

New-Church Messenger

"Behold, I make all things new."

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CONTENTS

EDITORIAL:—The Convention of 1910—The Charges Against Mr. Schreck.....	349
PROCEEDINGS OF THE GENERAL CONVENTION—	
The President's Address.....	350
The National Church at Washington.....	351
The Pension Fund.....	352
The Rice Legacy.....	352
Treasurer Theological School.....	352
Reports of Associations and Societies.....	352
Trustees of the Rotch Legacy.....	354
Jungerwich Publication Fund Report.....	355
German Missionary Union.....	355
Board of Home and Foreign Missions.....	356
Conference on Missionary Literature.....	358
Treasurer's Report.....	360
New-Church Board of Publication.....	361
NEW-CHURCH MESSENGER Report.....	361
Memorial Church in Sweden.....	363
The Charges Against Rev. E. J. E. Schreck.....	364
Officers Elected for 1910.....	365
The Literary Bureau.....	365
Report of the Council of Ministers.....	366
Disapproval of Rev. O. L. Barler's "Declaration".....	366

The Convention of 1910.

Another year's meeting of the Council of Ministers and the General Convention has passed into history. Business was transacted through the sessions of the Council with unusual dispatch, and yet without such hurry as to preclude the deliberation essential to satisfactory conclusions. The full reports that were given in our last issue make comment here on the work done in the Council and the Convention unnecessary. For many years questions that have disturbed the Council have been before it; but we can say of the sessions of this last gathering that the spirit of unanimity and peace reigned as never before to our knowledge.

The public meetings were much appreciated by those who assembled to hear the addresses. Much comment, strong and appreciative, was heard concerning the papers on "New-Church Preaching," and the extemporary discussion following.

The sessions of the American New-Church Sunday-School Association were well attended, and were not only inspiring, but suggestive of helpful and new methods of work.

The New-Church League was most happy in its uses, which are of such a nature as ought to enlist all of the young people of the Church.

The General Convention was opened in the New York church Saturday noon (May 21), with a good delegation present, and others than delegates. The business sessions of the Convention were also characterized by dispatch and efficiency. It is good to observe the growing reluctance for unnecessarily protracted debates. But best of all is the manifest spirit of unity in seeking and doing what is for the highest good of the church. The promise in this respect seems most gratifying.

The social functions were elaborately and beautifully provided for. The first of these consisted of a trip up the Hudson, thirty-nine miles to the beautiful residence of Mr. and Mrs. Frank A. Vanderlip. Refreshments were served on the boat, and again on the extensive and paradisaical grounds of the Vanderlip home on the Hudson. The guests were delightfully entertained during the serving of refreshments by a company of musicians secured for the purpose. Delightful weather favored the day, and made the return trip by night down the Hudson an exceptional pleasure. There were nearly four hundred on the boat. One comment oft repeated was, that such a form of entertainment gave exceptional opportunity for people to meet and get acquainted.

The reception to the Convention and dinner at the Park Avenue Hotel was appreciated by a company that filled the capacious dining-room. "The Distinctiveness of the New Church" was the subject discussed. The remarks of the speakers afforded both amusement and instruction.

In speaking of the entertainment by the people of Brooklyn and New York, they may both be mentioned at the same time, for they were alike in doing all possible for the happiness of their guests. In repeating what several said, we think we but express what all feel, that the last session of the General Convention excelled any other in the history of the church in fixed spiritual progress toward unity and that peaceful delight which is promised to it when it is one with the Lord.

The Charges Against Mr. Schreck.

The charges against Mr. Schreck, as will be seen from the full report of the Convention proceedings on another page, were fully heard and investigated by a committee of men of judicial temperament and

trustworthy judgment. The General Council acted jointly with them. The finding was unanimous, that the charges were not sustained. The Council of Ministers were also unanimous in accepting the report of the General Council and the special committee.

Mr. Schreck has repeatedly said that the teachings of which he was accused were the mistakes of youthful judgment and wrong conceptions of loyalty. He has renounced those teachings. It is fair to Mr. Schreck that the church should know that Mr. Schreck is and has been for some time fully in accord with Convention on the doctrine of purity, as set forth in the Brockton Declaration.

After the finding of the General Council and the special committee was reported to the Council of Ministers, Mr. Schreck handed in the statement embodied in the reports on another page. By reading that statement, it will be perceived that Mr. Schreck has in the strongest terms expressed himself in accord with the vital point, and that he has used the very words of the Brockton Declaration. Further, he has expressed profound regret for entertaining the doctrines that have caused disturbance in the church, and is glad to say that he no

longer holds those views. Mr. Schreck has said and done all within his power to make things right. It is now for the people of the church, if they live its teachings, not to be outdone in justice and charity.

Many had not given full thought as to the teachings of the church on the subject that has disturbed it. Because the mistaken teachings had not been publicly denied and authoritatively repudiated, the impression grew that the church did teach the unfortunate doctrines attributed to it. But some good has come out of the unpleasant subject. It has been studied, and each in his own way has come to the truth. So far as we know, there was not one in the Convention who is not in accord with the doctrine of the Brockton Declaration. On the real point at issue, there is now unanimity of opinion. This may be the end in view of the Divine Providence;—to strengthen the church against temptation on this subject in the future. We can safely say that this subject will not again disturb the church. It is now evident that the mistaken doctrine can not be taught in our organization. To arrive at this state is worthy of all our suffering in its behalf.

PROCEEDINGS OF THE GENERAL CONVENTION.

The opening session of the General Convention was held at the Church of the New Jerusalem, 35th St., New York, at 12 m., Saturday, May 21st.

The President's Address.

The Annual Address by the President, the Rev. S. S. Seward, of Detroit, was based on Rev. xix. 6, "The Lord God Omnipotent." He said some years ago a rule was proposed that the President should deliver an address or sermon, giving the President the option of delivering a sermon if he desired. The same rule is again proposed. In anticipation he announced that he would speak on the words, "Alleluia! for the Lord God Omnipotent reigneth." These words, he said, should be written in letters of fire over the chancel of every place of worship in the whole New Church. It should be before the eyes of the people in their worship and be uppermost in their thoughts during the week. They should be the support and the inspiration of their lives. These are the most important words on which the thought can rest. They embrace the knowledge that the Lord Jesus Christ reigns in heaven and on earth. He reigns over the forces in the entire universe, and in the minds and hearts of men. To express this thought He is so often called the Alpha and the Omega. This is the greatest truth that we can learn. It should be emblazoned before our eyes and in the thoughts of our heart during the week. He came down to earth and assumed our nature. He lived the law, not finitely, but infinitely. He clothed Himself with omnipotence. These words should be set to the most glorious music and sung in every service of the church. These words were spoken on account of the glorification of the Lord's Human. It is describing the state when the Last Judgment was nearing completion;

the dragon and Babylon had been cast down, the heavens united in the ascription of all things to the Lord. This wonderful prophetic vision seen hundreds of years ago has been opened for our use and it expresses the wonderful and significant truth that the Lord God Jesus Christ is omnipotent. In this new gospel it does not promulgate merely the general truth that God is omnipotent—that has been acknowledged by every church—but that the Lord God the Saviour Jesus Christ is omnipotent. This is the object of special thanksgiving.

In the Lord's first coming the Incarnation was emphasized, but in the second coming the spiritual sense was made known; by both it is manifested that He reigns, the omnipotent one. After the Fall the Lord was still omnipotent in Himself, but not as omnipotent in men, that is, He did not override their freedom and take away their manhood. This would have been contrary to His life and nature. The only thing He could do was to take our nature, live the laws of His own life, restore order therein, clothe it with omnipotence, but on the natural plane where men lived, God in lowest or ultimates, Immanuel, God with us. Men little understood the work which the Lord did in the world; they little understood the inner workings in His life. Yet the effect influenced the minds and lives of men. He restored and made possible the only power of salvation. The Lord foresaw that men would not understand the nature of His work and life, so He foretold that He would come again and introduce His disciples into all truth, He has come again, not in person but in the clouds of heaven with power and glory, that is, in the literal sense and in the glory of the spiritual sense. The power and presence of the Lord in the Word but not understood and its saving power made use of by

man was illustrated by the presence in nature of steam and electricity before these were harnessed to the uses of man. The same thing takes place on the spiritual plane. The Lord came and effected redemption. Salvation was made available to men, but men did not understand, many denied or misunderstood. They did not take advantage of His power and presence except feebly; nor did they know how to make His victory their own.

All this is now changed. From the opened Word we may now know what the Lord has done and always does and will do to eternity. All we need to do is to put ourselves in the way of reception that we may do what He commands. The angels understood when they burst forth saying, "Alleluia, for the Lord God omnipotent reigneth." It is now made known to us. The Lord does not make men holy in spite of themselves. His omnipotence is available as steam makes the power therein available, that He may reign on earth as He does in heaven.

Brethren of the Convention, have ye understood all these things, then the Lord is omnipotent to you; it is your fault if you do not claim it and use it. The Lord is not only omnipotent in Himself but He is omnipotent in us. The evils in men—in all of us—we can be victorious over if we look to Him for strength and use it. The Lord may become in us the Lord God omnipotent. If He reigns in us no evil shall befall us. He will give His angels charge over us lest we dash our feet against the stones. Then our defeats and sorrows will be only the means of rising to higher states of life and blessing.

How easy is the way! It is not necessary to do great things. We need not agonize. What we need to do is to look to the Lord and follow His truth. "O that thou hadst hearkened to my commandments; then would thy peace have been as a river!" The law would then be written in our hearts. We need to realize that the Lord is all in all. He is omnipotent. This is the great all-inclusive truth of the new age. The Lord is the Redeemer and Saviour. He will keep the powers of evil in subjection that we may experience the fulness of His love and grace. Though we fall, yet will He not utterly cast down. All this because the Lord Jesus Christ has ascended on high, He has led captivity captive.



After singing the 150th hymn the Convention was called in business session for the transaction of a few items of business.

Two items were reported from the Council of Ministers: The Council reported that the Ohio Association in conjunction with the Cincinnati Society had applied for the installation of the Rev. Louis G. Hoeck into the office of General Pastor. The Council recommends that the application be granted. Mr. Hay moved that the Convention grant the request. It was so voted.

The Council of Ministers reported that the San Diego, Cal., New-Church Society has applied for the ordination of Dr. Maro F. Underwood into the Ministry. The application was endorsed by the California Association. The Council recommends that the application be granted. A motion to that effect was carried.

It was voted that the collections on Sunday morning in New York, Brooklyn and Orange be devoted to the uses of the Convention, and those in the evening to the uses of the Sunday-School Association. It was voted that a nominating committee of five be appointed

to nominate the elective members of the General Council, to report on Monday at 11 o'clock. Carried.

The Convention adjourned.

Monday, May 23rd.

The Session of the Convention was opened with religious services conducted by the Rev. Everett K. Bray of Portland, Maine.

The President appointed as the Committee on Credentials the Rev. Paul Sperry, Arthur D. Ropes and Arthur B. Stearns.

In the absence of the Recording Secretary, the Rev. Russell Eaton was appointed to assist the Secretary.

The reports of officers and bodies connected with the Convention were read.

The President, the Rev. S. S. Seward, reported that it was not possible to arrange for the meeting of the Convention in June to accommodate those going to the International Swedenborg Congress, owing to the fact that many of the members of the societies of New York and Brooklyn go out of town in June.

He also reported that a compromise settlement had been signed by him of the estate of the late William Donaldson of Providence. Mrs. Kate M. Ritchie, of Ritchie, Will County, Ill., has left in her will a legacy of \$1,000.00 to "The New Jerusalem Church Association." Steps are being taken to secure the legacy for the Convention.

The Secretaries reported that six hundred and fifty copies of the Journal of 1909 had been printed, of which five hundred and thirty-two had been distributed in this country and abroad. Copies of the Minutes of the English Conference for 1909 had been received and distributed. The date of May 21st had been fixed for the meeting of Convention. The Recording Secretary, C. A. E. Spamer, had been absent abroad most of the year, the duties of his office being performed by the Assistant Secretary, Mr. Paul Seymour.

The Trustees of the New-Church Building Fund reported that they had loaned to the Portland, Maine, New-Church Society, the sum of one thousand dollars, to aid in the erection of their Sunday-School building. This is being used for church services until their church building is erected. They have also agreed to lend to the Paterson, N. J., New-Church Society the sum of two thousand dollars.

The Trustees report that after the above loans are made they will have on hand \$74.01.

The investments already made are the following:

San Diego Society.....	\$1,500.00
Preston Society.....	1,200.00
Fishing Creek Valley Society.....	175.00
Portland Society.....	1,000.00

Total\$3,875.00

Total assets\$5,949.01



The National Church at Washington.

