

New-Church Messenger

"Behold, I make all things new"

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"And it was made, with cherubim and palm trees, and a palm tree was between cherub and cherub, and every cherub had two faces; so that there was the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side; thus was it made through all the house round about." (Ezekiel xli. 18, 19.)

"Inasmuch as palm signifies good, it also signifies wisdom, for wisdom is good; this was signified by the palms, which together with the cherubs and flowers, were engraved on the walls of the temple; for the temple signified the Lord Himself, and in the representative sense heaven; the cherubs, the palms, and the flowers upon the walls signified providence, wisdom, and intelligence, which are from the Lord, thus all things which are of heaven." (Arcana Coelestia, 8369.)

"Palm tree signifies spiritual good which is the good of charity." (Apocalypse Explained, 277.)

"Because palms signify spiritual good, in the temple built by Solomon there were, besides other things, palms sculptured on the walls. . . . The walls of the house signify the outmosts of heaven and the church, which are effects that go forth from things interior, and the doors signify entrance into heaven and the church; the cherubim upon them signify celestial good, which is the good of the inmost heaven; the palms spiritual good, which is the good of the second heaven; and flowers spiritual-natural good, which is the good of the outmost heaven; thus these three signify the goods of the three heavens in their order. But in the highest sense, the cherubim signify the Lord's Divine providence, and also guard; palms, the Lord's Divine wisdom; and flowers, His Divine intelligence; for Divine good united to Divine truth going forth from the Lord, is received in the third or inmost heaven as Divine providence, in the second or middle heaven as Divine wisdom, and in the first or outmost heaven as Divine intelligence. The cherubim and palms in the new temple have the same significance in Ezekiel. . . . The new temple here signifies a new church to be established by the Lord when He came into the world; for this description of a new city, a new temple, and a new earth signifies all things of a new church, and thus of a new heaven, and these are described by pure correspondences." (Idem, 458.)

Palms in Their Hands.

Nike, the ancient goddess of victory, was pictured as bearing a palm in her hand; and the figure in the Apocalypse describing the multitude of the heavenly host clothed in white linen, and having palms in their hands, represents the triumphal glory of those who have obtained the victory by following the Lord in the regeneration. This symbol of victory in the Scriptures, however, calls up profounder visions of the Divine mercy, as revealing the means by which victory is obtained. All salvation is by the truth, and man is saved to the life of heaven by spiritual truth, applied to the necessities of his practical life. One of the first of the experiences of the Hebrews in their wanderings in the wilderness was the rest and refreshment which were obtained when they found the wells of water and the seventy palms. When they crossed the Jordan their first celebration of victory was at Jericho, the city of palm trees. In an ultimate sense the palm represents the Word of the Lord, or truth that is spiritually brought down to the plane of obedience in the natural life; and so stands for the truths which give entrance to the kingdom of God. In a broader sense, the palm represents the whole saving truth of the Lord's spiritual kingdom. Hence it is that the palms are with the cherubim and the flowers on the walls and doors of the temple. With its love of water, the palm suggests affection for truth, and with its lofty reach it tells of the aspiration after heavenly life which that truth inspires. In another significance, it tells of all that intellectual power of truth to search out the motives and the hidden things in the life of man, so that he becomes saved in the very warp and woof of his character, and has for the furnishings of his spiritual temple all the jubilant experiences that victory implies.

The Testing of the Word.

There is something almost uncanny at first view in the general attitude of those in modern times who are interested in the study of the Sacred Scriptures. We are in the habit of thinking of the Word as being a sharp, two-edged sword, that pierces to the inmost, dividing asunder the joints and the marrow; or, the Word of the Lord is conceived of as being a light that comes to work judgment upon the minds of men by uncovering their life and showing how far it is discordant with the Divine order. In so far as there can be a Word of God at all, it is of this nature, the nature of a lamp, or of a light that illumines and reveals what is good and what is evil, what is true and what is false. But in our modern times the tables

are turned; the dominant effort of the day so far as Scripture is concerned is to let light in upon that which has been supposed to be the lamp of life. All sorts of antiquities are brought to bear upon the subject. Every historical legend that can be called up is brought into requisition. All the collateral sciences and languages are made to contribute their share toward a general understanding of this subject according to modern standards. All the religions of ancient times, with their literatures and traditions, are placed side by side with the Scripture for the purpose of comparative study, and in order that a better light may be had on the Word of God.

At first sight we say this may seem to be measurably repellent to one who believes devoutly in the fact of Divine revelation. And yet this is in accordance with the peculiar genius, not only of the age, but of the dispensation of the Church under which we are living. "Come now, let us reason together, saith the Lord." Where two reason together, the reason must not be exercised simply on the one side. Not only is it the Divine prerogative to bring something to man, but it is of the human prerogative to examine and understand what has been brought. This might not have been the case if the human race was designed ever to remain in a state of childhood; to continue in a state of unquestioning docility, without the capacity for a progress that overshadows anything we have yet achieved. But the peculiar characteristic of our age is the evident outburst of the rational faculty in man. In its worst form this capability for rational development manifests itself as a skeptical and denying rationalizing, a ratiocination for the sake of negative results. In its best form, it means the opening up of the human mind in such a way as to accept in a permanent manner and upon sufficient grounds and as of one's self all that is involved in the gift of Divine truth.

In contemplating this whole subject of modern scriptural investigation and biblical criticism we must bear in mind constantly the psychological characteristics and limitations of the case. Quite apart from the objective results for or against belief in revelation, it is interesting to note how all these developments in religious and scriptural criticism evidence the effort of the mind to think for itself in relation to Divine truth. In approaching this subject of historical, comparative, and critical study of the Scriptures, there are two qualities of mind which are absolutely indispensable to the competent student. In the first place, his mind must be free,—free from either an affirmative or negative prejudice in regard to the subject in hand. It is apparently difficult for one who has been brought up with a love for the Word of God and who has experimentally entered into the delights of religion as made known in the pages of Scripture, to set aside the preponderating weight of education and experience and to conceive of the attitude of mind that is involved in a thoroughly dispassionate and impartial consideration of the Scriptures on their merits. And yet without this there can be no real study in a scientific spirit of the subject that engrosses the attention of the higher critic. It is necessary for

the sake of impartial study for one to put into intellectual abeyance his private predilection for Divine things. And on the other hand, all those who approach the Word with prejudices begotten of the love of self, or of the pride of worldly knowledge, or the limitations of critical schools, or the desire to be an authority, are incapacitated as students of the first order. They are not dispassionate, they are not impartial, they do not contemplate the subject in a spirit of freedom. They are under bondage to these limitations in their methods of thinking. The mind must be free, and with its freedom must go fairness. The Book of Nature was never truly known until men entered into its message with freedom and fairness of spirit, intent on learning just what it had to teach. The believer in Divine revelation has nothing to fear from any critical study of Scripture or its historical setting that is conducted in freedom from atheistical or materialistic or ecclesiastical restraints, and with a fairness that is broad enough and discerning enough to be willing to learn the spiritual message which alone that Scripture is intended to impart.

The Pope's Biblical Commission.

The latest information that we have been able to glean concerning the Pope's Biblical Commission is summarized in the following paragraph from the daily press:

The Very Rev. Dr. Charles P. Grannan, professor of Sacred Scripture at the Catholic University, Washington, has just received through the papal delegation resident in this country the pontifical brief appointing him a member of the international biblical commission, created by Pope Leo XIII., and instructed to examine all authorities within and without the Catholic Church, and all archaeological and other researches, to the end that the Catholic Church may possess the best translation of the Bible. The commission was first announced a year and a half ago, and consisted of but twelve members, one from each of the principal Catholic countries, with Cardinal Parrochi, since dead, at its head. It was discovered, however, that the work was so large that a dozen were quite inadequate for it. So the commission was reorganized, three cardinals placed upon it, and a membership created that numbers forty of the most prominent biblical scholars in the church.

The work of the commission is being pushed forward vigorously even now. For the present it is being conducted by correspondence, but it is expected that next autumn there will take place in Rome a general session of all members. An exclusively biblical library, consisting of the best works of recent times, whether written by Catholics or Protestants and even infidels, is to be formed for the use of the commission, and a portion of the Vatican Library has been set apart by Leo XIII. for this special purpose, as well as for the other purposes of the commission. Professor Grannan has been connected with the Catholic University from the beginning, and has taken a prominent part in the development of its theological faculty. He is one of three English-speaking members of the commission, the other two being the Rev. Robert Clarke, of London, and the Rev. David Fleming, vicar-general of the Franciscan order.

Great bodies move slowly, and especially in new work, and it will be some time before this commission really gets in working form; but we shall watch its course with great interest, especially as from time to time the particular points are divulged which engage the attention of this body of great scholars.

The great masses of the Catholic Church have never participated in the intellectual wrangles over

the letter that make up so much of the history of Protestantism, and hence it may be that here is a soil of faith and humility in which the spiritual meaning of Scripture may take root and bring forth an unexpected fruit.

The Sermon.

The Procession of the King.

BY THE REV. E. J. E. SCHRECK.

"On the next day a great multitude that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna; Blessed is He that cometh in the Name of the Lord, the King of Israel. And Jesus, when He had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt. These things understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." (John xii. 12-16.)

The entry of the Lord into Jerusalem, with the pomp and magnificence of a supreme judge and a king, presents one of those striking contrasts in the outward life of the Lord on earth which marked the story of the Gospel throughout. He had been to Jerusalem before and had experienced the hatred and persecution of the Jews and their leaders. And immediately preceding this last and most memorable journey to the south country, on the occasion of His transfiguration on the mount at the springs of the Jordan, He had plainly told His disciples, that He was to be delivered into the hands of sinful men, and be slain. He told the disciples this several times. Arrived in Judea, He was threatened with death repeatedly. The Jews went about seeking to kill Him. We have the record of two separate attempts to stone Him, and several times was the attempt made to seize Him. On one of these occasions the Pharisees and chief priests sent officers to take Him, but they returned empty handed with the amazed declaration, "Never man spake as this One." And yet, foreknowing that He was to be taken, knowing the exact hour, knowing the shameful treatment He would receive, knowing the ignominious death that awaited Him, He again proceeded to Jerusalem not only openly, but in a manner to arouse the attention of all the inhabitants of the city and of the immense multitudes that had gathered there from many lands in obedience to the Jewish law of observing the feast of the passover in Jerusalem, and more than that, in a manner that would excite the jealous chief priests and Pharisees to the highest pitch,—as a King, after the ancient manner of kings and judges, and accompanied by the plaudits of great multitudes.

He knew that His assumption of the role of king and His acceptance of the homage of the multitudes would lead to the final and successful accusation that led the Roman governor to affix to the cross the inscription, "This is Jesus of Nazareth, the King of the Jews." And yet, foreknowing all the natural danger involved, and having plainly told His disciples that His kingdom was not of this world, He went through with the ceremony of an earthly prince and potentate.

To the natural man this is a most stupendous paradox. It indicates a most incomprehensible state of

mind, and many have been the attempted but vain explanations.

As judges and kings rode upon asses or foals of asses, He rode on a young ass; as the leading princes of a kingdom would place their garments on the animal for the king's seat, so the disciples cast their garments on the colt for the Lord to sit upon them; as kings were met by multitudes who strewed their garments and the branches of trees on the way and shouted their hosannas, so was it done in the case of the Lord. Yet He knew that all this royal magnificence was transitory, and would last but a day. He knew that before the week was out He would be deserted by the multitudes that were now acclaiming Him, forsaken even by His disciples, left all alone to face His accusers and their vile condemnation. Then why was all this done? Does it not appear like an empty form, with no tangible results except those adverse ones which led to His death?

We cannot understand this entire proceeding, and many other actions of the Lord without a knowledge of the internal sense, and thus also of the fact that the Jewish church (and by this is meant the entire Jewish people as living according to the laws and statutes of Moses) was a representative church. All things instituted among that nation were representative of spiritual things, and thus represented prophetically the spiritual things which are to be in a genuine spiritual church. For instance, all kings represented the Lord in His government by the Divine Truth. All priests represented the Lord in His teaching and leading from Divine Good and Mercy. The sacrifices did not constitute genuine worship, but represented the spiritual worship which was to exist in the far future, when the Lord would be worshiped in love and humility, and when therefore there would be the reception of innocence from the Lord represented by the lambs that were offered to Him, the cleansing of the spirit by the purifying truths of revelation represented by the many washings, the interior reception of the Divine Truth from the Lord, represented by the obedience to the commands of Moses. The very cities and towns and rivers were representative. The use of these representatives was not only prospective, in prefiguring the future state of the glorious Christian Church, but it consisted also in this, that in the absence of any internal worship of the heart, these representatives could at that very time be a basis for the inflow of angelic wisdom and love into the world. The angels could not be consociated with the men themselves, because there was among men no angelic thought and affection which would hold the angels near men, but the external piety of the Jews connected with their religious observances attracted simple good spirits and through them the angels. Thus was heaven conjoined with the world in a miraculous way. When the Lord came into the world His coming signaled the end of this state and the beginning of the new. He embodied in His outward life the representatives of the old, and at the same time was preparing for the manifestation of genuine charity and

truth. Hence the contrasts in His life. In order that heaven might draw near to mankind in all its power, it was necessary that the Lord should fulfill in His person all the requirements of the Jewish law and all the prophecies concerning Himself, and by fulfilling them literally, bring about that interior association of the truth with the symbol, which shall enable men in all time to come, when reading the Scriptures, to have the angels with them, seeing and understanding and rejoicing in the Divine Truth, while the reader on earth sees before himself the outward representative. The bond between heaven and earth was well-nigh broken, owing to the apostasy of the Jews who had perverted everything even of the external rites and ceremonies of their law. The remnant of sanctity which had attached to their religious observances, and which had served to draw the simple-hearted in the lower heavens and keep them near, had departed with the trafficking in holy things, with the applying of holy things to the accumulation of gain that polluted the temple precincts. As the bond was at the very point of sundering, the Lord restored it, strengthened it, gave to it a power which it had never possessed before. He united heaven and earth in His own person. Outwardly He observed literally the statutes of the Jewish dispensation, inwardly He lived the life which they symbolized, and thus the Divine Power could inflow even into the lowest and most ultimate of human actions and forms, and come forth to man's lowest apprehension with the glory of Divinity.

On the occasion which our text describes all the pomp and magnificence of judge and king were made up of details every one of which was significative of the spiritually royal and judicial power of the Lord. When therefore, the Lord, adopting the ancient ceremony, entered Jerusalem as king, He represented in His own person, by outward acts that would appeal to this very external people, the interior principles that are operative in His spiritual kingdom. The ceremony did not last long, but during the brief period of its existence it gave an outward picture that has impressed itself most profoundly on the hearts and consciences of Christians of the past, and will do so still more in the future to eternity. Its very transitoriness leads the reflective mind to consider that something more than worldly display was intended by the Lord. He manifested Himself outwardly as the Chief Judge and King of Israel, because He was their Chief Judge and their King. He had led them out of Egypt. He had given them their laws. He had watched over their national life, always sending them prosperity when true to their laws, and punishing them when disobedient; and now He came to execute the general and final judgment upon the whole Church in both the spiritual and the natural world. Presenting Himself now to them in most external and evident form as their King and Judge, He was to be treated by them outwardly as they had continually treated Him inwardly. They mocked at His outward royalty, as they had despised His spiritual laws, the truths of His Word. But in that outward manifestation of His royal character He por-

trayed the Divine royalty that should be His when, through the passion of the cross, He should have risen again in His Human glorified, or made Divine, in which Divine Human He declared, as the Divine King and Judge of the universe, "Unto Me is given all authority in heaven and on earth."

The kingdom of the Lord is internal and external. It is in man's interior affections, in the very ends and purposes of his life, and the many loves that enter into that, and the multitude of thoughts that they engender; and it is also in the outward acts and words of man, and the affections and thoughts that deal with things that are of worldly and selfish concern. "Thus saith the Lord, the heavens are My throne, and the earth is My footstool." When the Lord's kingdom is established in man, and His power is acknowledged in man's heaven and in his earth, then there is a most beautiful subordination of the various degrees of life in him, and a most beautiful activity of life in every degree, represented most perfectly by the manner of the Lord's entrance into Jerusalem.

The Lord essays to enter the church in general as also the church in the individual, from His Divine love and mercy. The Lord entered the city of Jerusalem from the Mount of Olives, which lay in the direction of the sun-rising. And thus the Lord begins to enter into man's heart from the very softest and gentlest and most interior lovely feelings of which man can possibly be possessed. This is the holy, lofty mount of olives from which the Lord set out. He begins to enter into man's life in the tender years of infancy, and He maintains for Himself the tender affections then garnered into man's interiors, and all, like unto them, that are added to them throughout man's life. The Lord, being Love Itself, can enter man in no other way than through the portal of love. Therefore the Lord set forth on His triumphal entry into Jerusalem from the east, from the Mount of Olives. And as He proceeds on the way of man's life, the principles of good and truth in man which hold the chief place ascribe all that they have to Him as the disciples cast their clothes on the colt. The Lord is clothed in truth, and He rides upon the truth. The Divine Love, to abide in man, can abide only in truths that are from Him in man. Let every one therefore that would have the Lord in His heart diligently study and love with all his heart the truths which the Lord has revealed, so that the Lord may have that to rest upon which is of and from Him. As the ass bore the Lord along the way to Jerusalem, so it is by means of the rational faculty that man is borne along the way to the Church, for the ass represents the rational faculty; or rather, it is through the rational faculty that the Divine Love enters from above into man's life. For the human reason is the highest of those gifts to man of which man is conscious. There are higher things in him than the reason, but this is still within his control; the higher spiritual faculties, like the cerebellum in the human body, and the organs dependent on its action, are above man's consciousness. Man meets the Lord and the Lord meets

man in the reason. Here humanity, properly speaking, begins. But this reason is truly human only as it is subordinate to the Lord, and the necessity for its being subordinate is represented by the Lord's choosing a young ass and sitting thereon.

The rational becomes subordinate and a fitting receptacle for the Lord's influence and control, when it is furnished with the truths of the Word, and indeed with its primary and leading truths. This is the secret reason for the placing of the disciples' clothes on the ass for the Lord to sit upon, for clothes represent truths.

And as the primary truths of heaven and the church are thus furnished to the rational for the reception of the Lord of Infinite Love, so also the entire way of life must be strewn with truths,—truths that clothe good affections, and truths that come forth from the perception of right-minded men. For this reason was the way to Jerusalem strewn with garments and branches of trees. And all affections and thoughts that come up in a man's life then exult in the realization that they are indeed governed by the Divine influence. In word and work the joy of man is made manifest. His words have the ring of an interior exultation that the Lord of life has established His kingdom within Him, and His works testify by their inherent justice to the same. The multitudes lifted up their voices in the glad shout, "Hosanna to the Son of David, Blessed is He that cometh in the Name of the Lord, the King of Israel," while in their hands they bore the branches of the palm tree, which from ancient time represented spiritual good, the genuine source of all joy of heart.

Notice the action in every single feature of the grand demonstration, the bringing of the colt from the village near by, the throwing of the garments on the beast, the strewing of the garments and branches, the shout and song, the hewing of branches of palms, and the carrying of them,—the movement of the whole procession, including the crowds before and behind the Lord, toward the holy city, and then the reception in the temple precincts by the children. Everywhere is activity, and activity is of life. So the man in whom the Lord is seated as King, the man who is ruled by a love for the Divine Truth of the Lord, is full of life, the truths in him are not lying dead in his memory or brought out occasionally for a brilliant intellectual display, but they are applied to all manner of kindly intentions and charitable deeds that consider the welfare of the neighbor, and in that the glorification of the Father who is in the heavens.

Upon the solid earth of daily earthly duties moves the imposing procession. On this does the Lord move along in proceeding to the heavenly Jerusalem. The Christian life, when animated by the will and law of the Lord, is not something visionary or sentimental, but is grounded in the daily routine of one's duties. But how that path becomes glorified and invested with a wondrous charm when it is subordinated to purposes that are formed in reflection upon the Lord's creation of the world, His end and purpose in that creation, His daily providence in the care of men, that this end and purpose may be accomplished.

Contributed.

Swedenborg's Rules of Life.

His Motto: "The Lord will provide."

To read each day and meditate
Upon the Word of God,
I know will guide my erring feet
Into the heavenly road.

By resignation and content
My daily aim and prayer;
That I may do my Father's will,
And thus deserve His care.

To keep my conscience pure and clear,
To shield it from offense,
In every act to well observe
Propriety and sense.

In whatsoever the Lord ordains,
Or duty bids me do,
May I obey with faithful love
His teachings good and true.

To be to all my fellow-men
As useful as I can,
And thus deserve the noble name
Of Christian Gentleman.

H. P. C.

The Need of a New Apologetic.

The Biblical World, the successor of the Hebrew Student, a publication issued in Chicago "for the sake of spreading a knowledge of the Bible," prints in the January number the fourth of a series of articles on the above topic, with special reference to the "point of view of practical theology," by the Rev. William P. Merrill, pastor of the Sixth Presbyterian Church of that city. It is frank, sincere, earnest, able, and comprehensive. It recognizes the great advance that has been made in the churches of late years in numbers and in works of benevolence, and the general uplift of society on the moral plane; but declares that "the church is a factor of lessening importance in the lives of some people," and believes that there is urgent need of finding "some way by which we may win back the first place for Christianity, not simply for Christian ethics, but for the Christian religion."

He mentions three points in particular in which there is need of a new apologetic, "salvation," "the spiritual life," and "the social value of the Church." With regard to the first he writes:

The first need is to show that salvation is something definite, practical, and vital. I use the word "salvation" in a loose sense, to denote that which is offered in the Gospel, that which we present to men in our preaching. The man who has "accepted Christ," the man who "is a Christian" has something. What is it?

Do you clear the matter up by saying that salvation is "from sin"? That sounds well, but what does it mean? That the Christian is always moral, and the unbeliever always immoral? The facts are against such a statement. That the Christian is not counted as a sinner in the sight of God? That does not appeal to the ethically sensitive man of to-day, who cares little what he is counted, and everything for what he is. Do you make the matter much clearer when you say that salvation means "character"? Can you put any sharp, strong meaning into that? Has it any vital connection with the person and work of Christ, and the truth of his Gospel, and with faith in him? Is the preaching of the Gospel anything more than the teaching of ethics? If so, what? Shall we fly with Dr. McConnell to the theory of conditional immortality? Shall we find the answer in the life of fellowship with God?

These questions may indicate the deeply felt need of a new statement here, a conception of salvation definite enough, practical enough, vitally important enough, to attract to Christ those before whom it is set. I believe many besides myself are waiting for the man who can give that question, "What is Salvation?" not a final answer (for that is impossible), but the answer we need in and for our own time.

In these words Mr. Merrill has struck the key-note of the needs of the Church. I have often known the want to be expressed before, though less frankly. I have read articles in the religious press on "the forgiveness of sins" that were painful in their ignorance and blind struggle after light. I remember on one occasion hearing the leader of a religious meeting declare that he did not know how the blood of Jesus cleansed men from their sins, and did not believe that any one knew; that he had asked all the ministers whose ears he could command, and that none had been able to solve the mystery. Mr. Merrill himself declares that he had read a paper on the subject to a company of ministers, and that of the dozen men present only one agreed in general with his view, and no two of the others were agreed at all. It is an encouraging sign to find a minister of the prevailing church acknowledging so candidly his lack of knowledge on this vital subject, and declaring his openness to a "new apologetic."

But to our mind Mr. Merrill is mistaken both as to the need of a new apologetic and the manner of supplying it. Such an explanation as he desires is already given in the fullest possible measure in the Writings of the New Church. In them we have a statement not only of what salvation is, but how it is accomplished by the Lord; a statement that is absolutely rational and Scriptural, in harmony with all that we know of human nature, that solves all the problems of the religious life past and present, and that is satisfactory and helpful to the last degree; an explanation that meets all the wants of the human soul, and makes the Divine power available for the salvation of men without interfering for an instant with their freedom or individuality.

But this explanation is not revealed to us by a man. No "apologist" could have discovered it or made it known. It is revealed by the Lord Himself through the opening of the inner sense of the Holy Word. The "Lamb as it had been slain" has "pre-vailed to open the Book and to loose the seven seals thereof" (Rev. v); and no human ingenuity could have done it. The revelation of this important doctrine is a Divine Revelation, and comes with all the power and helpfulness of the Divine Source from whence it arises.

I cannot take the space to explain this "so great salvation" in this paper. It is not necessary. We all understand it. I call attention to it to point out the vista of greater usefulness that it opens up to the Church. The call for a "new apologetic" on this subject is itself evidence that the old falsity of blood atonement and vicarious sacrifice has lost its hold upon the Churches. It is an indication that the time has come when the New Church should be up and doing; when it should proclaim, with the authority

of conviction, the new salvation taught in the spiritual meaning of the Word. (The last stronghold of the faith that is passing away seems about to be abandoned. It remains for us to go forward in the Lord's name and take possession of the ground thus left open for us to occupy.)

On the second point, the need of a clear statement of the whole matter of the spiritual life, Mr. Merrill expresses himself as follows:

Here is the very core of Christianity as we apprehend it to-day. We differ in our creeds, but evangelical Christians are agreed as to the reality and importance of the spiritual life. We are turning more and more from the legal, formal presentations of Christianity to the vital and spiritual. The Holy Spirit, the indwelling Christ, fellowship with God—these and like phrases are used in this day as never before. One of the first things in amending the confession of faith of the Presbyterian Church was to insert a chapter on "The Holy Spirit" and the spiritual life. . . . Yet here, too, is not the strong, keen-sighted apologist needed? He must discriminate against counterfeits, loose, unworthy notions of spiritual life. Occult and mystic systems abound. It is needful to heed John's exhortation, and "try the spirits whether they be from God, for many false spirits are come into the world."

This difficulty is also met, and fully met, in the New Church. The spiritual life, according to her teaching, is a life of entire dependence upon the Lord, but not that dependence that does away with human co-operation or human freedom. It is that dependence that consists in doing the Lord's will as expressed in His Word, and leaving the results in His hands. It is not a life of separation from the world, but of active usefulness in the world. It is such a free and joyous application of the principles of heavenly life, as they are formulated in the Word for our use, as to provide for the most active and useful life in this world, and at the same time for the greater activities and more exalted uses of the other world. It makes a heaven of this world, and introduces us into heaven when we die. At the same time it carries with it that sense of the Lord's presence and saving power that makes real and practical the "salvation" the Lord works out every moment in the regenerating man, and that Mr. Merrill asks to have clearly and definitely explained.

On the third point, the function of the Church in society, Mr. Merrill is not less insistent. He says, with force:

I believe the church is not indifferent to the masses, but only uncertain. It realizes its failure to reach those most in need more bitterly than do the masses themselves, or the critics of the church. But it waits to know what to do, what path to take. Are the settlements pointing out to us the true way, and is the institutional church the right response to make to the need? Is something more radical necessary, a Protestant order of St. Francis vowed to poverty and service of the poor, serving in a new spirit and form of consecration? Professor Harnack hints that this is needed, that missionaries and mission workers should take the tenth chapter of Matthew as their rule of life. Do we find the right guides in the ministers who are going to factories and other great business centers, and there preaching to the workingmen and reaching them personally? Is Dr. Strong the true prophet, and does he point out what is truly to be the "next great awakening?" This at least is clear to us, that the ministry and the church must be consecrated as never before to real social service; there must be less following Christ for

selfish reasons, and more taking up of the cross. But who will show us the way?

The church must become, not in name, but in fact, the greatest brotherhood on earth, the greatest instrument for truth, righteousness, and love in society. That will best commend Christ and his Gospel to a world keenly alive to social conditions ethically sensitive, and indifferent to religion largely because organized religion seems dragging behind rather than leading, in the effort to realize the brotherhood of man.

Here also, the New-Church apologetic is ready at hand. The nexus between the Church and the world, the social and religious life of man, is the Ten Commandments. These have two tables, one having reference to the Lord and the other to the neighbor. He who looks to the Lord and shuns the evils forbidden in the Decalogue in his dealings with his fellow men, observes also the Two Great Commandments and the Golden Rule, and fulfills the Law and the Prophets. "Thus, if he shuns evils as sins, he daily does good, and is himself his own use in the common body. And so the common good is provided for as well as that of each individual" (Doc. Life, 114).

But I have not called attention to this article for the sake of exploiting the New-Church teachings on the subject, but in order to emphasize the duty of the Church. This is a Macedonian cry. I am sanguine enough to believe that it is a sign that the complete vastation of the old falsities, which is a necessary preparation for the new, is at hand, and that it becomes us to be ready to meet the call for help that is being heard. We cannot answer the call by a mere publication or proclamation of the truth. As Mr. Merrill says, it is not ethics, but religion, that the people want. It is truth illustrated and exemplified that has power; and when we shall be able to do that in such a manner as to demonstrate the salvation, the spirituality, and the social success that we are warranted in anticipating, the Holy City, New Jerusalem, will be "prepared as a Bride adorned for her husband," and "the tabernacle of God will be with men." For this we need greater humility, greater teachableness, greater faith, greater devotion and consecration, greater courage and greater zeal; but it will all come when we fully recognize our own privileges and responsibilities and are prepared to discharge them in the name and strength of the Lord.

S. S. SEWARD.

Professor Delitzsch and the Bible.

A still more foreboding doubt as to the authenticity of the Word has been raised by the lecture on "Babel and Bible," by Professor Delitzsch, the distinguished Assyriologist; and interest in and discussion of the subject have become widespread through the professor's compliance with the request to deliver his lecture before the kaiser and some clergymen of Germany.

The professor, among other things, endeavors to show that the Bible is not of the reputed origin generally in vogue. He finds that the Babylonians had a Sabbath-day and feasts and sacrifices much like those of the Jews. The story of creation narrated in Gene-

sis, with only a few changes in names, he reads from their books of clay; and also the account of the flood as narrated by Moses he has discovered even as to minute detail. He has also ascertained that the Babylonians knew God under the name of Jehovah, and that they had the same doctrine of angelic ministry that is set forth in the Bible.

From such data it is concluded that Moses did not write the books assigned to him; that God did not inspire the Hebrew prophets; that Jesus was a simple minded person unaware of the character of Jewish Scripture; that the Bible and customs of the Jews were importations from a distant people whose literature contained the Bible stories centuries before Moses' time.

With those who base the divinity of the Word upon the genuineness of its reputed authorship, there are necessarily disturbing doubts and fears. Though the kaiser as the head of the German Orthodox Church has felt compelled to disavow the conclusions reached by Professor Delitzsch, and has asserted his faith that "Christ is God" and that the Bible is God's revelation, the fundamental facts now revealed will remain, and every one will form his own conclusions. Eventually the Orthodox Church will be compelled to abandon its faith in the divinity of the Word, or to maintain it upon different grounds.

It seems an opportune time to emphasize some teachings of the New Church in regard to the origin of parts of the Word, and to express our gratitude for the full revelation of truth essential to maintain our faith and peace undisturbed in these turbulent times. Further, we have a duty to the world which compels us to bring forth the true facts which the times demand for the proper defense of the Word. Through the providence of the Lord, there is no truth stated by Professor Delitzsch in regard to the origin of the Bible that is not well known by all well-read New-Churchmen, and now for a century and a quarter widely published by them. They differ from the Professor in his deductions, but the facts ascertained by him are only corroborative of what the New Church has specifically disclosed. If the following had been written for this particular incident, it could scarcely be more effective and to the point:

"It has been related to me by the angels of heaven, that the Word among the ancients was written by pure correspondences, but that it was lost. And it was told me that that Word is still preserved among them, and in use in that heaven, among the ancients, with whom that Word was when they lived in the world. Those ancients among whom that Word is still in use in heaven, were in part from the land of Canaan, and from its borders,—as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh: the inhabitants of all which kingdoms were in representative worship, and thence in the science of correspondences. . . . But, because that Word was full of such correspondences as remotely signify celestial and spiritual things, and thence began to be falsified by many, therefore, by the Divine Providence of the Lord, in process of time it disappeared, and was finally lost; and another Word was given, written by correspondences less remote. This was the Word given through the prophets to the children of Israel. In this Word, however, many scenes of places which were in the land of Canaan, and round about in Asia, are retained,—in which they signify similar things as in the

ancient Word. It was for this reason that Abraham was commanded to go into that land, and that his posterity from Jacob were led into it.

"That there was a Word among the ancients is also evident from Moses, by whom it is mentioned, and some quotation is made from it (See Numb. xxi. 14, 15, 27-30); and that the historical portions of that Word were called The Wars of Jehovah, and the prophetic parts Enunciations. From the historicals of that Word Moses has taken this passage: 'Wherefore it is said in The Book of the Wars of Jehovah, I walked in Suph, and the rivers of Arnon, and the channel of the rivers that turned aside as far as Ar is inhabited, and stayed at the border of Moab.' (Numb. xxi. 14, 15.) By the wars of Jehovah in that Word, as in ours, are meant and described the Lord's combats with the hells, and His victories over them, when He should come into the world. . . . From the prophetic portion of that Word Moses has quoted this passage: 'Wherefore say the Enunciators, Go into Heshbon, the city of Sihon; it hath consumed Ar of Moab,' etc. (Numbers xxi. 27-30.) . . . Moreover, it was told me that the first eleven chapters of Genesis exist in that ancient Word, and that not the least word is wanting." (Swedenborg. "Doctrine Concerning the Sacred Scripture," 102-103.)

We may be well assured that no evil will eventually come from the discovery of the actual facts connected with the origin of the Bible. The false ideas concerning its divine character must necessarily be shaken before there can be a desire for a true conception of its divinity. The letter of the Word, as the Son of Man, must be betrayed to be crucified that its spiritual meaning, its divine truth—the Son of God—may be glorified. GEORGE HENRY DOLE.

Babylon and the Bible—Swedenborg.

This letter appeared in the New York Sun, Sunday, March 15th:

To the Editor of the Sun—Sir: The Christian world seems stirred to its depths by the deliverance of Delitzsch on Babylon and the Bible, yet what he said was anticipated well nigh 150 years ago by a master mind in science and theology, who then declared that previous to the Word which was given by Moses and the Prophets to the children of Israel there was another Word from which such revelations were in part derived, and that Word, he affirmed, was in common use in very ancient times among the Assyrians, Chaldeans, Egyptians and other peoples of the East. I refer to that great and mysterious figure of the eighteenth century, Swedenborg, who claimed that he was the herald of a new age to man.

He says that prior to the Jewish dispensation there was a widespread Church among the peoples of the East, and in process of time it declined and became corrupt and idolatrous, and that all of its adherents originally worshiped Jehovah, afterward the God of the Jews. This Church, he says, was even of a higher order, spiritually, than the later one of the Jews.

The age of Swedenborg was not an age of archaeological research and wonderful finds. He did not profess to get his knowledge from the buried treasures of antiquity, but from angels who as men made a living part of that antiquity. These informed him, he says, that Moses copied entire from this earlier Word the first chapters of Genesis, and also used, by divine direction, the material of this same ancient Word in other parts of his writings. "As I was calling to mind," says Swedenborg in his "True Christian Religion," "what Moses had transcribed from the two books called 'The Wars of Jehovah,' and 'The Enunciations' (Numbers xxi.) there were some angels present, who told me that those books were the ancient Word, the historical parts of which were called, 'The Wars of Jehovah,' and the prophetic parts, 'The Enunciations,'" the ancients among whom it was in use being "in part natives of the land of Canaan and its confines, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre and Nineveh." There is also the book of Jasher mentioned in Joshua x., 12-13, and in II. Samuel

i. 17-18, from which Joshua drew his famous quotation respecting the sun standing still, for it is given as a quotation or saying.

Would it not be a little singular if archaeology should confirm the statements of a discredited revelator, who based his claim to recognition, not on discovery by unearthing the buried remains of the august past, but on revelation from the dead who made up that past?

There was a time, according to Holy Writ (Ezekiel xxxi.) when the spiritual state of the Assyrian was such that no tree in the garden of God could compare with him in beauty (verse 8). All the trees of Eden, it is said, envied him (verse 9). One of the grand old cedars of Lebanon with boughs reaching up into heaven was taken as a type of his excellency. His height was exalted above all the trees of the field, high and mighty. All the fowls of heaven made their nests in his branches. But because his heart became also lifted up in pride (verse 10), his religion fell, and the name Assyrian became a byword and reproach.

That this humiliation was not the Lord's doing is evident from the language of verse 15 of the chapter under consideration, where in noble and pathetic language, worthy of a poem, the Lord says that "when he went down to hell [Revised Version] I caused a mourning: I covered the deep for him, and I restrained the rivers thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him." He never mourned more for Judah and Jerusalem in their fall from grace than for noble Assyria, once a gem in his crown.

Tyre too, personified as a King is represented also (Ezekiel xxviii.) as having once enjoyed spiritual excellency, "full of wisdom and perfect in beauty," as the expression goes. Such were the Tyrians in the days of their happiest estate. Tyre is said to have been in Eden, the Garden of God (verse 13), "wast upon the holy mountain of God," perfect in her ways from the day she was created until iniquity was found in her (verse 15).

Now, in view of such passages as these in our Bible, recognizing the glory and the spirituality of such nations as Assyria, Tyre and Babylonia long before the Jewish era, why should the Christian pulpit fear any disclosures from discoveries of past remains which should show Jehovah the god of the Jews, to have been also once the god of the Assyrian, the Tyrean, the Chaldean and the Egyptian in their best periods? God is no respecter of persons. In every nation he that worketh righteousness is accepted of Him. Should not the Church rather rejoice to find that the God who manifested Himself to the world in the plenitude of the Roman power as Jesus Christ has from remotest antiquity been ever working with one end in view, namely, the creation of a vast heaven out of the human race, and that the Jewish dispensation was but a part in a mighty whole? Why should not remains be found under Divine Providence in the rubbish of the past of the paradise lost while we make our way onward to the paradise to be regained?

The Church is not to endure by keeping within narrow confines and crying down every revelation of the untenability of some cherished position, but by giving new and rational interpretation to sacred Scripture and casting off the effete matter left by the dark ages, when the sun of heaven was obscured by ignorance, and faith, its moon, failed to reflect its light, while the stars fell from the heaven of our spiritual firmament, but few of which are left to guide us on our way. In the words of Goethe: "More light is what we want."

SMITH JAMES.

Washington, March 12.

The Kaiser on the Higher Criticism.

The following article from Morning Light, was written by the Rev. James Hyde, author of the work on the Prophet Joel, and pastor of the Argyle Square Church, London, England:

The Emperor William has shown himself from time to time as capable of dealing with several matters of thought or of action, but his latest utterance in theological controversy has called out many expressions of approval and some little wonderment. The Emperor's

letter to Admiral Hollman is dated February 15, and was printed in *The Times* six days later.

The letter is interesting from several points of view, but chiefly because it is a definite pronouncement from a person in a high position of authority upon a subject of real importance to the subjects of his and other kingdoms. Looked upon from the theologian's point of view the declaration is unsatisfactory, but it is a layman's attack and a defensive statement.

It appears that Dr. Delitzsch delivered a lecture before the Oriental Society (of which the Kaiser is a member) on the relations existing between the Assyrian Chronicles and the Old Testament history; while doing so the unwary professor appears to have allowed his theological zeal to carry him into an aggressive action on subjects dogmatic. In particular, the professor appears to have made negative statements respecting the Divinity of Christ. The Kaiser points out that in doing so the lecturer puts himself out of court, for as an Assyriologist he not only broke faith with his auditory, but also could say nothing *ex cathedra* on the theological question. This as it appears to us is the strong point of the letter, otherwise had the professor been called upon to reply to a less significant person, we might have foreseen the disastrous end of the assault.

