

New-Church Messenger

"Behold, I make all things new."

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A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which is imaged in man by his soul, his body and his proceeding life. He took our nature upon Him, and by victories over the infernal hosts which by temptations assaulted its infirmities, He glorified it and subjugated hell, thus redeeming man.

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

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

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

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

Editorial.

The Tissot Pictures.

Much interest has been called forth in New York and vicinity over the exhibition in the American Art Galleries of J. James Tissot's paintings and drawings from scenes from the four Gospels and from sights met in Palestine. Their number and variety astonish the visitor, for there are over four hundred of them, and as may well be imagined they have for subjects most of the scenes of the stories of the Lord's life, and many taken from his parables. Even some of the traditions concerning the Lord receive treatment. The pictures are all small in size measuring but a few inches in length and breadth. They are markedly unique in character, and may assuredly be regarded as a distinct contribution to the artistic conceptions of their theme. As might be anticipated, they are intensely local, having been produced in Palestine where the artist resided during the ten or twelve years occupied in their production. In finish they are exquisitely perfect; in execution superbly artistic, and as an exhibition fascinating. As a contribution to the art interpretation of the life of Jesus Christ, they will, we believe, be adjudged by their critics as a decided step in advance of all previous achievements.

Mr. Tissot was moved to enter upon the undertaking which resulted in this multitude of delineations, from something of a religious impulse. "Attracted 'as I was by the divine figure of Jesus', he declares,

"and by the entrancing scenes of the gospel story, and desiring to present them as faithfully as I could in their different aspects, I determined to 'start for Palestine and to visit it as a devout pilgrim'. The seriousness of the artist indicated in this declaration is evident in his work and adds greatly to its effectiveness. Without hesitation we may easily say that Mr. Tissot's pilgrimage has borne fruit in a wonderful addition to ecclesiastical art.

But what shall we say of works of this kind from our New Church point of view? What position of spiritual use shall we assign to this representation in the form of art of the natural life of the Lord?

Analyzing the quality of these productions we find them first of all vigorously realistic. This is a good quality; but its advantages are in a degree counterbalanced by their non-spirituality. The artist is a Roman Catholic, and naturally emphasizes the sentiments of that faith which from our point of view are external and materialistic. The angels which not infrequently appear, and which are the one non-realistic feature of the work, are exceedingly unsatisfactory. They are invariably winged, and necessarily ungraceful, awkward and stiff. But the ever-present and powerful human life, with its struggles, sufferings, temptations, sympathies, aspirations and triumphs, showing itself in nearly every one of these pictures, deeply impresses one and must be recognized by the New Church as of great use. Such representations will call forth and foster a deeper realization of the gospel story as a dramatic picture of divine life on earth, and by its correction of many of the stilted

and erroneous conceptions which have been held concerning that life, it will furnish a more perfect vessel for containing the spiritual truths of the incarnation. A more efficient sense-picture of the life of Jesus Christ must also be a more perfect instrumentality for the expression of divine truth. It is a better foundation for the temple. While not contributing any interpretation of value to us doctrinally, such works do help to maintain in the natural mind of man a more perfect ultimate image representative of the incarnation of God—first in the race, and then in every individual soul.

We regret to notice that there is announced an edition of four volumes containing reproductions of these pictures, which is to be limited in number, and for that reason is placed at the high price of \$150 a set. This limitation to a few wealthy persons is wholly contrary to the spirit of the devotional professions of the artist, and to the whole idea of his work.

Faith and Life.

The New Year.

What will the New Year bring?
Sorrow, and want and pain?
Poverty, care and grief?
Trouble, without relief?
Longings and visions vain?
Blighting of everything?

Or will the New Year bring
Happiness, ease and rest?
Freedom from care and grief?
Balm for our heart's relief?
All that to us seems best?
Gladness in everything?

This will the New Year bring:
All that for us is best,
Whether of joy or grief,
Strengthened by this belief,
Leave unto God the rest,
Trust Him in everything

Then will the New Year bring:
More than mere outward rest;
Then we shall find relief,
Balm for our care and grief;
Knowing that for the best
Happeneth everything.

E. H. A.

The Ideal Christian.

III. WHAT HE OUGHT TO DO. (AGENDA SUA)

(b). Fruits. The fruits of a man-tree are not only or mainly his external actions; they are states of good in the will. They are heavenly affections which when ripened make the man every way pleasant and lovely to those about him, "a blessing in the midst of the land".

There are fruits of the spirit as well as of the body, benefactions which belong rather to the spiritual life than to the natural. They are states of a man's life rather than the deeds of his hands. To see this clearly let us keep close to the analogy of the tree. A tree bears its fruits on its branches away up in the air. There they hang high out of reach mostly through a whole season, in a green state, sour, bitter, unpalatable, unfit for use, until they ripen, and at the proper time fall to the ground, some for eating, some for the seed they contain to sprout and grow into other trees, thus perpetuating their kind. There is an important lesson to be drawn from this gradual

ripening of most fruits, a lesson which is also very clearly stated in the following:

"Every man (in the beginning) respects truths of doctrine in the first place, yet so long as he does this he is like unripe fruit; but he who is regenerated after he has imbibed truths, respects good of life in the first place and in proportion as he does this he becomes like ripe fruit and in proportion as he ripens, in the same proportion the seed in him is "prolific". (A. R. 84.)

We must not expect too much of those who have only begun the heavenly life, nor indeed of those who have long been trying to live it. They say the best apples are those which hang longest on the tree and then require months to mellow in the barn! Because a man or a woman joins the Church and makes what is sometimes called a "profession of religion" we must not expect their characters to blossom and bloom and ripen to perfection all at once, in a day, a month, or a year. The best and strongest characters take years, a whole life time to reach maturity. Meanwhile to the world at large they seem little better than those about them, not very amiable, not over happy and save for the avoidance of evil, not very good. They are not worse than other people, apparently no better, and sometimes less attractive. There is one test, however, which will always distinguish such characters from the world about them. They read their Bibles, they pray. They are trees planted by the streams of water. Though not yet good, they desire to be. And if we will wait awhile, they will ripen and become all the better for the difficulties in themselves which they have had to overcome.

What a lesson ought this to be of patience on the part of Christian men and women, with their fellow members of the Church, with the neighbor about them in every form and even with themselves!

I suppose that every one who has ever tried to lead the religious life has had his seasons of discouragement, nay, almost of despair. The acknowledgment of an evil or unfortunate trait of character does not lead immediately to its eradication. The best we can do is to suppress it like some evil growth, and to implant the opposite principle of good, which like a seed has to sprout and grow and blossom and have time to ripen—ere we can enjoy the fruit thereof. And when we remember that every form of heavenly good has to be attained in this way, we ought not to be surprised that our progress in the heavenly life seems slow.

There are passages in the doctrines which go to show that we are not to expect great and tangible results from good in ourselves in this life at all, but that we have to wait for them in the life hereafter. Besides the one already quoted concerning the "blessedness" which the good man enjoys to the effect that while yet in this life it is a sort of intangible, slowly distilling satisfaction, like the manna which Israel fed upon in the wilderness, and not at all like the glorious fruits of the Promised Land, there is another which reads:

"Everything which has life from the Lord fructifies and multiplies itself immensely, not so much while man lives in the body, but in the other life amazingly". This is a comment on Genesis i: 22. "Be ye fruitful and multiply".

And so besides the analogy of our tree, the Word

is full of warnings that we are not to expect too much of results for good in ourselves while we are yet in this life. Our fruit will ripen in its season, and we cannot hope to enjoy it while it is yet green on the tree.

P. B. C.

The Lord Gives According to Man's Receptivity.

The Lord's disciples (Luke xi: 1) said unto Him: "Teach us to pray, as John also taught his disciples". Then follows the Lord's Prayer, which is so constantly and devoutly used by us. This is immediately followed by a parable (verses 5-8) which distinctively teaches the spirit and manner of prayer.

Having formerly considered the preceding verses of this parable, I would now give attention to its last verse, which reads: "I say unto you, though He will not rise and give him because he is a friend, yet because of his importunity he will rise and give him as many as he needeth." These words declare the vital fact, that the Lord gives not from immediate mercy, but according to the receptivity we, in strength freely given, develop in the rational use of means.

The use of the word "friend" four times in the course of the parable, should not pass unnoticed. And in each instance it represents the Lord, and is significant of the spiritual in distinction from the celestial. He is ever ready to impart grace unto salvation, but cannot do so "because He is Friend", that is, from immediate mercy. "One who does not know the laws of divine order may believe the Lord can save whomsoever He will, the evil as well as the good. "No one, however, can be saved from immediate mercy, but from that which is mediate". Common for men to pray in the spirit of the poet's line:

"Hear us friend of love divine."

but we must use means whereby receptiveness is developed, else grace will flow away, like rainfall from the frozen ground. And the vessel thus provided will always be speedily filled.

"In me is all the bar,"

and when we are "importunate" for its removal, we find "bread".

None enjoy exceptional relations with him "Who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". The divine benignity reaches even to hell, restraining its denizens in their evils, to the end they may be less unhappy. Importunity is "opening the door, rising out of bed, and from our children there". The idea that its object is to move the Lord to exercise of mercy is a relic of man-made theology. The true understanding of importunity removes the mystic element of prayer, and shows it to be rational commerce with heaven. It makes the way to life intelligible—and so manifestly practicable, that way-faring men, though fools, need not err therein. Prayer is not mere "asking", but "man is continually praying, when he is in the life of charity, although not with the mouth, nevertheless with the heart, for that which is of the love is always in the thought also, whether the man knows it or not".

To the "importunate", the Lord "gives as many as he needeth". He never, in the spirit of partiality, gives unto one five talents, to another two, and to another one. He gives what we "take".

"Alas! What differs more than man from man!
Ah whence this difference? Whence but from himself?"

No mystery is here; no special boon
For high and not for low—for proudly graced
And not for meek in heart".

He who would be truly Christian must be as importunate as is the farmer who is seeking a harvest. Fallow ground must be broken up, with diligence and patience. We cannot conceive the undeveloped possibilities of love and light that exist in us germinally. We shall find in their opening an ever-growing confidence in the divine Word, and such a spirit of trust as will enable us steadily to "go in the strength of the Lord God". Grace, mercy and peace are free to all. Darkness gives place to light, and painful destitution to rich abundance. From natural we become spiritual, while we strive to love the neighbor as ourselves. In this state, instead of troubled hearts from thinking of our Father according to fallacious appearances, we shall clearly see Him to be love itself and wisdom itself! In his love toward us, He shows us our needs, leads us to seek their supply after a successful manner—and will not let us rest short of the heavenly blessedness and use He has created us to enjoy and perform.

B. D. P.

The Sermon.

A Present Help in Trouble.

BY THE REV. S. S. SEWARD.

God is our refuge and strength, a very present help in trouble. Ps. xlii:1.

I have called attention to this passage in order to insist upon the literal truth of the statement contained in it—"God is our refuge and strength, a very present help in trouble"; and especially on the last clause.

The lesson is a needed one. Men do not realize as they ought the truth of the literal sense of the Word. The more precious its promises the more they poetize or spiritualize them away. They regard the Lord as "a very present help" in time of peace and prosperity, but lose sight of Him "in trouble". They remind us of the lady who had much to say about trusting the Lord when she went on board the steamer, but who, when the storm arose, and the captain told her he supposed they would have to trust the Lord if it grew worse, said: "You don't mean, captain, that it has come to that? I remember during the financial stress of 1873 one of our ministers came to a meeting saying that his Society had suffered on account of the hard times. When he was asked, in what way? he replied that many men who had met with disaster had withdrawn from the services; though he believed they would come back when prosperity returned. It struck many at the time that the effect should have been just the reverse; that the more men were tried and tempted, the more they ought to be drawn to the feet of the Master, and the less they could do for the Church the more they ought to desire to do. But my own experience goes to show that men do not always trust the Lord when they most need Him. Instead of turning to Him with hope and confidence in their troubles, they lose all hold of Him, and yield to

doubt and despair. Such examples prove that for them at least the Church does not fulfill its mission, and that some definite instruction is needed.

Another reason for bringing forward this subject is that unless men have some sufficient belief in the good providence of the Lord before their misfortunes overtake them, it is doubly difficult to implant it afterwards. With regard to bereavements we have learned this lesson. It is perhaps the only lesson we have learned. We have no fear of death. We know that it is not in any sense a punishment to those who are taken away. We know, on the contrary, that it is an orderly step in the development of their lives. Unless there are some accompanying circumstances of peculiar sorrow to aggravate the fact of death, we can bear it with Christian grace and courage. Why? Because we understand and believe the true doctrine with regard to it beforehand. We are forewarned and forearmed. But suppose we did not understand it; suppose the clouds that overhang the grave were as impenetrable to us as they are to the vast majority of men; suppose we believed with some that the spirit is destroyed when the body dies, how almost impossible it would be to bring light and comfort to our sorrowing souls! The very effort to do so would seem a mockery. The mind would be carried away by the sorrows that had overwhelmed the heart. It would be next to impossible to appeal to the rational understanding under such circumstances, and unless there were some solid substratum of truth to build upon, it would be idle.

So it is in our troubles—the distresses and trials into which we are sometimes permitted to fall. Men resent the attempt to teach them that it is good to be afflicted, while the sting of the lash is still tingling on their backs. They look upon it as a kind of hypocrisy to ask them to be resigned, while their whole being is on the rack of suffering. Unless a man has some rational conception of the existence of an all-wise and all-loving Providence, it is useless to try to convince him of it so long as he seems to himself to be left to a cruel and unrelenting fate. As well might a man try to withstand the rising tide standing upon a heap of shifting sand, as to maintain himself erect against the adversities that sometimes crowd upon us in this world, without a firm foundation of divine truth to rest upon. Just as we take the utmost pains to ground our children while they are young in the fundamental truths of religion, in order that they may be fully equipped to meet the duties and responsibilities of life when they grow up; so we need to entrench ourselves behind a firm belief in the divine providence of the Lord, in order to meet successfully the shocks that may come upon us. Until we can truthfully say with the Psalmist—"My heart is fixed"—firm, steadfast, established—"trusting in the Lord", we cannot be said to have any safety whatever.

In considering the statement made in the text, we must understand, in the first place, that though it is literally true, it is not true literally. That is to say, that it is with this, as it is with all the other promises of the holy Word, it is literally true just as it says, but not true literally in any and every sense that we may interpret it. Here is where our trouble with regard to the promises of the Word lies. We do not believe they are literally true, because we find they are not true as we literally interpret them. For

instance, it is said, in the twelfth chapter of Luke, that not a sparrow falls to the ground without our Father, and that the very hairs of our heads are all numbered. This is literally true, but not true literally. If we understand by the sparrows the little birds that fly over our heads, and by the hairs of our heads the literal hairs, the meaning is so puerile and so unworthy of divine wisdom that we dismiss it from our minds at once. But if we understand by the sparrows the most ordinary thoughts that come and go in our minds, and by the hairs of our heads, our most natural affections; then we can see that by the sparrows not falling to the ground without our Father and by his numbering the very hairs of our heads, is meant that the Lord overrules all our every day thoughts and desires in such a manner as to promote our spiritual and eternal good; and the meaning becomes at once literally true and wonderfully beautiful and comforting, though not true literally. So when it is said that "The steps of a good man are ordered by the Lord," we are not to suppose that this is true literally in such a sense as to teach that the Lord actually orders the steps of a man irrespective of the man's freedom; but that He so guides and overrules the steps that a good man necessarily takes as to produce the best spiritual results. And, in the text, when it is said that the Lord is "a very present help", or, as the original puts it, "an always to be found" or "an ever ready", "help in trouble"; we are not to suppose that the Lord stands always at our backs to carry out our behests, like a fond father at the call of a spoiled child; but that when we are in real straits and distress on account of the temptations to which we are exposed, He is ever present for our aid. It is impossible for us to count too strongly upon the promises of the holy Word. His "Word is truth". It cannot be moved. We may rest upon the "thus saith the Lord" of the Sacred Scriptures, as implicitly as we count on the rising of the sun or the changes of the seasons. But we may not and must not count on our human and narrow interpretation of his promises. His Word is truth; but our interpretation of it may be false. He is long-suffering and abundant in goodness and truth, but He "will by no means clear the guilty".

This leads me to remark, in the second place, that the promises of the Word, though they are literally true, are true only in behalf of those who are earnestly striving to do his will. There is no implication in the text that the Lord will help in our wrong doing, but only in our efforts to do right. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations?" The Lord is "a very present help in trouble", but not in the case of the poor man who is trying to grasp the wealth of the rich, nor of the rich man who is unrelentingly grinding the faces of the poor, nor of the angry man who is continually-nursing up his anger and bitterness against his neighbor. No man can expect the "very present help" of the Lord in his efforts to carry out his own selfish schemes, or in his machinations against the peace or welfare of his fellow men. He can only avail himself of it, in his endeavors to do what is

right. So long as the children of Israel looked to the Lord and obeyed his commandments, He showered every blessing upon them, in basket and store, in flock and field; but the moment they turned away from Him, and walked after other gods, his help was no longer possible, and they were left to their enemies. The Lord is "a very present help in trouble" only to those who are his children—who are in the endeavor to do his will—who are consecrated to his service. To all such He is "an-always-to-be-found help". He never leaves them nor forsakes them. If they are misunderstood by men, they know that they are not misunderstood by Him. If they are buffeted and abused by the world, they know that even these things will all work together for good to them that trust in Him. If they are misrepresented and defamed, they remember that He was subjected to the same fate for their sakes, and know that He knows all about it. They know that if they are sick, He will make all their bed in their sickness; that if they fall, they shall not be utterly cast down; that if the world hate them, it hated Him before it hated them; that all things, even on the natural plane, work together for good to them that love the Lord, and that because they make the Lord, which is our refuge, even the Most High, their habitation, there shall no evil befall them, neither any plague come nigh their dwelling.

This brings us to see, in the third place, that there is no intimation in the text that the Lord will take away our troubles, or bear them vicariously in our stead, but only that He will be "a very present help in trouble". That is a weak and cowardly conception of our relation to the Lord which regards Him as a kind of substitute for ourselves; that would cast all our burdens on Him, and expect Him to bear them, instead of asking Him to give us the strength to do so. There is nothing in the Word to bear out such a supposition. What the Word teaches is that if we cast our burden on the Lord, He will sustain us; not that He will take it all on his own shoulders. And yet just here is the great mistake that we all make with regard to this subject, and which leads to all our disappointments and defeats. What we are seeking is not the Lord's help to bear our troubles, but entire and supernatural relief from them. We go to Him, not for strength and courage to sustain our griefs, but escape from their presence. It is evident that such prayers cannot be answered; because if answered they would not only leave us weak and cowardly as we were before, but take all the strength and manliness out of our hearts. The spiritual man needs exercise and training as well as the physical; and this can only be obtained by overcoming temptation and bearing trouble. To take our troubles away would be to take away our opportunities for spiritual growth. We all know this. We know that we never had a sorrow, nor a disappointment, nor a difficulty to overcome, nor a trouble of any kind, that, if accepted aright, did not do us good—that did not weaken the power of our self-life, and open our hearts to heavenly influences. We know more than this. We know, if we have any genuine humility about us, that even in the midst of our greatest trials, we would not have it otherwise if we could. Stricken with grief we may be, as we stand beside the open grave of our loved ones; but we dare

not wish them back. Even when suffering most through the reverses of "outrageous fortune", there is none so bold as to ask the Lord to stay his hand. The most we dare ask for is, not the removal of the cup, but divine strength to bear the divine will.

Keeping these three things in mind, therefore; first, that the promises of the Word are true only in the highest and best sense; second, that they are fully applicable only in behalf of those who are in the earnest effort to do the Lord's will; and, third, that they are intended to bring us, not exemption from sorrow and suffering, but strength to bear them with equanimity and courage; we are ready to turn to the positive aspect of the subject and to understand why the Lord is "a very present help in trouble".

And on this point I remark, first, that it is not merely because He is the doer of all things that are done in the universe, and holds the fortunes of men in his hands. This is true, and it ought to be the greatest possible comfort to us. "The earth is the Lord's, and the fullness thereof". He governs and controls the currents of trade, as much as He does the wind which bloweth where it listeth, though we cannot tell whence it cometh, or whither it goeth. He controls all the minutest circumstances of our lives. There are no special providences, but the operations of Providence are universal. Our successes or failures, our sickness or health, our happiness or misery, are all governed and overruled by Him, not arbitrarily for his own purposes, but for the sake of our eternal life. We need take no anxiety or undue thought concerning them. The Lord teaches us especially not to do so. He knows that we have need of all the good things of this life before we ask Him; and He will supply them if we will seek first the kingdom of God and his righteousness in such a sense that He can supply them without at all jeopardizing our spiritual and eternal welfare. He is "a very present help in trouble" of this kind, therefore, just as soon as it ceaseth to be a trouble; that is, just as soon as we begin to have such an abiding sense of his love and goodness that we can give over all natural anxieties, and make it our first duty to do his will in all the affairs of our daily life; or, in other words, when we desire to co-operate with Him, that he can co-operate with us.

Nor again ought we to regard the Lord as "a very present help in trouble" merely because He has met in his own person all our spiritual enemies, and holds them in eternal subjection in our behalf. This is true, and most fully true. The Lord Jesus Christ is our Redeemer and Saviour in the most complete sense of the terms. He not only came to destroy the works of the devil, as the Apostle says, but He did destroy them. He bore in his bosom the reproach of all the mighty people. He led captivity captive. He cast down the mighty from their seats, and exalted them of low degree. There is not a temptation by which we can be betrayed that He did not meet in his own person and overcome in our behalf. There is not a sin to which we may be exposed, that He has not wrestled with and reduced to subjection. He fulfilled every jot and tittle of the law, in order that we might be able to fulfill it in his name. He lay down his own life, in order that we might have life, and might have it more abundantly. He bore our stripes, not in a vicarious, but in a most real sense, in order

that we might be healed. We have, therefore, nothing to fear on this score. We do not stand alone. We have a Saviour who is mighty to save. There is no evil that we may not overcome in his strength, if we will. There is no trouble, or straitness, or distress—no temptation—to which we may be exposed in which we stand alone. "The Lord of Hosts is with us; the God of Jacob is our refuge". All this we should take for granted. If we believe in the Lord—if we believe that He has come and made Himself "the Way, the Truth, and the Life" unto our souls—we ought not to doubt; but taking his vows upon us, "go forward" in his name, conquering and to conquer. Neither the Lord's good Providence nor his saving work should ever be a matter of question or doubt in our minds.

What we need—and this brings to the gist of the matter—is a practical realization of this great truth; and that realization comes to us, when we recognize, not only that there is a "refuge and strength, a very present help in trouble" for us, but that refuge and strength and help is to be found in God; and the recognition itself comes to us, when we perceive that all our troubles, of whatever degree, are due to the activity of our self-life and are permitted and overruled for our good. In other words, what we need in order to realize the literal truth of the text is to recognize the hand of God in all our troubles, and to realize that they are permitted, not because He cannot help it, much less as a punishment for our sins, but as stepping stones to a heavenly life; because the moment we recognize this, we see that our troubles are not hopeless, but hopeful, and that all that we have to do is to accept them in the Lord's name, and their work will be done and the necessity for their presence removed.

Let me illustrate. Some ten or twelve years ago a lady belonging to the Church, and who has now passed on to her reward in the spiritual world lost the bulk of her fortune, of which she stood much in need, through a simple breach of trust of some relatives, who, without her knowledge, put up a large block of her bonds as collateral security in a Wall Street speculation which turned out the wrong way. When she sent for me and related her story, I told her there were two things for her to do. One was to gather up the fragments that remained, ascertain as soon as possible the amount of her income, and then live within it, no matter what hardships it might involve. The other was to try to look upon the transaction, not as an injury done to her by her relatives who certainly did not intend it as such, but as permitted by the Lord through them for her eternal and spiritual welfare; and to accept it as coming from Him, not from them. She was enabled with God's grace to take the lesson to heart; and though she was obliged as long as she lived to forego many privileges and to put up with many inconveniences and discomforts, she always found the Lord "a very present help in trouble". She had her dark days and moments of repining, of course. But inwardly she was "sustained and soothed by an unflinching trust" that it has been an education to witness.

Here, I believe, is the secret of all true realization of the divine helpfulness. It is not sufficient for us to know that the Lord ruleth in the heavens and earth; it is not enough for us to believe in his redeeming work, no matter how full or exalted that belief

may be; we must recognize his hand in our troubles, and accept them for what they are intended to do. We need have no fear for outward results or for our natural support. The Lord will care for all these things without fail, if we will but make sure that we co-operate with his higher and more interior purposes in our behalf. Let me give up to the notion (which I grant is the appearance, but only the appearance), that my troubles of any kind are due to the wrong doing or neglect of my fellow men, and my whole being is roused up in opposition. I cannot accept discipline from them without resenting it. My disposition to strike back is excited. My selfhood is made alive. I cannot find rest or peace except in giving as good as I receive. But let me once rise to the perception that, though the Lord uses men for such purposes, they would not be permitted to commit one single evil against me except for my spiritual welfare, and that even their attacks will be modified and overruled by the Lord in my behalf, and the sting is taken out of my sufferings. I can bear any amount of discipline if only I know that it comes from his loving hand. My troubles are no longer troubles, in that case. They are a means to an end, and that end is the promotion of my internal and spiritual life. The promise contained in the text then becomes literally true. God is my refuge and strength, my very present help in trouble, not because the trouble is taken away, nor because it is borne in my behalf in a vicarious sense, but because I recognize that it is his loving and tender chastening, that it is permitted for my good, and that it will be tempered and controlled according to my strength. This is what the Psalmist had in mind when he said: "I know, O Jehovah, that thy judgments are just, and that thou in thy faithfulness hast afflicted me"; and when he prays immediately afterwards—"Let, I pray thee, thy merciful kindness be for my comfort; let mercy come unto me that I may live".

It will be noticed, I think, that this interpretation of the subject causes the divine helpfulness to hinge, not upon the divine power or willingness to help—that must be taken for granted—but upon our willingness to receive. If we acknowledge our troubles as permitted by the Lord, and as being blessings in disguise, we need have no fear of the result. The troubles will then fulfill their purpose, and be no longer necessary. I believe this is literally true of all our troubles of every shade and degree. If we could recognize and accept them for what they are, it would not only help us to bear them, but render them a means to a higher life. Instead of repining on their account, we should be truly grateful for them. We would kiss the hand that chastens us. We should be thankful that we are found worthy of so much of the divine discipline. We should recognize so clearly the tender purpose of the Lord in all our trials, that all hardship in connection with them would disappear. Our light afflictions, which are but for a moment, would work for us a far more exceeding and eternal weight of glory. All anger, and hatred and envy, all resentment and repining, all doubts and fears, would disappear, and we should "come unto" the Lord, and "find rest unto our souls".

The imperfection of man at his birth becomes his perfection, and the perfection of a beast at its birth is its imperfection.—C. L. 133.

Church News.

The Rev. W. H. Schliffer is doing pretty well considering his severe illness. Fourteen weeks have passed since he was stricken down with appendicitis, but even now every misstep causes a severe shock to his system. He hopes that by the beginning of the new year he will be strong enough to resume all his former duties.

Canada.

The Rev. A. J. Bartels spent nearly four weeks in Manitoba, in Gretna, Altona, Plumcoulie and Rosenfeld; preaching thirteen times in German to Mennonites who came there from Russia some twenty years ago. He arrived there from Chicago on October 15th and left on November 7th. On October 31st a New-Church Society was formed at Rosenfeld by six men, heads of families, representing their wives and children. A constitution and articles of faith of the New Church were adopted and signed. The following officers were elected: Klaas Peters, President; Wilhelm Wiebe, Secretary; Johann Wiebe, Treasurer; Heinrich Wiebe, member of the Board of Trustees; Abraham Klassen, minister. The officers constitute ex-officio, the Board of Trustees.

On November 7th Mr. Bartels left for Rosthern, Saskatchewan. Rosthern lies about four hundred miles west and more than 200 miles north of Winnipeg. It is a new place on a branch of the Canadian Pacific Railroad in a new settlement. Here he spent three Sundays, visiting people some distance from Rosthern. Once he rode in a sleigh twelve miles when the thermometer stood 35 below zero (Fah.). He baptized three grown children of Peter Klassen, John, Mary and Anna. On Sunday, November 13, a Society was organized. The Constitution and Confession of Faith was signed by eleven persons. John Hamm was elected President, Henry Ens, Treasurer; Peter Klassen, Secretary; Mrs. John Hamm, a member of the Board of Trustees, and Heinrich Bergen, minister of the Society. The above persons constituting also the Board of Trustees.

On Sunday, November 27, the Lord's Supper was administered to nine persons. Among the communicants was Mrs. Bergen, seventy years of age, who traveled that day a distance of twenty-four miles in very cold weather to attend the celebration of the Lord's Supper and preaching. The friends of the Church who formed these Societies both in Manitoba and Saskatchewan felt glad that the Church had obtained, by this formation, a distinct existence, and they hope for lasting good.

Massachusetts.

Electricity has been introduced into the vestry of the church in Boston, and the change is a very good one.

The Christmas celebration for the Sunday-school was held on Sunday in the vestry immediately after the morning services. The programme published by the Sower was used. A special feature of the exercises was the playing by the orchestra composed of the young people of the church. This was its first appearance and the playing was very creditable. Each scholar in the two oldest divisions was given a neatly

bound Bible. Those of the youngest division received a picture illustrating some part of the Lord's life on earth. The scholars in Mr. Reed's class received a small book on some doctrines of the Church.

On Christmas day at the church in Roxbury the Rev. Mr. Vrooman preached on "Gifts of God to Men". It was a sermon full of good thoughts, among which was this: The true Christmas to every one is the day upon which he accepts the divine rule in his heart; also this, The acceptance of that rule brings responsibilities, but it is well sometimes to lay these aside temporarily and have a festival day in which we enjoy the prospect of our inheritance. The music was inspiriting. One of the numbers was the Benedicite, "The song of the three holy children when they fell down bound in the midst of the burning, fiery furnace". Dean Stanley says of this hymn that it is the very crown and flower of the Old Testament, as containing the fullest protest against idolatry, and for the simplicity of a true religion, and calls attention to the fact that this supreme denial of the gods of Babylonia, the gods of sun and stars, and moon, and earth, and sea, was expressed by a positive invocation of these to join in exaltation of their supreme source. On Christmas eve there was a Sunday-school festival at which there were simple religious services in the church, followed by an adjournment to the rooms below for supper, the presentation of a little drama founded on "Editha's Burglar" and later of gifts. The music, brought out by the united efforts of the organist and one of the teachers, was remarkably good. A semi-chorus occupied the choir seats, and the rest of the school furnished the full chorus. A solo was sung by Miss Child, and another by Miss Marston. On the three evenings in December previous to Christmas the Fraternity held meetings in the vestry at which some of the younger members gave five minute papers. The vestry has just been newly frescoed and electric lights put in. The Roxbury Society is standing the test of the breaking up of a sixteen years' pastorate. That it does so is largely due to the fact that the men in whose hands its affairs mainly rest are "brethren who dwell together in unity". Certain it is that if they ever differ no one knows it.

New Jersey.

A very successful bazar and social was held in the parlors of the Baker House, Vineland, Monday evening, December 12th. It was the largest social party in the history of the Vineland Society. Everything was just as it should be, and everything passed off just as one would wish. The programme was an excellent one, the music and singing and other exercises, let alone the refreshments, being of a high order, while the sales were quite satisfactory. The Ladies' Aid Society and all connected with the affair worked with a will that not only deserved but secured success.

Ohio.

The closing exercises of the fall term of the Urbana University were held on the evening of December 16th, at Lyceum Hall. It is the custom to have literary exercises at the close of each term at the University as a fitting diversion to the college life

of the young people interested, and also to supplement their study of the text books with a certain amount of literary culture and oratorical drill. The work of preparation for these exercises begins in time to enable those taking part to acquire considerable proficiency and the essays and orations were very creditable productions. The first number on the programme was a recitation entitled "America", which Calvin Ross gave in a spirited manner. Helen Whitehead followed with Longfellow's beautiful poem, "The Norman Baron", which was received by the attentive audience with well deserved applause. Julius Luther of Wilmington, Ill., next played "The Battle of Manila March", after which John Linville recited a patriotic poem, "Not Yet". Nellie McGrew gave a graceful exhibition of posing to the song "Jesus Lover of My Soul", sung by Miss Lucie Middleton. Harold Williams delivered an essay on "The Justice of Our Wars", his arguments vindicating our wars from the Revolution to our recent war with Spain. Alice Stokes read an essay on "Idleness is the Rust of the Mind", and Grover Snyder an essay on the "Olympic Games". Julius Luther and Eva Ivins next played a duet entitled "A Sleigh Ride"; this was quite unique, the tinkle of the sleigh bells fastened to the wrist of one of the performers keeping merry time to the music. This called forth an encore, to which they obligingly responded by playing "The Fireman's March." Victor Longfellow read an essay on "Chemistry," followed by Eva Ivins with an essay on "The Death of Hypatia," in which she touchingly described the death of that interesting character. Edith Whitehead rendered Chopin's Nocturne with a wonderful delicacy of expression and in a truly artistic manner. The finest recitation of the evening was "The Painter of Seville", given by Esther Scalbom of Chicago, Ill. It was given with unusual strength and pathos, and yet in a charmingly natural manner. Arthur Nye of Hartsgrove, Ohio, next read an essay on "Natural Expansion", which was listened to with a great deal of interest. The programme ended with another musical number by Mr. Luther, "Dreaming of Home", which he rendered in his usual pleasing style. The entertainment reflected credit upon the University, showing great care and attention to details on the part of both instructors and pupils.

On the evening of November 18 the Ladies' Society of the Church in Urbana held their annual supper and sale in the house of one of the members. In the parlors were the fancy table, the candy table with its gay boxes of sweets, the flower table and the market woman's table with her butter, eggs, cheese, chickens, pickles and jellies. A unique feature was the making of silhouette portraits under the direction of our artists, Mr. and Mrs. Barnitz.

The supper was served in the sitting and dining rooms, where the ladies were kept pretty busy for a while. The ladies congratulate themselves upon clearing ninety-three dollars. A church social is provided once a month by the Ladies' Society, to which the pupils of the University are invited. College socials are also provided by the Faculty. These form an exceedingly pleasant feature of the church and school life. A Young People's League has recently been organized which promises to be very useful.

Reports and Letters.

Mission Work in Ohio and Indiana.

An interesting case of conversion to the doctrines of the New Church has lately occurred in Kokomo, Indiana. A Rev. Mr. Elliott, who has had no theological training, but is a self-made preacher, and a man of considerable power in his own way, came to Kokomo in August or September to conduct a series of meetings. His plan had usually been to pitch a tent for his preaching and he had met with great success in the South, which is his home, but here he used a hall belonging to our New-Church friend, Mr. George Defenbaugh, excepting when he held meetings on the streets. He was a most enthusiastic preacher of "holiness" and "entire sanctification". He was assisted in all his work by his wife, who is also a preacher.