The Board of Trustees report that a most interesting and useful course of lectures have been given in the National Church during the past year. The following ministers have taken part in the course: The Revs. Messrs. King, Goddard, Hay, French, Dole, Sperry, Smyth and the Pastor. The expense of this lecture course was provided for out of a Trust Fund administered by the Chairman of the Board, Mr. Wm. McGeorge, Jr.

Various efforts have been made from time to time to remedy the defective acoustic properties of the church building. A sounding board has been installed which has partially remedied the defect.

Attention is again called to the necessity of completing the buildings and equipment of the Society. A résumé of the history of the National Church movement is given in the report, showing that the movement was initiated by persons outside the Washington Society and a more expensive and extensive plan of operations was inaugurated than would have been adopted by the Washington people alone. Yet they have provided the largest part of the funds. To complete the buildings a Sunday-school and parish building is necessary. Until this is built taxes must be paid on the vacant lot. It is necessary for the full performance of the uses of the Society that this building be erected. The Washington people, and especially the Young People's Association, are working zealously for the accomplishment of this end. Altogether they have \$3,914.35 in bank, with the promise of at least \$1,000.00 more when the building has been begun. The Treasurer of the Convention reported last year that he had a fund of \$1,661.53 for the Sunday-school building. The report closed by saying: "It seems that if an earnest and concerted effort were made this task which the Convention has undertaken might be completed, and it is hoped that someone who hears this report, or who should read it, might be induced to help. The writer especially appeals to the men of the Church to complete this work, for thus far it has been done almost entirely by devoted women."

The Pension Fund.

Last year it was reported that a bequest had been received from the estate of Miss Eliza O. Ropes. This seems to have produced the impression that systematic contributions were not needed, thereby producing a falling off in the receipts from this source. This has proved very unfortunate because heavy demands have been made on the Trustees during the year, so that the income from invested funds needs to be supplemented by generous donations from societies and individuals. The report calls attention to the needs of some who should be assisted by the Board. The case of Mr. Reiche and wife is dwelt upon and the imperative needs that must be provided for. The death of the Rev. L. H. Tafel, who left a widow and eleven children, the youngest being less than two years old, caused an immediate need for assistance in that direction which was supplied. The case of a widow of a minister who had died many years ago was called to the attention of the Board. All these calls require a larger amount than the present income. The societies and individuals are therefore urged to sustain the Board by increased contributions, that these worthy cases may continue to receive the help that should be extended to them. It is suggested that those societies which did not take up a collection last fall, knowing of the great need, will take up collections this spring that the Board may not be embarrassed from lack of funds, as no income will be available from the funds recently invested until next January. The financial statement shows that there have been received from legacies and donations the sum of.....\$17,191.72
Of this there has been invested..... 17,000.00

Leaving uninvested a balance of.....	\$191.72
The income from investments, including balance on hand at beginning of year, was....	\$1,135.55
The expenditures were.....	1,102.54

Balance on hand April 1, 1910..... \$33.01

The report closes as follows: "It will be seen from this statement that the Pension Fund now has an in-

vested capital of \$17,000, providing an annual income of \$1,020.00, but the Board will have to pay out in monthly pensions about \$800 before the Thanksgiving collections can be taken up, and in any event must provide for total pensions, according to existing conditions, of \$1,381.80 per annum. Our collections should not be less than \$500 or \$600 a year.

The Rice Legacy.

The trustee of the Rice Legacy had cash on hand at the beginning of the year.....	\$ 842.53
Receipts from investments.....	895.84
Receipts from sale of bonds and mortgages....	5,168.75

Total	\$6,907.12
Expenses for Theological School Library, books, catalogues, etc., and for books for students	\$ 644.86
Messengers, Reviews sent to libraries.....	5,498.50
Reinvestments	763.76
Balance on hand May 1st, 1910.....	\$6,907.12

The Treasurer of the Theological School.

RECEIPTS.

Balance on hand April 1st, 1909.....	\$ 1,106.84
Received during the year from investments, etc.	13,137.47
Building improvement fund.....	1,325.00
Borrowed from investment account.....	572.47

Total receipts	\$16,141.78
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EXPENSES.

Salaries and other expenses	\$ 12,033.67
Building improvements	4,108.11
	\$16,141.78

INVESTMENTS OF THE CORPORATION.

Mortgages	\$89,750.00
Real Estate, Library and Furniture.....	96,002.00
Stocks	48,188.00
Bonds	31,089.00
	\$265,029.00
Due from expense account.....	572.47
Cash on deposit.....	1,224.27

Total value of property and investments..	\$266,825.74
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Reports of Associations and Societies.

The California Association reports a total of 246 members. The Rev. Howard Dunham has removed from Los Angeles to Denver, Col. Mr. William R. Reece is now conducting the services at Los Angeles. The San Diego Society is showing much activity under the services of Dr. Maro F. Underwood. The Association and Society request of the Convention his ordination into the ministry. The various societies are doing active work. The San Francisco Society, O'Farrell St., now has a Salary Fund of \$16,000. Rev. J. S. David is also doing some missionary work in Oakland.

The Canada Association reports a total of 174 members. The Berlin and Toronto Societies are carrying on very vigorous and active work. The Hamilton, Wellesley, Strathroy and Montreal centers are inactive. In London, Ontario, there is a circle of receivers who are doing useful work. The interest there is increasing and the people purpose in the near future to rent a hall in which to hold their meetings. Much work is being done in distributing New-Church literature, the Rev. Percy Billings being especially active in this work.

The Illinois Association reports sixteen societies and a total membership of 913, with six ministers. The ministerial force of this Association has been augmented by the accession of the Rev. Frank A. Gustafson,

who was called to the pastorate of the La Porte Society made vacant by the resignation of the Rev. E. D. Daniels and his removal to Berlin, Canada. Dr. Gustafson was installed on January 16 and is serving the Society with much acceptance. The other societies of the Association continue in about the same condition as a year ago.

The Maine Association has three societies and three ministers, with a total membership of 129. The Rev. Baman N. Stone is Presiding Minister. The Association met last summer in the house of worship of the Christian Church at Lovell, at its special invitation. At this meeting Mr. William Wunsch was ordained into the ministry by the Rev. William L. Worcester at the request of the Bath Society, which has called him as its Pastor. The Fryeburg Society reports the death of Col. Enoch C. Farrington, for many years prominent in public life in the state. The matter of chief interest relating to the Portland Society is the erection of their new Parish House, at a cost of about \$3,300, in a growing, residential and easily accessible part of the city. The building was occupied for worship on the first Sunday in March, and the audience room, which will comfortably seat about one hundred persons, was filled to the full. A considerable number of new people from the neighborhood have since come to the morning worship, as well as to the special evening meetings during March, some of whom will probably become permanently connected with the Society. Further details about the Parish House can be seen in the NEW-CHURCH MESSENGER of March 23, 1910.

The Maryland Association reports six societies and one mission, with a total membership of 405. The treasurer's report showed receipts of \$1,735.29 and expenditures of \$1,735.40, the funds being used in very large measure for missionary purposes. Important changes have occurred in the clergy list of the Association during the past year. The Rev. Louis Hermann Tafel of the German Church in Baltimore was called to the spiritual world after a prolonged illness, on Nov. 29, 1909, in the sixty-seventh year of his age. The German Society was thus left without a pastor. Services have been held regularly and the Sunday school maintained, and the Society looks hopefully forward to continued useful service in the future. The Baltimore English Society, after over a year's vacancy in the Pastorate, has chosen as their minister the Rev. Harold S. Conant, recently assistant minister in Philadelphia, and he was installed in the Pastorate on Sunday, March 6, the General Pastor officiating and the Rev. Wm. L. Worcester of Philadelphia preaching the sermon. Serious consideration is being given to the matter of making more efficient the mission work at Richmond, Va., and on the eastern shore of Maryland.

The Massachusetts Association reports nineteen societies, one organized mission and twenty ministers, some of whom are not in active work, and a membership of 1,690. The year has been marked by some changes in the methods of carrying on the activities of the Association. The Missionary Board has employed Rev. John Whitehead as the Missionary of the Association. Mr. Whitehead has continued his lectures in a public hall in Boston and has organized as an adjunct to the lectures a class for the study of the doctrine of the church. He has also given lectures in New Bedford and Worcester before excellent audiences. The circle of New-Church friends in New Bedford has been organized as a mission of the Association. A wave of interest in missionary work has seemed to influence the soci-

ties of the Association. Rev. H. C. Hay has continued his very successful Tuesday afternoon classes in Boston. Vesper services have also been held in Boston with audiences averaging nearly one thousand in number. A series of lectures to large audiences was given in Newtonville by ministers from beyond the bounds of the Association. In Providence an effort is making to distribute Rev. Hiram Vrooman's new book "Religion Rationalized." The ministers of the Brockton and Fall River Societies have taken advantage of opportunities to preach to congregations in their respective cities not of the New Church. Rev. J. Paul Dresser, ordained during the year as minister of the Abington Society, continues his services there. Rev. George S. Wheeler has returned to the Bridgewater Society after several years' service in Providence and Waltham. Rev. D. Vinton Bowen has ministered to the Cambridge Society since last summer's vacation. The Boston Society celebrated with fitting ceremonies the fiftieth anniversary of the ordination of their Pastor, Rev. James Reed. The Neighborhood House in Lynn has continued its work and organized Sunday-school classes for children of the neighborhood. The New-Church Club of Boston has also continued its work, meeting monthly for the discussion of questions of interest to the church. The New-Church School in Waltham has had a year of quiet work with a satisfactory attendance, though not exceeding its possibilities to accommodate students.

The Michigan Association reports that there are two active societies, both served by the General Pastor, the Rev. S. S. Seward. All the activities of the Detroit Society have been carried on as usual during the past year. There has been regular preaching with an average attendance of 66. The Sunday school has been rather fuller than last year. The auxiliary societies, the Ladies' Industrial, the Young Women's Guild (a new institution), the Young People's League, have all been active, and a choral meeting has been carried on during most of the year. The Tuesday evening meetings perform a great use in the Society. The young people's class meets at 5:30; supper is served at 6 o'clock; an adult class is held at 7:30, and the musical practice at 8 o'clock. At Almont services have been conducted occasionally by Dr. Wm. B. Hamilton, and the presiding minister has officiated and administered the sacraments twice. The trustees of the Grand Rapids New-Church Association contributed this year \$1,000 to the uses of the work in Almont and Detroit.

The Minnesota Association reports two societies, although practically the St. Paul is the only active society. There are seventy members in the Association and one minister. The St. Paul Society holds regular worship, the average attendance being forty.

The New York Association reports nine societies, six ministers and 622 members. The Association reports earnest and faithful work in all of its societies having the services of a Pastor. Successful courses of Sunday evening lectures, addressed to the public at large and setting forth some of the vital teachings of the New Church in their application to subjects prominently before the religious world, have been delivered in Brooklyn, Orange, Buffalo, and New York. The Presiding Minister has also delivered lectures in Paterson, N. J., which drew good congregations, and Dr. Thomas French has given lectures in Ithaca, N. Y., with very encouraging results. The Association is handicapped by not having a regular missionary who could devote himself to the smaller societies that are

without a resident minister, and at its annual meeting in February last it instructed its Executive Committee to see if a missionary could be put in the field. It is felt that the time is ripe for such a movement. A German society (second) has been formed in Brooklyn with a membership of twenty. Its application for membership into the Association was granted, and it was formally received at the annual meeting, February 22. It is in charge of Ferdinand Muhlert, who has been authorized to preach under the rules of the Convention. The Society holds services in a hall. The Presiding Minister administered the Holy Communion on the evening of Easter, a large number being present. Through the Secretary of the Association, a systematic effort has been made to keep in touch with isolated members. He has written many letters and sent out considerable literature of a missionary character. He has also been preaching for the Riverhead Society, holding services twice a month. The Association continues its aid to the Buffalo Society and feels that the situation there is distinctly encouraging and worthy of the moral and financial support, not alone of the Association, but of all in the church at large who have been actively interested in the up-building of this Society.

The Ohio Association reports ten societies, six ministers and 735 members, including eighty-two individual members.

The Pennsylvania Association has seven societies, six ministers, 661 members and 294 children in the Sunday schools. Considerable thought has been given during the past year to possible changes in missionary work, with a view to broadening it and making it more effective. Renewed thought has been given to the possibilities of arousing and stimulating an interest in the teachings of the church by means of advertising and correspondence, using the Book Rooms in Philadelphia as a center for such work. At the recent annual meeting of the Association, the Executive Council was directed to organize a "Bureau of Correspondence" and an appropriation of one hundred dollars was made to begin the work. The Council was also given authority to use additional sums as the use develops.

The work of the Washington State Association has been carried on mostly by the Rev. Wm. P. Harthill, Mr. Kimm still being unable to preach. During the year Mr. Harthill has preached several times at Tekoa; most of the year at Pine City, twice each month. He has baptized four young people, officiated at three marriages, and conducted two funerals. The Rev. Jacob Kimm has baptized one infant.