But the Emperor has made certain significant statements of his personal belief. He states in what light or lights he looks upon the subject of revelation itself. It is no more to the ultimate solution of a crucial problem to point to the authority of Dr. Luther, than to point to that of Delitzsch. Nor will the true feeler after spiritual things be in the least helped by a suggestion that God has revealed himself through the Emperors of Germany as His ministers. Indeed, it does not appear that the Kaiser's theology is any more to be preferred than that of the professor. But when the august writer states that in his view, "Christ is God; God in human form," we rejoice in his faith. "Assured of victory, relying on His word alone, we endure labor, scorn, wretchedness, distress and death; for we have in Him the revealed word of God, and God never lies," is a sentiment we heavily echo. "That," says the Emperor, "is my view upon this question."

We are aware that the adroit thinker may turn the Emperor upon the Emperor, to his own destruction, but the practical value of the letter is that it demonstrates the inutility of the higher criticism in dealing with matters of vital faith. The declaration of belief with which the letter concludes is—while not more in court than the professor's digression—of great significance—"I believe in one God, Who is one in substance." "Religion was never a product of science." These and other passages are alike worthy of note, and we doubt not will encourage the feeble Christian to hold more firmly to his faith.

Opened and Closed Degrees of the Mind.

(D. L. W. 248-255)

Although man possesses three degrees of life, the celestial, spiritual, and natural; and is in the enjoyment of the influx of light into these three degrees, by which he can think analytically, and perceive not only natural but spiritual truths; still the higher degrees may remain closed, and as to his life he may remain in the natural degree, a merely natural man. The teaching concerning the opening and closing of these higher degrees is fundamental to the understanding of many of the doctrines of the church. A right comprehension of the principles involved will guard us against many subtle heresies that have been received in the past, and many which obtain a foothold in the minds of men at the present day. In n. 248-255 we are taught that, "If the superior or spiritual degree is not opened in a man, he becomes natural and sensual." The whole doctrine of salvation in the past has been based on an entire misconception of the nature of regeneration. It has been believed that God

instantly regenerates or makes new the man who professes faith in Him, but the true doctrine is quite different. It is that the three degrees of the mind are opened successively. The natural degree is first opened by knowledges and a life in the world. The spiritual and celestial degrees are opened in adult age, especially by shunning evils as sins and by looking to the Lord, and this work is done gradually, not instantaneously. The understanding of this doctrine will overturn the whole doctrine of salvation that has prevailed in the Church, and it will also destroy the basis of universalism which appeals to so many at the present day, showing it to be based on a false view of the Divine love and goodness.

If man shuns evils as sins and looks to the Lord the interior degrees are opened; but if he does not acknowledge the Lord, nor shun evils as sins, the inner degrees remain closed, and he becomes merely natural and sensual, and what he makes himself by his life here such he remains to eternity. This doctrine should help to dissipate the amazing indifference to spiritual things which is a characteristic of the great majority of people at the present day, and which enthralls many even in the New Church, rendering them indifferent to acquiring a knowledge of the doctrines of the church, and to their duties in its support and in worship.

The natural man differs in quality according to the opening or closing of his interior degrees. If the interior is opened the spiritual qualities and influences flow down into his natural degree and affect it, purifying it from falsities and evils and rendering it a suitable foundation for the interior heavenly life. If the spiritual degree is not opened and yet is not shut, which is the case with those who have lived in some sort of charity, and yet have known but little of heavenly truth, they are in a relatively obscure state. After death such cannot enter interiorly into heaven, because they have no love and affection for divine truths, and there it is said, "They are in the lowest parts of heaven, . . . or in the boundaries of some superior heaven, as it were in the light of evening." Thus we may see that the indifference to spiritual truth which is so prevalent at the present time, is not a matter of no moment; because it is stunting the spiritual development of vast multitudes of people. The New Church has a most important use to perform in awakening the world to a higher perception of spiritual realities by means of the Heavenly Doctrines given into its hands.

When the spiritual degree is entirely closed by a life immersed in falsities and evils flowing from self-love and love of the world, there is no reception of the light of heaven flowing down through the higher degrees; but it is either perverted, rejected, or suffocated, and turned into the opposite. The natural degree under these circumstances is full of evils and falsities, and in the light of heaven it appears not as a man but as a monster. Such persons after death cannot live in or even on the confines of heaven, because they are utterly averse to the light and heat of

heaven, and they dwell in the deserts and caverns of hell. They are there because they have formed the external or natural degree of their life into a form opposite to the form of heaven. Although they still possess the interior degrees, they cannot be elevated into the conscious life and use of those degrees, because they have formed no plane in the natural degree which can act as a foundation and basis on which such a heavenly life can be built. They derive from them only the ability to live, because all the life of every man is received from God continually, by influx into his soul, through the internal into the external mind; but as it descends into the natural degree, it takes a form such as is the nature and quality of the vessel into which it flows; even as the light and heat of the sun falling on noxious plants is turned into poisonous and injurious things.

Man, even though perverted and living in sin and wickedness, possesses these higher degrees, and in this he differs from animals, which do not possess them. While therefore an evil man is superior to animals in organic structure, in other respects he is worse than the beasts, because he perverts the high and noble qualities with which the human structure is endowed; and thus he embodies in himself by voluntary action the savage and cunning nature of the evil animals; whereas animals themselves, not being capable of regeneration, are not responsible for their nature and their acts. Beasts not possessing the two higher degrees have no ability to think of civil, moral, and spiritual truths; but man can thus think, and possessing freedom can act in accordance thereto; and if he does not, he is responsible, and cannot escape the consequences of his own volition.

JOHN WHITEHEAD.

Reached L'Hassa in Thibet—Japanese Buddhist Priest Succeeds in Visiting the Forbidden Spot.

This item from the Philadelphia Press will be of interest to New-Church readers:

According to mail advices from Kobe, a Japanese Buddhist priest who left there six years ago to penetrate to forbidden L'Hassa in Thibet has returned, having accomplished his purpose, but suspicion being attracted toward him, he was compelled to flee for his life.

He traveled via India to Darjcteng, where he remained two years to acquire the Thibetian language. Then disguising himself as a Lama he cut himself off from friends and after a journey which occupied a year he reached L'Hassa and remained there two years before he was suspected. The object of the pilgrimage was to obtain information about religious subjects.

Church News.

For a specific purpose, to meet the case of a broad-minded, scholarly gentleman, a Russian by birth, who is much interested in Swedenborg's writings, a correspondent desires to have sent to him, if possible, any Latin reprints of Swedenborg's writings that may be available. If any of our readers have duplicate copies, or copies that they do not wish to use, of the Latin reprints, we shall be very glad to furnish the address of this gentleman.

No more fruitful way of doing missionary work can be found than the establishment of libraries

whose books are kept in constant circulation. Our friends in Pine City, Washington, at the extreme western outpost of our Church, are endeavoring to form such a library; and they would be very glad to receive any books which our friends can spare from their collections. They may be sent to the Rev. Jacob Kimm, Pine City, Wash.

The Rev. Thos. A. King, who some months ago had made all arrangements for severing his connection with the New Church and entering into orders in the Protestant Episcopal communion, but abruptly changed his plans, has finally tendered his resignation, which has been accepted. Following is the resolution of the Parish Committee:

Rev. Thomas A. King:

Dear Sir—We have your letter of resignation and a letter explanatory thereof.

We note your request that this Committee accept your resignation at once, and do so with reluctance, and only because you state that your plans for the future require your leaving us on March the twenty-ninth.

In accepting your resignation the Committee express their appreciation of the work which you have done among us in the past ten years, during which time the Parish has experienced a growth unprecedented in the history of the Church.

We realize our loss in your departure, but recognize in the Providence of the Lord, who guides your removal, and will use your instrumentality to the great advantage of the Church wherever you may go.

Yours very truly,

ARTHUR BURNHAM, *President.*

W. W. FELT, *Secretary.*

Mr. King is to be confirmed on Palm Sunday by the Bishop of Cincinnati, and will be immediately assigned to duty at St. Luke's Church in the city of Cincinnati.

On Thursday evening, March 12th, the people of Rev. E. D. Daniels, the La Porte pastor, came in upon him and brought a load of good things. There was a pound, and more than a pound, in some instances a good many pounds, of almost every good thing; one person even bringing a pound of silver dollars. The affair was a complete surprise, neither Mr. Daniels nor any of the family having the least suspicion of any such thing. To make sure of his being at home, two of his people had signified their intention of calling upon him, and he was innocently sitting reading and awaiting their arrival. The affair was not in any sense a pay-nation, as the La Porte Society are incapable of anything of that kind; it was a genuine donation. It was a complete success, and after a pleasant evening the self-invited but thoroughly welcome guests withdrew. The pastor and his family are duly grateful, as such things stand for an affection which is more than the mere value of the gifts, however great a help the latter may be.

The meeting of the New-Church Club of New York was held at the Hotel St. Denis on March 17th, at 6:30 p. m., and was attended by thirty-seven members and guests. Rev. S. S. Seward was the essayist of the evening, presenting the subject, "Is the church confronting a crisis?"

Other papers and letters were read from Rev. Geo. H. Dole, of Bath, Me.; Rev. E. D. Daniels, of La Porte, Ind.; Judge Albert Mason, of Brookline, and Dr. E. A. Whiston of Boston.

The fifth and final meeting of the Club for the year will take place in April at the Hotel St. Denis, Rev. Julian K. Smyth of New York being the essayist.

Reports and Letters.

Massachusetts Sunday-School Conference.

The thirty-sixth annual meeting of the Massachusetts Sabbath-school Conference of the New Jerusalem was held at Brockton, Mass., February 23d, 1903.

The morning session was devoted to the reports of the schools and other routine business; the presentation of papers and memorials, and discussion, occupied the afternoon session.

In their report the Committee on Books and Materials outlined a number of books of interest to Sunday-school teachers, published during the past year, and called attention to several articles of use in Kindergarten work, stating where they could be procured, and their price.

As a part of the above report, a letter from the chairman of the committee, Dr. T. F. Wright, dated at Athens 23d January, was read, in which attention was called to the value of the marginal references in the Bible in the preparation of the Sunday-school lessons. Dr. Wright asks: "How many of our children can find these references? How many teachers look them up and make some use of them? Would they not in many cases add much to the value of a lesson? Could they not be looked up to some advantage in the class, having been previously explained by the teacher? Is it not useful to make the Scripture interpret itself as Swedenborg did so often in interpreting Genesis, Exodus, and Revelation?"

The discussion which followed culminated in the following Memorial to the American New-Church Sunday-school Association:

"Resolved, by the Massachusetts Sabbath-school Conference of the New Jerusalem, that while the work done by the 'Sower' for the Middle Classes is greatly appreciated, they would respectfully request the Association to consider the desirability of adding to the departments already existing some more definite, formal, and practical instruction for the benefit of the adult classes as a third department; and that alternative lessons be provided for the youngest children in case the lesson for the day is unsuitable for them."

Two very interesting papers were presented, "Our Little Ones," by Miss Bertha Paine of Elmwood, and one by Miss Ellen Andrews, entitled, "Froebel's Principles of Self-Activity as applied to Sunday-school Instruction."

Only a few days before the Conference meeting, Rev. Emanuel F. Goerwitz, Secretary and Treasurer of the Conference, was called from his earthly labors to the life of the spiritual world. Although a very young man, Mr. Goerwitz occupied many positions of great usefulness in the Church, and he seemed to have progressed in a wonderful measure in the life of regeneration. As a mark of appreciation of his worth, of sorrow at his early departure from among us, and of sympathy for his family, society, and friends, a beautiful memorial was adopted by the Conference, and the secretary was instructed to forward a copy to his family and to his society. Many of the members spoke very tenderly and appreciatively of Mr. Goerwitz after the presentation of the memorial.

During the year an organization has been formed in the Brockton Society, and has spread to a number of other societies, the membership of which is composed of boys from ten years old and upward. It is called "The Sons of the New Jerusalem," or commonly speaking "The Boys' Club." It is a secret order formed to meet a want long felt by all Church and Sunday-school workers, namely, something to hold the interest of the boys of the transition age in the Sunday-school and the Church.

The different clubs are called chapters, and are named

after the letters of the Greek alphabet, each chapter taking one of the Greek letters as its special name,—the first formed being the Alpha Chapter, and so on in the order of formation.

One of the ways in which the increased interest of the boys is shown in the Brockton Society is the regular attendance at church of a number of them in a seat specially set apart for their use.

In Bridgewater Mr. Goerwitz had organized the Beta Chapter, in which the interest of the boys, as well as their devotion to Mr. Goerwitz, was shown by the following circumstances, which took place after Mr. Goerwitz's death. I quote from the memorial:

"One of the lads is recorded to have said to his mother, 'Mother, Mr. Goerwitz will know, won't he, if we go on doing what he wanted us to?' They wished some older person to be at once appointed, as they put it, 'to keep us in order till another minister comes;' and all of them desired that the resolution of sympathy they passed on their own initiative, at his death, should be printed and be sent to his family."

In Boston the Gamma Chapter was instituted last December.

It is hoped that this new organization will be of great use in solving the problem of what to do to retain the interest of the boys in the Church and Sunday-school until the critical age is passed.

The hour from 1 till 2 was enjoyed socially and in partaking of a bountiful collation served by the ladies of the Boston Society.

The Conference adjourned to meet in the church of the Boston Society, February 22, 1904.

Meeting of the Woman's Council of the New York Association.

The Woman's Council of the New York Association held its second meeting for the season at the Thirty-fifth Street church on Saturday, March 21st. Considering the unpleasant weather, the attendance was very good. Mrs. Olive Thorne Miller presided, and the subject of "Our Relations to the New-Thought Movement," was presented in several papers, and discussed in an intelligent and interesting manner.

A paper by the Rev. C. H. Mann, which had been read at a recent meeting of the New-Church Club, of New York, was by request read. The position was very earnestly taken in the paper that, though the New-Church doctrines could not specifically anticipate the new thoughts that would in the course of time come into the world, they contained the interior principles by which such coming new conceptions should be judged. Our knowledge of these principles, however, was often called out by the new thought, when we studied the doctrines from the point of view they suggested. Our work was to take note, when any new movement appeared in the world, of the need in man to which it ministered, and to meet it by showing that in the doctrines we had the material with which to minister more satisfactorily to that need, rather than by mere condemnations of the movements. Incidentally he affirmed that as yet we knew the doctrines only superficially, and that we should anticipate entering into them more interiorly.

Miss Morgan read a paper on the subject of our need to make our teaching practical in our daily lives. We have rested in the satisfactions of mere intellectual conceptions of doctrine, and she felt that the lesson we should learn from the new-thought movement was the one of an immediate practical use of truth for our betterment now.

Miss Clara Gifford presented a paper strongly emphasizing the fact that we of the New Church had been so absorbed in the shunning of our evils on the strictly spiritual plane that we had not realized how completely the Lord's work or descent into man must affect or go through all planes in order to find rest in the ultimate plane or the body. "We have failed to see how far down the power of truth really extends. We should remember that we are constantly called to come up higher. In being too well content with our little glimpse of light we have failed to claim a blessing which has lain nearer to us than to others bravely struggling in darker paths."

A discussion of the subject of our women forming a national organization this year was most earnest, and the general feeling expressed was in favor of so doing.

With thanks to the New York Society for its hospitality, the meeting adjourned to come together again in Orange, N. J., early in May.

C. B. MANN, *Sec'y pro tem.*

I believe that there is a garden which has been started on the corner lot, and the work on it will soon be an added delight to the little kindergartners.

CLAUSINE B. MANN.

A Visit to the African Mission.

It was a great pleasure to us, when on a visit to Washington a short time ago, to witness the manifest improvement in all departments of the African Mission. We were especially delighted to see the kindergarten, which has a regularly trained colored kindergartner at its head. She was the most perfect embodiment of Froebel's saying, "Come, let us live with our children." For the time being she was literally one of the children, and yet held herself perfectly poised as the leader in the games. So absorbed was she in the delight of her work, that I did not feel quite sure that she had noticed the fact that three rather large and imposing strangers had entered her domain and were watching her work with great interest. Her self-forgetfulness was as fine as the children's. The music which she produced incidentally, and by which every detail of the games was kept in rhythmic order, was so spontaneous and joyous that it gave one hope for the future of the kindergarten when we adults shall come into more genuinely childlike conditions and hence shall work in more perfect harmony and with real joy with the children.

Needs of the African Mission.

Editor of the Messenger:—I am sorry to bring again to the attention of your readers the financial needs of the African New-Church Mission. We have after so many years of struggle received a pastor, the Rev. J. E. Thomas, who is in every way well fitted for the position, and for a teacher of the kindergarten and sewing school Mrs. L. J. Wilson, of whose qualification and love for the work too much cannot be said. But now contributions have almost ceased. Many of our old supporters have passed into the other life, but we hope that new ones will rise up to take their place.

This work among the colored will not be self-supporting for many years, but it is the only work the church is doing for this race. In other churches vast funds have been used for this race, but in the New Church this is our only mission. May we have the means to continue on the lines so well organized. Every dollar helps.

Sincerely yours,

ELLEN S. MUSSEY, *Treasurer.*

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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, Arcade Bld'g, Philadelphia, Pa.

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We are glad to give space to the item relative to the institution of a new chapter of the Sons of the New Jerusalem in the Boston Highlands Society. Mr. Arthur D. Ropes, to whose kindness we are indebted for this article, writes us that he believes the organization of the Sons of the New Jerusalem is the best thing the Church has yet seen among the younger young people, and we know that others who have been instrumental in establishing the organization are very hopeful of its usefulness as an arm of the Church.

In this connection we reprint from an article which appeared in the November League Journal:

An organization has just been started which is called the "Sons of the New Jerusalem." It is to be a league of New-Church boys' clubs, just as the American League is a league of New-Church Young People's associations. Membership in the "Sons of the New Jerusalem" is confined to boys enrolled in a New-Church Sunday school, and over ten years old. Once a member always a member. But that the boy character of the active membership might be preserved, it is stipulated that all officers be under seventeen. Rev. Emanuel F. Goerwitz informs us that the form of government is that of a secret society, a form which it is thought is particularly well adapted to interest and hold boys. A handsome pin embodying the

symbols of the organization has been issued, and is bestowed upon the members upon initiation. The general affairs of the Sons are administered by a Grand Chapter. The individual chapters are designated by the letters of the Greek alphabet, and are left free to govern themselves by their own by-laws.

The Sons of the New Jerusalem originated in Brockton and Bridgewater. A constitution was worked out for the League by the Rev. H. C. Hay and was adopted by the clubs.

Further information can doubtless be obtained from the Rev. H. C. Hay, Boston, Mass.

Cleveland.

The Young People's League, of Cleveland, meets once in two weeks to read together the course marked in the chart of the League Reading Circle. The meeting is conducted by one of the older members. Each member reads a paragraph and then all quite generally join in remarks and discussion. After the reading light refreshments are served and then follows some kind of a game in which all join and enjoy a social time before breaking up the meeting.

The chief work of the League this winter is to assist in paying for the repairs made on the church last summer. To do this we have planned to give

an entertainment each month, and have already given a card party, assisted the Ladies' Aid Society to give their supper in December, and have given a lecture.

Some of the members assisted in giving some special music at Christmas time and in providing and preparing a tree for the children of the Sunday-school, who carried out a program of speaking and singing.

Urbana.

The members of the Urbana League expect to give a play entitled, "A Perplexing Situation," some time in April.

The regular meetings are held every two weeks on Saturday evenings, and on the alternating Sunday evenings a meeting of the Young People's Reading Circle is held. These meetings are very helpful and interesting. The daily Readings from "Divine Love and Wisdom" are taken up and discussed under the leadership of Rev. Russell Eaton.

Boston.

The annual meeting of the Association will take place on Friday, April 17, supper being served at 6:30 p. m. The business meeting and annual election of officers will follow the supper, and reports will be received from the chairmen of the various committees and from the officers of the Association.

The concert given in the Vestry on Friday evening, March 6th, was a most enjoyable occasion to those present. The vocal and instrumental selections, as well as the readings, were well chosen and excellently rendered. The songs by the St. Batolph male quartette were especially enjoyed, and have led several of our members to express a wish that a quartette might be organized among our own people to assist at our regular meetings.

A New Chapter of the Sons of the New Jerusalem.

On Saturday evening, March 14th, the Delta Chapter of the Sons of the New Jerusalem was instituted at Boston Highlands, Mass., with nine charter members, and its officers were installed by members of the Grand Lodge from Boston and Brockton. A number of members of the Order from both places were guests of the new Chapter on that occasion. The beautiful and impressive ceremonies of initiation and installation were performed by the Rev. H. C. Hay, of Boston, assisted by Mr. Laurence Packard of Brockton, President of the Grand Lodge, and an acquaintance was begun among the boys and young men of the three societies which we hope will ripen into a lifelong friendship and fraternity.

The Delta Chapter has taken hold of the work vigorously and has every prospect of developing into one of the most useful and enjoyable organizations among the young people.

Obituary.

BURY.—At Los Angeles, Cal., February 11, 1903, Emanuel Bury, in his fifty-ninth year.

Mr. Bury was born of New-Church parents at Accrington, England, April 30, 1844. His education was finished at Dr. Bayley's school.

He came to this country about sixteen years ago, and first found employment in Boston, where he remained several years. For the last ten years his home has been in Los Angeles, where his kind and gentle disposition and unfailing good humor have won him many friends both in and out of the New Church.

In his passing from earth the New Jerusalem Church of Los Angeles loses its secretary, a teacher in the Sunday-school, an able lay reader, and a constant attendant upon its services. Death came suddenly, soon after he reached home at the close of the usual day's work, and we love to think of him as waking to the unexpected brightness of a morning in the spiritual world, to the uninterrupted activity of a useful life. J. C. P.

PIKE.—At his residence in Riverpoint Village, Warwick, R. I., February 9th, Edward, third son of the late Hon. David Pike, passed from this natural to the eternal life.

Edward Pike was born in Warwick, November 2, 1849, and was baptized

The League Journal for March NOW READY.

CONTAINS

Burgos Cathedral.....Platinum Frontispiece
Resurrection—Verses.....By Hildegard Hawthorne
The New Church Stands for the Spiritual..By S. C. Eby
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May 26th, 1851, by Rev. Thomas P. Rodman, then the pastor of the New-Church Society in Bridgewater, Mass. He married January 25th, 1878, Miss Jessie P. Hunter, by whom he had eight children, five sons and three daughters, all of whom received baptism by New-Church clergymen. The family attended regularly New-Church services in Clyde Chapel, Warwick, until those services ceased in 1888.

Edward Pike was an honorable man, an enterprising and good citizen. In early manhood he became a partner with his father in the business of dealing in and manufacturing lumber, and the firm of David Pike & Son was widely known as being liberal, conscientious, and upright.

The funeral services were held in the family residence at Riverpoint, Rev. Stephen Jepson, the New-Church minister of Springfield, Mass., and Rev. John Dean, of the Riverpoint Congregational Church, being the officiating clergymen.

HENRY L. GREENE.

PUTNAM.—Died in Oakland, Cal., on March 16, 1903, Lucian Putnam, aged seventy-three years.

Mr. Putnam was a native of Houlton, Maine, of which place his grandfather and father were original settlers, while that region was still a part of Massachusetts. He removed to Boston while yet a boy, and for many years was associated in mercantile business in that city and vicinity with his uncle Franklin Putnam. About 1856 he went to Minneapolis and was engaged in business there for some ten years, when by advice of his physician, he removed to the Pacific Coast, where he has since remained.

His connection with the New Church came by inheritance and continued through his life. Wherever he has lived he has been an active and efficient and very much respected New Churchman. Of several societies he was an original member, of the Little Society in Oakland he was for some years a leader, conducting the services. As a citizen and business man he has always had the respect and confidence of the community in which he lived. His widow, with one son and three married daughters, survives him.

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VOL. LXXXIV. No. 14

ST. LOUIS, WEDNESDAY, APRIL 8, 1903

WHOLE No. 2491

New-Church Messenger

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REV. S. C. EBY.

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"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him." (John xx. 1, 2.)

"The resurrection of the Lord on the third day in the morning involves all those things, even in particular and in singular, denoting that He arises daily, yea, every moment, in the minds of the regenerate." (Arcana Coelestia, 2405.)

"Sepulcher in the internal sense of the Word signifies life or heaven, and in the opposite sense death or hell: the reason why it signifies life or heaven is, that the angels, who are in the internal sense of the Word, have no idea of a sepulcher, inasmuch as they have no idea of death, wherefore instead of a sepulcher they perceive nothing else but a continuation of life, consequently resurrection; for man rises again as to his spirit, and is buried as to his body; and whereas burial signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, inasmuch as he then dies as to the old man, and rises again as to the new; by regeneration man from being dead becomes alive; hence comes the signification of a sepulcher in an internal sense: an idea of regeneration occurs to the angels when an idea of a sepulcher is presented." (Idem, 2916.)

"In order that the man of the Church may not continue in his erroneous faith as to the resurrection . . . I have spoken with some two days after their decease, who said that those on earth did well to reject that which had served them for a body, . . . and they wished me to say that they were not dead . . . and that they had only migrated from one world into another, . . . since they are in a body with its senses as before." (Heaven and Hell, 76.)

"When the motions of the heart and lungs cease in the body, the natural things which are material are separated from the spiritual things which are substantial, for they cannot perform together the same work; and therefore that which is the agent itself, which is spiritual, recedes from all the several things which were being actuated, which are natural, and thus the man becomes another man. This is the death of man, and this is his resurrection." (D. W. vii. 4.)

The Easter Uplift.

At the present time, when we enter into the thoughts that belong to Good Friday and the preceding hours of humiliation, it is impossible for us to free our minds from the idea of a day of light and warmth and life to follow. With the immediate disciples of our Lord this was not the case. They went through the days of the crucifixion and burial without the presence to their thoughts of the fact of resurrection that would come after. Their minds were oppressed and shut in by the unrelieved gloom and despair.

To-day all this has changed, especially in the degree that the Church enters into a spiritual apprehension of the Christian verities. The resurrection is the potent principle. Even in hours of conviction, contrition, repentance, and reformation, we have the sense that our Lord lives, that the passion of the cross, the humiliation of the sepulcher are but the shadow, while the realities are the resurrection and the ascension. This practical recognition of the states through which we must pass before regenerative ends are achieved is a dominant characteristic of the rational or manhood state of the Church. We enter intelligently and voluntarily into the psychological processes that are involved in the transformation of man natural into man spiritual.

It is necessary, both for our peace of mind and for our most successful progress, that we allow the principle of the resurrection to have weight in our spiritual evolution, both as individuals and as a Church. We must not imagine that our first conceptions of any spiritual truth are final conceptions, neither must we imagine that any present views of truth that are very advanced and exalted and spiritual are the last views of truth of which we are capable. The dogmatism of youth is to some degree excusable, because this lesson of progressiveness in intellectual and affectional apprehension is not as yet understood. All large and heavenly understanding of spiritual truth comes only by growth and self-knowledge and much experience. True spiritual vision never is obtained as a natural inheritance or because of external brain-power. "Knowledge comes, but wisdom lingers." epigrammatically expresses the fact concerning development in spiritual things. All our most cherished states of thought at the present time are destined to go to the sepulcher, in order that there may be a resurrection of saner and truer and more angelic conceptions of the same facts or principles. The fact that there is any spiritual germ in our beliefs or ideas insures psychological perpetuation. The spiritual will rise again. Men need not fear the de-

cay of creeds, the lapse of forms, the death of venerated institutions. In so far as they are related to the organic needs of the human race they will rise again. All that is worth while in them is immortal, and will reappear in newness of life and with freshness of vigor.

A particular encouragement comes to the man of the New Church with this thought of Easter as the symbol of spiritual resurrection, not only of persons but of thoughts and affections. The New-Churchman realizes that even so far as the organization is concerned, however characterized it may be by limitations and imperfections, his Church is looking to the future. The organization is not of the past; its foundations are not laid in things which are spiritually dead and outwardly perpetuated only because of their passive service to the race. His Church is organized for present and coming use; it has in it the spiritual purpose, the doctrinal ideal, the belief of the heart in a genuine Divine Humanity significant of good to the whole of human kind. Hence every external lineament, every outlying agency, is quick with that Divine germ which will insure its constant resurrection. By virtue of its descending and inhabiting soul, even its man-contrived appurtenances and machinery are instinct with the power of a New Jerusalem coming down from God out of heaven.

The Passing of Dean Farrar.

The death of the distinguished Dean of Canterbury, so near to Passion Week, calls to mind two separate Good Fridays on which we heard him preach at Westminster Abbey when he was rector of St. Margaret's and Canon of the Abbey. These occasions, solemn because of the facts they commemorated, and august because of the surroundings, gave to Canon Farrar's sermons a dignity and setting which probably showed his power and sincere ministry at the best. It seemed as if England spoke from her highest level.

To our mind, there is something of real greatness in the exhibition of signal spirituality and genuine virility in leading minds of the English Church like the lamented Dean Stanley, the consummate Robertson of Brighton, and the industrious and influential Farrar. The privileges, the political patronage, the weight of tradition, the volume of antiquities, the rich endowments of an established Church, are insuperable dead-weights to the average man. The ordinary mind becomes submerged by this mass of outward exhibition and authority. With the common run of priests the impressive features of an external ecclesiasticism belittle and dwarf the soul, and divert the imagination and purpose from the line of manly individual development and the spirit of identification with the interests of the race. The Church becomes another world, and its effects are similar to those of the world, only inoculated with a spiritual virus tenfold more unclean and damaging. To the worldliness of the world are added the pharisaism and insolence of ecclesiastical conceit. It is against this church heredity, this ecclesiastical bias, that the really distinguished and spiritually-minded man of an established church or of any ecclesiasticism sustained

by outward sanctions has constantly to contend. The interior biography of Maurice and Kingsley and their like shows the manful effort to escape from the bondage of externalism and get at the spiritual pith of life, and so serve the souls of men by the impartation of what is really good and true. These heroic efforts of ministers in a time-honored ecclesiastical fold to stand for the spiritual and to advance eternal interests by overcoming their traditional hinderances are a tremendous rebuke to those weak and emotional and unreliable men throughout the universal Church who turn their backs upon simple and spiritual forms of use, and fix their eyes on some great and ancient ecclesiasticism, seduced by the glamour of the very things from which the noble spirits born within its borders are endeavoring to become disenthralled.

The Easter Crocus.

Where lingers yet the winter's gloom
I break the ceiling of my tomb
And send above my flash of bloom.

Who would suppose that there below
The frozen sod and mall of snow
Such purple, white, and gold did glow?

Nor did they have that glory there
But first when bathed in heaven's air
Were they adorned with garb so fair.

And so do all sweet virtues glow
In lonely darkness here below
Awaiting their immortal glow.

FRANK SEWALL.

The Sermon.

The Place Where the Lord Lay.

BY THE REV. L. G. LANDENBERGER.

"He is not here; for He is risen, as He said: Come, see the place where the Lord lay." (Matthew xxviii. 6.)

On Easter morning, like Mary Magdalene and the other Mary, we go to the sepulcher of our Lord. A new day has risen upon the world and they and we are told: "He is not here, for He is risen, as He said." How these words, "as He said," must have rung in the ears of the women! They had forgotten all about His words; He had been taken captive by Roman soldiers, crucified and laid in the tomb, and it seems as if the words of promise had been entombed with Him. He had told them that He would rise again the third day; they had seen Him raise the dead; He had assured them: "I am the Resurrection and the Life," "I am the way, the truth, and the Life." But with all these promises spoken from His own lips they come to the sepulcher to find their Lord. No wonder that they departed from the sepulcher, as we are told, with fear and great joy and did run to bring His disciples word, when they were told that He had risen from the tomb. And as they went, behold, Jesus met them. He comes to assure them that He has verily risen from the tomb. How their hearts must have been thrilled with joy when the crucified, but risen Saviour greeted them, saying: "All hail!" which means "Rejoice!"

On this resurrection morn the Lord greets every one with the words: "All hail! Rejoice! I am the

Resurrection and the Life" is the greeting renewed to-day. "He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." The death here referred to evidently means spiritual death. The Lord's promise is to save men from spiritual death and not from natural death; to save us from being insensible to the things that are good and true; to save us from being "dead in trespasses and sins." He promises us to-day, and this should be the uppermost thought of our hearts, that He has the power to make us live in His sight. Man cannot raise, or resurrect, himself into a new life; he needs the resurrecting power of the Lord Jesus Christ, the power of the Risen Lord Himself. Therefore, the Lord says: "Verily, verily I say unto you, the time cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

But while we rejoice in the resurrecting power of the Lord in the quickening which comes from His holy spirit, when we believe in Him and obey his words, let us also remember that Easter morn, the day on which the Lord rose, is assurance that all men live again after the death of the body in the spiritual world. By the power of Him who is the resurrection and the life, man is withdrawn from the natural body and lives in perfect human form in the other world. He needs an earthly body no more because he has a spiritual body adapted to a world which is spiritual, but nevertheless real. Resurrection morn tells us that our fathers, our mothers, our relatives and friends are there; they are not in the tomb, but have risen into a world which is living. Let this then be a comforting thought. Let us raise our thoughts in thankfulness to Him who has created man, not only to live a few years in a world of fixed substances, but created him with receptacles of life which death cannot destroy. Can it be possible that a tree should live longer than man; that an animal's years should be greater than those of God's noblest creation? Is man so constituted that when death comes he loses anything by laying aside his substances called material? There can be but one answer to all these questions: man is not a natural being, but a spiritual being; and being essentially an inhabitant of the spiritual world, when death comes, he is freed from the encumbrances of flesh and blood by the resurrection power of the Lord Jesus Christ, who withdraws the living one into a new world. Easter day should confirm us in the belief of living again; it should quicken our faith in the reality of a future life. The Lord conquered death and lives, and all live again from Him who is life.

When Mary Magdalene and the other Mary came to see the sepulcher they were told by the angel: "He is not here for he is risen, as He said," but the angel did not send them away without giving them a view of the sepulcher in which the Lord lay: "Come see the place where the Lord lay." No doubt we would all like to visit the Land of Palestine where the Lord was born; where He taught men concerning the kingdom of heaven, and where He was tried, condemned, crucified and entombed. No doubt we would like to

see the sepulcher which is pointed out as the place where the Lord lay. We cannot accept the invitation of the angel literally, and yet these words come to us with greater fullness of meaning than they did when spoken by the angel.

By the place where the Lord lay in the deeper sense or spiritual sense, is meant the state of the Lord's humiliation when He took upon Himself to redeem mankind from the power of their enemies. Place, spiritually, means state. "Come and see the place where the Lord lay," means, come and understand the depth of the Lord's humiliation; consider the state into which the Lord came by assuming man's nature. I invite you, therefore, this morning, to a consideration of the Lord's loving condescension in bowing the heavens and coming down for our salvation, in order that we may the more fully appreciate His redemptive work and understand how the humanity was made divine, through which there is exercised all power in the heavens and on the earth.

This invitation is extended to us to consider the Lord's humiliation because, according to His good pleasure, He has opened the inner contents of His Word and revealed Himself anew to the world. It can now be seen that the whole Divine Word, in the highest sense, treats of the Lord alone; of His great work of redemption. By the unfolding of His deepest meaning in the Word it is seen that the lives of Abraham, Isaac, and Jacob, and the victories of Saul, David and Solomon, are representative of the Lord's interior life in performing the work of redemption and making His human divine. The one great thought that I desire to call your attention to concerning the Lord's humiliation, and one which gives us a glimpse of His wonderful condescension, is this: In order to redeem man the Lord took upon Himself the depravity of the human race, man's corrupt or fallen nature. This is what is meant in the scriptures by bearing our griefs and carrying our sorrows; being wounded for our transgressions and bruised for our iniquities. This is what is meant by taking upon himself the seed of Abraham and not the seed of angels, as the apostle says. This, moreover, is what caused the temptations which were so severe; this is why he sweat drops of blood and why He so agonized in the garden. In no other way can we account for the great sufferings which the Lord underwent than by recognizing that He assumed a nature which was full of tendencies to evil. If the Lord had come into the world with a perfect nature, an absolutely Divine nature, he could not have been tempted at all, for the Divine is above temptation. This, then, shows us what a great work the Lord performed in the redemption of the race and the glorification of His Human. "Come and see where the Lord lay." Consider what temptations he endured by this great humiliation—"yet without sin."

Previous to the Lord's coming into the world men on earth were governed exclusively by means of the heavens through the world of spirits, that is to say, the Divine love and wisdom was mediated to men on

earth through spirits in the spiritual world. But on account of the degeneration of the race and the corruption of the Church, the spiritual world was peopled with such beings as could be no proper medium for the giving of the Divine life. The Lord's hold, so to speak, upon the human race, was beginning to be weakened; the race was in danger of perishing, of extinguishing all that was truly human. Men were becoming obsessed. This is evident from the fact that the Lord cast out devils from many whose bodies were possessed. In fine, a new medium for bringing down the power of the divine life to men was needed. Heaven was no more a mediator. The power of the spirits of darkness had to be destroyed so that man would have spiritual freedom. And now in order to accomplish this the Lord took upon Himself man's fallen nature that he might meet man's enemies on their plane and overcome them. He came not to pay the penalty of a broken law so that we need not keep the commandments. He came not to satisfy Divine justice. He came not to suffer in our stead, but to redeem man from the hand of his enemies, and thus to subjugate the hells; and in order that He might effect this redemption, it was necessary that He should humiliate Himself even to the passion of the cross. Having a nature which was not perfect, because inherited from the mother, He could be tempted in all points like as we are. How severe must these temptations have been, and what intense spiritual conflicts! No wonder that He is called the "Mighty One in Battle," "a Man of War," the "Mighty One of Jacob," "Jehovah Zebaoth," that is, Jehovah of the Armies of War! We can understand but in a very small degree what the Lord suffered in temptation. Such as are being regenerated have at least a faint idea of what it costs to fight against one's spiritual enemies.

But there is a brighter side to contemplate on this Easter day. The Lord not only overcame man's enemies by the subjugation of the hells and their restoration to order, but He, at the same time, glorified His humanity, by which we mean that He made it Divine. The sufferings of the Divine Redeemer are the dark side, but the glorification is the brighter side of this great redemptive work. In order to redeem and make His human divine the Lord had to suffer. This He plainly told the disciples who could not see the necessity of it. To the disciples going to Emmaus after His resurrection, He said, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and enter into His glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself." By entering into His glory is here meant that His humanity was made divine. By successively overcoming temptation, he successively glorified His Human, so that after His resurrection from the tomb it was fully glorified and thus became the living temple of God. The New Church, therefore, worships the Lord Jesus Christ, not as He hung upon the cross, but as He now exists in His glorified Hu-

man. We worship one Divine Human Lord, who is at once Creator, Redeemer, and Regenerator; one God existing in one person, as soul, body, and activity make one man. We worship Him whom the disciples worshipped when they went out to the mount unto which Jesus had appointed them. By the revelations made through the Lord's second coming in His opened Word, we can "come and see where the Lord lay." We can understand why He humiliated Himself, why He suffered and what He suffered for. But more than this we worship Him in His Human made divine and through which He has all power in the heavens and on the earth. Listen to these words: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." We must rise above the sense of the letter to see the One and only One Divine Human Lord. We must come into the regions of spiritual, or angelic, thought to perceive that the Lord Jesus Christ is the true God whom we should worship. "And when they saw Him they worshipped; but some doubted." And so it is to-day in the Christian world. There are multitudes in doubt when they try to form an idea of the proper object of worship; their minds are in a confused state; their thoughts have been wandering from one Divine person to another, and they know not whom to look to in prayer. But why doubt any longer when we hear the words of supreme authority coming from His own lips?" "And Jesus came and spake unto them saying: All power is given unto me in the heavens and on the earth." Think of it! "All power is given unto me." This means that God, your God and my God, exercises all power through the humanity glorified, or made divine. This is the mediator, the divine Humanity, which mediates the Divine life to the angels in heaven and to men on earth. From the Divine Humanity comes the Holy Spirit, for the Lord breathed on the disciples and said: "Receive ye the Holy Spirit. He is our Divine Human Lord ever near to help us. And how precious the truth that He has all power in the heaven and earth of our minds! It is His resurrecting power in the internal and external of our minds that quickens us into the life which is called eternal. He is with us during all the states through which we pass now and forever more.