At this hall he came across several copies of the Writings and became very much interested. He secured the gift books and read New-Church theology by day while he preached every night. While here his wife was stricken with paralysis; his work finally came almost to an end and he had little to do but read. And he did read with great delight and apparently with full acceptance. I had a short conversation with him in October and had the pleasure of preaching for him to a congregation of his own friends two or three weeks later when in this city to solemnize the marriage of Mr. George W. Defenbaugh to Mrs. Elizabeth Steeley, of Piquay, Ohio. One cannot help being impressed by his earnestness and sincerity. He led the meeting and it was under full swing on my arrival; enthusiastic songs being alternated with earnest prayers. The sermon was on "Knowing the Father in the Son" (Matt. xi: 27) and was received by Mr. Elliott with frequent amens.

In talking of his earnest hope to serve the Lord according to his new light he said: "I am never able to preach a sermon without shedding tears, and if I am blest with the same fervor and divine blessing as in the past I shall surely be able to do some work for the Lord in the South, even if I have to preach only in private houses". With his love for the truths of the New Revelation Brother Elliott unites a great deal more of the enthusiasm of the old and confidence in its genuineness as shown in the usual revival meetings than the usual New-Churchman would be able to do. But there is room for very great variety in the New Church, and if he does prove faithful such a man ought to reach and help thousands of the common people who would get nothing from a less affectionate and enthusiastic presentation of the truth.

A trip was made to Muncie, Indiana, late in October. A complete set of the theological Writings has since been furnished to the New-Church friends through the kindness of the Publishing Society for a loan library, and the way seems to be opening for some active work there in the near future.

Cochranon, Ohio, was visited again the middle of November and five sermons were preached, four of them in a school house (the church not being free to us this time) and one in a New-Church home. A circle was organized there to hold regular Sunday worship.

Two days were spent in Columbus, Ohio. The New-Church people there are happy to have in their city the Rev. William Codville, an active Baptist minister, who has been a full receiver of the heavenly doctrines for thirty years. He it was who first suggested establishing a Correspondence School in connection with the Theological School, and he was one of its first students. He believes thoroughly in the organized New Church, but says that connectives are necessary between the Church and the outside world, and his work is to act as one of those connecting links. He attended a parlor meeting we held in Columbus, and by his warm sphere of love for the vital truths of the New Jerusalem and his ready illustrations he did much to make the meeting both enjoyable and instructive.

Members and friends of the Church in Chillicothe, Bier, Bourneville and Bainbridge, all in Ross County, Ohio, have also recently been visited, and near the latter town a circle for regular Sunday worship has been established. A great deal of importance is attached to these worshiping circles in the opinion of the officers of the Ohio Association. They are regarded as forming live centres from which new and vital influences will go out to the whole community.

Last week Raintown, Indiana, a small village near Indianapolis, was visited. Here has lived a solitary New-Churchman for nearly forty years, but never had a public discourse on the doctrines been given before. We had the use of the only church building in the village. The weather was very cold, but the audiences numbered fifty-eight the first night and seventy-four the second. The interest was fine, questions were asked, all the tracts offered were taken at once and several were disappointed that there was not a sufficient supply to go around. Many expressed the wish that they might soon have the opportunity to hear more.

In these trips there have been sold about thirty-six small books, two dozen copies of "Morning and Evening Services," several subscriptions to the Messenger have been received and several books have been given away.

WILLIS L. GLADISH.

Books and Magazines.

A Psalmody for the New Church.

A Psalmody for the New Church, containing the first fifty Psalms and other Selections from the Word. Published by the Academy of the New Church, Philadelphia, 1898.

Not since the work done by George James Webb in composing the chants and anthems that have constituted so important and distinctive a feature of the New-Church liturgy in America has any effort been made to furnish original music for use in the worship of the New Church that can approach in dignity, in seriousness of intention and general ability in execution this thoroughly excellent book of Psalmody. The author, Mr. C. J. Whittington, of London, England, whose name does not appear on the title page, is not first known to Americans through this work. For some twenty years or more his beautiful anthems: "Lord, how are they increased"; "And the City had 'no need of the Sun'", and others, have been sung by the choirs in Urbana and Washington.

Their reverential spirit, refinement of musical ex-

pression and adherence to the best traditional forms of English Church music indicated an ability well qualified to undertake a work of this character.

The form of the work is unique. In its text it is a psalter, but instead of being set, as have all the Church psalters hitherto, to a succession of chants, the music here constitutes a succession of anthems, or, rather, of longer or shorter cantatas, in which all the resources of varied musical form and instrumental accompaniment is availed of. The accompaniments can indeed all be played upon the piano, more adequately rendered on the organ, but only will true justice be done to their, in places, splendid brilliancy and power with full orchestra, including trumpets, cymbals and drums. By this we do not mean to indicate that the music is too difficult or otherwise impracticable for ordinary use in church choirs, or even to a large extent in congregations of some degree of musical culture; it is said rather to show how completely dramatic and rich the composer's handling of his sublime themes has been.

That the work is one of consecrated effort and inspired with the deepest appreciation of its sacred purpose is everywhere manifest. On the part of both the translator of the text and the composer of the music, constant regard has been had to the internal sense and to the summaries of the same as given by Swedenborg in the "Prophets and Psalms". These take the place of the summaries or headings of the Psalms given by the translators in the old accepted version; but here they are inserted in the midst of the Psalm as well as at the beginning, and so afford a kind of title to the succeeding musical motifs, or movements. In places a single motif is carried over into a following Psalm when the continuity of sense requires, as in the forty-second and forty-third Psalms.

The translation is quite new in places and will strike the reader as strange, and at first as jarring to the ear, if not to the familiar meaning. The inverted construction of the Hebrew is largely retained, but as this is customary in English poetic writing, and often adapts itself harmoniously to the musical phrasing it cannot be regarded as an objection in a version for musical use. Unfamiliar words and expressions, however admissible such may be when greater fidelity to the original requires, seem, however, here and there to have been unnecessarily introduced as for instance in Psalm xlii, where, "For I 'went with the multitude'" is rendered, "I will pass 'over in the procession'". The word "sak" rendered by Schmidius "in numero" bearing the meaning in the original of crowd or throng, and not of "procession"; so also the rendering of the Latin "confiteor" by "confess", and so the change of our "thanksgiving" and "praise" into "confession" is of very doubtful validity as an actual conveyance into English of the Hebrew meaning. In general, however, the strangeness of both words and construction is less conspicuous and jarring in the musical setting than it would be in a version for reading.

As examples of the manner in which the composer has endeavored to clothe the very sentiment and atmosphere of the Psalm with its appropriate musical form let us look briefly at the following Psalms selected for their distinctly picturesque and dramatic treatment. Psalm xxiii is set to a very simple melody in triple time, of a thoroughly pastoral and oriental

type, repeated over and over again without regard to the conventional requirements of the musical phrase; it is extremely sweet, plaintive and beautiful, such as might be played on the reeds of a lonely shepherd on the hills of Judea. It can easily be learned and sung by children and could be effectively rendered in church by a solo voice as well as by a full chorus. In this air and its treatment there is something suggestive of Gounod in the beautiful "Et absterget Deus" of the "Mors et Vita", and throughout Mr. Whittington's work there are frequent reminders of this great and unquestionably most religious composer of modern times.

In Psalm xli we have an example of varied expression for the different emotions of the text reaching to a very wide and powerful range. After an instrumental prelude or solemn overture the first subject is introduced—that of comfort and trust in temptations and afflictions, by the men singing a quiet phrase in thirds, "Happy is he that considereth the 'poor'". It is tranquillo throughout, even to being a little monotonous, but still very impressive from its intense sincerity. Then follows the approach of evil spirits and the awakening of anxious fears in the soul. The women take up the theme with the simple inquiry reflected from the men's song of trust: "I said O Lord, be Merciful unto Me", whereupon all the voices follow in the cry, "Heal my soul; for I 'have sinned against thee!" Then come the terrific accusations of evil spirits in loud cries in unison, culminating in shouts in a high broken chord—"To-gether against me whisper all my haters!"

A more rapid and violent movement accompanies the curse of Belial following which the song now changes suddenly to a soft, low passage of great beauty and pathos, taken by the men's voices again in thirds—"Yea the man of my peace in whom I trust—'ed" and this leads back again into the tranquillo movement as before, "And thou O Lord be merciful 'unto me". The Psalm concludes with a beautiful, triumphant utterance of thanksgiving: "Blessed be 'the Lord God of Israel".

Lastly, in the twenty-fourth Psalm, the solemn dedication chant, which is so familiar and dear to our congregations in the beautiful setting in the Book of Worship, we find again in Mr. Whittington's music, a composition of great beauty and dramatic power—dramatic in conveying not the feeling alone of the text, but depicting the very action itself of the grand triumphal march here described.

One brilliant motif rings through the whole, a free swinging movement in triple time in which is suggested the marching throng with bright flowing robes and banners and trumpets, lifted high in the air. It is distinctly oriental in treatment, that is, oriental in the way that Beethoven and Mozart and Mendelssohn have depicted the oriental character in tones. The whole scene moves onward with a majestic solemnity; even during the interlude of interior inquiry sung pianissimo in a simple chant-like tone by the voices in unison, "The clean of 'hands and the pure in heart", there runs on all the time in the subdued accompaniment, as if heard from afar, the joyous, beautiful march of the Conqueror, until at length all the voices burst in in the joyful acclaim: "Lift up your heads, O ye gates! and be ye 'lifted up O doors of the world, that the King of

"Glory may come in! . . . The Lord of Hosts—"He is the King of Glory!" Again we are forcibly reminded of Gounod in this truly noble piece of dramatic composition, not with the feeling of mere imitation, but from a sense of the deep, strong religious emotion which is here seeking expression by means of the highest resources of modern musical art.

It is in this Psalm that we might well desire to see employed all the resources of the great modern orchestra, including especially wind instruments in brass and wood; and even the clashing cymbals would not be out of place. And yet, there is nothing to prevent this Psalm being sung throughout by a choir of moderate ability to the accompaniment of a good organ. The organist, however, should know his art.

Space will hardly admit of our noticing in detail the collection of passages of the Word, other than the Psalms, set to music and occupying some forty-five out of a total of the three hundred and eighty-seven octavo pages the work contains. They embrace anthems from the Apocalypse, the Sanctus, the Trisagion and other responsive utterances such as are furnished in large variety in part x of the Magnificat, but here accompanied, some of them, with the original Hebrew or Greek text.

We regret to see the great Canticles, those "Psalms 'of the New Testament", the Magnificat and Benedictus, the Songs of Mary and Zacharias respectively, omitted in this collection of additional Selections from the Word. We are sure the composer would find in these a delightful and inspiring field for his rare gifts in musical interpretation, and we trust that in a future edition we may have these added to the treasury of sacred music which in the Psalmody for the New Church has laid the whole Church under large and grateful obligation.

The publishers are to be congratulated on the elegant and substantial form in which the book is made, rendering it in its plain but tasteful-binding a pleasing addition to any one's private musical library.

As a practical help toward its introduction into the use of our churches the publishers offer to furnish the work in small parts for experimental use at very moderate prices. Choirs and congregations can thus test its quality and suitableness, and if liked buy further parts as they are required.

As compared to the musical matter sometimes introduced into our choirs and Sunday-schools from a cheap class of "revival" hymn books as corrupt in music as in doctrine the purchase and use of the parts of the "Psalmody for the New Church" should certainly be preferred. It will be at once elevating to the musical taste and a means of the interior consecration in worship which only the singing of the divine language of the Word can effect. F. S.

The Home Circle.

Pardoned from Prison.

Dramatic scenes are among the ordinary happenings in the New York State Prison at Sing Sing, and the people who administer its affairs are unmoved by incidents which would deeply affect most men; but they were treated to a scene just before last Christmas which moved even the old employees and will not soon be forgotten.

Frederick J. Muenzberg, a life man, who began his term on November 17, 1880, for murder in the second degree, was discharged. He had been tried and found guilty of murdering Xavier Lindahauer, and Judge Noah Davis imposed the sentence. Muenzberg's prison life was lighted up only by the visits of his two daughters, who were little tots when he was sent to the institution. They must have interested others in him also, for yesterday morning Warden Sage received a pardon from Governor Black, and immediately sent for Muenzberg to tell him the good news. The man came to the warden's office not knowing why he had been sent for, and after some unimportant questions had been asked and answered Mr. Sage asked the man if he hoped to receive a pardon.

"Yes", he said "I hope to be pardoned some day", but the hope was expressed in a half-hearted way and was like the "I'll get well" of the man who knows he is beyond help. "I've prayed for it night and morning for years and years", he said, "and shall continue to do so".

Then Mr. Sage broke the news to him gently. The man heard it all in a dazed manner, and when the truth finally dawned upon him he broke down under its weight of joy. The warden's office became a place of worship; the convict fell upon his knees at the warden's desk, and, between sobs of joy, delivered a fervent prayer of thanksgiving. Colonel Sage and Mr. Hicks stood reverently by, and the men in the hall and the outer office who witnessed the scene from a distance took off their hats and added their "Amen" to the convict's prayer.

Warden Sage said he was much pleased to see the man restored to liberty and that the pardon was deserved and well earned.—New York Tribune.

The Fairies Call Me Mortal.

The fairies call me mortal.
I'm not all that, I know;
For something that is lasting
Grows with me as I grow.
It never will stop growing.
It cannot ever die,—
My soul, that is the true me,
And knows that I am I.

My hands,—those are the body's;
But, when they help mamma,
And she says, "Willing spirit!"
In work, the soul's they are
My feet, they run on errands,
They are the body's too;
But, then, I think the running
Is what the soul would do.

My voice, I feel it shaking
That tone-box in my throat;
But words that say, "I love you!"
They sound the spirit's note.
I can't tell what is body,—
Just body, all alone;
For everywhere is spirit,
In work, in walk, in tone.
—Nina Moore Tiffany, in Christian Register.

Hard Questions.

State Superintendent of Schools Stetson was visiting a school down in Pembroke, when he got into the pleasant mazes of nature studies, and asked some interesting questions about the little things of the world about us.

"How many seed compartments are there in an apple?" he queried. No one knew. "And yet," said the State Superintendent, "all of you eat many apples in the course of a year, and see the fruit every day, probably."

"You must learn to notice the little things in nature. Now perhaps some little boy who has driven the cows to pasture every day this summer can tell me on which jaw the cow has her teeth?"

No answer. Rather was there blank astonishment, at last pierced by one little fellow volunteering the information that "our cow has teeth on both jaws, cause she chaws hay all up fine".

"If that is so, my boy", replied the head of the State schools, "I'd advise you to sell that wonderful cow with teeth on both jaws to some museum. I'm afraid, children, that you haven't studied nature quite closely enough".

The talk of the State Superintendent deeply impressed the children. They earnestly discussed the matter at recess time, and the teacher the next day overheard this conversation in the play-yard:

A little girl got some of her companions around her, and gravely said: "Now, children, make believe that I'm Mr. Stetson. You've got to know more about common things. If you don't you'll all grow up to be fools".

"Now tell me", she said, looking sternly at a playmate, "how many feathers has a hen?"—Bangor Commercial.

Young People's Societies.

A DEPARTMENT DEVOTED TO THE INTERESTS OF THE AMERICAN LEAGUE OF NEW-CHURCH YOUNG-PEOPLE'S SOCIETIES.

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"Since evils must be removed before goods can be come good the Ten Commandments were the first of the Word, being promulgated from Mount Sinai before the Word was written by Moses and the prophets. And these do not set forth goods that must be done, but evils that must be shunned. For the same reason these commandments are the first things to be taught in the churches; for they are taught to boys and girls in order that man may begin his Christian life with them, and by no means forget them as he grows up".—A. E. 939.

The New Year is now upon us, and while as a matter of dry fact it really marks the beginning of no new season, it has been made by custom the time for a mental as well as material taking account of stock, and for turning over a new leaf, for the making of new resolutions. It is well to pause occasionally in the rush of life and think more seriously about ourselves and our conditions than is our wont; to compare so far as we may our spiritual states of to-day with those of a year ago.

The complaint of the Providence Society has a familiar sound. "We have great difficulty in electing committees, so few persons are willing to serve". Who that has had a share in the duty of appointing committees has not found this same difficulty? What is the cause of it? In no Church so much as in the New Church ought the young people to be ready and glad to perform useful service upon committees and something must be wrong when this is not the case. Perhaps we need, as some one has suggested, more of the spirit of "consecration" in all our work. If any of our Societies have solved in any degree the problem of getting its members generally to serve upon committees let us hear from them with a full account of how it is done.

We regret to learn that the San Francisco League has held no meetings for the last year. We understand that the Society's organization is maintained, and trust that it may before long see its way clear to resume its meetings and again take an active part in the work of the Church.

Our New Year.

What thought comes to us as a helpful one with which to begin the New Year? What do we feel the lack of in our daily lives?

Do any of us long for more moments in the day when we feel ourselves in close communion with our Father, when everything in the nature of earthly care drops off from us, or is seen only in its true relation?

Those who are older, who have made it the habit of their lives to refer every little trouble to the only Help, may not need this word at all. Many reach that blessed state when the thought of the Father takes possession of their minds in any leisure moment without an effort on their parts. But for those whose characters are more unstable, the habit must be formed.

It is customary with all Christian people to set apart a few minutes every morning and evening to reading or repeating the Word from memory, and prayer.

Is it too much to say that many find it hard, even in these brief moments, to quiet themselves sufficiently to feel that they have really drawn near to God, and that for the coming day at least, his will only is to be done? And yet, a deeply-felt prayer, though very brief in the early morning, will give its tone to the whole day.

Have we never had the experience of rising in the morning, feeling unable, for some cause or other, to enter on the day's work? And has not a petition for strength sufficient to carry us through, brought with it the calm assurance that we can do all that is necessary for us to do that day? Instead of dragging through it in a half-dead and fretful manner, we feel much stronger at night-fall than we did in the morning.

David says: "Evening and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice". In the deeper sense three means all the time, but it suggests the thought that if we are to fix on stated times until we come to the right state when rules are no more needed, why should not the number be three instead of two?

Is any one so situated that he cannot withdraw his thoughts for a few moments at noontime, no matter how he is outwardly employed?

The one who works in an office in the city can take a walk of a few minutes and think quietly. If a park or open space is near instead of the crowded streets, he is fortunate. Or he can read a few verses at his desk before beginning work for the afternoon. If the morning has gone all wrong, and it is very apt to do sometimes, this may set the rest of the day right—the afternoon may redeem the morning.

The busy housekeeper, after the forenoon's work is over, can rest a few minutes, either lying or sitting, and instead of carrying on the forenoon's worries in her mind, let her thoughts rise above them.

I know of two school teachers—more than busy—who regularly take such a rest before going back to their afternoon's work.

Such moments strengthen us for what is coming. It may be that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him".

There is another reason why the habit of seeking the Lord at regular times is so important. It may be that we have done something so weak, so contemptible, so far below our ideal of right and wrong, that we are too ashamed of ourselves to pray—we feel like hypocrites to have our life so far below our pretensions.

We may go on in this way for days and weeks, until the pain of separation drives us back. But we must remember that whether we tell Him of it or not, He knows it all, and the only thing for us to do is to go to Him at once, as to a loving Father whose heart is always open. Perhaps an opportunity for righting what is so bad may occur that very day.

This is the way we learn to go, a few steps at a time and then a fall—like a child learning to walk.

Forenoon and afternoon and night,—Forenoon,
And afternoon, and night,—Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is Life: make this afternoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.

BERTHA PAINE.

The League Readings.

Week beginning January 8th. 1899. Text book, The Spiritual Life, pages 99-107. Subject: The Seventh and Eighth Commandments.

The exposition here given of the precept "Thou shalt not kill", is exceedingly effective and valuable. Those students who desire to look more closely into the subject will do well to read also Arcana Coelestia 8902, True Christian Religion 309-311, and The Doctrine of Life 67-73. While all these commentaries contain thoughts in common they appear to be written each one for a special purpose and form at least three different points of view.

That commentary on the commandments given in Arcana Coelestia (See Ex. Ch. xx. passim) seems to deal primarily with their spiritual sense, giving the correspondence of the symbolism employed as in other parts of the Word there treated of. There is, of course, much said which is practical, but the sense given is largely or mainly spiritual, and hence, intended "chiefly for the angels"; while the other com-

mentaries are all eminently practical, though written, again, from different points of view.

Practically a commandment may be looked at in two ways (1.) as to the manner in which its violation affects the sinner himself, and (2) how it affects the neighbor, or the person sinned against. The first may be called its subjective sense, the second its objective or altruistic meaning. The former appears to be the leading "motif" in that chapter of True Christian Religion entitled "The Catechism or Decalogue Explained", as also in the Doctrine of Life which is very similar; the second may be regarded as that which animates that wonderful exposition of the divine precepts which we are studying as our text.

Take for example what is said in our present lesson concerning "spiritual-moral murder" (pp. 99-100). "One must not hate his neighbor and thus not defame or slander him; for thus he would injure or kill his reputation and honor, which is the source of his life among his brethren, and is called his civil life and afterwards he would live in society as one dead, for he would be numbered among the vile and wicked, with whom no one would associate. When this is done from enmity or hatred it is murder".

Perhaps we may find in this part of the explanation of the precept against murder one reason why it is numbered seventh in the scale and is put next to that which reads:

"Thou shalt not bear false witness against thy neighbor". The slanderer of another's good name, if actuated by malice, is a murderer as well as a liar. Why should not the two sins come together in the scale?

But there are other reasons for the noticeable transposition here in our text-book of this precept to the seventh place, and of the law against theft in the fifth. The subject is of such evident importance as to justify a more careful consideration than has heretofore been given to it.

In a list of those injuries which we may inflict upon the neighbor there would naturally be placed first the sin of stealing from him, since that is the easiest for the wrong-doer, and usually least harmful to the sufferer. When, in the Ancient and Most Ancient ages, men began to fall from states of mutual love and to become votaries of self-love, being yet half-innocent, they would naturally rob and steal the goods of others ere yet they would lead captive their wives, and even that sin, (the sin of adultery) would be indulged before they would venture upon murder. We see in all this a second reason and perhaps in itself a sufficient one for that arrangement of the precepts found in our text.

Another and a third is discoverable in the explanation given a little later on of the ninth and tenth commandments, wherein the declaration is made that the ninth precept forbids the "lusts of the love of the world", while the tenth forbids the lusts of the love of self. Following the same order the precept against theft would naturally precede that against murder, since self-love is the evil parent of the latter, while the love of the world fathers the former.

Yet another, but perhaps not so weighty reason why the law against theft should head the second table is to be found in the following extract taken from the Doctrine of Life. "The evil of theft enters more deeply into man than any other evil because it is

"conjoined with cunning and deceit; and cunning and deceit insinuate themselves into the spiritual mind of man". This fact of itself would serve to give the sin of stealing a sort of "evil eminence" among other transgressions, and hence a quasi title to the leading place among sins against the neighbor.

Let it be borne in mind, however, that the reasons here given for that arrangement of the commandments found in our text hold good only when we look at them outwardly and naturally. In their purely spiritual aspect, or regarded as to the manner in which these forbidden sins and their attendant lusts affect the souls of men, the commandment against murder should undoubtedly come first in the second table of the law. Hate, which actuates murder, is the king evil, and spiritually outranks both adultery and avarice. We, therefore, find it so placed in the letter of the Word of Exodus and Deuteronomy; and the same order is followed in those precious commentaries above mentioned as worthy to be studied along with our text.

PHILIP B. CABELL.

PROVIDENCE, R. I.

On Wednesday evening, December 7th, our Society held its Annual Meeting. About half-past six the members assembled in the church parlors and a delicious tea was served. Immediately following, while all were still seated at the tables, which were arranged in the form of a hollow square, the President made his annual address, followed by remarks from the pastor and others.

As a surprise the President gave to each member a small photograph of the memorial window in the church. In the foreground stands the Lord and near Him two of his disciples pointing to the little village of Emmaus, which can be seen in the background, and saying: "Abide with us, for it is toward evening and the day is far spent". These words are inscribed beneath and form a part of the picture.

Queries and Suggestions.

The Better Observance of Christmas.

Editor New-Church Messenger.—I read with interest in the "Messenger" of Nov. 30th, the report of the committee appointed by the Ohio Association on "The Better Observance of Christmas" and especially endorse that it be kept holier. Being "Isolated" I have only attended the children's Christmas celebrations (not necessarily on Christmas Day) in the Episcopal Church, the festival being held in Church, the Christmas tree being there also overshadowing everything religious or irreligious, the toys excepted, with the result that I invariably left with the feeling that there had been an unsatisfactory struggle to run between the lines of what should be and what should not be done in a consecrated building. Now at Camden Road, London on Christmas Day we had a special service. As soon after as advisable a night was set apart for the Sunday-School Christmas Party. The party held in the church lecture hall was opened with Christmas hymns and carols sung by the school children around the lighted tree. Then we gave ourselves up to enjoyment, the presents were distributed, etc. The freedom, the good will toward each other, made it the one day of the year to me, and its joys linger with me still. This could never have been attained if we had held our festival in church, as is done so much in America. Children being brought up to reverence the Church and its services, cannot enjoy the outpouring of their feelings as they could in any other place more adapted to such outpouring of innocent pleasure. I certainly would ask any society with the facilities to try the above method when they can have all the tableaux, etc., they desire without doing violence to the feelings of those who have a desirable amount of veneration for their Church edifice.

JAMES MACFARLANE.

Queries and Suggestions continued on page 14.

Moses and the Pentateuch.

It may interest some of the readers of The Messenger to see the following which the writer lately met with in the Spiritual Diary and which it appears to him ought to settle for New-Churchmen the question being so much discussed in old Church circles at the present time as to the Mosaic authorship of the Pentateuch. At least, it cannot leave any doubt as to his having been the one human instrument in the committing of the five first books of the Word to writing. The paragraph will be found on p. 209 of par. iii., vol. ii. of the Latin (Toufel's) edition, and may be thus rendered in English:

"Of Moses who has been seen.—Some Jews besought the Lord that Moses might be showed to them who was therefore seen. He was at that time beneath (infra) in his own place where are the Ancients, in a quiet state. He also came to me and I spoke with him. He was a grave man. He said that he seemed to himself to be a man about fifty years old, although in the world he had been an hundred and twenty years; and that he had his five Books at home (apud se), and also the ancient Word. I asked him about the book of Jasher. He said that he had seen it and stated that this Word is still among the Ancients of his time, and is read (by them). Also that he knew about the succeeding Word which we have to-day, but does not read it. I repeated some things out of those which he had written concerning some in the five Books, and he acknowledged them all as if they had been present to him. 1764, Dec. 3." E. G.

Is Literal Miracle-Working for All Time?

Editor of The Messenger:—In an article in The Messenger of September 14, Miss Mabel Gifford seems to take the ground that the Word should be interpreted literally without regard to tradition, though she has no objection to spiritual interpretation in addition to this. She lays special stress on the Lord's promise to his disciples that they should perform miracles if only they had faith in Him, and asks what right any one has to say that this promise should be interpreted spiritually instead of literally.

There are persons at the present day who profess to perform miracles in accordance with this promise of our Lord, but it is noticeable that they confine themselves to healing diseases and even here they do not always succeed; sometimes the patient gives up their treatment before he is well, sometimes he lies. The workers of miracles are not at all abashed by their failures, which they usually attribute to lack of faith on the part of the patient, claiming that if he had persevered a little longer he would have recovered. Our Lord, however did not demand manifestation of extraordinary faith on the part of those asking his aid; what He promised was that faith as a grain of mustard seed would be sufficient; and taken literally this means a little faith capable of great increase. Moreover, the healing of diseases is only one of many forms of miracle, and is a very unsatisfactory test of supernatural power. For many persons believe themselves to be sick when they are well, and some believe themselves well when they are sick.

Most persons would like to believe that the Lord will give them anything they asked for and some are open to conviction that He will. Would it not be an act of charity to convince these that the theory of the faith-curists is true? This might be done by working some of the

other miracles which Christ promised his disciples they could perform. In all large cities, and in many other places the surface of the earth needs to be changed by artificial means; why not miraculously remove a hillock to some marshy spot? Why not attempt to catch fish with pieces of money in their mouths, or to turn water into wine, or to feed entire orphanages with five loaves and two small fishes, or to walk on the surface of the water? There appears to be no difference between these miracles and the supernatural healing of diseases; and the ability to perform the latter would seem to imply the power to perform the former.

HARRY C. AGER.

Marriages.

NORTON - HOWARD.—At Brockton, Mass., December 29, 1898, by the Rev. H. Clinton Hay, at the residence of the bride's father, Mr. Daniel S. Howard, Mr. Harry L. Norton, of Boston, and Miss Clarissa Howard, of Brockton.

Obituaries.

BISCHOF.—In New York city, December 15, 1898, Silvester Bischof, aged 66 years.

Mr. Bischof was born in Brueckenau, Germany, in 1832, and came to the United States in the year 1861. Later he became acquainted with the heavenly doctrines and has for several years been a member of the German Society in the city of New York. He was a quiet and peaceful man and departed this life after a three days' illness.

WHELAN.—At Elm Cottage, Buckingham County, Va., Maud, the eldest daughter of W. H. and Anna L. Whelan, aged 25 years 8 months and 4 days.

The deceased was the grand-daughter of Mr. Stanhope McClelland, a venerable and devoted member of the New Church and she was the niece of the talented authoress, Miss Minnie McClelland, who fell a victim to the same disease (consumption) a few years ago. Miss Whelan's many excellent qualities gained her many friends who lamented her early death.

BRYANT.—At Brockton, Mass., December 15, 1898, George Edward Bryant, in his 67th year.

No one could be taken who would be more generally missed in the Brockton Society than Mr. Bryant. He was regular in his attendance at Sunday morning service; active, genial and helpful in all social occasions; punctual and efficient in all business meetings; a faithful worker on committees and one whose judgment in business matters was especially valued. With his equally zealous wife he enjoyed all the general meetings of the Church, and will be remembered by many who attend the Association and the General Convention. He was baptized when a child, and manifested throughout his life a growing love for the Church. Naturally of a bright and active disposition he became quiet and reverent when sacred things were mentioned, and seemed especially to delight in hearing about the Lord. It was perhaps this reverence for sacred things that kept him back from the holy Supper and full membership in the Church. During the last six months of his life, however, he expressed an earnest desire to unite with us, and would have done so Christmas if he had been here. As

we gathered at the Lord's table on that day we thought of him as realizing his desire in the company of our brothers and loved ones who are associated with us in the higher life by this sacrament.

Mr. Bryant's health began to fail a year or more ago. Last summer a heart trouble became so serious that he fell in states of unconsciousness, and it was no longer safe for him to be alone. Since then he gradually failed.

PERKINS.—At Brockton, Mass., November 21, 1898, Thomas C. Perkins, in his 80th year.

Mr. Perkins became a believer of New-Church truth under the instruction of the Rev. Warren Goddard the first pastor of the Brockton Society, who was a neighbor and friend. He was better known in that earlier generation, although he frequently attended church until within a few months of his death. Nearly all his contemporaries had disappeared from the congregation. For this reason perhaps he appeared to be of a retiring disposition; but when approached his gentleness and fineness of character proved very attractive. He appreciated and enjoyed the best in books and men. He had travelled much and had lived in California and Australia. He made a journey around the world when it was more difficult than it is now. With advancing years he learned to prefer the happiness of his old home. He had no children, but he loved nephews and nieces, and could enter into their pleasures with youthful zest. It is pleasant for his wife and two surviving sisters to think of him in the peace and happiness of a heavenly home, freed from the infirmities of age and renewing his youth with the varied experiences of his long life on earth to yield fruit of wisdom in eternity.

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What is the use of praying for the merchant when you make no effort to pay what you owe him.

Don't build the ginger-bread house of cheap reputation on the ten-cent foundation of inexperience.

—Ram's Horn.

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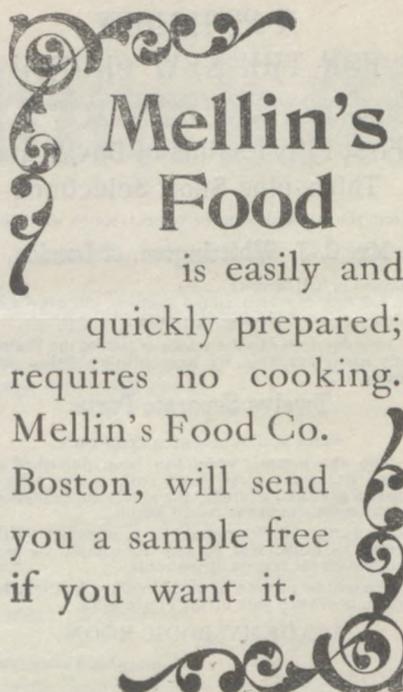
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New-Church Messenger

"Behold, I make all things new."

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A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which is imaged in man by his soul, his body and his proceeding life. He took our nature upon Him, and by victories over the infernal hosts which by temptations assaulted its infirmities, He glorified it and subjugated hell, thus redeeming man.

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

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

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

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

Editorial.

On account of the obituary of the late Mrs. William Hendry and the funeral address of the Rev. Louis H. Tafel, which appear in this Messenger, nearly two hundred extra copies are sent to the friends of the deceased. They are mailed from this office, making their postage very inexpensive. The Messenger supplies extra copies in this way ordered beforehand at a very low price, and we commend this plan for the circulation of any special sermons or addresses as efficient, requiring little effort and small cost. In this way a discourse by any of our New-Church clergymen whose special circulation is desired, can be sent to the Messenger, and if suitable for its columns can be, at a trifling outlay, extensively distributed.

Through a recent correspondence with an esteemed subscriber of the Messenger residing at Graaf Reinet, Cape Colony, we have been quite impressed by the cheapness of our mail facilities in this country. Some time since he called our attention to the fact that the subscription price for the Messenger was announced as simply two dollars in advance, and that nothing was said concerning postage. We accordingly added to the announcement that foreign subscribers would be charged two dollars fifty cents. But he is now disturbed by the fact of our charging foreign subscribers more than domestic ones on the supposition that we have to stamp all the Messengers sent

to subscribers in this country. Instead of this all periodicals in the United States which have been duly entered as second class matter pay when mailed from the publishing office only one cent a pound. The papers are delivered in bulk. As it takes twelve Messengers to make a pound it costs the publisher only one-twelfth of one cent to send a copy of our paper to any subscriber in this country, including Canada. The entire postage for one subscription for the year amounts to only four and one-third cents, while postage on a foreign subscription amounts to fifty-two cents. Our friend will understand from this the difference of price.