The Denver Society reports that the Pastor, Rev. Frank A. Gustafson, was called to the La Porte, Ind., Society in October. The second Sunday of January, Rev. Howard C. Dunham, who has twice before ministered to this Society, again took charge of it. Fifteen years ago his second pastorate in Denver closed under very trying circumstances. Now, all injured feelings have been laid aside by all parties and the present engagement has been entered upon with full understanding and sympathy on the part of both the Pastor and the people. Morning services and Sunday school are held regularly and the young people meet weekly for study and monthly for business and pleasure. During the year six small children were baptized. On Easter Sunday three adults were taken into the communion of the church by baptism. Number of members, 38.

Of the ministers not connected with any Association the Rev. Louis Carrière has continued to act as pastor of the Third Church of the New Jerusalem in St. Louis.

During the year he has baptized seven children, solemnized two marriages and officiated at seven funerals. The Rev. O. L. Barler, Beatrice, Nebraska, has been active in selling his books, writing for the New-Church Messenger and has acted as non-resident Pastor of the Lenox (Iowa) New-Church Society. The Rev. George W. Chase of Columbus, Ga., has been systematically distributing New-Church literature. The Rev. Albert Bjorck reports that he is now residing in New York and is on the list of ministers of that Association. The Rev. George Gay Daniel has closed his connection with the Wesleyan Methodist Mission of Brooklyn, N. Y., and has organized the Institutional New-Church Mission, 25 West 99th St., New York City. He is laboring successfully among the colored population. The average attendance is eighteen. The Rev. Eli W. Shields, Hot Springs, Ark., is preaching in Hot Springs once a week and holding a doctrinal class Friday evenings. He is distributing much New-Church literature. The Rev. F. L. Higgins reports his removal to Fairhope, Alabama. He expects to preach there and do missionary work in the neighborhood. The Rev. G. J. Fercken, D. D., of Mauritius Island, reports the continued success of his work. He has baptized four persons, administered the Holy Supper eight times, has received three persons into full membership and expresses great hope for the future.

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The Trustees of the Rotch Legacy.

Mrs. Lydia Scott Rotch, a member of the Boston Society, the wife of William Rotch, Jr., of New Bedford, left in her will to three trustees the sum of \$15,000.00 to be used for the benefit of the Convention. The Supreme Court of Massachusetts decided that the Convention has no right to dictate how the trust premises shall be used, so long as they are actually employed for its substantial advantage as a corporate body and in no manner to its detriment. Under this trust since its foundation the sum of \$53,889.35 has been expended and it has on hand a balance of \$14,383.40, making a total of \$68,272.75. During that time a complete edition of the theological works published by Swedenborg himself has been put on the market in three styles of binding, one Edition de Luxe in eleven volumes, one in thirty-three volumes bound in half morocco, and one in thirty-three volumes bound in buckram. Plates have been made for these and are available at any time. In addition to these works, the New Jerusalem Magazine, at one time was assisted by the Trustees; a "Book for the Blind" was published; \$2,600.00 has been paid toward the photolithographing the manuscripts of Swedenborg. The "Book for the Blind," of which 500 copies were printed, contains Extracts from Swedenborg, together with a short Sketch of his Life. This has been distributed free of cost to the recipients. The publication and distribution of this work is very appropriate as Mrs. Rotch herself was blind, and she took great delight in hearing the Writings read to her. A new edition is now under preparation and will be published in a short time. Commentaries on Matthew and John have been published and are in print. A "Commentary on the Psalms" is in press and will soon be ready.

The Trustees at present are Horace Parker Chandler, Warren Goddard, and James Everett Young.

FINANCIAL REPORT.

May 1, 1909, balance on hand.....	\$2,371.70
Receipts during the year.....	2,863.16
Total	\$5,234.86

Payments	\$3,712.71
May 1, 1910, cash on hand.....	\$ 1,522.15
	<hr/>
	\$5,234.86
Books and plates on hand.....	\$53,889.35
Cash and mortgages.....	14,383.40
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Total	\$68,272.75



Report of the Iungerich Publication Fund.

The report of the Trustees covers only a period of eleven months owing to the early meeting of the Convention. The work of distributing copies of Swedenborg's theological works to Protestant clergymen and theological students is provided for by this fund. The Rev. Adolph Roeder has distributed 31 copies of the German "True Christian Religion" during the year, and this branch of the work is steadily growing in interest, especially in Germany and in the northwest territory of Canada. He suggests that the Trustees get out a French edition of the "Gift Books." This subject is being considered by them. It has been a source of regret to the Trustees that of late years the demand for the "Gift Books" has greatly fallen off. Their reports show that in the first five years after the creation of the trust they had distributed 14,500 copies of "True Christian Religion" and 8,500 of "Apocalypse Revealed." In the sixth year, 1879, they distributed 3,000 copies of "True Christian Religion" and 2,700 of "Apocalypse Revealed." In that year, including the books distributed by the American New-Church Tract and Publication Society, there were over 10,000 volumes sent to clergymen and theological students. That was the high-water mark. In 1880 there were 2,000 copies each of "True Christian Religion" and "Apocalypse Revealed" distributed; in 1881, 1,500 "True Christian Religion" and 1,400 "Apocalypse Revealed," and in 1882, the year Mr. Iungerich died, 1,000 copies of each. In the first nine years, including the year in which Mr. Iungerich died, there were distributed 23,500 copies of "True Christian Religion" and 17,500 copies of "Apocalypse Revealed," or a total of 41,000 volumes. This is the 36th year and the total number of copies of "True Christian Religion," including the German edition, distributed to April 1, 1910, is 42,382 and of "Apocalypse Revealed," 32,772. That is in the first nine years, or in one-quarter of the whole time, there were more volumes distributed than in the 27 years since. It will be seen that the falling off in the demand has made rapid progress even during Mr. Iungerich's lifetime and when he was giving personal supervision to the work. In 1880 the demand had fallen off one-third from the great output in 1879; in 1881 it had fallen off one-half, and in 1882, the year that he died, it had fallen off two-thirds.

There are many natural explanations of this. The offer is to a limited class, and as that class is gradually supplied the demand must decrease. Again, the novelty of the offer had worn off. When the offer was first made there was great ignorance as to what Swedenborg really taught, and ministers who could gratify their curiosity at a trifling cost did not hesitate to do so. Special efforts were also made by Dr. John Ellis and the ministers to distribute the books. Now these efforts have practically ceased.

During the past year the Literary Bureau of the General Convention has done some very effective work in interesting ministers in the writings of Swedenborg, and in making known at the same time the offer of the "Gift Books." In conjunction with the Rotch Trus-

tees they have distributed about 50,000 copies of "A Great Thinker," being a re-print of the scholarly and sympathetic criticism of the late Mayo Williamson Hazeltine of the staff of the New York Sun, of the new Rotch edition of Swedenborg's works, which is generally conceded to be the most notable contribution to our missionary literature. In all of these was sent a slip calling attention to the offer of the "Gift Books" and for the eleven months of this year the J. B. Lippincott Company report that they have sent out for the Iungerich Trustees of:

	Copies.
"True Christian Religion".....	289
"Apocalypse Revealed"	267
And of the Tract Society of:	
"Heaven and Hell".....	313
"Divine Love and Wisdom".....	157
White's "Life of Swedenborg".....	257
And of the German edition of:	
"True Christian Religion" there have been	
distributed	31
or a total of.....	<hr/> 1,314

as against a total of 503 volumes last year, and the greater part of this increase has resulted in the last few months, and the work has only begun.

If all of our missionaries and ministers and all New Churchmen generally will promptly and effectively take advantage of the new interest in the writings of Swedenborg that has been aroused by the wide circulation of "A Great Thinker" and of other notable events calling attention to Swedenborg, the Trustees do not doubt that soon the demand for the books will be greatly increased, and a corresponding good result, in saner thinking and teaching.

The Trustees renew their acknowledgment of the valuable help rendered them by the Rotch Trustees, the American Swedenborg Printing and Publishing Society, the agents in several bookrooms and all ministers and missionaries, and again call attention of all interested to the fact that they are abundantly able to provide a great many more copies of the "Gift Books" for distribution than have been called for in recent years, and they hope that in every proper way the terms of the offer may be made known as widely as possible, and especially ask that if deserving and proper cases are known where the books should be sent to those who are unable to pay the postage, that their attention should be called to these cases, in order that they may decide whether under the discretionary power conferred upon them the postage should not be defrayed by them also.

The Trustees report that on May 4, 1909, the amount of invested funds, including real estate, was	\$45,237.50
Cash balance in bank.....	3,458.53

Total	<hr/> \$48,696.03
On April 11, 1910, the estimated value of the property and invested funds was.....	\$46,137.86
The cash receipts during the year were.....	5,077.51
The payments were.....	2,089.65

The trustees at present are Wm. McGeorge, Jr., Horace E. Smith, Adolph Ahrens, Jr.



The German Missionary Union.

During the past year the work of the Union was carried on in the usual way. The book depositories in Philadelphia and its several branches sold and distributed the books of doctrines and also collateral works among the German people. Missionary work was done by some of the Pastors in the States of New York and New Hampshire.

Sorrow is expressed at the passing away at Baltimore, on November 29, 1909, of an esteemed brother and co-worker in the Union, the Rev. Louis H. Tafel. He was for many years the editor-in-chief of the *Neukirchenblatt*, the organ of the Missionary Union. He had just completed the revision of the German Bible for the Union when he was called away to the heavenly kingdom. This work is a fitting monument to the memory of our departed friend and brother. It was his last contribution to the German New Church and will no doubt be highly prized by this and all future generations.

The German Bible is now in press at Zurich and will soon be ready for sale at the book depositories of the Missionary Union.

The Board of Managers of the Theological School reported that the students had been placed in one class. The President has taken charge of the classes in Scripture Interpretation and Homiletics. The Rev. L. F. Hite has been granted a year's vacation which he will spend in Europe in making special studies. The Rev. Charles Harvey has generously offered to take his work during the coming year. Mr. Harvey has done class work and individual instruction in Voice Culture and Reading. Mr. Werren has been spending a year in Europe. Lectures have been delivered by Rev. Frank Sewall and Dr. Horatio Dresser. There have been four students in attendance at the school, four have been prevented from attending from various causes who had signified their intention of entering, eleven have been corresponding with us and forty persons have taken advantage of the classes on Sunday-school work. The changes and proposed changes in the building were spoken of. These were described in the Alumni report.

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Nomination of Officers.

The committee nominated as members of the General Council those who are members of the present Council, namely, the Revs. J. C. Ager, John S. Saul, Charles W. Harvey, Wm. L. Worcester, four ministers, and Messrs. Wm. N. Hobart of Ohio; G. W. Thayer, Mich.; C. H. Cutler, Ill.; Warren Goddard, Mass.; Wm. McGeorge, Jr., Pa.; Robert A. Shaw, N. Y.; also Rev. Louis G. Hoeck, Ohio; Rev. E. D. Daniels, Canada; Richard B. Carter, Mass.; Joseph P. Cobb, Illinois.

For the Board of Home and Foreign Missions the following names already on the Board were nominated: Revs. Frank Sewall, John W. Stockwell, Louis G. Hoeck, and Messrs. Ezra Hyde Alden, F. O. Whitney, Lloyd A. Frost; and in addition Rev. A. B. Francisco, H. S. Conant, Charles Ruby, Clark S. Reed.

Mr. Wm. McGeorge said that Mr. Thayer has asked him to withdraw his name in view of his age, as nominated for the General Council. Mr. McGeorge added that Mr. Thayer's counsel was of the greatest value to the General Council and he should be retained.

The officers nominated from the floor were: For President, Rev. James Reed of Massachusetts; Rev. S. S. Seward of Michigan. For Vice President, Hon. Job Barnard of Washington, D. C. For Recording Secretary, C. A. E. Spamer of Maryland. For Assistant Secretary, Paul Seymour of Ohio. For Treasurer, J. R. Carter of Massachusetts.

James E. Young offered a resolution authorizing the Treasurer to sign a deed conveying the title to property valued at \$1,500, the estate of William Donaldson, Providence, R. I., one-third of it being left to the Convention.

Wm. N. Hobart and Frank O. Whitney were re-elected as trustees of the Building Fund.

Rev. Julian K. Smith and Hon. Job Barnard were re-elected trustees of the Orphans' Fund.

Mr. William McGeorge and George Merrill were re-elected as trustees of the Pension Fund.

Mr. Wm. McGeorge offered a resolution that the Convention request each society to take up a collection once a year for the Pension Fund, and that the recommendation carry with it a suggestion that each society fix a date for such collection. There were heavy demands being now made on the pension fund. We have a number depending on us, and the present resources are entirely inadequate. We desire to put this fund in such shape that it will be adequate at all times to meet the demands that may be made upon it. The subject was discussed by Messrs. Seward, Hobart, Barron, Rodman, Alden and Carter. The motion was adopted.