Let the Easter thought be that through his resurrecting power the Lord is ever present, Divinely present, to elevate us into the higher thought and life, into new states of love and light. Let every Sunday, or Lord's day, be a day of resurrection, a rising above our common avocation and thoughts and a coming into those states of mediation concerning the Lord, His Word and our soul's condition, that we may be quickened into newness of life. Let us remember at all times that the great and blessed end in life is to have the Lord reign in the heaven and earth of our minds, within and without, above and below, and that He has power to bring our lives into heavenly order, if we look to Him in faith and sincerely do His commands. Amen.

Reminiscences by the Rev. E. A. Beaman.

I.

Dear Editor:—Knowing my age, ninety-one, you ask me for “a few articles by way of reminiscence of the early days of the Church.”

It would give me pleasure to answer your request; for I have had, for about sixty-five years, very happy experiences in the Church. But you were never ninety-one, and you do not know what you ask. You have lived long enough to know that men in office retire at a certain age, and live on a pension. That is what my memory has done, but minus the pension; so that its means of action are rather scanty. Hence I see the past in a big, beautiful lump, and seek for details that I may comply with your wishes, but memory serves me very sparingly.

My connection with the Boston Society, which commenced in 1837, gave me great opportunities. I became quite intimately acquainted with the leading men. They were among the best and most intelligent citizens, some of them occupying important offices, one of them, John H. Wilkins, being at one time—but against his will—a candidate for mayor. He was the author of Wilkins’ “Astronomy,” which I studied in my youth and which was the first school astronomy ever made in this country.

We learn from the history of the Boston Society that Mr. James Glen was probably the first open advocate of the New-Church doctrines in this country.

As early as 1784 he lectured in Philadelphia, and also in several States for the purpose of making the doctrines known.

Rev. Wm. Hill, from England, visited this country in 1794, and again in 1796. He afterwards became a resident of this country till his death in 1804. He visited various places near Boston, preaching and distributing books. He presented the “Arcana Coelestia” and some smaller works of Swedenborg, in Latin, to the college library in Cambridge. He made a favorable impression on the public mind in regard to himself, and a few were influenced by him to become receivers of the doctrines.

Mr. Hill had resided in Dedham, near Boston. It was there that Samuel Worcester, an elder brother of Thomas Worcester, found some of the writings of Swedenborg and became convinced of their truth. Through his influence the few who had become interested in Boston and vicinity began, in 1817, to

hold meetings at Mrs. Prescott’s, at first, once in two weeks and on Saturday. They spent their time in conversation, and in reading the Writings, Clowes’s sermons, or other works on the Doctrines. On August 2, 1817, there were twenty-one present at the meeting. Dr. Mann was chosen moderator, and the Lord’s Prayer was repeated. The explanation of the parable of the unjust judge was then read. It may be interesting to know that at their meeting on the 27th of the following month the order of exercises was changed. The following was adopted:

“1st, Psalm lxvi; 2d, Lord’s Prayer; 3d, Writings of Swedenborg; 4th, Isaiah xii.; 5th, Prayer from St. Chrysostom; 6th, Intelligence, Discussions, and such business as requires the attention of the whole meeting. Resolved, unanimously, that this order of exer-

cises be adopted by this meeting. Resolved, that during the exercises there shall be no conversation between individuals.”

Miss Hannah Adams, a somewhat famous lady, attended one of their meetings, which produced so much embarrassment that they reduced their exercises, at the time, to the Scripture lessons. They were very greatly surprised at Miss Adams’s unexpected presence; for so little was then known of the New Church that they were very timid in presenting their new views.

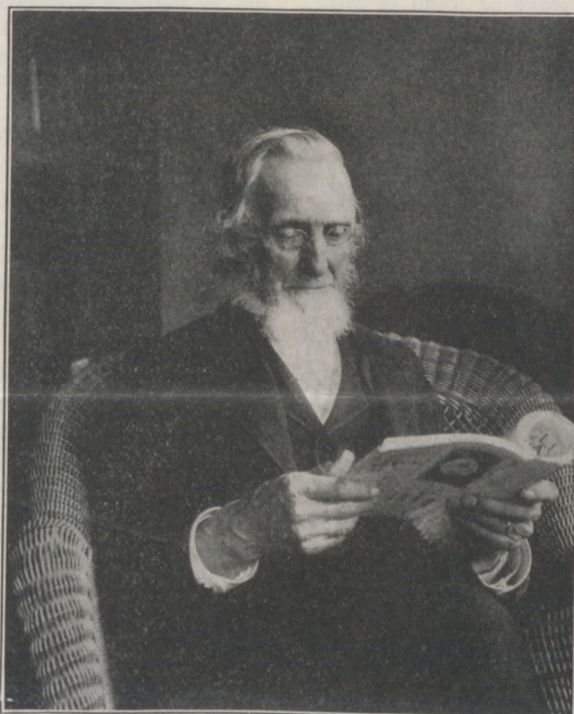
In the fall of 1816 Mr. Thomas Worcester, an undergraduate of Harvard College, began to read the Writings. And where did he find the books? Not in the College Library to which they had been pre-

sented. He found them in what was known “at the time as the College Museum, in the company of stuffed monsters and other natural curiosities.”

In the summer of 1818 it was determined to organize the society and to make the meeting public. A new order of public worship was adopted, to which all were freely admitted. The society then kept “open door.” Mr. Thomas Worcester, soon to graduate, was elected leader. It was recommended “that all the members prepare compositions to be read at the meetings as a part of the religious instruction.”

There was, at this time, a society of the New Church in Philadelphia, of which Rev. Mr. Carll was pastor. He, on a visit to Boston, organized the society into a church, and licensed Mr. Worcester to preach.

“It may be good for those of the present day to remember the doubts and the darkness of that hour, when a handful of men and women, some of whom



REV. E. A. BEAMAN.

had at first read the Writings of Swedenborg only in privacy and by stealth, were debating the question, whether in the face of this community and of the world, they should declare their firm conviction of the truths of the New Jerusalem. It was an occasion, without doubt, which awakened the deadliest hostility of the evil spirits who had access to their minds. The finger of scorn and of derision was held up before them. The prospect of an easier, smoother path was presented. Suggestions were not wanting that the cause of truth might be jeopardized by one rash, false step. But with the help of God, their strength was equal to the emergency. The resolution was taken, and taken aright; and the Divine blessing which was then vouchsafed has reached us—even us—through the long succession of events which have followed. The steady increase and growing prosperity of the Church leave us room to hope, humbly, that the work was rightly begun."

E. A. BEAMAN.

The Resurrection that is Worth While.

It would be but a poor hope if we only looked forward to rising again to this same meager life continued, though for an indefinite time, to the same selfish aims and desires, the same narrow thoughts. No; "the glorious immortality" for which the soul longs is a life higher, nobler, with a broader outlook,—a spiritual life set free from its thwarting limitations here. Our Lord says, "I am come that they might have life, and have it more abundantly." The true resurrection may, nay, must begin in this present life. It is the rising again from the death of selfishness to the life of love, from the merely natural to the unfolding spiritual.

Few persons notice that our Lord speaks of the resurrection and eternal life as a present possession. "I am the resurrection and the life; he that liveth and believeth in Me shall never die." That is a truth of this day, this moment, not of some far-off and shadowy event, dimly apprehended by the human mind. If we have gone any way along the road of regeneration, if we have ever denied ourselves for love's sake, if we have ever felt an unselfish compassion or sympathy cast out our worthless pride, we know the throb and thrill of eternal life as truly—I do not say as fully—but as truly as we shall ever know it in heaven.

The whole spiritual drama of life, the contest by which our human nature sets its foot steadfastly on the beastly, and holds it under, is this very process of our resurrection. There are many books which give themselves to this theme—"Silas Marner," for instance, the history of a meager life, sustained by the most barren of all affections, the miser's greed of gold.

When the blow falls, and he is robbed of his hidden store, he is as to material realities no poorer than before, for he allowed himself no recreation, no comforts, nothing but the merest necessities which might enable him to labor more, and thus accumulate more gold. But bereft of this one desire, he is stricken, starved, old, chilled to the core. As he crouches be-

side the small blaze, his dim eyes catch a glimpse of gold once more, but his tremulous, groping fingers find under his touch a child's golden hair and warm living flesh. He brings up the poor waif that has crept in, attracted by the fire, and fallen asleep; and his whole nature is risen again out of the lethargic death of selfishness into a tender, faithful love. The story of this resurrection of the spirit is most touchingly and beautifully told, and well illustrates the beginning of immortality in "the life that now is." It is by such overcoming of temptation and casting out of the lower traits for the higher that we may be changed into the image of our Lord, "from glory to glory" (2 Cor.iii. 18), as our earthly days go on with their familiar experiences. There is no day when we may not put aside self for others, indifference for love, illusion for truth. There is no hour that may not be made one step nearer heaven.

E. F. MOSBY.

Easter Day Words.

The Gospels give the literal story of the Lord's resurrection. The first at the sepulchre on the resurrection morn was Mary Magdalene, who came "when it was yet dark" (John xx. 1). Matthew says she came "as it began to dawn," and Mark, "very early in the morning;" and the two latter evangelists add that the "other Mary" was with her.

Every particular of the literal story has its fulfillment or copy in the common experiences of the regenerating man. The two Marys typify spiritual affections for truth, and their early coming to the sepulchre, "seeking Jesus," denotes the earnest purpose with which such affections seek the good of life.

The two Marys were first at the sepulchre; the affectional life leads the intellectual life, whether it be for good or evil, according to the quality of the affection. The temptation that ended in "Paradise Lost" came first to the woman, or to the affectional nature, and through this the whole man became involved. And if "Paradise Regained" is to be a fact, the affectional nature must lead the way.

The two Marys came seeking Jesus crucified; they found Him risen. Such surprises the regenerating man or woman finds in their experience. The angel in white said to them: "Be not affrighted. Ye seek Jesus of Nazareth who was crucified; He is risen; He is not here; behold the place where they laid Him."

The general application of this teaching would lead one to consider the humiliation the Divine truth has endured through his own behavior and daily life.

"But go your way, tell His disciples that He goeth before you into Galilee." And as they went Jesus Himself met them, and repeated in substance what the angel had said: "Go tell my brethren that they go into Galilee, and then shall they see me." This meeting in Galilee was pre-arranged. Before His suffering and death on the cross He had said: "After I am risen again, I will go before you into Galilee" (Matt. xxvi. 32).

Galilee has reference to the natural degree of the mind,—the Gentile state or state recipient of the life

of faith. The Lord is still going before His disciples into Galilee after His resurrection. The Lord as the truth is continually rising and going before, "yea every moment, in the minds of the regenerate" (A. C. 2405). He is continually leading the man of faith and trust into the good of life,—in that good ye shall see Him. "And they remembered His words."

The meeting took place in a mountain in Galilee. There are mountains in the soul, and it is there, in the highest, inmost, and best in man, that it may be said that the Lord has His dwelling-place or habitation in man.

O. L. BARLER.

The Heralds of Spring.

It grieved me when the fall frost came,
For beauteous Nature seemed to die;
The Arctic wind, the sun's cold flame,
The funeral pall across the sky
Made life just seem a dreary waste,
Or but at best a midnight dream
That lingered long and made no haste
To bring again Aurora's beam.

But hark! I hear the old sweet sound,
'Tis music to my listening ear;
It is the robin's joyful song,
Who comes again my heart to cheer.
The long dark, dreary time is o'er,
For Nature's death was only sleep;
Her resurrection comes once more,
And all her promises she'll keep.

She told me of the coming spring,
Thro' sleeping buds that coyly hide,
Beneath their faithful winter shields,
And patiently their time abide.
I heard her whisper in her dream,
"Just wait till pass the wintry hours,
I'll come again delights to bring,
And deck the em'rald land with flowers."

"I'll send my Heralds who will tell
Of joys abounding in my store;
To make your longing bosoms swell,
And bring new life to you once more."

Ah yes! I hear the Heralds come,
Their nuptial songs now fill the air.
Sweet harbingers of coming spring,
Your presence here makes earth more fair.

J. M. SHEPHERD.

Church News.

Mr. Roeder's Study Talks.

The Rev. Adolph Roeder has just begun a course of six study-talks on The Bible Drama, to be delivered at the New-Church rooms, 3 West 29th street, New York City, Friday afternoons at 3 o'clock. Following are subjects and dates:

April 3—The Drama of Creation and of the Garden of Eden—Prenatal conditions of the mind. Conditions of Infancy and Childhood.

April 10—The Drama of the Flood and the Tower.—Mental Conditions of Boyhood and Girlhood. Launching forth upon the sea of life and building ideals that are devoid of permanency. Uses of this state.

April 17—The Drama of Israel in Egypt and in the Wilderness. Recognition of the Law. The Beginning of the "Pilgrimage" of Life and signs that accompany it.

April 24—The Drama of Judges and Kings. The Storm and Stress Period of youth and early Manhood and Womanhood. The Establishment of Dominant Traits of Character.

May 1—The Drama of Prophecy. The Promises of Spiritual Life that is Dawning. The visions of Isaian, of Jeremiah, of Ezekiel, of Daniel and the twelve Prophets. The Dawn of Spiritual Manhood and Womanhood.

May 8—The Drama of the Gospels and the Revelation. Realization of true Manhood and Womanhood. "Behold the Man." The Christ in Man and what He does in him and for him. The Son of Man in midst of the Seven Lampstands, and on the Throne.

Mr. Frost's Appointments.

A printed card announces that the Rev. A. F. Frost, Missionary of the Massachusetts Association, is at Mansfield every Sunday morning, at Worcester on the afternoon of the first and third Sundays of the month, at Fitchburg in the evening of the second and fourth Sunday, at Haverhill the afternoon of the first and third Tuesday, and at Lawrence on the evening of the first and third Tuesday.

Chicago, Ill.

The Council of Ministers of the Illinois Association met in Chicago on Tuesday, March 10th, and held a meeting in the morning at 618 Steinway Hall, and an afternoon session in Rev. E. J. E. Schreck's study. At a former meeting the Council decided to take up the study of: "The Order and Significance of the Tribes of Israel," as they occur in different parts of the Word. Rev. J. S. Saul, the chairman of the Council, presented a paper on "The Order of the Birth of the Sons of Israel," which occupied the attention of the Council at both sessions, as the author of the paper entered into the subject with much detail. An evening meeting was held with the Humboldt Park Parish. The ladies prepared a bountiful evening meal in the Sunday-school room to which the ministers were invited, and to which they did justice, after which the people gathered together in the church auditorium and listened to the following addresses: "The Lord As Our Light," by Rev. C. A. Nussbaum; "The Lord as our Rock and Foundation," by Rev. E. D. Daniels; "The Lord as our Fortress," by Rev. L. G. Landenberger; "The Lord as our Comforter," by Rev. S. C. Eby; "The Lord as our Saviour," by Rev. H. C. Small. The attendance was good and the meeting considered a profitable one.

Philadelphia.

In place of the usual preparatory meeting it has been decided to hold a service in preparation for the Easter observance of the sacrament of the Holy Supper, in the church, on the evening of Good Friday, April 10, at eight o'clock.

The annual meeting of the Pennsylvania Association will be held on Saturday, May 2d, probably in the Philadelphia church.

Richmond, Va.

Services have been held by Rev. J. B. Spiers since the first Sunday in February, attendance from ten to twenty. Reading meetings are being held Tuesday evenings at Mrs. Riches', and Thursdays at Mrs. Farry's, in another part of the city. Several

strangers to the Doctrines have come in. A meeting was held one evening at the home of Mr. and Mrs. Bilbie, at Highland Springs, six miles out; there was a large attendance.

The Wellsville Society was pleased to be presented with a set of the writings by the American Swedenborg Printing and Publishing Society, which was procured for them by the pastor, Rev. L. G. Landenberger. To celebrate the event he delivered a discourse on "What the Lord has Revealed through His Servant, Emanuel Swedenborg." One of the weekly papers kindly printed a column of the address.

Reports and Letters.

Elmwood Pastorate.

The East Bridgewater Society was surprised, the latter part of February, to receive the resignation of its pastor, Rev. Clarence Lathbury, who has been with them for eight years. While all were glad to learn of his well-deserved promotion, there was a general feeling of regret at his departure, not only in the church, but throughout the community.

Mr. Lathbury came to the Elmwood Church in 1895, having previously been preaching at Fall River. As readers of the sketch of his life, published some time ago in the Messenger, will remember, he was a graduate of Oberlin College, spent some time in the book business in New York, was a member of the New York East Conference of the Methodist Episcopal Church for several years, and after leaving that denomination, entered the Theological School at Cambridge, going to Fall River immediately upon graduating. His work at Elmwood has been on broad and aggressive lines, and he has done much to strengthen the church and arouse interest in its work, especially among the young people.

For his farewell sermon, preached March 1st, Mr. Lathbury took as his text the concluding words of the Book of Revelation, "The grace of our Lord Jesus Christ be with you all. Amen." He selected this text, he said, because the constant presence of the grace of our Lord,—all goodness and all beauty and all wisdom, mind and body and spirit all sound and beautiful,—was the best prayer that he could make for his people. It was, too, a summing up of what he had tried to preach for the past eight years, that religion is not alone in mere professions, church-going, correct belief, but that it is life, the life of God. He referred to the fundamental object of the Elmwood Young People's League, which he was instrumental in organizing, "to encourage them to be sound and clean in their bodies, to improve their brains, and to have reverence for God and the godly life." "And this," he continued, "I have understood to be the religion of the New Church. The central aphorism of New-Church teaching I have understood to be that great sentence of Emanuel Swedenborg: 'All religion relates to life, and the life of religion is to do good.' And so in the truest sense the realization of God's grace in your life and mine would not only be the fulfillment of my preaching here but the fulfillment of the fundamental teaching of the New Church. This is a proof, it seems to me, of the genuineness of the Elmwood Society as a New-Church society. Probably no society in the Massachusetts Association, or for that matter in the whole country, has stood up more solidly for New-Church ideas in the fundamental sense than this one. While we have not been particular to use the phraseology, or to boast of the organization, or slavishly to copy the outward ways and forms, we have tried to live and teach the essentials of the New Church as faithfully as any other in the entire country."

On the following Monday evening the members of the society tendered Mr. and Mrs. Lathbury a farewell reception. About two hundred were present, including many from East Bridgewater village and a number from the first Congregational (Unitarian) Church, where Mr. Lathbury had often preached. Later in the evening, after music by some members of the society, Rev. John

W. Quimby, former pastor of the Unitarian Church, read Whittier's "My Master;" remarks were made by Mr. Ezra Kingman, and Judge B. W. Harris; and Mr. Geo. M. Churchill presented Mr. Lathbury with a final token of esteem, of a substantial nature, from the members of the society and the people of the village.

Mr. Lathbury goes to Philadelphia to take the position of associate manager of the Swedenborg Printing and Publishing Association, with the editorship of the new monthly to be issued by them, and the general oversight of the literary side of their work. For this position his previous experience has singularly well fitted him. His many friends in East Bridgewater, both within and without the church, will be glad to hear of his continued success.

On Sunday, March 8th, the Rev. James Reed, General Pastor of the Massachusetts Association, preached at the Elmwood church. Several names have been suggested, but no definite steps towards filling the vacant pastorate have as yet been taken.

The African Mission and Albert M. Knight.

Sunday evening, March 15, services were held in the African New-Church Mission in memory of its late friend, Mr. Albert M. Knight. It will be remembered that our kind friend Mr. Knight made several visits to the Mission when he was in Washington last summer. He manifested great interest in all that he saw and expressed himself as being much pleased with the way in which things were conducted at the Mission. He took great interest in the children, especially those in the kindergarten, whom he had endeared to him by his kind words and by bringing them beautiful flowers. This being true, it was not out of place that the children desired to, and did, take an active part in the services held in his memory. Mrs. Wilson, their devoted teacher, who had received the flowers from Mr. Knight for them, read an excellent paper which she had prepared for the occasion. The paper informed the audience of the unselfish, kindly spirit with which the flowers were presented together with the loving words that accompanied them. The paper also impressed upon the minds of the children that their friend, Mr. Knight, was not dead. He had simply gone to his heavenly home, where all good children and all good people at some future time are to go and be with him.

Mrs. Mussey, by her long and intimate acquaintance with Mr. Knight, was able to lead us into the beauties of his life. He was loved, said she, by all who knew him, and especially by men of the business world, who found in him real business ability. He had the greatest regard for little things and always paid much attention to details. Many of our people did not know that when Mr. Knight was here last summer he furnished the altar, bought a carpet for the rostrum, and made other improvements in the Mission. At the memorial services, Mrs. Mussey made this fact known to the congregation, saying that he selected everything himself, and with the greatest care.

Mr. Knight's life was a beautiful one, one from which many good lessons are to be drawn; but the one lesson Mrs. Mussey wished all to remember and imitate was his faithfulness in little things.

Mr. Thomas's remarks in part were as follows:

Our dear friend, Mr. Knight, in whose memory this service is held, passed into the other life December 28, 1902. He was a very kind, charitably disposed Christian gentleman, and one of the best friends of the African New-Church Mission. You, doubtless, remember when he was here last summer how much interest he manifested in us. You remember also how ill he was. He was physically too weak to address you. But he spoke to you through me. He whispered his message to you in my ears, which I in turn gave to you. The words, as you will readily recall, were these: "Tell them I am physically too weak to speak to them, but I am, nevertheless, much interested in them. I have their interest at heart. I love them."

Mr. Knight was in the truest sense of the term our neighbor, because he showed mercy. He exercised true charity toward us. He did not give to be seen of men. Indeed, his gifts were presented so very quietly and in such a way that few knew of them. Neither did he give to us to receive again. He well knew that, naturally, we had nothing to give him in return. He expected nothing in return. He would feel well paid,

if through his natural gifts we may be led to accept the spiritual gift,—the gift of God which is eternal life. His donations, his interest, his love looked forward to this very end.

Notwithstanding the fact that our friend, Mr. Knight, was by no means a well man when he was here, I am sure we all were most pleasantly impressed with the admirable way in which he bore his affliction. He seemed to have understood its real meaning. Although it must have been one of the greatest tests of his life, he understood that the tests of life are meant to make not to break us; that it is sometimes permitted us by Providence to become physically weak in order that we may grow spiritually strong.

A man who exercises true charity, a man with an unselfish spirit who thinks of others and tries to make them happy by helping them to see and receive the light as God gives him to see and receive it, is pre-eminently a good man. Such a man was our dear friend, Mr. Knight. Although he is no more with us as to his natural body, he is still with us in spirit, still helping us in the good work we are trying to do. "Light is the task when angels share the toil."

Current Literature.

The thirtieth Annual Report of the Board of Managers of the Swedenborg Publishing Association of Germantown, Pa., comes to hand, with a good report of useful work, and with promise of entering with more systematic and thorough effort than ever before into the peculiarly missionary activities of that Association.

We are glad to note that the Western New-Church Union, 617 Steinway Hall, Chicago, has issued a very neat and compendious catalogue of the works of Swedenborg and collateral writings of the New Church, and our periodicals. Mr. Geiger, the agent in Chicago, would be very happy to send his catalogue to any who apply for it.

The New Philosophy, January, 1903.

Although this quarterly bulletin of the Swedenborg Scientific Association was late in appearing, this hardly justifies us in deferring so long a mention of its interesting contents. It is perhaps not known to the readers of the Messenger that, besides the hitherto untranslated work of Swedenborg, "On the Senses," which is appearing serially in its pages, the New Philosophy contains in every number other short treatises of Swedenborg now first appearing in print, the result of the searches now being carried on by the Scientific Association in the Royal Academy at Stockholm. Thus the present number contains Swedenborg's "Summary of the Principia," Chapters I-IV, and a very early paper of Swedenborg's, "On the Causes of Things," both translated by Mr. Alfred H. Stroh.

This number contains the very interesting announcement of the newly awakened interest in Swedenborg's science and philosophy among scholars of highest rank in Europe, resulting in an appointment by the Royal Academy of Stockholm, of which Swedenborg was one of the early members and which has been the depository of his writings, of a committee of men of the highest scientific standing to consider the matter of the publication of the still unpublished scientific and philosophical works of their

illustrious fellow-countrymen and academician. The names of the committee are given in this announcement, and their interest following close upon that manifested by Dr. Neuberger, of Vienna, last year would indicate the dawn of a revival of appreciative study of Swedenborg's philosophy in the most advanced scientific circles in Europe.

This number contains also an extract of Professor Macloskie's article in which he denies the descent of man from the ape; a notice of Dr. Riborg Mann's article in "Science" on the history of physics, and the notes on the recent meeting of the American Philosophical Association by Frank Sewall, in which the interesting addresses of Professors Munsterberg, Royce, Ladd, Dewey, Patton, and Miers are briefly commented on.

The subscription price of \$1.00 per year for this valuable bulletin—or, to members of the Scientific Association, only fifty cents—seems a trifling sum and one that should insure a large list of subscribers and members. The editor is John R. Swanton, Ph. D., of Washington, D. C., and the treasurer and agent Dr. C. E. Doering, Bryn Athyn, Pa., the successor to the late Mr. C. H. Asplundh. F. S.

The New York Sun and Swedenborg.

Swedenborg has been in evidence of late—as he not infrequently is—in the entertaining columns of free-lance discussion on religious and philosophical themes in the Sunday issues of the Sun. A correspondent signing his name Smith-James makes a very interesting reply to the Delitzsch Bible argument, calling attention to the fact that a century and a half before the modern Assyriologist's discoveries Swedenborg had declared the composite character of the Old Testament and had given information regarding an earlier existing Word from which Moses drew, not from unearthed stones, but from the mouths of those who had lived in those ancient times on earth, and are still living in the spiritual world. The reader may detect in the signature the Washington authorship of this very able reply. In a more recent number of the Sun, March 22d, under the heading Immortality, appear a number of letters pro and con, one writer saying "amen to the request of a correspondent for enlightenment on the subject of immortality. Convincing evidences of immortality would bring a world of peace and comfort to many doubting hearts." Then follows a short note, signed "C., Philadelphia." "To the Editor: Sir: Let me advise your correspondent 'M' who has doubts of immortality, to procure and read Swedenborg's Heaven and Hell, and see what he thinks of it." "C" would make, as perhaps he already is, a first-class member of the New-Church Evidence Society, and we hope his example will be followed by others. F. S.

New Books Recommended by the Sunday-School Library Committee.

"Our Country's Story," by Eva March Tappan. A clear, concise account of our land from the times of Columbus to those of Roosevelt. Houghton, Mifflin & Co., 267 pp., 65c.

"Our Little Eskimo Cousin," by Mary Hazleton Wade. The life of a little Alaskan boy, giving a good account of the dwellers in the Arctic regions. L. C. Page & Co., 110 pp., 50c.

"Pickett's Gap," by Homer Greene. A story of a boy who by pulling up stakes, causes confusion between two rival companies who were surveying some land. After years of estrangement between the boy's father and grandfather on this account, a reconciliation is brought about by the confession of the boy. The Macmillan Company, N. Y., 208 pp., \$1.25.

"Practical Talks by an Astronomer," by Harold Jacoby. A series of sketches on astronomical subjects, interesting to young people who care for astronomy. Charles Scribner's Sons, N. Y., 235 pp., \$1.00.

"Romance of Modern Invention, The," by Archibald Williams, containing descriptions of Wireless Telegraphy, Liquid Air, Modern Artillery, Submarines, Dirigible Torpedoes, Solar Motors, Airships, etc. C. Arthur Pearson, Ltd., London, 346 pp., \$1.08.

"Stick and Pea Plays," by Charles Stuart Pratt. A little book describing objects that children can make from sticks and peas. Lothrop Publishing Co., 112 pp., 54c.

"Stories from the Faery Queene," by Mary McLeod. The book contains an interesting preface on Spenser's Faery Queene and many stories from it. The many fine illustrations add much to the value and interest of the book. Gardner, Darton & Co., London, 395 pp.

"Stories of Pioneer Life," by Florence Bass. A collection of short stories simply told, for children just becoming interested in the early history of our country. D. C. Heath & Co., Boston, 136 pp., 40c.

"With the Flag in the Channel," by James Barnes. A privateering story of the Revolutionary War. The vivid pictures of privateering adventure will be entertaining and instructive for boys. D. Appleton and Company, 158 pp., 80c.

The Home Circle.

Spring.

The Time hath laid his mantle by
Of wind and rain and icy chill,
And dons a rich embroidery
Of sunlight poured on lake and hill.

No beast or bird in earth or sky
Whose voice does not with gladness thrill,
For Time hath laid his mantle by
Of wind and rain and icy chill.

The Easter Sunbeams.

I had a long, sweet sleep. I had been hushed to rest by gentle fingers tapping at my window and by gentle little voices saying, "Hush, peace, forgive, forget, have patience, hope, the Lord has come." They were the little Christmas stars, the snow-flakes, whispering to one another, and by their gentle touch and whisper putting all the world to sleep.

Again there was a soft touch on the window and there were voices whispering outside. Were the snow-flakes still falling? What were the voices saying? I sat up in bed and listened for the words which I so well remembered, "Hush, peace, forgive, forget,"—but no, that was not what I heard. "Awake," they said; "awake, be useful, be joyful." I pushed aside the curtain of the window, and looked out. The sky, the whole air was alive with little people dressed in silver and gold. They darted quickly here and there, dancing on every twig and bud, lighting for an instant and off again. I thought the snow-flakes were bright, but those little folks were brighter. I thought the snow-flakes were quick, but

those little folks were quicker. They were the Easter sunbeams, straight from the great warm sun.

I watched them, and I saw what they were doing. Here and there and everywhere, as they darted, they were looking for the people whom the snow-flakes had hushed to sleep, and were knocking at their doors and windows, touching them with soft, warm fingers, and saying, "Awake, be useful, joyful; awake, the Lord has risen and all things are alive." It was wonderful how each little door and window opened as they knocked and called, and one little sleeper and another awoke and looked out into the world.

I saw the little sunbeams hurrying to the brook down in the meadow. It was very sound asleep in its bed, shut in by an icy door, and covered by a thick blanket of snow. Little warm fingers lifted the blanket and knocked at the door, till it opened, and the brook went dancing down the meadow, and I heard it fairly laughing for joy.

All along the ground the sunbeams looked with sharp eyes. They spied each little house where some small worm or insect had gone to sleep, and knocked at the closed door. "Awake," they called; "be useful, be joyful," and the doors swung open and the little folks looked out. The sunbeams spied where little plants were sleeping, buds of crocuses and snowdrops, and seeds of a thousand kinds; and these were glad to be awakened. They did not laugh as the brook did when it awakened, nor chirp their good morning like the insects, but I knew they were happy by their bright faces which looked up and smiled.

Still the Easter sunbeams were not tired. They sprang into the trees, they ran to the farthest twig, and hunted out each sleeping little bud. "Awake," they cried, "all things are alive." The tiny doors were opened and lovely cherry and apple blooms looked out and filled the air with sweetness. They found the sleepy little birds and warmed them up, and made them sing, and set them to building nests. They found the cocoons which caterpillars had spun of soft silk to keep them warm through the long, cold winter, and knocked and called till little doors were opened and beautiful butterflies came out and stretched their bright wings. How quickly everything was changed! When the Christmas snow-flakes had done their work, all things were hushed and still; now everything was moving with life and sweet sounds came from every side. The whole world had felt the touch of the Easter sunbeams and had heard their call, "Awake, be useful, be joyful, the Lord has risen."

I watched all this in wonder as I stood at my window looking out into the great world. I saw so much, it was so beautiful, that I grew absent-minded. Suddenly I felt a warm finger on my cheek, and a little voice said almost sharply, "Awake, awake, I have been knocking at this window for half an hour! Don't stand there dreaming! Don't you see how everything is waking up, the brook, the little flowers, the trees, the birds, the insects? We are looking now for the children; they are sleepest of all, the hardest to wake up. Awake, be useful, be joyful, the Lord has risen."

I quickly dressed and went out into the dancing sunshine, where everything was waking up to life. I ran up and down, I clapped my hands, just to show myself that I too was alive and awake, and was not one of the sleepy children that the sunbeam spoke of. Just then I heard my mother calling from the door. She wanted me to run an errand for her to a neighbor. "Yes, mother, in a minute;" for I had just spied a robin pulling a long worm from the grass. A little warm touch on my cheek and a soft voice in my ear. "Asleep again?" it said; "awake, be use—" I did not wait to hear the rest, but finished the sentence for him. "Be useful, be joyful," I said, as I ran to see what my mother wanted of me."

"The sunbeam shan't catch me napping again," I thought, as I came home from the errand, for I felt really quite ashamed. But I hardly said to myself the words when I felt the sunbeam again and the soft voice began, "Awake, be use—" "Useful," I said, "be useful." "But what is it?" I was about to ask, when I saw a package lying on the pavement that had fallen from an old lady's hand, and here I was passing by without picking it up for her, I was so busy thinking about myself,—“so sound asleep,” the sunbeam would have said.

I am ashamed to say how many times the Easter sunbeam had to touch me and whisper in my ear. And I saw that the sunbeams were kept busy also with the other children, at home and at school, and when they were out at play. The sunbeams were so quick to see the chances to help some one a little or to say a kind word. No wonder they called the children sleepy, more sleepy than the brook, and the flowers, and the trees, and the insects, and the birds.

But the sunbeams were not discouraged. Soon the children began to know what was coming when they felt the warm touch and heard the soft voice, "Awake, be—" "Useful," the children would answer without waiting for the rest. They were happier, too, than before. It seemed as if the sunshine was within them as well as around them, and I could see it shining from their faces.

The Easter sunbeams were pleased, but they were not quite satisfied. The children were so busy, so almost never still, that they had hardly time to hear all that the sunbeams had to say: "Awake, be useful, be joyful," but not so often the other words, "the Lord has risen." The sunbeams followed them about, waiting for a quiet moment when the children would listen to this part of their message. At last they found their chance to catch the children's ear and to tell them all their secret. They went with them to the church, and there they found them quiet for a moment. And as the children heard the Bible read, and repeated their Psalms, and sang their songs, the sunbeams stole in through the windows and whispered the words which the children would not always wait to hear, "The Lord has risen." "This is the reason," they seemed to say, of the life and happiness in the world about you and of the happiness in your hearts. "Awake, be useful, be joyful, the Lord has risen, and all things are alive."

—The Helper.

The Lily's Secret.

A beautiful "tiger lily" grew in a lovely garden. Around it were all kinds of pretty flowers. But it held, within its knowledge, a secret that was known only to it. A sweet little girl of five years had kissed its bright petals, and that had left there a new life; so that it was lovelier and sweeter than it had been before.

One summer day a party of children came laughing and running down to where this lily grew,—six of them, ranging in their ages from five to sixteen. "Oh, what a lovely lily!" exclaimed Olive, the youngest.

"Oh, that is the one that Gertrude kissed!" said Elsie, the oldest.

"Is it?" And they all gathered around in hushed awe; for the five-year-old was the twin sister of Gertrude. Reverently and softly Olive touched the blossom with her hand; then she burst into sudden tears, and pressed the lily to her lips!

"Dear, lovely lily!" she said, "you remind me of Gertrude, who is now in heaven." So that the lily received a double baptism of purity and innocence.

"Come away, Olive," said Charlie, a boy of seven. "Don't cry any more. I am glad you found the lily."

"So am I," said Olive, drying her tears and taking his hand. "Do you think they would let us have it?"

"Why, certainly you may have it," said a soft, sweet voice; and the children looked up, and saw the mistress of the garden. "I was looking at you all when you were around the lily; and you can have as many of the other flowers as you can carry." She was acquainted with these children; and they would often come in to see her, and admire her flowers. They thanked her for her generosity and kindness in regard to the flowers; and they went home laden with them. But the one they prized the most was the one that Gertrude had kissed.

"Oh, mamma!" exclaimed Ella, a child of nine, "see these beautiful flowers! And this lily," separating it from the others, and holding it out, "is the very one that Gertrude kissed—" The rest of the sentence was lost in tears.

"I remember, darling," said her mother, drawing her to her side, and kissing her.

So the tiger lily was given the place of honor among the other flowers. They kept it until it faded, and then they hung it up in Olive's bedroom, where she could always see it when she awoke in the morning. It kept her in remembrance of her dear little sister in heaven, whose sweet young life in this world was so suddenly ended, for she died after only a brief illness. It often seemed to Olive that Gertrude was near her; for she felt her presence more than the others, as she was her twin sister.

And so the days passed on; and the children all grew to manhood and womanhood; but they still preserved the flower that was kissed by Gertrude, during her last visit to the garden.

WALTER S. WELLER.

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, Arcade Bld'g, Philadelphia, Pa.

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We are glad to give space this week to an article from the Executive Committee of the American League with reference to Conference matters. We bespeak for this presentation of matters likely to come before the Conference the careful consideration of all our societies, with a view to making the discussion at Conference intelligent and clear. We understand that the Committee will be glad to give further information which may be desired so far as it is within its power so to do.

We hope in a future issue to give a more comprehensive statement as to the changes which will be suggested in the Constitution and By-Laws of the League. It is doubtless true that many of the provisions of our present Constitution have been outgrown, but any changes should be most carefully considered and their results weighed so far as possible. Any amendment to the Constitution proper must receive the affirmative votes of two-thirds of the delegates present at any meeting, and must then be confirmed, within one year, by three-fourths of the societies voting upon the amendment. Amendments to the By-Laws may be made, in accordance with precedent, by a majority vote of the delegates at any meeting.

The Meaning of the Easter Season.

After the long winter sleep, how beautiful is the earth at Easter time! Spring has awakened; the trees, streams, flowers, and seeds are full of life, while all nature is symbolic of the resurrection from the dead!

From time immemorial this awakening of the earth has been a favorite theme for poets and writers.

In the Greek mythology the restoration of Proserpine to her mother, Ceres, represents the seed-corn reappearing from the ground, where it has lain hidden all winter, Proserpine is restored, that is, Spring leads her back to the light of day.

A more recent fable, that of the Sleeping Beauty, also symbolizes the return of the season. The Sleeping Beauty, or the earth, is aroused by the coming of the Prince, or the sun.

Many popular observances connected with Easter are clearly of pagan origin. The goddess Ostara, or Eastre, seems to have been the personification of the morning or east, and also of the opening year, or Spring.

"There can be little doubt that the use of eggs at this season was originally symbolical of the revivification of nature—the springing forth of life in Spring. The practice is not confined to Christians; the Jews used eggs in the feast of the Passover; and we are told that the Persians, when they keep the festival of the solar new year (in March) mutually present each other with colored eggs. From the Christian point of view, this 'Feast of Eggs' has been usually considered as emblematic of the resurrection and of a future life."

For many ages the world has been groping for the true meaning of Easter, but to us of the New Church has the symbolism been revealed.

As we hear or read the Lord's Word, seeds or truths are sown in our minds. We know that these seeds can awaken and grow, that, if we are willing, the Lord will raise from this dead natural life a new life on the spiritual plane.