We have received the October and the November numbers of a four-page monthly paper published at Rio de Janeiro, Brazil, and entitled "A Nova Jerusalem". We understand that it is in Portuguese, but as the Messenger does not read Portuguese, we have been enabled to extract but little information from its interesting looking pages. A friend who knows something of this language has promised to translate a portion of its contents for us, but he has not yet done so. We are much interested in the fact that such a periodical should make its appearance in such a place. We have been able from our acquaintance with Latin, notwithstanding that Portuguese is to us an unknown tongue, to decipher from the pages of "A Nova Jerusalem", that it is for gratuitous distribution, that its editor or publisher is L. C. LaFayette, and that information concerning it may be had at Rua D. Minervina, 30, Rio de Janeiro, Brazil.

The "Little Ones" of Babylon.

An "isolated" friend writes us in a beseeching way: "Please give in your next the best explanation of your pen, or from some other pen, of Psalm cxxxvii.: 9." Psalm cxxxvii. is one of the Psalms of the captivity, and treats of Babylon, and verse 9 reads: "Happy shall he be, that taketh and dasheth thy little ones against the stones".

In the literal sense what fearful words are these! We are not surprised that there should be a call for an explanation. This is one of those instances of the Word in which there is the most marked contrast between the letter and the spirit; the former being especially difficult of comprehension under the doctrine that we have here the Word of God, and especially easy of comprehension under the doctrine of an internal sense.

In the internal sense Babylon signifies external worship without internal; and at times that which is holy in outward appearance, but is inwardly unclean. All that is said in imprecation against Babylon is, therefore, a denunciation of the spiritual enormities which Babylon represents. This is very clearly set forth in the Apocalypse Explained, where concerning this passage we read:

"Little ones mean here not infants but falsities springing up; for Babylon is treated of, which signifies falsities of evil destroying truths of good of the Church; the destruction of these is signified by dashing them against the rock, rock meaning the ruling falsity of evil, and to dash meaning to destroy. (Rock instead of stones is the Revised Version, in which respect it agrees with Swedenborg.) He who abides in the mere sense of the letter of the Word and does not think beyond it, can easily be led to believe that he is called happy who does this with the little ones of his enemies, when yet this would be an enormous crime. He is called happy who dispenses the falsities of evil springing up in the Church, which are here signified by the little ones of Babylon". (411.)

Faith and Life.

The Ideal Christian.

III. WHAT HE OUGHT TO DO. (AGENDA SUA)

(c) Leaves. The next clause of our holy verse now merits our attention and reads: "His leaf also shall not wither".

The leaves of a man-tree, one of the heavenly kind, correspond to his thoughts. They are the varying states of his understanding, arising not so much from increments of knowledge from without by means of sense and memory, but from the growing affections of good in the will. They are heavenly perceptions rather than matters of study and reasoning.

The leaves of most fruit bearing trees put forth after the blossoms and are meant chiefly for the perfecting of the fruit. Hence they serve and are subordinate to the life of the fruit. When the latter is nearing perfection the leaves often ripen and fall with it, showing that to the fruit they owe their life, and not vice-versa. It is even so with the tree-man. His highest and best thoughts, those which belong to the spiritual plane of his mind owe their origin to the affections of that plane, and not vice-versa, unless he be like a barren fig tree having leaves only. And then he is not heavenly.

In the tropics there are fruit-bearing trees, like the orange, which are evergreens, that is, their leaves are always fresh and vigorous, while their fruits are at all stages of growth from blossom to full maturity. This corresponds to a fully regenerated heavenly character, souls planted by the river of the water of life, bringing their fruit every month. They are ever-bearing as well as evergreen. This state the spiritual man rarely reaches in this life—but all may hope to reach it in the next.

As regards these leaves of the godly man which our text says "shall not wither", they are more accurately defined in the doctrines as "thoughts derived from heavenly affection", and belongs, as we have seen, to the spiritual rather than to the natural degree of the mind. We must not forget, however, that the life and vigor of this tree-man (or man-tree, which ever way we are pleased to put it) is still owing to the fact that he is "planted by streams of water", which is about the same as to say that "his delight is in the law of the Lord", and that "in his law doth he meditate day and night".

No matter how spiritual or even celestial a man may become, he cannot with impunity neglect his Bible, whose literal sense must continue to furnish the water for his roots. After a certain degree of familiarity with the Word, regular task-reading may not be necessary, but the literal sense should always be much in mind, habitually meditated upon "day and night". To those who religiously do this the promise is, that the waters of the Word shall be in them "a well of water springing up into everlasting life".

Let us also remember that the spiritual minded man not only continues to delight in the law of the Lord, but that he is as careful as he was in the beginning "not to walk in the counsel of the ungodly". He avoids evil channels of thought as religiously as at first, thus also keeping his leaf green and his fruit ripening unto the perfect day.

Conclusion. Lastly, our verse says of this "blessed" man that "whatsoever he doeth shall prosper". The spiritual man has natural as well as spiritual interests to look after. He is therefore possessed of the wisdom of the serpent as well as the harmlessness of the dove and knows rightly how to subordinate temporal things to eternal ones. He never violates a heavenly principle for any mere worldly advantage. Still less does he ever do wrong that good may come. And yet such a man, however he may appear to sacrifice material advancement for the cause of heavenly truth, is always prosperous because he is "in the stream of the divine Providence", and everything that befalls is for his eternal good. He is rich even in poverty. He is successful even when his earthly plans fail.

The word "prosper" means literally to "hope forward". It relates rather to the future than to the present. A business or other material enterprise is said to prosper, when all the means employed in it are working smoothly and certainly towards the end in view. The word looks rather to future results than to present and actual success.

So the Christian whose chief business and aim in life is to be made over again into the image and likeness of his Creator is prosperous, and whatsoever he doeth prospers, when his inward perceptions are clear, the desires of his heart are all righteous, when his re-

ligious life is full of sap from the divine Word, and when he scrupulously avoids all evil channels of thought, and this, no matter what may be his outward condition, high or low, rich or poor, humble or honorable.

All things work together for the good of him who so lives and loves.
PHILIP B. CABELL.

A Bruised Reed He Will Not Break.

By the river's brink a trembling reed
Soft sighed to the wind's swift song--
"How grand it would be", she said in her heart,
"To be like the wind; so strong,
So free to fly to the far-off sea,
And to sing to the sleeping trees,
But, alas! I am but a broken reed,
That sways in the passing breeze."

But a wandering artist soul came by
And he cut the trembling reed,
He scanned its structure with knowing eye,
And said: "It is this I need."
And over the reed his skilled lips blew,
Sweet strains unto listening ears;
And from tired hearts his melody drew
The healing balm of tears.

And you and I, by the river of time,
Sad sigh to the passing throng.
"We are but reeds that sway in the wind,
As it sings its unending song,"
But some time the Artist of Souls will come,
And gather the trembling reeds,
And out of their quivering hearts will sing
A song that some soul needs.

—ADOLPH ROEDER.

Discoveries.

One of the minor blessings of being a New-Churchman is that the discoveries which are constantly made with reference to man's past and to remote tribes do not unsettle his faith, but confirm it. To many the explorations which reveal the great antiquity of human life have caused serious doubt as to the truth of the divine Word, for they have no clue to the true meaning of the early chapters of Genesis. Again, those who see indisputable evidences of a gradual development of the human rationality feel forced to choose between Darwinian evolutionism and their understanding of the first and final creation, but to us the first chapter of Genesis is a revelation of the evolution of man induced by the divine Spirit. Once more, the existence of civilizations superior to that of Israel at a prior date cause confusion in the mind accustomed to believe that Israel was the one chosen people, but we see that, in comparison with the most ancient and the later ancient religions, that of Israel was necessarily lower and more external. There is reason, therefore, why we should regard the present archaeological interest as providential and should view with pleasure its work confirmative of our faith.

Of the peoples of the past the Hittites are among the most interesting because of their power, which was equal to that of Egypt, their colonizing spirit, and their records as yet undeciphered. There is getting to be a large number of inscriptions easily recognized as Hittite because of the massive and elaborate style of their hieroglyphs. So large and full are they that some believe them to be the original hieroglyphs from which all others have come. For instance, the Egyptian sign for walking is a pair of

strokes representing two legs and feet from the knee down, but the Hittite scribe carefully drew the full rounded limbs. Of course the reason that people are not satisfied with the attempted and very diverse readings of the records so far given is that no bilingual inscription has been found to serve as the Rosetta Stone did for the writings of Egypt. Such a key may be found any day, however, and it is interesting to know that Professor Hilprecht of the University of Pennsylvania has found new Hittite monuments near Angora, in Asia Minor, and is removing them to Constantinople for preservation and examination. Of Ephron the Hittite, Abraham bought the cave of Machpelah. Uriah, the husband of Bathsheba, was a noble specimen of that race. They are spoken of in our teachings as among the better races in Canaan (Arcana 2913), and as not so much in evil and falsity as the other nations there (3686). Dr. William Wright's book, "The Dominion of the Hittites", is an excellent account of what is known of them through scientific ways.

In Egypt Professor Petrie goes on getting at the very earliest types of its civilization and has lately uncovered the oldest remains yet found, showing that the early people of that country knew how to work flints, but knew little of the metals. He calls this age "pre-dynastic", because it lies back of the kings from Menes down, and, of course, is earlier than the pyramids. In these graves he has not found any writing, and it is safe to conclude that the hieroglyphs had not come into use.

Another very interesting discovery is that made by Dr. Solomon Schlecter in Old Cairo, where he obtained a collection of old manuscripts. It is told in advance of his thorough study and publication of them that he has the oldest known manuscripts of any part of the Bible, the Old Testament being meant, I suppose.

As a final discovery of great interest I would call attention to the following paragraph as to an island in the South Pacific lately visited by an English steamer on a tour of exploration and annexation. The closing words especially are noteworthy as reminding us of what is said to the same effect in "Marriage Love", that "two who have lived in true marriage love are not separated by the death of one, because the spirit of the deceased dwells constantly with that of the other, and this until the death of the other, when they are reunited and love each other more tenderly than before, because they are in the spiritual world". (321). With these words in view let one read the following account:

"One of the most interesting features in connection with our cruise was the visit to Tocupia. This island is without a history. Its people certainly are not Kanakas, woolly-haired or stunted in stature. The whole island seems to give color to the Darwinian idea of a submerged continent in so far that the formation is mountainous with valleys, and has about 800 people on it. They are gigantic in stature; one we measured was six feet ten inches, and the women are proportionate. The men have long, straight hair, which they dye a flaxen color, and which in thick folds hangs over their copper-colored shoulders. The women, on the contrary, have their hair cut short. Strange to say, these natives have no weapons of defense at all. A remarkable law among them is that they only marry once, the

"superstition being that if a married man or woman dies, no matter how many children there may be, the deceased's spirit has gone ahead and is waiting for the other half."

What an island that would be to annex as compared with some we are taking! But, while those islanders were better off before they were discovered, it is to be hoped that we have not heard the last of them.

T. F. WRIGHT.

The Sermon.

The Heavenly Reward.*

BY THE REV. L. H. TAFEL.

And behold, I come quickly and my reward is with me to give every man according as his works shall be. Rev. xxii: 12.

When one of our circle leaves us to enter the other world, the eye naturally follows the departed one, to dwell on the entrance of the freed spirit in her heavenly body into her eternal home and to consider what our beloved may now be doing in the world above. This natural desire and curiosity, the more eager as our departed friend has been more near and dear to us, has been fully satisfied in the truths revealed to the New Church, for in it the Lord has fulfilled the prophetic promise given in the Apocalypse:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away".

This has been granted to us in the New Church by opening to us the doors of heaven and raising for us the veil that has so long hidden the spiritual world from mortal ken, and thus enabling our mind's eye to follow our beloved in their flight to heaven. And who among us has not there awaiting him or her a beloved mother or a father, husband or wife, brother or sister, son or daughter? all so many chains of gold drawing the soul upward and linking together the seen and the unseen worlds. What then can there be more natural to an infinitely merciful, heavenly Father than that He should reveal what can comfort the sorrowing heart and elevate the grief-stricken mind. The Lord has, therefore, in his New Church given us not only minute delineations of the heavenly mansions above, and shown how we may reach them, but has also granted us an exact description of the manner in which man leaves his tabernacle of clay and puts on immortality.**

In this description we are taught that every one who dies sinks into a deep and peaceful sleep, and as they awake on the third day they are most lovingly received by the angels of peace, and are gently introduced into the heavenly life, have their eyes opened to the light of the spiritual world, are allowed to see the splendors of heaven, and to meet all the beloved who have gone before them and all whom they most desire to see. Then they are received into mansions resembling those on earth, but of a spiritual nature, and are then prepared for their eternal home which, according to the state acquired by the life on earth,

will be either above or below.

To understand better the transition from the natural to the spiritual world, we must briefly consider the relation of matter and spirit. The relation of the spiritual world in which heaven and hell are, to the natural world in which we live as men, is the same as that of the spirit to the body. The two worlds occupy the same space and touch each other at every point, even as soul and body do, and still they are to a large extent acting independently one of the other, yea, in a seeming unconsciousness of each other's presence. This is manifestly the case with soul and body; the body being largely occupied with consuming and digesting food, with making, purifying and circulating the blood, with assimilating new substances from the food and casting out effete and useless particles; while the mind knows nothing of these material processes, but is occupied with loving and acting, thinking and speaking in a manner altogether separate and distinct from the processes going on in the material body. So with the spiritual world; though existing and acting within the natural world, it is altogether distinct from it and on an interior plane, unconscious to a great degree of all the external processes going on in the natural world. Its forms and substances are spiritual and its operations on an interior plane, undisturbed by the changes in the material world, though continually flowing in into it and actuating it even as the soul does the body.

This closeness of the spiritual world to the natural is everywhere clearly apparent to the intelligent student in the Word of God. No otherwise can we rationally explain the many visions of the Word of God. These were only so many withdrawals of the veil between the spiritual and the natural worlds, affected by opening the eyes of the spirit to the realities of the spiritual world which are always around us though unseen and unnoticed. It was thus that Abraham saw the three angels before his tent and Lot the two angels in Sodom, it was thus that Joshua saw the captain of the hosts of the Lord at Jericho, and Manoah, Gideon, and many others in the Old Testament, the angels that appeared unto them. It was the same with Zacharias and Mary and with the disciples on the Mount of Transfiguration, and at the Lord's resurrection when they saw angels, as also with the shepherds when they saw and heard the angelic hosts at the birth of the Saviour. Not only did single angels thus become visible, but whole scenes in heaven appeared to the prophets and apostles right where they stood, by merely having their spiritual eyes opened. It was thus with Moses when he saw the pattern of the tabernacle on Mount Sinai, and with Isaiah, Ezekiel, Zechariah, and other prophets, when they saw the series of their visions in heaven; and in this way also the Apostle John saw the glorious visions in the Apocalypse.

This closeness of the spiritual world to the natural and its relation to it has not changed since that period, and now as then, all that is needful is to have man's spiritual eyes opened. But with ordinary mortals this is always attended with great danger to their spiritual welfare; and it is better for his spiritual development that he should receive such things through rational instruction rather than by ocular demonstration as the Lord teaches in the words: "Blessed are they that have not seen, and yet have believed".

*Funeral discourse at the death of Mrs. William Hendry, in Berlin, Canada.

**See Swedenborg's work on Heaven and Hell, Nos. 445-452.

Therefore it pleased the Lord to open the eyes of his servant Emanuel Swedenborg so that he might see and publish on earth the wondrous things of heaven and hell, so that men might not remain in ignorance of such vital themes, and through ignorance fall into doubt and unbelief. This revelation was not, however, an isolated one, but one made in connection with the Lord's second coming, in which He, by this same servant, opened the deeper or spiritual sense of his Word, in which He now shows himself in his infinite love, wisdom and power as the one and only God of heaven and earth. But He not only revealed to us the mysteries of heaven, but also the way to reach it; this way is not, indeed, a new one, for at his first coming He already plainly taught it:

"If thou wilt enter into life, keep the commandments". This is now made plain in the doctrines of the New Church, and not only this, but now all the riddles of life are solved, its mysteries made plain, and man has now the light of heaven itself by which to direct his every footstep. By this the close relation of the life on earth to the eternal life in heaven is made plain, as laid down in our text: "Behold, I come quickly and my reward is with me, to give everyone according as his work shall be".

The Lord comes to every one to judge him, when he dies, for as the apostle says: "It is appointed unto men once to die, and after this the judgment". (Heb. ix: 27.) It is a peculiar confirmation of the words of our text, that whenever the last summons comes to anyone, it always seems to him to come quickly, and this however much men may realize that they in common with all men must die. Therefore the Lord also describes his coming in the words: "Behold, I come as a thief" (Rev. xvi.: 15) that is, unexpectedly. This is the case whether man is called away in his early years or after his span of three score years and ten has come and passed. Thence the Lord also says: "Therefore, be ye also ready, for at such an hour as ye think not, the Son of Man cometh". (Matt. xxiv: 44.) We should always do our whole duty to the Lord and to the neighbor, then we shall ever be ready for the great call, be it to-day or be it to-morrow, or in the distant future.

The Lord always "comes quickly" and those who seem most strong and healthy are often taken first and quite unexpectedly while often delicate invalids are left to wait longest, this is even as the Lord sees best for man's regeneration, and for the good of his kingdom in earth and in heaven.

Whenever the Lord comes "His reward is with Him". Not as if any of us deserved any reward: man's aspect to this matter should ever be that taught by the Lord: "So, likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do".

The Lord is a good master and pays every one at all times more than he deserves, for He gives even in this world and more yet in heaven, "good measure, pressed down and shaken together, and running over".

The Lord never owes us anything, but we owe Him all we have, all we are; nevertheless the Lord in his infinite mercy is pleased to call the blessed state of the happy in heaven "their reward"; though they are simply his free gifts to all those who by their

life on earth have enabled themselves to receive them. Heavenly happiness is, however, never given to man except in connection with the life of use which man by his life on earth has enabled himself to pursue in heaven. Those who have prepared themselves for the heavenly life by living the life of heaven while on earth, thereby receive the great reward of having acquired the habit of loving to think and will, speak and act right, that is, in accordance with love to the Lord, love to the neighbor, and pure marriage love. These three loves are the very loves of heaven and their possession brings with it eternal happiness and blessedness.

In every case the inflow of these loves from the Lord through heaven is exactly proportioned to their outflow in man's daily life. Love to the Lord flows in with man as man does the will of the Lord and labors for the establishment and spread of the kingdom. Love of the neighbor flows into man's heart just in proportion as it flows out in his life in daily actions of loving service to the neighbor both in man's daily employment and in all the channels through which he comes into touch with the neighbor, it being according to divine order that all such uses carry with them their own great rewards, both natural and spiritual. Even so it is with true marriage love. This flows in from the Lord through heaven, even as it continually flows out to the married partner in tender, loving and heavenly acts of conjugal love; and in this love as received with man are stored up all heavenly delights and felicity. Thus it is that all the heavenly loves bring with them their own rewards. These loves being from the Lord in heaven, also elevate the heart and mind of the man who receives them and consociate him with heaven, thus introducing and inscribing man's name into the Lamb's book of life. So far as man while on earth is internally introduced into a society of heaven, he also after death is outwardly introduced into this same angelic society and thence into all the innocence and peace, the beatitude, blessedness and delights which make heaven, as also into the glories and paradisaical beauties which are its outward signs and tokens. The affections of heavenly love thus carry with them their own sweet and eternal rewards, because they are from the Lord, and in receiving them man receives the very life of the Lord, in which He is continually present with his glory, peace and blessedness. It is thus with all those who have given up their own inherited life of self-seeking, love of gain, and of sensual pleasures, and have received instead the life of the Lord, for: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it". (Matt. x: 39).

Quite otherwise is it with those who have not learned to give up their own inherited life of evil, but have remained selfish, grasping and sensual. These selfish loves also have their rewards, but like the loves themselves, these rewards or consequences are infernal and diabolical. Those who remain in these evil loves continually desire to grasp for themselves, and thus to deprive others of their honor, their wealth and their pleasures, and thus the unregenerate, self-seeking spirit continually leads to conflict and misery. While unselfish love from the Lord continually tends to communicate to others what it has, and thus to render all around them happy, selfishness

would continually draw all things to itself and thus causes unending strife, wickedness and crime. Unselfish love thus causes happiness and heaven, but selfishness causes wretchedness and hell wherever it may rule.: "Behold, I come quickly and my reward is "with me to give to every one according as his work "shall be".

In so far, therefore, as we know the character of anyone, our text discloses to us what his state and fate will be forever. The selfish, grasping and sensual will in the other world as here burn in the unending fire of their evil and infernal passions, but those who have believed in the Lord and delighted in doing his most holy will, who have loved the neighbor and taken pleasure in serving him, and have lived in happy marriage love, will be received by the angels with gladness and introduced into the presence of their heavenly Father, into ever brighter love and wisdom, happiness and peace. For:

"Blessed are they that do his commandments, that "they may have a right to the tree of life, and may "enter in through the gates into the city.

Contributed.

Perception.*

I. THE NATURE OF WOMAN'S INTELLIGENCE.

It is a brave or a presumptuous woman that ventures to address an audience of New-Church ladies on the subject of woman's intelligence as compared with man's, in view of the fact that the subject of the relation of the sexes has been so frequently discussed, and you are so familiar with the general truths, that it would seem nothing more could be said, beyond wearisome reiteration, yet I believe could we understand the true relation of the masculine and feminine principles, we should hold the key to the universe. So long as some of us do not understand our own nature as women, very well, one may be pardoned for undertaking the task of showing some reasons why woman's mind is intuitive and perceptive, rather than rational, the strictly masculine quality.

We will consider first the nature of her intelligence, that we may understand secondarily her ideal service and lastly the practical means for attaining that ideal. We will not attempt to prove that woman's brain is as good as man's, but rather try to show that it is different. It is interesting to note the change that has taken place within a few decades in the estimate of woman's mental status as expressed by two eminently cultured men.

Philip Gilbert Hammerton twenty-five years ago wrote: "Women with all the advantages of leisure, "invariably remain as to their education where they "were left by their teachers many years before; in "other words they have not in themselves the motive "powers, which can cause an intellectual advance". In contrast with this statement at a recent conference on the education of girls, Prof. G. Stanley Hall confessed that for his part he was alarmed at the rate at which women were travelling along the road to culture. Experience had taught him that it is easier to educate men than women. "Men are specialized, "women are larger in nature and require more

"general education. Of course women do specialize, "but they are more apt to be injured by it". Prof. Hall further remarks: "As I get on in years I have an "increasing sense of the superiority of woman over "man. She learns by perceptions, intuitions, which "are sounder, saner, more certain than our deduc- "tions. I don't want her power of divination broken "by school made systems of cramming. Woman's "method is intuitive, infallible, correct. Some of her "bloom must be rubbed off if she alters it. Normal "courses injure her domination of soul. Whatever is "general and refers to the roundness and wholesome- "ness of life she ought to devote herself to and not "to go after the gewgaws of degrees".

What is intuition? The word etymologically means to look in. It is defined as a distinct inspection of the mind, an act of immediate knowledge. All knowledge or truth is received in the mind from without. Through sense perception the mind acquires several concepts of an object in successive order one by one, and afterwards shows its superiority to the senses in that it is able to grasp all these concepts at once, and know the object and its properties whenever presented immediately. This power of rapid induction is intuition. Intuitions are original perceptions formed by looking in upon an object, also looking into the object we discover something in it or belonging to it, or the relation between it and some other object. The objects within to be observed vary according to the mind's growth in knowledge. There may be reproductions of natural objects, events or facts experience, the truths of science or religion, or ideals of moral and spiritual excellence. Our intuitions are always concerned with single concrete mental pictures. Our intuitive convictions are not ideas or judgments formed apart from objects, but are discoveries of something in objects or belonging to them. They are not acquired by practice, nor are they the result of experience, but are in the nature of mind itself. These intuitive convictions are elevated and strengthened by the nature of the subjects presented to the mind for contemplation.

The observation that woman is the love of the concrete suggests one reason why she is intuitive. The choice of objects for the exercise of intuition is determined by feeling or affection. Intuition and perception are terms often used interchangeably. If we think of the former as a circle we may consider the latter as a much larger circle intersecting it. While intuitions as original perceptions are independent of emotions or desires, perceptions as a larger seeing are dependent on affection or will; and are intermediate between seeing and feeling, partaking of both. Secondary perceptions are dependent on the character of the feelings for their quality, if not for their very existence. "Feeling may be said to be will and intellect in an unconscious form", says Dr. Harris. It is immediate, a consciousness of a direct impulse of nature. Women act oftener from impulse and feeling than from reflection and judgment; experience has taught her that to follow her truer feeling or her intuition is safer than to trust to her own or another's reasoning. Man, on the contrary, acts deliberately. He is inwardly will and outwardly intellect, woman is inwardly intellect and outwardly will. Character is not determined by intellect but by will. The masculine principle is the love of acquiring all knowledge for its own sake; the feminine principle is interior to

*A paper by Miss M. W. Hubbard read before the Mass. New-Church Woman's Alliance, on Dec. 12, 1898, and published at the request of the Alliance. It will appear in two numbers.

this, the love of acquiring particular knowledge for the sake of bringing it forth into use in forms of love and beauty. This principle is the last and highest development in man.

As a means of bringing this interior principle, which makes for character, to man's consciousness, it was expressed in a being created in the reverse order, with the will or love principle without and the pure intellectual principle within. She shall be called Woman, because she was taken out of man. Because man's intellect is external to his will, it is open to all knowledge irrespective of his personal feelings or character; he is thus able to acquire a wide range of truths even of the highest, and yet possess little or no development of character. On the contrary woman's intellect, being internal to her will and personal feelings, is less open to knowledge from external nature, and open freely only to those forms that agree with her personal feelings; her instincts and affections stand guard as it were at the door of her life to question the character of whatever seeks admission. The failure to understand this difference in the order of life in the sexes constitutes the tragedy of many a woman's life. What she receives of truth is the result of immediate choice from affection, and it means to her a life in obedience to that truth. She often learns with more or less of a shock that this is not the case with the man who stands to her as an ideal. With sorrow and bitterness of spirit she discovers the man she loves is an ideal in intellect or in words only, his real character falling far below his own ideal if he is not altogether false to it. The fact that woman is thus constituted with her intellectual principle interior to the affectional suggests one reason why her intelligence is perceptive, insight rather than oversight being her characteristic.

Swedenborg says: "Every one has a common perception which is the same thing as the influx of heaven into the interiors of his mind by virtue of which he inwardly perceives truths, and, as it were, sees them". When this light is received in a good natural mind it is manifested as common sense. This term we apply to the wisdom of practical every day life; it is the perception of the qualities of things and events and knowing how to use them. "It involves", one writer has said, "the sanest organization of the brain, tact, intuition, and the shortest, easiest methods of bringing things to pass".

Perception is the term used when the essence of a thing or its use is apprehended, when internal principles are recognized and when qualities of character are discerned. On the spiritual plane it is faith, the seeing of those truths which teach the highest duty to the Lord, and the neighbor and how to exercise charity. On the celestial plane it is called "internal revelation", for here all knowledge of the true and good is seen immediately from inmost love to the Lord and in heavenly light. This only is true perception, all others merely resembling it.

Because perception takes its character from the quality of the love out of which it rises, let us consider what biology teaches regarding the fundamental emotional differences between the sexes as manifested as two great principles or forces. The one positive, active, disintegrating, destructive, answering to the masculine; the other negative, passive, integrating, constructive, conservative, and relatively feminine.

The action and reaction of these two forces produce all the forms of life and growth that we see in the physical world. A careful study of the lowest forms of animal life reveals no sex distinctions. Higher, more complex organisms reveal the two principles as tendencies in the same individual, while later, distinct forms embodying one or the other force appear, as male and female, with marked differences peculiar to each. Mr. Geddes sums up these mental differences as follows: "The more active males with a consequently wider range of experience may have bigger brains and more intelligence, but the females, especially as mothers, have indubitably a larger and more habitual share of the altruistic emotions. The males being usually stronger have greater independence and courage, the females excel in constancy of affection and sympathy. The spasmodic bursts of activity characteristic of males contrast with the continual patience of the females, which we take to be a constitutional contrast. That man should have greater cerebral variability and therefore more originality, while women have greater stability and common sense are facts both consistent with the general theory and verifiable in common experience. The woman conserving the effects of past variations has what may be called the greater integrating intelligence. The man introducing new variations is stronger in differentiation. The feminine passivity is expressed in greater patience, more open-mindedness, greater appreciation of subtle details and consequently what we may call more rapid intuition. The masculine activity lends a greater power of maximum effort, of scientific insight or cerebral experiment, with impressions, and is associated with unobservant or impatient regard of minute details, but with a stronger grasp of generalities. Man thinks more, woman feels more, he discovers more but remembers less. She is more receptive and less forgetful. Science still further teaches that there is a tendency in the two principles as natural forces to become commingled, and yet there is no proof that the distinction between them could ever be obliterated.

It is a striking fact that education does not tend to make men and women in their emotional or intellectual characteristics alike, but rather enhances their differences, and this as we understand it is that they may the more perfectly complement each other or become more distinctly one in their higher development.

It is easier to understand man's moral and intellectual progress; it has had freer opportunity of expression. By virtue of greater mental and physical strength, he has had the supremacy in the world of struggle and action. Woman has been held in the past as property, a servant, or a plaything; in consequence she has suffered more in her life and been retarded in her mental growth. Now that the civilized world is beginning to realize that there is something greater than brute force, woman is allowed a larger liberty and a place beside man as a moral and spiritual power. Perhaps there is no more significant proof of the presence of a new era in human history than the fact of woman's awakening to the realization of mental powers peculiarly her own, or one that promises more for the well-being of mankind in the near future.

There can be no question, that out of rare experi-

ence as mother of all living has grown woman's natural altruism and intuition. "The evolution of the "mother is the highest achievement of nature", says Drummond. Every normal woman has this mother love instinct by race inheritance as her strongest affection. With the exercise of the mother function comes the immediate knowledge of the needs of her loved ones and how to minister to them. If woman is more intuitive than man, it is because through this mother love instinct she is nearer to the great heart of nature and spiritual forces work more directly through her. There has been no lack of appreciation of mother love as a sentiment, particularly since the advent of the Lord through a virgin mother. She has been worshiped in the Church, exalted in art and venerated in song and story. The heart of humanity has perceived in her pitying, forgiving affection a symbol of divine compassion and tenderness.

It was left, however, for the man Froebel to give us the intellectual understanding of the instinctive wisdom by which the mother leads on her child till he is able to learn and act for himself. Through sympathetic and patient study of mother and child Froebel discovered the basic laws of true human development, the latent unconscious reason of what the mother has done blindly from natural affection. He has given her methods the scientific and rational, therefore the more perfect form in his greatest achievement—"The Mother Play". Through this rational understanding of her own feeling and action the mother may now exercise a more intelligent wisdom in the education of her children.

The first phase of woman's awakening was the Suffrage movement for the redress of woman's wrongs; a later movement is the Club idea for self-education. Social instincts were called in as an aid to self-discipline and mental development. Woman's natural altruism quality, however, could not long be content to pursue intellectual ends for their own sake. The mother love instinct must have something to work for outside of itself; consequently we now find woman's clubs more and more studying the needs of their respective communities and applying their efforts to educational, civic, and industrial reforms. What social and political life need to-day is more of the mother spirit and wisdom.

Philosophy teaches that in every created thing there is end, cause and effect, this because of the trinity of love, wisdom, and power, in the Creator. Each individual is also a trinity, a possible divine image. The most complete image is man, male and female, in their spiritual relation to each other. The divine purpose in the beginning was that they should be one, that they should act together as one individual, expressing love, wisdom, power. The divine means for carrying out this purpose, is the whole process of evolution, by which the two have been differentiated physically, mentally, and spiritually, with a continual inclination toward each other, that they may finally become distinctly one. The inmost ideal principle in each is love of the Lord and his wisdom; as a means of reaching this end the divine life is divided in its first reception; man receiving it into his intellect, and woman into her will. Because of this reception, man is the love of causes, woman the love of effects. Because man expresses casual energy, his intelligence is intellectual, aggressive, impersonal, abstract, rational, general, and woman expressing effec-

tive energy is voluntary, receptive, personal, concrete, particular, perceptive. Fatherhood and motherhood are the outcome of casual and effective energy.

Because woman is born the love of effects we frequently find her natural interest and affection given to the details and externalities of her own experience, or that of the social circle, with little or no perception of causes, or the true purpose of living; here woman's concreteness is her weakness and her love of persons and things her danger. In this state she can scarcely consider any question apart from her personal instincts or those of her immediate friends; it is not in this stage of her development that woman is perceptive or truly wise, even in natural things. On the other hand, woman's concreteness and love of persons is her strength. She must always be more or less personal because she is by nature a form of love, and love is personal. Love of some person or cause outside herself is her motive power and has led her to great achievements. Love of husband, love of children or love of the Church has led her to renew her mind and to make great intellectual attainments for the sake of companionship or devoted service.

Church News.

The Woman's Council of the New York Association will meet in Brooklyn Saturday, the 21st. Particulars next week.

Brazil.

"L'Eglise de l'Avenir", the journal of our New-Church brethren in Paris, states that there is a New-Church Society in Rio de Janeiro, organized through the activity of Mr. L. C. LaFayette. It holds regular services for worship and publishes a monthly periodical, "A Nova Jerusalem", referred to in a Messenger editorial note.

Georgia.

The Rev. Willard H. Hinkley is with us in Savannah. He preached for us the first Sunday of the New Year and will remain during the month of January.

Italy.

Senor Scocia writes from Florence that he is in vigorous health and is pursuing diligently his missionary labors in Italy, encouraged by a considerable increase in subscribers to his serial, the "Nuova Epoca". An evangelical minister who has long been a reader of Swedenborg, has subscribed to the monthly, also two ladies, one the widow of an officer of the army, the other a distinguished and intelligent artist. One of the young students lately interested has just finished the translation for the press of the work on the Sacred Scripture. Signor Scocia's little five year old nephew has come to live with him and grow up and be educated in the New Church, to become perhaps a future missionary of the New Church in Italy.

Massachusetts.

On Tuesday, December 27, the Young People's Association gave an entertainment for the Sunday-school. A collation was provided. Then a story illustrated by stereopticon views was read by Mr. Goerwitz. After that a curtain was raised disclosing a beautifully decorated Christmas tree. Santa Claus

came tumbling in the window at this point and after considerable fun making he found some candy and bon bons which he distributed freely.

Oregon.

It is a long time since the Messenger has heard from the New Church in Portland, and the news gleaned from a letter from Mrs. Additon is very welcome. The Society has moved from its private parlor to a small hall. There is a very attractive little Sunday-school all the year round. This is followed by a short service for the adults, led by the efficient President of the Society, Mr. Charles Cottel. Mrs. Additon assists whenever she is needed. The Sunday-school held its annual picnic in the summer, with its usual good time. Mrs. Additon's having been called to Massachusetts during the summer interfered with the work of the Woman's Council, but a few meetings have been held, in which the Rev. William L. Worcester's little book, "Duty to our Children", has been studied. Arrangements were being made for the customary Christmas tree when one of the youngest scholars, little Evelyn Stark, after a few days' illness, was taken from them. She will be sadly missed. The Rev. A. J. Bartels of Chicago was with the Society one Sunday and gave two very uplifting services. Mrs. Additon desires to thank all who have sent books to her and reports that together with those given by the Boston Young People's Committee on the Distribution of Literature, have enabled her to place a number in each of five counties in the State, besides individual loans. In all she has some thirty-five books out, and from each she has received words of thanks. She feels sure that they are all seed sown in good ground. Much of her personal work is of such a nature that it is difficult to tell about it, but wherever she finds one of God's "little ones" asking for a "cup of cold water", effort is made to furnish it.