Report of the Board of Home and Foreign Missions.

During the past year the general policy of the Board of Missions has continued as before, most of the work already in hand has been continued, and some new ventures have been undertaken. It was strongly felt that a Supervising Missionary should be appointed, and an earnest effort has been made to find a suitable candidate who would accept the office, but so far without success; the one originally appointed could not accept. The Board still considers this the most important change needed in making its work more effective.

Appropriations have been continued to the Ohio Association for use in Toledo and Louisville; to the Maryland Association for the work of Rev. J. B. Spiers in Richmond and the South; to the Maine Association for the work of Rev. E. K. Bray as missionary during the summer months; to Rev. Adolph Goerwitz in Switzerland, Rev. C. J. N. Manby in Sweden, Rev. Sorien Christian Brönniche in Denmark, and Rev. W. H. Adkins in Arkansas. Support to the Denver and San Diego Societies has been resumed.

New undertakings have been the employment of Dr. N. H. Clafin as colporteur in California, Rev. James E. Thomas as correspondent missionary among the colored people, the partial support of the *New Era Herald*, a Spanish New-Church journal published by Dr. L. E. Calleja of Guadalajara, Mexico, and the supplying of Dr. Calleja, Rev. J. M. Shepherd, and Rev. E. W. Shields with literature for distribution. Provision was made for installing an exhibit in the Alaska-Yukon-Pacific Exposition, and the services of Rev. L. G. Landenberger were retained there as agent for three months. Appropriation was made for the expense of Rev. Frank Sewall in a missionary tour along the Pacific Coast during the summer months. Rev. A. B. Francisco was engaged for a two-months' missionary visit to the people in the Texas field. Assistance has been conditionally offered to the Society in Auckland, New Zealand. Correspondence has been maintained with various places where there is an evidence of new openings for the Church. There is immediate need of provision being made for meeting the needs and opportunities in Washington State, Los Angeles, the Canadian Northwest, Iowa and Kansas, Texas and Florida, and various foreign places such as Valencia, Spain, and Guadalajara, Mexico. Attention has been given to the situation in Georgetown, British Guiana, but no definite action has so far been possible.

Bequests have been received from Henry Siebert, of

Pretty Prairie, Kansas, \$500, and from the estate of George William Boyd, \$1,000. The total receipts for current use from all sources have been approximately \$8,900, including \$2,280.42 accrued dividends and interest on the Ropes legacies, and the expenditures have been about \$5,200. If a Supervising Missionary had been engaged, a deficit of \$1,000 on the year's receipts would have had to be reported. It will be seen therefore that the new work which ought to be undertaken in various fields, and the desired appointment of a Supervising Missionary cannot be accomplished without a substantial increase in the income of the Board. The experience of the year has shown that the time is ripe for marked increase in our missionary efforts and activities; and the Board desires to urge upon the members and friends of the church such responsive generosity as the conditions justify.

The question of the reconstruction of the Board of Missions was referred by Convention to the Board together with a sub-committee of the General Council, and has received careful consideration. It is the conviction of the Board that the present, at least, is not a suitable time to undertake any form of reorganization that has so far been proposed.

Consequent upon the passing into the spiritual world of Rev. Willard H. Hinkley, for many years the faithful and efficient Secretary of the Board of Missions, the following resolution was adopted:

"Whereas, The Board of Home and Foreign Missions has learned with sorrow of the decease of its former Secretary, Rev. Willard H. Hinkley; therefore be it

"Resolved, That the Board place upon its minutes this testimony of its appreciation of his long and useful life in the service of the New Church, and his zealous devotion to the work of the Board of Missions; and also that sympathy be hereby expressed with the surviving family of the deceased in the hour of their bereavement."

The work in the different fields is reported in detail by the various ministers employed.

The Rev. L. G. Landenberger did most effective work at the Alaska-Yukon-Pacific Exposition. Religious services were conducted, lectures given, about 20,000 people received literature of various kinds: 200 books were given away, 13,000 pamphlets, 1,262 copies of pocket editions of Swedenborg's writings, 1,500 leaflets and cards, and many thousand periodicals of the church.

The Rev. Frank Sewall made a tour through the Pacific states conducting services and lecturing in various places. At Seattle he officiated at the ordination of Rev. Jacob Schroeder.

The Rev. Junius B. Spiers of Richmond, Va., has continued the work in Richmond preaching on Sundays and conducting Sunday school 26 Sundays. Outside of Richmond he has visited 31 places delivering 48 sermons or lectures with an average attendance of 15. About 100 families have been visited. He administered the Holy Supper 18 times with an average attendance of 12. He baptized four infants during the year. His receipts from the field were \$476. The traveling expenses in the Southern Field and the maintenance of the Richmond work have been met and a balance of \$64.38 remains. The Richmond Mission headquarters have been removed to 901 West Main St., where the location and accommodations will be much more advantageous.

Rev. James E. Thomas, Mobile, Alabama, during the past year has served as assistant to the Dean of the Teachers' College, Howard University, Washington, D. C., in religious and educational work. He has also

been teaching in a mission school and doing missionary work in other ways. He attended the colored Alabama State Teachers' Association held in Birmingham, Ala., in March. On Feb. 1, 1910, he moved to Mobile and has been actively engaged in missionary work there since that time. He is also working in the Young Men's Christian Association and conducting a Bible Class there, and has delivered one lecture. The work in Tuscaloosa is encouraging. There are sixteen persons interested in the doctrines, several school teachers being among the number.

Rev. W. H. Adkins, Brentwood, Arkansas, has been preaching regularly through the fall and winter. He receives many invitations to preach that he cannot accept. The country in which he works is rough and mountainous, much of his travel being on horseback. The people are in a receptive state, they are mostly poor, so that little financial aid comes from the field. Much of Mr. Adkins' time must be given to manual labor, which is necessary for his support. He maintains a monthly service at Sulphur City, which is a promising field for the New Church.

Dr. N. H. Claffin, Riverside, California, who is employed as colporteur, has loaned books, given away tracts, delivered 76 lectures and offered the "Gift Books" to a number of ministers. The ten-cent edition of "Heaven and Hell" is placed on sale in book stores, and attention is called to the books in the Public Library.

Rev. S. Chr. Brönniche, Copenhagen, Denmark, has kept up regular services in Copenhagen, except from the middle of July to September. He has visited Stockholm and Upsala, Sweden. In the autumn he gave a series of lectures on Death, Resurrection and Eternal Life, which were well attended. A doctrinal class has been regularly conducted every week, the monthly paper he is editing has had a hard struggle financially, but it is hoped that it may find the necessary support from a recently raised fund, "The New-Church Aiding Fund," including support from the congregation and others. The lectures held in Christiania, Norway, last year have not been followed up this year owing to the lack of funds. The work in the whole field is much crippled from lack of means. The Rev. Mr. Winslow, now in California, has finished the first part of the translation of the "True Christian Religion," which it is hoped will soon be printed. Mr. Brönniche expresses his thankfulness for the help extended by the Board toward the work in Denmark.

The Rev. C. J. N. Manby, Stockholm, Sweden, has just completed his seventieth year. Last summer he made a missionary tour through the country visiting Örebro in Skara, where he lectured twice to audiences of 120 and 200 hearers. He also visited Gostrop, Moral and Tidaholm in Westrogothia, where he preached to audiences ranging from 75 to 125. In Ostrogothia he lectured in several places, including Norrköping. From there he went to Upland near Upsala, Elfkärlaby, Skutskär, Sodenfors and Dannemora. The most remarkable experience of the whole summer was at Upsala. There a large hall was provided at little cost. The two lectures there were attended by 325 and 300 persons, respectively. At the services Sunday morning there were 213 present, great interest being manifested at all the meetings. At Stockholm regular services have been held with an average attendance of 52. The Bible class Sunday evenings, the Sunday school and the Arcana class have gone on as usual. Pastoral visits were paid to the Gothenburg Society in March and November, the services being well attended.

The Rev. Adolph L. Goerwitz, Zurich, Switzerland, reports the death of Vittorio Risegari, the President of the Society in Trieste. He has been a fervent New Churchman, full of love for the truths of the Lord's Second Coming, and devoted to the cause with all his mind. His removal leaves a gap in the small society, which is felt very keenly. Mr. Goerwitz has visited various places in Germany, Bohemia, Hungary and Austria. In Berlin he preached and lectured several times and administered the Holy Supper to 40 persons. At one of the lectures the discussion following the lecture was remarkable in showing to what a degree Theosophy, that is, that unsound mixture of Buddhism and Pseudo-Christianity, is taking hold of the minds of the German people. Aside from infidelity, Theosophy is becoming the principal foe of the New Church in Europe.

At Leipsig a number of people gathered at the home of the Lady v. Struve, who, though not of the New Church herself, shows a warm interest in the doctrines. Here a lecture was given on the fundamental questions of life. At Prague in Bohemia some persons have become interested in the doctrines of the Church. The first New-Church service in Bohemia was held there on October 17th, 1909. A discourse on the New Jerusalem was delivered. The means of disseminating the doctrines were discussed and the difficulties in the way. It is necessary that the doctrines be published in the Czech tongue as the use of the German language is discouraged. Mr. Janecek, who is a well-known Czechish author, will be a great help in the propagation of the Doctrines. Services were also held at Stuttgart and Vienna.

In Switzerland the work is going on in good order. At the annual meeting of the Swiss Union, eleven new members were received. The church building fund of the Zurich Society, which was founded last year, is increasing slowly but steadily. It is hoped that some help in this direction may be received from friends in America. Mr. Goerwitz expresses his heartfelt thanks to the Convention for the warm interest shown as well as for the substantial support granted toward the work here.

The Treasurer of the Board of Missions reported as follows:

SUSTAINING FUND.	
May 1, 1909, balance on hand.....	\$1,749.10
Amounts received during the year	
from societies and individuals....	\$2,814.03
From Investments	6,111.28
	8,925.30
Total	\$10,674.40
Payments during the year for expenses.....	\$5,162.66
Accrued income, Eliza O. Ropes funds transferred to Endowment Fund.....	2,280.32
Total	\$7,442.98
Balance on hand.....	3,231.42
	\$10,674.40
FUNDS HELD BY THE BOARD.	
The Endowment Fund amounts to.....	\$10,699.28
Savannah Fund	581.75
British Guiana Fund.....	853.95
	\$12,134.98
Balance in Sustaining Fund.....	3,231.42
Total Funds in hands of the Board.....	\$15,366.40

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Conference on Missionary Literature.

At 11:30 Monday morning the Convention resolved itself into a conference for the consideration of the

work of the Board of Home and Foreign Missions. In the absence of the Hon. W. W. Towle, Chairman, on account of legal engagements, the Rev. Paul Sperry took the chair. The general subject of the conference was Missionary Literature: What Have We of Value? What do We Need? What Classes of People Are There to Be Interested?

The Rev. J. B. Speirs was the first speaker. He said that while the general opinion is that by far the most popular work is "Heaven and Hell," his experience is that the larger number who have come into the New Church have read a good deal of collateral literature. He himself read many of Giles' sermons and tracts before he could read Swedenborg. When he did begin, "Heaven and Hell" was the first he read. More collateral literature is needed. It is important that we have the best and something to the point. An old minister of the Christian or Campbellite Baptist Church has for twenty years been doing faithful missionary work for the New Church. Many have become receivers of the New-Church doctrines through reading Mr. Giles' book, "Man as a Spiritual Being," given to them by the old Christian minister. He is still a member of the Christian Church, never having been able to see his way to join the New Church. Mr. Speirs said if he should mention one book as collateral literature which is most popular or the best to put into the hands of a stranger, it would be "Man as a Spiritual Being." He said the most distinctive doctrine of the New Church is that the Lord has made His Second Coming and has made a new revelation by opening and explaining the Word. It is at once readily seen that this is distinctive.

The Rev. Adolph L. Goerwitz said: The problem in Europe is different from that in America owing to the variety of languages. Some of the languages have very little New-Church literature. In German we have all of the Writings. A number of booklets, also, have been issued within the past few years. Quite a few of Mr. Giles' tracts have been translated into German. The Germans care little for literature dealing with old-church doctrine, because those holding that doctrine will not listen to anything else, and others have long ceased to believe in them. The most welcome doctrine is that of the other world, and "Heaven and Hell" is therefore the best missionary book we have, especially in a small cheap edition. In the copy we have of this book, however, the print is so small that many do not buy it for that reason, as they say, it would "kill their eyes." There are also many printing mistakes in it. The best method of advertising, especially in Switzerland, is a short advertisement in the newspapers, telling that anyone desiring enlightenment about the other life can buy such a book for twenty cents. The French have all the Writings. In France and Italy the same method of advertising is most effective. In the Hungarian language we have since last year "Heaven and Hell," published by the English Swedenborg Society. Previous to that we had nothing of the Writings. That edition is too expensive, costing 80 cents or \$1, for general distribution. In the Bohemian language we have "Heaven and Hell" translated. The receivers in Bohemia are too few in number to carry on the work well, and would appreciate financial aid from their American and English friends. I have recently received a letter from a friend in which he tells me he has completed the translation of T. C. R. into Bohemian. We can wait for the publication of this until we see what result we have with "Heaven

and Hell." Neither book is yet published, and it is yet to be settled which one will first be put into print. While most Bohemians can read German, they have an aversion to anything coming to them in that language. Mr. Janauschek, who made the translation of "Heaven and Hell," is about to publish a monthly journal in the interest of the New Church.