The earth turns toward the sun, from which it receives heat and light. "Our spiritual spring-time will come as we turn more fully to the Lord and receive from Him more of heavenly affection, more of love for Him and interest in doing His will." Then the Lord will awaken our spiritual faculties to see truth in its spiritual aspect.

Let us not keep the winter always with us, but may "the living sense of the Lord's presence, which comes with the Spring, abide with us." The same Divine power, which breathes new life into the world around us, is ever ready to awaken new life in our souls.

A. W. F.

Conference Matters.

The Executive Committee is pleased to comply with the requests expressed in these columns in the article by N. W. F., of February 18th, and the editorial of March 4th, by giving, as far as it is possible at this early date, information in regard to subjects which will be presented for consideration at our next Conference which is to be held in Chicago on June 26th and 27th.

THE LEAGUE JOURNAL.

We all wish to see the high standard to which the Journal has been raised during this year maintained, and in order that this may be done it will be necessary for its income to be increased. Therefore the question of its more hearty support will doubtless be presented, although in what form has not yet been

determined. Possibly by granting it a fixed amount annually from the League treasury, or by increasing the subscription price, or by raising an independent fund the income of which shall go to its support.

MISSIONARY EFFORTS.

The subject of the League's missionary work was presented for the first time last year at Philadelphia, and because of the lack of previous discussion, the delegates did not seem to be ready to determine upon a definite policy.

One suggestion was made, that we co-operate with the Board of Missions of the Convention. This seemed acceptable in a general way, but its indefiniteness leaves it most desirable that it should be discussed by local Leagues and resolved into definite propositions.

Another suggestion was that we take up independent work, looking towards a closer union of the local Leagues, to be brought about by sending some suitable person to visit the various Leagues. Owing to lack of time and an evident unwillingness to hurriedly settle this important matter, it was indefinitely postponed and will need careful consideration this year.

PERMANENT SECRETARY.

Articles appearing in these columns on January 21st, February 11th and 18th, explain this matter as fully as it has been presented.

READING CIRCLE.

The course of study for next year will need attention and we hope to have a recommendation from our Reading Circle Committee.

CONSTITUTION.

We are of the opinion that the League has outgrown its constitution and by-laws and will submit for consideration a complete revision of the same. The most important change contemplated is to allow associate members who are present at Conference to meet and elect delegates to represent them, who shall have the right to vote. Our present constitution may be found in the League Journal Vol. I, No. 1, copies of which will be furnished to all who desire them by the Business Manager of the Journal.

With the prospect of these important matters to be considered and probably others as yet unforeseen, the Executive Committee is of the opinion that we shall be pressed for time more than at any previous meeting. It has therefore decided to have but one paper presented, and may even decide to devote our entire time to business.

If this proves necessary it will be done with regret as we fully realize the benefits derived from the papers presented at our past meetings, but we feel that business should receive our first attention and that time must be allowed for discussion. The president will be glad to receive suggestions upon any of these subjects from local Leagues or individuals.

PAUL H. SEYMOUR.

For the Executive Committee.

The League Journal for March NOW READY.

CONTAINS

Burgos Cathedral.....Platinum Frontispiece
Resurrection—Verses.....By Hildegard Hawthorne
The New Church Stands for the Spiritual..By S. C. Eby
The Future New Church Ministry.....Symposium
Emanuel Fedor Goerwitz.....Sketch
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Obituary.

LAUCK.—In Washington, D. C., January 28th, Mrs. Horatio G. (Lucy Dawes Donaldson) Lauck.

An affectionate daughter and loving wife and mother was released from the pains caused by a fatal accident and carried from the centre of a loving New-Church home on earth, to the abiding one in the heavenly Father's house. Her own resignation and perfect trust in the Divine mercy and providence strengthened that of the loved ones left behind with happy and grateful memories and brought peace and light into the shadow of bereavement. F. S.

QUINTUS.—At Plainsville, Mich., Mar. 21st, 1903, Mrs. Catherine Quintus, in the seventy-eighth year of her age.

Mrs. Quintus was the wife of Jacob Quintus, for a great number of years one of the isolated receivers of the doctrines of the New Church in Michigan.

STAFFORD.—At Preston, Md., Tuesday, March 24th, Mrs. Charlotte A. Stafford, seventy-five years old.

Mrs. Stafford was first the wife of Daniel Doherty, living in Holmsburg, Pa., but had been the wife of Mr. John O. Stafford for about twenty-six years before her death. She had been latterly a great sufferer from illness, and death came as a blessed release.

All who knew her as mistress of the large farm of her husband near Preston speak in the strongest terms of her many good, sterling qualities, and of

that true Christian piety which was of the life rather than of the lips. She and her husband were receivers of the heavenly doctrines, and friendly to the Preston Society without being actively connected with it.

The funeral service on Thursday morning, March 26th, was held at the church in Preston, with the Rev. Arthur Mercer of Baltimore officiating; this being the second time in a little over two months that he has been called upon for such a service in Preston, owing to the unavoidable absence of Rev. J. E. Smith, the Missionary Pastor. The sermon, setting forth the beautiful teachings of the Church on the subject of death and the resurrection, was listened to with deep attention by a good-sized congregation.

Special Notices.

Massachusetts Association.

The 146th meeting will be held in the house of worship of the Boston Society on Monday, April 20th, at 10:30 a. m.

The exercises will begin with religious services, which will include an address from the General Pastor on the subject, "What Laymen can do for the Church." Later in the day a paper is hoped for from the Hon. Albert Mason, on "The Ministry from a Layman's point of view." The remainder of the time will be occupied with reports of societies, officers, and committees, and with the usual regular business.

JAMES REED,

General Pastor.

Boston, March 30, 1903.

Class on Missions.

Will such as have papers to be presented to this Class to be read at the Council of Ministers at the coming Convention kindly send me the subjects at once. The following are members of the Class: Revs. Messrs. Hinkley, Browne, Crownfield, David, Diehl, Dolly, Dunham, Francisco, Frost, Gustafson, Herrick, Kimm, McSarrow, Schafer, Seward, Smith, Spiers and Vrooman.

L. G. LANDENBERGER,
Secretary.

The Round Table.

The committee having charge of the Round Table at the coming Convention desire to make this meeting of interest and benefit to the largest number of attendants possible. They therefore request readers of the Messenger to propose topics for discussion. Let it be borne in mind that the object of the Round Table is the practical use in external life of the New-Church teachings. Suggestions of such topics and also of speakers will receive careful attention from the committee, who will select from them such as are most generally desired and at the same time most feasible. Topics must be in the hands of the secretary on or before April 21st. The subjects heretofore proposed have been those which would be especially interesting to an organization of women only. It should be understood that the Round Table is a meeting of men and women. Subjects of interest to both are therefore requested. Send communications to Miss Ellen Andrews, 66 Mt. Vernon St., Boston, Mass.

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Vol. LXXXIV. No. 15

ST. LOUIS, WEDNESDAY, APRIL 15, 1903

Whole No. 2492

New-Church Messenger

EDITED BY

REV. S. C. EBY.

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"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 49.)

"Jerusalem was the inmost of the Land, because by it was signified the Lord's Spiritual Kingdom; and the House of God was the inmost of Jerusalem, because by it was signified the Lord's Celestial Kingdom, and, in the supreme sense, the Lord Himself." (Arcana Coelestia, 4539.)

"By Jerusalem in the Word, and by the New Jerusalem in the Apocalypse, is signified the Lord's Church; and the Lord's Church is with every one who is in a state of reception of charity and faith from the Lord; for man himself is the Church; and a number with whom the Church is make the Church in general." (Idem, 8938.)

"What is meant by Jerusalem in the Word, in its spiritual sense, is known to few. By Jerusalem is meant the Church itself as to doctrine; and this because there and not elsewhere in the Land of Canaan there was a temple, an altar, sacrifices were performed, thus Divine worship itself. Therefore also three feasts were celebrated there annually, and every male of the whole Land was commanded to go to them. Hence then it is that by Jerusalem in the spiritual sense is signified the Church as to worship; or, what is the same, as to doctrine; for worship is prescribed in doctrine, and is effected according to it." (New Jerusalem and Its Heavenly Doctrine, 1.)

"What the power in truth from good is can scarcely be known to any one in the world; but to those in the other life; thus from revelation thence. Those who are in truth from good . . . are in power through truth from good. In this power are all the angels; and therefore they are called powers; for they are in the power of restraining evil spirit,—one angel thousands at once. They exert their power especially with man, by defending him, sometimes against many hells, and this in a thousand ways. They have this power through the truth which is of faith from the good which is of charity. But as they have faith from the Lord it is the Lord alone who is power with them." (Arcana Coelestia, 6344.)

Waiting in the Hospitable Halls of Doctrine.

It is with great pleasure that we note the signs of new and enlarged efforts to extend a knowledge of the second coming of the Lord and the good of life involved in that coming for the race. Many who accept the principles of the New Church are not wholly satisfied with perhaps either the kind or the extent of the Church's growth in the past. They are reaching out along fresh lines and working in untried fields. All this wins our cordial approval, and quickens a sense of delight.

But in the effort to reach out with apostolic zeal to all new needs and in wider directions, we must also emphasize the value of abiding under the shadow of true and heavenly doctrine. In fact, it is the preparation that comes from affectionate and intelligent appreciation of doctrine which has been sought and studied on its own account that equips for real apostolic evangelization. If we are to have a wider range of use in the future, we must have a deeper understanding of doctrine. Every new responsibility, every fresh opportunity, requires the endowment of power adequate to the occasion. And in things spiritual, as in things natural, there can be no power without truth. In a very peculiar sense we may say that the present age of the New Church is an age of waiting for the descent of power from on high. Notwithstanding the light in the clouds, notwithstanding the sunrise of a new day, the forces of the times are inimical to the immediate realization of the good of spiritual life; and we shall not be able to withstand the forces which are unfriendly to the life of the Church unless we are panoplied in true doctrine concerning the interior good and the interior evil which are peculiarly in evidence in our age.

There is a temptation to self-felicitation, which should be set aside for a sense rather of humble gratitude, when we reflect on the solid and sheltering character of the truths which we have learned to believe. The writings of the New Church are unique among the theological libraries of the world. No other man but the New-Churchman can shuffle off the hinderances and falsities and phantasies of current notions, or the consensus of opinion of the times, and fall back with absolute security and intellectual enlargement and genuine virile stimulus upon the creed to which he subscribes. The clergymen of the various churches regard their thirty-nine articles or other numerical prescriptions as something to be apologized for, or as simply registering a certain degree of progress or struggle or compromise belonging exclusively to the past, while the average layman has no accurate knowledge whatever of the contents of his articles of

religion, if he even knows the number of them. These creeds and bodies of doctrine have no saving, no recovering, no steadying relation to the fanciful and zealous and scattering activities of the modern clerical mind.

The New-Churchman can escape from his own errors, from the machinations of his misguided brethren, from the accretions of years in wrong directions, from the incidentally useful but temporary developments of the past, and find a safe home for his understanding in the stable and ample realm of doctrine which has come down from God out of heaven, and which lies within his reach in the writings with their inward sanctions. No duty is more incumbent upon every man of the New Church than this, to withdraw again and again from the temporary, from the local, from the provincial, from the sectarian, from the worldly, into the broad truths and deep principles which are his, and into which every volume of the heavenly doctrines is a doorway affording easy access. The Church that constantly bears in mind the value of these new doctrines, given in view of the capacity of the human mind for future growth, will indubitably be again and again endued with power from on high sufficient for every emergency that may arise and for every use that may present itself.

The Easter Aftermath.

It is the doctrine of an immediate, spiritual resurrection that is typified in the processes of nature. From visible things we must learn of the invisible. Every spring proclaims a miracle of resurrection. The new grass, the new grain, the new flowers, the new trees, affirm that life has arisen out of the dead forms and is clothing itself with fresh embodiments of use. The discarded seed or husk, whose risen germ exists in blossom and fruit, tells how man was sown a natural body, when he was born into the natural world, how he had his long time of preparation while the germ was swelling and the seed-covering dying, how at last the "bare grain" of the natural body dies altogether and is left in the earth of the natural world, and the germ of the sown grain rises in the plenitude of a new harvest in the spiritual world. The man was sown a natural body and he is raised a spiritual body. First that which is natural; then that which is spiritual. The risen soul no more needs the cast-off body than the butterfly needs the chrysalis, or the bird the shell out of which it was hatched. Not after thousands of ages of slumbering in the tomb, but immediately after death is man's resurrection. Death is simply the point for a new departure, and all our friends who have gone before have already taken up the thread of their immortal life, and are as real in themselves and in as real a world as when they belonged to our earthly circle.

Profanity as a Public Nuisance.

We have before us a clipping from one of the eastern papers commending the action of a Brooklyn

judge in punishing, not simply by fine but by imprisonment, a couple of Brooklyn women for the public use of bad language.

"It is a literal fact that one cannot go far upon a frequented thoroughfare without having his ears offended with language unfit to be heard by decent people. There ought to be protection against indecent sounds as well as against indecent sights and acts. It would be in the interest not only of piety, but of common decency, to put a check upon this incessant profane bandying of the name of Jesus, and upon all evil language."

We note with pleasure every evidence of a growth of public opinion in condemnation of the idle, profane, and obscene language that befouls the atmosphere to too large an extent in our American public places; and in our opinion this is one especial way in which judges can minister to the public good. We are a little too apt to forget that the courts of justice exist for the promulgation of things ethical as well as things civil. The magistrate should consider himself responsible for the moral sanitation of the nation; and in efforts of this kind he should be backed by every honest and upright lawyer in the land.

The Sense of Divine Immanence.

The minds of men in every quarter of the intellectual and moral earth are getting ready to appreciate the divine meaning in man and nature. A skeptical chaos now extensively prevails, but a perceptive and joyous cosmos is sure to come with conquering tread. Science, in affirming the unity of law, is laying the foundation for a new consciousness of God, and in discovering the myriads of uses and means in nature is creating a vocabulary by which a God-begotten theology can make known the spiritual truths which are the creative prototypes of natural facts.

The Sermon.

The Lord's Preparing a Place for His Disciples.

BY THE REV. WILLARD H. HINKLEY.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also." (John xiv. 2, 3.)

The first question that suggests itself to our minds, on reading these words, is what meaning did the Lord intend to convey to the minds of His hearers. What He meant to teach them He intends to teach us if we would become His disciples. His Word is not limited to special times or places or persons, but is received by all according to their state of enlightenment and is therefore of universal application. These disciples did not and could not enter into the full spiritual meaning of these words as we may do now that the Lord has revealed that higher meaning. They lived in an age when spiritual things were very little understood. They were in natural states of thought and feeling, and therefore in natural light. So the Lord said to them: "I have yet many things to say unto you, but ye cannot bear them now." Nevertheless what they understood was intended to fix their thoughts upon Him and to strengthen their faith in Him.

He had just told them of the "Father's house of many mansions." They must have understood these words to mean a future state of existence where they would dwell with Him and abide in His love. They must have thought of it, however, as a place rather than as a state. We know from the Gospel that they had thought of an earthly kingdom and of the Lord as a King; therefore, He said to them, "My kingdom is not of this world," and, "The kingdom of God is within you." It is evident that they had not a spiritual idea of heaven but a natural one, as many people have at this day. There is no doubt, however, of the assurance of His continued existence and of His presence with them. When He told them of His resurrection from the dead, they understood not the saying. When He spake of His going from them, Thomas said to Him, "Lord, we know not whither thou goest and how can we know the way?" Nevertheless, they received some idea of His living and abiding with them. His words remained with them in their memories and formed the basis of their faith in a risen and glorified Lord. Not until after He had risen, however, did they realize the meaning of His words, even in a limited sense.

Now, let us understand that not only the faith of these disciples of the Lord was thus formed, but that our faith is formed in a like manner. The Gospel record is the basis of our faith in a risen and glorified Lord. We may enter more deeply into the meaning of His words than these disciples did; we may understand, somewhat at least, the nature of His resurrection and the processes by which He glorified His humanity and made it Divine, but after all this knowledge has been received we shall find that the foundation of our faith is in the holy prophets and apostles,—the literal truths of the Word of God.

When the Lord said to His disciples, "I go to prepare a place for you," He taught them of His resurrection and of His final glorification, by which He opened the way to a heavenly state of life.

Let us think now of the preparation of every human soul for heaven. Although the Lord, by His own combat against evil and victories over it, glorified His humanity and redeemed mankind from the power of evil, He did not remove the necessity of man's obedience to the truth of repentance, of reformation, and of regeneration. As the Lord was glorified, man must be regenerated, in order that he may be prepared to enter into the kingdom of heaven. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

No matter how grand and beautiful the Father's house may be, in man's conception of it, no one can enter it and be happy there unless he is prepared. In reading the words of the text we must not dwell in our thought upon the idea of a natural place where the Lord has gone before to prepare it for us to live in. The disciples may have thought in this way; it was natural for them to do so; and it is natural for people

to think so at this day. Many people think of heaven as a place of perfect bliss which is given as a reward for the good deeds done in the body, without much reference to the idea of the necessity of repentance and regeneration. The Lord said, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven;" and Paul taught that "through many tribulations we must enter into the kingdom of God." It is necessary that man should pass through the fires of temptation in order that the gold may be purified and the earthly dross removed. This is a part of his preparation for heaven. By the Lord's temptations He overcame and therefore He gives power to man to overcome. "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

The Lord not only overcame the power of evil in the natural world, but He reduced all things to order in the spiritual world. When He was born into the world He was met by all the power of evil which prevailed in the spiritual world which kept human souls in bondage to hell. The Prophet Isaiah declares: "Hell from beneath is moved for Thee to meet Thee at Thy coming." If these evil spirits had not been subdued, they would have invaded heaven and destroyed all good. The work of redemption consisted in the subjugation of the hells and the liberation of humanity from their direful influence. This work was accomplished by the Lord gradually and by successive steps until He had "put all things under His feet." The power of evil was not only manifested in the natural world in the lives of men on earth; it was manifested in the world of spirits which was filled with those who had passed out of this world with all their evil passions and propensities uncontrolled. The Lord executed a judgment upon these evil shades of men and spirits. He said: "Now is the judgment of this world: now shall the prince of this world be cast out." This judgment was not completed until He had "ascended far above all the heavens" and "led captivity captive." Now, as He gradually overcame the power of evil He opened the way for men to approach Him and come into states of heavenly peace. In this way He prepared a place for them; that is, He prepared a spiritual abode for them in the other world, as they learned to "follow Him in the regeneration."

There can be no doubt that the Lord's disciples gradually acquired higher and clearer views of His nature and character and saving power, after His removal from their natural sight. Many of His sayings, which were mysterious and unintelligible to them, at first, became somewhat clearer to them when they recalled them after His resurrection, although they still retained some of their old natural conceptions of Him as a man. They certainly believed that He had risen from the dead; for He appeared unto them after His resurrection and made Himself known unto them.

The next question that presents itself to our minds is as to the meaning of His promise that He would come again and receive His disciples unto Himself,

so that they would be with Him. Here, again, it may be seen that there was an accommodation on the Lord's part to the natural state of thought of His hearers. They had seen Him on earth and talked with Him; but when He had risen from the dead and was removed from their natural sight and afterwards beyond their spiritual sight or perception, how could He be with them again and manifest Himself to them? He said, "I will come again and receive you unto Myself, that where I am there ye may be also." It has been thought by some that these words mean that, at the end of the natural life of those to whom the Lord was speaking, they would pass into the spiritual world and come into some one of the mansions of the Father's house, that is, into some heavenly society, and that the Lord would then manifest Himself to them and abide with them in heaven. This is altogether a reasonable interpretation; in fact, it is the general meaning of the words which is applicable to all the true disciples of the Lord. But how does He come again? It may be thought that this has reference to a second coming of, the Lord on earth. But the disciples whom He addressed have long since passed into the other world and will not be on the earth to receive Him, unless they are still in their graves and will rise out of the graves at His coming. Many people still believe that He will come again in person in the natural clouds over our heads. But this is a merely natural idea which arose from entire ignorance of the spiritual meaning of the Scriptures and the spiritual nature of man.

The Lord has come again, not in person but in the spirit and power of His Word, revealing its true heavenly meaning as light shining through the clouds of the letter. In order to see Him and know Him we must be prepared by a life of obedience to the truth and unselfish love toward others. At His first coming only those who kept His commandments could abide in His love; it is so now at His second coming. No merely intellectual acknowledgment of the truth or confession of faith will bring us near to Him or conjoin us with Him. Again, the Lord does not come in a miraculous way to take men into heaven. He comes in the spirit and power of His truth and love to enlighten, to reform, to bless, and to save. He comes first to reveal the truth to us. He has already revealed Himself in person; now He reveals Himself in His own Word of Divine Truth, making known its spiritual or heavenly meaning. When we learn the truth from the Word of the Lord we receive Him in His first coming; when we enter into the spirit of it and love and obey it we receive Him in His second coming. The truth of the Word shows us the nature of evil and the necessity of repentance. He said, "Now ye are clean through the Word I have spoken unto you." This is the beginning of a new life. We do not, however, enter into the spirit of truth until we begin to love it for its own sake and for the sake of a good life.

Heaven is formed within a man and not outside of him. The Lord takes up His abode with us just in the degree that we are regenerated by the spirit

of truth and love. His first coming is natural; His second coming is spiritual. The spiritual idea of the Lord's coming again and receiving us unto Himself, and of our being where He is, is that of our coming into states of obedience and love. We must abide in His love. He said to His disciples: "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me." He speaks of standing at the door and knocking. We do not understand these words to mean that He is before us in space, or that He is knocking at the door of our earthly house, nor do we, when we read of His coming in to us and supping with us, understand natural eating and drinking with Him, but a spiritual communion, the reception and appropriation of the very elements of the Divine Life. So when we read these words to His disciples in which He utters the blessed promise about preparing a place for us and abiding with us, we must think of the kingdom of heaven within us, how the Lord established that kingdom and how we become subjects of it. In the prayer He has given to us we are taught to say, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Only so far as we bring into our daily life the Lord's own truth by simple obedience to it is the kingdom of heaven formed within us. The Lord abides with those who love Him and keep His commandments. This is the simple law of life; the law which prevails in heaven and ought to prevail on earth. No sudden or immediate act of Divine mercy, no miraculous manifestation of Divine power would bring us into heaven, or into conjunction with the Lord. Our relation to Him is that of a child to its father. He never withdraws Himself from us, or ceases to love us, but we can only experience His love toward us by the reciprocal action of our love toward Him. A father may continue to love his child and be willing to do all that is possible for his happiness, but the child cannot know the father's love until he actually reciprocates that love and lives in obedience to his teachings.

If we feel that the Lord is absent from us, or that He has withdrawn Himself from us, as we may often feel, we may be sure that this feeling is due to our own state of mind and heart and not to any withdrawal of the Divine Love. He never turns against us or ceases to love us. If heaven, or the Father's house, seems far away from us, or impossible of attainment let us remember His words, "I go away and come again unto you." The separation is for the sake of His manifesting deeper love for us when we shall come nearer to Him. The Lord is above all time and space, and in His own Divine life is infinitely above our finite conception of him, and yet He is very nigh to every one of us. He has "ascended far above all the heavens," as the apostle declared; but He has also descended and brought light and life to human souls. He will come again to us in new light and with new spiritual power when we open the door of our hearts to receive Him. "Even so, come Lord Jesus."

Contributed.

Patience.

"They also serve who only stand and wait."—Milton.

Repine no more, O friend, be still,
Nor sigh for a way you may not go;
The sweet little flowrets do God's will,
Yet they do nothing but grow!

Grow thou in beauty of bud and bloom,
Like them look up to the blessed sun;
In busy mart or in quiet room,
Sing ever, "His will be done."

Give a patient heart to a patient God.
A will resigned to His guidance sweet;
Content, if like Martha you may not serve,
Like Mary to sit at His feet.

Cincinnati, O.

JAMES R. MURRAY.

Reminiscences by the Rev. E. A. Beaman.

II.—THE BOSTON SOCIETY.

Of the twenty earnest receivers in Boston and vicinity, in 1818, twelve were organized into a church by Mr. Carll, pastor of the Philadelphia Society. The following are their names: Joseph Roby, James Mann, David A. Davies, Nathaniel Balch, Jr., Samuel Worcester, Margaret G. Cary, Abigail Cowel, Margaret H. Prescott, Eliza Cowel, Thomazine E. Minot, Thomas Worcester, T. B. Hayward. I was contemporary with seven of them, who were still in this life and active when I joined the Society, in 1837. All the interested readers were not ready to join the organization. "The idea of coming out openly and boldly before the world, and declaring a belief in doctrines so novel, and, in the opinion of the world, absurd, and also of having them publicly preached, was, by some, thought to be of too great a magnitude and importance to be undertaken by such small numbers; and, though there existed in the minds of individuals no doubt as to the propriety of declaring their belief publicly to the world and having the Doctrines taught, yet doubts did exist as to the proper time of doing it. Mr. Carll preached the next day (being Sunday), after organization, at Boylston Hall, and also administered the Sacrament of the Supper. The Hall (a very large one) was crowded with attentive hearers, and the hearts of the members beat high with gladness. This was a day long to be remembered."

This was, certainly, an auspicious beginning of the Boston Society. But the Society continued but a few weeks in that large hall. It moved to a small hall which it occupied over a year, and then returned to Boylston Hall, where it continued its meetings till November, 1821.

Mr. Thomas Worcester was elected unanimously to the pastorate, on March 10th, 1821. There had then been added to the Society ten additional members, among whom were Rev. Holland Weeks, an orthodox minister of Abington, Mass., about twenty miles from Boston, John H. Wilkins, the two Reeds, Caleb and Sampson, and others who became prominent and active.

It may be interesting to state that, after some of the Writings fell into Mr. Weeks's hands, he became interested in them, and preached himself into greater

and greater popularity in his society. His audiences increased in an unprecedented manner. One of his members became so much interested in the new views heard from the pulpit that he became fond of visiting Mr. Weeks in his study during the week, to learn more of them. It is noteworthy that he should be the first one, who, when he heard that Mr. Weeks had been reading Swedenborg, should hurriedly leave his tools in the field (he was a farmer), and go and rally a parish meeting to have him dismissed. Mr. Weeks was so prominent a preacher that students sought his instruction in preparation for the ministry.

The meeting called was a very interesting one. Old Dr. Worcester, of Salem, Mass., a relative of Thomas, a prominent minister in the orthodox church, was elected moderator. One of the charges presented against Mr. Weeks was a sermon on the text: "My words they are spirit, and they are life." Mr. Weeks wrote his sermons in shorthand. That sermon was called for. He had to send home for it, and then he was the only one that could read it. This he did with his usual force and eloquence. The Chair saw no objection to it, and asked if others did. No, it seemingly was all right, a beautiful sermon.

Another charge was that Mr. Weeks taught that the world was not going to be destroyed. He was called upon by the Chair to reply to that charge. Mr. Weeks promptly rose before the audience, and forcibly repeated the Scripture passage, "One generation passeth away, and another generation cometh, but the earth abideth forever," and sat down. No objection was made to the answer to that charge. And so of every specification. There was no fault found with any of them. Yet Mr. Weeks had been reading Swedenborg. He, therefore, though otherwise a faultless and eloquent and popular preacher, and though he had gained his high standing in the parish, and his reputation in his denomination, by such reading, had to be dismissed. But they could not dismiss the favorable results that followed.

The events preceding, and connected with, the trial of so prominent a preacher in the Old Church, had a wonderful influence with thinking people far and near. The readers of the Writings multiplied. Many of the most prominent men in Abington and in the neighboring towns became receivers of the Doctrines. Permanent societies were formed in three of the four Bridgewaters, which became quite flourishing, and capable of supporting permanent ministers. Mr. Weeks, if my memory serves me right, continued to preach in Abington, in a private house or small hall. In a few years they became strong enough to build a hall of their own.

E. A. BEAMAN.

About Religious Journalism.

The fact that the daily, and particularly the Sunday, newspaper has become in a degree the field of religious discussion is not surprising. The natural outflow of religious inquiry may set toward secular journals because it finds there a freedom and fearlessness of view which cannot always be found in

sectarian organs pledged to admit nothing that questions its own peculiar standard of faith and doctrine.

The assumption that all truth is embodied in the tenets of any religious denomination, whatever its name, seems a limitation of its uses and tends to repel the really earnest and broad-minded inquirer. He instinctively recognizes the human quality of any system of religion that sets up a final and authoritative statement of truth. While the world stands, the individual soul that exercises its power of communication with its divine Source must sometimes transcend the limits of man-made creeds and dogmas. The necessity of every thinking mind is freedom to question the doctrine that does not appeal to its own highest conceptions of truth and justice. It is vain to quote authorities which, however indisputable they may be to the mind of the doctrinaire, have no force at all with the unconvinced reasoner.

A religious journal holding rigidly to abstract doctrines, not practically applied to the questions with which we have directly to deal, does not sustain a living interest in those not bound by church duty to support it. There is often an indescribable lack of that thrilling, vital principle which arouses and inspires the motive power of noble action. As a rule, the denominational organ discountenances the presentation of a subject not viewed through the lens of its doctrinal supporters. It flows on in an even, unruffled, often sluggish current which gradually induces stagnation of thought in the reader who needs the prick and stir of some arousing and opposing force.

The introduction of secular matter is made to supply the lack of a vital religious element in the nominally religious periodical. On the other hand, the open field of the secular press draws to itself the free, inquiring thought which finds but doubtful entrance in the church journal guarded by its distinct and peculiar theological dogmas.

There is really nothing disorderly in this growing state of affairs. Religion is life, and finds its place irrespective of journalistic lines. It is impossible to divorce religious and secular things. The attempt to do so deprives the self-styled religious organ of its true office by separating it from the natural plane on which its work, to be of any use, must manifest its power. There is room just now,—indeed, there is an imperative demand,—for a journal that shall distinctly recognize the present-day world as its limitless field of religious work. It shall not be hedged about by the creeds or doctrines that may debar the broadest discussions of the vital issues concerning, not church organizations alone, but the whole human brotherhood. It will look not more to the inspired records of the past than to the present living message of the Lord flaming in characters of light to the eyes of His priests and prophets, made such, not by the ordinances of the Church, but by the divine illumination of love which always attracts the directing wisdom needed in its God-appointed service of humanity.

The religious journal for which we wait will have

no limitations in its survey of the great movements of the world, not one of which has not its rise in the deep underlying sources with which religion must deal. There is nothing in the universe which does not concern the free, fearless thinker who sends out his religious message, not alone to the people who think as he thinks, but to all whom his thought may touch.

There are no bounds to the work and influence of the journal whose aim is to arouse and inspire its readers to think for themselves and not to settle down into the dull, slipshod, lifeless habit of accepting opinions like ready-made garments into which they may fit themselves without care for the living truth that must circulate in the blood of the believer and build his life anew.

A. L. M.

Changes in Human Intercourse.

Letter-writing begins as far back as the building of cities, and the sending forth, as from a crowded hive, the new and busy swarms to conquer and occupy distant lands. Wherever a military post or a trading station was established letters were sent. Clay tiles from Babylon and Nineveh, or strips of papyrus from marshy Egypt, carried messages to the colonists from friends at home. Under the great Cyrus, his postmen, mounted on swift and strong horses, carried tidings from one point to another of the wide kingdom. But no race wrote more letters than the Jews after the dispersion. They were a people of the strongest tribal, family, and local attachments. Those who were sent even to the ends of the earth,—and what land was there that had not known the somber face of the alien Jew, the exiled of his God?—even those farthest away, loved Jerusalem, the Holy City, with a passionate and undying love. Letters were carried continually to and fro, chiefly by wandering Jewish traders; and if any were too ignorant to write by their own hands, there were always professional scribes ready to write for a small coin.

It is natural, then, that the Holy Writings of the Jewish Christians should have been letters or epistles to the many churches at mighty Rome, in rich Corinth, in many a town of the East where "the brethren" were gathered together. Even the Gospels of Luke and John are rather letters in their form than chronicles. We see this in the personal ending of John's Gospel, and in the beginning of Luke's. "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." The Revelation of John also is epistolary in its form and address,— "John to the seven churches which are in Asia: Grace be unto you, and peace," etc. It is as a father writes to his absent children that these first teachers of Christ instruct the early believers. There is nothing abstract or cold; every phrase is warm with a personal touch of nearness and affection. "That which we have looked upon, and our hands have handled, of the Word of life," is their theme. It is interesting to try to realize for one's self the actual writing of one of the disciples,— "This is the disciple which testifieth of

these things, and wrote these things, and we know that his testimony is true," or of Paul himself writing, while a prisoner, to his "dear children" in Christ.

There were many kinds of material used for writing then. If durability were not required, or if the message were unimportant, certain leaves, as those of the palm, olive, or carob trees, were used, and even the rind of pomegranates and walnut-shells could hold a brief communication. But for such an epistle as we are considering, papyrus or parchment, and prepared skins, would be chosen. Edersheim speaks of tablets of various kinds, metal tablets or thin pieces of wood fastened together, wood covered with papyrus or with wax. The wax, however, was probably not used for letters, but for writing in which there would be need of alteration or erasure. Tablets of stone, on the other hand, were reserved for royal decrees or laws—without change.

The ink also was various in composition and color. The black ink was cheapest; and there were red and blue inks for more costly decorative writing, and even a gold ink. According to a certain legend the High Priest is said to have sent gold ink to Ptolemy Philadelphus for transcribing the Law into Greek. There was also a sympathetic ink, invisible until brought out by a mixture of gum and vitriol.

As for pens, a reed was commonly used, and the professional writer carried a reed-pen behind his ear as a sign of his work. A curious story is told of one of these writers who could write four letters at once with four pens stuck between his four fingers. The writer also carried an inkstand, sometimes double for black and red ink, a penknife, and a ruler, for it was unlawful to write a word of Holy Writ on unlined paper, also red clay for sealing letters or packages. When wax was used, a stylus or iron pen instead of a reed-pen was necessary, and a little vessel of wax was carried, that a new covering might be spread over the wooden tablet if desired. The iron pen was in two parts; one sharp-pointed for writing itself, the other part flat and thick for smoothing out, or erasing words. This was called a "blotter." In the story of the unjust steward, the debtors brought wax-covered tablets. The blotter was first used to smooth away the previous record of debt; then "the writer" or pen-point inscribed the new amount. There would be no perceptible mark of change on the surface of the wax, if the stylus were neatly used. We see from the language of the parable, this process was an easy one. The unjust steward asked of the first debtor, "How much owest thou?" And he said "An hundred measures of oil." And he said unto him, "Take thy bill, and sit down quickly and write fifty."

The changes which have taken place in the mere implements of writing are of little consequence; nor does it matter much whether a message be carried in two hours or two days. The changes in the writer himself, or in the subject and spirit of the communication, are of supreme importance, for they measure the growth of mankind since our Lord was born into the world as a little child. There is no doubt that the thoughts of men,—not of one wise man, but of

the multitude,—and their sympathies, embrace a far wider range. The most distant nationalities are better known to us now than the neighboring kingdoms of those old days. Both have been aided by more varied and perfect intercourse, and the need for this sprang from the spirit of brotherhood that Christ showed the world. If there be a fire or famine now, the suffering is known everywhere, aid comes from every quarter. If there be any love of humanity upon earth, there must be knowledge, there must be communication. Our Lord called upon His followers to enter into His joy, the joy of redeeming, of rescue, of sharing one's blessings; and we have approached the swiftness and perfection of appeal and answer as He describes it between the human soul and its Father.

"And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear" (Is. lxxv. 24).

The telegraph, the cablegram, the telephone—all the vibrating wires that flash their words from home to home, from heart to heart, are the far-off, ultimate expressions of God's love.

E. F. M.

An Interesting Circuit.

In connection with the work recently undertaken by the Royal Academy in Stockholm, Sweden, through its committee of distinguished savants, to investigate the scientific and philosophical works of Swedenborg which remain in the archives of the Academy still unpublished, the information was given that the photo-lithographed manuscript of the work on "The Brain and on the Diseases of the Brain" had been transcribed in Urbana University, in Ohio, and a request was made for the loan of this copy for the committee's use. The Rev. Frank Sewall and the President of the Swedenborg Scientific Association accordingly procured the permission from the Dean of the University, and the manuscript, to the extent of 935 pages of neat copy legible as print made from the Latin original by Professor Cabell in Urbana in the years 1887-1880, was recently sent to the committee in Stockholm from the library in Urbana, where it had thus lain over twenty years awaiting this use to which Providence has applied it.

When we think of the original work left by Swedenborg himself in the library of the Academy of which he was a member, in the Latin handwriting often so difficult for any but an expert to decipher,—of this manuscript lying there over a hundred years before, by the united efforts of the Church in this country and in England, it was reproduced for safer preservation in the photo-lithographed volumes; then of the set of these volumes being deposited in the Urbana University Library, the three years of patient work given to the transcription of this great treatise, the hiding away of this clear copy for another quarter of a century, and now of its going back in its American dress to its old home in Sweden to be read by the learned successors of Swedenborg in the Royal Academy after the lapse of over a century and a half since the writing, and we may hope, to be at last produced by publication with other valuable

manuscripts for all the learned world,—one is reminded of the way 'round about and long' by which the Divine Providence leads onward the course of man's instruction, and also of the way in which often most unexpectedly a work done in faith and trust comes to its unforeseen but useful result.

Another work done at this New-Church College in Ohio—a country almost a trackless wilderness when Swedenborg was producing these works in the Academy—was the transcription and publishing, also by Professor Cabell, of the first editions of the treatise on "Ontology," likewise copied by him from the photo-lithographs; and later it was at Urbana that the work on "The Soul" was first translated from the Latin by Frank Sewall, then President of the College, and published in a volume of nearly 400 pages,—which has now reached its second edition. Thus the contact of Swedenborg with Ohio in these movements back and forth of his writing shows how small a factor is either time or space in the insemination over the world of the principles of the new science and the new faith.

The co-operation of England and America, and of the various bodies of the New Church in the work of reproducing and preserving the writings of Swedenborg, a work in which learned scholars in Germany and Sweden are now showing a lively interest, is an indication of the universal character of Swedenborg's work and mission which knows no limitation of nationality or language. It would perhaps be difficult to find a parallel anywhere in these days of a system of faith or philosophy of modern origin in which so wide and manifold a co-operation of diverse instrumentalities has been found as in the production and dissemination over the world of the writings of Swedenborg. * *

Church News.

In our issue of April 1st, in connection with the announcement of Mr. King's withdrawal from the New Church, we published a resolution passed by the Parish Committee of the Englewood Church, which was sent to us for publication by the chairman of that committee. The publication of this resolution in connection with the announcement that Mr. King was entering the ministry of the Protestant Episcopal Church would leave naturally on the mind of the reader the impression that the Englewood Parish Committee was cognizant of Mr. King's purposes. We have received protests from members of that committee against this impression, and they feel that they have been placed in a false light by Mr. King's course. They desire it announced in the Messenger that Mr. King had withheld from the Parish Committee his plan until after this resolution was passed, and had intimated that he would enter journalistic work in the East, and that this resolution was passed without any knowledge that he was withdrawing from the New Church. We publish this protest in order to remove this rather compromising impression, and trust that it will be the last time that we shall have occa-

sion to refer to this in many ways most unhappy incident.

In Baldwin, Kansas, there is a "New-Baldwin, Kan. Church Free Loan Library Association," with a "free reading room over Cary's Drug Store." Dr. T. Harkins is the Librarian and General Manager, and Capt. L. W. Pingree is Secretary and Treasurer. Dr. Harkins writes his letters on paper with this clear announcement at the head of the sheet.