Reports and Letters.

The Rev. Frank Sewall's Resignation as Trustee of the Mary Allen Estate.

To the many friends in this country and abroad who have shown a cordial interest in the Mary Allen Home School as established under my direction as Trustee of the estate of the late Mrs. Allen of Glendale, Ohio, I deem it proper to announce that, acting for what seemed to be for the best interests of the estate, I have resigned my office as trustee and asked the Court to appoint my successor. The Court having duly accepted and approved my accounts with vouchers as filed has acceded to my request and has named Mr. Lawson Moores of Glendale as my successor.

This change in the trusteeship having rendered necessary a suspension of the School, the children have all been safely returned to their parents or guardians, and many letters have been received both by Mr. Henry, the late Master, and myself, from those interested in the little ones under our care, expressing a very warm and grateful appreciation of the excellent influence the Home School was exerting and their regret that it should be interrupted. During the last year of the School sixteen pupils, including those who had come for the new year, were entered in the School as residents, and besides the stipulated payments, by parents or guardians, of the

regular terms where practicable, the sum of over three hundred dollars was received in donations from many friends to the "Little Ones' Maintenance Fund".

Whatever shall be the policy to be pursued in the future by my successor in administering this Trust, I am grateful for the kind co-operation my efforts have called forth from those in sympathy with this important form of charity in the Church, and still more for the precious remains of heavenly truth and good that have been stored up in the minds of the many little children who during the past five years have come under the influence of the Mary Allen Home. Through whatever channels of use, may the noble benefaction of the late Mrs. Allen continue to sustain and bless the Church she so faithfully loved and served.

FRANK SEWALL.

Washington, D. C., Dec. 28, 1898.

The Statistics of the New Church.

Editor of the Messenger:—The editor of the New York Independent sent to me, a week or ten days ago, asking for the statistics of the New Church for the year 1898, in order to assist in making up his annual report of the Churches at the end of the year. In reply I requested Mr. Colton to send him a copy of the Journal of Convention for 1898, and yesterday I received a note from the editor asking me to clear up some discrepancies which needed explanation. He stated that "the figures reported last year" (which I suppose means the figures in his own paper) gave 139 ministers, 150 churches, and 7,674 members; while the Journal only showed 87 ministers, 98 Societies, and 6,467 members, and asked me how to account for it.

Turning to the Journal of 1897 I found that the statistics showed 88 ministers, 99 Societies, and 6,496 members, a difference of one less minister and Society and of 29 members in 1898 than in 1897. This I wrote to him was accounted for probably by the fact that one Society having a minister had not reported this year; and that the still greater difference between his statement last year and the Journal this year might be at least partly explained by the fact that the statistics of our Academy friends, in Pennsylvania and some parts of the West, are not given in the Journal of Convention. I regret that I overlooked this in my reply to his first note, but have since done all in my power to correct the oversight.

But it is not at all likely that the addition of the statistics of the academy will entirely bridge over the difference, and the fact will probably go out to the world that the New Church reports a less membership this year than last.

This reminds me that we are somewhat lax in this matter of statistics. It is perhaps not of great importance; but it remains true that whatever is worth doing at all is worth doing well, and that if we keep any statistics of the Church we ought to keep them properly and faithfully. I call attention to the subject in the hope that some way will be found to correct the evil. Perhaps a committee might be appointed at the next meeting of the Convention to devise a uniform system of reporting memberships, etc., and also to find some practical means of gathering the statistics of all branches of the Church into one common report, to be published in the Journal of Convention, and in such other annual reports as may desire to make use of them. If this could be done, it might

then be wise to appoint a standing committee on statistics, whose duty it should be to look after the matter each year, and to report to the Secretaries of the Convention for publication in the Journal. I know it is a difficult and delicate matter, but I am sure more could be accomplished.

S. S. SEWARD.

New York, Dec. 22d, 1898.

Books and Magazines.

Bird Gods.

Bird Gods: By Charles de Kay, with Decorations by George Wharton Edwards. Pages 249. New York: A. S. Barnes & Co.

It is interesting to notice together with the newly-aroused interest in birds and the humane efforts to put a stop to the wanton destruction and cruel treatment of these our gentle neighbors of the air, this attempt toward an appreciation of them in their human relations as associated, in the minds and customs of men, with human and divine attributes and thus made to figure largely in both modern and ancient rites of worship. The *Bird Gods* treated of by Mr. de Kay are mainly those familiar and prominent leaders of the feathered tribe—the Eagle, the Swan, the Woodpecker, the Cuckoo, the Owl, the Peacock and the Dove, and the author's aim has been "to show how their peculiarities and habits observed by primitive man with the keenness of savages, have laid the foundation for certain elements in various religions and mythologies and sometimes furnished through the peculiarities of the creature's habits or character the skeleton plots on which a host of legends and tragedies have been built by the imagination of poet-priests and poet-historians of the early days".

It is not too much to say, therefore, that in this very charmingly written book we have the romance, the mythology and the artistic value of the bird-life. It affords, as a happy complement to the severely scientific methods of bird study, the feature of human interest which this close association of particular birds with special human characteristics cannot fail to produce. To the New-Church reader acquainted with the spiritual correspondences of the birds of the sacred Scriptures as interpreted by Swedenborg, the present author will seem, it is true, to have only touched the surface of a subject of profoundest significance; that is, the whole origin of "Animism" is to be found not in the arbitrary invention or fancy of minds of a savage order, but in the divine law of correspondence according to which, in their very creation, all natural things are the actual clothings and symbols in material forms of certain spiritual substances and qualities in the world of causes.

The whole animal, vegetable and mineral kingdoms are, therefore, truly only the mind of man written large in natural symbols. Animals are his affections walking before him in very life, and birds are the various forms of intelligence. Whence angels as messengers of truth are represented as winged creatures, and the winged bull of Assyria is a splendid figure of the combined intelligence and powerful will of the natural mind of man.

But while the *Bird Gods* of Mr. de Kay do not know of this their true royal ancestry they are, nevertheless, eminently interesting and their acquaintance

worth making as here introduced. If we have not the sacred dove of Noah's Ark, or of the offering in the Temple, or the eagle of the Apocalypse and Psalms, we have here the birds of the beautiful legends of the Iliad and Odyssey, of the Mahabharata, the Kalevala and Kalevipoeeg, the birds that figured in the home life and in the worship of our ancient kindred, the Lapps, the Finns, the Kelts, the Teutons and Slav. The book is as beautiful and wholesome to eye and touch in its natural make-up as it is attractive in its genial style and valuable historic and mythological research. The heavy wood-cut illustrations are full of strength and character, and, we had almost said, best of all, the book is furnished with a very full index rendering its varied treasures of ancient lore readily accessible to the searcher

F. S.

The Home Circle.

Dorothy's Christmas Dream.

Christmas day had not been a happy one for Dorothy. For the first time in her life she had been naughty on that day of all others when she knew she ought to be most good and obedient. To be sure, she had a great many good excuses for her bad behavior. She had a very bad cold, which made her feel quite miserable; and then mamma would not let her go out in the nice, cold snow to play snowballs with her brothers. Dorothy knew that she might catch cold if she went out; but still it was very hard to be shut up in a hot nursery all the afternoon instead of being out in the crisp, cold air. Even her new toys could not console her, when she heard her brothers laughing at their play.

She had teased and fretted at mamma, until, tired out at last, she flounced into the big arm-chair before the fire, and waited for the cuckoo clock to strike four. The hand moved slowly—oh, how slowly! But it finally reached the hour; and there came a whirr and a grating noise, but that was all. The door did not open, and the bird did not come out.

"Mamma", demanded Dorothy, excitedly, "why doesn't it come out?"

"What, dear?" replied her mother, without lifting her eyes from her sewing.

"Why, the cuckoo."

"Oh, the spring to the door is broken, so the poor little bird can't come out", explained mamma. "I must get papa to fix it".

Well, here was another woe for poor little Dorothy. Why should the spring be broken on that very day when she particularly wanted to hear the cuckoo? But how about the poor little bird, shut up in the stupid old clock, and obliged to listen to its endless tick, tick! all day long. She wondered if it were not very sorry that it could not come out and give its merry little call; and she thought about it so long and so hard that finally she began to get very sleepy. The face of the clock grew dimmer and dimmer, until at last it faded quite out of sight; and all she could see was—snow.

Yes, she was really out in the snow. But, somehow, she did not seem to enjoy it a bit; for she could not see her brothers anywhere, and she was very cold and lonely.

She hurried along not knowing where she was go-

ing, but not daring to stop, until, after she had gone a long way, she saw before her a beautiful golden gate; and beyond that gate it seemed to be summer, for the trees were green, and there were flowers in the grass.

Dorothy ran eagerly forward, and was just going through the gate into this beautiful country when she heard a miserable little voice crying, "Wait for me, and take me with you".

It sounded like her little brother's voice; but, when she turned, she saw only an ugly little creature, half buried in the snow, who seemed unable to move.

"Indeed, I cannot wait, I am so cold", she said; "and, besides, I cannot carry you, anyway. Mamma said it would strain my back".

Then she added, in a lower voice (but still he seemed to hear), "You are so ugly that you do not belong in such a beautiful country".

All the while she was speaking to the little man Dorothy had felt an uncomfortable whirring inside of her, and heard a grating noise; and, when she turned to leave him and enter the gate, an angel barred the way, and a voice like the deep tones of an organ said: "You must go back. You cannot enter Cuckoo Land". The gate and the country vanished; and she was again in the snow, shivering with cold and crying as though her heart would break. This time, however, she was not alone, for there were people weeping all around her, and she was so glad of company that she went up to a little child who was nearest her, and said, "Oh, dear! what shall we do?" But the child did not answer, and only sobbed afresh. So Dorothy put her arms around her neck, kissed her and said: "Never mind, dear! Please don't cry any more".

As she spoke, she heard, "Cuckoo, cuckoo!" and something seemed to fly out of her mouth beside the words.

The child looked up, smiling through her tears, and, stretching up her arms toward Dorothy's head, cried eagerly, "The cuckoo-bird!"

"What do you mean, dear?" asked Dorothy, wondering. But the child did not answer, only tugged at her dress; and, allowing herself to be pulled along in this fashion, Dorothy suddenly discovered that they had passed through the gate into the beautiful country, and were standing among the flowers.

A beautiful lady came forward to welcome them; and Dorothy begged to know where she was, and all about the cuckoo-bird.

The lady smiled and answered, "This is Cuckoo Land, the land of love; and, whenever we speak, the cuckoo-bird comes out and rests on our heads, as you see".

Dorothy looked; and sure enough! there was a cuckoo upon the lady's head.

"But some people", the beautiful lady went on to say, "do not keep their doors in order, so that the dear little bird cannot come out; and sometimes it has to stay shut up so long that it dies, and can never come out again. Whenever you are cross, dear, you are keeping your door shut, so that the bird of love cannot come out. Do you never feel him fluttering against the bars of his cage inside you?"

"Then, when you are kind, as you were to the little girl, the bird flies out so quickly and so gladly! Even in the world where you live, though the people cannot see it, they know it is there, and love to have you

"near them for the sake of the cuckoo-bird".

Dorothy looked up to thank the beautiful lady, but she vanished from her sight. It was her mamma instead, who was leaning over her chair, and saying: "Why, darling! Have you been asleep? Wake up and see how nicely papa has fixed the clock".

Looking up, and seeing the love in her mother's eyes, Dorothy thought of the bird of love. The clock was striking five, while her brothers came trooping in the door; and, with the little bird's cheery note ringing in her ears, she answered, "Yes, cuckoo!"—Sarah N. Brown, in Christian Register.

Young People's Societies.

A DEPARTMENT DEVOTED TO THE INTERESTS OF THE AMERICAN LEAGUE OF NEW-CHURCH YOUNG-PEOPLE'S SOCIETIES.

All communications, reports, etc., intended for this Department should be addressed to Ezra Hyde Alden, Chairman, Editorial Board, 40 Exchange Place, New York.

"To love uses is nothing else than to love the neighbor, for use in the spiritual sense is the neighbor. This can be seen from the fact that every one loves another not because of his face and person, but because of his will and understanding; he loves one who has a good will and a good understanding, and does not love one with a good will and a bad understanding, or with a good understanding and a bad will. And as a man is loved or not loved for these reasons, it follows that the neighbor is that from which every one is a man, and that is his spiritual". —A. E. 1193.

Mrs. Munger's paper on "Uses", which was crowded out of the Messenger of December 28th, is published this week.

The Editorial Board has just sent out to all the League Societies, and to persons who it was thought might be interested, a circular letter appealing for assistance in the work of making these columns of real use to the League and to the Church. Various ways of helping are suggested, and the circular concludes as follows: "The Editorial Board cannot alone make the Young People's Department a success; we need and we believe we ought to have the co-operation of every member of the Church. Will you not consider this circular as a personal letter addressed individually to you, and let us have the benefit of your influence and interest during the coming year?" We hope there may be a general and generous response to this request."

It is a matter of some surprise that although it has been more than once suggested to the League Societies that they appoint some one in each Society to act as a Reporter, only three of all our Societies have seen fit to make such appointment. The use to be served by such an officer is to our thinking a most important one. It is a truism that what is everybody's business is nobody's business, and it is to be feared that a Society in which any member is at liberty to report its work to the Messenger will never be represented in our columns. The definite appointment of a Reporter; and the charging him with the specific duty of sending frequent brief reports to the Young People's Department manifests an interest in the work and welfare of that department and a de-

termination to co-operate with the Editorial Board in carrying on the work, and where such appointment is made the society is more than likely to be heard from.

If our department is to be in any true sense a bond to aid in drawing our Societies more closely to each other, we should have a constant interchange of news and suggestions, the usefulness of which will be commensurate with the number who participate. We wish every Society would consider whether its own interests as well as those of the general League would not be better served if it entrusted to some one of its members, suited to the work, the duty of keeping us all informed, through these columns, of what it is doing.

Uses.*

In considering this topic, the generalities are apt to become so familiar to our ears that they are at the same time comparatively unmeaning. That is, we understand the doctrine well enough in theory, but do not quite see its application to our League work.

Perhaps we have shared in an experience not uncommon, and had our rash venturings into some new field frowned down by the elders as "not a New-Church use". Perhaps we have been timid and followed only those paths marked out for us.

Whatever the particulars, I am sure we have all at some time felt circumscribed and hampered by not knowing definitely in what direction usefully to proceed.

For this reason I have chosen to-day to speak of the use performed by the existence of Young People's Societies in the Church, without regard to any work accomplished by them. And in so doing, I speak, not only to ourselves, but for the whole Church, a plea for acknowledgment of the uses of freedom and growth—the joy of life.

When the stress and strain of responsibilities and experience press to the utmost the mature capacity; when every energy is absorbed in turning the life forces into fruitage; it is natural to look back to the blossoming as a mere idle play time. But have the blossoms no work—no share in the economy of growth? Are they not performing the "uses of their functions?" To change the poet's words a little.

Youth "hath its opportunities not less
Than" age—"though in another dress".

A group of adults may be wise, earnest, active; but a "little child in the midst of them" adds joy, flexibility and growth, even as the blossoms add fragrance and beauty, zest and activity, to the life around them.

It is a part of our faith that true charity or use consists primarily in the faithful performance of the functions of our office. Or, as the quaint old phrase has it, "to do our duty in that state of life to which "it has pleased God to call us".

The state of life to which we find ourselves called represents the youth of the Church. What childhood and youth bring to the home, that the Young People's Societies may be and bring to the household of the Church. Eager, but untried, as yet too weak for great responsibilities, too ignorant for wise counsels, but ready and anxious for service, what is our place?

The mother does not expect from her children

perfect accomplishment, but participation according to their development. Not assumption of large responsibilities, but appreciation—appropriation—of all that parental love makes possible. And their happiness is her due and richest reward.

It is, then, our part to respond with gladness. To bring to the older, graver, life our joy, the fresh sympathy, the keen delight in acquiring knowledge, the pleasure in social meeting, the hope, ambition, activity, which inspires us. To absorb, appropriate, and live out the instruction which nourishes us; turning sap and sunshine into blossoming fragrance which shall be a sign of harvest yet to come.

And here is the practical application of this brief talk.

The young people of the Church have a right in the Church, and they have a right to be young and imperfect. But they have no right to be stupid, unenthusiastic, and passive.

The harsh faith of our Puritan ancestry hushed even innocent mirth and made piety a synonym for sadness. The New Church, realizing the all-encompassing tender sympathy of the divine love, holds no such arbitrary restraint. We are heirs to freedom as no other people have been. Not only civil and intellectual, but a spiritual freedom which is both opportunity and obligation.

Being without compulsion we are the better able by spontaneous and loving service to show our gratitude to the truths we learn.

It is not easy for all young people to feel deeply interested in the serious side of life. Nor is it essential that they should. But it is quite possible and vitally important that we do bring interest and enthusiasm into our Church life.

Therefore it seems fundamental that in organizing a new or in directing an already existing society, the organization must be regarded as a channel for expressing the real desires and delights of those composing it, thus making of it a true form which is "the limitation of life to its use".

It is not necessary that we should all follow a stereotyped pattern, taking our aims and ideals ready made and second hand. But it is necessary to the well-being of old and young that we should not live the best time of our lives apart; that we bring ourselves and what we do enjoy, as well as what we hunger for, capacity to enjoy, into the sphere of our mother Church. We know from doctrine, what the educational world slowly begins to perceive, that according to divine order, man is led by delights, and these delights unconsciously to himself, are purified and elevated by the Lord. If we begin where we are, with simple honesty of purpose, we shall find our ideals uplifted and our capacity growing without any decrease in the freedom and joyousness which belong to our state.

The aim of the society, as of the individual, should be development by self-expression, not by conformity to an abstract or alien ideal. If we make mistakes they are not likely to be unforgivable, and it is more helpful to learn by experience than to be merely passive instruments. The smallest society, the youngest member, can fulfill this use of affectionate activity not less than larger bodies.

There is a danger that we forget the privilege and opportunity of our state of life, and try to be weighty

*Read at the eleventh Annual Conference of the American League, held in Cleveland, Ohio, June 1, 1898.

and dignified instead of spontaneous and ready for influx.

If this emphasis upon one phase of the matter might seem to restrict from our membership those whose years are riper, they have only to remember that it is "the springtime heart" which makes us one in sympathy and sincerest comradeship.

In this connection I cannot forbear a word of grateful remembrance. The Chicago League can never forget what it owes to one so lately removed to wider usefulness, our dear friend and counsellor, Miss A. E. Scammon, whose persistent loving faith in us, and self-forgetful devotion have been of unmeasurable and lasting benefit.

The care and adornment of the Church, dancing, music, dramatic play, all form of social greeting, study, religious or literary, charitable work of every kind, are essentially the appropriate activities of Young People's Societies. But they belong to us, not because of any results we accomplish in them, gratifying though results may be, but because whatever engages the energy of the mind brings delight and our proper function is to vivify the coldness of truth alone by the affection of doing, embodying in tangible form that joy in life which is our truest expression of gratitude to the Giver of all good.

"What shall I render to the Lord for all his benefits toward me?"

"I will go unto the house of the Lord. Unto God 'the gladness of my joy'".
A. S. MUNGER.

The League Readings.

Week beginning January 15th, 1899. Text-Book. *The Spiritual Life*, p. p. 108-116. Subject: The Ninth and Tenth Commandments, and the commandments in general.

Attention is once more called to the order of these commandments as well as to the accuracy of the language employed. "The ninth commandment forbids the lusts of the love of the world", and therefore precedes the tenth, which forbids the lusts of the love of self, thus following the order of the preceding commands against theft first, and those against adultery and murder following. The word here translated "lusts" has formerly been rendered by "concupiscences", very similar in form to the Latin original, but not very expressive to the English ear. "Lusts" is a good translation, but fails to express the fact that these desires of the unregenerate heart are somewhat inborn, spontaneous with the human proprium, while the opposite heavenly desires are well named "affections", a word which is expressive of the fact that they are emotions stirred from without and above. Affections descend from heaven to the man—totally unlike "lusts" which well up from beneath. These last are indeed no more men's own than the other, for all life flows into man from heaven or from hell, yet they appear more as man's own and their indulgence is rightly named, a "concupiscence" or a desire native with man.

For a better acquaintance with the subject of this lesson, especially with the significance and importance of these two last commandments, the student is referred to True Christian Religion, 325-328. There he will also find a remarkable reference to the twenty-third chapter of Matthew, whose utterances are chiefly directed against the Scribes and Pharisees—a class of religionists who have ever since been representative of those who obey the letter of the law,

while they wholly violate its spirit. In No. 326 it is declared that "The internal evils which He (the Lord) charges upon the Pharisees, are the lusts of 'those things which are forbidden in the first, second, fifth, sixth, seventh and eighth commandments'. A study, therefore, of the twenty-third chapter of Matthew, with the aid of a Commentary like that of Mr. Bruce, will be very useful toward gaining a thorough knowledge of the ninth and tenth commandments. In the latter and larger portion of our lesson "Concerning the Commandments in General", our author begins as though he had in mind to give in summary the internal sense of all the commandments, in their three degrees of meaning, similar, perhaps, to that which he afterwards gave in the True Christian Religion, but changing his purpose after precept No. two had been written of—he proceeds to give some very valuable instruction concerning the two Tables of the Law, namely, why there were two, and how they were placed in the Ark, not side by side, but face to face, one upon the other "to signify conjunction". It would be difficult and it would be needless to add any thing explanatory of these remarkable paragraphs. Only in conclusion we may be permitted to call special attention to what is said in the main paragraph on page 115, namely, "When man 'through the last six commandments conjoins himself to the Lord, the Lord then conjoins himself to man through the first three'".

We find here the Christian religion in a nutshell. No one can compel himself to love either God or man, but if, making use of the freedom given him by the Lord he will abstain from the evil forbidden in the second table as sins against God, He the great Creator and Saviour will make possible to the struggling soul that obedience to the first table of the law which will bring about conjunction with himself in perfect love.

P. B. CABELL.

Who Originated the Word "Swedenborgianism"?

Editor of the New-Church Messenger:

In response to the query of your correspondent in today's Messenger (Dec. 7) I am able to state that the very first person known to have used this term of opprobrium was the Rev. Olof Ekebohm, dean of Gottenburg, the first pronounced enemy of the heavenly doctrines and the first persecutor of the new-born man-child. He first used this term, coined for the occasion, in his well-known address to the Gottenburg Consistory, on the subject of Swedenborg and his writings. Introducing his unexpected attack by the frank confession that "I am not acquainted with the religious system of Assessor Swedenborg, nor shall I take any trouble to become acquainted with it," he nevertheless sums up his sweeping charges of heresy as follows:

"In consideration of what I have quoted to you in haste, 'I submit to your judgment whether Swedenborgianism is not in all its parts diametrically opposed to God's revealed Word and the dogmatic writings of the Lutheran Church; whether it is not full of the most intolerable fundamental errors which overturn the very foundation of faith and of the whole Christian religion; and, consequently, whether it is, not merely schismatic, but in the highest degree heretical, and in most of its parts Socinian, and thus in every sense objectionable?'"

With such a blast of the orthodox trumpet was the term "Swedenborgianism" introduced to the world on March 22, 1769. It no doubt filled a "long-felt want" for it quickly became popular, even during the few remaining years of Swedenborg's life on earth. The revelator himself became well acquainted with it and says in a letter to his friend, Dr. Beyer, dated April 12, 1770: "This doctrine they call 'Swedenborgianism, but for my part I call it genuine Christianity.'" (See Tafel's Documents, vol. ii., pp. 289, 354.)

Born of such a parentage, and distinctly protested against by our inspired author, it certainly seems strange that "Swedenborgianism" should ever be used by members of the New-Church as a voluntary designation of their glorious Church.

C. TH. ODHNER.

Obituaries.

MACK.—At the home of her daughter, Mrs. E. I. Galvin, in Sacramento, Cal. on January 2, 1899, Mrs. Rebecca A. Mack in her 85th year.

MANSUR.—At Wilton, N. H., April 2, 1898, Sara Macer Mansur, wife of Gilman R. Mansur, aged 52 years, 2 months.

Mrs Mansur became a member of the Boston Society of the New-Church in 1872, shortly before her marriage. She was a native of England. Her interest in the doctrines of the New-Church was strong and earnest; and, as far as can be judged by those who best knew her, she made them the guide of her life. Though living at a distance from any New-Church place of worship, she kept the lamp of truth burning in her home, having always the full sympathy and co-operation of her husband. Her last illness was long and painful but borne with Christian resignation. Her husband, aged mother and two sons survive her. Her pastor, the Rev James Reed, of Boston, officiated at her funeral.

HENDRY.—At her home, Forebank, Berlin, Ontario, November 29, 1898, Mrs. Sarah Washburn, wife of Mr. Wm. Hendry, in the 64th year of her life.

Mrs. Hendry was born on August 15, 1835, in Woolwich Township, in what was then called Upper Canada, now Ontario. Her mother left her while she was yet only thirteen years of age, and the care of her six brothers and of the father who still survives her, soon devolved on her conscientious and unusually efficient care.

On the 20th of November, 1854, she was wedded to William Hendry and their ideal home was blessed with one son and three daughters, still living. These and six grand-children, and many relatives and friends, mourn her early departure. Mrs. Hendry with her husband and her father entered the Berlin Society of the New Jerusalem through the gate of baptism on the 13th of February, 1883, though they had been receivers of the doctrines and external members of the Church for a number of years before. It is somewhat memorable that though the departed was brought up in the Methodist Church, she as early as 1857 addressed her prayers and adoration to Jesus as the one and only God of heaven and earth.

She bore her last illness, which lasted a year, with great fortitude and patience and though tenderly attached to her circle she calmly looked forward to her release from suffering. In the early morning of November 29 she was called to her better home. A foe to all ostentation her funeral at her desire was strictly private, and the "bearers" were her son and her grandson, her two brothers and her two sons-in-law. The services were conducted by the pastors of the Berlin Society the Revs. F. W. Tuerk and L. H. Tafel, to whom she was sincerely attached. An opportunity was given to her many friends to show their devotion to her by a memorial service at the Temple, conducted by the Rev. L. H. Tafel.

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Joint Meeting.

The ministers of the New York and the Pennsylvania Associations of the New Church are invited to attend a joint meeting to be held at the New York Book Rooms, 3 West Twenty-ninth Street, on Friday, January 20, at 3 P. M.

ADOLPH ROEDER,
Secretary pro tem.

Selected.

The Original Santa Claus.

Since, in many American families after Christmas the question is, "What did Santa Claus bring you?" it may be interesting for many to know who Santa Claus really was, and how he came to take the place of the Christ-child in many homes and churches.

Santa Claus, St. Nikolaus, was about the year 300, bishop of Myra in Lycia. That is all that history knows of him. The tradition of the church has woven around him many a legend, and he has become one of the most popular saints, not only of the Roman, but also of the Greek, and especially the Russian Church.

The beginning of the legend we find in the tenth century. It relates the following: When Nikolaus was born he stood up in his first bath and thanked God with folded hands that he had permitted him to see the light of this world. He pursued his studies at a monastery, and became a priest. A large fortune, which he inherited, he gave to the poor; therefore he is the saint of the poor, and, since thieves and robbers are mostly poor people, he is the saint of these. Anyone who has read "Ivanhoe" remembers the frequent mention which is made of St. Nicholas, the robbers, being called "clerks of St. Nicholas." Often they gave the tenth of their income to the church.

A bankrupt nobleman intended to give his three daughters to a life of shame, because without a dowry he could not get them married to noblemen. St. Nikolaus threw a sack of gold, or a golden ball, into the open window three nights in succession. The third time he was surprised by the father but the saint made him promise not to betray him. This is the reason for the secrecy of the gifts of St. Nikolaus—the three golden balls became the sign of the saint, which we find on all of his pictures.

Since he is also the saint of the merchants, the three golden balls became the sign of the merchants. The merchants, in former years, being those who lent money, the three golden balls of St. Nikolaus became the sign of the pawnbrokers, and adorn many a pawnshop.

Once the saint traveled to Jerusalem, and calmed a storm. Thus he became the saint of the seamen. His churches were often near the sea, so that outgoing or incoming sailors could pray there or offer thanks. During his journey he came to an inn where the host had killed three youths who stayed with him over night, and had put them down in salt. He offered some of the flesh to the saint as meat. He prayed over the barrels in which the corpses had been put, and they came out alive. He became the saint of the young people and of travelers. Soldiers being imprisoned, he liberated miraculously; grain he increased. In Myra he became bishop by a miracle for God revealed to the chapter that the new bishop should be the first one in church the next morning; it was St. Nikolaus.

At the synods of Nice he was present and struck Arius in the face on account of his heterodox teachings (his name is not in the protocol, and no writer makes

mention of him). He died on December 6, 326; so the 6th of December became St. Nikolaus's Day. He was buried in the church at Myra and out of his grave flowed a fragrant healing balm. In the sixth century Emperor Justinian dedicated a chapel to St. Nicholas, or Nikolaus.

Many people made pilgrimages to the grave of the saint, therefore the Velebitans tried to rob his corpse, but were repulsed. After the Turks had devastated the country, some enterprising merchants of Barum, in Apulia, Italy, went, 1087, to Myra. They found only three monks at the grave, and took the corpse; therefore he is called St. Nikolaus of Barum.

St. Nikolaus was the most popular saint but on that account the most busy saint. Being the saint of the children, especially schoolboys, schools were often named after him and dedicated to him. As saint of the youths, the travelers, the poor, the virgins, the merchants, the sailors, the thieves, the robbers, he had much to do. The 6th of December was his day, Santa Claus Day, St. Nikolaus Day, St. Nicholas Day, Samerklaas Day. On this day in several countries, presents were given to children, St. Nikolaus keeping his day, after the Reformation, and, in a different way, his worship. Even in the Netherlands among the strict Reformed, in Switzerland, West Germany, North Germany and Holland, his day is celebrated in different ways.

In Germany, the legend of Knecht Ruprecht, or Rupert, became connected with that of St. Nikolaus, the former being most likely a representation of the old German god Wotan, or Wuotan.

On old pictures of St. Nikolaus he is represented as bishop with the book of the Gospels and the three golden balls; but in poetry of later times, and among the people he is the "Pelznickel" "fur St. Claus," who, wrapped in fur, comes with presents for the children, and a rod in form of a bundle of switches. Often he is represented as carrying a Christmas tree. In America he comes with a sleigh drawn by reindeers.

In Middle Germany, on the evening of the 5th or 6th of December "Pelznickel" knocks at the door. He comes wrapped in fur or heavy winter mantle with long white beard and fur cap. He shows his rod threateningly, and asks whether the children have been good, and whether he can report to the Christ-child, as whose servant and messenger he appears, that here are good children to whom the Christ-child can bring nice presents. In case the answer is favorable, and the children promise to be good he opens his sack and scatters apples and nuts. When the children scramble for them he disappears. In Holland, on the evening of the 5th of December, a wooden shoe, or the children's shoes, were set ready, and filled during the night. In England, a stocking was hung near the fireplace so as to give the good saint a chance to put his presents in them.

But what has Santa Claus of the 6th of December to do with Christmas? This question cannot be satisfactorily answered.

Perhaps we find a clew in the custom that in England, on St. Nicholas Day, in several places, boy-bishops were elected, whose administrations (from which only reading mass was excepted) lasted until three days after Christmas, the day of innocent children. So one could say St. Nikolaus reigned from the 6th of December until the 28th.

Considering the moral influence of the Santa Claus legend and representation of to-day, the way he appears in Europe as messenger of the coming Christ-child is less objectionable than the way he appears in America in most houses.

New-Church Messenger

and even churches, where Santa Claus takes the place of the Christ-child and the children lose the great lesson of love. Why should Christians put Santa Claus instead of Christ, who is the real giver? Rev. C. H. A. van der Smissen in Sunday School Times.

Publisher's Department.

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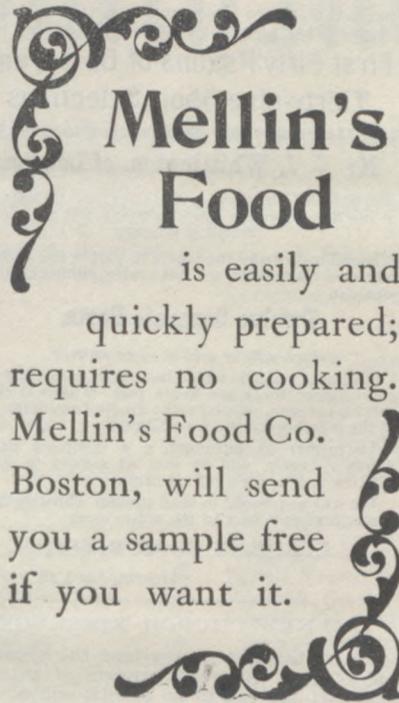
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Maine State Bonds.....	50,000.00
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Bonds of other cities in this State.....	1,029,260.00
Bonds of Counties in this State.....	583,640.00
Bonds of Cities in other States.....	281,540.00
N. Y. Cent. & H. R. R.....	54,000.00
Bonds and Mortgages.....	3,735,210.00
Banking House.....	150,000.00
Cash on Deposit in Banks and Trust Companies.....	199,448.22
Cash on Hand.....	24,635.55
Accrued Interest.....	59,051.58
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	\$7,248,325.55

LIABILITIES.

Due to Depositors, \$6,484,369.06	
Int. to Jan. 1, 1899. 119,701.45	
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	\$6,604,070.51
Surplus	644,254.84
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JONATHAN B. CURREY, President.	
EDWARD SHERER, Secretary.	

The Theological Writings of Emanuel Swedenborg

PUBLISHED BY

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New-Church Messenger

"Behold, I make all things new."

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Editorial.

The Late Rev. Samuel F. Dike, D. D.

In our news from Maine will be found an account of the death of the Rev. Samuel F. Dike, D. D., who departed this life at Portland on Sunday, the 8th inst. Dr. Dike was by far the oldest minister connected with the General Convention, having been, with the exception of the late Mr. Fox, for some time the only representative of his generation of our Convention of New-Church ministers in this world. We shall give an account of him and his work in the Church in a later Messenger.

The Destiny of This Planet.