All the receivers of the Doctrines in Europe are among the poorer classes. We are hampered by this fact, and we look to our American and English friends for aid in the work. It was only last October that we had our first meeting of New-Church people in Bohemia.

The Rev. H. S. Conant: As to the classes of people to be interested, there are two—the careless but content and the discontented. Both need much the same kind of stirring up. The worst thing to put in their hands is the hammer-and-tongs piece of literature which, however orthodox, is vehement merely. The secret of Mr. Giles' success in missionary effort lay not alone in his power to state accurately the position of the New Church, but in the richness of his illustrations and his familiarity with fields other than the theological. The power of apt illustration is a most useful one. To reach the careless you must get to where he is. The need in our literature today is brevity and pointedness. The man of today wants the truth in a nutshell. We need a kind of theological pemmican, meaty, pithy, full of instruction, but not exhaustive. And the discontented—what a sea of unrest there is! People going to isms. We have not the proper kind of literature to catch these people. The New-Church doctrine is a more adequate substitute for every one of these isms, if it could be put in proper form.

The Rev. J. B. Speirs: I have read a long article about the prejudice of Bohemians for the German language. They say: "Don't send us anything in German, but whatever you send in Esperanto we will be glad to get."

The Rev. Frank Sewall: On the subject of missionary literature a word of gratitude to the Divine Providence should at this time, especially, be uttered, for here is a most significant step in this direction. Within the last week there has been brought, through the hands of the President, a volume of "Heaven and Hell" in the Japanese language. We have heretofore been interested in D. L. & W. as useful to the students in universities in Japan; but here is a book for the people. About the literature: The English Conference has requested a conference with the American missionary and publication bodies for co-operative work in furnishing missionary literature. They ask for the appointment of speakers to take part in the Conference to be held the week following the Congress. I was interested in Mr. Goerwitz' remarks about the French and Italian countries. Also we ought to mention the Spanish field, what is being done in Spain, Valencia and Mexico. We should keep our eyes open to what is happening in new fields.

Mr. F. M. Billings spoke of the publication of the work on "Heaven and Hell" in the Japanese language which has just been published, a copy of which was shown. He said that the translation of "Heaven and Hell" into the Japanese language for the Swedenborg Society of London was published in Tokyo, Japan, about six weeks ago. In a letter from Mr. Spamer, just received by Mr. Seward, he said that in three weeks after publication 200 copies had been sold. The success of the enterprise has exceeded expectations,

and furnishes evidence that the time for the organization of effective work is at hand in the Far East. Mr. Spamer advises the translation into Japanese of a pamphlet issued by the Swedenborg Society some years ago which was intended for use in Japan. He advises the issue and circulation of 5,000 copies. The cost would be about \$266. The pamphlet would be circulated throughout Japan, Korea, Manchuria, Formosa, and to Japanese on the Pacific Coast. It would serve for calling attention to "Heaven and Hell." In another letter Mr. Spamer speaks of the difficulty of translating Swedenborg's terms into Japanese, but Mr. Suzuki has done this very well by the introduction of many qualifying adjectives. He says: "I question whether anyone could have done better." Mr. Spamer has given away a number of copies to native pastors and missionaries and others. They all appreciate the gifts, and appear interested in the new ideas set forth in the book. Mr. Billings also spoke of the circulation of the English translations of Swedenborg among the Japanese. The American Swedenborg Printing & Publishing Society at its April meeting authorized the sending to Japan 200 copies of the "Four Leading Doctrines." What is done in Japan is known everywhere; its Protestant Christians are among the intelligent classes. This alone is a strong reason for earnest mission work there. The Divine injunction rests upon the church to enter the field. There are large possibilities of acceptance of the doctrines, for many are breaking away from idol worship, and yet fail to find in the religions offered that satisfaction which inquiring and rational minds demand.

The Rev. J. C. Ager: We have barely entered upon the work of spreading the knowledge of the doctrines through the printed page. We have disseminated the Writings to some extent. We would not among our own people be content to have our ministers confine themselves in instruction to the reading from the pulpit of Swedenborg alone. And is not that ten-fold more true of persons who are only beginning to be interested. The statements of our New-Church doctrine must be adapted to the state of the people to whom they are addressed. Last year at the General Convention the work of the Literary Bureau was prescribed, and an appeal made for new literature—especially an article of Mr. Hazeltine of the New York Sun. Fifty thousand copies of that work were printed for dissemination among the clergy by the Bureau. Six weeks after that the Iungerich Trustees received seven times as many applications for Swedenborg's works as they had for the previous six months.

R. B. Carter called attention to a new cheap edition issued by the American Swedenborg Publishing Society of the "Four Leading Doctrines," "Heaven and Hell," "Divine Providence" and "Divine Love and Wisdom," as valuable missionary books, the price of which is ten cents each.

The Rev. Geo. S. Wheeler: No book that I know of comes so gratefully to people who have been bereaved of children as Mr. Giles' work, "Our Children in the Other Life." In the Providence Society there was the custom of sending this book to all those who they learned had lost children by death. Especially to young parents this book drives away despair and brings comfort and hope in their bereavement.

Mr. James E. Young: J. Wilbur Chapman and others have preached evangelism. When asked what their doctrine is, they say: "We have none. We have the Bible, the Word of God. That is what we preach all the time." The Rotch trustees have recently pub-

lished the Commentary on the Psalms and had previously issued that on Matthew and John. The work compiled by Messers. Fischer and Hoeck contains everything Swedenborg has said on these three books. The Scriptures are given, and Swedenborg's statement appears right next to it. These books are almost ideal works to meet the spirit of the times.

The Rev. Russell Eaton: In Columbus, Ohio, there is a body of earnest Christian people who believe that unless you are baptized you will be damned. One of their men lost a sister who had not been baptized, and he felt very badly. He asked me about it. I had nothing but a copy of "True Christian Religion" with me. I showed him the chapter on baptism. He took the book home to read, and six months later he united with our society.

The Rev. L. G. Landenberger: We need all kinds of literature. I believe that there is still all kinds of old-church teaching throughout the United States. We ought to have "Noble's Appeal" condensed as a means of reaching the literal Bible student. Also we need a work to meet the higher criticism. We have none now. Another useful pamphlet would be one treating of the Six Days of Creation and seventh day of rest, of the story of the Garden of Eden, and the story of the Flood. We have no work of that kind. Also one on the twenty-fourth chapter of Matthew, the explanation which is contained in the "Arcana Coelestia" between the chapters. This would answer the questions about the Lord's Second Coming.

Mr. Clarence W. Barron: We have the Bible. The New Church is forgetting the Word of God. There is no New-Church body that circulates the Bible or contributes to that end. We need business sense. This would tell us to lend rather than give the books outright. They should be circulated where they will be read, and not thrown in the waste basket. The teaching should not be connected with the business and newspaper thought of the day. New-Church ministers should read the daily papers and the "Arcana Coelestia." We have the best titles in the world for advertising—the subject of "Marriage," "Heaven and Hell," "Divine Providence," etc. If John Wanamaker had as appropriate titles for his business they would be worth perhaps a million dollars apiece; that is, their advertising value. We never use them as a business man would use them. A business man would also say: "Follow up your canvass." P. T. Barnum said: "It is better to touch one man's brain ten times than ten men's brains once with the goods you have to sell." As to the classes of people: If you will read the seventh volume of the "Arcana," about No. 3,900, you will see that spirituality is founded upon intelligence, upon knowledge. You must reach intelligent people. Intelligent people do not sacrifice their eyes to save ten cents. The Writings have not been properly printed.

The Secretary announced that the collection and pledges for the Board of Missions amounted to \$26.72 in cash and \$485 in pledges.

The Convention adjourned to meet at 2 o'clock.

A collation was served at the Park Avenue Hotel.

Monday, 2:30 p. m.

The Convention voted authorizing the Treasurer of the Convention to sign certain quit-claim deeds to property in Will county, Illinois, to clear the titles, the legal documents being read to the Convention.

The Education Committee submitted a verbal report requesting the privilege of presenting the formal report to

the Secretary for publication in the Journal. The request was granted.

It was voted that at the next Convention those belated reports of Associations, General Pastors and Ministers which are not received by the Secretary in time for being printed in the advanced reports shall not be read in Convention, except by vote of the Convention.

The Rev. James Reed, General Pastor of the Massachusetts Association, reported that he has ordained into the ministry Jean Paul Dresser, he has renewed the authorization of Benjamin Worcester and Horace Werren, and has issued an authorization to Rodney D. Book.

The representative to the Inter-Church Conference on Marriage and Divorce reported that the Conference has ceased to exist. Another organization is now performing the use.

The Committee on the International Swedenborg Congress, to be held in London, reported that it had performed the duties assigned to it. It has carried on an extensive correspondence, and has materially assisted many of the delegates in securing passage to Europe. At the request of the Swedenborg Society it has aided in various ways in promoting the object intended.

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The Treasurer's Report.

The report of the Treasurer of the Convention, James R. Carter, was submitted in print. After the detailed financial report the Treasurer continues:

"Owing to accrued interest on some of the Ropes Legacies before they were paid to us, to the income of certain funds as per vote of the Convention being applied directly to Convention expenses, and to a profit on certain bonds which were exchanged, we fortunately have been able to make good our deficit as shown May 1, 1909, of \$2,321.04, the deficit of May 1, 1910, being the nominal one of \$14.87. We should be careful in the future to keep our expenditures within our income and not encroach upon our principal.

"The Treasurer, as instructed, has withheld from the Board of Publication interest due them on the Ropes Legacy, to provide for the payment of the new 'Magnificat.' The amount on hand as shown in report is \$3,681.33. As over a thousand dollars has been already paid out, the above balance should be more than sufficient, as it was understood when the original authorization was given by Convention, that not more than \$3,000 would be called for.

"The Bissell Property makes a good showing, as can be seen by the report of our agent, Mr. C. H. Cutler. He has sold the past year quite an amount of unproductive land and increased the rentals of the improved estates. All land sold has been credited to the Real Estate Account as originally appraised, leaving a present credit balance of about \$25,000. As a matter of fact, the property is worth much more, having steadily increased in value.

"The Donaldson Legacy has been adjusted, and we shall receive in a month about \$2,000, income of which, according to terms of will, is to be used for missionary purposes.

"The Wyoming Property has been rented all the year, but in the judgment of the Treasurer is not a good permanent investment, and he would recommend that he be authorized to sell and give title to purchaser, when opportunity offers, at such price as he and Mr. William Hobart, who has charge of the property, think advisable.

"Since April 1, 1910, the date of the published report of the Pension Fund, \$235.75 has been received from eighteen different subscribers, which will show in detail in next report; one was a subscription of \$50 from one of our ministers."

The New-Church Board of Publication.

The report was submitted in print. The Treasurer reported general receipts during the year of \$2,590.70. Expenditures, NEW-CHURCH MESSENGER, \$887.30. Other expenditures, \$1,178.94. Cash on hand, due merchandise department, \$524.46. The principal of the MESSENGER Fund is \$18,439.70; of the Mrs. Lydia Hayworth-McDonald Fund, \$7,300; the Captain White Fund, \$1,900; the Sarah Bennett Fund, \$5,000; the General Fund, \$2,600; the Income Fund, \$1,360.30. The net assets in the merchandise department are \$9,695.33. The Executive Board made an analysis during the past year with a view of determining in what measure its trading profits come from sales of its own publications or sales of books of other houses. It was found that the profits came about equally from both sources. The number of books published during the year number 3,173. The publication of the "Magnificat" is in the hands of a special committee of the Convention. It is now in the hands of the printer. (Some copies were bound and used at the Convention meeting.) The sum of \$250.00 has been voted toward the expense of getting out three Convention issues of the MESSENGER. Very serious effort has been made during the year to bring under one roof the stock of plates, which are now in Boston, Philadelphia and New York, with the view of having the work done by one publisher. It is expected that this will be accomplished within a very brief period.



The New-Church Messenger.