A very neat, artistic sign, eighteen inches deep by twenty-one wide, has recently been presented by one of the friends of the Mission. The lettering is of gold-leaf on a black ground. Besides indicating the hour of meeting, the Pastor's residence, etc., it is surmounted with the words: "Behold, I make all things new." (Rev. xxi.) The temporary sign presented two years ago by the late Mr. J. J. Gann, of Richmond, Va., will be preserved in thankful appreciation of his aid at that time. Mr. Wm. Boyd, who recently left here for California, has located at Colton, near San Bernardino.

The erection of the Kenwood church has been made the occasion to distribute circulars setting forth the belief of the New Church, with the result that people are beginning to take a new interest and attend the services at the church on 42d Place.

In the Englewood Church, the Rev. E. J. E. Schreck began, on April 5th, a course of informal addresses on the New Church, the history of its establishment in the world, the importance and necessity of its distinctive organization, and the laws underlying its internal and external life.

On the night of April 3d Rev. J. B. Pinebluff, N. C. Spiers gave a talk in the Town Hall on "Swedenborg and His Writings" to a large and appreciative audience. All the literature which had been provided—over 100 pieces—was taken, and calls for more were made. There are three New-Church people here, and several others are interested readers. Bishop Ussher of the Reformed Episcopal Church, who holds services here every Sunday, in introducing Mr. Spiers said many pleasant things about the New Church and his acquaintance with New-Church people. Among other things he said, "Swedenborg's writings have had a wonderfully modifying influence over the general theology of the various churches. Far more so, I sincerely believe, than the writings of any other man. His writings are read and consulted by the clergy far more extensively than is generally supposed. I have many of Swedenborg's works which I make good use of in the preparation of my sermons."

The New-Church people here had already recognized the truth of the latter clause. The season closes here in May and opens in October. A score or more of those present at the lecture expressed personally to Mr. Spiers their deep interest in his talk,

and earnestly desired that arrangements might be made for lectures quarterly, or oftener, for next winter's season.

Parlor meetings have been held in Weldon, Vaughan, and Smithfield, N. C. There are no New-Church people in these places, but several readers. Halls or churches have been offered in each place with a cordial invitation to come again and give public lectures on the Doctrines. A number of New-Church books were found in the library of the Methodist Church at Vaughan. Nobody seems to know how they got there. The librarian said they would gladly receive any other books of the same nature, especially would he be glad of other volumes of the New-Church Children's Magazine. The few volumes they had were well worn.

The following under the heading, Springfield, Mass. "Swedenborgian Semi-Centennial," we clipped from the Springfield Republican of recent date:

The Springfield (Mass.) Society of the New Jerusalem Church (Swedenborgians) observed its fiftieth anniversary at its chapel on Maple Street Friday evening, March 27. The programme included remarks by the pastor, Rev. D. V. Bowen, reminiscences of the past fifty years by Nathan Foster congratulatory remarks on the new movement by Rev. S. Jepson, R. Fuller, and others, interspersed with music, singing, and recitations. Coffee and cake was served, the meeting closing with the singing of "Onward, Christian Soldiers."

In 1850 ten persons on Sunday afternoons met at the residences of Nathan Foster and Dr. G. W. Swazey for the study of Swedenborg's writings. On March 27, 1853, the church was instituted with seventeen members. Mr. Foster is the only one living.

For the above item we are not indebted to the enterprise of our Springfield, Mass., friends. It was forwarded to us by Mr. George Burt, editor of the Henry, Illinois, Republican, and as an item interesting to the Springfield friends, we quote from Mr. Burt's letter the statement that he united with their society in 1858 or 1859, and retained his membership until his removal to Henry, Illinois, in 1864. Mr. Burt has been a staunch friend and supporter of the New Church in Central Illinois for more than a third of a century.

The New-Church Society in Vineland, N. J. land was recently favored with a series of lectures by the Rev. J. E. Smith, of Philadelphia, which has apparently given a touch of new life to the church and its interests in the community. Rev. Mr. Smith, as all know who have heard him speak, is an able and eloquent exponent of the teachings of the New Church, holding the close attention of his audience from the beginning of an address to the end. The five lectures on week-day evenings were well attended by those of varied religious beliefs. The two Sunday discourses, one on "The Lord's New Name," and the other on "The Divine Uplifting," were especially enjoyed.

Among the representative people present were the mayor of the Borough and a prominent Presbyterian clergyman, who remarked at the close of the services "that he did not see but the New Church was orthodox, that he had enjoyed the preaching, and believed all that Mr. Smith had said." The auditorium

was nicely decorated with palms and flowers under the supervision of the Ladies' Aid Association. Appropriate music was rendered by members of the Capella Club. This interesting literary and social club was organized by the Rev. and Mrs. J. S. David during their connection with the Vineland Society. While it is not composed wholly of young people of the New-Church faith, yet it comes in close touch with the interest and possibilities of growth of the Vineland Church of the New Jerusalem.

Reports and Letters.

Editor of the Messenger:—In the interesting report of the Committee on Distribution of "Silent Missionaries," in issue of March 25th, I find this statement: "Many book sales have arisen, as is testified to by an increased sales list in all our publishing houses."

The writer of the report is under a misapprehension as to one of the bookrooms at least. There has been no increase of sales in Philadelphia in consequence of the work of the committee.

WM. H. ALDEN,
Agent New-Church Book Association.

Waltham New-Church School.

After a very pleasant winter term we are enjoying a few days of rest and recreation, in preparation for our spring term, to begin April 7th. The School has not been as full as we could wish—not quite forty pupils in all; but in point of mutual good-will, interest in studies, and happy co-operation, I think both teachers and pupils have had an enviable lot, and may well say the lines are fallen unto them in pleasant places. A mother writes that her boys, though always faithful in their work in other schools, have never enjoyed their studies and been so happy in them as now with us.

Miss Dodge's cottage has been moved a few rods nearer the street, and workmen are now preparing on its old location the foundation for a new brick, fire-proof home for a dozen boys, to cost near \$30,000, and to be ready for the coming school year. As new pupils are somewhat at a disadvantage at first on joining our classes, it is often well for them to enter in the spring term and so get thoroughly used to the School before the new year begins. For this reason, and because the spring term is a little shorter than the other two, we are always glad to make it easy for new pupils to enter at this time.

BENJAMIN WORCESTER.
Waltham, Mass., April 4, 1903.

Memorial to the Rev. Emanuel Fedor Goerwitz by the New-Church Club, of Boston.

Never have the members of this club been more deeply moved by sadness than at its last meeting, the eleventh of February, when the announcement was made that the Rev. Emanuel Fedor Goerwitz was dead.

Many of us knew that he had been lying for more than a week very ill in the hospital at Brockton, while some of his close friends had been watching him for several months back with apprehensive concern for his health; nevertheless when the end came, it was with the inevitable shock which we all experience when we face the irreversible fact of death. It was a heart-rendering blow to us that the bodily presence of this young man full of hope and promise was removed from us irrevocably, but at the same time our spirits were lightened and our hearts uplifted with the comforting assurance that the life which we had come to admire and to trust was merely passing to a fuller and more complete development and exercise of its capacities and powers. In this thought our grief was softened, and the inspiration of his character broke in upon us with new force and beauty. We could not think of him as really

absent when his spiritual presence was so manifest and powerful to our souls, nor could we feel that his peculiar place in our club life would be any the less, but rather more efficiently filled as time passes.

In this spirit of expectation, we may now fittingly remember the qualities of his deeper nature which bound him to us, believing, as we do so, we will be continuing and strengthening these bonds and bring ourselves into such relations with him that he can find in us those happy channels for usefulness to men which furnish to the angels their proper and peculiar joy of life.

Let us then be happy in the assurance that, as we dwell for a few moments on his associations and work in this club, we will be opening the way for him to participate in the inner and hidden states of our minds and hearts whence come the wisdom and the highest use of our deliberations and our intercourse.

Mr. Goerwitz became a member of this club very soon after he graduated from the Theological School and entered his duties as assistant pastor of the Boston Society of the New Church. He came with unusual personal and intellectual qualifications for active and useful membership. He had a rare combination of intellectual and practical endowments. His mind had been trained by years of systematic schooling. His quick and clear intelligence enabled him to grasp readily the significance of the instruction he received, and his practical bent made it natural and easy for him to organize it to his purposes. The ripeness of his mental development was at once recognized by the club in selecting him as the essayist for the closing meeting of the season, known as "Ladies' Night." When the time came, with this room crowded with members and friends from all parts of the vicinity, he read the scholarly paper on "Goethe and Swedenborg," in which he showed ample powers as an interpreter of the highest works of genius. Again, having in the meantime been appointed temporary instructor in Church history at the Theological School, he was chosen one of the essayists of the club for the current season and at our first meeting brought his valuable contribution to the study of our doctrines about the earliest men, in which he also expressed his general views about the theory of evolution. The impression made by these papers confirmed our expectations and our confidence that Mr. Goerwitz had before him a scholarly career of peculiar value to the church. But more than a promising scholar, Mr. Goerwitz was a young man of extraordinarily attractive personal and social qualities. He moved among us with the easy social grace that made every one his companion; at the same time his moral and spiritual elevation gave to his good humor and lively wit a tone that raised merriment above the plane of mere commonplace. But the large place Mr. Goerwitz filled in the hearts and in the sober esteem of the members of this club was by no means the measure of his attractiveness and his usefulness. At the Theological School, in Boston Society, at Bridgewater, in the Young People's League, in the Sunday-school Association, in the General Convention, in the ministers' meetings here in Massachusetts and everywhere in fact, in public and in social life, his abilities and his willingness to serve, at once placed him in the front rank. It is a convincing tribute to his high character that the number of offices he was chosen to fill by the various bodies of the church was unparalleled. But these we must leave to the grateful remembrance of the bodies themselves. It is sufficient to add our testimony to the great loss the church and the community have sustained in the removal of our dear companion and our strong fellow-worker in the Lord's vineyard. We sorely need him in these times of striving for clearer light and constructive effort. His clear head and his practical judgment could always be relied on to support and forward the constructive work of the church and to co-operate in any reasonable plan that looked to more complete organization of the church's activities. But the Lord gave and the Lord hath taken away. We can but acquiesce in the dispensations of His providence and rest in the assurance that the life which we valued so highly in the flesh will still work in our midst as we open our hearts and keep our minds lifted up in the region where his purposes and his love are active from the spirit of the Lord.

CHARLES W. HARVEY, }
LEWIS F. HITE, } Committee.
LOUIS G. HOECK, }

Current Literature.

Browning.

"Rabbi Ben Ezra." By Robert Browning. With introduction by William Adams Slade. New York: Thomas Y. Crowell & Co. Pages 51.

This bright and strong little book of stanzas in praise of old age and its ripe reflections, wisdom, and contentment, with a happy, confident look forward into the life to come, is, among the morbid atmospheres bred by the Rubaiyat of Omar, like a bracing breeze of an autumn morning laden with the odors of ripe fruit. Here one sees Robert Browning at his best, echoing Cicero's great essay on old age it is true, but having a glow shed by a vivid faith in the Divine and the immortal. "Courage and cheer were his watchwords; for him hope was ever bright and faith never failing," says the appreciative editor.

I find earth not gray but rosy,
Heaven not grim but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and stare? All's blue.

"This optimism is more than a protest against the doubt and despondency of Browning's day. It is a protest likewise against that doubt and despondency of all time so well illustrated in the quatrains of Omar Khayyam." "The fact is that Rabbi Ben Ezra is an expression of the faith of the ages, the Rubaiyats of the doubt. F. S.

Abraham Lincoln.

"Abraham Lincoln and the Irrepressible Conflict." By O. L. Barler. Beatrice, Neb. 1903. Pp. 106. Price, 35 cents.

In this handy little pocket volume the Rev. Mr. Barler has drawn a very graphic and impressive picture of our American "man of destiny," especially in the last and glorified decade of his eventful life. The brief preface states that "this contribution to the great mass of Lincoln literature extant fills an empty space in this,—it is brief, and tells only what bears off repeating. It could be read by a busy man at a sitting. It would make fit supplementary reading in public and private schools; and the author has in its preparation an eye to this use."

The terse, clear-cut descriptions and narrations, and the fine appreciation of the spiritual side of the great President's character, bear out this promise. The description of the last ten days, with the deeply significant speeches on the reconstruction of the Union as the tragedy drew nigh, is very strong and impressive. Three days before the fatal shot, and two days after Lee's surrender, the President said: "The mystic chords of memory, stretching from battlefield and every patriot grave to every living heart and hearthstone, will again be touched by the angels of man's better nature." Speaking of Lincoln's religion it is related that he once said: "Show me a church with the two great commandments for its creed and I will join it." F. S.

The Home Circle.

Little Bess and Little Joe.

Little Bess and little Joe

Watching at the window-pane,
Talked about the falling snow,
Bessie trying to explain.

"They are shearing sheep, I guess,
Up in heaven this afternoon
Just as grandpa did," said Bess,
"In the old red barn last June."

"Have they got a river there
Where they wash the pretty sheep,
Fore they cut the wooly hair,
Falling down in such a heap?"

"Yes, I'm sure they have, for, Joe,
Don't you 'member, Auntie read
Of still waters? And you know
'Bout green pastures where they're fed.

"And a Shepherd, very good,
Carries all the lambs there too,
None get lost out in the wood,
Nor get hurt, as Grandpa's do."

"It must be a pretty place;
If we climbed, Bess, very high,
'Spose we'd see the Shepherd's face,
Looking at us through the sky?"

"No, we can't get up that way,
God must take us when we go;
Sometime we shall hear Him say,
'Come, little Bess; come, little Joe!'"

—Unknown.

Topsy's Hiding-place.

All around the kitchen they went, playing hide-and-seek. Topsy hid under the stove: Alice hid in the cupboard. Topsy hid behind the wood-box: Alice hid under the table. Topsy hid in the corner back of the coal-hod: Alice hid in the folds of mamma's big apron hanging behind the kitchen door; but they never failed to find each other, and always had a great frolic after each one's hiding-place was discovered.

At last the play was over, and Topsy went fast asleep, lying on her back in the doll's cradle. She looked very funny, with her paws sticking straight up in the air.

Soon Alice wanted to put dolly to bed. So Topsy found another nice resting-place, stretched out in mamma's work-basket, with her front paws lying on the pincushion; but, when mamma came for thimble and thread, kitty was forced to move again.

"Meow! meow!" she said. "I will get out of every one's way, and go where I can sleep as long as I please without being disturbed!" So Topsy sprang upon the table, then upon a tall folded screen near by, and with a big jump landed at last on the very tiptop of the china closet. No one saw her. She crept far back against the wall, and was soon fast asleep, lying in a nice warm corner, just under the ceiling.

After a time Alice grew tired of playing with her

doll, and looked about for kitty; but kitty was nowhere to be seen. The little girl went to the door, and called, "Kitty! kitty! kitty!" but no kitty came. She called again, but no shrill meow answered her.

"O mamma, where can kitty be?" said Alice, with tears in her eyes. "I am afraid she is lost. I haven't seen her for ever so long."

"Have you looked in all the hiding-places? Perhaps she has gone fast asleep somewhere, and doesn't hear you call," said mamma.

So Alice began to search for her pet; but, though she looked everywhere, no kitty did she find.

"Never mind, little daughter," said mamma. "Kitty has probably gone off hunting, and will surprise you by and by with a big fat mouse."

So Alice was comforted; and, though she felt very lonely with no furry ball snuggled in her lap and no bright-eyed playmate scampering at her heels, she tried to be happy playing with her doll.

At last the long day was over, and night came. It brought no Topsy, but it did bring papa from his work. When Alice saw him coming, she ran out to meet him, and, throwing herself into his arms, poured out all her trouble.

Papa comforted his daughter as papas know how to do. "Cheer up, little girl! We will find her after supper," he said.

When the pleasant evening meal was over, and all the family sat around the cosy fire, papa said: "I think I know how to make Topsy come, if she is in the house."

"Oh, how?" cried Alice.

Papa said nothing; but he puckered up his lips, and began to whistle in loud, shrill tones. At the first note something stirred on top of the china closet. Then there was a short protesting meow. Papa kept on whistling. Kitty stood up, and began to stretch. As the shrill music continued, Topsy walked to the edge of the cupboard and looked down.

"Oh, there she is! There she is!" cried Alice. "Oh, my own dear kitty! But what a funny place to hide in!"

Louder and shriller grew papa's whistling. Kitty jumped from the screen, and then leaped to the table. Still papa whistled on. Topsy sprang to the floor, and, jumping into papa's lap began to rub her face against his breast. "Meow! meow!" she said. Still the shrill noise did not stop. Pussy put her front paws high up on papa's chest, and rubbed her face against his chin, at the same time nipping it gently with her teeth and calling "Meow! meow!" which meant, "Stop! stop! Please, master, I am here. What do you want? Oh, do stop that dreadful noise!"

So papa stopped whistling, and Alice and Topsy had a fine frolic before bedtime.

This was the first and only time that Topsy was ever lost; but to this day she will sometimes steal away, and sleep for hours on her lofty perch, heedless of coaxing or scolding, and only dislodged at night by papa's shrill whistle.

—Jane L. Hoxie, in the Kindergarten Review.

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, Arcade Bld'g, Philadelphia, Pa.

EDITORIAL BOARD, 1902-1903.

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It should not be understood that the Executive Committee, in presenting a program for the League Conference, has any thought of barring out other business which may be brought up by the delegates, but organized as our Conference is it is clearly better that so far as possible items of business should be presented in advance of the Conference, to ensure against any hasty or ill-considered action. For this reason the action of the Executive Committee in making an early announcement as to matters which it is considering, is to be most heartily commended.

The March Journal.

The March number of the League Journal, No. 3 of Volume III, is at hand, and is a worthy companion to the other issues of the Journal under the guidance of its present editor. From cover to cover the magazine is filled with matter which must attract and hold the attention, not alone of the young people of the Church, whose "organ" the Journal peculiarly is, but as well of the older members.

We believe we are not saying too much that in no other of the publications of the New Church is there so much of vital spirit, of real, overflowing life, as in the Journal. Nowhere else can the reader obtain so comprehensive a view of the activities of the Church, and especially of the activities of those of whom the Church of to-morrow will consist.

Space will not permit us to mention everything in the Journal which is of interest. To do so would be to reprint the entire list of contents. Some articles will appeal to some readers more than others, but there are none which will not appeal to many, and the omission of which would not be cause for regret. But we venture to refer especially to some of the articles which to us seem of prime importance. In doing this, however, we hope that our readers may so generally have read the Journal itself, that our comments may to most seem superfluous.

One series of papers which is given a prominent place in the Journal is upon the vital subject of "The Future New-Church Ministry," which were written in response to the following questions formulated by the Editor of the Journal:

(a) Why should a young man consider entering the profession of the ministry?

(b) What is the chief factor which draws young men into other professions in preference to the ministry?

(c) What can the young people of the New Church do to make the office of the ministry a more attractive one, so as always to draw to that profession the best talent of the Church?

From the various answers to these questions we quote a few sentences which seem to be most helpful.

From the Rev. Wm. L. Worcester:

If there is fault that so few able young men turn to the ministry, the fault rests with us all. A love for the Church and a devotion to its welfare should be inspired in the home. . . . There will not be wanting here and there a young spirit which feels moved to make the minister's work his life work, and to prepare himself thoroughly for the holy use.

From Mrs. H. K. Schoff:

A man who goes into the ministry because it is made attractive to him is not worth having. A man who overcomes all obstacles and goes into it with his whole heart, because something within impels him to it, is the man who will fill the place as it should be filled—so it seems to me.

From Vincent Van Marter Beede:

It seems to me that the attitude of young men toward the ministry is thoughtless and unfair. As for our not being good or talented enough, we should remember that the Lord can do wonders with a consecrated will, and that even the sacred office of minister must be held by a human being who will be subject to temptation to the end of his days.

From Miss Grace Ethelwyn Browne:

To be a truly able minister a man should be impelled to the profession by an overwhelming sense of the need there is in the world for such service and be willing to sacrifice much that the world counts valuable.

In line with the above is a thoughtful article from Mr. Eby's pen on "The New Church Stands Pre-eminently for the Spiritual. What does this mean?" and a brief account of the life and work of the Rev. Emanuel Fedor Goerwitz, by Mr. John W. Stockwell, Jr., accompanied by an excellent likeness of Mr. Goerwitz.

Mrs. Hannah K. Schoff, the President of the National Mothers' Congress, contributes a suggestive article on "The Neglected Dependent Children of America—Our Duty to them," in which she points out what some States are doing for this class of children, and the efforts which are being made elsewhere for the enactment of Juvenile Court laws.

In "The Progress of the World" Miss Elizabeth Shaw, of Brooklyn, writes in an interesting vein of "Successful Colonial Work," "Marconi's Triumph," "Shall it be with America," "Religious Educational Crusade," "Art as a Teacher," and "Science Searching for the Spiritual."

The other Departments, including that devoted to Evidence Work, and the "Partly Personal" columns, are well filled; Miss Hildegard Hawthorne contributes a poem "Resurrection," and the editorials are timely and striking. A beautiful reproduction of an etching of Burgos Cathedral forms a fitting frontispiece to the number.

There are several articles to remind us of the approach of the Conference. Among these are the invitation of the Executive Committee to the Isolated young people to become Associate Members of the League, already printed in this Department; an announcement as to the date of the Conference and plans for the meeting; and a brief editorial, "Let us Prepare for Debate," which is so much to the point and in line with what we feel to be a most important use of our Conference, that we print it in full.

Last July, upon adjournment of the Philadelphia Conference, The Journal took occasion to plead for a more thorough and effective consideration of the important questions brought before the delegates. As the Conference for 1903 approaches, The Journal renews its plea in the form which Mr. Paul C. Hamlin adopted in his comment in the Messenger department of last fall, when he said "Let us prepare for debate."

This preparation rests with the local Leagues, and primarily it rests in the selection of delegates who are familiar with the needs of the young people in the district which they serve, and have an appreciation of the requirements of the American League. A local organization fails of proper representation at Conference which selects delegates by favoritism or because those who go desire a good time. The good times of Conference are attractive to us, and they are desirable features to cultivate and to enjoy, but the work of a delegate has no reference to this. A League should strive to be properly and consistently represented upon the floor of the Conference by some one competent to consider the subjects presented. And the age and spirit of the delegate should as nearly as possible reflect the spirit and aspirations of the local body. In many cases it is doubtless necessary to rely on the minister of the church society, and this is better than to go unrepresented, but a local organization should strive to speak by one of its lay members, and the Conference will be benefited in the degree that this effort becomes a general practice among the constituents of the national organization. Let us then "prepare for debate."

P. S.

We note that Miss Grace Ethelwyn Browne has accepted the position of Assistant Editor of the Journal, and that an Advisory Board has been appointed, consisting of President Seymour, Messrs. Stockwell, Suter, Marsh, Alden, and Miss Elsie Hobart.

The advertising pages, of which there are eight, are well filled, and should be studied by every reader of the Journal, with a view to making a personal use of the information given. Encouragement given to advertisers in this way must redound to the benefit of the Journal, and will do much to ensure its successful continuance.

If you desire to keep in touch with the spirit of progress dominating the Young People of the New Church you should subscribe to the League Journal. March number now ready.

Address

EMILY L. HIBBERD,

Subscription Manager,

93 East Stewart Avenue,

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New-Church Directory of Uses.

The American Swedenborg Printing and Publishing Society, 3 West 29th St., New York. Rev. S. S. Seward, President; Mr. H. W. Guernsey, Treasurer; Mr. L. S. Smyth, Manager.

The New-Church Board of Publication, 3 West 29th St., New York. Rev. J. C. Ager, President; Rev. Adolph Roeder, Secretary; Mr. J. E. Hubbell, Treasurer; Mr. L. S. Smyth, Manager.

The General Convention of the New Jerusalem. Secretary, C. A. E. Spamer, 215 North Charles St., Baltimore, Md.; Treasurer, Jas. Richard Carter, 16 Arlington St., Boston, Mass.

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Board of Home and Foreign Missions of the General Convention. Secretary, Rev. Willard H. Hinkley, 259 Savin Hill Ave., Dorchester, Mass.; Treasurer, Edward A. Whiston, 16 Arlington St., Boston.

The Virginia Pastorate.—To support a Missionary Pastor in the State of Virginia, with headquarters at Richmond. Send subscriptions to Mr. Ralph P. Barnard, Treasurer Maryland Association, 416 Fifth St. N. W., Washington, D. C.

The American League of New-Church Young People's Societies. President, Paul H. Seymour, 215 East Sixty-first St., Chicago; Secretary, Mary Estella Bates, 91 Francis St., Back Bay, Boston, Mass.

The New-Church Evidence Society.—Send memoranda of any mention of the New Church, favorable or otherwise, in pulpit, press, literature, or conversation, to Professor Lewis F. Hite, M. A., Secretary, 1 Avon Place, Cambridge, Mass.

Urbana University.—The New-Church college for young men and women, established at Urbana, O., half a century ago. Donations to the girls' dormitory building and to the endowment fund may be sent to Rev. Myron G. Browne, Cleveland, O., or to John R. Williams, A. M., Dean of the College, Urbana, O.

The Western New-Church Union.—To publish New-Church literature. Free reading room and headquarters of the New Church in the West. R. Williams, President; Rev. John S. Saul, Secretary. Room 618, Steinway Hall, Chicago.

The New-Church Educational Association.—An organization for research in the doctrines and philosophy of the New Church, and for their propagation in the understanding and thence the acceptance of men, does not concern itself with the establishment of an ecclesiasticism. Charles H. Mann, 252 Main Street, Orange, N. J., General Secretary; Frederick Cook, Care Corbin Banking Co., 192 Broadway, New York, Treasurer.

Swedenborg Scientific Association.—Object, to republish the scientific and philosophical works of Emanuel Swedenborg, now out of print, to produce those hitherto unpublished and to disseminate a knowledge of their principles. The quarterly bulletin of the Association, entitled the "New Philosophy," John R. Swanton, Ph. D., editor, contains new translations from the Latin works. Subscription, \$1.00. Yearly membership, with bulletin, subscription, \$1.50. Frank Sewall, M. A., D. D., President. Carl H. Asplundh, Sec'y, Bryn Athyn, Pa.

African New-Church Mission, Washington City, D. C., est. May, 1892.—First colored New-Church Society in this country. Maintains regular religious services, including Sunday-school. Building always open; kindergarten; mothers' meetings; free baths. Classes in English, typewriting, stenography, sewing and gymnastics, as a means of establishing a plane for the reception of the New Church. Sustained by voluntary contribution. Rev. J. E. Thomas, Pastor. Donations may be sent to the Treasurer, Mrs. Ellen S. Mussey, No. 416 Fifth St. N. W., Washington, D. C.

Special Notices.

Massachusetts Association.

The 146th meeting will be held in the house of worship of the Boston Society on Monday, April 20th, at 10:30 a. m.

The exercises will begin with religious services, which will include an address from the General Pastor on the subject, "What Laymen can do for the Church." Later in the day a paper is hoped for from the Hon. Albert Mason, on "The Ministry from a Layman's point of view." The remainder of the time will be occupied with reports of societies, officers, and committees, and with the usual regular business.

JAMES REED,
General Pastor.

Boston, March 30, 1903.

The Round Table.

The committee having charge of the Round Table at the coming Convention desire to make this meeting of interest and benefit to the largest number of attendants possible. They therefore request readers of the Messenger to propose topics for discussion. Let it be borne in mind that the object of the Round Table is the practical use in external life of the New-Church teachings. Suggestions of such topics and also of speakers will receive careful attention from the committee, who will select from them such as are most generally desired and at the same time most feasible. Topics must be in the hands of the secretary on or before April 21st. The subjects heretofore proposed have been those which would be especially interesting to an organization of women only. It should be understood that the Round Table is a meeting of men and women. Subjects of interest to both are therefore requested. Send communications to Miss Ellen Andrews, 66 Mt. Vernon St., Boston, Mass.

ELLEN S. MUSSEY, Chairman.
ELLEN ANDREWS, Secretary.

THE NEW-CHURCH EDUCATIONAL ASSOCIATION

Has issued a 16-page pamphlet
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By the REV. C. H. MANN.

A discourse whose publication has been
demanded by many who have heard it.

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New-Church Messenger

"Behold, I make all things new"

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ST. LOUIS, WEDNESDAY, APRIL 22, 1903

WHOLE No. 2493

New-Church Messenger

EDITED BY

REV. S. C. EBY.

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"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon." (Luke xxiv. 33, 34.)

"By the twelve disciples were represented all who are in goods and truths from the Lord; in the abstract sense, all the goods of love and truths of faith from the Lord." (Arcana Coelestia, 9942.)

"By the Lord's disciples are meant those who are instructed by the Lord in the goods and truths of doctrine; but by apostles they who, after they are instructed, teach them. . . . By apostles are not understood apostles, but all who teach the goods and truths of the church, and, in an abstract sense, the goods and truths themselves of its doctrine." (Apocalypse Revealed, 79.)

"The reason there were twelve, was that each might represent that which a tribe of Israel does; . . . wherefore such were chosen as were like those things which they represented." (Spiritual Diary, 1217.)

"To be a disciple of the Lord, is to be led by Him, and not by self, thus by goods and truths which are from the Lord, and not by evils and falses which are from man." (Arcana Coelestia, 10490.)

"After this work was finished the Lord called together His twelve disciples who followed Him in the world, and the next day He sent them throughout the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigneth, whose kingdom shall endure forever and ever, according to the prophecy in Daniel (vii. 13, 14), and in the Revelation (xi. 15), and 'Blessed are they that are called to the marriage supper of the Lamb' (Rev. xix. 19). This was done on the nineteenth day of June, in the year 1770. This is understood by the Lord's words: 'He shall send His angels, and they shall gather together his elect from one end of heaven to the other' (Matth. xxiv. 31)." (True Christian Religion, 791.)

"Whithersoever He Goeth."

The temptations which threaten the Church with the greatest damage at the present time are not solicitations to gross error or evil life. They are rather those that come clothed in angelic raiment, and advocating things which, in their own place and according to their own standards, are relatively just and right. Quantity of good is presented as a substitute for quality.

As matter of fact, the man who is doing the most good in the fields of the Church at the present day is probably the bishop or priest of the Roman Catholic Church. We have in mind certain eminent dignitaries of the Catholic Church whose influence touches more nearly and in more ways with powerful effect the lives of thousands than is the case with clergymen of other faiths, or with politicians or men of letters. And this influence is undeniably good, considering the state of the nation as a whole, the exigencies of the times, and the types of mind which come within the sphere of their dominance. Yet no New-Churchman in his senses would ever think of becoming a Romish priest or bishop in order to do "more good," or even the most good of that kind. He knows that while Providence overrules every religion and the exponents of every religion for the achievement of the highest ends obtainable under the circumstances, the doctrines and trend and genius of the Roman Catholic Church are unthinkable as an object of choice for one accepting a body of doctrine so diametrically opposed as is the theological system of the New Jerusalem.

What is true of the Roman Church as the spring of all orthodoxies is true of her entire progeny. No creedal, social, ecclesiastical stream can rise above the level of its source. There is nothing in the countless sects of Protestantism that adds any substantive truth to the creed of Catholicism. The course of Protestantism has been precisely the reverse of that of adding to the truths of the Church. The "fallen woman" multiplied her doctrines and traditions and representatives and sanctities, but the "dragon" is bent on destruction. The whole history of Protestantism has been a process of annihilation of the sacred things cherished by preceding generations. And as it would be difficult to-day to find any church where the priest has an opportunity for doing "more" good than in the Catholic Church in quantity, so it would be difficult to find a single church or sect that by its own right possessed the truth that would enable it to do a better good in quality. The good which a man or a priest can accomplish in any

of the sects of Protestantism must necessarily be inspired, qualified, and limited by the impulse, the genius, the creed, and the accidental and incidental vicissitudes of the body to which he belongs.

The New Church is the response of the human mind to the call of Divine Innocence to advance to a higher, deeper, broader, more internal apprehension of the things of God and heaven. The life and faith of this new following into discipleship is as clear-cut a discrimination from all preceding and all surrounding dispensations and formulations as has ever been vouchsafed in the history of the world. The disciples who believed in a risen Lord did not look about for the most acceptable sect of Pharisees or Sadducees or Essenes, where they might do the most good, but repaired to that quiet corner where the remaining eleven were assembled. The disciples who believe in the spiritual resurrection of the Lord and the Church in the internal sense of the Word, and in the new consciousness of Divine things on the part of the race, are pursuing a course which is preposterous and unthinkable unless they too come together with every affection and thought, activity and resource, to the congregation and consensus of a New Church in a new age.

The New-Church Ministry.

In the last number of the Young People's League Journal, which excels all its predecessors in general vitality and value, is a symposium on the future New-Church ministry, which contains brief but suggestive papers by various intelligent writers. The longest of these contributions is by a Harvard under-graduate, who frankly confesses his predilection for great church organizations, and expresses his hesitation to choose between the New Church and the Protestant Episcopal Church, the latter of which holds out to him alluring representations of possible usefulness without his having to surrender his distinctive faith in the teachings of the New Church. We have a vast admiration for the Protestant Episcopal Church in its own place and in the accomplishment of its own work, and we have been bound by many affectionate ties to members of its ministry and communion. Hence in what we have to say we must be exonerated from every suspicion of dislike or contempt.

We believe that our young friend has not quite sensed the character of the proposition which he contemplates. It may well be that he of right belongs in the Protestant Episcopal Church; that he is of its genius and temperament and general purpose. If so, we should wish him God-speed in the election of a ministry in that Church. But let him not make the mistake of imagining that he could be a New-Church minister, or an apostle of the second coming of the Lord, in that communion. His case would not be that of a man who, being born and reared and ordained in the fold of that Church, might, in the pursuit of his ministry, come to a knowledge of the doctrines of the New Church, and in his growth in those doctrines might simultaneously advance in usefulness in his ministerial service. The Divine Providence knows how to modify a man's receptivity according to

the measure of his responsibility, and to enable him by receiving some new truth, but not too much, to continue useful in a transition state of either a parish or a church. The reception of a few doctrines, or a modified form of many doctrines, does not constitute an acceptance of the New Church, or of the second coming of the Lord, that makes one an unreserved disciple of that second coming. One who would leave the fold of the New Church, whether as a New-Church minister, or an instructed New-Church layman, would necessarily give up his outward acceptance of the genius and doctrine of the New Church. This is what he would do practically, and this is the construction which all authorities in the Church to which he might go, and the world in general, would place upon his conduct.

One of the distinctive doctrines of the New Church, which lies at the threshold of an unreserved acceptance of the Lord and His second coming, is the teaching concerning the consummation of the age. Superficial students of the Apocalypse are very prone to remember and to emphasize the call of the angel to come and see "the woman clothed with the sun," to open their eyes to the glorious vision of the New Jerusalem, coming down out of heaven as a bride adorned for her husband, but they forget the logical precursor of this spectacle. Before this vision can be seen philosophically and rationally and spiritually, the mind must have been led by the angel to the perception of another woman, not clothed with the sun, not as a bride adorned for her husband; but "arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication."

"And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters."

There can be no real acceptance of the spiritual inwardness of a Church that is founded upon genuine truths in accordance with the internal sense of the Word without an understanding and repudiation of the internal quality and doctrinal embodiment of a Church which is founded upon the apostolic interpretations of the letter of the Word. It must never be forgotten that historically the ecclesiasticisms of the past have not been built upon the letter of the Word, upon the Gospels or the Apocalypse, which in any event would have given us a Church founded upon appearances and not upon genuine truths; but historical Christianity has been built not even upon the appearances of the letter of the Word, but upon the apostolic formulation of those appearances. In any event, in this new age of the world, Christian ecclesiasticisms of every shade and shape would be entirely inadequate to the necessities of a new dispensation. What was written by the apostles was written in order that the Church might be propagated through their letters, and in all the efforts of the old church to reform the necessity has been to get back to the days of the apostles, to revive a primitive Christianity. The New Church is as distinct

from primitive Christianity as it is from the latest or most erring off-spring of the Apostolic Church characterized by the heredity of centuries of Rome and Geneva. Of course, the Gospel verities back of the Apostolic Church are adhered to by Swedenborg and all New-Churchmen, but with the interpretation of those verities in the light of the internal sense of the Word.

Our young friend does not quite grasp what is involved in a call to the ministry of the New Church. The work of the Sunday service, and the social influence that one exerts in his own immediate parish, are simply a small aspect of what that ministry involves. The Lord does not call ministers or priests to the acceptance of His Church; He calls men. And when the doctrine and life of the Church have been accepted in virile freedom and rationality, then there may come the call to the proclamation of these truths along lines of ministerial usefulness. But every man in his own place is called to be a centre of the New Church; is called to be a vessel for the reception of the new life for the new age; is called to be an organ for the dissemination and establishment of those things which will be needed by the coming age, and the coming Church, and the coming race. The minister's work is simply to represent and embody and voice in visible and effective form the priestly things in every man; and in any minister that may follow such a "call" the primary and essential thing is that there be a mental and moral acceptance and expression of those things which the heart of the Church loves and the mind of the Church understands. The minister should be, under all circumstances, a representative and apostle of the new life and the new truth at its best estate, according to the highest and truest acceptance of Divine things in the New Church at the present time. It is this integrity of the man in the full responsibility of office that our ministry needs the most. Wherever he is found, whatever the duties in which he may engage, whatever the circumstances that may surround him, there should be a point of light that men can rely on, there should be a substantial rock that is of use for building purposes, there should be a pillar in the latest and best "temple of my God," the doctrine and life of a new heaven in a new earth.

Let every young man who turns his thought to the ministry of the New Church ponder the Gospel principle of counting the cost. No work is fraught with such incomparable delights and satisfactions, but they are to a very large extent internal, a foretaste of the heavenly compensations which are found in the consciousness of co-operating in the Lord's spiritual work and the joy of genuine usefulness. These satisfactions are a sufficient reward only when one appreciates the indispensable character of the work of the New-Church ministry, so that he can gladly sacrifice all lesser goods for this supreme use and delight. Better never to think of the work of the New-Church ministry than to neglect to weigh its solemn and peculiar responsibility; better never to know of the New Church than to commingle its truths with the traditions of the elders or the legends of the sects.

Contributed.

The Compass of God.

"Evening, morning and at noon will I pray."

In the stern of a sea-going vessel,
At morning, at noon and at night,
I saw there a sturdy old boatswain
Who stood and uplifted his sight
To the mast that was towering above him,
While pendulant hung from his lip
The whistle whose shrill intonations
Determined the course of the ship.

And I wondered at what he was gazing
Till, stepping behind him, I stood
And followed his angle of vision
High up on the pillar of wood;
And there, far above the attraction
Of body of iron and of steel,
Was fastened a compass whose needle
Corrected the one at the wheel.

Oh, wonderful lesson of science,
That crystallised in parable there
And brought in its transparent vision
The meaning and purpose of prayer!
I, too, am adrift on an ocean,
My compass, the spirit of man,
And with hand on the wheel of Life's rudder
I only can steer as I can.

But, praise to God's infinite goodness,
Thy compass above I can see,—
The needle of Truth that Thy Spirit
Holds true for the spirit of me:
Unswerved by earth's baser attraction,
It points to the glories that shine;
I read it at morning and evening
And reckon my bearings from Thine.

—Charles A. Foss, in *Ram's Horn*.

Is the New Church Confronting a Crisis?