Some weeks since we published an article by the Rev. Adolph Roeder on "The Destruction of the Globe: Question and Answer." In it the author accepted the positions of the modern scientists on this subject, namely, that from the gradual cooling of the sun this planet would become ultimately uninhabitable. Mr. Roeder went further, quoting from the Arcana, 931, a passage seeming to teach the limitation of the habitability of the earth, and calling attention to the distinction between Swedenborg's use of the word "terra" and "tellus."

We looked upon this article as presenting a tentative and suggestive doctrine, and did not suppose that its approval, or that more than our favorable judgment concerning the wisdom of its consideration, was involved in its appearing in the Messenger. But

A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which is imaged in man by his soul, his body and his proceeding life. He took our nature upon Him, and by victories over the infernal hosts which by temptations assaulted its infirmities, He glorified it and subjugated hell, thus redeeming man.

By looking to Him and by shunning evils as sins against Him, man accepts this redemption and is saved. The Sacred Scripture contains within its letter infinite Divine Truth, and is thus the Word of God in heaven and on earth, teaching the way of life, consociating men with angels, and conjoining all with the Lord.

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

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

It has not been so regarded by a number of our readers, and the Messenger has been taken to task by some of its best friends for publishing the article in the first place, and for not expressing its own positions explicitly in the second.

We can hardly think that our friends could have realized just what the doctrine intended in the disturbing paper is or their perturbation would not have been so great. It may be well for us, therefore, to say a word on this subject, not in defense of the positions of "The Destruction of the Globe: Question and Answer," but in definition of them, and on the question as to whether the subject is one about which a variation of judgment may be tolerated in the New Church. The Messenger will declare its own position further on.

In the first place we question whether our critics have not confounded the doctrine of Mr. Roeder's paper with a certain old and rejected dogma of the Church of the past. It has been held in the old Church from a literal interpretation of the mistranslated expression "end of the world," which occurs in the Lord's prophecies concerning the consummation of the age, that this planet was to be actually destroyed in a grand final cataclysm. This doctrine, which we need not dwell upon, has been absolutely, finally and forever, rejected by the New Church. Not a vestige of it is to be found in our doctrines, and it cannot by any possibility be resurrected by any one who is at all conversant with our New Church writings, and who is loyal to them. The hypothesis under consideration is not in any sense a revival of

this old dogma. Yet probably in the minds of many it is so regarded, and we query whether this has not caused a misapprehension of it.

Again, the emphasis upon the word "destruction" in the title of the article may have caused misapprehension. It was perhaps unfortunate to name the treatment of this subject "The Destruction of the Globe." That is only one feature of the idea, and no more fully presents it than the doctrine that our bodies are continually wasting away would present an adequate teaching concerning man's physical life unless it was modified by the correlative teaching that they are as continually being renewed again. Instead of mere destruction, the idea approved by Mr. Roeder involves the teaching that the law for creative progression in the universe is the same as the law which in an infinitely smaller way is shown in the manifestations of life in this little world of ours. It is suggested whether worlds and planetary systems may not be in the endless progression of being created, inhabited, and passing away as are our earthly bodies, and as is every form of the material expression of life with which we are acquainted.

That this planet should at some period in the inconceivably distant future become unfit for habitation, is only one feature of the conception. The thought is that the myriads upon myriads of worlds (Swedenborg says that there are hundreds of thousands) of the universe, like the ultimates of spiritual use which come within our observation on this earth, are subject to the law of birth, life and decay. It may be supposed that there are as many worlds as there are individuals now on the earth. Each earth may be regarded as the seminary of a certain kind of heaven, the instrumentality for the creation of a certain kind of Grand Man; and thus as the material body of that Grand Man. Now the idea of Mr. Roeder's paper, as we interpret it, is that the body of each Grand Man (each world) maybe in this respect like the body of the individual man, that finally it becomes not adapted for use, and is laid aside, each heaven being in such case transferred to some other planet for an ultimate basis of existence. The possibility of this transference, Swedenborg has suggested.

On a number of accounts, it is difficult for man to conceive of all this. One reason is because of the immensity of time involved. In order to grasp this doctrine in its true significance, it should be remembered that planetary life is inconceivably greater than our widest conceptions of duration in history. One of our correspondents stated that scientists had placed the duration of the earth's habitability at ten thousand years. We have never met with such a statement, but Helmholtz who was the author of the hypothesis of the contraction of the sun's bulk as the means for the maintenance of his heat, calculated that it would take five millions of years for him to become so exhausted as to make this world uninhabitable. In the presence of such a stupendous duration as this, we are overwhelmed with its inconceivability. We can only stand in wonder and awe at its unutterable vastness.

Again our capacity to understand the doctrine is affected by our deep-seated natural inclination to think that unless present conditions of life are preserved we shall suffer a kind of extinction. Children in thinking of their coming adult life in the world picture their childhood friends as their manhood and

womanhood associates. When older, they smile at the limitations of their ideas, but talk of the re-uniting of the natural family in the eternal life, a doctrine equally as illogical as the idea that one's childhood's associates must be the associates of his manhood. At any given age of life we cannot appreciate the deeper and vastly more universal relations of the ages which are to come. When we leave this planet we are going, Swedenborg declares, from what may be compared to a little village hamlet to a great city. Who can measure, and who can limit or define the possible vastness of man's future consciousness; the possible blessedness of man's association with man; and especially who can limit the possible scale on which the laws of death and birth shall operate in creation? The coming and the going of natural things is in all other of our experiences the law for man's progress from smaller things to greater. Why not also the law for the progress of planetary evolution?

But it is contrary to Swedenborg's teachings many say.

We have never found a passage of Swedenborg in which this subject is specifically considered. When he wrote of what is called "the end of the world," he treated of the end of the world which would be caused by the utter vastation of the Church, a calamity which is always provided against. Swedenborg nowhere, so far as we have been able to discover, declares that this planet shall never come to an end. That the earth, in the broadest conception of it (terra) shall never end is most emphatically stated; but in that broad conception, earth(terra), signifying the ultimate plane of existence in distinction from its spiritual plane, may be interpreted as including the whole material plane of creation, meaning all the suns and worlds of the universe. This planet is not the earth (terra) in this broad sense; it is only an individual specimen of it.

Then does the Messenger maintain this view? it may be asked. We want it distinctly understood that it does not. There is not, in our opinion, a sufficiently substantial background of fact to establish it. We look upon it as simply a hypothesis, to be held only tentatively, but not to be regarded as heretical.

The Messenger is very conscious of the limitations of science, and anticipates that to-morrow will do away with many of the theories of to-day. The Messenger is also very conscious of the necessary limitations of our present interpretations of the Church, and anticipates that to-morrow will show that many things to-day commonly accepted as of our doctrines, will prove misapprehensions. In the meantime the wise man will be careful how he allows himself to declare as to what can and what cannot be true, and to specify as to what it is proper, and as to what it is improper to utter.

Of one thing the Messenger feels very sure, and that is that the race of men on this planet is only at the very commencement of its life and development upon it; that in reference to its whole career it is as a chick just beginning to make its exit from the egg. Man is now very little advanced compared with what awaits him. He has as yet not even got full possession of the surface of the earth; not yet has he solved some of the fundamental problems involved in the equitable associations of man with man upon it;

even yet is he fettered with the inheritance of his racial kindergarten crudities of thought and practice. The race man on this earth is still very callow. Man is just at a very slowly, but surely, evolving dawn of his great historic day on earth. Our duty as individuals is to enter into the work of the present that we may contribute our mite to its unfoldment, being absolutely sure that the earth will last long enough to accomplish all the divine ends which the heavenly Father contemplated in its creation. Upon this point we can all agree, and looking upon the subject from the consciousness of our own limitations, we can open wide the doors for suggestive hypothesis and for study without fear.

Faith and Life.

The Lord's Church.

ARCANA COELESTIA, 8152.

The city fair,
The holy city from on high descending,
The Lord's own Church, is neither here nor there;
No hand can bound its glory, wide-extending,
Nor check its light, which shineth broad and fair
For all to share.

It is not found
In forms alone, in laws of man's creating;
The city of the Lord can have no bound
Of church or sect, of narrow human making;
The Lord's free gifts may not be hedged around
In earthly bound.

And thus we see
His Church in every place where men endeavor
His laws to keep, His followers to be,
To love, to work, to be His servants ever;
Ah, yes! wherever men in love agree,
His Church we see.

With open hand
The Lord through all the world His grace is sending;
To every one He speaks the blest command:
"Come unto Me, eat of the Bread of Heaven;
"The feast is spread, the doors wide open stand;
"Come, take My hand."

—S. C. D., in Morning Light.

Christmas a Constant Spiritual Verity.

To my mind Christmas appeals most strongly as representing spiritual verities that are constant and omnipresent. We pause for one day in the year to do homage by religious worship or secular jollification to the idea of God and man as both being the givers of gifts. As bald and commonplace fact, most men and women do halt at this season in their mad scramble for the things of the world, even if the world does again immediately assume its mastership. But I think this transient surcease, when the thought of others fills the air, is a happy point of light in the darkness of self-seeking, and is the promise and prophecy of vastly more than is apparent in the kindly fact of the anniversary's stated recurrence.

The coming of the Christ-child tells of the love of God in the gift of the best he has to bestow; but God's gift of his only begotten Son—his own love and wisdom, standing out in knowable, apprehensible and lovable form is not an event confined to one day or time in history. The love of God is eternal, and from the beginning it has pressed down and out into

our racial and individual consciousness. So the Christ comes again whenever a human soul opens its doors toward heaven, and there is a veritable new birth of the truth or Son of God in the heart. All newer and larger consciousness of the good and true and beautiful in these latter times is a fresh coming of God in the form and manifestation of his Son or Sent. This is the broader meaning of Christmas on its godward side—the Divine Love is ceaselessly giving itself to the children of men according to their willingness and ability to appreciate and receive.

But the Christ-child's gift sets others to bestowing gifts. Christmas is nothing unless we do some giving. So, as a symbol, the day is big with significance as telling of man's capacity for a life that entirely transcends the unenlightened selfishness of our native egotisms and the enlightened selfishness of our paltry altruisms. Man in true order is the indubitable likeness of God, and as the father loves to give without limitation or thought of compensation, so the child, in the degree of his filial growth and relationship, can give spontaneously from the impulse of a profound love that finds the blessedness of doing good immeasurably superior to any sort of happiness in getting.

S. C. E.

Cultivating Receptiveness.

Man cannot save himself. Neither can the Lord save him without himself. Somewhat of the Lord's part in the new creation was considered a week ago, in studying these words, in Luke xi: 5-6: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey, is come to me, and I have nothing to set before him". The inner teaching of this passage, as we then saw, relates to the activities of divine love in behalf of man's true and endless good. The words in verse 7, to which now turn, reads thus: "And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee". Hereby our thoughts are turned to man's part in the work of becoming a new creature.

That these several verses do thus treat of somewhat the Lord does in us unto our regeneration, and then of what devolves on us to do in the matter, "as of ourselves", does not lie on the face of the words, but must be sought out with effort like that of the miner seeking after gold. For parabolic teaching veils truth from men who would be harmed by understanding it. To men who would profane it, truth is more dangerous than edge-tools as playthings for children.

The entire Word is a parable, throughout which apparent truth is divinely employed as clothing and protection for its "spirit and life". The apparent teaching of the passage under consideration speaks of the Lord in his dealings with us, as He is seen by unspiritual minds, and by no means as He truly is. Thus He is represented in various places in the Word, as being jealous, subject to awful anger, as the author of evil, and as repenting. In being thus written according to appearances the Word is adapted to reception in the natural mind. For men naturally think of Him as a "hard man", and like unto the "unjust judge".

When the natural and fallacious appearance is mis-

taken for genuine truth, it legitimately repels men instead of attracting them; and has led opposers of Christianity to characterize the God of the Bible as being worse than the devil! But the withholding of what a man seeks at his hands is never from aught in Him, but is wholly due to our perverse and un-receptive states. The Lord never keeps anyone "waiting" for anything good; our unreadiness to receive, through impenitence, alone hinders! Well may we pray:

"Gracious Redeemer, shake
This slumber from my soul,
Say to me now, Awake, awake!
And I will make thee whole."

Most surely it is not the Lord who says, "Trouble me not", etc. That it is the Lord is the conclusion of natural and not spiritual thought. The selfishness which speaks in the words cited is altogether in us! It is we who, "from within" our hearts, seek to avoid "trouble". Have not we thought, "Surely we have done our part, in resolving upon a Christian life, and isn't all the rest the Lord's work?" Only when we take "trouble" and search out and turn from our evils as sins against God, can we prove his joy in giving.

"O blest Repentance, in thy weeping eye
Swim the pure beams of embryo ecstasy.
And faith and hope, and love and joy, prepare
To still thy heart, and wipe thy bitter tear."

When we have turned our face in the right direction, and conceit that we are, therefore, fully receptive of the good we desire, then are we "in bed with our children"—the bed being the doctrine in which we are resting, and our children the principles and states recently found. Self again, you see! saying: "It is time for Thee, O Lord, to work". Like one who has entered into a new residence, and is loath to pack up for removal to another. So it is ourselves who "cannot rise" to receive what the Lord would give. All are filled, according to their capacity of reception. To "rise", we must without waiting lay aside every weight, and the sin that doth easily beset us. And as life becomes more interior, we rise out of mere appearances, and dwell amidst blissful realities!

"When man is born anew,
And being's perfect bliss is given,
Lo, a new Eden starts to view,
While angel-harps rejoice in heaven—
'Tis wondrous all, divinely bright,
And the new creature walks in light."

B. D. P.

All in the universal globe of lands who acknowledge a God and live according to the civil laws of justice from religion are saved. By the civil laws of justice are meant such precepts as are contained in the Decalogue, which forbids murder, adultery, thefts and false witness. The precepts are the civil laws of justice in all the kingdoms of the earth; for without them no kingdom could subsist. But some live according to them for fear of the penalties of the law, some from civil obedience, and some also from religion; and those who live according to them from religion are saved; the reason is that God is there in them; and a man in whom God is, is saved. Who does not see that among the laws given to the sons of Israel, after they had left Egypt, were those which forbid murder, adultery, theft, and false witness, since without those laws their communion or society could not subsist.

C. L. 351

The Sermon.

Why the Lord Came Into the World by the Gate of Birth.*

And the Word was made flesh and dwelt among us, and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth. John 1: 14.

In the doctrines of the New Jerusalem, which open the holy Word and reveal the inner and universal meaning of God's ways to men, we are taught that the Lord from eternity, who is Jehovah, came into the world and took our nature upon Him. The question I want to bring before you to-night is, Why? And, in the first place, reflect that it was not merely for the sake of revelation, though that was an important result of the incarnation and glorification.

One of our first thoughts when we come to see in Jesus Christ the manifestation in visible person of the invisible God, is that of the heavenly Father's graciousness in so condescending to be born among men, to live among men as a man, and to show men how the divine life behaves in human form and human relation, and thus impart to us an idea of his divine nature as that of an infinite and an eternal Man; and in Jesus Christ was this revelation in its fullness. But the revelation had been ever from of old. The Lord revealed Himself from the beginning as a divine Man. He had exhausted human language to express the character and quality of his divine Person as an infinite Lover and Thinker and Doer, and when man's inward conception of his Person failed them, the Lord assumed the person of an angel and manifested in angelic human form in-filled of his love and wisdom his divine Person as God-man.

The Lord as the Word, that is, as the wisdom of the infinite and eternal Divine Man, created the universe for men; created man in his universe; and as the wisdom of the infinite and eternal God his divine life shone in them as the light of their minds, and revealed inwardly in their consciousness the thought of Him as the heavenly Father as shepherd of the sheep, as the defender of the flock, as the friend and champion of angels and men. So by this divine life which shone in men He re-created them—brought forth the inward faculties and capacities which he had planted in them to conscious and reciprocal activity and life, made them anew into his image and likeness, and carried them over from this world into the spiritual world and associated them there as men in societies, and as societies in larger groups, and altogether as one Grand Man before his face; and his life filled that Grand Man of the heavens and operated through it, and flowed in with men on earth as divine the life humanized to their reception.

It was because in the fullness of time "Jehovah looked" and "there was no man" on earth that could receive this influx of his life and light through heaven, that He Himself came into the world, not primarily for revelation, but primarily for redemption and salvation; and it is that thought of the incarnation that I want to present to you to-night and keep constantly before you as the one reason for the Lord's coming into the world by the gate of birth.

*Preached in Chicago Sunday evening, Dec. 25. Stenographically reported.

And in order that we may grasp it and see it familiarly, we must face afresh the fact of hereditary evil and the moral ability of men on earth at the time of the Lord's incarnation to receive the influx of his life flowing in through the heavens, to conceive of that love and wisdom which He had revealed in the Word and by the Word, and which in men's minds aforesaid He had quickened into a real and living conception of Himself and of his will and of his wisdom, of what He willed for men and how men should live in order to realize that which He willed for them. Jehovah "looked, and lo, there was no man"—no man who could adequately conceive of his divine wisdom; no man who could adequately receive his divine life flowing in through heaven; and, therefore, "His own arm brought salvation unto them."

What is the meaning of this moral inability of the human race which the Lord's coming was to meet and supplement? The old idea of the federation of the race in Adam, and of the dread curse of original sin, fades away before the sweep of the scientific notion of heredity. The Pauline doctrine that "in Adam all die, but in Christ all are made alive," is to be re-asserted and preached anew, with new reasons. What is this death of the race in Adam?

Let me present it to you by the old illustration which I have used in the presence of some of you again and again. Here is your friend. He is all himself. Everything about him testifies to every other thing, which things, all together make up his individuality. There is not a movement, not a lift of the eyebrow, not an expression of the face that you have not seen again and again and that is not associated with this particular personality. He is all himself; but he belongs to his family. When you have seen his family there is that peculiar lift of the eyebrow that characterized your friend, in the father; there is that twitch of the lip that the sister shows; there is that movement of the arm with the brother that betrays relationship. He is all himself and his individuality is undiminished, but he belongs to his family. And that family is wholly English. Every trait and mark, every form of speech, every motion of the body, every form of idea, characterizes that family as belonging to the great English nation. But then the great English nation itself belongs to a family of Indo-European nations. And so, scientific thought traces back from the individual his relationships through the family and nation back to his old Aryan home, and brings the whole human race with all that it has felt and thought, passing on and pouring into the affections and thoughts, impulses and passions of each one of us at this day something out of the whole current of the life that it has lived.

That is race heredity, and it partakes in myriad articulations of the two universal human loves, the love of self and the love of the world; "in Adam all die". And the New-Church does not put aside this suggestion, but by the revelation of the spiritual world and its populations, it broadens and in one sense deepens the significance of it. For those generations have not only passed on their peculiarities through their several lines which combined and interplayed, and so stored up the results of all that has gone before in the actual life of those who feel and think and act to-day; but those generations passing off from earth are gathered in the other

world, and there are living the life which they acquired to themselves, and are associated and organized and held in relation, and all that they passed on they now inspire, and to all that they achieved they now impel, in those who are under the influence of the influx that through them in the spiritual world constitutes the movement of thought and affection that belongs to the life of to-day.

All those who have received the Lord's Word by his life which is light in them and light to them; all who have believed on his name and have been born as sons of God in Him, not of the "will of man, nor of the flesh but of God" and from his will and by his wisdom, carried over into the other world, are organized together in societies after their kind, and societies of a kind in great groups, and all together into heavens, and those heavens one above another, the whole constituting, as before mentioned, one Grand Man in the divine sight. All those whose self-centered natural life has been lived in defiance of all the commandments and teachings and exhortations and promises and threats of the Lord by his Word, in whose minds and souls the light shining, shone in darkness, because they lived from themselves, for themselves, and not for Him, with indefinite variety of evil passions flowing out of the great common fountain of self-love, passing over into the other world are organized in their hells; in their lower societies, where the self-seeking are held in bounds, and kept within the restrictions of divine laws, but have within themselves a fire that burns with an uncontrollable lust to send forth its longings into the great world of spirits above them, and inspire in men and women going over from this world the passions which, as inclinations and tendencies, they have received by natural heredity.

So by the revelation of the other world we see how race heredity is of two kinds: on the one hand a heavenly kingdom of the Lord; on the other hand a great infernal kingdom, kept in order not from inward love, not from the light of wisdom, but by the power of an outward law enforced upon them; and intermediate and held in equilibrium between them, the human race on earth, and those of the human race who have passed over into the other world, as yet unjudged and unsettled in their final home and abode either in heaven or hell. Men on earth live in perpetual association with these spirits in the world of spirits, who on the one hand are inspired from heaven above, or on the other hand, from the hells below; and as men on earth forget God and love their own will and think their own thoughts, they make a league and covenant thus with hell through the great world of spirits; and all those things that are involved in their natural hereditary tendency and inclination to self-love and love of the world, inspired, held in the grip and directed by the cunning and insanity of infernal spirits, impel and move them, not towards the Lord and the currents of the movements of his orderly kingdom, but against it and toward hell. That is race heredity indeed—the whole human race in all its generations past tugging at human souls with these two powers, moving and pulling them in these two directions; the Lord through heaven upholding and inspiring them towards the things of heaven; hell holding and inspiring them towards the things of its evil loves; and in darkness and in evil as men incline to-

wards that which is evil and false, hell binds them and holds them bound in its own inspiring and inciting influx.

No wonder that "Jehovah looked and lo, there was no man." Hell had come up and out into the world of spirits and so infested those passing over from earth that the heavenly societies, whose function it is to receive them and judge them and prepare them for their heavenly place or to cast them out and reject them to their homes in hell, were as it were, clogged, sickened, diseased through and through from breast to brains, from the highest to the lowest of heavens; the whole heart faint, the whole head sick with the surcharge of the evils from hell that filled the world of spirits, and infested men on earth so that even their very bodies were under the control of demoniac spirits.

What is to break the downward pull and drag of this hereditary burden to which men by actual evil have given themselves, and in which by actual evils they have suffered themselves to be bound? Clearly the Lord must take on this heredity—the whole of it, not only the heavens, sickened with the evils that arise out of the degraded state of human life on earth and in the world of spirits; but the humanity of men on earth. Therefore it was necessary that He should come into the world by divine conception and through the gate of birth, thus clothing his infinite and eternal divinity with a human mind and body, that should partake outwardly as to all internal and external mental planes and as to its physical forms, of the very present state of the angelic heavens and of the world of spirits and of men on earth; while inwardly, from his divine paternity, it should move with the currents of an infinite and omnipotent wisdom of love, which should have power to live itself into that humanity in such a way that it should throw back its divine experience upon the heavens ordering them, upon the hells, subjugating them and holding them in bounds, and forward into the human race, turning the currents of its heredity, setting it in the equilibrium of freedom, and drawing all men who will be drawn by the sphere of its loving spirit upon them into its own image and likeness.

Therefore the Lord overshadowed the heavens and the virgin who, by representation of the Church, made one with them; and by his divine begetting, separated from the heavens the initiament of a human internal mind, partaking of the angelic states of good and truth and the forms of them; and an external mind, partaking of the states of those angelic societies which constitute the judging, separating function of the world of spirits, sickened with the diseases from those spirits with which the world of spirits was surcharged; and a body, clothing all, giving all the internal and external forms being, and making the Human a thing distinct, that could be called "that Holy Thing," born, and the "Son of God," the only begotten Son of God. Inmosty in that Human as the soul of it was the infinite and eternal love and wisdom of Jehovah. Inmosty in the movements of every form of that mind was life from Him, with the divine purpose of saving the human race from the bondage of hell. Inmosty in the very body itself, flowing down into its infantile form, as into every infantile form that comes into the world by the gate of birth, the innocence of the divine fullness, shining out of the face and

eyes, while yet by virtue of derivation from the heavens and from the mother it bore within itself the very currents of the states of our heredity. Thus was "laid upon him the iniquities of us all." Surely no otherwise but by the gate of birth could he have borne our griefs and carried our sorrows; and yet only by the gate of birth, not by paternal heredity, not therefore his griefs and his sorrows, not his iniquities, but our iniquities, mercifully adjoined to himself through his maternal heredity, including both that which the mother Mary could furnish and the heavens that made one with her. Thus He "bore our griefs and carried our sorrows. He was "wounded for our transgressions, and bruised for "our iniquities; the chastisement of our peace was "upon Him, and with his stripes we are healed." For in such a humanity, as it grew from infancy to childhood—where in ordinary growth heavenly remains are stored away in the internal mind—He from his unparalleled internal mind could from his divine wisdom judge, liberate, order and restore to health the heavens, and as a child He did it; and as He grew from childhood into youth—where in ordinary growth spiritual remains are stored away in the internal mind and a plane of conscience is formed—He from his divine life lived into his unparalleled interiors could look out through his heredity into all the states of all generations past and present in the spiritual world and on earth, and see them in their sad sickness and helplessness; from his divine sight enter into all the complexities of their relationship with the sophistries and insanities of the evils of hell which held them; see it as our involvement, bear it as our iniquity, and from his divine wisdom combat against it for our deliverance. God present, operating from Himself without this investiture of Humanity which He took on by conception and birth would have been a consuming fire; God in the Humanity just conceived and born, operating as it grew, and operating by his divine life into its life in such a way as to throw the experience of his life out upon the hells, subjugating them; upon men, ordering them; upon the heavens, liberating them—could in tenderness and in mercy sorrow with us, yet mightily and for our deliverance; grieve over us, yet divinely, and for our restoration. The downward drag and pull which was upon us like a weight, that burden of evil ponderous and relentless, is gone. The set of the strong tide is changed. The life He lived was lived in full perception of our estate and divine provision for re-adjusting and equilibrating all our associations. In full perception of our helpless involvements; in masterful currents of determination resulting in subjugation of the evil and ordering of the good. All this through the assumption of an organic mind and body by conception and birth, which should be inwardly divine and outwardly human on every plane of conscious human life in heaven, in the world of spirits and on earth. "As in Adam all die, so in Christ all are made alive."

So that our Lord's coming into the world as an infant is not merely an appeal to our sentiment of gratitude for his loving kindness that stoops to our low condition; but it is an appeal to our adoration of his infinite wisdom, that saw afar off our necessity and met it by this wonderful provision of a divine birth in a humanity which by successive glorification through growth and life in the world would because the symbol of the heavenly marriage of the

be not only our redemption and restoration, but its glorification, and thus the touch of an eternal Saviour with the lives of all men, world without end.

Contributed.

Prophecy as History.

In the utterances of a prophet, though he be unconscious of it, the past and future are historically present. Thus the prophet's vision presents the future as the deeply-rooted issues of the present, whose remoter origins are in the past. He stands midway and holds the threads of time, past and future. The present is the outcome of the past and the prophet predicts the future as the fulfillment of the present. But just as the future foretold is the history to be, so the past and the present are the history that is. In this sense, then, all prophecy is history. The history may be enacted in vision or in symbolic representation; still it is history. Thus every prophet may be considered to be the historian of his times; but especially the historian of mind in his era, with its parent states and offspring. Jonah is perhaps the most conspicuous instance of this. Again, when history is looked at within its more external seeming—when its origins and issues are regarded, it is seen to be prophecy. Is this why the ancient Jews described the historical books of their Bible as "the Former Prophets?"—Rev. John Hyde in the Introduction to "An Exposition of the Prophecy of Joel."

Perception.*

II. WOMAN'S IDEAL SERVICE AND ITS PRACTICAL ATTAINMENT.

We have dwelt somewhat at length on the natural characteristics of the sexes, for they are the basis of the spiritual. Our second point is woman's ideal service. What the religious life is in its character, development and position in human history at any period, such also has been woman's status. The Church is the larger woman and reflects the individual woman, and vice versa. First, the Church is mother of us all, so far as we have religious life. The Jewish Church was the mother of the Christian Church. It is a highly significant fact that the divine human life of the Lord was born of a virgin mother. The Master's command was "Call no man your father upon the earth, for one is your Father which is in heaven. The Church never has a human father. It is never born in the individual by the "will of the flesh" representing a human father, but by the reception of the Holy Spirit in the soul's affection for truth representing a human mother. The first man Adam was conceived by Divine Love in infinite Wisdom, gestated in the virgin womb of mother earth, born and cradled in Eden. The second man was the Lord from heaven conceived again by Divine Love in infinite Wisdom, born of a virgin mother, and nurtured by a Jewish-mother Church. The miraculous conception is an eternal spiritual truth. The natural fact of the Lord's birth, the stone which the builder's reject, is the fundamental doctrine of the spiritual Church

divine and the human.

Man is first conscious of his relation to the divine as the child of a heavenly Father, as a child he unconsciously strives to express his Father's image. As a mother the Church by teaching and example, by prayers and tears, by the sacrifice of her heart's blood and treasure, has protected and defended the truth of the Father's life in the world and labored to bring forth spiritual children, men and women, after a divine pattern. The first Christian dispensation is symbolized by the mother of Zebedee's children, who, hearing the words of the Lord and understanding them naturally perceived the truth of his kingdom as the greatest power for good in the world and sought for her sons the first places in that kingdom. The first Christian Church has been and still is the greatest natural power for good in human life. She is a natural Christian mother giving birth to true spiritual children. She emphasizes in her teachings, worship and methods the supremacy of the Father's love and power, and the divine sonship of her children. But like a natural mother she has been led by her own intellectual interpretations culminated in a rigid system of ecclesiastical dogma, doctrine, and control of their thought and life. The result is a large majority of her household are children still in the understanding of spiritual things.

In the new Christian dispensation that is upon us this same natural mother is awakening to the fact that her later sons and daughters are becoming independent of her spiritual control, seeking their own way, and doing their own thinking, much to her sorrow and fear. She is consequently compelled by the strength of their rebellions and wanderings in sin and unbelief to mourn over her helplessness, and turn again to the Father for new life and power. With the birth of this desire, a new mother love from heaven is born in the heart of the old dispensation. Provision for the education and guidance of this new life development when it should be born was given to the world a century and a half ago in the form of a rational system of Christian theology. "Before they call I will answer."

The struggle and stress in the religious world today is the effort of this new mother love and thought to find expression in rational form, to overcome the old natural mother-love and methods. Progressive Christian society is in the process of gaining its spiritual education and is in rebellion against all forms of physical, mental, and ecclesiastical control. The process is necessarily destructive of all old forms, even the good and true are in danger. At the same time, the saving remnant is present, as always the womanly element in human life, the mother-love principle now with its intuitive wisdom.

This spiritual mother is represented by that magnificent figure in the Apocalypse, the woman arrayed with the sun, the moon under her feet and a crown of twelve stars on her head. The man-child to which she gives birth is the new rational understanding of the Word of God. This glorious mother, radiating divine love conserves the good of past teachings and methods and stands upon them; by affinity and sympathy perceives the new truths that enter into the construction of new states of spiritual understanding, crowning her head

*A paper by Miss M. W. Hubbard, read before the Mass. New-Church Woman's Alliance, on Dec. 12, 1898, and published at the request of the Alliance. It will appear in two numbers.

with a diadem of stars, and labors in the wilderness with patient effort for their objective realization.

In the process of gaining this new understanding the new mother tries many experiments and makes many mistakes. The first use of her intellect upon truth in the thought world at large is opposition to the old mother ideas of dogma and doctrine, and disrespect for her teachings and methods characteristic of the youthful masculine spirit. It is critical, self assertive, egotistical, destructive, the opposite of the spirit of the past which was receptive, dependent, exhortive, persuasive. This latter spirit has preserved the divine human ideal but has not been able to realize it through mother love alone. This aggressive spirit is the first manifestation in the acquirement of the new spiritual understanding. It refuses to be under any form of physical, political or religious control in the form of ecclesiasticism. The reaction against the limitations of an unreasoning emotional faith has produced a large and rapidly growing movement which denies that there is a feminine element at all in religious life in the doctrine of the non-existence of matter which means mother, that God is not a person, but truth, that all is divine, all is Father. All is cause, but there is no effect and no means needed to manifest cause.

A religious movement that exalts abstract truth at the expense of the concrete has gone to the opposite extreme from the past; the result in human character is the loss of sympathy with all other forms of religious truth and consequently perception, with the acquirement of self-assertive, mannish qualities. But within all these outward forms of the masculine conceit of truth is the true mother love principle which is manifested in the integrating intelligence directed to improve human conditions, the healing and alleviating of misery, all reform movements; the kindergarten and the awakening of the natural and spiritual mother in woman particularly. The emotional methods of the past and the extreme ignoring of these at present for the use of the intellect alone can be but temporary phases in the education of the new religious understanding of truth. The ideal Church that is to be will see the relation between these extremes and there will be a heavenly marriage of masculine and feminine thought and method in actual Church life. What Froebel has done for education, opening up the latent reason of what the mother does instinctively; the seer of Stockholm has done for the life of the Christian Church. She has not understood her own inner experiences. They have, however, been the salt preserving human life; but her wisdom has been instinctive, not rational; and her methods feminine. Swedenborg has given the reason and opened the meaning of her inner and center life, revealing the laws of spiritual development, making now possible the attainment of a divine human ideal of character. So far as the Church understands and receives these as laws of life, so far is her love exalted to a perceptive and rational quality and her children advance to true manhood and womanhood.

The Church stands for that which embodies and reveals the Father's life. The Father himself no man can see and live. He is brought forth to view first in his own divine human form of Jesus of Nazareth, who is feminine to the divine afterwards by all that is included in the symbol woman as an objective

means of revelation. This life as hidden and revealed is symbolized by man and woman. The Father image in man in his interior mind to be objectively revealed in the exterior mind and character of woman. Motherhood is woman's natural vocation and the means of the largest education. Spiritual motherhood is her higher vocation; the love that from divinely given perception, sees, cherishes and protects the best things in human character and institutions, irrespective of persons. This is the preparation for the highest service which is that of wifehood. In her final development the Church is bride and wife of the Lamb.

The true wife enters into the husband's thought life, not for her own sake primarily, but that through so doing, she may help him to realize his inmost divine image and ideal for it is his genuine moral character as wisdom which she perceives, loves, and seeks to make a living reality in herself and in him. She does not add so much to his knowledge, but by a divinely-given sympathy she draws out his inmost and best affection. Only through her does he reach his highest love possibilities and in turn it is only through his rational wisdom that she reaches her highest love perception. If genuine moral character is lacking in man, woman's highest true use is not called out and developed, for there is no receptacle in man for her spiritual affection which is a vital force lifting moral wisdom to its own spiritual affection, but of the mother quality nourishing the natural and good and truth of man's life.

Thus we see woman's ideal service is to stand beside man, and realize to him his divine ideal in the home, in society, in business and civil life, in education and religion, to act as a spiritual and moral force, a co-worker with him in the building of character. He discovers scientific and philosophical truth and applies it to art, industry, education, and commerce for the improvement of moral, mental, and physical conditions, preparing a favorable external environment for human development. Woman so as she is intelligently and truly woman adds to this truth her vitalizing spiritual affection and with true mother wit adapts it to practical needs. She works directly upon human character on the plane of motives as a power for good or evil.