The report of the editor and publisher of the MESSENGER, the Rev. John S. Saul, shows that he has been able to keep the receipts and expenditures in balance or equilibrium. He says, while it is good business to preserve this state as far as possible, the MESSENGER should be made to fill its place of usefulness to the church without being too closely restricted to financial considerations. The issue of May 11 contains eight pages more than usual, counting the cover, and the current issue (for May 18) twelve extra pages, both numbers being illustrated. The former of these numbers was meant more especially to increase the interest of the church in the present meeting of Convention and to make the meeting more useful, while the second was designed as a missionary number, which people can hand to their friends as an exposition of some of the distinctive teachings of the New Church and the beauties of its doctrines. It is addressed more especially to those outside the church, while the preceding issue aimed to have more of an inspirational character for the people within the church; both these numbers may serve to indicate in some degree the use which the MESSENGER may be made to fill if the means can be provided; and this is the reason for making special mention of them in this place. To enable the editor to thus increase the usefulness of the paper in connection with this meeting of Convention, and make a worthy report of the proceedings and indicate the spirit of the gathering, he was notified by the Board of Publication that a sum not exceeding \$250 would be placed at his disposal for the purpose. Much of the credit for these issues is due to the valuable suggestions of Mr. R. A. Shaw and the committee of the Literary Bureau of which he is chairman, and to Mrs. Alice Thacher Post, who rendered the editor much practical assistance.

But the business end of the MESSENGER is not the most difficult to direct and control. There are so many different points of view to the principles of the New Church, and so many forms of mind, that to treat all classes fairly and still preserve the high standard which the divine principles of the church demand in an organ of this kind is a most difficult task. The only resource for the editor in

this case is to look to the all-wise Father and then use the best judgment given him, seeking to make the paper of the best possible service to the church. In doing his work, no matter how wisely, the editor is sure to create some dissatisfaction. But there is much to encourage him, in the expressions of gratitude he receives and in knowing that he is engaged in one of the highest uses that can be performed among men.

The MESSENGER is dependent for its usefulness and success upon the people of the church, whose paper it is. As a medium of the best thought of the church it depends upon those who do the best thinking. Those who have talent and ability in this direction should contribute of that talent and ability.

Some of the Societies—notably those at Brockton and Philadelphia—have shown great interest in the MESSENGER, and have made an effort to promote its circulation among the membership. The Brockton Society pays for a dozen copies, to be sent to some of the members who would otherwise not be able to get it. The Young People's League subscribes for two copies, and even the children of the Sunday school have interested themselves in getting subscribers and recently sent in several new names. The Philadelphia Society appointed a committee for the same purpose, through whose efforts the publisher was enabled to send sample copies for several weeks to all those not regular subscribers, and a few new names were added to the list as a result. In Berlin, Ontario, the Young People's League have also a committee to solicit subscriptions and several names were sent in by them. If the example of these people were followed by all the societies of the church, the paper would greatly increase in usefulness and the intelligence and well-being of the membership would be materially promoted.

The financial report of the MESSENGER showed on May 1st a balance of.....	\$ 999.11
There has been received—	
From subscriptions	4,138.03
From advertisements	251.01
From investments	1,527.09
From contributions	43.00
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Total	\$ 6,958.24
Payments.—	
Salary for editorial services.....	\$ 2,400.00
Other expenses	3,847.74
Balance in hand.....	710.50
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Total	\$ 6,958.24

Mr. Sewall asked, "What is the present number of subscribers?"

Mr. Saul replied that he did not have the figures before him, but thought there was a slight decrease from last year.

Mr. C. W. Barron said we should take measure to increase the circulation of the MESSENGER. If there is money on hand it ought to be used to increase the circulation.

Mr. Saul said that there will be but little income from subscribers during the summer, so that the amount on hand will be necessary as a working balance to carry the paper through the summer.

Mr. Seward said, in speaking of increasing the subscription list, it would be useful for other societies to follow the example of the Philadelphia people. I am always glad to see the MESSENGER lying on the table of the people I am visiting in their homes. When I find people who do not subscribe I point out their duty. We ought to feel it our duty to do that, as it would help the editor very materially, and he could use the means at his command in other directions. There ought to be more co-operation by our writers who have a knowledge and understanding of the Doctrines. We need more articles in matters of life

that would be helpful to people in temptations and trials. The work of the MESSENGER is one of the most important that can be carried on, not only in the church but outside. The editor has succeeded in reducing the expenses or increasing the income in such a way that for a number of years he has not come to us with a deficit. That is a matter of very great rejoicing. We ought to feel so grateful as to take hold and give him a boost.

Robert A. Shaw said that the Executive Committee of the Board of Publication have co-operated with the editor in the endeavor to improve the MESSENGER. The way to increase the subscription list is to improve the paper. The board appropriated \$250 to improve three special numbers, two of which have already appeared. In order to secure the kind of co-operation which the editor must have from the church, the oversight of the MESSENGER and its interests should appeal more directly to the Executive Board of the General Council. And to bring home to us as an Executive Board this work I felt that the responsibility should come more directly upon it, and therefore I move:

That we have heard the report of the editor of the MESSENGER, and commend the good work which he has done and the excellent showing which he has made in many respects; and

That we ask that the appointment of the editor for the forthcoming year be in the hands of the General Council.

Mr. Shaw continued: I would be glad if that body would vote for the appointment of Mr. Saul as editor, but I believe that it should be done by the General Council of this body.

The Rev. J. C. Ager seconded the motion, and said the only way to improve the circulation is to improve the character of the paper. Mr. Ager spoke of instances where people refused to take the paper because it did not interest them, but that might be only an excuse for not subscribing three dollars a year. Mr. Ager described the troubles of the MESSENGER with an advisory committee many years ago, and said that when the committee was abolished the MESSENGER did not improve.

Mr. F. M. Billings, speaking of the contents of the MESSENGER, said there has been a discussion whether other than religious topics be included; and referring to religious topics in other papers, and comparing them with the contents of the MESSENGER, he thought the MESSENGER stands ahead of any other papers he had seen. For thirty years he had been studying the contents of the religious periodical press, and it would be difficult to improve upon the average contents of the MESSENGER. The articles of the *Outlook* would not satisfy anybody here as a rule, although good from a literary standpoint.

Mr. Clarence W. Barron: I agree with what Mr. Billings has said. I have looked over other church publications in the General Theological Library in Boston. The only proper way to conduct a paper is for the editor to be individually responsible. The MESSENGER, which Mr. Saul publishes and issues, is far ahead in the matter discussed, in its readableness and interest, to any theological publication that I know in the country. I cannot agree with Mr. Ager as to increasing the circulation only by improving the quality. There are two essentials in the publication of a paper—one the editorial sense, and the other the business sense. The best paper published in the United States, the *New York Reporter*, backed by millions of dollars, died in three months because they had no business sense. Had it shown good business sense instead of editorial sense, it might have succeeded. If the ministers of the Convention will co-operate with Mr. Saul and send him all lists of New-Church addresses, and he will canvass

and reach those people, I think the circulation can be increased thirty or forty per cent. The people in the church are responsible for the small circulation. The names should be followed up two or three times a year.

Mr. Shaw said that in moving that the appointment of the editor for the ensuing year be placed in the hands of the General Council, he does not criticise the editor. We commend the work he has done. No interference with his work is suggested. Mr. Saul recognizes that improvement can be made. I wish to secure more and for him.

Mr. James E. Young: Mr. Saul has done well. He has made a success; why should we take the matter out of his hands, or do anything that might make him think we did not trust him?

Mr. E. H. Alden: Is the appointment made annually?

The Rev. John Whitehead: Several years ago the editor was appointed permanently until further action by Convention. The proposed action will be rescinding that appointment and putting the matter into the hands of the General Council, and to act annually. Are we prepared to make this change? I think the church has been better satisfied with the permanent appointment.

The Rev. G. H. Dole: I think we should let well enough alone. It seems as though there were something back of the wish to put the appointment elsewhere, although it may not be in Mr. Shaw's mind. This seems apparent from what Mr. Ager has said, "We want the General Council to have it so that we can tell him how to spend the money—what to print." If you are going to do that, I move that we abolish the editorship, discharge Mr. Saul, let the General Council do the publishing and bear the responsibility. As it is now, we have a responsible head, Mr. Saul. If he does not satisfy the people of the Convention, we can put someone in his place. But he has satisfied us so well that we should show our appreciation by making no change. Mr. Saul has made a pre-eminent success of the MESSENGER, the greatest financial success that has ever been made in a periodical of the church. He comes to us year after year with a good balance on hand.

The Rev. J. C. Ager: Mr. Dole has not correctly interpreted my remarks.

The Rev. J. R. Hunter: I have heard the criticism made that the editorials of the MESSENGER differ from each other; also in some measure from the point of view of the Convention. Some of them do not show the best thought and feeling of Convention. If the editorials could be augmented by a little note at the bottom it might be helpful.

The Rev. C. W. Harvey: The purpose of the motion is not to criticise, and not merely to let well enough alone, but to make well enough better; to centralize, not to dissipate responsibility. The responsibility would not be less because directed toward twelve or fourteen men instead of the entire Convention. The Council can meet more frequently and be in close touch with the editor. We want more business enterprise in the paper. Mr. Saul is not a business man. We want to excite the activities of the lay element in the church, and in the MESSENGER especially. There is no thought of having a different editor. It is for the purpose of supporting the editor with business ability and having closer responsibility to the Council, which is the Convention in the interim.

The Rev. L. G. Landenberger: I move to amend the motion by striking out that part of the resolution which commits the appointment of the editor to the General Council.

The motion to amend was seconded.

Mr. W. N. Hobart: I would object to placing the mat-

ter in the hands of the Council, for the reason that they have as much as they can attend to now.

The Rev. Adolph Roeder: An advisory board has been mentioned. Is there such an advisory board now?

Mr. Hobart: There is a committee of two.

Mr. C. H. Cutler: The Rev. John W. Stockwell and myself. When that appointment was made it was understood that we were to offer no suggestions unless Mr. Saul asked information of us. We have never given him any advice whatever.

Mr. Lloyd A. Frost: It is a business problem of issuing the paper fifty-two times a year. You must have a supreme editor, and let him call for such advice and assistance as he needs. I hope the amendment will prevail.

The Rev. Julian K. Smyth: I am going to support Mr. Shaw's motion because I believe it is best under the circumstances. I do not believe it is ideal; I believe absolutely in the other proposition that is made, that the power should be centralized in the MESSENGER. One of the first editors of the *New York Evening Post*, being asked what was best to do for the MESSENGER, replied: "I do not believe you will ever have the paper that the church is entitled to—that the church is capable of having—until it be put in the hands of one man, preferably a layman, qualified for such work; and he should be appointed with the understanding that he should draw no salary, but should live off the paper." I believe the time will come when it will be worth any man's while to assume the MESSENGER, not only as a high use, but as a fine business proposition for himself.

Mr. William McGeorge, Jr.: For many years I have been advocating the placing of the MESSENGER in the hands of one man, and that he be responsible for it. When Mr. Shaw brings here a resolution of this kind I know that it is not without a great deal of consideration, and for a long time I hesitated to oppose it; but I do not think it will do good at this moment to turn the responsibility over to the General Council. It strikes me that if that committee of the Literary Bureau would get into association with Mr. Saul it would make a good working partnership.

Mr. Shaw: I am entirely responsible for this motion. The General Council knew nothing about it. Perhaps most of them oppose it. Speaking to the point that there should be a single head to a business, the Standard Oil Company has been run by an executive committee. Any man who starts to run an enterprise solely on his own brains will not get very far.

The Rev. James Reed: I do not favor passing this matter into the hands of the General Council, for the reason, in addition to those stated, that it does not accord with the spirit of our Constitution to throw upon the Council the management of the particular affairs of the Convention.

The Rev. J. C. Ager: What I said has been misunderstood. I made no suggestion of placing restrictions upon Mr. Saul or any direction whatever. Advice is not direction.

The question being called for, a vote was taken on the amendment, and it was carried by a large majority. The motion as amended was then adopted unanimously, which leaves the MESSENGER in the hands of the present editor.

On Monday evening at 6:30 there was a reception to the Convention and dinner at the Park Avenue Hotel. The dinner was served at seven o'clock, after which the following subject was discussed, "The Distinctiveness of the New Church—How Can It Best Be Presented to the World?"

The Rev. Julian K. Smyth of New York presided. The speakers of the evening were the Rev. James Reed, of

Boston; the Rev. John C. Ager, of Cambridge, Mass.; the Rev. Louis G. Hoeck, of Cincinnati, and the Rev. Frank A. Gustafson, of LaPorte, Ind. The addresses were limited to ten minutes each, the chairman calling time on each speaker when his time limit had expired. The subject was further discussed by the following persons, whose time was limited to five minutes: Mr. Clarence W. Barron, the Rev. S. S. Seward, and the Rev. William L. Worcester. The addresses and speeches will appear in a later issue of the MESSENGER.

Tuesday, May 24th, 10 a. m.