By the "New Church" the writer understands the organization which had its origin with Robert Hindmarsh and eleven others in England in 1787. The writer believes that this is indeed confronting a crisis which involves the question of its very existence. From the time of its beginning it has been torn by dissensions. There never was a church with such a diversity of opinions on important doctrines. There never was a church whose periodical literature contains such a discouraging record of societies which have flourished and then gone down. There never was a church in which the cause of its own shortcomings was so earnestly discussed. Let one instance suffice.

In the Messenger, during the year 1901, there was carried on a discussion on the subject of "Discontent in the New Church." The ball was set rolling by an editorial written by the Rev. J. K. Smyth, of which the writer will not give a synopsis, as New-Church people are familiar with it. Many were the replies which that article called forth. The replies themselves occupy over thirty columns. This is stating it very modestly. Limited time prevents the writer from giving extracts from those replies. By far the most of those persons who replied were glad the subject had been raised, almost none would suppress discussion, few were satisfied with the growth of the New Church, and few denied that there was cause for discontent. The most admitted it, and pointed out what in their opinion were the causes and remedies. The writer has made an analysis and

classification of these, which it would occupy too much time to give here. It is interesting, however, to note the variety of causes and remedies mentioned, and how the different writers refute each other; all of which would seem to show that the root of the matter was not reached.

The writer has also made a careful study of the statistics of the church, but refrains from giving them for three reasons: 1st, the brevity of this paper; 2d, the incomplete manner in which those statistics are kept; 3d, those statistics are not sufficiently large for a proper induction of facts, falling below 8,000 members.

With such facts before us, it is very clear that the New Church is confronting a crisis. Indeed, the very fact that this question has been raised and is being discussed by this meeting, is evidence of it.

The writer has given many years of careful, often painful, study to the question of the permanency of the New-Church organization, and for him that question is settled. He will not attempt to discuss that question here, but will mention a more interior matter concerning which he thinks the church is confronting a crisis.

No church can prosper which persistently sets itself against the highest trend and most distinguishing feature of the age. Emerson is right when he advises a man to cast himself abroad upon the spirit of his times, and confide himself childlike to the genius of his age. The highest genius of the present age is the conception and experience of the Divine Goodness as manifested not only in spiritual but in natural things. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And we read: "By blessing the Lord is meant to sing to Him, to declare His salvation, to proclaim His wisdom and might, thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord; that is, be gifted with those things which are the subjects of such blessing; namely, with celestial, spiritual, natural, worldly, and corporeal good" (A. C. 1422).

There are many such passages, and in them all stress is laid even on natural and corporeal things; so that nothing is clearer from the Word and the Writings than that, if we are at one with the Lord, there can flow to us nothing but good of every kind, even natural and temporal good. We can rest upon Him for this, like a tower bolted to a rock. If our hearts, thoughts, and efforts conform to His will—if we sever connection with everything which hinders our communion with God, and seek everything which promotes that communion, then we may ask, expect, and receive from the Lord every good, even natural and physical good.

This is the new gospel, or the new form of the old gospel; the new thought which is in the air, and in everybody's mind. It is the theme of conversation in the home and in the social circle. It is embodied in beautiful stories which find ready sale. In different forms it has made wonderful progress. Relig-

iously, it is the distinguishing feature of the present time. It has come down upon the world like a mantle of sunshine.

One of the leading psychologists of the day, William James, of Harvard University, has produced an extensive work on "The Varieties of Religious Experience." The book consists of the Gifford Lectures which he delivered in Edinburgh in the winter of 1901-1902. The book is inductive; that is, drawing its conclusions from facts alone, and in the main those conclusions are just. The author gives examples of, and considers, a very great variety of religious experiences. He devotes two lectures to what he calls "the healthy soul," or those who are optimistic and hopeful in their religious life—those who believe that God is good, and that blessing is coming to them. And it is surprising how wide-spread this belief is. The followers of Mrs. Eddy are only one comparatively small sect of it. It has many different sects, schools, and cults, with much error and confusion,—let this be carefully noted,—but they all agree in this optimistic view and experience of religion. Its thought is permeating all the churches.

To use some of the language of Mr. James, on the whole one is struck with the psychological similarity between this new movement and the Lutheran and Wesleyan movement. To the believer in mere moralism and works, with his anxious query, "What shall I do to be saved?" Luther and Wesley replied, "You are saved now if you would but believe it." And experimentally, though not in their theological terms, this was true. And to-day the preachers of the new thought come with precisely similar words of emancipation. Men are laboring with the same human difficulty, though in a different form. Things are wrong with them, and "What shall I do to be clear, right, sound, whole, well?" is the form of their question. And the answer is, "You are well, sound, and clear already, if you did but know it." "Whatsoever things ye desire, when ye pray believe that ye do receive them, and ye shall have them" (Mark xi. 24).

The adequacy of their message was what gave force to the Lutheran and Wesleyan gospels. Exactly the same adequacy holds with the new movement to-day; and, seeing its rapid growth and influence, one is tempted to ask whether it may not be destined to play a part almost as great in the evolution of the popular religion of the future, as did those earlier movements in their day. (See James's book, page 108.)

Let the New Church, instead of resisting the spirit of the age, put herself in touch with what is highest and best in it, seek to understand it, and not only to explain but to experience it, and she will do better. Let her follow the ark of God instead of putting forth her hands to steady it, and she will not be stricken with death. This, the writer conceives, is one factor—the interior side—of the crisis which the New Church is confronting. The exterior side, or the ecclesiasticism, it has not been his purpose to discuss here.

E. D. DANIELS.

Reminiscences by Rev. E. A. Beaman.

III.—“PECULIAR USES.”

The Boston Society did not consider worship as the only object of their organization. They did not study the Doctrines mainly for that purpose. They soon formed themselves into smaller bodies for the sake of learning and performing uses of various kinds, both as individuals and as committees. They were in earnest to study their new doctrines and relations to each other, and, as a larger body, to the world. “On the 17th of August, 1822, a society was formed, consisting of six individuals, called the ‘Boston Society for Communicating Truth,’ and this by any and every means indicated by Providence.

“On the 25th of September, a society was formed, called ‘The Society of Merchants and Traders of the Boston Society of the New Jerusalem.’ Their object was to ‘unite the uses of society, and thereby to assist each other in the work of regeneration, and thus to enable each the better to perform his own use, and to become more distinctly a man, and himself.’”

We see that, in its early history, there was life in the Boston Society, and that they were in earnest to learn the ways of life. The following quotation is interesting in this connection:

“The united sphere of the Society, at many of their meetings on the subject of organization, had carried them beyond their most sanguine expectations; and at some of these meetings goods and truths seemed to descend, and to be born into the Society and cherished by it.”

Several of the leading men of the Boston Society were graduates of Harvard. They had been prominent as students. One of them, Sampson Reed, a sub-graduate, was appointed to deliver a Society address at one of the Commencements. This address was afterwards enlarged and published under the title of “Growth of the Mind,” which has ever since been well known to the New Church. R. W. Emerson spoke in the very highest term of it.

Sampson was a younger brother of Caleb Reed. But Sampson received the Heavenly Doctrines before Caleb. He, with Thomas Worcester and I think two or three others, read them while in College. Caleb was considerably troubled that his younger brother was so led away by his imagination, and was determined to do what he could to convince him of his error. But he very wisely concluded that, before he could argue the case with his brother, he must first become well acquainted with what he believed. To do this he very sensibly concluded that he must read what his brother had read. And how significant and interesting the fact that the more he read the more he read himself into the conviction that his brother’s new views had very little to do with an enthusiastic imagination. Caleb’s name stands on the list of members of the Boston Society only seven months later than Sampson’s. And Caleb Reed became, at length, the “strongest man of the Boston Society,” not excepting Mr. Worcester, or Mr. Theophilus Parsons, a prominent lawyer and one of the Professors of Law in the Law School of Cambridge. Professor

Parsons was fond of speaking; and whatever subject came up in our social society meetings for consideration, he was always ready to speak; seemed to have opinions matured, ready for expression, while others were waiting. And we all loved to hear him. He added life to the meetings. He was the lawyer of whom the great Daniel Webster once said, being on a case with him, that he “went off half cocked.” That was apt to be the case in our society meetings. But he would never allow himself to disagree with Caleb Reed. Many a time I have known him, when a subject had been proposed for consideration, to be on his feet in a moment with seemingly well-matured, plausible opinions, clearly and forcibly expressed. If Mr. Reed followed him, he did it very timidly and modestly (he was a very modest, but a clear-headed and loving man), but with radically different opinions from those of Mr. Parsons. All, though apparently captivated by Mr. Parsons, could see that Mr. Reed was in the right. And what did Mr. Parsons do? Combat him, or try to argue the case with him? Never. He would always reply, but with such modification, as to show that there was really no disagreement between his own and Mr. Reed’s opinions. We all deemed it expedient to reconsider our opinions if we happened to differ from Mr. Reed.

To sustain the uses of the society, tithing was early adopted. The tithes were, at first, paid directly to the Pastor, and he, after deducting his salary, paid other legitimate expenses. So long as tithing was the general practice of the members there was no lack of money for supporting the uses of the society. But when they came to have families, and sometimes large ones, to support, and sometimes on very small incomes, the question came up whether rearing children was not one of the greatest, if not the greatest, use of the church. Comparisons were naturally made between those who had large incomes and no children, and those who had large families of children and small incomes. It did not take long to see that either they had not been practicing according to a true knowledge of what really constitutes the church, or of the true meaning of tithing. The Israelite had no idea of a church but as a separate organization from life, but as the observance of certain rituals, ordinances, and ceremonials, by which to serve God, and to serve Him as a magistrate who as such demanded service on His own account. That is what the Israelites supposed they were created for, that is, to be servants of such service-loving God. One-tenth of their income must, therefore, be set apart for such specially devoted ceremonial.

Has the Christian an essentially different idea of God, and of what really constitutes the Church? The man of the New Jerusalem is told that the performance of the uses of daily life from the love of those uses as uses, is what constitutes the Church, that, in fact, every human being, if in the love of such uses as uses “is a church in its least form,” and that he is, indeed, “in his highest state of worship while performing the uses of charity.”

Such is the real church in the New Jerusalem. To tithe, therefore, in the New Church is to give all that

we have and all that we are to the uses of charity; that means to the special duties of our calling, whatever that may be, for the sake of the common good.

E. A. BEAMAN.

The Three Great Truths of New-Church Evangelization.

In the Coronis to "The True Christian Religion," No. 1, Swedenborg says: "In the last chapter of the work entitled 'The True Christian Religion,' the consummation of the age, the coming of the Lord, and the New Church were treated of. A continuation of these subjects is now given, because no one has hitherto known the meaning of the consummation of the age, or why the second advent of the Lord should take place, or that a New Church must be raised up; and yet these three subjects are treated of in both the prophetic and apostolic Word, and fully in the Apocalypse. That these three subjects were treated of in the prophetic Word of the Old Testament was evident to me while it was given me to unfold it by the spiritual sense; that they are in like manner pointed at in the prophetic part of the New Testament, called the Apocalypse, and also in the evangelic and apostolic Word, will plainly appear from the following pages. Hence it follows that without knowledge obtained concerning the consummation of the age, the second advent of the Lord, and the New Church, the Word is as it were closed; nor can anything but knowledges open it; for these are like keys that open the gate, and introduce. When this is effected with the Word, then the treasures, which lay concealed therein as in the bottom of the sea, will be presented to view; for the Word interiorly contains nothing but treasures."

Here is explicit direction respecting New-Church missionary work or evangelization. We are to announce that the Christian Church has come to an end, that the Lord has made His Second Advent, and that He is now establishing His New Church meant by the New Jerusalem, and that thereby all Scripture is being fulfilled. For it now appears that the Word from Genesis to Revelation treats of five distinct churches. There was the Most Ancient Church meant by Adam, and which was consummated at the flood. There was the Ancient Church meant by Noah and consummated by idolatries at the time of Abraham. There was the Jewish Church beginning with Abraham and extending over the rest of the Old Testament history, and consummated by the profanation of the Word and denial of the Lord when He was in the world. There was the Christian Church established by the Lord when on earth through the Apostles, and extending through the Gospels, the book of Acts, and the Apostolic Epistles, and known from ecclesiastical history as well. Then there is the Apocalypse, which foretells the state of the Christian Church at its end, the Last Judgment, the coming of the Lord and the New Christian Church, the New Jerusalem, the bride and wife of the Lamb. That the first Christian Church has actually come to an end because it

either falsifies or rejects every truth of the Word, that the Lord has made His Second Advent and is now establishing the New, True, and everlasting Christian Church, are facts which can be known in but one way. That way is thus stated by Swedenborg, "The Church knows nothing at all of this its desolation and consummation, neither can know of it before the Divine truths which are from the Lord in the work called 'The True Christian Religion,' are seen in the light and acknowledged." (Cor. xlix.)

All the Churches of Christendom, Greek, Catholic and Protestant, of whatever name, deplore the lack of spiritual, religious, and Christian faith, life and worship. "And all the tribes of the earth shall wail because of Him." (Rev. i. 7.) But not one of these denominations but claims it is in possession of the very truth of the Gospel. Not one of them even suspects that it is Anti-Christ. This is the first thing that a man must be convinced of, that the former Church is consummated, hence the Second Advent of the Lord, and the New Church with its new revelation of Divine truths from the Lord. How significant, then, that Swedenborg's last work was an invitation to the Lord's New Church addressed to the whole Christian world.

To aid the writer as missionary of the Massachusetts Association to carry out this idea of New-Church evangelization, the Rotch trustees kindly complied with his wish to have the last chapter of "The True Christian Religion" published by itself, in the style of what is known as the Rotch Edition of the Writings of Swedenborg. This pamphlet comprises the following portions of "The True Christian Religion:"

The whole of chapter xiv, Nos. 735-791.

The Faith of the New Heaven and the New Church, Nos. 1-3.

The whole of Chapter xiv, Nos. 753-791.

Supplement. Concerning the Spiritual World, Nos. 792-795. The Memorable Relation concerning the Revelation made by the Lord to the New Church. Nos. 846-851.

In all seventy-two pages.

It is believed that this is the first time the fourteenth chapter of "The True Christian Religion," treating of the consummation of the age, the Lord's Second Advent, and the New Church, has ever been published separately. As it contains the full presentation of the doctrine of the New Church on the three important subjects mentioned in a pamphlet by itself, it makes the best possible missionary publication, convenient to hand to any one who expresses a desire to know the reasons for believing that the Lord Jesus Christ has actually made His promised Second Advent. This pamphlet is also an excellent class-book for use in the Sunday-schools of the New Church, or for any or all occasions where it is useful to present to the minds of both old and young the place of the New Church, or meaning of the New Jerusalem, in the spiritual or religious history of the world. This little pamphlet, bound in stiff paper covers, may be obtained at 10 cents a copy from the Rev. A. F. Frost, 1 Ellsworth Park, Cambridge, Mass.

ALBINUS F. FROST.

Church News.

The friends of the Rev. Frank L. Higgins, of Toronto, Ont., will note that his address is changed from College Street to Broadway Chambers, 450 Spadina Avenue, Toronto, Ont.

The Rev. Frank A. Gustafson's address is Mason City, Ill. Dr. Gustafson is the Secretary of the Class on Sociology, and those having papers for the coming Council of Ministers of the General Convention in Chicago should report to Dr. Gustafson.

Chicago, Humboldt Park.

The Easter services in the Humboldt Park church were unusually pleasant and impressive. This was the first Easter in the new church. There were fourteen baptisms, five adults and nine children, and five confirmations. Among the baptisms was a family of eight, comprising the father and mother, one daughter and five sons, the ages of the children ranging from eight to twenty years. The most impressive feature of the service was the presentation of beautiful copies of the Word to fifteen scholars of the Sunday-school over seven years of age, and leather-bound copies of the Book of Worship to five scholars over fourteen years of age. The pastor in making the presentation said that in the New Church the children are regarded as belonging to the church as well as the adults. When children have attained the age of about seven years they enter upon a new stage of their development and instruction. They are sent to school to acquire natural science. During this same period they should also be instructed in spiritual things. It is the business of the parents to provide for this instruction. They take an obligation to do so when they bring their children to be baptized. But parents are not all willing or disposed or able to give their children proper spiritual instruction. The Sunday-school and Church try to make up for this deficiency as far as possible; and it is to provide for the spiritual instruction that the executive committee of this parish has adopted a rule to give each child of the Sunday-school a Bible on arriving at the age of seven years. The pastor urged the children to read and study the Bible as diligently as they study their other school books. The Bible is the great text-book on spiritual subjects, and its study is more important than any branch of natural science. When children have studied spiritual things for seven years, and come to the age of fourteen they are ready to take part in public worship and enter into the enjoyment of it. To promote this state the parish gives each child a Book of Worship on the attainment of fourteen years of age. The pastor in making the presentation urged the children to be regular in their attendance at worship and so enter into the benefit and the enjoyment of it. The ceremony was regarded as quite appropriate for Easter. Over forty took part in the celebration of the Holy Supper.

Chicago, Kenwood.

A beautiful and impressive Easter was celebrated in Kenwood. Masses of Easter lilies flanked both sides of the sacred Repository, their beauty being enhanced by

the soft radiance shed on them by the candles from two candelabra. In other parts of the Sanctuary large Boston ferns and pots of Easter lilies added to the beauty of the central decoration. On one side of the church the little ones had their representation of the Resurrection: the garden with the tomb at one end, the circular stone rolled aside, two angels in shining garments, Mary Magdalene at the tomb, and Peter and John farther off. Distinctive features in the Sunday-school were the recital of the Resurrection story by the children, the bringing of flowers to the altar, and the distribution of gifts. Each child had committed two or three verses from the narrative in John, and their consecutive recital told the complete story. The Pastor talked to them about the concurrent history in the spiritual world and how the children educated in heaven love to represent it. Of the children over seven years of age who had been faithful in attendance and lessons, some were presented with Bibles, others with Hosannas, and all the rest who took part in the exercises received a pressed flower from the Holy Land. In church the two sacraments and the rite of confirmation were administered.

The following extract is taken from **Milwaukee, Wis.** one of the daily papers of the city of Milwaukee:

The religious sect in Milwaukee composed of the followers of the great Swedish philosopher, Swedenborg, have formed what will be known as the Church of New Jerusalem, and met in Fraternity Hall, 216 Grand Avenue, for the first time Sunday afternoon at 2:30 o'clock. The service consists of reading from the works of Swedenborg.

The present plan is to form a permanent religious organization, and if the support which it receives is strong enough, a church building will be erected.

Among the men who have taken the initiative in the movement are Philip Gross, J. M. Stowell, a pioneer mayor of Milwaukee, A. J. Hogarth, and Robt. Howard.

We trust that the friends in Milwaukee will meet with ample success and that they will impress their community with the fact that they are not anxious to be or make a sect, but to become an organ mediating the light and warmth of the second coming of the Lord, and thus that they will be a "Church" in very deed.

The next and last meeting for the season of the New-Church Club of **New York.** New York will be held at the Hotel

St. Denis, on April 28th. A circular has been issued by the Club, making a brief report of the meetings of the year, giving the names of members, officers, and Board of Governors, together with other items of information. The Rev. Julian K. Smyth is to be the essayist at the next meeting, having for his subject, "The Church and the Kingdom." It is stated that the average attendance at the meetings so far has been less than fifty, and the desire is expressed that at least a hundred be present at the next dinner and meeting.

The Rev. Adolph Roeder, the Pastor, has just begun a course of Sunday evening "Book Talks," on the

following subjects: April 19th, "The Citizen in his

Relation to the Industrial Situation," by Bishop Henry C. Potter; April 26th, "Education and the Larger Life," by Prof. Chas. Hanford Henderson; May 3d, "The Pit,—The Octopus," by Frank Norris; May 10th, "The Leopard's Spots," by Thomas Dixon, Jr.; May 17th, "Temporal Power," by Marie Corelli; May 24th, "The Mystery of Sleep," by John Bigelow.

Easter services in St. Louis were unusually pleasant and uplifting, with larger attendance at service and communion than for a long period. Following are the topics for the customary "Post-Easter Course of Lectures:"

April 19th—"The Bible of the Past, and the Bible of the Future."

April 26th—"The Church that is Old, and the Church that is New."

May 3d—"The Spiritual Powers and Possibilities of Human Life."

May 10th—"The Meaning of it 'All.'"

Mr. Eby devotes an hour to the delivery of each of these lectures, and there is no religious service. Good and inspiring music is provided by the choir and other friends.

The following item, touching Easter services in Urbana, is taken from an Urbana daily paper:

An unusual scene was witnessed in the New Church Sunday morning when a class of nine was confirmed and baptized in the faith. The church was very prettily and tastefully decorated with potted plants and cut flowers. Notwithstanding the darkness of night without produced by the storm, the scene within was a cheerful and impressive one. The beautiful ceremony of the New Church was read by Rev. Russell Eaton, and as each on this glad Easter Day pledged his or her life to the cause, there was a solemn stillness that possessed the audience and impressed one with the sacredness of the hour and the occurrence.

Reports and Letters.

Among the Germans.

The work among the Germans, so far as it passes through the hands of the undersigned, has within the past six months grown to such large proportions that it proved impossible to make any effort at reporting it, but with the help of Franz X. Lux, a young friend who has recently gone from Vienna (Austria) to Cambridge, Mass., to study for the New-Church ministry, some further headway has been made, and we can stop to cull a few samples of letters from a great many.

But I want to premise a word in reference to the origin of the impetus which this work has received. When Mr. Lux reached America and had been established in Cambridge, the ground to be covered in Germany and Austria was carefully gone over. The writer had been laying in heavy stocks of books and tracts to be used, when the new work was well under way and the question to be decided was, how best to begin the work in Germany along entirely new lines. The work in Germany had hitherto been a continuous struggle for existence, and against the incubus of governmental and bureaucratic restriction, on the part of the little centers and societies formed there. The new work was to concentrate simply upon the sending out of literature with no emphasis whatever placed upon the organization of church societies. If groups and centers were to be formed at all, they were to be educational centers, societies for the study of Swedenborg, without interference with church formalities.

So the first step was taken by inserting a card in several leading Sunday papers in Vienna, Budapest, Berlin, Dresden, Leipzig, and elsewhere. A flood of cards and letters calling for books reached Orange. The first mails brought an average of thirty daily, this rose to seventy-

six daily at the highest point of the wave, and has now diminished to dribbles of three or four a day, the advertisement having been inserted twice in each paper.

From this point on the letters selected from this great mass may serve to tell their own story. Here is a letter from Proschwitz in Moravia, a sample of several:

"I respectfully ask to have Swedenborg's works sent to me. There has been a circle of readers here for six months, and I myself as well as several friends of mine are interested."

Another from Prague: "It would interest me exceedingly to receive the work of Swedenborg sent out by you. Since I read the essay of your distinguished countryman, Emerson, upon Swedenborg, I feel myself greatly attracted by his personality; but unfortunately the literature in the German language concerning his life and teaching is very scanty and antiquated, and of his original works there exist only a few translations, for the most part difficult of access to laymen. I know, however, that in America there are large and active societies of the faithful disciples of Swedenborg; and it would therefore interest me, not only to receive the work mentioned, but to learn something of the efforts and activities of the Swedenborgian societies."

Another from Budapest: "I am a beginner in Swedenborg's teachings and an enthusiastic admirer of them, but have had opportunity to read little of these doctrines; and as I have just seen in a periodical the announcement that you, most respected sir, will send the works of this great man; may I ask the favor of having one sent to me."

And one from Vienna: "I read with great pleasure your announcement in the Neues Wiener Tagblatt, and beg you to send me the book. I know some of Swedenborg's works, but not thoroughly. From my earliest youth I have been a seeker after truth, and have come without the aid of books to the recognition of various great truths. I believe that I am called to work in the spirit of Swedenborg and of Christ. If I have not up to this time appeared openly, it is because the means are lacking, which would enable me to devote myself for some length of time entirely to the study of suitable works and to self-training. Austria would be a good ground for the teachings of Swedenborg and of others. I know many indeed who would be warm and receptive toward the spiritual nourishment which Swedenborg offers."

Several letters have passed between the undersigned and the writer of the above letter, and with all due conservatism I believe we have here a laborer who will do some telling work. He has begun to study systematically, and will probably enter Cambridge in the fall.

Three others have taken up the same systematic study, two who will remain in Germany and one other who will presently also enter Cambridge.

Here is a sample letter from one of these workers, who has since begun an organized effort aiming at the creation of study-centers in Berlin: "Thanking you for your kind message, I will respectfully inform you that up to this time I have read the following works: I. The Doctrines of the New Church in Letters to a Believing Christian. II. The Wisdom of the Angels concerning the Divine Love and Wisdom. III. The Earths in the Universe. IV. How God Wins Us. V. A Brief Presentation of the Doctrines of the New Church. VI. The True Christian Religion, Part I. Besides these various essays, and Messengers, and small works like 'Remains,' 'Biblical Pictures,' 'The Spirit of the Lord's Prayer and of the Ten Commandments,' etc. I would like to remark in this connection, that I have read these works attentively, learned something from each, and found rich treasures in some; but should you, in spite of this, consider these, or any of them, as essential to the beginning of my studies, your suggestion and guidance will set the standard for me.

"Although I have been engaged for but a comparatively short time in thorough study of the doctrines of the New Church, I must make the free and open confession that the seed which I found in the first period of germination during my early study and research has now developed into a lovely plant and blossom. The highest satisfaction, the only pure, true happiness, as well as exalted personal life, seems to me to stream forth everywhere through the lines, like a beneficent, reviving, and refreshing radiance. Problems which I formerly sought in vain to solve seem now one by one to emerge from their cloudy covering and to melt away in a sea of light; and how I rejoice to recognize the deep truth of the Scriptural words: 'The Spirit searcheth all things, yea, the deep things of God.'

"When I reflect how it is possible that man should pass by such truths with coldness and indifference—truths which send forth their light in clearest beams through the whole world, through the whole universe—without receiving into their souls a single ray, my wonder is soon changed to the conviction that the source of these narrow habits of thought, common to the great mass of the people, is to be found in the deep, almost indestructible connection with the material. Lift the thought but once above this, let the spiritual eyes look out through the eyes of flesh, and I believe that the threads would be loosened. O! that it might be possible, with God's help, to cause the light to shine upon many of our fellow-beings, and to lead them into the truth.

"As regards the affair of Mr. D., I gladly accede to your wishes, to do for him whatever is possible. I entreat you to send me as soon as possible the suitable works for my studies, with exact instructions and all necessary information, so that I may begin at once."

The writer of the following letter has since also interested his friends in Eggenborg, Austria, and a circle of students will soon be formed there and in Falkenan an der Eger, in Bohemia, where a great many books have been called for and much interest has been shown.

"Referring to your announcement in the Wiener Freie Presse, allow me to ask for the book in question, thanking you in advance.

"Occupied in my leisure hours with serious studies, religious and philosophical, a work of Swedenborg would certainly interest me much, since I feel the need of all reading for confirmation of faith or deeper comprehension of its mysteries, in opposition to the Darwinistic and mechanical systems of philosophy prevailing here, which have so destructive an influence upon the sphere of belief. In this respect, then, I cannot fail to welcome with gratitude works like the one in question."

Not all the material thus found is as available as the above. All matters require sifting, and an occasional letter like the following shows what class of material will be quietly, but firmly sifted out. The letter comes from Vienna.

"Having a great interest in the life of Swedenborg, I should be grateful to come into possession of the works announced by you. I have already read much about Swedenborg, and believe in his gift of vision, since I myself unfortunately possess similar gifts. It is incomprehensible to me that all, or at least more people have not the same, and that such are despised and accused of falsehood."

The reports of this work have been appearing in the Bote der Neuen Kirche (our German paper) for some time, and much interest is aroused in New-Church circles.

I close this report with a few samples of letters received from New-Church friends, who have followed the reports as they appeared.

Extract from a letter of Georg Hallbauer in Vienna: "Your calls through the press here have caused an actual movement in the social strata, which will conduce to the good of the church and the blessing of men. We unfortunately must do without a pastor, who would exercise his powers here and who would have the finest results, for the people are hungering and thirsting for soul-enlightening truth. Thus I, a man eighty-seven years of age, intimately acquainted with the teachings of our church for forty-five years, and who for this, in 1864, spent a year in a Vienna prison, salute you, a worker of the New Church in America. I wish for blessings upon your noble activity, and my prayer to God is, May He speed it."

"Eudora, Kas.

"I have for some time observed with much interest your praise-worthy efforts for the distribution and diffusion of books and tracts. I believe that more good is done in that way than we at the present moment have any idea of. I hope you will not become discouraged by the various difficulties which you may meet. May the Lord bless you in your efforts, and crown with victory all the exertions which the New Church makes for the spreading abroad of her doctrines. I am willing to help in the good cause all I can, but am old and feeble in health, and can no longer be of use in preaching or traveling. With the pen I can still occasionally give testimony for the New Church. I have just received your request for stamps, and send what I have on hand. When I am again in town will send more."

A practical letter from Buffalo, N. Y.: "I have received your two circulars. Please put down \$200 as yearly contribution to the German Mission. I would gladly have

it more, but we have a great mission to perform among the English people here in Buffalo; and it is pleasant to report that the Buffalo Society has increased since we have a pastor."

"Baltimore, Md.

"I received your letter with request for stamps. No wonder these are lacking, with so much correspondence. You are performing, as I see, a very great and good work for the German Church, which up to this time is far behind, and does not occupy the place which it should long since have taken. Much of the blame of this lies in the fact that there is no earnest desire, no real longing, to learn and put into practice spiritual and heavenly truths; another reason is that many of the members are persons of small means, and the burden of maintaining the external worship falls upon a few. This is the case here in Baltimore. We have four separate societies, which barely exist, each with its burden of care; whereas only two are necessary, a German and an English. I very much regret this state of things, for the internal and the external church are brought into dissension thereby, and injury done to the vital power. 'United we stand, divided we fall.' The English and German societies have good preachers in the Rev. Mr. Mercer and the Rev. L. H. Tafel, and it may be that the structure will stand more firmly than before.

"The Church Council requested me to take charge of the Sunday-school in the German church, which I did, although I am a member of the English society. The Sunday-school is in good condition, and is conducted in a spirit of love and gentleness, according to the teachings of the New Church. Nothing else has a place; we bring before the children only the love of the Lord and kindness to the neighbor, and cultivate the young minds according to the revealed truths. But I shall keep this position only until next May; the Rev. Mr. Tafel will then take charge, and under his supervision the young men and women can be introduced into the work of the Sunday-school. I am growing old, and would not wish to stand in the way or keep others from this useful activity. I prefer to step back, with the consciousness of having done my duty. You see that much is needful here to maintain the Lord's Church.

"I send you some stamps, not as many as I could wish, for our expenses are large and our income small. I send my kindest remembrances to yourself and your dear family; may health and prosperity accompany us in our path through life; may your valuable activity in the New Church find rich blessings."

Extract from a letter from Gretna, Manitoba: "I have read with great pleasure your report under the title 'From the President's Desk' (in the Bote), and see that you are overwhelmed, so to speak, with work in the Lord's vineyard; and have much expense besides in the sending of New-Church books. To help somewhat in this, you will find inclosed \$1.76 in U. S. stamps, this being part of the stock of stamps which we use in sending letters south by the U. S. mail-car when it comes to Gretna to take the Great Northern train. I likewise inclose \$3.50 by express order, the money which is at present in our missionary box, and which stands at your disposal for this or similar purposes.

"If we calmly observe, we see that matters here are developing into ever clearer forms; and the great majority of our Mennonite brethren have an earnest desire for stronger spiritual food than can be provided by their preachers."

It seems that this collection of letters will show very clearly the drift of the work. If the editor permits I shall presently send another report on the progress of this work.

ADOLPH ROEDER.

Mr. Hoeck and the Book of Worship.

The Rev. Louis G. Hoeck in his article in the Messenger of February 11th, "A Liturgy for the New Church," says: "The only point that bars progress to the work is the question of the order of service, or the liturgy proper." Further, "This question largely, if not entirely, depends upon the practice of the Church." The writer replies that, this is so if the practice is right, and is to continue. But is the practice right?

Further: "Each," Mr. Hoeck says, referring to the two sections of the Church, "is unwilling to part with that which it already has to obtain a single Liturgy." That is, each must have what it wants even to the extent of the failure of the orderly end.

Then Mr. Hoeck goes on and advises issuing a Book of

Worship without any rubric or liturgy! A Book of Worship without an order of Worship? Impossible.

Further, he says: "Not a single society follows the printed order of service in our different Books of Worship." That it is impossible to follow the present "Order of Service;" that it is no order of service; that no one consults the so-called "order," and more in the same strain.

Then Mr. Hoeck asks this question: "If then the Church has progressed thus in the past, ignoring the pseudo order of service in its Book of Worship, why cannot it progress as well in the future without any order or liturgy in its new Book of Worship?"

Now, the writer asks, does the past and present of the Church warrant the conclusion that it has progressed? Does the membership of the Illinois Association of 943, or that of New York of 649, or that of Massachusetts of 1770, or of Maryland with its 360, where it was established more than a hundred years ago, indicate progression?

The writer grants the growth of the Church by its pervasion of and influence in the subjects of thought, but Mr. Hoeck undoubtedly refers to church membership.

Not any conclusion and no satisfaction can New-Churchmen draw that progression in membership has been accomplished.

In considering why the membership is not larger, is it unfair to conclude that possibly it is because of the existence of the principle that each person insists on being satisfied with the order of Worship, or to be plain, the existence of conditions under which the proprium rules.

Further, Mr. Hoeck says, "A Book of worship without any rubric for the New Church has therefore been proved to be practical."

That is, he sees the hundred years of existence of the Church in America; the membership of less than seven thousand; the lack of order that rules in the worship, and concludes that an order of worship is not necessary, because these conditions in his judgment mean success.

He says, "If Swedenborg had given us an order of Worship, there would have been reason for that order;" and allows the conclusion that because Swedenborg did not prescribe an order of worship it is not necessary.

Then he proceeds and says, what every New-Church worshiper must allow, that the essential in worship, "consists in profound adoration and humiliation of heart before the Lord, and in charity to the neighbor," and more in the same correct line.

Then he considers what is necessary in the way of externals for the worshiper and asks the question, "who shall dictate the order in which the ceremonials shall come? Finally arriving at the conclusion that it is the right of the minister with the consent of his people to form the order of worship."

Finally, Mr. Hoeck says, "To provide a Book of Worship with all the material for each to select whatever is necessary, to provide for the simplest or most elaborate services, leaves all in freedom, and emphasizes the fact that the form is not the essential in the New Church. The angels do not attend to the subject of supplication in prayer, but to the state of humiliation in which man is."

This last declaration is absolutely true, but how can the humiliation be complete and acceptable to the Divine when he who worships insists on being satisfied with the order?

Man's desire for a special order of worship has its root in the love of self, which when gratified destroys the necessary humiliation; and this applies to all who, studying the subject of a liturgy, cannot agree on the form or order.

The rubric is not made to please poor self-loving, world-loving, material, mortal man any more than was the Lord's Prayer, but simply to help him to lift himself out of his self-hood, with an object which his mortal mind may grasp, a vehicle holding together his weak and broken efforts to worship in true humiliation, until in complete self-renunciation his supplication falls at the throne of peace.

The great city, the Holy Jerusalem which John saw was high, wide, and long, a great solid made up of many parts, and many materials, enough to represent every principle that should have place in man's worship, yet forming a completely harmonious unit. We believe the earthly ultimate of what John saw to be our blessed Church. Yet what a chaotic thing of warring personal desires it would be were Mr. Hoeck's plan carried into effect. The New Jerusalem without unity and order! Think of it!

The sections of the Church referred to by Mr. Hoeck need have no consideration with the subject; they, each,

all the time recognize the unyielding necessity of unity and order; and without universality in unity and order the Church will never become a great body physically or a world force; and they who, having the preparation of a rubric in hand, fail to agree, and fail to bring forth, if there be such, are stumbling-blocks in the way of accomplishing unity of force and action.

When self and schism are replaced with universality and unity the Church will grow, and to accomplish universality and unity in worship is, in the opinion of the writer, the most important work before the Convention.

A. LAYMAN.

Richmond, Va.

This has been a delightful Easter; the hearts of the New-Church people have been greatly strengthened by the instructions of the Rev. J. B. Spiers; his sermon to-day was a powerful one, Rev. xi. 17, dwelling on the great power of the risen Lord. Most of the friends of the Mission were present, only a few absentees. During the service one adult, Bessie Tarry, was admitted by baptism. At 4 p. m. Daniel John, infant son of Mr. and Mrs. John Terrel, was also baptized. Holy Communion was administered; 10 partook.

Special Easter offering for the Pastor's fund.....\$29.47

Previously sent Mr. Barnard..... 23.00

Collected by him..... 6.00

Total, \$58.47

The following are the friends who helped us: Rev. J. F. Hite, \$5.00; Mr. K. F. Jordan, \$1.00; Mrs. R. M. Pulsifer, \$1.00; Mrs. F. M. Grant, \$5.00; Mr. Geo. F. Rathvon, \$1.00; Mr. W. F. Hite, \$5.00; Wm. H. Hudnott, \$5.00.

We hope Mr. Spiers will take the field.

H. REBECCA RICHES.

Current Literature.

Things to be Remembered.

"Memorabilia." An occasional publication from the Brooklyn New-Church Library, at 98 South Elliott Place, Brooklyn, New York. Price, 15 cents. It may be ordered from the Brooklyn Library, or from any New-Church Book-Room.

Some short time ago a gentleman in Scotland urged upon the notice of certain publication agencies the reproduction in a handy volume of a selection of Swedenborg's "Memorable Relations." In the course of his correspondence he was informed that it was unnecessary to take up this work, as the Brooklyn Library had it in hand. The "Memorabilia" emanating from the Brooklyn Library is not, however, of this character. It is not even a volume of extracts from any of the writings of Swedenborg, but is a collection of current expressions of thought believed by the editor to be notable and rememberable, worthy to be "read, marked, learned, and inwardly digested" by the Church at large. "Memorabilia is an expression of the idea that current thought enunciating fundamental principles of life is serviceable in the measure that it is present in the memory, and that out of the mass of such statement the things worthy of remembrance may, with profit, be set down in a form suitable for preservation and study."

This first number of the Memorabilia contains extracts from the pens of John Curtis Ager, John Bigelow, Samuel C. Eby, Lydia Fuller Dickinson, Julian Kennedy Smyth, Theodore Roosevelt, A. J. Auchterlonie, Charles H. Mann, John Goddard, and Adolph Roeder.

The little booklet is a model of taste, clearly printed on excellent paper and bound in an overlapping cover of heavy paper. It is unique among

New-Church enterprises, and we bespeak for it a wide circulation and many following issues.

Prospect of a New Commentary.

