reception, He, the Lord, our loving
and all-wise Saviour, has, out of his infinite mercy, re-
vealed the character of this wonderful love, and has
given us in great detail the laws that govern its im-
plantation and its endurance in our hearts.

The Word of the Lord begins its record of man with
the statement that "God created them male and female,
"and said, For this cause shall a man leave father and
"mother and cleave unto his wife, and they twain shall
"be one flesh". In the New Testament this is reaffirm-
ed by the Lord Jesus Christ, and He adds, "What there-
"fore God hath joined together let not man put asun-
"der". From the beginning to the end of the Word, the
internal sense presents a succession of teachings which
all look toward conjugal love until at the close of the
holy volume this love and its embodiments in human
lives is expressed in the words of betrothal and mar-
riage between the divine Bridegroom and Husband,
Jesus, on the one hand, and his Bride and Wife, the
new Jerusalem, on the other. No wonder then that
when the Lord Jesus revealed himself in the grand dis-
closures of genuine truths made for the Church of the
New Jerusalem, He made prominent the glowing and
tender truths concerning love truly conjugal.

When He was on earth in person, men were not
ready for such a revelation, and therefore He hid
one of the essential truths of this love from men, stat-
ing that "In heaven they neither marry nor are given
in marriage." Had He then openly told them about
married life in heaven, instead of veiling the truth
concerning its attainment in figurative language, men

might have received and then defiled it. But now the state of mankind is such that the truth concerning marriage in heaven can be published without danger of its being assented to and received by those not prepared for it. To those who will receive it, there is held out the most glorious promise of heavenly felicity ever made to men.

What then is this love?

In the first place, love truly conjugal, the true love between married consorts, is a spiritual love. Therefore it cannot exist with those who have no religion, or who have a false religion. However pleasant the intercourse between such people may be, it cannot be love truly conjugal, because the elements of spiritual-mindedness are lacking.

In the second place, it is developed in man as he weds truth which the Lord reveals to him in his Word, with the goodness which springs up in his heart when he obeys this truth.

In the third place, this conjugal love, having such an origin endures forever. It does not, and it cannot, die with the decease of man. It abides with him as his heart's love after death. The heart-union formed between husband and wife through the reception of love truly conjugal, from the Lord, remains after the death of the body. They twain are one flesh, and no man in heaven, on earth, or in hell can put them asunder. Because:

In the fourth place, whatever the one consort thinks, especially in regard to God, the Lord, and other matters of faith and life, is loved and amplified by the other. They strengthen each other in their common faith and in their common love for things of high and low degree.

Dear reader, have you ever looked through the first few chapters of the work entitled, "The Delights of 'Wisdom Respecting Conjugal Love'"? If so, the very first thing that will have impressed you is the fact that the work opens with a long narrative by Swedenborg about the joys of heaven, and the views concerning this important subject held by learned men. The story goes on to tell how some of these men were invited to spend a few days in a society of heaven, and graphically portrays the beautiful things heard and seen in this heaven, and the life led by young and old therein.

Why does the book begin with this story? Because, among the things that we need absolutely to know in order that our ideas concerning the love between two married people shall be genuine, are these:

1. That men lead a real human life after death.
2. That this life is in accordance with the character formed here.

3. That the joy and happiness which they will experience in heaven all depends upon their living a life of usefulness in which they cultivate love for the Lord and each other, and constantly consult the dictates of wisdom as to how best to carry out the good intentions of this love.

4. That the felicities of conjugal love depend entirely upon such a life.

The need of knowing definitely about the life hereafter, in order that our views of love truly conjugal may be correct, is further emphasized by the fact that these narratives of Swedenborg's experience are interpolated between the chapters of the whole book, and that the very first of the chapters is entitled "Marriages in Heaven", the second, "States of Consorts

"after Death", and it is only in the third chapter that we come to the treatment of "The Origin of Love Truly Conjugal", this origin being shown to be "from the Marriage of Good and Truth".

Why this necessity to know about our future life?

Because conjugal love is to endure forever, and because its character is determined by a man's religion. The end and purpose of marriage is the everlasting union of the souls of husband and wife, and this union is cemented only as the love of divine and eternal things enters into their daily conversation and qualifies all the acts of their joint life.

— E. J. E. SCHRECK.