Rev. J. R. Hunter conducted the opening service.

The report of Dr. L. E. Calleja, Mexico, was read, in which he appealed for funds for the support of his paper. The matter was referred to the Board of Missions.

The roll was called.

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The Memorial Church in Sweden.

Report of the Board of Trustees of the Swedenborg Memorial Fund was read.

The adoption of the report was recommended.

Mr. Sewall: This is the psychological moment in regard to the movement in Sweden. In October or November the sarcophagus erected by the Swedish Parliament is to be unveiled. The feeling seems to be in Sweden that these honors paid to Swedenborg are addressed to him as a man of science and philosophy, to add to the luster of Sweden's fame, just as his sarcophagus is placed in the chapel opposite that of Linnaeus, perhaps the greatest contributor to science that Sweden has produced. The emphasis has been on Swedenborg as a philosopher and scientist and his prominence as a man of the world in the true sense of the word. It depends upon the organized New Church to emphasize Swedenborg's services to manhood as a servant of the Lord and as the instrument of the revelation of the internal sense of the Word, and the introduction of the new theology. There is no way to do that so well as by the erection, in the city of Stockholm, of a memorial building. This building has other uses beside that of a place of worship. It will have a book room and will be a center for the distribution of New-Church information for Scandinavia. An appeal appeared a week ago in the MESSENGER for contributions to this fund. There is now about \$8,000 in hand. The idea is to receive such additions to the fund as may come before the Conference in England. The purpose of the Memorial Committee is to consult with the brethren in England in a co-operative movement to build up a sufficient fund. We thought it better to wait and consult with the friends in Sweden and in England. The larger the contributions from America the greater will be the stimulus to our English brethren. It is intended that we shall divide the contribution between us. To struggle along with the minor contributions will be a wearisome process unless a vigorous and determined move is made. This seems to be the favored time for such a movement. I hope the resolution will be adopted, and also that every friend of the movement will try to interest others in securing a liberal donation to the fund, if possible, before the Congress.

A motion to adopt the resolution was carried.

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The report of Committee on Magnificat was presented by Dr. Sewall, who asked Mr. Harvey to make a further explanation.

Mr. Harvey explained that the copies of the new book to be found in the pews were advance copies only, sent for the use of the Convention's services, and not finished copies.

It was moved that the report be accepted, with the sincere thanks of the Convention to the committee for its work, and especially to Miss Sewall for her valuable help. Carried without dissent.

The report of the General Council was presented, and all its recommendation adopted, and the report was adopted as a whole.

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The Report of the General Council.

The General Council, at meetings held in Brooklyn and in New York City, May 19-21, voted to recommend to the Convention the following:

In the matter of the permanent Bureau of Information suggested by Mr. John R. Swanton, that the uses described (see pp. 184-186, Journal, 1909) are approved, and that the suggestion be referred to the Bureau of Information already established with a view to their extending their work to cover the same.

In the matter of Mr. Barron's proposal to give the *Edition de Luxe* of Swedenborg's works to the King of England and other notables, provided the English Conference would give a copy of Potts' Concordance, the Council was of the opinion that it was inadvisable to attach such a proviso; that the Convention be requested to carry out the original resolution.

The consolidation of the Pension, Orphans' and Old People's Funds (see minute 5, p. 16, 1909) was not approved.

In the matter of the Delaware County Society, of late years inactive, that the Rev. William L. Worcester be appointed as a representative of the Convention in any conference with the present trustees of the property.

The Council recommends that the editor of the MESSENGER be authorized to open a bank account for the MESSENGER distinct from his own personal account, to furnish the bank with the necessary requirements, and that the officers of the Convention be requested to sign the necessary papers.

The Council recommended that the Treasurer be authorized to pay any reasonable expense in the Defenbaugh matter.

The General Council recommended that the Board of Trustees of the Building Fund be authorized to charge such rates of interest and fix such time for repayment of principal as they may deem best.

The Charges Against Rev. E. J. E. Schreck.

In the matter of the charges against the Rev. E. J. E. Schreck the General Council reports to Convention as follows:

Whereas, Col. Rudolph Williams, in a letter addressed to the President of the Convention on February 16, 1910, called the General Council's attention to certain alleged actions and expressions of the Rev. E. J. E. Schreck, which he charged to be contrary to the doctrine stated in the Declaration adopted by the General Convention at its meeting in Brockton, Mass., in 1909, and asked that he be dropped from the list of ministers of the General Convention because of his lack of fealty to its doctrines;

The General Council reports that having heard the charges presented by Col. Rudolph Williams against the Rev. E. J. E. Schreck, and the oral statements of each of these gentlemen, and having conferred with the Council of Ministers, this General Council has carefully considered the issue involved, and finds that Mr. Schreck is now in accord with the doctrine as expressed in the Declaration adopted by the General Convention at Brockton in 1909, as evidenced by his written statement recorded herewith, and it therefore dismisses the case from further consideration.

STATEMENT OF MR. SCHRECK TO COUNCIL OF MINISTERS.

My Brethren in the Ministry of the General Convention:—At the last annual meeting of the Council of Ministers, in one of our executive sessions, I expressed my disapprobation of the Declaration concerning fornication and concubinage, prepared by Bishop Pendleton and confirmed by the Joint Council of the Clergy and of the Executive Committee of the General Church, generally called 'The Academy.'

At the St. Louis meeting of the Illinois Association, when discussing Convention's Declaration against the

Academy, I had occasion publicly to reaffirm this disapprobation of the Academy's Declaration, and I have since then incorporated my St. Louis remarks in a letter addressed to and distributed among the ministers.

I have been asked for the reason of my disapproval.

The Academy's Declaration was submitted in evidence in a court which was, presumably, unacquainted with our doctrines, and it was, in my opinion, ill-advised, misleading, and, for this reason, mischievous, especially in grouping an intrinsically good with an intrinsically evil relation, and, moreover, in speaking of both as 'recognized' by the doctrines of the New Jerusalem.

My study of the doctrines convinces me that all evils are permitted under laws of Divine Providence; but that evils, whether grievous or mild, are never of 'law' in the sense of being desired, commanded or provided by the Lord. The teaching concerning the permission of evils under these laws of the Divine Providence enables men to come into a clear understanding as to what evils are to be absolutely condemned because they are in direct opposition to heavenly order and life, and what are their degrees, kinds and diversities; and what evils are not in such opposition, and therefore are not under the same kinds of absolute condemnation, but, though preventing, for the time being, the development of what is heavenly and spiritual, do not destroy it. Nevertheless the teaching of the Word emphatically applies to them also. 'Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well. (Isaiah i. 16.)

Men whose life's use it is to seek and to save those that err or are lost, are, above all, the men who need such revelation, in order that they may grow in knowledge and understanding of human nature, and in the wisdom of the Lord's permissive providence. And they will always find that this revelation, contained in the writings of Emanuel Swedenborg—to use the language of the Brockton Declaration—'condemns as evil all sexual relations outside of marriage, as well as all conduct, thought or intention that does not accord therewith, in letter and in spirit. The only law for purity for all men is that declared by our Lord Jesus Christ in Matthew v. 28, 'But I say unto you, that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart.' I heartily subscribe to this statement of the Brockton Declaration.

To the above written statement Mr. Schreck, deeply moved by the action of the Council, added the following words:

I sincerely thank you, my brethren, for your vote of confidence, and the Investigating Committee for their patience and justice. For anything that I have said or written in the past, which has been unwarranted by the doctrines as I understand them now, and which has caused disturbance in the church, I feel a profound regret. I am glad to say that I no longer hold the views which led to the former mistakes. I feel more closely drawn to my brethren in the Convention than ever before, and I trust that henceforth we shall see eye to eye and stand heart to heart in the upbuilding of our beloved church.

COL. WILLIAMS' REMARKS TO THE CONVENTION.

Colonel Rudolph Williams: Mr. President and Brethren of the New Church: We will go back one year, if you please, in the few words that I have to say as to the Brockton Declaration. The principle involved in the Declaration became a law by the adoption of the Declaration. The real principle involved in that Declaration was on the limitation of interpretation of the writings of Swedenborg. That Declaration limited the interpretations of the writings of Swedenborg to the basis of our church; as Swedenborg says unequivocally from cover to cover of every book of his that the Word of the Lord God Almighty is the basis of the New Church. On that question there has been a schism in this church since 1861, when the Pennsylvania Association adopted the doctrines of the Academy. That Association became a separate church in principle, in the interpretation absolutely different from the Convention. In 1883 they confirmed that difference—by what? A secular organization and the adoption of a specific ecclesiastical order, confirming both the external and internal of that schism. Now the Declaration came forward and struck that schism and the principle fairly and solidly. Against its adoption there were some in the

Brockton Convention. Against that Declaration there have been efforts made since. Those efforts and the principle announced by the leader were carried down to the very present (I speak advisedly) time of this Convention in the preliminary meetings in Brooklyn, when he said, in reference to the paper and the proceedings and the charges, that he had nothing to say but a general denial (in which the highly respected committeemen will bear me out), and to their question individually, "Have you anything further to say?" the answer was made, "I ask to be excused from answering any further questions."

The Chair: It will be out of order to make a speech unless there is a motion made.

Mr. Williams: I wish to make a very brief remark as to the history of the case as it has been brought down. Now we have a declaration by the leader of this opposition which is quite comprehensive, though it does not absolutely cover all the ground. It does not clearly answer all the questions, but it is a remarkable statement. It confirms the law that was made—that is, the adoption, this trial and the results on the question involved by that opposition, and the direct recognition and the leader's recognition of the principle involved—his saying that now he recognizes these things in different conditions and with a different understanding, brings that case down to what is the real record, that the law was made and a trial has been made upon it; it has been sustained, and, thank the Heavenly Father, a record has been made in the Convention of the New Church in the United States that will stand on the question of interpretation as to whether the Word or the Writings is the basis of our church. And in consideration of this condition I hope the case will rest where it is. I thank you.

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Officers Elected for 1910.

The tellers reported the result of the ballot on the election of officers, and the Chair declared the following as having received the majority of votes:

President—Rev. S. S. Seward.

Vice-President—Hon. Job Barnard.

Secretary—Mr. C. A. E. Spamer.

Assistant Secretary—Mr. Paul Seymour.

Treasurer—Mr. James Richard Carter.

Elective members of the General Council—Rev. Wm. L. Worcester, Rev. John S. Saul, Rev. Louis G. Hoeck, Rev. Charles W. Harvey, and Messrs. Warren Goddard, Richard B. Carter, Wm. N. Hobart, Robt. A. Shaw, C. H. Cutler, Wm. McGeorge, Jr.

Board of Home and Foreign Missions—Rev. Louis G. Hoeck, Rev. H. S. Conant, Rev. Frank Sewall, Lloyd A. Frost, Ezra H. Alden, F. O. Whitney.

At 12 o'clock there was a Religious Conference, with the Rev. H. Clinton Hay, of Boston, presiding. Subject, "The New Religion," with 15-minute addresses as follows: "Use, the Life of Religion," by the Rev. Hiram Vrooman, of Providence, R. I.; "The Word, the Guide of Religion," by the Rev. John W. Stockwell, of Chicago; "The Christ, the Center of Religion," by the Rev. Wm. L. Worcester, of Philadelphia.

Tuesday Afternoon Session.

The Convention was called to order at 2:45 p. m.

The committee on the *de luxe* edition presented their report and moved its adoption. The motion was seconded.

Mr. Ager: I think it is better to refer this matter to the General Council. It calls for an appropriation of \$1,000. I trust it will not be adopted without proper consideration.

After some discussion the matter was laid on the table, to take up the regular order of business.

Mr. Harvey read the address of the General Conference of the New Church in Great Britain to the Convention, together with the reply he had written to the same at the request of the President.

Mr. Seward moved the adoption of the following resolution:

Resolved, That the Convention has heard with pleasure and warm approbation the address of the English Conference prepared by Rev. Mark Rowse, President of the Conference, and has also heard with pleasure the reply prepared by the Rev. Charles W. Harvey, and adopts it as the reply of the Convention to the Conference, and expresses the desire that the reply by Mr. Harvey may be copied in time to send to the Conference by the hand of some of the messengers of Convention who are going to England.

Mr. Roeder suggested that it would not be inappropriate to express to our brethren in England, as representing the English nation, our sympathy with them in the loss of their sovereign, who has passed into the spiritual world.

It was left to Mr. Harvey to make this addition to the address.

It was voted that the Rev. Julian K. Smith, the Hon. Job Barnard and Mr. Wm. McGeorge, Jr., who expect to be present at the next Conference in Great Britain, be appointed messengers of the Convention to the Conference.

The report of the Committee on Swedenborg's Manuscripts was read.

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The Literary Bureau.

The report of the Literary Bureau was presented by the Chairman, the Rev. J. C. Ager.