Mr. James Speirs, New-Church Publisher, 1 Bloomsbury Street, London, has issued a circular announcing that when subscriptions warrant he is prepared to put through the press a work on "The Two Books of Kings, Explained According to their Spiritual Sense, with Copious Proofs from the Writings of Emanuel Swedenborg, and Short Explanatory Notes by the Rev. Henry MacLagan." The work, it is calculated, will contain about 850 octavo pages, to be supplied to subscribers at 7s. 6d. per copy. After its publication the price will be advanced to 10s. 6d. The circular states:

The great lack of the New Church is the lack of Commentaries in which the Internal Sense of the Holy Word can be followed in its sequence, in somewhat the same way that it has been expounded with respect to the Books of Genesis and Exodus in the Arcana Coelestia, and the Book of Revelation in the Apocalypse Revealed. While it is true that a greater portion of the Word of God has been expounded incidentally in the Writings of the New Church, authors have been slow to make the attempt to bring these scattered passages together, and to supply the hiatus on the principles which Swedenborg throughout his works laid down. Those who have done so have done excellent service to the Church, and have produced works which are of the greatest value to the student of the Writings. These, however, are few in number, comprising only the Four Gospels and the Psalms by the Rev. John Clowes, the Prophecy of Isaiah by the Rev. J. H. Smithson, the Prophecy of Joel by the Rev. James Hyde, the Book of Daniel by the Rev. M. Sibby, the Book of Judges by the Rev. S. Noble, and the more popular Commentaries by the Rev. W. Bruce, on the Gospel of Matthew and the Gospel and Revelation of John. To these may be added the Study of the Internal Sense of the Book of Deuteronomy by Mr. Alexander Payne. The exposition which we now announce will be a most valuable addition to the number of such works, and will appeal both to the general reader and to the scholar. For not only will it give in parallel columns the literal sense and the spiritual, but in the proof references and notes appended to each verse the passages from Swedenborg on which the spiritual sense is based will be adduced, with short comments. The proportion between the two sections will be about two-thirds of the latter to one-third of the former. The wish is often expressed for a New-Church Bible which should contain the natural and the spiritual senses side by side. The present work is a contribution towards such a consummation, and as such it is hoped that the members of the Church will accord it their generous support. It has been the labor of years; and encouragement of the author, who has been a valued corresponding tutor of the New-Church College for many years, will no doubt also prove an encouragement to other writers to undertake the exposition in the same scholarly manner of other portions of the Sacred Scriptures.

The Home Circle.

Little Words.

"Yes, you did, too!"

"I did not!"

Thus the little quarrel started,
Thus, by unkind little words,
Two fond friends were parted.

"I am sorry."

"So am I."

Thus the little quarrel ended,
Thus, by loving little words,
Two fond hearts were mended.

—H. B. Keech, in *Youth's Companion*.

Papa's Mistake.

Papa distinctly said the other day

That in the night, when I'm asleep so sound,
The 'earth keeps turning over all the time,
And every morning it's been half-way round.

I thought how grand to see the big round world

Go turning past this window in the hall;
And here I'm up at four o'clock to watch,
And there is nothing going by at all.

I thought that deserts, palm-trees, and giraffes

Might just be passing by the time I came;
And now, instead of all those lovely things,
Here's this old yellow rosebush just the same.

—*Century Magazine*.

Sagacious Cats.

South of Fulton Street, in New York City, the cat is not a pet, but a business investment, an insurance policy against the river rats. Yet, wild as some of these animals are, there is one man, says the Tribune, whom they regard with approval. That is the cat's meat man.

"I don't know all of them," he says. "No man could; and, besides, there are changes all the time. But, if I don't know them, they all know me,—every last cat of them. And they're wise. Cats are as wise as any beast that lives. Every cat on the block runs to meet me, but they are always on their good behavior.

"Now here's a place where I leave meat for six cats. They all follow me in when I give it to the porter. They are the cats that belong here, and all the rest of the cats are waiting peaceably for me to come out. Now see those four cats run ahead and into the next place. They're the cats that belong there, and they line up to meet me.

"But that is a small part of the wisdom of these cats. Five mornings in the week I get around my beat between seven and eight o'clock; but on Saturdays I am always late, and never reach this block before nine. Well, on Saturday mornings the cats know that I'm late; and they don't put their heads outside the doors until it lacks only a little of nine. You see there are calendars hanging up in every office to tell the day of the week, and clocks, too; and there's nothing to hinder the cats from consulting them. If they don't find out that way, how do they know when it's nine o'clock Saturday mornings?"

Why She Had No Big Tangles.

A parable says that there was a great king who employed his people to weave for him. The silk, and woof, and patterns were all given by the king, and he looked for people who worked diligently. He was very indulgent, and told them when any difficulty arose to send for him, and he would help them; and never to fear troubling him, but to ask for help and instruction.

Among many men and women busy at their looms was one little child whom the king did not think too young to work. Often alone at her work, cheerfully and patiently she labored. One day, when the men

and women were distressed at the sight of their failures—the silks were tangled and the weaving unlike the pattern—they gathered around the child and said: "Tell us how it is that you are so happy in your work; we are always in difficulties."

"Then why do you not send to the king?" said the little weaver. "He told us we might do so."

"So we do, night and morning."

"Ah," said the child, "but I send as often as I have a little tangle."—*Unidentified.*

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, Arcade Bld'g, Philadelphia, Pa.

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The Executive Committee announces the resignation of the Rev. Willis L. Gladish from the chairmanship of the Reading Circle Committee, and voices what must be the general sentiment of gratitude for the valuable and efficient work which he has done in that position. Mr. Gladish has been Chairman of the Reading Circle Committee since the organization of that Committee in 1895. The work of the Reading Circle had been carried on in the two previous years by the Executive Committee, but its importance rendered it advisable to place it in the hands of a special committee, and at the meeting held in Philadelphia June 1st, 1895, the By-Laws were amended to provide for such a committee. After a careful consideration of the work required Mr. Gladish was asked to take the chairmanship of the Committee; and the very able and painstaking way in which he has performed the by no means easy duties devolving upon him have long since justified the selection. The Executive Committee will find it difficult to fill the vacancy with one so well fitted for the work as Mr. Gladish.

We are requested by the Editor of the Journal to correct an error in the March number in the spelling of Mr. Beede's name, which should have appeared as "Vincent Van Marter Beede."

The Editor of the Journal, in a personal note, suggests that it will be useful if the Leagues will consider what phase of the Journal's work is the most important and most worthy of development, and how each League can make use of the Journal in developing the strength and progress of the American League. The Journal should be one of the most, if not the most, effective means of prosecuting the work which the American League has in hand, and it is the duty of every League to determine how far the Journal Board is taking advantage of its opportunities and how far the individual League is co-operating with what the Board is doing. The increase in circulation of the paper is one of the most effective ways in which the individual League can co-operate. Within the last few days an isolated member has sent in the names of five subscribers. If an isolated member can do

this, each League ought to make a better showing than any League is now doing, and the opportunities for increasing the circulation of the paper in the large societies, and in the large cities, is without limit.

Resignation of Rev. W. L. Gladish.

The Executive Committee of the American League, having received the resignation of the Rev. W. L. Gladish from the position of chairman of the Reading Circle Committee, and having learned that other duties make it impossible for him to serve the League longer in this capacity, has accepted the resignation. It wishes, however, to express its grateful acknowledgment of the very efficient manner in which Mr. Gladish has conducted the work of this important committee for the past seven years, and to thank him sincerely for it. THE EXECUTIVE COMMITTEE.

What Does Rational Loyalty to the Teachings of the New Church Demand of Us?

The loyalty that demands a reason for its requirements is not necessarily of the highest stamp. Rationality of any kind is supposed to be truthful, but often the best of reasoning slurs from the path even with the unconsciousness of the reasoner. If we follow, step by step, with no more distant goal ahead, is it not possible to wander from the path? With our ultimate destination clearly in our eye, our steps cannot wander to so great a distance. It is the purpose and motive of the act that counts even more than the deed itself; the thought behind, which brings it about, that advances the spiritual life of the doer. An act, in itself good, may bring about good in the lives of others, but react upon him who performs it to his own hurt. Many philanthropic charities are established for the perpetuity of a name only, but the goodness of the deed spends itself upon the beneficiaries, and redounds not to the credit of the founder.

Rational loyalty, in itself, conveys an idea of literalness, at first; of loyalty that gives a reason for its existence. This may be best for some to whose minds conviction is carried in this way, but true loyalty conveys within its meaning the idea of love; love of

the teachings, and delight in them in their highest sense. True loyalty of a subject to a sovereign includes this feeling of the heart and soul, as well as intellect. It is even more possible without intellect than without heart.

The best results of loyalty are lives, as the fruits of any tree are its best. A literal following of any teaching may not always be best. One may have to adapt the teaching to the situation; sometimes it may be following a line of reasoning, sometimes the intuitive feeling of the right, the approval of conscience points out the path, and loyalty is separated from all rationality to outward appearance.

Our Lord spoke in parables that conveyed the clearest of impressions to the simplest minded, yet He did not always mean us to follow the parables in all literal senses. He would not have us spend our time in hunting for a gold-piece in a miserly sense, nor would He have us choose to be prodigal sons. He shows us the spirit, the principle involved, and leaves to us the adaptation of the same in our lives. Thus, with the teachings of our Church, we can take them to us as they help us to live—it was their purpose in being given. Life here is what we are called upon to attend to, and to make the highest uses of it. The New Church has that power beyond all others; its freedom is broader in thought and action. For this very reason we desire the highest things and set the highest standard for ourselves. For this very rea-

son, may we not use the spiritual light He sends us in the teachings, and leave any message that helps us not until a needed hour? If we faithfully do our duty by the light that is for us, the rest will take care of itself. If, in our reading of Swedenborg, we encounter things that we cannot absorb readily with good to ourselves, we may rest assured that the hour has not yet come when we are fit to receive them and may lay them aside for future use. A child would gain little from the reading of some book which may in a few years advance him immeasurably.

In thinking too much of details is one not apt to lose the effect? In dwelling on minutiae of beliefs, and in caviling at points of difference in doctrine, one is liable to forget for a while the doctrine of Christianity which, perhaps, is first of all. Love of God and man, and the neighbor as thyself, is the basis of all belief, and a sure foundation to build upon. The evidence of a pure and noble life is greater than any theory of living, and the highest proof of loyalty a New-Churchman can give is to live according to the Divine Law inwardly, and the outward will take care of itself, the more largely since that Law has been explained to us so immeasurably in our Church. In taking all His gifts, spiritual, intellectual, and natural, with a spirit of love, and faith in His knowledge of what is best for us, His contentment and peace will follow, and we can find

"Sermons in stones, and good in everything."

B. W. W.

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The Convention Theological School.

The annual meeting of the Corporation of the New-Church Theological School, for the election of officers and the transaction of such business as may come before it, will be held at the rooms of the Massachusetts New-Church Union, 16 Arlington Street, Boston, Wednesday, May 27, 1903, at 4 o'clock p. m.

The following By-law recommended by the Directors will be proposed: "On or before the April meeting of the Directors, the President shall appoint a nominating committee of three, to bring in a list of nominations of officers of the Corporation for the following year, to be presented at the annual meeting."

WALTER A. ROBINSON.

Pennsylvania Association.

The fifteenth annual meeting of the Pennsylvania Association of the New Church will be held with the First New Jerusalem Society of Philadelphia, in their house of worship at Chestnut and Twenty-second Streets, on Saturday, May 2d.

The Morning Session commences at 10:30 o'clock.

All interested in the principles of the New Church are cordially invited to attend. RICHARD A. LEWIS, Sec'y.

The American Swedenborg Printing and Publishing Society.

The annual meeting of The American Swedenborg Printing and Publishing Society will be held at No. 3 West Twenty-ninth Street, New York, on Tuesday, May 12, 1902, at 4 o'clock p. m., for the election of five members of the Board of Managers, and for such other business as may come before it.

L. S. SMYTH, Sec'y.

"Things Worthy of Remembrance"

TO BE FOUND IN

MEMORABILIA

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By John Bigelow.

Why a New Church?

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All Mankind is Equally Dependent.

By Lydia Fuller Dickinson.

The Lord's Life on the Earth.

By John Curtis Ager.

A Higher Rationality.

By Julian K. Smyth.

The Nation's Need and the Individual Duty.

By Theodore Roosevelt.

Which Love Shall Control?

By A. J. Auchterlonie.

Getting and Giving.

By Lydia Fuller Dickinson.

The Only Service We Can Render Another.

By Chas. H. Mann.

Wrong Ideas Produce Wrong Conditions.

By Lydia Fuller Dickinson.

The Shortcomings of Others—Why We See Them.

By A. J. Auchterlonie.

Why Do We Suffer?

By A. J. Auchterlonie.

Should We Wait for Death?

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On the Mount.

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New-Church Messenger

"Behold, I make all things new"

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"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. xxi. 23.)

"It has been granted to me to perceive that in the light of the Highest Heaven I was in wisdom; in the light of the Second Heaven, in intelligence; and in the light of the Ultimate Heaven, in knowledge; and when I was solely in natural light I was in ignorance of spiritual things." (Divine Wisdom, i.)

"The angels see the arcana in the Word in the light which is from the Lord, in which light innumerable things are presented to the view, which do not fall into expressions of speech, and not even into the ideas of thought pertaining to men so long as they live in the body; the reason is, because with men the light of heaven flows in into the light of the world, and thereby into such things as either extinguish, or reject, or darken, and thereby make dim the light of heaven; the cares of the world and of the body are such things, especially those which flow from the loves of self and of the world; hence it is that the things which are of angelic wisdom are for the most part unutterable, and also incomprehensible. Nevertheless man comes into such wisdom after the rejection of the body, that is, after death, but only that man who had received the life of faith and charity from the Lord in the world; for the faculty of receiving angelic wisdom is in the good of faith and charity. That the things are ineffable, which the angels see and think in the light of heaven, has been also given me to know from much experience for when I have been elevated into that light, I have seemed to myself to understand all those things which the angels there spake, but when I have been let down from thence into the light of the external or natural man, and in this light was willing to recollect the things which I had there heard, I could not express them by terms, and not even comprehend them by ideas of thought, except in a few instances, and these few also in obscurity; from which considerations it is evident, that the things which are seen and heard in heaven are such as the eye has not seen nor the ear heard. Such are the things that lie concealed inmost in the internal sense of the Word." (Arcana Coelestia, 9094.)

The Psychology of Revelation.

When we use the term "Word" we are in the habit of forgetting the inherent significance of the expression. In the common sense, a word of God would be the carrying over from the Divine mind into the mind of man something that belonged to the Divine life and the Divine light. Two things are involved in the fact of Divine revelation. The first is that the mind of the Lord is infinite, and the mind of man is finite. Therefore the wisdom of God as it is in itself must ever be beyond the reach of man, and the wisdom of God that is given to man must always be adapted and modified and characterized by the finite features and capabilities of the recipients of that wisdom. The second is that the mind of man has very divergent planes and capacities. Man is born natural, and his mind is at first necessarily an image of the world. His affection, his thought, and his activity are of the earth, earthly; however he may be inwardly capable of spiritual unfoldment and conjunction with God.

In all ages of human history there has been a Word, with its outward representation fixed in nature and its internal quality reaching up to the infinite. Now, in this process of saving the human race by Divine revelation the Lord has come to men naturally, clothed in the outward things of natural thought and affection, so giving them a letter of Divine revelation; and in so far as they have become amenable to the Divine guiding there has been vouchsafed to them a spiritual revelation, or an internal sense of the Word, clothed in the affections and thoughts which belong to the spiritual plane of the human mind. In the Most Ancient Church and in the Ancient Church the mind of man was opened while in the world to the light of heaven, and upon the earth the men of the Church could enter into the things of the internal sense. In later ages, where men have had only the letter of the Word, when they have come into conjunction with the Lord they have had their minds opened after death in the spiritual world to these interior degrees. And this is the point that needs to be noted, that that spiritual sense of the Word was just as necessarily clothed in the finite things of the human mind when that human mind was active in the light of heaven, as the letter of the Word is clothed in the literal appearances of the universe entertained by man when thinking in the light of the natural sun.

To-day we have as the source and foundation of the New Church a revelation of the internal sense of the Word. What was true of revelation in most ancient times is true of the spiritual revelation at the present

time. If it is to be given to man it must clothe itself in the spiritual forms of his thought; and this applies to the entrance into the world of the truths of the New Church by means of the mind of Swedenborg. The revelation that we have in his writings is not a revelation of absolute Divine truth, given from the Lord and clothed only in the natural forms of Swedenborg's expression; but the thoughts themselves, the formulations of the truths of the Church, are a clothing taken from the rational mind of the instrument by which those truths were given. The minds of the angels are formed by genuine truths in accordance with the internal sense of the Word. Swedenborg's mind was intruded into association with these minds, and as far as possible given all their advantages in the light of heaven as well as the concomitant advantages of simultaneous rational thought on the earth. So that the things that were revealed were a Divine speech, a Divine word, given to him through his own rational understanding, and clothed by the forms and substances of the human mind on the plane of angelic activity. Consequently, in a very genuine sense, when we speak of the Writings of the New Church, it is as true to say that the thoughts are Swedenborg's as it is to say that the words are Swedenborg's. But the whole purpose of this revelation is to give, not a personal revelation, an angelic revelation, or a merely human revelation, but to give a Divine revelation; and the important thing to take account of is that it is the Lord that is clothing His Divine truth by His Divine Providence with those things which belong to the angelic plane of thought and bringing out through this plane of thought active in the light of heaven a revelation suited to the conditions of men upon the earth. That same Divine Providence moves outward from the internal to the external, and overrules and guides and manipulates the work of a willing servant acting in rational light upon both planes of activity, the spiritual and the natural; so that there is a very genuine sense in which we can say that neither the thoughts nor the words were Swedenborg's, but the Lord's. What is true as a negation of one factor is true as a negation of the other factor. What is true as an affirmation of one factor is true as an affirmation of the other factor. The important thing is that we have in the Writings of the New Church the second coming of the Lord.

Most writers on Swedenborg's illumination have overlooked the inherent or receptive needs and limitations of the minds to which all revelation must be given upon the earth. It is characteristic of a natural revelation that it comes home to the natural mind with outward sanctions, with the urgent appeal to the authority of "Thus saith the Lord." It is important that the natural man, if even by the harsh laws of nature and the reflection of those laws in society, shall learn to be outwardly orderly. If a man kills or steals or commits adultery, and is not restrained by himself from these outward acts destructive of the well-being of society, it is necessary that he be restrained by the arm of the civil power. It is in accordance with this law of nature that the letter of the Word is given, and must always be given

upon the earth. But the natural obedience, the natural restraint of the human mind, is only a transient means to an end. Unless a man outgrows the need of outward compulsion, he can make no step toward heaven. There is nothing spiritual in his life; there is no ground for real conjunction with God. Hence even the letter of the Word is given in such a way that from beginning to end of it the spiritual vitality and luminousness of it come here and there so near the surface as to constitute a higher revelation to the minds which are stimulated to a life of charity and so quickened into a genuine aspiration after Divine things. Even in the letter the real appearances of truth prophesy of the spiritual sense. Now, that spiritual sense, when it comes to man, does not come with outward demonstration, does not come placating the demands of society, does not come to be ratified by the arm of the civil law, does not come seeking to conciliate the self-interest of civilization, and rousing and compelling the race to make its individuated members obedient to a general rule. Instead, it comes appealing exclusively to the instinct of charity and the desire for genuine truth that are developing as a seed-germ in the mind of the individual. Instead of coming with a cast-iron definition of its significance, an outward code overpowering the mind, it insinuates itself into the capability and receptivity of the individual soul.

The Writings of the New Church are able to take care of themselves. They are full of such Divine love, of such Divine wisdom, and are couched in such practical and cosmic terms that they will not fail to accomplish their mission of bringing men to an acceptance of the Lord and His second coming, and of giving a New Church entrance into the internal sense of the Word. It is because men are natural and are intent on making spiritual things natural, are so prone to begin in the spirit and end in the flesh, that we have partisan issues upon questions of this kind, and such a devotion to this partisanship that we look without misgiving upon the division of the receivers of the Lord and His second coming into opposite camps. It is one of the signs of the manhood state of the Church that the broadest differences of interpretation, the most variant intellectual processes by men of widely distinct temperaments, should be housed under one roof. We deprecate the theory that the history of the New Church is to be like the history of the old Church, a record of cutting up those of divergent opinions into manifold sects. If every man would make sure that he understands how he himself should interpret and accept the Lord and His second coming, and trust the mind of his fellow to come to its own conclusion in similar freedom and rationality, we should have a common basis of charity on which to work and live together. Let us cease to make definitions for others. Let us remember the nature of the human mind,—that beginning with a natural interpretation of truth, we necessarily apply that same natural interpretation until we have had a great deal of experience and a great deal of training in the spiritual sense: that the kind of authority that appeals to a man in one period of his life is very different from

the kind of authority that appeals to him in another period of his life; that the mind of man, if it grows at all, is ever changing, and that therefore it is quite absurd for one man to define the authority of the Writings for any other man, let alone for the entire Church or for the human race. Both the Word in its letter and the presentations of the spiritual sense of the Word have been given as a communication, a speech, a message, a word from the Father in heaven to His children upon the earth; and neither the Word in the letter nor the Word in its spiritual sense is intended to be set up as an idol before which we shall bow down. The significance of both is to lead us to the Lord; the significance of both is to be a lamp to enlighten our minds, to cheer our eyes, and to make plain our paths. Let us make sure that for us on both planes of thought "the Lamb is the light thereof."

Contributed.

Reminiscences by Rev. E. A. Beaman.

IV.—MEANS WORK.

The Boston Society came, at length, to see that the New Church means work; and that work, and that alone, means growth, development. Work means the uses of every faculty of every member, directly or indirectly, for the common good. Not a member, organ, or fiber of our being gains strength and development without work, action, and action according to its form and relation to the common body; and this is just as true of our mental and spiritual as of our physical being. Everything in us, by its use, —this means useful action in its place, in its relation to the common body—creates itself; we create ourselves; but, in all cases, by influx of power to do so from the Divine source of all power.

The Boston Society grew from twelve members, at the time of its formation in 1818, to 608 members in 1857. There were additions at nearly every quarterly meeting of from one or two to twelve or sixteen. At one meeting there were 18; there were, once, 31 in one year. It was probably the largest and most rapidly increasing society in the world. The average number of communicants at each quarterly meeting during the year 1856-'57, was 282. The number at one of the meetings was 313. It was gladly noticed that most of the children of the New-Church School, as they came of age, joined the society, and this without being asked to do so. It was the common understanding that the first suggestion should come from the applicant for membership. As early as 1820, "An Acting Committee was appointed, whose duty it was to examine those who presented themselves for admission to the Church." After a year this duty was performed by the "Church Committee."

At length the question of "Confirmation" of those who had been baptized in infancy was considered by a committee of the society. The parent or guardian was responsible for baptism in infancy and childhood. Did one, thus baptized, "confirm" his baptism—make it his own—when he came to adult age? That was a sufficient qualification for his coming to

the Holy Supper, and also of his admission to the church, if he desired it. And this, I believe, is now the custom of all New-Church societies.

But the work of the Boston Society I am to consider in this article—what was it? And how did it manifest itself? I cannot here go into details. The names of its committees are, perhaps, suggestive enough for our present purpose. Its committees were its hands or instruments of its labor. And they were full of significance.

A Secretary and a Church Committee were chosen in 1832. This committee was a "Standing Committee." Its purpose was to "advise with the Pastor on Church matters." It, at first, consisted of three persons. They met, once a week regularly through the year, in the Pastor's study. They had charge of all matters purely ecclesiastical, and had "a general supervision of all the operations of the society." The number of the Church Committee was, at length, increased to ten; and their meetings, as I can testify as a member of it, were very interesting and very useful. It consisted of the leading men of the society, and none seemed disposed to miss any of the weekly meetings. And they did not spend their time in gossip. Every moment "meant business." In that committee were conceived and born other committees. Fortunately these represented many of the professions and important industries of life. This was an end in view while electing the committee. Music, education, amusements, social intercourse and recreation, the relation of the society as a body and of its individual members, to outsiders, the society's duties of charity, both as a body and as individuals,—all these things and more had to be considered, and, as far as possible, committees appointed for their execution, and the doctrines studied with this end.

All of this goes to show that the Church of the New Jerusalem is not exclusively, or mainly, an ecclesiastical body, as too many suppose; and that membership in the New Church is not mainly an ecclesiastical function; it means infinitely more than worship; worship is but an incident, as is the shedding of fragrance of a ripe flower; it means, chiefly, a larger capacity for the performance of the uses of charity. We worship—when we truly worship—because we cannot help it. Worship is the effervescence, as it were, of a heart made warm and full by a life overflowing with the loves of charity. When we are absorbed in the uses of charity and in the loves of those uses, our hearts rise spontaneously in joy and gladness and thanksgiving to the Divine Source of our ability to do such service, thus confirming the declaration of Swedenborg, that we are "in our highest states of worship while performing the uses of charity." And the uses of charity, we must not forget, are the various duties of our calling or daily occupation. If we unite in larger bodies, it is that we may be able to do a larger work of charity. And such is our only true preparation for social worship, our Sabbath-day worship. The flower does not shed its fragrance from an effort to do so, or from premeditation, as it were, but from its efforts in preparation for fruit-bearing, and, how significant,

turning in gratitude to the rising sun. And is it not the loves of charity that make the sun rise in our minds?

E. A. BEAMAN.

Are the Writings the Spiritual Sense of the Word?

"The spiritual sense of the Word has been disclosed by the Lord through me, which was never revealed before since the Word was written with the sons of Israel; and this is the very sanctuary of the Word; the Lord Himself is in it with His Divine; and He is in the natural sense with His Human. Of this not one jot can be opened except by the Lord alone. This surpasses all the revelations which have existed hitherto since the creation of the world." (Inv. 44.)

Are the theological writings of Swedenborg then the spiritual or internal sense of the Word? It would seem so, for he here says: "The spiritual sense of the Word has been disclosed by the Lord through me." Where has it been disclosed? Surely in the books he published expounding the Word and giving the doctrines of the New Church. Then do those books contain and present the spiritual sense of the Word? Are they themselves that sense? This would appear to be the plain meaning of the words as words are ordinarily used; especially when this opening statement is taken in connection with what follows: This sense "was never revealed before since the Word was written—of this not one jot can be opened except by the Lord alone. This surpasses all the revelations which have existed hitherto since the creation of the world."

And yet it has not been the common teaching and thought of the Church that these Writings are themselves the internal or spiritual sense of the Word. We are perhaps all agreed that the spiritual sense was disclosed, at least in part, to Swedenborg by the Lord, but we do not seem to be fully agreed that what he has written is the spiritual sense of the Word.

Among the reasons that might be given for not believing the Writings to be that sense are the following:

1. It is the common understanding of the statements of the Writings themselves that the spiritual sense is for the angels of heaven, that little of it can be given in earthly language or understood by men on earth.
2. The spiritual sense appears to be thought of as an indefinable somewhat which exists in the Word but can have no existence outside of it, which therefore cannot be given by any books or statements whatever, but which may haply be seen or understood while one is reading the Word if one is prepared to receive it. According to this thought, books may tell us about that sense, but cannot themselves in any wise be that sense for it is to be found nowhere else but in the Book called the Word or Sacred Scriptures while one is reading that book.
3. The Writings say repeatedly that only a few of the truths of the internal sense have been given. Hence many think that the spiritual sense itself is not given through Swedenborg but only a few truths from that sense. Much as though one should say, "I have found the ocean just ahead, and I will bring it to you that you may see it and taste it," and then should bring a cup of water from the ocean. You would see that it was water. You could taste that it was salt and you might be convinced that you were almost on the shore of the ocean. But the water you held in the cup would not be the ocean. Far from it. It requires a vast body of water to constitute an ocean. So it is, we should be told, with the spiritual sense of the Word. It is a vast, an all but shoreless ocean of truth. Were it written out expressed in earthly language the world itself could not contain the books.

But to think in this way of spiritual truth is to think from space and therefore to think naturally and sensually. Spiritual things are not to be measured as we measure a body of water. Spiritual truth cannot be divided and part of it presented. It is the inner garment of the Lord woven without seam. It must be presented in its entirety or not at all.

The first verse of the Word contains everything of spiritual truth that the whole Word does. "In the beginning God created the heavens and the earth." Here are presented God, heavens and the earth, and these latter as created by Him. Since sustentation is perpetual creation all that is described in the later pages

of the Book of the Lord's preserving and redeeming men and angels is involved in His having created them. Nothing more can be given or has been given but these three; God, heavens, and earth, and the relation between them, which is one of perpetual creation. True the particulars may be given indefinitely but nothing is added. It is only that some of the things involved are given expression. Every spiritual truth is in human form. It is a complete thing. No part can be wanting. In the statement of it there is involved every other possible spiritual truth.

Take the first commandment, "Thou shalt have no other gods before me." One cannot obey this without obeying all the other commandments. All the other nine are most fully contained and implied in this, when we think of them spiritually. One cannot have the Lord first in heart and mind unless he hallows His Name and all that proceeds from Him, shunning murder, adultery, theft, false witness, and covetousness.

The objection that the Writings are not the spiritual sense of the Word because they do not give expression to everything contained in the spiritual sense arises therefore from the appearance to the natural man. It is not a valid objection.

Just as well say that the Gospel accounts of the Lord's life are not the Word because so little of what He said and did is recorded, and the Gospel itself testifies that if all should be written the world itself could not contain the books. (John xxi. 25.)

Was not everything He said and did the Word? Did not each thing contain infinite divine wisdom and love? It is not necessary that they should be written in a particular book to become the Word, nor does the fact of their not being recorded make these that are recorded less the Word. Every sentence He spoke was freighted with the fullness of all Divine Truth because it went forth from Him and He was in it. Then if the spiritual sense of the Word has been given by the Lord, shall we say it is not the spiritual sense because the whole of what that sense contains has not been fully written out? Just as well say that our Bible is not the Word because it does not contain the ancient Word, or that the New Testament is not the Word because it is only a part of it.

As to the second objection that the spiritual sense can be in the letter and nowhere else, even as a man's soul is in his body: It may be answered that while the body cannot live without the soul, the soul may live without the body, that is after it has once been given permanency by having a natural body. So the internal sense of the Word, its very soul and life, may be presented distinctly from the Letter in the form of rational and doctrinal statements. The spiritual sense then indeed rests upon the Letter and after it is seen as Doctrine may be seen in the Letter where it has its fullness, holiness, and power. But it must be first seen and acknowledged as doctrine before it can be recognized in the Letter of the Word.

The copies of the Word in heaven have not the literal sense. There the internal sense is given separate from the Letter. Abraham, Isaac, and Jacob are not mentioned in the Word in heaven (S. S. 71), but something of the Lord in place of each. From the statements of the Writings there seems to be considerable variety in the Word as it is written in different parts of heaven, yet we cannot deny that each society has the Word itself, holy and Divine, though it is presented apart from the "body" or literal sense. If the spiritual or internal sense of the Word can be given apart from the Letter in heaven there is no reason apparent why the Lord in His good pleasure cannot so present it here in this world; for the internal sense is not solely for angels but also "for men who have angelic minds" (A. C. 3016). "The sense of the letter or the external sense is for those who are in the world, and the spiritual or internal sense is for those who are in heaven:—and therefore both senses are for those who while in the world are also in heaven; that is for those who are in the good of life according to the truths of doctrine." (A. C. 8899.) If the internal sense of the Word is for men on earth who may become rational and angelic, surely the Lord who gave it clothed with the Letter can also give it unclothed or in rational understandable form as Doctrine. What else can this mean?

"The lowest or literal sense is for man while he lives in the world—who nevertheless is such that the interior sense can be communicated to him and also the internal.

and the supreme sense, for man communicates with the three heavens." (A. C. 4279.)

In W. H. 11 we read, "That the internal sense is the genuine doctrine itself of the Church."

No one doubts that the Lord can give the genuine doctrine of the church in rational and doctrinal form. No New-Churchman doubts that this has been given in the Writings. If "the internal sense is the genuine doctrine itself" and we have that genuine doctrine, we have the internal sense, here in these books published by Swedenborg. We ourselves often speak of teaching the spiritual sense of the Word. If we are able to present that sense in sermons or papers, why may not the Lord give that sense through a chosen servant?

In showing that the spiritual sense of the Word may be presented unclothed with the Letter in the form of doctrine, we have also answered the first objection, namely, that the spiritual sense is for the angels of heaven and cannot be given in earthly language or understood by men on earth. It is true that the internal sense cannot be given in just such forms and expressions as are used in heaven, for the language of heaven has nothing in common with the arbitrary languages of earth. Yet ideas, truths and especially rational truths are the same in all languages. They are the same in heaven as on earth.

In A. C. 3798 we read: "The supreme internal sense here is that the Lord by virtue of natural good uncovered the Word as to things interior," etc.

Can the spiritual sense as it is known even in the higher heavens be above the supreme internal sense?

Numbers 256-258 of D. L. W. are given to show how man may understand angelic truth. They should be read in full. But we shall quote but these two statements from them: "The natural mind may be raised up to the light of heaven in which angels are and may perceive naturally, thus not so fully, what the angels perceive spiritually; nevertheless man's natural mind cannot be raised into angelic light itself (257). "Every man is born into a capacity to understand truths to the inmost degree in which the angels of the third heaven are; for the human understanding receives the light of their wisdom in the manner stated above" (258).

In De Verbo III:4 the same truth, namely, that there are no Divine Arcana but may be made known to man, is even more explicitly stated: "It has therefore been granted to me sometimes to be among angels of the middle and of the highest heaven and to hear them speak among themselves: I was then in an interior natural state removed from worldly and corporeal things, namely in the first waking after sleep, and I have heard things ineffable and inexpressible such as, we read, were heard by Paul; and when I was let into the perception and understanding of the things which these angels spoke, they were full of arcana respecting the Lord, redemption, regeneration, Providence and such other things; and afterwards it was given me to understand that I will not be able to utter and describe them by any spiritual and celestial word, but that still they could be described by words of natural language, even to a rational apprehension. It was said moreover that there are no Divine Arcana that may not be perceived and expressed also in a natural manner, although in a more general and imperfect way."

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men" signifies the Lord from love speaking and declaring the glad tidings that He Himself will now be among men in His Divine Humanity. This is the celestial sense of these words: the celestial angels, who are the angels of the third heaven, understand them no otherwise. (A. R. 882.)

These passages would appear to settle it conclusively both that the truths known in the highest heavens can be given in earthly language and that this has been done in the theological writings of Emanuel Swedenborg.

It was not for a moment claimed that the words Swedenborg wrote were dictated to him. The rational doctrine, the unclothed spiritual sense of the Word, could not be given in this way. It is axiomatic that naught but the literal sense could be given by literal dictate. The dictate was of ideas, or truths. It was received in the rational mind. With the Word in the letter the very words are in correspondence. Not so in the Writings, but here the ideas, the truths are in correspondence. Swedenborg once answered to some spirits who said that what he wrote was very gross, that it could nevertheless serve as a kind of literal sense to

convey higher forms of truth. (D. 2185.) Angels will never rise above the Writings; they will but rise to higher understanding of the truths there given. (See D. V. III.)

Swedenborg was free to select the words and the manner of expression. This necessitated his crossing out and rewriting when he found that he could give better expression to the truth in which his mind was held. (Adv. 3/3764, 7167.) Doubtless while he was writing it appeared as if he was himself doing all the work of giving expression to the truth. But when he thought of it afterward, he was aware that even this was done only as of himself. Otherwise why should he say "The spiritual sense of the Word has been disclosed by the Lord through me" (Inv. 44), and "The books written by the Lord through me" (Hist. 3)?

And he repeatedly says that the Lord alone can open the Word and that the Lord alone has done it. He has taken nothing from himself, from spirit or angel. The Lord filled him with His Spirit to do this work from Him. (T. C. R. 779.) Then it is evident that whatever he did he really did from the Lord.

It is evident even from the letter of the Word that different kinds of inspiration or dictate are possible. The prophets heard a dictate in the air of the very words to be written. The writers of the Gospels wrote of what they knew, what they had seen and heard, and yet the Spirit of the Lord so overruled that they recalled and felt inclined to write the very words needed for the sake of the internal sense. Notice how the Gospel of Luke begins: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, it seemed good to me also to write unto thee in order, most excellent Theophilus," (Luke i. 1, 3.) Can any one doubt that the writer was drawn by his own desire and that he wrote in apparent freedom? And yet no New-Churchman can doubt that in all he wrote he was guided and overruled by the Holy Spirit.

He who was the instrument for revealing the internal sense of the Word acted like Luke in freedom, as of himself. Yet like Luke he was so guided by the Lord's Spirit that what he recorded was the Lord's Word; with Luke the Word in the Letter, the very words being selected by the Holy Spirit, with Swedenborg, the rational truths which his mind contained being so selected by the Holy Spirit, as to perfectly contain and reveal the spiritual sense of the Word. If Luke were mistaken in some trivial matters of literal facts that yet could be used as he believed them to set forth spiritual truth the Divinity of the Gospel would not be in the least affected. Luke's imperfection is not allowed to invalidate the Divine perfection: So with Swedenborg and his work. Slips of the pen, errors in numbering, mistaking one word for another, these but prove that the instrument of revelation was a finite man. They do not change the doctrine, do not mutilate the spiritual sense. It is probable that they really serve a use in leading us to look for divinity and perfection on a higher plane; while if we found the Writings literally inerrant and written without erasure we might yield them an irrational and idolatrous homage. When our Lord was here in the flesh, he was a Divine Man and all He said and did was Divine. This was not because of His earthly humanity, for that was not divine. He was divine because His Soul was the Divine and that Soul wholly dominated the infirm human. As it was with the Word made flesh so it is with all Divine revelation. Its soul is Divine and this imparts Divinity even to its human clothing, its earthly words and thoughts.

The writings are given to reveal the internal sense of the Word. The Lord gives them and He does it without error so far as the genuine doctrine of the Word is concerned. The Divine perfection and inerrancy do not reach below that plane. It is not necessary for them to do so. It is an interesting fact that where Swedenborg quotes the Word apparently from memory and uses a wrong word it is in a great many cases one that has the same meaning in the internal sense as the word he should have used, showing that his mind was held in the spiritual sense. For this was his mission, his work. This was what was "dictated" to him. In this especially the Spirit of the Lord guided him.

That it was the Lord alone who opened His Word revealing its spiritual sense through Swedenborg is stated so many times that it would be tedious to even enumerate the places. Let two more brief quotations, in ad-

Ch. L.

dition to those already given, suffice: "I saw heaven opened and behold a white horse" signifies the spiritual sense of the Word revealed by the Lord, and through this the interior understanding of the Word disclosed which is the Advent of the Lord." (A. R. 820.) "A pure river of water of life signifies the Apocalypse now open and explicated as to its spiritual sense, wherein Divine Truths in abundance have been revealed by the Lord for those who will be in His New Church." (A. R. 932.)

There are those in the Church who seem unable to see that it makes any difference whether the Lord did this work or Swedenborg, whether it is Divine or human just so it is done. To them the truth is the thing. It is not so important how it is given. Yet the Church is to be the Bride and the Lord the Bridegroom, and the object of all revelation is conjunction with the Lord. How would it be in marriage on earth? Would not the bride care whether the words she heard and the tones of the voice were the bridegroom's so long as the words were wise and the voice full of love? Would she not care to have the bridegroom present himself before her? Would she be content with messages through a third person and the messages not wholly his but prepared and given by this intermediate?

And yet this is what such persons ask us to be content with in the New Church—a Bridegroom and Lord and Master who has not spoken to us at all, who has not revealed Himself to this Church. They are content that He was seen by the early members of the Christian Church nineteen hundred years ago and that a certain man has now told us a few truths about the genuine meaning of the words He spoke then to them. He promised that He would come again and reveal Himself anew, and call and establish a New Church. Has He done so? If the Writings of Swedenborg are Divine Writings, if they are the Lord's own revelation of Himself, if He Himself here presents Himself in His glorified Human to His New Church then He has come; and those who have heard His voice and followed Him constitute a genuine Church. If these writings are human, if they are not the very Word of the Lord, then have we heard and followed the voice of a stranger and an hireling, and we are not the Lord's Church. To inaugurate a Church, it is necessary that the Lord shall manifest Himself to that Church and shall give revelation from Himself for that Church. With the Israelites, He revealed Himself on Mt. Sinai to Moses and Aaron and seventy of the elders of Israel. (Ex. xxiv. 9, 10.) The whole congregation heard His voice proclaim the commandments, and the Law was given by the Lord through Moses. They could not have been a representative of a Church without that manifestation of their God and revelation by Him of the Law for that Church.