My Dear Miss French:—As I am requested to send a report of our Society of the League, I think it best to state the truth, no matter what our reputation may be. I understand that we are supposed to have one of the largest and most active societies in the west. This was the case, but three years ago our Society reached its climax and has been going down ever since. Most of our active members left the city at that time and we had five or six weddings. These wedded people stay at home most of the time. We still have a membership of about thirty-five, but of that number there are only twelve who can be called active.

Our socials are poorly attended. We have had but one which was successful. It was called a "Scrap-Book Party". Each person had a short scrap to read. The object of the entertainment is to introduce questions for debate. One short scrap may be sufficient for half an evening's entertainment if it be of a kind to interest all. Many of our little every-day evils can be brought to light. One scrap brought up the question, "Why 'should any one be ashamed to be seen carrying packages?"

Our December business meeting was not held. We called a special meeting since people did not come at the regular time, but they did not attend the special meeting.

We have taken in one new member—a young man. We are almost without young men, which is probably the reason why our League is going down.

We decorated the church at Christmas time. This is one of our undertakings each year.

This is all that I have to say, for we have done very little. I think this report will put an end to our reputation.

MAMIE A. JONES, Reporter.

Boston.

At a reception held in Boston, November 22, last, when members of the various young people's leagues of Massachusetts were present, the following resolutions were passed:

"Resolved: That it is the sense of this meeting that there are distinctive uses which can best be performed by a State League of the Young People of the New Church within the bounds of the Massachusetts Association, and

"Resolved: That this meeting recommends the formation of a committee to consider ways and means, and to take such steps as it may deem fit for the establishment of a State League, said committee to be formed by the appointment of one delegate from each local league."

In accordance with this vote a meeting of delegates so appointed will be held at the Boston church, February 22, at 10:30 a. m., when the conference of the Sunday-school Association will be held.

Curries and Suggestions.

"What is the Good Word To-Day?"

Editor New-Church Messenger:—After seeing but little of the Messenger for over two years I am reading it more eagerly and longingly—I may say lovingly—than ever. And I must confess that it pains and chills me to see so much of the "dissatisfaction in" and with the New Church. Is it not a morbid spirit, that grows by what it feeds on? Does not the perpetual fault seeing and fault talking act upon us spiritually in the same way that we know it does physically on those who are always talking of their bodily illnesses and weaknesses until they actually grow greater from the repetition?

In contrast with this weak human tendency to which most of us are more or less inclined, arises in my mind the memory of the late Dr. Oliver P. Baer, of Richmond, Ind., one of the truest, wisest New-Churchmen that I ever knew, sound and sweet to the core!

No one but the Great Father who gave him to earth knows the sum of his good work here, done so silently and unostentatiously, but in many hearts still beating he no doubt lives today in grateful remembrance as he does in mine.

In his office of physician he was often afforded an opportunity to minister to soul as well as body, and it was his unconscious gift to bring sunshine and healing with his very presence. A divine gift surely. To those oppressed with the gloom of sickness and suffering and dread, his cheerful coming was like a fresh breeze banishing miasma.

"Well, what is the good word today?" would be his hopeful greeting; always "What is the GOOD WORD?", not "What new evil has come or threatens?" How instinctively the spirits would rise to new hope and courage under his voice and smile as the gloom of doubt and fear retreated and we were ready once more to "fight the good fight" as he directed.

Ah, that God might send forth more of those of the New Church to cry, "What is the good word today?" What is the glory and the power and the blessing that is come today into the earth from the Lord through his New Church? What soul has been uplifted in temptation; comforted in sorrow; led through the valley of the shadow of death; saved from despair by some written or spoken word of truth and hope from the divine well-spring of truth?

Oh, ye of little faith, be still! Cease to court failure and discouragement by laying the dread of calamity upon the spirit. Banish the croaking, the recital of failure and fear and discouragement, and ask each one of his neighbor, "What is the good word to-day?" Pass it cheerily along—the joy, the hope, the blessing; and to "him" "who hath shall be given", full measure and running over. Sound the trumpet of hope, break the pitchers of doubt and discouragement hiding the light of truth, and see how easily the chosen three hundred shall put to flight all the opposing legions of evil and failure in the strength of the Lord of Hosts, who is today as He was in the beginning and will be forever—the All Mighty!

S. P. S.

When a man wears his success with pride it is often made of paste.

When prosperity falls on the evil heart it but nourishes its weeds.

RAM'S HORN.

Births.

January 10, to Mr. and Mrs. Allan John Cline, Chicago, two sons. Thomas Whitworth and John Hamilton.

Marriages.