What the world needs to-day is not more truth or more affection, but the union of the two in reciprocal action, the result of which is spiritual power. Because woman stands for this service, she is made open-hearted toward the Lord, open-minded toward truth, with a capacity for self-abnegation and self devotion, by means of which she may reach this divine end, but only when man shall equally fulfill his service in the acquirement of genuine moral wisdom. In view of this exalted ideal perhaps it is hardly necessary to state what to do for its realization. Yet it may be helpful to give a few practical suggestions. First, guard the first springs of personal feeling, the source of woman's limitations. All perception is of the intellect from feeling. The freer the feeling from the personal self, the truer the intellect sees. To feel right is in the end to see right and to act right.

One hour spent in sincere repentance before the Lord in the endeavor to put away wrong feeling will do more for the soul's growth in the reception of the Lord's love, the source of perception, than months

of listening to sermons, studying of doctrine, or reading of books. Second, study teachings of the Church for the sake of understanding the life of the Lord Jesus in his Word, that you may become the loving embodiment of that life. Lastly, study his life as manifested in human history, past and present. Acquire as much knowledge on all subjects of vital interest to man's complex life, as time and strength may allow, not for its own sake, but for the enlargement of your human sympathies and the widening of your range of vision. Knowledge when acquired for the sake of helpful service lifts woman out of her absorption in the details and trifling personalities of a limited environment, and prepares her for the perception and accomplishments of spiritual uses, in which true womanhood consists. I cannot forbear to give you in closing man's reproach and appeal in the words of a late spiritual poet, Coventry Patmore.

THE QUEEN.

To heroism and holiness
 How hard it is for man to soar,
 But how much harder to be less
 Than what his mistress loves him for?
 He does with ease what do he must,
 Or lose her, and there's naught debarred
 From him who's called to meet her trust
 And credit her desired regard.
 Ah wasteful woman! she that may
 On her sweet self set her own price,
 Knowing he cannot choose but pay—
 How has she cheapened Paradise!
 How given for naught the priceless gift
 How spoiled the bread and spilled the wine,
 Which spent with due, respective thrift,
 Had made brutes men and men divine.

O queen, awake to thy renown!
 Require what 'tis our wealth to give,
 And comprehend and wear the crown
 Of thy despised prerogative!
 I who in manhood's name at length,
 With glad songs come to abdicate
 The gross regality of strength,
 Must, yet in this thy praise abate;
 That through thy erring humbleness
 And disregard of thy degree,
 Mainly, has man been so much less
 Than fits his fellowship with thee.
 High thoughts had shaped the foolish brow,
 The coward had grasped the hero's sword,
 The vilest had been great, hadst thou,
 Just to thyself, been worth's reward:
 But lofty honors undersold
 Seller and buyer both disgrace;
 And favor that makes folly bold
 Puts out the light in virtue's face.

Church News.

Maine.

On Sunday afternoon, at the house of his daughter, Mrs. John H. Kimball, in Portland, the Rev. Samuel F. Dike, D. D., passed into the spiritual world. About two weeks before this Dr. Dyke had come to Portland not feeling very well, and on the advice of his daughter had remained in bed, whence quietly and without pain he simply slipped away. The funeral services were conducted by the Rev. B. N. Stone, assisted by the Rev. Samuel Worcester.

New York.

On Tuesday, January 10th, a very successful meeting for the purpose of studying the scientific writings of Swedenborg was held at the Book Rooms at 3 West Twenty-ninth street in New York city. Another meeting is assigned for Thursday, January 19th, at 8 p. m., and it is hoped that all who are interested in the study of Swedenborg's scientific writings, in the city and vicinity, may find it convenient to attend. The work for study is the "Principia."

Ohio.

We are experiencing considerable sickness among the Church people in Cincinnati. On Sunday the 8th of January the Rev. Mr. Goddard and each of his family were ill, so he was unable to be at church. The Rev. H. H. Grant read the service and Professor French read a Christmas sermon of Mr. Smyth's, which we greatly enjoyed. The service and sermon were well read and the whole occasion reverential. Some strangers were heard to say that while they came to hear Mr. Goddard they had so enjoyed the services that they would come again.

We have had three Christmas celebrations in the Cincinnati New Church; the Sunday-school, the Sewing School, and then the Sunday-school party. The first was on Christmas day, on which occasion a little drama called "A Puritan Christmas," which was written and gotten up by Miss Elsie Hobart, was played. Two little Puritan girls in their homespun dresses and white kerchiefs, caps and aprons, are washing the dishes and wish for their brother, who is taller than they, to place them upon the high mantel shelf, which he is obliged to step on to a chair to reach. Thinking they hear their mother coming, the children hasten to empty the dish pan and hang up the towel, which they have scarcely finished doing when she enters. They draw their chairs to the fire and are sitting around it talking when a knock is heard at the door. In fear, one of the boys opens it and finds a young Indian, whom the mother permits to enter because he had always proved their friend. He throws himself down by the fire, and the mother continues her talk. It is just a week before Christmas and she tells them how they used to spend that day in England, and says she has a mind to let them get a branch in remembrance. Then she adds, "Yes, you shall have a tree, a whole tree." One of the severe Puritan boys was looking in and listening at the window and tells his father of the plan proposed by the mother in the little cottage. The second act begins at dawn on Christmas morning and the two older brothers carry in a lovely tree, which they have hung with cranberries and little gifts. They light it before calling the little children who are wild with delight when they enter and see it. The Indian boy has been told to come and he also thinks it very beautiful. Presently loud knocks are heard and a party of the Puritans enter and accuse the mother of placing temptation before the children by such gaiety. One of the little girls tries to tell their spokesman, Elder Honkins, that it is the Lord's birthday and that they ought to be very happy. And when the Elder says such levity should be punished, the Indian boy, to whom the mother has been very kind, springs forward and with his motions and

broken English grows eloquent in her defense. The stern Puritan relents and says he believes they have been severe, and that in remembrance of the past he will take a sprig from the tree. The rest follow his example and the true Christmas spirit of love seems to have found its way into their hearts. The curtain falls upon what has impressed each one as a very true and pretty picture of those olden days. We are recalled to the present by the jingling of Santa Claus' bells, and unbeknown to any one a little boy who had been noticed to be wandering around looking for him, ran up and held an earnest conversation with him until Santa Claus asked him if he had been a good little boy, when he seemed to disappear from view. Santa Claus had the curtains drawn, disclosing a beautiful Christmas tree, with boxes of candy for all the little ones. So ended another of these happy occasions. The Sewing School held its Christmas festival on Thursday afternoon, December 29th. There were ninety-one little girls, provided each by a gift purchased by her teacher, and a box of candy. Recitations from each class and pretty Christmas songs filled in the time until the merry jingle of his sleigh bells was heard, when Santa Claus appeared and the curtains were drawn, disclosing the brilliant tree. Santa called each of the eleven classes, one at a time, to come to the platform, where he helped the teacher distribute the gift and box of candy to each child. They then sang their dismissal song, "Father lead me day by day," and went quietly to their homes, each little girl seeming to have had a happy time. On Friday, December 30th, a party was given the Sunday-school in one of the small halls of our city. The little children were expected in the afternoon and the older ones in the evening. The day was exceedingly unfavorable, which kept a large number away. Games were played and in the evening there was dancing. There can be no question but that these gatherings are exceedingly useful.

Books and Magazines.

A New Commentary.

An Exposition of the Prophecy of Joel according to the Principles of the New Church. By the Rev. James Hyde, Argyle Square Church, King's Cross, London, James Speirs, 1 Bloomsbury Street, London, 1898.

It is always a pleasure to welcome a New-Church commentary upon any portion of the Word, for if there is one crying need in our literature it is for more works of this kind. Mr. Hyde's book is a scholarly one, and to careful and critical students of the deeper meanings of the Sacred Scriptures, it is likely to appeal strongly.

The Exposition is accompanied by a new translation of the prophecy, of which the author says in his "Fore-Note:"

"The translation is not intended to supersede that in general use, nor is it made for ordinary devotional reading, but rather, by giving the literal form of the original, to give a better basis to the exposition. It has been made as uniform as possible. Each term in the Hebrew is rendered as nearly as can be, by its closest English representative, and is so represented throughout. The English equivalent of each term has been appointed by comparison with every instance of its

use in the Old Testament. Special care has been taken to give the causative forms of verbs their full force." Preceding the translation is a very full introduction in which we have an intelligent and helpful discussion of "Joel's Place in History," and "Joel's Place among the Prophets." In considering these subjects the author takes, and ably maintains, a conservative position. The conclusions reached are that Joel prophesied in Judah during the reign of Uzziah and that he was the first of the Judaic prophets.

These conclusions are based not only upon historic or natural grounds but upon spiritual or representative grounds also. On the other hand—"notwithstanding the opinions of some eminent scholars of the modern school"—it is claimed that the Minor Prophets are arranged in the Hebrew Text (and in our English Bibles) in chronological order. This would give Joel the place above indicated. On the other hand the position is taken that "each prophet represents some general characteristic and feature of life in the Church, especially as to its connection with the Lord's Word. The distinguishing marks of any one prophet will convey the particular quality of the people in regard to the divine Word which he represents. Thus it will be seen that the prophets, if their respective representations are of divine ordination, will stand in certain appointed relations to each other; and further, if their books have been providentially preserved in a certain order, that order should illustrate their respective relations."

This position is confirmed by an inquiry into the representation of each of the twelve Minor Prophets. As a result of the inquiry these are found to "fit together in a regular sequence, following one another as if by appointment." Joel's place among them, as the first in Judah, the kingdom of the will, pictures "the turning of the feelings away from true worship," following the falsification of the Word in the understanding, represented by Hosea. "Although Joel gives in brief the story . . . portrayed by means of the representation of all the prophets, he does so from the distinctive representation which he in particular conveys. There will be found in his prophecy the causes of decline, the fall of the Church, its consummation, judgment, and end; the raising of a new Church by the Lord's coming and redemption, and the character of that Church. But all this is done from the one position of the origin and issues of idolatry."

The whole of this introductory essay affords an interesting and fruitful study, covering to some extent the entire field of the prophecies of the Old Testament. A striking extract on "Prophecy as History" will be found on another page of this issue of the Messenger.

The Exposition which follows the translation and constitutes the bulk of the volume, contains a very full treatment of the three chapters of the prophecy. These are taken up verse by verse and the comments accompanying each verse occupy, on an average, nearly four pages of the book. They are devoted almost exclusively to a consideration of the internal sense, as the title of the work would lead us to expect. A valuable feature of these commentaries is their abundant quotations from other portions of the

Word and the illustration which is thus given both to the passage under consideration and to those cited. Each commentary is followed by a brief summary of the internal sense of the verse and a full list of references to Swedenburg is given at the end. A title is prefixed to every section thus formed, indicating in a word or two the general subject of which the verse treats. As an example of the nature and form of the Exposition, we cite the first part of the commentary on the twenty-fifth verse of the second chapter.

RESTORATION.

"25. And I will repay to you the years which the 'abundant-locust ate, the licking-locust, and the 'consuming-locust, and the gnawing-locust: My 'great force which I put forth in you.

"It has been remarked above that the locusts were 'likened to an ordered army; this is manifestly so in 'the present verse. The locusts are mentioned here in 'an order differing from that in i:4, and they are 'coupled on another plan. Again, the natural sense 'suggests that the invasion of these creatures is now 'a matter long past; it is 'years' since the season's 'fruits had been consumed by their inroad. This is 'the Lord's promise of restoration if the people would 'repent.

"To repay in its simple form, means 'to make 'peace; the Hebrew word for 'peace' is derived from 'it. It signifies to amend by restitution. Thus in 'Exodus xxii:1, 3, 'If a man shall steal one of a herd 'or of a flock, and kill it or sell it, he shall repay five 'of the herd for one of the herd, and four of the 'flock for one of the flock . . . he shall repay double.' 'It was shown under ii:2 that year denotes the en- 'tire age of the Church as to its state of truth. The 'particle indicating agreement precedes the word, 'years. Hence a restitution by the Lord, in accord- 'ance with the whole state of truth in the Church, 'is promised to the penitent. When the human mind 'is reformed by the Lord, it can only be restored by 'repentance, to its original standard. The reformed 'natural man ceases to be the degraded natural man; 'he is still the natural man, but purified. As the 'natural man fell by the insinuations of the senses, 'so in his reformation he is restored in accordance 'with the states of truth which the sensual infes- 'tations destroyed. Under i:4 it was shown that the 'abundant-locust corresponds to the falsity of the 'external sensual, and the licking-locust to the evil 'of the external sensual. These two are coupled to- 'gether, because in reformation truth is restored and 'its good results—first, externally, then internally. 'Again, the consuming-locust was shown to corre- 'spond to the evil of the internal sensual, and the 'gnawing-locust to the falsity of the internal sen- 'sual. The good of the external, by awakening the 'good of the internal, reacts upon the understanding, 'so that internal truth is received. To eat, signi- 'fies to appropriate to evil, as stated before. Thus 'the Lord restores the states destroyed by sen- 'sual falses and evils, when He is sought. By it 'being said, that the years which these creatures ate 'will be repaid, is meant that the states antithetical 'to these falses and evils will take their places."

This extract, which is about half the entire commentary upon the verse, fairly illustrates the excellent quality of the author's work, and indicates, better than any descriptive words could do, its great

value to the thorough and careful student of the deeper meaning of the Lord's Word.

It hardly need be added that the volume is issued in chaste, fitting and attractive form, coming as it does from the hands of that veteran publisher of New-Church books—Mr. James Speirs. Our English brethren are certainly to be congratulated in having among them one who so ably and devotedly occupies this field of noble use.

WILLIAM H. MAYHEW.

The Home Circle.

A Great Scheme.

It was a freezing day. Bits of ice basked stolidly in the cold sunshine without even a hint of moisture about their edges. The north wind blew sharply around every corner and tore though the streets at a mad rate, making ears and noses tingle and ache.

Down Asylum Avenue walked Maud Harper and her mother. As they passed the peanut-stand at the Dearborn street corner, the wind stopped to take breath. This gave Maud a chance to straighten her hat and to turn toward the peanut-seller with a nod and a smile. It was evident that she and the old man were on pleasant terms; for his brown face brightened when he saw her, and he paused in serving a customer to touch his cap with deferential gesture. A few steps farther on Maud spied a small boy with his scrawny little fists close up to his mouth in a vain endeavor to warm them with his breath. His face was hard and thin and sad and Maud's own face grew tender with sympathy.

"O mamma, see that poor little fellow! His hands must be so cold! May I warm them? Oh, may I, mamma?" The voice was eager.

Her mother smiled down at her. "If you can be quick about it," she answered; "we haven't much spare time."

Maud waited for no more. She darted ahead, caught the boy by the sleeve, and with a few words pulled him gently toward the corner they had just passed. The peanut-seller saw them coming, and a broad smile lighted up his wrinkled face.

"Anither pair o' cauld hands?" queried the old Scotchman, as the two stopped by the little stand. Maud nodded gayly, producing some money from her dainty purse, while the boy waited in scared wonder, looking as if he had half a mind to run away. But instead he stood like a small statue, while the peanut-man measured out the hot nuts, and filled first one and then the other of his coat pockets.

"Ye'll be no mair cauld," commented the old man; and, with a dawning light in his eyes, the boy thrust his little red hands among the novel pocket-warmers. A grin of joy replaced the wondering look as the grateful heat made itself felt; and then one of the peanuts was popped between the pinched lips, and delight made the weazened face to fairly shine.

"Come, dear, or we shall be late for the train," urged Maud's mother.

"Thank'e ma'am!" the urchin managed to say, as his little benefactor moved away.

The old Scotchman looked on with a contented smile while a young man who had been watching the proceedings said to his comrade:

"That's a great scheme! Think I'll try it!"

And he did.—Youth's Companion.

Young People's Societies.

A DEPARTMENT DEVOTED TO THE INTERESTS OF THE
AMERICAN LEAGUE OF NEW-CHURCH YOUNG-
PEOPLE'S SOCIETIES.

All communications, reports, etc., intended for this Department should be addressed to Ezra Hyde Alden, Chairman, Editorial Board, 40 Exchange Place, New York.

"No one in the other life ever suffers punishment on account of hereditary evil, because it is not his, that is it is not his fault that he is such; but he suffers on account of the actual evil which is his own, that is as far as he has appropriated to himself hereditary evil by actual life."

H. H. 342.

The question has many times been asked why a society cannot maintain the interest and enthusiasm which usually mark its earlier years; why these should flag, although the same needs which brought the society into being continue. Mr. Hope in his article on the "Pioneer Spirit," gives a good answer to this query. We need pioneers not only at the start, but all along; those who will seek out new paths, new ways, of useful work, and new methods of doing familiar work. And the more of the pioneer spirit there is in a society, the more successful should the society be.

One of the fundamental doctrines of the New Church is that of use, and no less is it of importance in the Young People's societies than in the older bodies of the Church. Not even a Young People's society can exist for long without some definite work before it, some real use to perform. I have in mind an informal society which existed in one of our cities some years ago, the only objects of which were general acquaintance, and a good time. It existed just two years. Its life was like that of a butterfly—bright, active, brilliant—but short. I think all our societies realize this and act upon it, but I sometimes think that some of us lose sight of the other end of the matter. Surely we must have earnest purpose in our organizations, definite work in view but, too, we must have more or less of sociability. One of the purposes, and not the least, of our societies, is the learning to know and appreciate one another—we should work together and also play together, in thorough earnest in both. This play together is often—and this fact is sometimes lost sight of by certain sober-minded people—is often a decided use. We learn to know one another, we learn to pull together in harness, and by and by, when the time comes for us to take active part in the work of the Church itself, we are so used to one another's methods, have cultivated such strong ties of friendship, that the work is easy, the labor light.

Let us, then, play, as well as work, together with a will. If all the younger element in the Church would take a hearty interest in the doings of its Young People's Society, would attend the meetings, enjoy the pleasures and share in the work, they would surely find not the least of their enjoyments in the Church and its various organizations, and would be making ready for the graver work of the coming years.

The Pioneer Spirit.

The writer of this short article lately found amusement and instruction in a poem by Mr. Foss wherein was described the transformation of a calf path into the central street of a renowned metropolis.

A calf on his way home "made a trail all bent askew," which was taken up day by day by dogs and sheep and thus a path was made in which we are told,

"— many men wound in and out
"And dodged and turned and bent about,
"And uttered words of righteous wrath
"Because 'twas such a crooked path;
"But still they followed, do not laugh,
"The first migrations of that calf."

The poem points out that there are calf-paths of the mind; we are all prone to follow in the way of well established precedent. Instead of acting the part of pioneers and blazing new and better paths through the forests of the mind, thick with its undeveloped and uncultivated opportunities, men generally,

"— follow in the beaten track
"And out and in and forth and back,
"And still their devious course pursue
"To keep the path that others do."

The enthusiasm of a society is ordinarily greatest when first organized. Why is this? It is because of the pioneer spirit thrown into its work. Plans are then being laid for great usefulness, tasks are being undertaken in the devoted spirit of the true pioneer. The work is new, it calls for newness of thought and endeavor. The absence of this pioneer spirit brings lethargy. When we become contented to follow in the exact ways of the past, instead of living with senses keen to the requirements of the present, stagnation must result. It was often the writer's duty, when president of a Young People's society, to ask individuals to perform some function that was new to them, and the objection was sometimes raised that he had better ask someone else to do the particular thing required, some one who had had experience.

It is not always essential that we should do things just as they have been done. Frequently a new way is better than an old one. While having a due regard for precedent, we must not become its slave. One or two or three pioneers in a society are not enough, all should be pioneers in a Young People's society. We must not expect to have everything done for us. What we can get out of a society is not as important as what we can give. All may not be able to serve as presidents, secretaries, and treasurers, but there is not an individual who cannot serve in some effectual way.

Who is there who cannot speak on behalf of the society, words of encouragement and good cheer? Who is there who cannot, when a matter is voted on, give a hearty "Aye" or an emphatic "No"? Who is there in fact who cannot in some way, small or great, contribute something of their thought or work?

We must strive to come into touch with the life of the day and be aggressive and do something, do all we can for an organization when we ask to have our names enrolled among its members. This is our privilege, this is our duty.

THOMAS HOPE.

LaPorte, Ind.

Our society began reading the text book "The Spiritual Life" on the 6th of November and we have met every Sunday evening at 6:30 o'clock, and have closely followed the regular course of study.

Several new names have also been added to our membership and we now have twenty-nine members. We usually meet at private residences, but when the pastor has services in the evening we meet at the church.

At one of our recent meetings our President spoke of a young man who was lying ill at the Soldier's Hospital at Fort Sheridan, and who wrote asking our Society to send him some New-Church literature to read during his illness. This young man had attended the League frequently last year while in Laporte and had been deeply interested. A collection was immediately taken up, every one present being more than willing to give and the Messenger was sent to him as well as a copy of our text book.

Besides our Sunday evening meetings we have given several socials, which have added much to the good of our society and strengthened the spirit of fellowship among us.

The League Readings.

Week beginning January 22, 1899. Text-book, "The Spiritual Life," pages 119-128. Subject: Goods and Truths and their opposites. First and second kinds of profanation.

Emanuel Swedenborg has by some been called The Spiritual Columbus, because by means of his writings he has opened up to the human mind a new world of thought. This was to be expected, since the revelations of truth made by means of this enlightened man are the second coming of the Lord and a fulfillment of the prophecy, "Behold I make all things new." But apart from this devout and every way rational view of the subject, it is curious and sometimes almost startling to consider the number of absolutely new ideas which have come to us by means of the New-Church writings. The mere enumeration of them would fill a volume. No less than two of these are found in the lesson before us—both of them ideas or doctrines which were absolutely unknown to the world of mind before Swedenborg wrote. We mean: 1. The doctrine of opposites, or of equilibrium between good and evil in the spiritual world, and, 2, the doctrine of profanation and its fatal effects upon the soul of man.

With regard to the first it may be called a truth at once simple and sublime, as well as wholly new. It is revolutionary in its effect upon all preconceived ideas of the abode of the evil in the spiritual world. Hell is no longer a place of arbitrary and useless punishment extending through eternity in requital for a life time of evil in this world. It is a provision of the divine mercy. And its evil inhabitants will forever be called upon to perform an essential part in the salvation of men. The doctrine that the hells are of use in the divine economy we may say is wholly new to the theologic world, and is of immense value. It clears up half, if not all, the mysteries of the universe, and does perhaps more than any other one truth to "justify the ways of God to man."

Perhaps the fullest explanation we have in the doctrines of the great philosophic fact of "equilibrium" and of "opposites" is to be found in the work on Heaven and Hell [536-600], which is accessible

to most of our readers. There we have (as here more briefly) a clearly drawn picture of the Lord's kingdom in the heavens, deriving life from Him and sending forth that same life by efflux of love and wisdom or of good and truth into the minds of spirits and men below; likewise of the evil "domain" of the hells, in like manner receiving life from the Lord, yet constantly perverting it in the opposites of the evil and the false and producing an upward efflux into the world of spirits, where it meets and is checked by the downward flow of the life of heaven. The wonderful balance of these antagonistic forces produces a spiritual calm or static equilibrium, wherein the minds of men and spirits find rest and perfect freedom to choose whichever life they prefer. The admirable nicety of this arrangement which is adjusted to the wants of every individual soul by the minutest care of the divine providence is made plain by many comparisons in the Writings elsewhere than our text. The reader is referred especially to T. C. R. 478, where he will find the state of mental freedom which he enjoys compared to "a man bound by the waist or by the arms, and placed between two men of equal strength, one of whom strives to draw him to the right and the other to the left, in which case he has power freely to turn himself which way soever he pleases." Wonderful indeed must be the adjustment of forces which leaves us all unconscious of their action, appearing to do all things good or evil as if of ourselves!

Having thus explained the marvelous machinery, so to speak, of man's freedom in spiritual things our lesson goes on, secondly, to explain the unseen dangers which attend man's progress in spiritual things—and even a knowledge of them; dangers of which the religious world either knew not—or had derived most imperfect conception from the letter of the Word.

It would be needless to add anything to the description given in our text of the sin of profanation in its several forms or to say more in regard to the first kind than that we cannot with impunity play fast and loose with our holy religion. We cannot too earnestly or too vigorously co-operate with the unseen forces that draw us heavenward, but having once decided to co-operate with them and our spiritual friends, the Lord and his angels, it will not do to turn back and pull the other way. The letter of Scripture is full of similar and solemn warnings, although the reasons for them were never before fully understood. "He that putteth his hand to the plow and looketh back is not fit for the kingdom of God."

There is a sin, the sin against the Holy Spirit, "which hath never forgiveness, either in this world or the world to come." No one can understand what that sin is until he reads what is here said of "profanation of the most grievous kind," [p. 122]. This sin any Christian who reads the Word and has been instructed concerning its holy interior may commit; but while we shudder at the possibility, we may rest calmly under the promise of special protection promised to those who are admitted to the knowledge of interior truth. We may also take comfort in the fact that to profanation of the second kind there is little temptation in the New Church in this, her day of small things.

Obituaries.

WARD.—In Franklin N. H., December 30, the Rev. Richard Ward, of Lancaster, Mass., age 79 years, 7 months. Mr. Ward had been in failing health for several months and unable to return to his Lancaster home, passed away at his summer home in Franklin, where he had been for several seasons and which was also his birthplace.

Becoming interested in the doctrines of the New Church in mature life, Mr. Ward was a most ardent and diligent student, as many most interesting papers from his pen bear testimony. For some time he was connected with the New Church Rooms in Boston, and not a few will remember the helpful words spoken while attending to his daily round of duties. Here and there he went, speaking in various places, and in 1880 he came to Lancaster as the first pastor of the little society there. The following year saw the erection of the beautiful little chapel, to the building of which he gave careful attention, and thus for several years he went in and out before his people, a devoted pastor, a true and ever reliable friend, his sermons full of heaven's own truth and rich in the illustrations carefully wrought from his love and knowledge of the doctrine of correspondences.

Thus time passed on, pleasant in the passing, and full now of sweet memories, then a sudden and almost total deafness prevented his standing before us longer as teacher of spiritual truths, and though he now and then spoke to us from the pulpit, he soon retired from active ministry. But a few months ago our present pastor read to us a sermon Mr. Ward had prepared for us, full of all the old sweetness and fervor. With great sweetness and patience he bore the silence of these later years, with the added burden of ill health.

His wife preceded him to the spiritual world, and he has found constant comfort and the most tender care in the presence of his only daughter. Three sons also survive him, the youngest being Rev. G. I. Ward of Fall River.

On Monday, January 2, a little company of relatives and friends met at his Lancaster home to pay the last respects to the one so heartily loved, and whose memory will long be cherished. There we listened to the teachings from the holy Word, to our pastor's true and loving remarks, the sweet singing of a kind young neighbor; together we repeated the Lord's Prayer, and then over the pure snow was borne the cast-off earthly garment of the beloved friend and pastor, and laid tenderly away by the hands of those near and dear to him.

A. M. L. C.

ESPY.—At his home in Urbana, Ohio, November 4, Mr. Henry P. Espy, in the 85th year of his age.

Mr. Espy was one of Urbana's oldest and most highly respected citizens. For several years he had been very feeble and his passing into the other life seemed like a happy release from the increasing infirmities of the body. Mr. Espy was born at Bedford, Pa., August 18, 1814. He was the oldest of a family of ten children, and came to Columbus, Ohio, when but fourteen years of age, and there entered the banking business with his father. He came to Urbana in 1851 and established the Campaign National Bank, with which institution he held the position of cashier until 1886 when he retired. Mr. Espy from early life was connected with the New Church. He was an active and useful member of the Urbana Society for almost half a century, and he was elected, a member of the Board of Trustees of

Urbana University in the year 1860 remaining on the Board until 1897, a period of 37 years, the longest term of service of any member of the Board. On his retirement in 1897 (through enfeebled health the Board passed a series of resolutions expressing their appreciation of his long and faithful service in behalf of the institution. The funeral services were largely attended being conducted by the Rev. John Whitehead, pastor of the Urbana Society. The address was an exposition of the upbuilding of character in a permanent form by an upright life in the world, and showing that this remains after death, nothing thereof being lost by the passing over into the other life at death. When by death such men are "gathered to their fathers" after the ripening development of a life covering the greater part of a century, we feel that they will be welcomed by the commendatory words, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." J. W.

Special Notices.

Joint Meeting.

The ministers of the New York and the Pennsylvania Associations of the New Church are invited to attend a joint meeting to be held at the New York Book Rooms, 3 West Twenty-ninth Street, on Friday, January 20, at 3 P. M. ADOLPH ROEDER, Secretary pro tem.

The Woman's Council of New York.

The Woman's Council of the New York Association, will hold its next meeting in the Library Rooms in Brooklyn at 98 South Elliott Place, on next Saturday, January 21, beginning promptly at 11 o'clock. The subject under consideration will be "Influx," and Mrs. L. F. Dickinson, of St. Louis, will read her own paper and Miss Andrews, of Boston, will also be with us and read a paper. Each lady will bring her own unch, and coffee will be served at one o'clock. All are most cordially invited to be present and if possible take part in the deliberations.

The Fulton street cars from the bridge will take you to the door. K. KIMBER, Secretary.

Selected.

National Congress of Mothers.

The National Congress of Mothers will hold its third annual meeting in Washington in February, from the 14th to the 17th inclusive, and will include on its program speakers who are authorities of wide reputation on the subject, which they will present.

The meetings of the Congress will be held in the First Baptist Church, Sixteenth and O streets, (where the first Congress was held) and the headquarters for delegates and visitors will be "The Cairo," which is within two blocks of the church.

Reduced rates will be given on all railroads, and also at the hotel.

The Congress will open on Tuesday, February 14th, with an address of welcome from Mrs. Theodore W. Birney, President, and also from President Whitman, of Columbian University.

The response will be made by Dr. Mary Green, President of the Household Economic Association.

There will be reports from delegates, which will give an idea of the wide and extended scope of the organization, although so recently formed.

Mr. Lawrence Hunt, former President of the George Junior Republic, is expected to speak on "The Duty of the State in Training Children for Citizenship," and there will be a discussion of the subject, which will be open to all.

Tuesday evening, the President and officers of the Congress will hold a reception in the spacious parlor of "The Cairo."

Wednesday morning will be devoted to business, when officers and committees will report the work of the year. Wednesday at 2.30, "Parental Duty in Education," will be the subject of an address by Mrs. Joseph P. Mumford, honorary Vice-President of the Congress, and a prominent member of the Philadelphia Board of Education.

An open discussion of her paper will follow, in which Prof. Wm. B. Powell, Superintendent of Schools in Washington, and Miss Edith Westcott, Principal of the Western High School of Washington, will take part.

Dr. G. Stanley Hall, of Worcester, Mass., will give an address Wednesday evening on Adolescence.

Thursday morning will be devoted to business and the election of officers.

Thursday afternoon Dr. L. Emmett Holt, of New York, will speak on "The Physical Care of Children." "Environment vs. Heredity," will be presented by Rev. Hastings H. Hart, Superintendent of the Illinois Children's Home and Aid Society.

"The Supreme Peril of Modern Civilization" will be the subject of a lecture by Dr. Josiah Strong, President of the League for Social Service, New York, on Thursday evening, and he will be followed by Dr. Wm. H. Tolman, Secretary of the League for Social Service, New York, who will give an illustrated lecture on "Industry Idealized; or Studies in a Labor Institute."

Friday morning will be devoted to a lecture by Miss Wheelock, of the Boston Training School for Kindergarten, on "Froebel's Text-book for Mothers," which will also be discussed by others prominent in Kindergarten work.

Friday P. M., "Civics in Education," will be the subject of an address by Mrs. Thomas Kirkbride, of the Civic Club of Philadelphia, and Mrs. Herman H. Birney, a devoted leader in University Extension work, will speak on "Literature for Children."

Prof. Mary Roberts Smith, of Leeland Stanford University, will give an address Friday evening, taking for her subject "Does the Curriculum of Schools and Colleges Fit Young Men and Women for the Duties of Life?"

Any club or department of another organization, pursuing lines of work germane to the objects of the National Congress of Mothers, and such other organizations as have been approved by the Executive Committee, shall each be entitled to send one delegate to the Annual Convention of the National Congress upon the payment of an annual due of five dollars.

Secretaries of clubs will please bring the matter of membership or affiliation with the National Congress before their respective organizations, in order that they may have voting representation.

The office of the Congress is Washington Loan and Trust Building, Washington, D. C. Those desiring further information regarding the Congress can obtain it by enclosing a two-cent stamp for the Official Souvenir Program, which will be ready by the middle of January, and will contain valuable information for those desiring to attend.—Circular of Advance Information.

New-Church Messenger

Publisher's Department.

NEW-CHURCH MESSENGER.

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Rev. Charles H. Mann, Editor and Publisher.

TERMS OF SUBSCRIPTION: Two dollars a year, payable in advance; to foreign subscribers, two dollars and a half. Single copies five cents.

REMITTANCES should be by express money order, draft, check, post-office order or registered letter, made payable to, and directed to, the REV. CHARLES H. MANN, PUBLISHER, Orange, N. J., Post Office orders should be made payable at Orange, N. J.

CHANGES OF ADDRESS: To have address of paper changed it is absolutely necessary to give OLD as well as NEW address, that subscribers' names may be located on the mailer

I feel very thankful to you for the New Church Messenger, as I am very old and feeble, hardly able to get about. It comes to me as a God-send. I feel great comfort in the sermons, which I read along with my Bible.

A lady in remitting ten dollars for five subscriptions for the Messenger, one for herself, and four for public libraries, adds: "I want to say that I find the New-Church Messenger invaluable as it brings peace and uplifting unflinchingly."

FROM AN ISOLATED NEW-CHURCH PERSON.

I am at home again and want the New-Church Messenger to read very much and will inclose in this one dollar to pay for it till I can get more money to pay for it longer, as I hope to be able to do before the subscription time expires. My health is not very good, but I hope to be able to earn something along as I need it, and I need the paper and feel that I cannot do without it.

FROM MR. GEORGE COPELAND.

I look upon the sustaining of the Messenger as the most important work the New Church has now in hand. Nearly all the other uses are in some respect indebted to the Messenger for help. The Messenger is as the blood which circulates through the whole system, giving life wherever it goes. It is the best means we have or can hope to have for keeping the various societies and individuals of the Church in touch with each other, and in condition to become more fully members of a harmonious body.

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Thirty-ninth year begins September 21.

BENJ. WORCETER, Principal.

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Waltham, Mass., Aug. 19, 1898.

A Partial List of New Church Books.

ENGLISH and AMERICAN, for sale by

The New Church Board of Publication,

No 3 West Twenty-Ninth St., New York City.

Allen Manual of Daily Prayer50	Pastor, Quiet, Kindly Light in Prayer and Praise.....	.68
Arbouin, The Regenerate Life.....	\$.60	Pendleton, The Wedding Garment.	1.00
Bayley, Divine Word Opened.....	1.00	Phillips, Birth of a Soul, paper 40c.	1.00
From Egypt to Canaan.....	2.00	Presland, The Lord's Prayer.....	.75
Bigelow, Mystery of Sleep.....	1.50	Reed, Religion and Life30
Bruce, Three Kings of Israel	2.75	Sears, The Heart of Christ.....	.50
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New-Church Messenger

"Behold, I make all things new."