The Christian Church was inaugurated by the manifestation of God in Christ and giving of the Word or Law for that Church by His own mouth and by His spirit through the writers of the Gospels.

We can readily see that the Israelitish and Christian Churches could not have been churches had not the Lord done these two things, namely, manifested Himself that they might know Him and given revelation of His will for those Churches. That what Moses wrote was true would not make a Church any more than the truth in Emerson or Bacon can serve as the foundation for a Church. Can we not see with equal clearness if we are willing, that this Church of which we are members is not a Church unless our Lord has manifested Himself to this Church and called her and given revelation which is to constitute the Law and the special Word for this Church?

This is to be a rational Church, a spiritual Church. Therefore the Lord does not present Himself in bodily presence as to the two preceding churches, but He presents Himself by giving to us the very internal sense of His Word. In it we can see Him and hear His voice, and by obeying it as His own revelation of His Law for this Church, we can be conjoined with Him. But here we are met by fears. "Does not this exalt the Writings above the Word?" "Does it not drag the Word down from the high place it has held in the New Church?" "Does it not displace the Word and substitute the Writings?"

To these questions, one and all, I answer, No. Because we know and love the spirit of a friend, do we cease to care for his person? As the love between husband and wife ripens, and through regeneration becomes more spiritual, does the personal love grow less?

Do husband and wife care less for each other's presence, for the look of love, the tones of the voice, the touch of the hand? On the contrary love of the person grows more tender as it becomes more spiritual. There is a growing love and reverence for the very person of this loved one where soul and body are together. So it is with the Word and the Writings. To know the Writings as the very spirit and soul of the Word but causes us to love the Word in the Letter more tenderly and truly. Here in the Letter is to be found Divine Truth in its fullness, holiness, and power. Here soul and body exist in union, joined by the Lord Himself. Shall we not exalt this Book, love it, bow in awe and reverence before it as we cannot until we know and love its spirit?

But we cannot exalt the Word by debasing the Writings. We cannot logically say that the Writings are a Divine revelation and then say that: "They are chief among the writings which acknowledge the infinite glory of the Scriptures and humble themselves before it." (New Church Review, Oct., p. 491.)

This is to have one Divine Revelation humbling itself before another Divine Revelation. Have we then two kinds of Divinity,—one superior, the other inferior? Is not this like having an infinite Son praying to a more infinite Father? Taking this position we are in great danger of doing with the Writings what the Christian Church has done with the Sacred Scripture. The leaders of that Church say that there is a Divine inspiration in the Scripture, and then wholly lose sight of its Divinity when they consider any particular book or chapter or verse that seems to them to be open to criticism?

We very willingly admit that the Writings contain a Divine Revelation and when that is done we place them so far below the Scriptures and are so unwilling to treat them as Divine and holy books, upon which the Church must be founded, that it is evident their humanity is very much more in our minds than their Divinity. This attitude toward the Scripture is what consummated the first Christian Church. This attitude toward the Writings persisted in would wreck the New Church.

But the light is growing brighter. The Church is making progress. She is really taking continually more advanced ground, though the appearance is at times the contrary. Doubtless there will be some who, as the Lord reveals Himself more clearly in His Divinity to the Church, will go back and walk no more with us. But let us pray that these may be few, and let us rest assured that all whom the Father gives Him He will keep.

Let it not be thought that this matter of the Divinity of the Writings is urged so strongly as a mere matter of doctrine, or in any spirit of controversy. It is because it is thought to be vital to the life of the Church. Disobedience to what is taught in the Writings cannot be recognized as seriously wrong when they are thought of as Swedenborg's exposition of the truth. Disregard or even rejection of statements that seem to us objectionable would be thought altogether allowable; then who shall decide what is true?

Several New-Church people have left the Church for Christian Science. This is because they regarded the Writings as Swedenborg's. When a later writer gives new doctrines of life and new interpretations of Scripture they see no reason why it might not be a more advanced system. If they were accustomed to regard the Writings as given by the Lord and therefore containing His own opening of His Word, there would be no ground in their minds to receive such an infestation. They would stand firm as a rock against all such temptations.

But even though we accept and obey all that is taught in the Writings, but obey it as the word of Swedenborg and not as the Word of the Lord, it does not add one whit to spiritual character. Only what is done in obedience to the Lord effects anything in regeneration. All the world shuns evils, but only the spiritual man shuns evils as sins against God. Shunned for any other reason, evils still remain in man and break out in the other life.

If therefore, we obey what we find in the Writings, but do not obey it as coming from the Lord, we are not obeying the Lord. We are not drawn nearer to Him by our good life. All this is changed when it is seen that it is the Lord Himself Who here speaks to all those who will be of His Church of the New Jerusalem. Let us then in all charity willingly reason together of

this matter, earnestly praying that the right may prevail; giving due weight to these sentences with which we began: "The spiritual sense of the Word has been disclosed by the Lord through me, which was never revealed before since the Word was written with the sons of Israel; and this is the very sanctuary of the Word; the Lord Himself is in it with His Divine; and He is in the natural sense with His Human, of this not one jot can be opened except by the Lord alone. This surpasses all the revelations which have existed hitherto since the creation of the world."

WILLIS L. GLADISH.

The Word and the Writings.

The last session of Convention was remarkable for the discussion of a question so important and so vital to the welfare of the Church, that a sort of echo-like review of it may well occupy our attention at this time. The question briefly stated is this: What relation do the Theological Writings of Emanuel Swedenborg bear to the Divine Word?

Twenty years ago this subject was generally regarded as one of individual opinion, over which there was no need of serious division, but of late years the discussion of it has risen to the height of a controversy, and has developed such wide differences between those who were once brethren in one body as actually to cause a separation or schism in the New Church, and the establishment of a rival body to the General Convention calling itself the "General Church of the New Jerusalem." These members of the "Academy," as they were first familiarly known, take very high ground on the question mentioned, claiming for the Writings of the Church an importance equal, if not superior, to the Bible itself, which latter they sometimes designate as the "Old Word," and say that this new revelation is in fact a "New Word," as much Divine in spirit and in letter as the Old one, and in some sense superior to it, owing to the nobler and more interior character of the truths revealed. With this branch of the New Church "The Divinity of the Writings" is a common expression. They even go further and say, that the Writings of the Church are the Second Coming of the Lord, and, by virtue of the truths in them revealed, are the Lord (!), meaning, I suppose, that the Lord being the Word, as all Christians acknowledge, and this being one of His Words, nay the newest and best, is also Himself. Having gone so far, it was easy for the General Church to go further and declare that those who deny this character to the Writings of the New Church deny the Lord! with other charges of an unpleasant nature not necessary here to repeat.

Now, as said in the beginning, the late meeting of the General Convention was notable in that this most important question was taken up, discussed, and definitely reported upon, both by the Convention and its Council of Ministers. What led to this discussion and report was a resolution offered the previous year, known as "the Roeder resolution," from its author (Rev. A. Roeder), and reading as follows:

Resolved, that the President appoint a committee of five ministers to consider and report to the Council of Ministers upon the question whether the Lord wrote Swedenborg's theological works through Swedenborg, or whether Swedenborg wrote them of himself from the Lord; and upon whether or not the books are the Word.

A committee of five was accordingly appointed, all the members save one being general pastors. Its report was so satisfactory as to be adopted by both Council and Convention. It is on this report that I wish to say a few words, not by way of adverse criticism, but to suggest a phase of the subject which was indeed touched upon in the document, but as it seemed to me not given the prominence which it deserved, nor do I remember to have seen it enlarged upon elsewhere.

Of course, this is no place to quote the whole report, which was published in the New-Church Review and the Journal of Convention; but I will quote two sentences, which seem to have been generally accepted as its most pithy utterances: namely, 1, That in the Writings "The thoughts were the Lord's, but the language was Swedenborg's;" and 2, "The Lord did not write Swedenborg's books, but Swedenborg wrote them of himself from the Lord."

This language doubtless our committee used to express what in their estimation is a fundamental difference between any doctrinal writing of whatever importance and authority and the "Word of the Lord" proper. This latter is the Divine Truth itself expressed in parable, or in the language of pure correspondences between natural and spiritual things. This the real "Word" was dictated, as we all believe, word by word to the prophets and evangelists, who in their capacity as amanuenses of the Divine were but little acquainted with the purport of what they wrote; while Swedenborg, our modern revelator, was not called upon to write any such "Word," but only by Divine direction to explain the inner meaning of that Word which had been written in canonic completeness ages before his day.

It is difficult to see how any one who has carefully read the "Doctrine of the New Jerusalem concerning the Sacred Scripture" can question the soundness of this reasoning. In that treatise the holiness of the letter of the Word, and its miraculous preservation essentially unchanged from the beginning, are asserted, the reason given being, that its spiritual sense, which is with and among the angels of the Lord's spiritual kingdom, and the celestial sense, which is with and among the angels of the Lord's celestial kingdom, both do rest upon the literal sense here on earth; and if a word or sentence were misplaced and lost the whole Divine fabric would be injured or impaired like a fair palace whose foundations are disturbed. (See S. S. 13.) It is thus that the Word proper is the source of wisdom and life to both angels in heaven and men on earth, which can not be predicated of the revelations made to the New Church. These are in no way (or in a very limited way) beneficial to the angels, seeing that they were already familiar with the subjects treated of in the books before they were written! Our committee (making use of a synopsis furnished by Swedenborg himself) have very wisely enumerated the chief truths made known in this modern revelation, and there is not one of them which would be new or strange to any angel of even the lowest heaven. Let us recall a few of these. (See Journal of Convention, p. 167.)

1. "That in the Word (the Bible, not Swedenborg's works) there is a spiritual sense." This would be no news to any angel, seeing that he possesses the Word in that sense and perhaps knows no other. He however knows,

2. "That there is a correspondence between the Word which men have on earth and the Word as it exists in the heavens, and that they make a one," so that statement would be no revelation to him.

3. "The fact that man lives continuously and uninterruptedly after death," had been almost forgotten by the world when Swedenborg wrote, but needed not to be revealed to any angel or spirit, seeing that they were all living in the other world already and were perfectly aware of it.

Again, the angels have no need to be told of a spiritual sun, nor of the three degrees of life, nor concerning the Last Judgment, which they saw with their own eyes; but these things had to be revealed to men and it required a special revelation to do it. Take even the Doctrine concerning the Lord, which is undoubtedly the most important truth set forth in the Writings of the New Church, the very cornerstone of the New Jerusalem, even that truth would be nothing new in heaven, where "they know no other Father but the Lord." In fact, the whole system of doctrine revealed for the New Church in her Writings, described in the Word as a city of gold and precious stones for its completeness as a dwelling-place for the mind, is said to be coming down to men from God out of heaven; and it could not be said to come out of heaven unless it had previously been there; from which we infer that both the revelation itself and its descent from above were intended solely for the benefit of men on earth. Its books therefore are written in a style purely natural, having no symbolic or internal sense for the benefit of the angels, since they already know and are familiar with everything there told.

Taking this view of the case, there would seem to be no need of one branch of the Church exalting these books to the dignity and importance of a new "Word of the Lord," or of another branch denying or evading any statement in the books themselves looking to their superhuman, or even their Divine origin. Because the Lord in His Divine wisdom, has written one book or series of books, which He calls His "Word," and which by virtue of its three senses one above another, is the fountain of wisdom to both angels and men, we see not why, by means of that same Divine wisdom, He might not write, or cause a chosen servant to write, another book or series of books, having the natural sense only, and cause them to be published in the world for the benefit of His children here. We see not why the books so written should not contain truths of such Divine importance that the language in which they are expressed would be selected, if not dictated, by the Lord Himself, nor why His chosen servant should not be gifted while writing with "a perfect inspiration." We see not why even the pen of that wondrous scribe should not be gifted in writing each word, with the same jealous care which directed his thought in reducing

to human language the heavenly doctrines, which he declares he received "not from any angel, but from the Lord alone while he read the Word."

Is it not on some such middle ground as this that all believers in the New-Church doctrine must finally meet and reconcile their differences? Is there anything here that the most ardent disciple of the Academy can deny, or that the most conservative member of Convention may not accept? We all agree that the Theological Writings of Emanuel Swedenborg are a revelation from the Lord, and that this revelation is His second coming. We all believe them to be of Divine origin and authority, seeing that they contain truths which no unaided human mind could possibly originate or discover. Moreover, all parties must acknowledge that these writings have no internal sense. They do not speak in parable as does the Word. They are adapted to the comprehension of men only, and in this respect differ from the Word proper on which, owing to its symbolic style, all the truths known to the angels of heaven rest, as a fair temple on its foundations. The good Lord has thus given us two revelations, each perfect in its kind, and each perfectly adapted to the use it was intended to perform, because both are Divine. Where then is the room for further difference? Where the need for external division? Above all where is the justification for the uncharitable epithets which those who have the most urgent reason to call each other brethren have been hurling at each other? The terms "apostate" and "heretic," of "fanatic" and "enthusiast," belong rather to a former and less tolerant age, and not to the blessed era in which we live, and therefore should not be heard within the sacred precincts of the Lord's New Church.

As regards the Report of the Convention's Committee, the suggestion may be allowed that, in ascribing to Swedenborg's human personality both the composition of his works and the language in which the heavenly Doctrines are expressed, it would have been well to qualify the statement by claiming for the revelation made through him that perfection which must belong to it, if it be a Divine revelation at all. We hold this claim to be self-evident, and a part of the eternal fitness of things. Such a Divine revelation is what the human mind craves. So far as men's natural lives are concerned they can get along well enough with the light of nature, but when it comes to spiritual things they want an infallible guide, one whose teaching will bear the test of reason and experience in all the exigencies of life. Surely this kind of perfection may safely be attributed to the New-Church doctrines without running to the disastrous extreme of calling them a new Word, or placing them at all on a level with the Holy Scriptures, whose inner meaning they were intended to reveal, and from which they derive under the Lord Himself all their authority and wondrous power.

Perhaps in one sense it is fortunate that this question has arisen now while the Church is small and young, that it may be freely discussed and if possible settled, ere, owing to larger growth, the discussion should create too wide disturbance. If settled in the

right way, it will not only help to establish on firmer ground our faith in those doctrines which we love so well, but will serve to protect the church from future attacks against the integrity of her teachings, whether these shall come from the criticisms of enemies without or from the honest doubts of friends within.

PHILIP B. CABELL.

Church News.

The English Society of Baltimore **Baltimore, Md.** can report progress during the past year. Since the good Sunday weather returned to bless us the congregations have been encouraging in numbers and in spirit.

The Young People's movement in the Church is growing, and they have given several interesting entertainments during the year. The Woman's Guild also continues to do good work for the Church, and the fair in the fall was successful. On Easter Sunday we had delightful services for the children and grown people. There were three confirmations and two baptisms. At the annual meeting Easter Monday there were seven new applications for membership in the Society. The reports presented were very encouraging and we look forward to the future hopefully. Our people are very happy in their little Church and harmonious among themselves, while the relations between pastor and flock could not be better.

The Easter services at Cincinnati **Cincinnati, Ohio.** were the culmination of a very interesting season. The Lenten services were well attended, and the various classes exceptionally interesting. The Easter exercises in the Sunday-school included the exhibition of some of the Hofmann pictures with appropriate music; an address by the Pastor on the correspondence of flowers and their growth from seeds, packages of seeds being distributed to the children for planting, and cut flowers to be carried into the Church; and an address by Mr. Hobart on the significance of the processional hymn, "Onward, Christian Soldiers." The children then marched into the Church singing the processional hymn, preceded by a floral cross. When they were seated the Church service began. The chancel had been very elaborately and beautifully decorated by loving hands guided by skill and good taste. The flowers carried by the children were banked in the front of the chancel.

As usual Bibles were distributed to the children who had attained seven years; and Books of Worship to those who had reached fourteen years. As inaugurated last year, the children recited a brief catechism before receiving their books; and we have found this a quite practicable and impressive ritual. One adult was baptized and one child. Then a class of eleven were confirmed, the full Confirmation Service from the New-Churchman's Prayer Book, including the Seven Promises, being used. The Church was well filled with a congregation of about 300, including the children. The Communion was administered to about 150, the Pastor being assisted by the venerable Rev. E. A. Beaman, who with the dignity of

his 91 years and ripened life, carried the elements to half the congregation.

The Toledo Society wishes to announce that it has bought a lot across the street from its present location on Lawrence Avenue, and intends moving its chapel as soon as the weather will permit. It is our present intention to place a basement under the whole building so that we may have a room for Sunday-school and social purposes. This our present subscriptions will enable us to do. That we have been able to proceed so rapidly in this matter is largely due to the sympathetic generosity of a few outside friends, who have our grateful thanks. But much still remains to be done. Four Hundred Dollars must be raised to meet two mortgage notes of \$200.00 each, payable in one and two years respectively. The sooner they are met the better. Can you help us? Any remittances will be gladly received and promptly acknowledged by Mrs. M. A. Butter, Sec'y and Treas., 327 Wisconsin St., Toledo, Ohio.

The Urbana Society has been enjoying a very happy year, owing to its increased activity in the work of the church and daily spiritual life under the guidance of its earnest pastor, the Rev. Russell Eaton. All the families of the Society and those of neighborly feeling towards it have been united in hearty interest and personal labor in the work of the Ladies' Society, the Young People's League and Reading Circle, the Sunday-school, and the Choir; and all services and meetings have had an attendance larger than for many years. The Ladies' Society has met every two weeks to read together the Life of Swedenborg, while sewing for future needs, to drink a cup of tea, and to arrange for the fulfilling of its obligations in the care of the church-building, the giving at Easter of Bibles to the children of seven years, and Books of Worship to those newly entering the Church; and the providing for the social life of the Society.

The Young People's League has met once every two weeks for social enjoyment and for the business necessary in its obligations to the work of the Society, which includes the suitable decoration of the chancel on Sundays and all festivals. On the alternate weeks the Young People have held their Reading Circle at the homes of the members on Sunday night, under the direction of their pastor, preferring to keep these meetings strictly religious in character rather than to combine them with the social enjoyments of the other meetings; and the result has been most encouraging. There has been a large attendance of all members of the Society in general, and of some strangers to the Doctrines, drawn there by the evident earnestness of the young people in their study, which has followed the course in "The Divine Love and Wisdom" laid out by the general Young People's League.

The Sunday-school has grown in numbers, having forty-five members, some of whom are from neighboring families not belonging to the New Church;

and their zeal has brought their fathers and mothers to frequent attendance at church, and, among one or two of the older ones this year, has culminated in their own happy decision to join the Church. The Sunday-school observed the Christmas and Easter festivals with special song-services for the children, when the little ones recited the Gospel Lesson appropriate to the day, the carols were sung, and flowers and little gifts distributed.

Good Friday was observed by special services in the church in the morning, and by the closing of the schools. There was a good attendance from the Society and also from the townspeople, and the earnest and reverent character of the services was of great benefit to all.

On Easter morning the beautiful church, profusely decorated with roses and lilies and branches from the gardens, was well filled with a happy congregation. The Confirmation Class numbered eight boys and girls and Mr. Ernest Green Dodge, Professor of Latin and Greek in the University. The services, and the rites of confirmation and baptism administered, were most impressive and significant, and deeply touched all who witnessed and partook. The services were followed by the administration of the Holy Communion.

On the preceding Sunday four little children had been baptized; thus the Society is feeling strengthened in every way and is grateful for its blessings.

The Home Circle.

An Easter Greeting.*

(Florence, Italy, 20th March, 1902.)

Dear Children:—As you received so kindly our former letter, sent to you at Christmas-time from Rome, so now we wish to send you our love and best wishes for Easter, and we are especially moved to do this by receiving word that one of your number has been called to the life of heaven.

Elbert Frost had been sick a good deal and had not so much been among you as if he had been well and strong, but you all knew him, and you all heard of his last sickness. He has gone where there will be no more sickness. Very tired of suffering so much, he fell asleep to this world and his little feeble body was laid away, but he himself in a body full of health woke up to a new life. We shall think of him after this in that life, how very kind the angels will be to him, how very bright the flowers will be around him and how very happy he will be as he grows to be strong in mind and body and to fill the place in heaven which the good Lord intended for him.

This is especially the thought which comes to us at Easter because at that season long ago our Lord, who had been put to death by wicked men, arose from death and gave great joy to those who loved Him by showing them that He was the ruler of death and that the grave is not our place at all. If you were here in Florence, we would go out together to the cemetery where are the monuments of some

people of our own faith. There are very few such here, but I know of three such monuments placed in memory of Rev. Alfred E. Ford, Mrs. Cornelia R. Ford, and Loreto Scocia. The first two of these were Americans, but the last named was an Italian who lived here and was a missionary of the New Church many years until he was called to the other life in June of last year.

Now, when most people have a funeral here, every one is in the deepest black, and those who bear the body have their faces all covered with black, with just a little opening to see through. Moreover they have the funeral in the night. But this is not the right way. Our Lord rose in the morning. Flowers and not black cloth express the joy of resurrection. In the cemetery of which I am speaking almost all the words are sad, but Scocia requested that they would write upon his stone the words: "Death opens the portals of real life." On Mr. Ford's stone, we read the words from Scripture, "After two days will he revive us, in the third day he will raise us up," and Mrs. Ford's stone has the words, "And she arose straightway." Mr. Ford's inscription is found in Hosea, chapter six, second verse, but the beautiful words for Mrs. Ford are found in the New Testament and it will be well for you to find them for yourselves.

When we wrote to you before, we had finished one-third of our long vacation. We have now finished two-thirds of it. In the interval we have been a long way over land and sea to the east. We spent five weeks in Athens, which was the principal city of the Greeks. We saw there much to interest us, both in buildings still standing, and in objects of gold and bronze and marble, which have been found below the ground. The only one to be mentioned here was a large square piece of marble on which was represented a funeral. A mother was sitting, and before her were grouped her husband and children. It was not a chair on which she sat, but the seat of a boat, because they liked to think of one as going over the water from one shore, which was earth, to the other shore, which was heaven. This beautiful woman was looking calmly into the faces of the rest, and she held one by the hand, showing that she said some last words to each. Oh, that last look! how precious it was, and how it went into their very souls! How could they bear it if they had been unkind to her, if they had disobeyed her good advice, and if they had ever told her a lie!

As I stood before this marble, so many centuries old and yet so full of life and power, I felt the need of our all remembering the commandment: "Honor thy father and thy mother." To be sure, some of us are so old that our parents are already in heaven, but do they not love us yet, and do they not watch over us, seeking always to lead us to be good, and wishing that we may some time "cease to do evil and learn to do well," as the Bible says?

When we shall wake on the other side, when our Easter day shall come, may we be able to look them in the face, to take the hand which they will stretch

*From Dr. and Mrs. Wright to the Cambridge Sunday-school.

out to us, and to see the Lord in His glory and "serve Him without fear all the days of our lives." He is not angry with us when we do wrong. He was not angry with those who nailed Him to the cross, but it is all the more sinful in us to do wrong when we know how gentle He is, and how He gives His angels charge over us. Is not that a good motto for our Easter, "and she arose straightway?" So is it with those we love who have gone before. So is it with Elbert, even as it is written, "Blessed are the dead who die in the Lord." We do not know in what way we shall be taken, nor whether the Lord will call us when all the leaves are falling or when the spring flowers are blooming, but we do know that He is always wise and good, and we should stand ready to do His bidding when He comes as He came

to the fisherman and said, "Follow me." If we follow Him now as He shows us the way from day to day, all will be well and we can say to those who go before us:

Farewell, beloved! in hope and love,
In faith and peace and prayer;
Till He, whose home is ours above,
Unites us there.

In the hope that both Sunday-school and public school work will have a good ending with you in June, and that your summer vacations will be much enjoyed and that we may see each other again at the end of summer, and may be as happy together once more as we have been in the past, we are,

Affectionately your friends,
THEODORE F. WRIGHT,
PAMELIA K. WRIGHT.

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, Arcade Bld'g, Philadelphia, Pa.

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Of special interest to those who read Mr. Stockwell's article on "The New and the Old," in the Messenger of January 7th, is the announcement that in its next number The League Journal will establish a department for the discussion of new and rational thoughts about the Word, in the light of what the New Church teaches. The Journal invites its readers to send in answers to the questions propounded in Mr. Stockwell's article, and also to suggest new questions which they think will be useful, "remembering that brevity and clearness of statement are essential qualities in work of this character."

For the sake of those who have not the Messenger of January 7th at hand we re-print the questions to which the Journal refers:

Is there any reason which we may see why Swedenborg designated some parts of the Bible as the inspired Word, excluding other parts?

Can we point to authority in the Word itself for our teaching that the Old Testament treats throughout of the Lord's life on earth?

Can we show, in specific instances, that the way numbers are used in the Word gives reasonable proof that they were employed because of their symbolical value?

Can we give any good natural argument to make clear our belief that the Genesis story of creation is not, and was not intended to be, an account of the beginning of the material universe?

We have already referred in these columns to the appointment by the Philadelphia League of a special committee to consider the matters likely to come before the national Conference and to make a report thereon with definite recommendations as to the position which the Philadelphia League should take upon such matters. At the annual meeting of the

League held on the evening of April 17th this committee presented its report, and the resolutions embodied therein were unanimously adopted. It was also voted to ask the Editor of this Department to print the report in full in these columns.

In acceding to this request we would again emphasize the great use there is in giving to the business of Conference the careful previous consideration which is shown in this report. It would be well if all our League societies would appoint similar committees and thus acquaint themselves with the questions which will come up for decision in June, and prepare their delegates to act intelligently in voting.

In thus presenting the action of the Philadelphia League there is no thought or intention of prejudicing the action of any other League; the record stands simply as an indication of the way the young people in Philadelphia look at these matters. Nor are the Philadelphia delegates hampered in their action, for they are specifically left in freedom to make such modification in the action of the League as the discussion at the Conference may render advisable.

St. Paul, Minn.

The decoration of our church, on Easter Sunday, was most effective this year. The young people in charge arranged everything in white and green. Palms and ferns were lent by one of the members of the congregation. The blooming plants were afterwards given to members of the society and each child received a primrose plant in full bloom.

The Sunday-school collection for one Sunday, was used to buy a bouquet of Easter lilies and ferns, which the children sent to a poor sick woman.

Report of Committee on Conference.

(Presented at a meeting of the Philadelphia League held April 17th, 1903.)

At its March meeting the Philadelphia League passed a motion that a committee be appointed by the President to procure information as to the questions likely to arise at the next annual League Conference, and to make recommendation indicating the attitude which the delegates should be advised to take in discussing and voting upon such questions. The committee was duly appointed and at once set about procuring the necessary statements of fact from those best calculated to know them.

The matters to be considered divided into the following:

I.—THE LEAGUE JOURNAL.

Mr. R. A. Shaw, the editor, gave us very complete information as to the status of the Journal. It seems clear that the publication cannot be issued in the elaborate form of the November and March numbers without an income greater than is now afforded from subscriptions and advertisements. There are at least four alternative ways in which the Conference can act with regard to the financial part of the Journal, viz: (a) A definite sum (say \$100) can be appropriated from the American League's treasury, to aid in the support of the Journal next year. (b) A Journal Endowment fund might be raised, by private subscription, the income only of which should be applied to the support of the Journal. To be of real assistance, such as a fund would have to be at least \$1,000, and ought to be twice that. (c) Another alternative is to increase the subscription price to fifty cents per annum, and thus make the Journal self-supporting, which of course would not be the case in either of the foregoing plans. (d) There might be a reduction in the size and cost of the Journal, sufficient to enable its present income to cover the expense of publication.

II.—EXTENSION OF MISSIONARY WORK.

The League could do missionary work (a) by practical co-operation with the Board of Missions of the General Convention, such aid taking the form of money contributions to be expended under the direction of the Board aforesaid, and in working under the guidance of the Board in the distribution of literature, etc. (b) The League might undertake definite missionary work by itself. In this connection the proposition has been made that the League President or some other executive officer should visit during the year the local societies and endeavor to arouse and stimulate in them an increased interest in the work of the American League. It is also proposed that the League hold missionary meetings, as was done in Brooklyn and elsewhere last year.

III.—A GENERAL SECRETARY.

The proposition has been made that a new office be created in the League, that of General Secretary, the incumbent of which shall have a tenure of office of say five years, and whose especial duty it shall be to represent the national body in its relations with other national organizations, and who shall keep generally informed as to the work of the League and its societies, as an officer with a shorter term cannot so readily do.

IV.—REVISION OF CONSTITUTION.

The only definite advice obtained on this subject relates to a proposition that the Constitution shall be amended so as to allow Associate Members (i. e. young people not connected with any League society, but individually affiliated with the American League) who may be in attendance at Conference, to elect from their number a representative or representatives who may vote at the Conference.

V.—THE READING CIRCLE.

It is probable that the Reading Circle Committee will make some definite recommendation concerning next year's text book. It is for the delegates to decide whether they will approve such recommendation or make their own selection of text book.

VI.—LEAGUE OFFICERS.

The present Executive Committee of the American League consists of Paul H. Seymour, of Chicago, who was elected President last year, and had previously served two terms as Vice-President; Lloyd A. Frost, of Chicago, elected Vice-President last year; Miss Mary E.

Bates, of Boston, who is serving her second term as Secretary; Harry W. Wayne, of Cincinnati, elected Treasurer last year; Miss Frances Twitchell, of Washington, elected last year as the additional member of the Committee. We have for consideration whether we will recommend the re-election of any of those.

* * * * *

After this information had been obtained and considered individually by each member of the Committee, the Chairman called a meeting, which was attended by every member of the Committee. Consideration was given to all the matters above set forth, and it was unanimously agreed that the Committee should recommend at the April meeting of the Philadelphia League that said League adopt the following resolutions, to wit:

1. That the Philadelphia League cordially congratulates the management of the League Journal upon the recent issues of the Journal, and believes that the high standard which has thus been set should be consistently maintained, and that to this end the members of this League be urged to subscribe and secure subscriptions for the Journal.

2. That if in the opinion of the Journal Committee additional income is found necessary to carry on the Journal, in its present form, the Philadelphia delegates be and they are hereby authorized and empowered to give their earnest support to any recommendation which may be made by said committee, whether such recommendation take the form of an increase in the subscription of the Journal, or of an appropriation from the treasury of the national League for the support of the enterprise.

3. That in the absence of such recommendation, it is the opinion of the Philadelphia League that the wisest way in which to raise the needed additional funds for the Journal is by an increase of the subscription price to fifty cents per annum.

4. That the Philadelphia League desires to voice its hope that Mr. R. A. Shaw will continue as editor of the Journal.

5. That we approve of any practical plan by which the missionary interests of the Church will be best served, by the earnest co-operation of the American League with the already established means of caring for said interests; and that such co-operation would best take the form of definite money contributions by the League societies to such mission work.

6. That we approve of any practical plan by which the President or some other executive officer of the League can by personal visits to the League societies become better acquainted with their members, and with the interests and needs of said societies.

7. That in the opinion of the Philadelphia League, the creation of a new officer by the American League, to be known as the General Secretary, would at this time, or until there is a more definite demand for such an officer, be unadvisable.

8. That the Philadelphia League approves the proposed amendment to the Constitution of the American League, permitting Associate members in attendance at Conference to select a delegate to represent them at the Conference.

9. That in the opinion of the Philadelphia League, the selection of a text-book for next year's Reading Circle course can best be left to the approved judgment of the Reading Circle Committee, but that we earnestly advocate the selection of one of Swedenborg's works as the text book, believing that by the study of Swedenborg in this way our knowledge of the doctrines of the New Church and our loyalty to those doctrines will be increased and strengthened; further suggesting, however, that the Reading Circle Committee be requested to recommend collateral works to be used in connection with the reading.

10. That a copy of the foregoing resolutions be sent to each delegate elected or appointed to represent the Philadelphia League at the National Conference, but that the League in taking the action set out in said resolutions only wishes to acquaint the delegates with the views of a majority of the League at this time, with the full understanding that subsequent events and especially the discussion at Conference may render some or all of such action subject to proper modification, and with the full intention of leaving our delegates in freedom to act as to them may, at the time of the Conference, seem best and advisable, having in view, however, our attitude as shown by the foregoing recommendations.

Obituary.

NEGENDANK.—At Wilmington, Del., March 31, 1903, of apoplexy, August Negendank, M. D., in the eightieth year of his age.

Dr. Negendank was born at Gustrow, Mecklenburg-Schwerin, Germany, August 6, 1823. His early training was in the High School of his native place. His professional education was begun at the "Klinik" in Kiel, Holstein. He emigrated to America in 1849. Arriving here, he entered the office of G. Pehrson, remaining with him for three years, during which he attended the Philadelphia College of Medicine, from which he graduated. He then became assistant physician to the celebrated Dr. Constantine Hering, of Philadelphia, and remained with him two years, until the fall of 1854, when he removed to Wilmington, Del., where he speedily built up a large and successful practice. Nor were his efforts in behalf of the then new school of medicine confined to his professional duties. Being already a member of the American Institute of Homeopathy, he helped to organize the homeopathic physicians of Delaware and the peninsula into a society. When the Children's Home was organized in this city he became physician to that institution, and served in that capacity until 1891, when he resigned. He was instrumental in establishing here the Homeopathic Hospital, which was the first hospital in Wilmington. He was at once elected physician-in-chief of the medical staff of that institution, and was dean of its training school, which offices he held to the day of his death.

Dr. Negendank was a man of culture and esthetic tastes, deeply read in general literature and well abreast of the times on all scientific subjects. His calm serenity of disposition, his wholesome affability, and unostentatious demeanor rendered him generally popular and won for him a large circle of friends.

Two years after his removal to Wilmington he was married to Miss Rebecca Snyder, then only nineteen years of age, who survives him. They had a family of two sons and five daughters, all of whom were with their father at the hour of his departure, and by their loving care and assiduity did everything possible for the alleviation of his sufferings, which were brief, and for the comfort of their surviving parent.

Dr. Negendank was a member of the New-Church Society in Wilmington from its organization in the "fifties." He received the Doctrines from A. Goeswich, M. D., a brother physician, was a trustee of the church at the time of his death, and always a liberal supporter of its cause. His professional duties prevented his regular attendance at its worship, but his love, and loyalty to its cause were of that steadfast character which he displayed in all things. In his attachment to the church he was warmly seconded by his wife, than whom the Wilmington Society has no more devoted and useful member.

INNESS.—At Montclair, N. J., on Monday, April 6, Mrs. George Inness (nee Hart) in her 69th year.

Mrs. Inness and her husband and family have long been faithful members of the New Church. They came

into the church in Brooklyn very nearly 35 years ago, and have ever since taken active part in some one or the other forms of its work. Mrs. Inness was born in the state of New York near Batavia, and spent the years of her life before marriage in and about New York City. After her marriage she was frequently abroad with her husband, who, as an artist of such celebrity as that attained by the elder George Inness, naturally spent much of his life in Paris and Italy. Mr. Inness's fame as a painter precludes any necessity of addition of facts. Both he and Mrs. Inness drew all that is beautiful and sweet in life as naturally out of circumstances and people as flowers blossom.

Death was preceded by no serious illness, although Mrs. Inness had been ailing for some little time, but there were no indications of her approaching end whatever. She seemed perfectly well, and when the end came, it was very sudden, swift and painless, and she passed into the real world, of which she loved to think and speak, to find there her husband and four children who have preceded her, and to enjoy the regained youth which comes to those who have laid aside the trappings of clay. She looked forward to death and the Resurrection in that quiet and sobriety which comes naturally to New Church people, and always spoke of the future life as a period of existence to be looked forward to with eagerness and pleasant anticipation. The family has lived for eighteen years in Montclair, where Mr. George Inness, Sr., had built a beautiful studio in the midst of delightful surroundings which furnished him with many a motif for those paintings which have acquired for him world-wide fame; and in the shadow of that studio with the priceless gems of her husband's master hand about her, she passed quietly through the curtain hung by Providence between matter and spirit. She leaves two children—one son, George Inness, an artist of swiftly growing reputation, a reputation beginning with a wonderful canvas under the title, "Verily, this is the Son of God," which, if memory serves correctly, was exhibited in 1895 in Paris; the other, the daughter, the wife of J. Scott Hartley, the celebrated sculptor of New York, who with his bright and interesting family lives in Montclair, next to the Inness residence.

The funeral services were held on Thursday, April 9th, at 2:30 in the afternoon.

Special Notices.

The New-Church Board of Publication.

The annual meeting of the New-Church Board of Publication, a corporation organized under the laws of the State of New York, will be held in the rooms of the American Swedenborg Printing and Publishing Society, No. 3 West Twenty-ninth Street, in the city of New York, on Wednesday, the 13th day of May, 1903, at 3 o'clock p. m., for the purpose of electing directors in the place of those whose terms of office will then expire, and for the transaction of such other business as may come before the meeting.

A meeting of the Board of Direc-

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tors will be held at the same place immediately after the annual meeting.
ADOLPH ROEDER, Sec'y.

Swedenborg Scientific Association.

The Sixth Annual Meeting of the Swedenborg Scientific Association will be held at the Parish House of the Kenwood Church of the New Jerusalem on 46th Street, near Woodlawn Ave., Chicago, Ill., on Wednesday and Thursday, July 1st and 2d, 1903. The opening session will be held on Wednesday at 2:00 p. m. The President's Address will be delivered at 3:00 p. m. of the same day. All who propose to attend the meeting or to contribute papers are invited to notify the Secretary, no later than June 17th. By order of the President,

E. J. E. SCHRECK, Sec'y.
159 East 46th Street, Chicago, Ill.

The Convention Theological School.

The annual meeting of the Corporation of the New-Church Theological School, for the election of officers and the transaction of such business as may come before it, will be held at the rooms of the Massachusetts New-Church Union, 16 Arlington Street, Boston, Wednesday, May 27, 1903, at 4 o'clock p. m.

The following By-law recommended by the Directors will be proposed: "On or before the April meeting of the Directors, the President shall appoint a nominating committee of three, to bring in a list of nominations of officers of the Corporation for the following year, to be presented at the annual meeting."

WALTER A. ROBINSON, Clerk.

Pennsylvania Association.

The fifteenth annual meeting of the Pennsylvania Association of the New Church will be held with the First New Jerusalem Society of Philadelphia, in their house of worship at Chestnut and Twenty-second Streets, on Saturday, May 2d.

The Morning Session commences at 10:30 o'clock.

All interested in the principles of the New Church are cordially invited to attend. RICHARD A. LEWIS, Sec'y.

The American Swedenborg Printing and Publishing Society.

The annual meeting of The American Swedenborg Printing and Publishing Society will be held at No. 3 West Twenty-ninth Street, New York, on Tuesday, May 12, 1902, at 4 o'clock p. m., for the election of five members of the Board of Managers, and for such other business as may come before it.

L. S. SMYTH, Sec'y.

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By John Curtis Ager.

A Higher Rationality.

By Julian K. Smyth.

The Nation's Need and the Individual Duty.

By Theodore Roosevelt.

Which Love Shall Control?

By A. J. Auchterlonie.

Getting and Giving.

By Lydia Fuller Dickinson.

The Only Service We Can Render Another.

By Chas. H. Mann.

Wrong Ideas Produce Wrong Conditions.

By Lydia Fuller Dickinson.

The Shortcomings of Others—Why We See Them.

By A. J. Auchterlonie.

Why Do We Suffer?

By A. J. Auchterlonie.

Should We Wait for Death?

By John Curtis Ager.

On the Mount.

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