STUMPF—KLINE—At home of officiating minister in Allegheny, Pa., Charles F. Stumpf and Margaretta Cline, December 31, 1901, by the Rev. W. E. Brickman.

HANNA—KILIAN—In Allegheny, Pa., February 5, 1902, Lorman Hanna and Caroline Kilian, at home of officiating minister, by the Rev. W. E. Brickman.

Obituary.

SMITH—At Cambridge, Mass., Jan. 30. Florence Ethelwyn, wife of Horace Hale Smith, and daughter of the late John C. and Hannah Blake Hodge. Born December 13, 1874.

In the spring of 1899, about a year before the marriage, Miss Hodge was baptized, confirmed, and received into the membership of the Boston Society. Her husband had become a member of that Society in 1894. Thus they set out on their married life together in the faith and love of the New Church. Their home was in Lawrence, Mass. But soon after their marriage the disease, consumption, appeared, against which all efforts were unavailing. She grew gradually weaker, and at last passed away on the above named date. Childlike and trustful, she received with open heart and mind the comforting truths of the Church. Giving herself into the care of the Lord and the angels, she gently made the change of worlds.

Selected.

Work a Blessing not a Curse.

One of the most urgent needs of the day is the recognition of the Divine Truth that activity, work, labor, is man's normal state; is a blessing, not a curse; and on the other hand, that idleness, or the pursuit of pleasure, as man's chief end in life, is disorderly and wrong, and invariably brings a curse, and not a blessing; separating man from his Maker's spirit and protecting influence; dwarfing him physically, mentally, morally, spiritually, and destroying his peace of mind. At the heart of all the differences between labor and capital lies the falsity, which has been fostered by religion, that labor is a curse, and rest and enjoyment a blessing. It has been based, apparently, at least in Christian lands, upon the account in Genesis, of the curse of the soil, and the resulting necessity of eating one's bread in the sweat of the brow, following the first disobedience in Eden. But this curse, if we take it literally, is said to be not a curse or punishment of man, but rather a provision for his uplifting from the evil state into which he had fallen; for it reads, "Cursed is the ground for thy 'sake'—that is, for man's eventual blessing. We cannot tell what is best for individuals, but as a general truth we are entitled to say that it is a misfortune to inherit the possibility of a life of selfish ease, where one forgets his stewardship; while to be born to a necessity to labor, when one is dis-

posed to self-indulgence, and often when not so disposed, is a direct blessing. It saves oftentimes from degradation; it is frequently a stimulus to mental as well as physical development; and, what is far more vital, it brings out into some degree of orderly connection with the inflowing life of heaven. "For man's sake," then. Evolution shows in the vegetable and animal world the blessing of effort, the curse of idleness. Thomas Buckle shows it in the history of civilization. Washington Gladden has proved it by his carefully collected individual statistics, exhibiting the unquestionable fact that the great and successful men have mostly become so through great struggles and trials, just as the Book of Revelation tells us that the white-robed angels, who are continually before the throne of God, have come out of great tribulation. This deep-dyed falsity of the curse of labor needs to be eradicated from the Church and from human hearts, and in place of it should be established the thought of selfishness as disgraceful, and the prelude to degeneration. The French Revolution was the inevitable reaction from that state of royalty which was satiated with amusement, and offered rewards for the discovery of new forms of diversion.—Morning Light.

Faith.

Every one knows that faith exists, but few people see clearly what faith is. Hence some have supposed that it is the assurance which a man says he has in that which he cannot understand, and yet says he believes. It is imagined to be the ability which some profess to have of accepting religious dogmas which are contrary to reason. Others, that it consists in thinking a thing is so because it is taught by those who are in authority in the Church. All this reveals how little is actually known of the true nature of faith.

Now, it should be understood that faith is born of truth. It is a state of mind in which a man acknowledges and sees a thing to be true. Truth, therefore, is the proper object of faith. We are taught that he who is a genuine faith, thinks and speaks to this effect: "This is true, therefore I believe it." For faith is the assurance with which a man embraces that of which he is inwardly convinced.

No one is expected to believe a political creed, or a scientific theory, unless he has examined it, and found it to be in harmony with what he sees to be true. To accept a doctrine without examination is a sign of indifference or lack of intelligence. This is as true in religion as in other departments of human interest. For religious doctrines, if true, are just as capable of comprehension by the human mind as are other intellectual matters. For a man has given to him, not only rational light, but also spiritual light, by which he can discern the truth when submitted to his consideration.