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A Statement of the New-Church Faith.

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

The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity, called in the Scripture, Father, Son and Holy Spirit, which is imaged in man by his soul, his body and his proceeding life. He took our nature upon Him, and by victories over the infernal hosts which by temptations assaulted its infirmities, He glorified it and subjugated hell, thus redeeming man.

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

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

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

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

Editorial.

Irrationality Concerning the Future Life.

"The Ram's Horn," a Chicago religious journal, vigorously edited and distinguished by its unique, but really dignified and forcible religious cartoons by the artist, Frank Beard, has surprised and shocked us by its comments on a symposium on "Where and What is Heaven?" which appeared recently in its columns. "Famous men," it informs its readers, "tell us in this symposium what the hereafter will be like." The very first of these tellings of "what the hereafter will be like" is one from the Rev. Dr. Frank Crane, who is, so the Ram's Horn says, "one of the leading ministers of Chicago." Dr. Crane resurrects a conjecture made generations ago that at death the souls of men are transferred to some other star of the universe! It is this "theory" that "Ram's Horn" calls "new and startling!" Here are Dr. Crane's own words:

"I ask if it be not more reasonable to suppose that the stars are being populated by those who leave the earth, then to conceive of them as crowded into one city, one place for the good, called 'heaven,' another for the bad, called 'hell'? This view of the departed soul is the only one I ever found which fits the dignity of man. Nothing but a boundless, utterly illimitable universe could furnish a field for the career of man endowed with eternal life. Should not infinite men be placed in an infinite universe to secure infinite growth? What matter if 'twill be many millions of years before all habit-

able stars are full; indeed, what matter if they are never all full, many being reserved as parks and playgrounds? Geologists tell us that the race is in all probability yet in its infancy, and will go on for milleniums sending off these colonies of souls that the 'Republic of God' may be respectably filled. It is infinitely tender and consoling to think that perhaps even now, on some bright star that winks at you to-night, a little colony of those you love and are congenial with, are waiting for you; that they even now behold the bright home where shall be restored to you

"The touch of a vanished hand

And the sound of a voice that is still."

Dr. Crane's suggestion, though not new is startling in this respect that a prominent minister of to-day could have no better thing than this to say to those who look to him for enlightenment and guidance in heavenly affairs. The idea is so earthly, so non-Scriptural, so non-Christian (it might have come from a pagan who had never seen the Bible nor heard of the Lord), and it is so irrational (it might have been the dreaming of a poetic child), that we wonder concerning the state of the world at the present time when one who thinks like this could hold the position of a leading minister in a great city; and we are equally surprised that so enlightned a publication as our contemporary could place this foolish surmise concerning so solemn a matter as immortality at the head of its symposium. And it even gives its readers a picture of the "leading minister," who is capable of making it!

Swedenborg might appropriately have been alluding to this age when he wrote a hundred and forty years ago, in the first part of his work on "Heaven and Hell:" "The man of the Church at this day "knows scarce anything of heaven and hell, or of his "own life after death, although these things are all "described in the Word. . . . Lest therefore such denial, prevailing especially with those who have much "worldly wisdom, should also infect and corrupt the "simple in heart and the simple in faith, it has been "given me to be in company with angels and to talk "with them as man with man, and also to see what "is in the heavens and what is in the hells, and this "for thirteen years."

Faith and Life.

Sunshine.

Over the water,
Glow the sunrise bright,
Golden the blending
Two in one unite.

Through all earth's darkness
Still shines God's own light,
Stronger than weakness
His strength can give might.

God's love can brighten
Each man's lowly way,
When man receives him
Strength, peace, joy, alway.

EORIA.

The Cheerfulness of Wisdom.

The other day I read out to a friend this passage from Emerson: "The true wisdom and the true "heroism is hope. The wise are always cheerful." "The wise?" exclaimed she, "I thought it was the fools who are always cheerful."

I thought there was a good deal of truth in that, too, and it set me to thinking about the different kinds of cheerfulness. Yes, it does seem to be the fools, or the foolish, thoughtless class of people, who, as a rule, are, outwardly at least, more cheerful than the more thoughtful ones. But when we examine the quality of their cheerfulness what a difference between that of the foolish and of the wise man. The foolish, that is, the unthinking, careless people, are cheerful because they have no idea of how much there is around them to sadden. They do not reflect upon or realize their own low spiritual condition, the evils they are full of, or the effects of indulgence in those they do not know of they do not notice how people around them are constantly breaking the laws of physical and spiritual health and heaping up for themselves a harvest of future suffering. They are not saddened by apprehension of future ill for themselves or for others, because they do not perceive that it is inevitable. They do not observe the hard lot of many children who are the victims of ignorance or neglect on the part of parents, and who are allowed to live lives now that will bring hard and bitter experiences later on. These little innocents do not belong only to the poor and uneducated classes, who often treat them with brutal harshness and neglect, but often, too, to the wealthy, cultured class, who, with good intentions and tender affections, are yet so mistaken in their ideas of what is for the future happiness and well-being of their children that their want of wisdom and their mismanagement

is a source of deep pain to others, perhaps the deepest pain that a sensitive affectionate nature can feel.

The more thoughtful people have these troubles which the unthinking childish ones escape, but they cry unto the Lord in their troubles, and He delivers them. The burden of the suffering of children, as all other burdens, they cast upon Him, remembering that they are his children, that He will be "mindful" of them, that not a little one of them all can escape his watchful care. The young and innocent, and the children of large growth who are wandering in dark and dangerous paths, are all under the eye of Him who slumbers not nor sleeps. The Lord liveth and reigneth. He holds the world in the hollow of his hand.

All the evils and circumstances of our lives are overruled and directed by Him who is love and wisdom itself. Here, in this faith, is reason indeed for a thankful, cheerful spirit. The cheerfulness founded on this glorious faith is the kind we all want to have. That that comes from a natural fund of animal spirits, or from want of appreciation of one's own condition and needs and those of others, is a very different kind. In the great water floods of trial that come into most all lives, it will not stand, it will utterly break down, it has no staying power, no firm foundation.

Not at all times can any on this earthly pilgrimage enjoy a cheerful, tranquil mind. Many dark hours and days must many of God's children pass through, many deep waters and painful journeyings, before they reach the high table-land where is perpetual sunshine. Their spirits must at times feel overwhelmed within them. It is through night to light they must come. "Per aspera, ad astra." But they shall not long be greatly moved; they shall never be utterly cast down. The foundations of their hope and happiness are indestructible and everlasting. When through affliction and trials they have learned the great lesson of their own weakness and helplessness and the almighty power of God, and of trust in Him, the rains and floods, and winds of natural, external trials and of spiritual temptations may descend and beat upon them. Nothing can shake their inner tranquillity and cheerfulness, because they are founded on the rock of the eternal goodness. E. S.

The Greatness of Humility.

The desire to be great for the sake of greatness is impossible for the angels. Humility, with its willingness to accept and do whatever the Lord deems best, and to fill any place, however small, for which one is best fitted, is the germ of heavenliness. The Lord Himself, in his human life, set the example. He says, "I came not to do mine own will, but the will of him "that sent me." All the while He was laying down the natural self-life inherited from the mother, and receiving in place of it the infinite love which was the Father within Him. Thus little by little this perfect love, this absolute unselfishness, became the controlling element in his entire being. "All the kingdoms of this world" were to him as nothing compared to the true happiness of the least among men. And so, as to his outward human nature, He became even divine—one with God. Yea, God himself is to be found nowhere but in Him. Is it not wonderful that He attained to his infinite glory by being meek and lowly, by showing more and more the quality of child-like innocence, by making himself the servant of all?

For he says, "Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."
J. R.

The Source of the Marriage Union.

The source of the marriage union between man and woman dwells in heaven, and in the very highest realm of heaven. Marriage love in heaven springs directly from the immediate presence of the Divine Spirit. In him it is the perfect union of love with wisdom. In created man these divine principles are represented in the separation between the sexes. But the separation is only that they may be more perfectly united, and that the love of self may be more perfectly eliminated. Springing directly from the source of purity, unselfishness and perfect loveliness, the marriage relation of heaven is the sanctity of sanctities, the purity of purities, the happiest and holiest of all conditions. It is such a perfect blending of two souls that they are like one angel. And from this union of complementary pairs, made for each other in the providence of the Lord, springs heaven's deepest peace, heaven's highest wisdom and usefulness. It is absolutely free, as it comes from its source, of all self-love. So pure, so sacred is it, that we who are covered heavily with the clouds of human imperfections can not grasp it; so sacred, that even the highest angels become reticent in its presence, even as Isaiah's cherubim covered their faces and their feet as they cried: "Holy, holy, holy." Even the most precious and pure of our domestic affections—the union of husband and wife, the delight in the innocence and purity of little children—are but clouded and earthly expressions of heaven's unclouded marriage love.

Whence, then, the earthliness and selfishness and misery so often attendant upon this relation upon earth? The answer is: From abuse and perversion. The noblest things by abuse become the vilest. The opposite of the highest is the lowest. The highest heaven is the heaven of marriage love. The lowest hell is the hell of adultery. To employ in the service of self and the world—that is, of hell—what God intended to be employed in the service of heaven is to open the door to the pit, and to bring in that smoke from the pit which has shut out the light of heaven.

How shall we help to hasten the day, which seems so far away, when, in respect to this deep and holy subject, men shall see eye to eye with angels? What can we do?

It will be a great step gained if we can come into such intimate relations with our children that they will learn to confide in us. And, when the way is open, embrace every opportunity to impress the thought of the holiness and heavenliness of marriage. Teach them to look forward to a true and happy union, such as will be in harmony with heaven, such a union as the Lord can bless. Teach them that self and the world must not dictate our choice; that while the wisdom of this world is not to be entirely ignored, it must not control. Teach them that as marriage is essentially a religious institution, there should be harmony of religious faith, at least in all fundamental principles, and in their practical applications. Marriage should not result in a surrender or suppression of one's religious freedom, but it should rather result in greater freedom and opportunity to express and use those religious thoughts

and principles which are real and precious. And this requires agreement in all essential things. Teach them, however, that while a heavenly marriage demands a union in religion, that when once entered upon, religious law equally demands faithfulness to the marriage bonds even to the end, except for one cause only. Teach them at the proper age and in the proper ways, that the institution is to be used as the Lord intended it to be used, that is, for heavenly and unselfish purposes.

And yet, in view of the present disorder of the whole world, perfection is not to be expected, but patience and forbearance must be exercised. There must needs be friction and discipline, but when once married partners are one on the great fundamental principles of religious life, all the experiences which in the divine Providence they are called upon to undergo are the surest and best preparation for the heavenly marriage which is to be. While the union of this world may not be the eternal and heavenly one, the thought is never to be encouraged that partners are wrongly mated. In the divine Providence, it is best as it is. We are best prepared for the eternal marriage, not by following the suggestions of our unregenerate nature, and breaking the earthly bond on the ground that it is of earth and not of the soul, but by acting as if the earthly bond were the permanent one, and shunning all other suggestions as one would shun the very fires of the pit.

Teach and follow these principles through life, and the way will be prepared, when this life's experiences are finished, to enter upon the highest life, under the leadership of the Lord and his angels. There every one who has remained true to the Master and his laws of life on earth will be prepared to enter upon the uses of the heavenly marriage.
J. G.

The Sermon.

Dedication of the Church of the Divine Humanity.*

BY THE REV. THOMAS A. KING.

And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes and put his hands upon him, he asked him if he saw aught, and he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes and made him look up; and he was restored and saw every man clearly.—Mark viii:22-26.

When our Lord bowed the heavens and came into the world as the Word made flesh, the Church among the Jews was in a state of utter consummation. In the thought of the priests and doctors of the law, the Church was an inclosed territory, inside of which men were safe, but outside of which they were exposed to the wrath of their Jehovah. Our Lord's life and ministry reversed this conception and pointed the world to the divine love which is universal—to a heavenly Father whose tender mercies were over all his works. He himself had come as that love into the world—as that Father whose sun shone on the just and the unjust. He came unto his own and they received him not. Their own Jehovah, veiled in mortal flesh, He walked among them, despised and rejected.

When he entered upon his public ministry, he went to the lost sheep of the house of Israel. He brought the light of comfort to the poor, the touch of health to the sick, and life to the dead. True he sometimes

* At Englewood, Ill., January 8, 1899.

preached his blessed evangel in the temple at Jerusalem and in the synagogues of Palestine, but the greater part of his ministry was spent in the rural districts and among the poor and outcast. "He went about doing good." He was divinely human, gentle, and loving. His face was radiant from the divine love within him; his voice was like a song of glory, and his touch was full of the divine power.

In the higher thought of the supreme divinity of our blessed Lord, we should never lose sight of his humanity; for his human touch, sympathy and gentleness, these were only signs and tokens of a divine humanity eternally proper to the infinite Jehovah, who dwelt in our Lord as his soul—the life, the light, and the salvation which had come.

The life of our Lord on earth, because he was the word made flesh, had two sides to it, one visible to men, the other visible to angels. This means that our Lord's earthly ministry was only the outward and corresponding form of a more interior ministry in the great unseen world of causes.

This truth gives a new significance to his life among men. He lived in both worlds at the same time; so that what he did in the natural world was only the ultimatum on the plane of nature of what he was at the same time doing in the great spiritual world. Indeed, his ministry to the inhabitants of the inner world was, if anything, more real than his ministry to the inhabitants of the outer world. His ministry in the unseen world was the cause which operated to effect the miracles he wrought in the natural world.

His spiritual ministry to the ignorant of the spiritual world—the opening of their understandings to see and to know Him—found its ultimatum and correspondence in the opening of the eyes of the physically blind. This was true of every miracle He wrought—of his entire public ministry.

But since the glorification of his humanity and his consequent union with the Father who dwells in Him He does for the Church on earth and for each individual who comes to him, what He did then for those who dwelt in the world of spirits.

The miracles of the New Testament are therefore signs of what our Lord in his divine humanity does for those who seek him. Did He heal the sick? Then it was the sign of how He now heals all spiritual sickness. Did He raise the dead? Then it was the sign of how He raises the spiritually dead to life. Did He walk upon the stormy sea? Then it was only the outward form of how He now comes into and calms the life that temptations have made tempestuous. Did He open the eyes of the blind? Then it was only the correspondence of how He now comes into human minds by the gentle shining of his truth and opens blind understandings to see Him as the true God and eternal life. This is the true standpoint from which to study our Lord's miracles. From this view-point, let us learn something of the great lesson of the internal sense of the text.

The Bible, because it is a divine book, has a soul and a body: Its soul is its spiritual sense; its body is its natural sense. The spiritual sense of the Word treats of man's regeneration; but there is an individual man and a composite man; and thus whatever is true of man as an individual is also true of man on a larger scale—of the composite man as represented by the Church. It is of the composite man—the Church, that I propose to speak this morning. In

this sense the blind man of Bethsaida stands for those who are in spiritual ignorance; the Lord's first touch for the communication of light, and his second touch for the fullness of light.

Think of all this in its application to the formation of the Christian Church.

The city of Bethsaida we are told in the Church writings signifies "condemnation on account of the non-reception of the Lord." This signification of the city—that which really makes it stand as the Bible symbol of a doctrinal system, which rejects the divinity of our Lord, is based on what our Lord said of it: "Woe unto thee, Bethsaida, for if the works that have been done in thee had been done in Tyre and Sidon they would have long since repented in sackcloth and ashes."

The Jewish Church as a whole was such a Bethsaida. It had really rejected the Word—rejected its entire spirit, even though it did outwardly reverence its letter. This was why that Church rejected the Lord; for it did to him as the Word made flesh what it had already done to the spirit of the written Word.

But whenever a dispensation of religion comes to an end, there is a remnant left in it for the forming of a new Church. This was the case in the Jewish Church.

This remnant, however, while they are in simple good, are at the same time in great spiritual ignorance. They are blind as to their understanding. They are nominally of the consummated Church, but really they are the Lord's sheep waiting to be led to the sheep-fold.

This remnant of open hearted folk in the Jewish Church—good in the main purpose of their life, but ignorant of the real nature of the Lord—these folk are represented by the blind man of the text.

Out of this spiritual Bethsaida, they were led by our Lord; and from them he formed the nucleus of the first dispensation of Christianity.

The Apostolic Christian Church, as represented in this remnant, like the blind man of Bethsaida, received the touch of the Son of Man. That touch only partially opened its eyes. It saw men as trees walking. Truth was seen, but dimly and partially.

This was a necessity. The early Church could bear but little; its eyes were holden. Therefore the Lord said to it, as represented in the Apostles: "I have many things to say unto you, but you cannot bear them now."

As there were for the man whose eyes were only partially opened, wonderful things in nature which he could not clearly see, so for the Apostolic Church in the beginning, there were marvels of truth in God's intellectual and moral world which it could not clearly see—which it could not bear, because its eyes were only partially opened.

It was the Church of the first touch of the Son of Man. It was not yet ready for the second touch. In simplicity of heart, the early Apostolic Christian Church worshiped God in Jesus Christ, accepted the Scriptures as his word, and lived in charity toward one another.

We are taught that spiritual truth can be seen only in natural light—that is to say, there must be a sufficient knowledge of science to furnish in the mind illustrations of spiritual truths, laws and forces. The great scientific laws of the universe must be discovered and studied—that is to say, there had to come in the

course of human progress, a true system of cosmogony—a true system of astronomy, and a proper appreciation of the regnancy of law on all planes of existence before the second touch of the Son of Man could be given.

Pantaenus, the head of the Alexandrian school of divinity, Clement, the most illustrious writer of his century, Justin, a man of eminent learning and piety, Theophilus of Antioch, a man remarkable for his erudition, and Origen, who surpassed all others in diligence—these fathers of the apostolic age, together with many others of less eminence, labored to bring out of the Scriptures a meaning deeper than that of its mere letter. They held the Bible to be the Word of God, and had a perception of something of its deeper content; but they saw through a glass darkly; they saw men as trees walking. They felt the spiritual sense of the Word, but were unable to unfold it. The time had not come for the revelation to the Church of the internal sense of the Word—for the systematic unfolding of the doctrines of a real spiritual Christianity. They could no more have been received, had they been revealed in the early Church, than the science of higher mathematics can be taught to a boy just learning his multiplication table.

But the Apostolic Church could be true on its own plane, and was. For three centuries, the Church founded by our Lord through the apostles, with its eyes open to see what was necessary, went on living its own simple and beautiful life on the plane of the mere letter of the Word.

It received Jesus Christ as Lord of all; but it did not understand the rationale of the incarnation, nor did it possess any rational doctrine of the relation of the divine and human in his adorable person. It accepted the Scriptures as the Word of God, but it did not possess a rational doctrine as to how the Word was given; its degrees of truth, and the law of its interpretation. It lived on its own plane the life the Lord taught, but lived it rather from a love of his person than from a love of his essence, and from that a love of his person. This was the Apostolic Church, the Church of the Lord's first advent, the Church of the first touch of the Son of Man. It was a true Church—a Church with a living internal—the fair and beautiful spouse of the Lord Jesus Christ.

But with the down of the fourth century, the apostolic age as such ceased; for with the formulation and adoption by the Council of Nice in the year 325 A. D., of the doctrine of the tripersonality there rapidly grew up in the place of the Church founded by the Lord through the apostles and their immediate successors, "a Church which was Christian in name only."

You are all doubtless more or less familiar with the history of the Church dating from the Council of Nice to the year 1757. You know how there followed dispute and division until the beautiful spirit of the Lord was banished from the Church.

Buckle, in his *History of Civilization*, says of this period of the Church: "The superstitions of Europe, instead of being diminished by the spread of Christianity, were only turned into a fresh channel. The new religion was corrupted by the old follies. The adoration of idols was succeeded by the adoration of saints; the worship of the virgin was substituted for the worship of Cybele; pagan

ceremonies were established in Christian Churches . . . until after a few centuries, so-called Christianity exhibited so grotesque and hideous a form that its best features were lost and the lineaments of its early loveliness altogether destroyed."

This decline went on until finally the great Reformation took place—until one by one the European states cast aside the yoke of Rome. But the Reformed Church, while it unshackled the intellect and gave to Europe an open Bible, was in itself only a protest against certain corrupt practices in the Roman Church. It retained essentially the fundamental doctrines of the Roman Catholic Church.

As an ecclesiasticism, the post-Nicene Church, both Roman Catholic and Evangelical, departed from the faith and life of the Church which our Lord founded upon Peter's confession: "Thou art the Christ, the Son of the living God."

Now take into your thought the doctrine of the Church concerning the world of spirits and its relation to the natural world, and you will see that for many centuries two remarkable events were transpiring in the unseen world of spirits. First, those who were of the Apostolic Church on earth as they by death passed into the spiritual world were reserved in the middle world by the Lord for the formation of a distinctly Christian heaven. This gathering together and reservation included all who were of the Apostolic Church, and all who died in nominal connection with the Church which had become Christian in name only, who were not confirmed in evil and falsity; also all who entered the spiritual world from Christendom under the age of moral accountability. All these were reserved in the spiritual world for the formation of the new heaven St. John describes in the book of Revelation. Thus was the real apostolic Christian Church preserved.

Second, from the post-Nicene Church there grew up in the world of spirits a great imaginary or fictitious heaven into which after death were gathered those of the Church which was Christian in name only, who were inwardly evil and outwardly good, also many who were in simple good but who could not be suddenly separated from those whom they regarded as holy. This fictitious heaven is the heaven which John saw pass away. It became the very soul of the post-Nicene Church and was in conjunction with it.

The Apostolic Church was reserved in the intermediate world unto the day of the second touch of the Son of Man. The fictitious heaven was reserved there unto the day of its judgment. And so it was that during all the centuries of the Lord's reservation of his true Christian Church in the spiritual world, the Church which was Christian in name only grew until it made a civilization, a literature, and a social order as devoid of the real spirit of the Gospel as it was itself. In both worlds did it grow, until finally darkness covered the earth and gross darkness the people. The bad and stagnant conditions of life in the intermediate world produced stagnation and spiritual death here.

But the end came. By a divine revelation continuous from himself, the Lord, by means of a man prepared by him, opened in heaven above and in the earth below, the full glory and inner meaning of the divine Word, together with the doctrines of its internal sense. As this new light fell upon and penetrated

the worldly Christianity which had been perpetuated in the world of spirits, the fictitious heavens were dispersed, the evil in them being cast into hell, and the simple good being gathered unto their brethren of the Apostolic Church.

This was the judgment foretold in the Gospels, in Daniel, and the book of Revelation. It was executed in the spiritual world, not upon the Church which the Lord founded, but upon the Church which had become Christian in name only. The clearance which it effected in the intermediate world accounts for the new day that has dawned upon the civilization of the nineteenth century.

The imaginary heavens having passed away by a judgment, the Lord touched the second time the eyes of the Apostolic Church which He had reserved in the spiritual world; and that holy Christian Church, which had been founded by and on Him, and against which He said the gates of hell should not prevail, under the Lord's second touch, which was really his second advent to it, saw every man clearly. It came into the full realization of its hope. It came by the revelation of the internal sense of the Word in this ultimate world, upon which it rested as a house on its foundation, into a new internal state, and into the full glory and majesty of his divine Church triumphant in the heavens, and thus into the rationale of all the blessed truths of the evangel of the New Jerusalem.

What does this mean? It means that the new heaven which John describes, is the holy Catholic and Apostolic Church which the Lord established, crowned, consummated, and glorified in the heavens. What grew up during the period which intervened between the Lord's first touch and his second was removed by judgment; and the real Christian Church which was arrested in its growth during the centuries, then began an unending career of glory and triumph.

This is a most important teaching for us to understand. For when the Church writings speak of the judgment upon and the end of the Church, we need distinctly to understand that reference is made to the Church such as it became in both worlds after the Council of Nice, and not to the Church which our Lord founded upon the great bed rock of his divine humanity; for of that holy Christian Church He said: "The gates of hell shall not prevail against it."

The opening of the internal sense of the Word was a necessary factor in the dispersion of the fictitious heavens; and when this was done, the Apostolic Church reserved by the Lord in the spiritual world and among the remnant on earth, "revived and drew breath again through heaven."

Think of that glorious heaven of Christian angels, brought by the majesty of the Lord's second coming into the full realization of their hopes and into the greater light of the dayspring from on high. The full tide of the new revelation made the Christian heaven big with the love of communicating the new light to men on earth. Every angelic heart swelled with this new love; and this love of sending down its joy to men, resolved the Christian heaven into the beautiful woman of the Revelation crowned with stars, clothed in sunbeams and great with child. What then is the New Church on earth? Is it a new sect? A thousand times no! Is it a mere combatant in the arena of theology? By no means. It is the true Catholic Church of the apostles—freed from limitations, crowned and perfected by the revelation to it of the true nature of the Lord Jesus Christ, the

holiness and divine structure of the Scriptures, the true doctrine of the Christian life, together with all the marvelous laws of the divine government and providence. It results from the Lord's second touch. It is instituted by the same revelation which formed the Church triumphant among the angels. It is founded upon Jesus Christ, whose divine is human and whose human is divine. It has one Lord, one faith, one baptism. Over its gateway of entrance is written in letters of light: "We worship the one God, the Lord, the Saviour Jesus Christ, in whom is 'the Father, Son and Holy Ghost.'" Commencing with a few, it will grow until the earth is full of the glory of God. It is greater than any mere organization—grander than any mere ecclesiasticism. It is the new dispensation of the one eternal Christian Church. It is as broad as the needs of man and as free from sectarianism as the divine love itself.

Under the symbols of a darkened sun, and moon and fallen stars, the Lord portrayed the end of the Church which had usurped the Church of the apostles but under the symbol of the woman in heaven, clothed with the sun, the moon full and bright under her feet, and a royal diadem on her head, he portrayed his real Church restored under the new Christian dispensation, clothed with the divine love, resting upon a rational faith and crowned with all heavenly intelligence.

And this Church of the New Jerusalem, of which this local Church of the Divine Humanity, will be an exponent—of whom will it consist? It will be formed of all those who, whatever may be their personal imperfections, or the trammels of their heredity and environment, are seeking to know our blessed divine humanity; who are seeking to understand the sacred Scriptures that they may believe and cherish them as God's revelation to man; who are seeking the path of life that they may walk therein; who are seeking for a rational and satisfactory statement of the nature of the spiritual world and of the life after death; for all these things they now see through a glass darkly. Here in this community will stand a Church whose pulpit will represent a rational, seeing faith in all the great truths of the Christian religion. Every truth of spiritual life, every truth of moral wisdom, every truth of science, every truth of philosophy will find recognition here, for this pulpit will stand for the fact that all truth, whether opened out of the bosom of the Scriptures, found in the pages of history, flashed in splendor from the stars, or embedded in the strata of the rocks is God's truth, divine in its origin and regnant on its own plane.

O fair and beautiful spouse of the Lord, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the lightness of thy rising. The multitude of camels shall cover thee; the dromedaries of Midian and Ephah. All they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord.

"All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on mine altar, and I will glorify the house of my glory." "Amen."

Church News.

There has been such a demand for the Messengers of January 4, No. 1 of the present volume, that we are lacking in our files. Will some of our friends who do not keep their Messengers for binding, kindly mail us their copies?

The Rev. James M. Shepherd, of Pontiac, Mich., desires us to let it be known that he has for sale Swedenborg's "Principia", two volumes; "Animal Kingdom," two volumes; "Miscellaneous Observations", two volumes, and Henry James' "Substance and Shadow". All, he states, are in a good state of preservation.

Illinois.

Under the auspices of the Young People's League Mr. King has announced to be delivered in the new house of worship at Englewood a course of Sunday evening lectures on "The Creed of the Church." He began January 15th with a discourse on "The True Object of Christian Worship," following it on January 22nd, with a lecture on "The Divine Trinity versus Tripersonalism." Five others are announced extending through February.

Maryland.

On Sunday, January 8, the Rev. Enoch S. Price, of Huntingdon Valley, Pa., preached in the Calvert Street Church, Baltimore, on "Persuasive Faith," from Rev. ix. He gave a searching sermon, indicating the dangers arising from this kind of faith, and closed with an appropriate reference to Rev. xxii:2 as showing the antidote provided. Our Christmas festivals in Baltimore passed off successfully; at the German Church on Christmas evening, and at the Calvert Street Church on the following Thursday evening. These were happy occasions for the children and for the adults as well, and a very pleasant feature was the intermingling of members and friends of both societies at each festival. The children who used to attend the Mission School in South Baltimore also had an entertainment on December 29. On Friday, January 27, the Rev. C. T. Odhner, of Huntingdon Valley, will give a lecture on Swedenborg in the German Church at 8 o'clock. It will be illustrated with stereopticon views.

Massachusetts.

The first meeting in the new year of 1899, the third in the series of 1898-'99, of the Massachusetts New-Church Woman's Alliance, was held in the parlor of the Boston Society at 2:30 p. m. Monday, January 9, with about fifty persons present. The Treasurer was appointed to receive contributions for the African Mission Sewing School. It was voted to have a number of copies of Miss Hubbard's paper on "Perception," read before the Alliance at the December meeting, reprinted from the Messenger in pamphlet form for distribution. The ways in which all of the very helpful papers read before the Alliance might reach more New-Church women was discussed, but time was too limited to admit of definite plans being made for any except the one mentioned

above. The paper of the afternoon was a helpful and useful one upon "Habits in the Natural Receptacles for the Spiritual," read by Mrs. C. D. Withington. A helpful discussion followed, in which many thoughts of the paper and new ones drawn from it were well brought out.

New York.

The New-Church Club of New York held its second meeting of this season at the St. Denis, New York, on Monday evening, January 16. Seventy-two sat at the seven tables, arranged at right angles to the long dining room. The Rev. Adolph Roeder presided at the middle table, and the Rev. William L. Worcester from Philadelphia, opened the discussion of the question, "What is the most important doctrine of the New-Church," which followed the report, with a paper from the text: "I will write in him my new name." The new knowledge of the Lord which the New Church gave to the world was "new name" of this Scripture passage, and the doctrine of the Lord was presented in the paper as the most important doctrine. The Rev. Messrs. Smyth, Seward and Mann, Messrs. Auchterlonie and Elwell, Dr. E. E. W. Brewster, Mrs. L. F. Dickinson of St. Louis, and Miss Andrews of Boston, spoke upon the question. All speakers were in agreement with the opening paper, though each speaker emphasized some special doctrine as of particular use. The interdependent nature of the doctrines of the Church was evidenced by the variance among those who took part. The Secretary announced that the next meeting of the Club would be held on Monday evening, February 27, and that the subject would be, "What Constitutes Heresy in the New-Church?" The Rev. Mr. Smyth had consented to open the discussion.

Washington.

Christmas services at the Colored Mission in Washington were unusually pleasant this year. All interested seemed to find a quiet enjoyment in them. On Sunday, Christmas day, the service in the Sower was used. The musical selections were taken from Laude Dominum and the Magnificat, instead of selected from the Hosanna, the School not having the latter book.

For the first time a processional hymn was sung. The School formed in line in the kindergarten room, with the infant class leading, and in good time all marched to their places in the school-room. The children entered into the work with interest and were bright and attentive throughout. It was pleasing to note a large class of boys. There is a class of about twenty boys, while a year ago there were only six.

On Tuesday evening the exercises were repeated while the tree was being prepared for exhibition. In addition to these exercises the following scholars gave recitations and dialogues, Carrie Collins, Mabel Taylor, Elizabeth Hill, Susie Jones and Ollie Nelson, which were enjoyed by those present. Upon announcement that the tree was ready the school marched in order down to the room below and formed a circle around the illuminated tree, upon and around which was a gift and small bag of candy for every one. These were distributed by the teachers. Later ice cream was served. The tree was sent to the Mission from the National Church.

Reports and Letters.

The Board of Home and Foreign Missions.

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

Previously reported	\$2,852.43
Salem Society	5.00
Thomas Hope	5.00
Thomas Walden50
Paterson Society	10.00
Washington Society	4.01
Denver Society	4.50
Miss Sarah C. Schultz	10.00
Ellen S. Mussey	5.00
Mrs. M. E. Hunter	1.00
Mary Drummond	1.00
Detroit Society	6.80
A friend70
Boston Society	60.90
Miss Hanson	1.00
M. V. Thompson	9.75
John T. Prince	25.00
Samuel S. Wilcox	1.00

Total receipts to December 31, 1898.....\$3,003.59

EDWARD A. WHISTON, Treasurer,
16 Arlington street, Boston.

First Philadelphia Society.

The annual meeting of the First Philadelphia Society was held on the evening of January 9, and was of unusual interest. A wider audience than his own people will find a value in brief extracts from the annual report of the pastor, the Rev. William L. Worcester.

"There is need for personal study of our doctrines and of the Bible, in the light of the doctrines, by the members of the congregation. Many kinds of religious teaching are claiming public attention, and sometimes prove attractive to members of our Church. When I see how easily such teachings gain belief, with little perception of the vital distinctions between them and the New Church, I realize that more personal study by the members of the society is very desirable and necessary.

"It may be in order in this report to speak more directly than it has seemed well to do in sermons, of my attitude towards Christian Science. I have for some years given some thought and study to the subject in order to understand what was interesting to some members of the Church. I felt that it was only fair to them to give the subject this investigation, and that it was necessary to understand their ground and to give credit for whatever good was found before I could speak helpfully on the subject and warn them of possible dangers. Christian Science shows some apparently good results; experience will show the world how far they are really good. The philosophy which Christian Science associates with these results is, in the light of the New Church, illogical, and in important respects, false. What is really good can come only with what is true. It is not safe to accept a seeming good unless the reason gives consent. I am convinced that all results which are really good for us will be attained through intelligent study and faithful practice of the truth revealed to the New Church, and that results which cannot be attained in this way are not good for us and we do not want them.

A portion of Mr. Worcester's report as Superintendent of the Sunday-school should also be quoted.

"As the welfare of the children is the first consideration in the home, so it should be in the Church. The very best and wisest and most faithful care that

"the Church can give them is none too good. The largest part of a child's religious training must be received at home. The parents are the proper persons to give it, and the happenings of everyday life are the opportunities for presenting religion in practical living ways, for it is essentially a thing of life, not of creed; of action, not of words. Still there is need for the careful instruction which the Church can give in the Sunday-school. There is a use in making the children acquainted with one another, for they must soon begin to work together in the Church. There is use in giving them common thoughts and motives, opening the way for that mutual encouragement and support, that holding up of one another's hands in well-doing which is the great purpose of association in Church societies. There is a use in giving the children a love for the Church and the holy things of the Church, which will be one of the strong ties to make them true to the Lord and heaven."

With the beginning of the present year a change has been made in organist and choir. For twenty years Mr. Oscar A. Knipe has been a most efficient leader of the choir, his services dating back to the time when the society occupied the Church building at Broad and Brandywine Streets. He has resigned this position, and the choir is now in charge of Mr. W. W. Gilchrist. Resolutions expressive of high appreciation of Mr. Knipe's services were presented and adopted. Similar resolutions were adopted regarding the retiring members of the choir, and especially relative to Miss M. Virginia Peck, who has for many years been the leading singer in the choir and a faithful teacher of music in the Sunday-school.

WILLIAM H. ALDEN.

Our Statistics.

The terrible blunder of the Independent this year in its statistics of religious bodies in the United States, by which it has exterminated one-third of our Churches and done other irrational things, and the honest confession of our Brother Seward that he was the cause of this by furnishing to the Independent nothing but the Journal of the Convention when he was requested to report our statistics, may call for a few words from him who has been furnishing our statistics to the Independent for some years.

In the year 1895 I noticed that the Independent was not giving correct figures as regarded the Church of the New Jerusalem and I saw at once that the Journal of Convention alone was used and unintelligently used. I therefore sent a note of remonstrance and received a cordial reply from Dr. H. K. Carroll saying that he was the statistical editor, that he needed help from us, and that he would consult me thereafter. Having thus brought upon myself a large duty I proceeded to its performance by a four fold research.

1. The Journal of Convention was not as perfect then as it is now, but neither then nor now would it suffice in its own field. For instance, the last Journal gives ninety-eight societies, one of which is Chicago. Now the Independent calls for "churches," for gatherings of worship and organized centers of religious activity. Well, there are five of these in Chicago, and yet the Journal properly counts but one, because it can only recognize the Chicago society which reports to it. Again, the Journal cannot

recognize anything in Cambridge, but there is a working church there with pastor, regular services and about a hundred people. I saw at once that I must go behind the Journal and so have recourse to the excellent almanic prepared by T. W. Harris in 1889, the only thorough work of the kind in existence. Going over his list and excluding Canada, as the Independent only covers the United States, I came to certain results relating to the same fields as the Journal, but differing from its figures.

2. The organization formed and variously reformed by Mr. Benade has been of uncertain membership, yet it has gradually assumed a permanently Episcopalian form and has lately issued a careful statistical statement; but all along I have been kindly furnished by the Rev. C. T. Odier and others with reliable information. Why this body should remain outside of the Convention now I do not see, but it is at present, as in the past, a wholly distinct body. It has now no less than twenty-six ministers, or did have in June last, but its membership has so decreased as to make a loss in our total of membership inevitable. At one time it reported five hundred members and again six hundred and forty, but now, excluding Canada and England, there are but a few over three hundred.

3. The Synod, composed of those who do not approve of even the very elastic order of the Convention. I have been able to obtain its approximate statistics, but I fear that that body is not careful in such matters.

4. Outside of these bodies lay the Baltimore Society, and also very many unclassified persons who, perhaps, on account of distance have never joined a society. As careful an estimate of this number as was possible has been made, but prudence has prevented my estimate from reaching three hundred.

After working up these fields I reported to Dr. Carroll in 1895, 1896 and 1897 in season for the Independent's use in 1896, 1897 and 1898. I also made on request, a computation for the Tribune Almanac in 1897.

During the past year Dr. Carroll has left the Independent and become an editor of the Christian Advocate. He applied to me lately for our most recent statistics and I gave them to him as follows: Ministers, 137; churches, 155; members, 7,376. This would show a loss of two ministers, a gain of five churches, and a loss of three hundred and eighteen members. Of this loss of members the Convention shows only seventeen.

The Independent, thrown back upon the Convention Journal and confronted with the statement there made that its statistics are not full, seems to have appealed a second time to Mr. Seward to come to its aid, but he gave no help, and so the Independent reports a "loss" of twenty-two ministers, fifty churches, and nine hundred and seventy-two members. When I saw this I looked at the Journal and saw that it reported one hundred and three ministers, three of whom were in Canada. I saw that the Independent had subtracted three from one hundred and three, put the result in the wrong column, and so set us down as having one hundred churches, a loss of fifty in the year. I have since received a line from the Rev. L. P. Mercer asking me to write a correction to the Independent, and have done so in a few words.

In regard to statistics men differ very much.

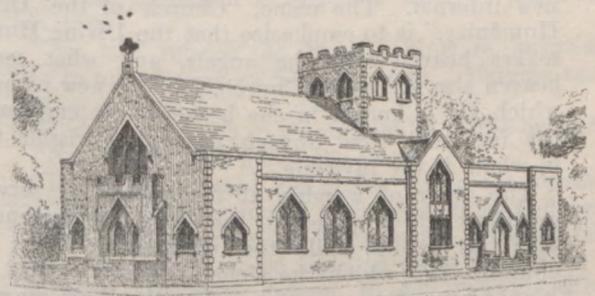
Some always exaggerate them as, for instance, Dr. E. E. Hale does in the Independent, reporting a round seventy-five thousand Unitarians as "members," when as a matter of fact they have very few actual Church members and have ceased to care for them. Some dislike statistics, as I fear that Mr. Seward does. It seems to me that in this as in all things we should be reasonable and as accurate as possible, should meet the requests of others fairly, and should be careful to report the full number of our actual enrollment.

T. F. WRIGHT.

Dedication of the Englewood Church, Chicago.

Sunday, January 8, 1899, was a memorable day in the annals of the New-Church in Chicago. On that day was dedicated the beautiful new church for the Englewood parish of the Chicago Society of the New Jerusalem before a crowded congregation. All the Chicago pastors were present, including the Rev. L. P. Mercer, in his official capacity of General Pastor of the Illinois Association, the Rev. Thomas A. King, pastor of the Englewood parish, the Rev. J. S. Saul, pastor of the North Side parish, and the Rev. L. G. Landenberger, missionary of the Illinois Association. The Rev. E. D. Daniels of La Porte, who was expected to preach at the evening service, was unable to be present from illness. The venerable Rev. T. F. Houts, who founded the New-Church society at Olney, Ill., was present, but owing to the state of his health and his advanced age was not able actively to participate.

The weather was delightful and the attendance was all that could be desired, the edifice being crowded even to the gallery in the morning, when over four hundred were present, and in the evening about three hundred filled the body of the church. The other parishes held services, but the membership was largely present at the Englewood services in honor of the occasion. The visitors were hospitably entertained after the morning services at the homes of the Englewood people.



THE CHURCH OF THE DIVINE HUMANITY, CHICAGO.

The church is a strikingly handsome edifice of brown vitrified brick, with elaborate stone trimmings of yellow Bedford stone. The edifice occupies the entire lot on which the former church stood, having a frontage of one hundred and fifty feet and a depth of one hundred and forty-five feet. The body of the church will seat three hundred on the main floor and the gallery will seat seventy-five. By providing chairs in the aisles five hundred can be accommodated. The chancel is quite spacious, being nineteen feet deep by eighteen feet wide. It is intended to place a fine pipe organ at the back of the chancel, with keyboard at the left of the chancel, at a cost of about

three thousand dollars. The cost of the building has been over \$14,000; with the organ it will reach \$17,000. The chancel has been finely furnished by the Carsly Manufacturing Company.

The Sunday-school room is as spacious as the body of the church itself, being capable of seating three hundred.

In the basement there is a large kitchen with all the necessary appurtenances. The church is heated by two Boynton furnaces, and the Sunday-school by a third furnace of the same make. There is also a fine vestry room, which communicates with the back of the chancel and the Sunday-school. There is a square tower in the center about twenty feet higher than the rest of the structure, which contains an ample committee room, fourteen by sixteen feet. There is besides a large library room on the main floor.

The entire interior is finished in old English oak, and here we may mention that the church was modeled after that which Shakespeare attended at Stratford-on-Avon, which was erected in the sixteenth century, a form of architecture rare in this city. The architect was George Maher, and the Building Committee consisted of C. H. Cutler, Chairman Executive Committee of Chicago Society; Dr. Oscar Oldberg, Chairman of Englewood Parish Committee; W. H. Tucker, F. E. Carsley, W. O. Budd and the Rev. T. A. King.

The edifice is adorned with two square Latin crosses. The idea of the Parish Committee in doing this was to rescue the Christian symbol from the superstition of the middle ages, and to emphasize that although in the old Church the cross represents the chief falsity of their solifidianism, it still has a meaning for the New Church, in which there is no external without its internal. It stands for the culmination of the Lord's combats and victories over the hells, and man's temptations and conquering by the Lord. In the Roman and in the so-called Evangelical Churches the cross has become the crucifix. The New Church is to spoil the Egyptians by taking of the old whatever can be made useful by giving it a new internal. The name, "Church of the Divine Humanity," is to emphasize that the Divine Human makes heaven with the angels, and what makes heaven also makes the Church. It is his new name by which He is known in the heavens. It emphasizes the fact that New Church presents a visible God in whom is the invisible.

The order of worship at the dedicatory services was especially prepared for the occasion commencing with the introit while the ministers entered the church; after which the General Pastor carried the Word to the altar, accompanied by the choir, singing, "Lift up Your Heads, O Ye Gates." The sermon was delivered by the Rev. Mr. King, on "What the Church of the Divine Humanity stands for." The sermon appears in this Messenger. After the services the formal dedication took place. The representatives of the Building Committee announced the completion of the edifice and presented the keys to the General Pastor, who accepted them, handing them to Mr. King. After repeating the Creed and prayer, the General Pastor pronounced the following declaration of dedication: "I hereby declare this house dedicated to the worship of the Lord Jesus Christ, the only God of heaven and earth, to the preaching of his Word as He hath himself interpreted it in the writings of the Church given by Him through his servant Emanuel

"Swedenborg. Not with the cloud of his glory apart from the lives of men will He consecrate it, but in their use of it in acknowledgment of his revelation, of his presence to enlighten and empower, to redeem and to save. So may this house be consecrated, and become in truth the house of the Lord, where his presence shall be felt, and whence his blessings of truth and peace shall go forth into the world. Amen."

In the evening the Rev. L. P. Mercer preached from the text, "I am come that they might have life, and might have it more abundantly." The occasion was an inspiring one, and never have we heard the truths of the New Church more eloquently and forcibly presented.

The Englewood Society was organized in 1891 by about thirty members of the Chicago Society, who found it too difficult to go down town to the Central Church on Van Buren Street. They first formed a reading circle under the leadership of Geo. E. Owen in a rented hall. Shortly after they called the Rev. A. J. Cleare as pastor. They then purchased a church from the Episcopalians on the site of the present edifice at Seventieth Street and Stewart Avenue. In 1893 Mr. Cleare resigned, and the Rev. T. A. King of Baltimore, Md., was called in September of that year. The Englewood Society was disbanded and became a parish of the Chicago Society, with Mr. King as resident pastor. The five years of his ministry have been eminently successful, as the society has grown from a membership of thirty-five to one hundred and fifty, with an elegant new church home and bright prospects of increasing usefulness and extension of the heavenly doctrines.

On the Monday following this striking presentation of the progress of the New Church, the Tribune, the leading daily paper of Chicago, appeared without a line of notice of the event, but on the contrary with an editorial based upon figures collated by the New York Independent, in which the fact was emphasized that the only Church which had retrograded during 1898 was the Church of the New Jerusalem. It is stated to have lost during last year twenty-two ministers, fifty churches and nearly one thousand members! all of which we know to be entirely erroneous. On the contrary the official returns of the Convention show a small increase for the year. As far as Chicago is concerned, 1898 has been the most prosperous year in the history of the Church. A few years ago we had but one church, whereas we have to-day four flourishing churches, as Humboldt Park Society is about coming in as a fourth parish. R. M.

Books and Magazines.

Our English contemporary, "The New-Church Magazine", is a monthly issued by the English Conference, and is its official organ. Its editor, the Rev. R. R. Rodgers, is commencing, in the January issue, an Illustrated History of all the New-Church places of worship in Great Britain. The current number, that is, January, contains three half-tone process pictures of the Wretham Road New-Church, Birmingham; one of the exterior, another of the new oak screen, and the third of the chancel.

Battle of the Strong.

Battle of the Strong, by Gilbert Parker. 12mo. \$1.50. 1898. Boston: Houghton, Mifflin & Co.

This story is of life quaint and primitive in the channel island of Jersey, so near France, that its shores may be seen in fair weather, speaking Norman-French still, but unwaveringly loyal to England. The men of Jersey boast indeed that they are of the conquering race, and England was the conquered land. The time is that of the French Revolution when many noble refugees from France were turned adrift by her fierce tempests upon this and other shores; and thus the story of the book is to some extent entangled with broader issues.

But the chief interest is not historical, at all, it is the far more poignant and profound interest of the growth of character, the making and alas, the marring of souls by true or false desire bearing fruit in act! This is presented with vivid and dramatic style not easy to forget. The finest scene in the volume where truth and perfidy meet in "the battle of the strong," is the appeal to Haro—the old Norman law before the Baily and Jurats of the island, and the triumph of innocence.

The book is beautifully and appropriately bound.

E. F. M.

The Home Circle.

The Stay-at-Home.

He wouldn't look well in a novel;
 He wouldn't be praised in a play;
 His home's neither palace nor hovel;
 He's only a man of to-day.
 He couldn't do much with a sabre
 If carnage and riots were rife;
 He merely can suffer and labor—
 A hero of every day life.
 He isn't delightfully daring;
 He isn't a maiden's ideal,
 His love and devotion declaring—
 A hero of ballads and steel.
 He's merely a man who is fighting
 The battle of civilized times.
 A ballad that's withering, blighting,
 Unsung in the troubadour's rhymes.
 His smile is a ruse to keep hidden
 From those to his heart ever dear
 The phantoms that greet him unbidden,
 The future he's tempted to fear;
 His life is a constant endeavor
 To keep their eyes turned to the light,
 To seem to be happy whatever
 The prospect of darkening night.
 He's really but one of the many,
 Determined and patient and bold.
 Whose struggle's as noble as any
 By poet or novelist told.
 And later, when Time writes the story
 Of those who've been valiant in strife,
 A page will be due to the glory
 Of heroes of every day life.

—Selected.

On Duty.

Uncle Alex came out on the back piazza with his newspaper, and was just going to seat himself in one of the arm chairs, when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, and presently called to Neddie, who was playing in the yard: "Neddie, come and see this huge spider."

"I can't come now, Uncle Alex," replied Neddie. "I am on duty."

Uncle Alex stopped looking at the spider and looked at Neddie. He had a paper soldier cap on, and, carrying a toy gun, was gravely pacing up and down before his tent, which was pitched on the grass under the big cherry tree. Will Ramsey and two or three other boys were in the adjoining meadow, galloping along on sticks, and flourishing wooden swords. There was probably a battle going on; though the cows, chewing their cuds under the trees, didn't seem to be frightened.

"What are you doing?" asked Uncle Alex.

"I'm a sentinel on guard," said Neddie.

"Can't you come over here just a minute, if I watch the tent?"

"No, indeed?" answered Neddie, decidedly. "Soldiers musn't go away a second when they are on duty."

"Well, well," said Uncle Alex, seeming quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch from the kitchen, carrying a small basket.

She looked hastily around, and then called, "Neddie, Neddie; where are you?"

"Here, mamma!" he shouted, bounding around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and a half pound of raisins," said the mother, adding, as she gave him the basket and some money: "Now don't be gone long. I am making something good for supper, and I want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex started to the post office. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge, throwing pebbles into the water.

"Hallo, Neddie!" he said. "I thought you were on duty."

"No, sir," replied the boy, looking in surprise. "We're not playing soldier any more. Mamma sent me on an errand."

"Did she send you to throw pebbles in the brook?"

"No, sir; she sent me to the store."

"I thought I heard her giving you a commission which was to be executed with promptness and despatch; and, knowing you to be such a soldierly fellow, who could not be tempted away from duty a moment, I wonder, rather, to see you standing here." And Uncle Alex stroked his whiskers meditatively and knit his brow, as though he was trying to study the matter out.

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning his steps toward the village, was off like a flash.

Uncle Alex was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket and walk rapidly homeward. Some little boys on the other side of the street also spied him, and, running over, surrounded him, evidently wanting him to stop with them a little while. But he, though in a very good natured way, declined their invitation, and kept on his way. He realized that he was on duty.—Sunday-school Evangelist.

Young People's Societies.

A DEPARTMENT DEVOTED TO THE INTERESTS OF THE
AMERICAN LEAGUE OF NEW-CHURCH YOUNG-
PEOPLE'S SOCIETIES.

All communications, reports, etc., intended for this Department should be addressed to Ezra Hyde Alden, Chairman, Editorial Board, 40 Exchange Place, New York.

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"The natural man, however, cannot seem to be persuaded to believe that the Word is divine itself, in which is divine wisdom and divine life, inasmuch as he judgeth of it by its style, in which no such things appear. Nevertheless, the style wherein the Word is written is a truly divine style, with which no other style, however sublime and excellent it may seem, can be compared." T. C. R. 191.

We most heartily second Mr. Landenberger's suggestion for more systematic Bible reading, and wish that all our young people might not only be enrolled in such a body, but might be given strength of purpose to faithfully carry out its aims. There can be no question that most of us are deficient in a knowledge of what should be the most familiar Bible stories, both from the Old and New Testament, and equally ignorant of the geography of the Bible lands. It might be useful to inquire where the fault lies. If our young people were as a rule thoroughly grounded in an understanding of the spiritual sense of the Word and in an appreciation of the vital distinctions between the New-Church doctrines and those of the old Church, there might be some excuse for their lack of knowledge of the literal story, but is such the fact? Is there not a failure in both, and may not the trouble be that because of the lack of knowledge of the letter of the Word the instruction given in the more interior truths has no sure foundation and consequently fails to remain? Let us hear from some of the Sunday-school teachers of their experiences and theories in the matter.

It may be that a word of caution is needed as to reading the Bible simply with a view to covering a certain amount of ground in a specified time. A few verses carefully read and thought over during the day are more helpful than a chapter of more hurriedly glanced through and then forgotten. The committing to memory of verses and stories from the Word is a practice which cannot be too highly commended, and the habit of which should be formed in earliest childhood.

Thoughts About Meetings.

One of the first needs of making the meetings of our different societies popular and well attended is to hold such meetings at times convenient to all, and have those times fixed in the minds of the members.

Most societies assemble once or twice a month for the purpose of transacting whatever business becomes necessary, becoming better acquainted with each other in participating in social programmes, and, most

important of all, becoming better acquainted with the doctrines of the Church, by taking up religious reading.

All of these purposes are necessary to the successful working of a society, and each performs its special use.

But the question has arisen in the minds of many workers whether the meetings of a religious character, with a small attendance, or the social meetings, with large attendance, are doing the most good to our members.

If there be one day in the week when the average mind takes more kindly to religious reading, it is most certainly the first day of the seven, when the Church service has paved the way for the carrying out of good resolutions.

One society in the West has held a very well attended Reading Circle class at the pastor's house on Sunday evenings, from 7:30 to 8:30, commencing promptly, and ending in the same way.

The same society tried, many years ago, to hold its social and religious meetings together, on the same evening, but with very little success. With the reading meetings on Sunday, there is a good, average attendance, and the members feel well satisfied in their choice of an evening.

The time for holding social meetings depends entirely upon the locality, where some evenings are better adapted than others, but one thing should be observed, and that is, to have a fixed evening, or evenings, and inculcate the desire in every member to let nothing interfere with their attending.

Our meetings are the most necessary part of the success of our societies, for, in a full attendance at them, do we bind ourselves together to further the interests of our Church, and to the latter end we all strive.

These random thoughts may not be interesting to those whose meetings are being conducted as above outlined, but there may be a few who are looking for just these ideas, and they may remind others to offer new ones.

Reading the Bible.

I was very much impressed by what Mr. W. C. Rodman said in regard to the importance of Bible knowledge in his article in the Messenger of October 26, 1898. He referred to one of Swedenborg's excellent rules of life as "often to read and meditate upon the Word of God," and then raised the question: "Is it possible that in the desire to be well read in the doctrines of the Church, the young New Churchman may be less familiar than the youth of other Churches with that foundation of all doctrine, the Bible itself?" And when he says that in his class experience he has too often found the want of accurate knowledge as to the mere facts of Scripture, he voices the experience of almost every Bible teacher. He is also right when he says: "No man can be certain of his doctrine who is not familiar with the letter of the Word." It is indeed remarkable how little the younger generation know of the Word in its letter. Our fathers and mothers are well versed in Scripture because they were instructed in their youth. May it not be that we are very much neglecting to memorize the literal sense of the Word. The granaries of the mind should be stored in youth, ready to be drawn upon when the famine comes. Young people, and older people, too, find time to

read books, papers and magazines. Should they not find time to read the Word of the Lord in order that their minds may become furnished with the means of consociation with the angels and conjunction with the Lord?

Let me suggest a plan of reading. Supposing each member of the League begins on the first day of February to read just one chapter a day, what a treasure they would have at the end of a year! If two chapters were read each Lord's day, instead of one, in three years they would read the whole Bible through. Why not take this work up in a systematic and earnest manner and realize what Mr. Rodman so beautifully suggests: "Some of the most familiar passages will shine with unexpected light, when meditated upon in the seclusion of one's own apartment." What an opportunity the Lord offers us in his Word to feast on the bread of life! Who will vow to do this and thus form a band of Bible readers?

L. G. LANDENBERGER.

Elmwood.

The Entertainment Committee of the Young People's League has been active the last few weeks in preparing and giving Baker's play, "Above the Clouds." The parts were very well suited to the performers, and the audience on both nights of its presentation were enthusiastic. The Committee is now engaged in looking up another drama.

A course of Union Services has been held on Sunday evenings during the months of October, November and December, alternately at the Unitarian Church in East Bridgewater and at the New Church in Elmwood. The principal feature of these services has been the music. The singers from both churches and all who were interested were asked to join the choir, and new anthems were rehearsed for each meeting under the leadership of Mr. L. W. Richards. Both New-Church and Unitarian ministers gave lectures on subjects of general interest. The service opened with readings from the Word and the singing of familiar hymns, in which the congregation joined. The meetings accomplished the object of securing a large attendance.

The League Readings.

Week beginning January 29th, 1899. Text book, "The Spiritual Life," pages 129-139. Subject: Second continued, and Third, Fourth and Fifth kinds of Profanation.

It is important to have in mind clear ideas concerning profanations of the several kinds here mentioned. In the light of what is said elsewhere in the Writings this may be done in two ways: First, by noting that special evil or vicious states of mind with which each variety of this sin is associated, and, second, by associating the sin with some form of the visible Church which is declared to have been guilty of it. Our doctrines tell us that there have been four Churches or dispensations on this earth, each of which has perished, leaving a remnant so profane that its successor had to be established among those who had been Gentiles. Taking this general statement for granted, as being too familiar to most of our readers to need references, we may consider each kind of profanation in its turn and point out the particular Church or fallen dispensation which has been guilty of it.

Profanation of the first and most grievous kind was especially noticed in our last lesson. It can be com-

mitted only by those with whom the spiritual mind has been opened and then by apostasy closed. If any Church was ever guilty of this sin as a whole it was the Most Ancient. In A. C. 3912 we have a description of the antediluvians who perished, making their condition very similar to that of profanators of the first kind described on page 122 of our text. Their special evil was treachery or apostasy—tergiversation or putting the hand to the plow of repentance and then looking back.

Profanation of the second kind, treated of partly in our last lesson and partly in this, is especially charged to the "modern Babylon," or to extremists of the Roman faith. They profane the holy things of the Church and of the Word by making them the means of dominating the souls and bodies of men. The Ancient or Noachic Church had its Babel. The Jewish or representative Church went captive to Babylon. And the First Christian Church suffered a like spiritual calamity. The evil in every case was ambition or the love of ruling from the love of self, prostituting and profaning, holy things to that unholy end. The third kind of profanation, treated of in this lesson, pages 133-135, is of the hypocritical kind. Such sinners "venerate the holy things of the Church and of worship outwardly before the world, and yet at home or in secret deride them." The most notorious historical examples of this kind of profanation were the Scribes and Pharisees of our Lord's day. He calls them "hypocrites," doing all things "to be seen of men;" "whited sepulchres" "beautiful outwardly, but within full of extortion and excess." Those Jews, who were adepts at this sin, being external men at best, furnish ground for the statement that hypocritical profanation is possible with all kinds of religious faith, but is most hurtful to those who possess the genuine truths of the Word. The fourth kind of profanation is not unlike the third in that it conjoins outward piety with inward evil, but differs from it in being not hypocritical. Such evil doers are self-deceived. They are like the Church of the Laodiceans, of which our Lord says: "Thou sayest: I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked." Such is the unhappy condition of those Christians who, having the holy Word in their hands, have deduced from it doctrines like those of "salvation by faith alone," the "vicarious atonement," and their various corollaries. And this, we grieve to say, historically is the sin of Protestant Christendom. That state of false security or of self-righteousness, based upon a belief that the penalty of sin has been paid for them in advance, is in itself a form of self-esteem, accompanied by a spiritual pride, which is most hurtful to the soul, and perhaps the worst kind of profanation prevailing at the present day. The fifth kind of profanation, briefly noticed on page 139, "consists in jesting from the Word and about the Word." It involves the sin of contempt for holy things which always implies disbelief. It is a common sin of this our modern world. The pages of our newspapers and the pages of our "humorists," so called, abound in blasphemies of this kind, which, while they indicate shallowness of mind in the perpetrators, are nevertheless defilements of which those who love and revere the holy Word cannot too carefully beware.

PHILIP B. CABELL.

Queries and Suggestions.

The purpose of this Department is to furnish an opportunity for a free consideration of questions relating to New-Church teaching and practice about which there are differences of understanding. The writers are alone responsible for the views expressed.

The Moon Inhabited.

Editor of the Messenger:—In reading your review of Mr. Lathbury's "God Winning Us," among other merited criticisms I searched in vain for a word of criticism or correction of a direct misstatement of fact—if what Swedenborg teaches is a fact—and certainly no New Church man has any ground for doubting the fact in question. The "poetic disposition" which Mr. Lathbury may possess does not justify the reference to the moon as "tenantless," for every New Churchman knows that Swedenborg teaches the moon to be inhabited. He saw and described the spirits of the inhabitants of the moon. The moon presented the same appearance to the natural scientist in Swedenborg's day as it does now, and if inhabited then we know of nothing now to justify the term "tenantless."

J. B. SPIERS.

West Derby, Vt., Jan. 14, 1899.

Our Globe Not Everlasting.

Editor of the Messenger:

Concerning the duration of our globe there are evidently two opinions in the New Church: one that it will continue through endless duration, the other that it will ultimately dissipate or relapse into invisible substance. The old dogma that it will be destroyed by the divine fiat (referred to by Mr. Hulse) has no place in New-Church thought, and hence need not be considered here. The arguments adduced to prove that the earth will continue to eternity are generally based upon a few statements of Swedenborg given as his opinion rather than as revelation. To base one's belief upon the expressed belief of another without an intelligent grasp of the subject is a blind submission to authority—a spiritual or intellectual slavery condemned by Swedenborg himself. That such slavery sometimes crops out in our journals is greatly to be regretted as such a condition inevitably limits the growth and expansion of the soul.

The argument sometimes used that the earth must endure forever because it is sustained by the spiritual sun as well as the natural sun, is far from satisfactory. The human body is sustained by both suns quite as much as the earth is, and yet the body dies. As long as a body or a globe receives more energy than it gives out it is in the ascendancy no longer. Whether it be a human body, a tree, a rock, a planet or a sun, the laws and forces governing them are the same, and they deal with all alike regardless of magnitude, form or temperature. The preservation of any material form depends on its ability to receive as well as upon the ability of the spiritual and natural suns to give. This ability to receive increases until it reaches a maximum point; then slowly it passes the noontide of its cycle and declines, thenceforth moving onward toward ultimate cessation. This is true of all the various species of sidereal orbs. Take our moon for example. It is a graveyard of dead volcanoes. Neither air nor water is discernible on its surface. And yet at one time it had a

dense atmosphere, which was necessary to support the combustion that resulted in the tremendous volcanic eruptions that rent the whole surface of the moon millions of years back. For ages dense clouds traversed the lunar surface, draping the high mountains and rocks with mantles of glaciers which crept to the plains and oceans leaving their tracks behind them. For long ages deep oceans and high tides ebbed and flowed, producing a friction that caused the moon's diurnal revolution to grow slower and slower until the moon could present but one face to the earth the source of her tides. After long ages her oceans and atmosphere became absorbed by her solid matter, which in turn shriveled and cracked until to-day her surface is a network of crevasses. What must follow but ultimate dissipation as visible matter? Nothing is more certain than that the moon's surface has passed through a change from great activity to comparative stillness; and the inference is that a somewhat similar change is taking place on our earth; for the laws and forces of nature are necessarily the same toward all planetary bodies. The moon being much smaller than the earth, would cool off and radiate its energy in a much shorter period of time than the earth would require for a similar process, hence it would become a desolate body millions of years earlier than the earth. The laws governing planets and satellites govern the suns as well, hence the suns too will gradually fade into darkness. The universe is filled with suns in every possible stage of development, from the most ethereal fire mists that our lenses can detect, to the most perfectly developed suns, and thence through all the stages of declension until their luminosity is gone and only a gigantic cinder or ash heap remains. There are perhaps as many dark suns as bright ones, and a few of the former have been detected by their eclipsing the latter.

The plane of nature as a whole must remain as the basis of the spiritual universe; and the late Dr. R. L. Tafel, in his "Authority in the New Church," p. 262, shows that this plane is the earth (terra) that Swedenborg says will endure to eternity. While the terrestrial plane remains individual globes within that plane come and go, emerging into visibility, and again relapsing into the finer substance. As in space all things move in orbits, so in time all things move in cycles. Space and time are thus analogous and harmonious.

The statement that this earth must last forever because the Word is ultimatum in writing here ought to be reconsidered. Has the Word existed from eternity without a sufficient basis or ultimate until it found one on our globe a few centuries ago? And must a globe of matter exist to eternity in order to prevent this same Word from losing its basis and going to pieces? Is it not rather true that the Word is ultimatum itself in all terrestrial globes? Is not the visible universe itself an ultimatum of the Word? And does not the Word ultimatum itself in thousands of forms and symbols? And do not symbols come and go, while the Word, which is within all symbols and independent of them, remains steadfast? "Heaven and earth shall pass away, but my words shall not pass away." The Word that we read has a Jewish garment, the only garment that it could assume in Jewish times. A trillion years hence it may not have a Jewish garment. It will always clothe itself with the peculiar characteristics, habits, historicals and speech of the people to whom it comes. The visible universe as a whole is the only basis nec-

essary for the ultimatum of the Word. Even if it should as a whole return into the ocean of spirit the Word of the Lord would remain, and in time would clothe itself with a new universe. "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt stand: yea, all of them shall wax old like a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art the same and thy years shall have no end."—Psalm cii: 25-27.

J. S. DAVID.

Have You Read the Bible Through?

In an article in the Young People's Department I call attention to Mr. W. C. Rodman's suggestions in the Messenger of October 26, 1898, about the lack of Bible knowledge among the younger generation. I wish to ask every one in the New Church, young or old, whether a member, or only an attendant upon the services—in fact, I wish to ask every one that may read, or may hear of these lines through others—to begin reading the Bible through in a systematic manner. I do not mean to suggest a critical study of the books of the Bible, but just an earnest and thoughtful reading of the Scriptures, beginning on February 1st and reading one chapter a day (two on the Lord's day) and in three years one will have a knowledge of the entire Bible. There is a woeful lack of knowledge concerning the mere letter of the Word and I desire to repeat here what Mr. Rodman said in his article: "No man can be certain of his doctrine who is not familiar with 'the letter of the Word.'"

I am very much inclined to think that we overestimate the amount of Bible knowledge that an average audience possesses. Our young people are growing up at a time when Bibles are plentiful and cheap, yet I doubt whether they are becoming familiar with the letter of the Word, as were and are, our fathers and mothers. The Bible on our tables is too much like an ornament. What riches of heavenly knowledge are here offered us! And yet we find men and women poring over novels, papers and magazines, and neglecting the study, or even the reading, of the greatest Book in the world. Who will join this Bible band? This need not, yea, should not interfere with reading the Writings. I am persuaded that more thoughtful and prayerful reading of the Bible will stimulate a study of the Word as opened by the Lord in his second coming.

L. G. LANDENBERGER.

Obituaries.

COFFIN.—On Dec. 11, 1898, at Catonsville, near Baltimore, Md., Severance, infant daughter of Roscoe L. and Mary S. Coffin, aged eight hours. The funeral service was conducted by the Rev. G. L. Allbutt, Dec. 12, and included the reading of a considerable portion of the chapter on "Infants in Heaven," from H. H. The interment was in Loudon Park Cemetery. How blessed the Lord's words concerning little children: "Of such is the kingdom of Heaven" (Matt. xix.: 14).

G. L. A.

The fact that some man says he can't see God, proves no more than when a blind man says he can't see the sun.

No man can ever be right till he acknowledges he has been wrong.

—Ram's Horn.

New-Church Messenger

Publisher's Department.

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CHANGES OF ADDRESS: To have address of paper changed it is absolutely necessary to give OLD as well as NEW address, that subscribers' names may be located on the mailer

I feel very thankful to you for the New Church Messenger, as I am very old and feeble, hardly able to get about. It comes to me as a God-send. I feel great comfort in the sermons, which I read along with my Bible.

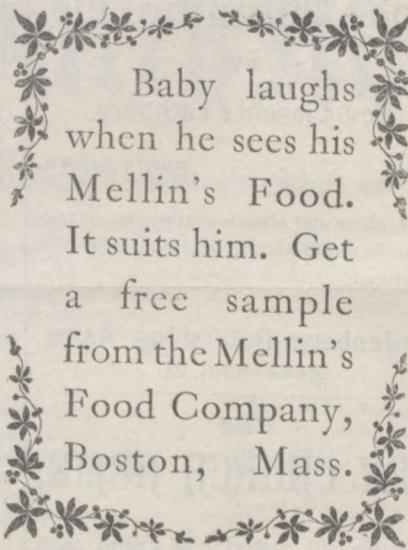
A lady in remitting ten dollars for five subscriptions for the Messenger, one for herself, and four for public libraries, adds: "I want to say that I find the New-Church Messenger invaluable as it brings peace and uplifting unfliningly."

FROM AN ISOLATED NEW-CHURCH PERSON.

I am at home again and want the New-Church Messenger to read very much and will inclose in this one dollar to pay for it till I can get more money to pay for it longer, as I hope to be able to do before the subscription time expires. My health is not very good, but I hope to be able to earn something along as I need it, and I need the paper and feel that I cannot do without it.

FROM MR. GEORGE COPELAND.

I look upon the sustaining of the Messenger as the most important work the New Church has now in hand. Nearly all the other uses are in some respect indebted to the Messenger for help. The Messenger is as the blood which circulates through the whole system, giving life wherever it goes. It is the best means we have or can hope to have for keeping the various societies and individuals of the Church in touch with each other, and in condition to become more fully members of a harmonious body.



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