Of course, teachers are needed to give instruction in matters of religion, as well as in domestic, social and moral affairs. What is best in these departments of human life may be difficult to discover by experiment or reflection but when discovered and explained what man of sound mind cannot apprehend their nature and value? So with respect of religious doctrines. When man reads them or hears them stated and explained, can he not pass judgment upon them? He can embrace them because they are true, or reject

them because they are false. In this consists the power of manhood.

The chief security of some religions or forms of creed, in the past, has been "ignorance of the truth." The security, however, of the religion of the future must be in the knowledge and the perception of the truth. The Church must appeal to the reason and the enlightened intelligence of man if it would find the means of firm foundation. And they are truly enlightened, and possess intelligence, who avoid what is evil, because it is sin against God. His commandments teach what things are evil. The man, therefore, who keeps the Lord's precepts comes into the assurance and conviction of truth, and he possesses in consequence, what is called "genuine faith." And this faith it is which saves.—Southport Manual.

Special Notices.

Ministers' Conference of the Maryland Association.

The next meeting will be held in the First German Society's Church, corner Fayette and Aisquith Streets, Baltimore, Md., on Thursday, February 27, at 11 a. m., when the Rev. Frank Sewall will introduce the subject of "What is the Life of Religion?" At 3 p. m. Bible topic, John xx:17, introduced by the Rev. P. B. Cabell. At 7:30 p. m. addresses will be delivered by the ministers on "Loyalty to the Church." All are cordially invited.

G. LAURENCE ALLBUTT,
Secretary.

The Woman's Alliance.

The Massachusetts New-Church Woman's Alliance will meet in the vestry of the Boston Society upon March 8, at 2:30 p. m.

Subject:—"Self Government and Some Practical Phases of its Work." All ladies are cordially invited to attend and enter in the discussion.

SADIE H. BURDETT, Secretary.

The Young People's Conference.

The Fifteenth Annual Conference of the American League of New-Church Young People's Societies will be held in the House of Worship of the Philadelphia Society, Chestnut and Twenty-second Streets, Philadelphia, Pa., on Friday evening, May 23, and Saturday, May 24, 1902.

Notice of program and arrangements will be given in due season.

J. W. STOCKWELL, JR., President.

The General Convention.

The President and Secretaries of the General Convention, to whom the mat-

ter was referred (Minute 215. Journal, 1901. p. 38), have accepted the cordial invitation of the Pennsylvania Association, offered at the earnest request of the Philadelphia First Society, to hold its eighty-second annual session at the house of worship of the Philadelphia Society, corner Chestnut and Twenty-second Streets, and the time has been fixed for Saturday the 24th of May at 12 o'clock M.

S. S. SEWARD, President.
C. A. E. SPAMER,
W. H. ALDEN, Secretaries.

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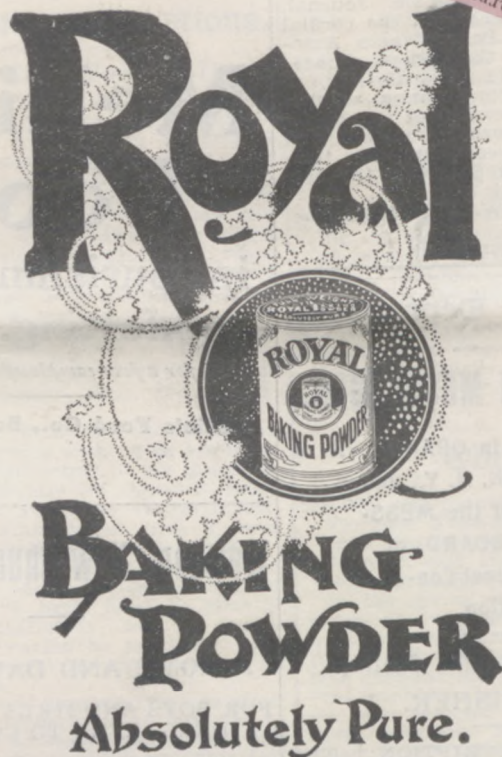
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Cash on Deposit in Banks and Trust Companies.....	1,003,837.61
Cash on Hand.....	34,704.65
Accrued Interest and Rent.....	87,803.88
	\$12,991,271.24

Liabilities.

Due Depositors, including Interest to Jan. 1, 1902.....	\$12,312,402.37
Surplus.....	679,868.87
	\$12,992,271.24

JONATHAN B. CURREY, President
EDWARD SHERER, Secretary.