The object of the Bureau is to procure the best attainable missionary material, to arrange for the publication of the same in attractive form, and to employ all commendable means for its circulation. On the appearance of the notable review of Swedenborg and his works by M. W. Haseltine in the *New York Sun* of September 6 and 13, 1908, the Bureau's Committee on Publication and Distribution became interested in plans for reprinting and distributing these articles for missionary use. At first 10,000 were printed, then an edition of 50,000 in a more attractive form was published by the Rotch Trustees and given to the Bureau for distribution. The Bureau sent out an appeal for funds to pay the expense of mailing them. The sum of \$791.16 was received. These have been distributed, the greater part to clergymen of the Episcopal, Methodist and Baptist denominations. One result has been to produce a greater demand for the gift books, which were advertised in the pamphlet. The total expense of this distribution was \$638.91. The balance in the treasury May 5th was \$152.25.

Last summer when the planet Mars was nearest to the earth a brief newspaper article on Mars was prepared which contained several quotations from "Earths in the Universe." This was duplicated and sent to all the Convention ministers with the request that they endeavor to secure its publication in the local newspapers. The article appeared in over twenty papers, thereby reaching several thousand readers.

An excellent "Study of Swedenborg's Psychical States and Experiences," by Rev. John Whitehead, appeared in the *New-Church Review* of last July. Two thousand copies were reprinted and mailed to members of the Societies for Psychical Research throughout the world, and the members of the American Medico-Psychological Association, the expense of the reprints and distribution being borne by two or three individuals and the Rotch Trustees. The Literary Bureau co-operated with this work enclosing copies of "A Great Thinker," the expense to the Bureau being about \$20.00.

It has been decided to send about 200 reprints of Mr. Alfred Strohs article, entitled, "Emanuel Swedenborg as a Cerebral Anatomist and Physiological Psychologist," which appeared in the *New-Church Review* for this April, to professors of psychology and other suitable persons, the expense not to exceed \$10.00.

It is proposed to print 120,000 copies of an abridged edition of the "True Christian Religion" and to send a copy free to every Protestant clergyman whose address can be ascertained. The cost will be about \$12,000. One-half of this can be raised by private subscription provided the other half be provided by the Iungerich Trustees. It is proposed that the offer of the "Gift Books" be advertised in the book. This would bring the enterprise within the scope of the Trustees of the Iungerich Fund. The matter has been laid before them and it is hoped that it will be favorably considered. Some other undertakings are in hand but are not yet sufficiently matured to be reported.

The Committee on the Study of Special Problems report progress. The Round Table has agreed to co-operate in this work. A plan will be submitted at the Round Table this evening.

The report of the Clipping Department was submitted by the Rev. Clyde W. Broomell. He said the clipping department of the Literary Bureau has two functions, first, the historical, which is to receive clippings subscribed from the Henry Romig Clipping Bureau of Chicago, read them over and pass such as are not to be used immediately on to the Evidence Society; second, the missionary. To illustrate, two weeks ago an article written by the Rev. Frank Sewall on the International Congress which was written at the request of the Literary Bureau. It was furnished to the *New York Times* and through the influence of Mr. Call it was there published. Then the NEW-CHURCH MESSENGER republished it in the last MESSENGER and struck off copies and sent them to 2,000 newspapers throughout the country. To show how results may follow, the Literary Bureau has received requests from the American Press Association consisting of 300 papers, asking it to submit half a dozen or more plates to illustrate Swedenborg and his life. This article is being prepared and will go out next month. They are glad to get matter that is readable and instructive. The MESSENGER undertook the responsibility and expense of this work. Subscriptions for this work were requested.

Mr. Alden made a verbal report of the Committee on the Suburban Missionary Field. Little has been accomplished to this time.

Mr. Shaw said the Committee on Ways of Co-operating has made valuable suggestions in making up the Program of Convention.

George C. Warren presented the following resolution and moved its adoption:

Resolved, That the report and recommendation of the Literary Bureau be accepted; that the Convention heartily approve of the proposed publication of the abridged "True Christian Religion" for distribution among the ministers of the United States and Canada; that the publication boards and individual members of the church be and are hereby requested by financial and moral support to make the work a success.

The motion was seconded and a long discussion followed, participated in by Messrs. Warren, Conant, Broomell, Ruby, Prince and Ager. The resolution was adopted.

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Report of the Council of Ministers.

The Council of Ministers reported that the Council met in Brooklyn from Tuesday to Thursday, May 17 to 19; two other meetings have been held. The annual sermon was delivered by the Rev. Paul Sperry. Papers were read on Preaching and on the Relation of the New Church to Modern Theism. The Council recommended that the name of the Rev. S. C. Eby be dropped from the roll of ministers. This action is taken at the request of Mr. Eby, his reason being that he is now engaged in secular business. Our Committee on the Translation of the Word reported

that the work has been seriously interrupted by the death of the Rev. L. H. Tafel. Plans are being made for the continuance of this work. The sub-committee reports that the Secretary has gathered all the papers, effects and property of the Committee into his hands. The committee recommends to the Convention that the usual appropriation be made of \$450.00 for the uses of the Committee.

The Committee on Liturgy Revision reports that the sub-committee on the musical setting of the Psalms expects to report in print next year with the whole of the Psalms set to appropriate music.

The Committee on the Daily Reading of the Word and Writings recommends that the Convention appropriate the sum of \$35.00 to be paid to the Young People's League for our share in the publication and circulation of the Reading Charts; also that a more economical form of chart be prepared.

The Committee on Prayers and Rites has reported in print with the request that the discussion of its report be postponed until next year, which request was granted. This committee made the proposition that the form of the Lord's prayer be changed to conform with the prayer as contained in Matt. vi.

Committees have been appointed to prepare memorials to the ministers who have passed into the spiritual world during the past year.

The Council of Ministers has considered the application of Mr. Martin of Iowa to have his name placed on the list of ministers of the Convention, and recommends to the Convention a reply expressing the pleasure of the Convention at his desire to become connected with the Convention and encourages him to enter the ministry of the Convention in the manner provided by our rules.

A letter was received from the Rev. J. M. Washburn asking help in answering many questions that come to him.

At the close of the report of the Council of Ministers the following votes were passed:

Resolved, That, in accordance with the recommendation of the Council of Ministers, \$450 be appropriated for the translation of the Word.

Resolved, That, in accordance with the recommendation of the Council of Ministers, the sum of \$35 be paid to the American New-Church League as its proportion of the expense of printing and mailing the Calendar; and that it be suggested to them to adopt a more economical plan of publishing the Calendar.

Resolved, That, in accordance with the recommendation of the Council of Ministers, the President, the Rev. S. S. Seward, be requested to reply to Mr. Martin expressing the pleasure of the Convention in recognizing Mr. Martin's desire to enter the ministry of the Convention, and encouraging him to do so in the manner provided for by the rules of the Convention.

Disapproval of Rev. O. L. Barler's "Declaration."

A supplementary report of the Council of Ministers was made at the afternoon session.

First, in regard to the Barler matter the Council reported that a letter to Mr. Barler was authorized to be sent by the Secretary, a copy of which follows:

Rev. O. L. Barler: Dear Brother:—The Council of Ministers of the General Convention, assembled at their annual meeting, have had under consideration the serious offence which, in their judgment, you have committed against the peace and harmony of the Church by the publication and circulation of your recent pamphlet entitled "A Declaration. By O. L. Barler."

In that document you placed yourself in opposition not only to your ministerial brethren, but to the Convention itself, on a great moral question, with regard to which the Convention put itself on record by an almost unanimous vote, in unequivocal terms, at its meeting held in 1909.

We do not question the sincerity of your purpose, but we feel it to be our duty to express to you, in all brotherly kindness, our utter disapproval of the course which you

have pursued. We regard it as disloyalty to the Convention, and entirely inconsistent with your position as a minister of that body.

Awaiting your reply, I am, in behalf of the Council,

Fraternally yours,

(Signed) H. C. HAY, Sec.

Second, a reply to the letter of Mr. Bronniche was adopted, in answer to his request as to the use of the single or individual cups in the Holy Supper. The reply was substantially that the essence of the Holy Supper is charity and mutual love, and the form secondary. The single cup is favored by past usage and was used by the Lord. For this reason most of our societies in America use the single cup, but some use the individual cups. Each society is left in freedom in the matter. The brethren in Denmark are advised not to let external forms destroy the internal bond of charity.

The Council also reported that the consideration of the Constitution and By-Laws was laid over until next year.

A committee was appointed to consider the non-growth of the organized New Church, its causes and remedies, to report next year.

The question, What is the order of the church as to charges to the Council by individuals? was referred to a committee consisting of the Revs. James Reed, J. K. Smyth, Wm. L. Worcester, J. C. Ager, and Frank Sewall.

A resolution of sympathy with the Rev. John F. Potts, that he was prevented from attending the Convention by illness, and also congratulating him on the completion of the revision of the Library Edition of the "Arcana Coelestia" was passed.

Several changes to be made in the list of ministers were reported. The report was adopted.

Wednesday Morning.

The opening services were conducted by the Rev. Warren Goddard, Jr., of Fall River.

On motion the resolution concerning the presentation of sets of the *de luxe* edition of the Writings of Swedenborg was taken from the table. The resolution was as follows:

The Committee on the presentation of sets of the *de luxe* edition of Swedenborg's Theological works to crowned heads of Europe, the Emperor of Japan, the President and the ex-President of the United States, would respectively report and recommend the passage of the following:

Voted, That President S. S. Seward of this Convention, Rev. Frank Sewall and Clarence W. Barron be a Committee with full power to present to the King of England, the Emperor of Germany, the King of Sweden, the King of Italy, and other European Sovereigns, and also to the Mikado of Japan, the Emperor of China and the President and ex-President of the United States, sets of the *edition de luxe* of the Theological writings of Emanuel Swedenborg in behalf of the General Convention of the New Jerusalem in the United States of America.

Voted, That this Committee be authorized to co-operate with the Swedenborg Society of London, should the latter desire to present in connection with its hundredth anniversary copies of Potts' Concordance of Swedenborg.

Voted, That the sum of \$1,000 from the funds of the Convention be placed at the disposal of this Committee to carry out the resolutions.

After a long discussion the matter was referred to the General Council with full powers.

Resolutions were adopted authorizing the sale of some property at Joliet, Ill.

The Committee on Education made a verbal report and asked permission of the Convention to submit a formal report to the Secretary for publication in the Journal. The report was accepted and the request granted.

Memorial resolutions for ministers who have deceased

since the last Convention were presented and adopted by a rising vote

The subject of Mr. Stroh's work in Sweden was introduced by a motion to appropriate the sum of \$500 toward his support, as had been done in previous years. The Rev. Frank Sewall spoke in high praise of the work which Mr. Stroh is doing. He is acting as editor of the new edition of Swedenborg's scientific works now being issued by the Swedish Academy of Sciences. Two volumes have already been issued and the third is in the press. The scope of the publication has been greatly enlarged to include things not at first contemplated. Mr. Stroh is also attending to the Photolithographing of Swedenborg's manuscripts. He is collecting many facts and documents concerning Swedenborg. The unveiling of Swedenborg's sarcophagus will take place at the coming bi-centenary of the Swedish Academy.

A resolution requesting Mr. Alfred H. Stroh to report directly to the Convention was carried.

Mr. Shaw moved that this action be called to the attention of the Committee on the Publication of Swedenborg's Manuscripts, and that the Committee be requested to confer with Mr. Stroh in regard to his report. The motion was carried.

The report of the Evidence Society was presented. The Secretary was authorized to print the report in the Journal without reading.

Mr. Whitehead said that a full abstract of the report will be made, so that it will come before the notice of the whole church.

The address from the Australian Conference and the Convention's reply, expressing fraternal greetings and interest in each other's work, were read. These addresses will appear in a later issue of the MESSENGER.

Mr. McGeorge moved: That we receive with pleasure the address of the Australian Conference and hereby adopt the reply prepared by the Rev. Frank Sewall, D. D., as the reply of the Convention to the Conference. Carried.

A conference was held on the Lay Mission Movement. The addresses will probably be printed in a later issue of the MESSENGER.

A resolution was passed authorizing the Treasurer to pay the usual expenses as well as the ordinary expenses incurred by the Council of Ministers at this meeting.

The Young People's League submitted a report of their recent meeting.

Mr. McGeorge moved that a rising vote of thanks be given to the New York Association, and particularly to the ladies of New York and Brooklyn for their excellent and delightful entertainment of the Convention. The motion was adopted by a rising vote.

The President announced the committees for the coming year.

The time and place of the next meeting were left to the President and Secretaries.

The minutes were read and approved.

The Convention closed by the singing of the 71st selection and the Benediction by the President.

The Rev. Julian K. Smyth, of New York City, sailed for Glasgow, May 28th. From Glasgow, Mr. Smyth will go to Holland and thence to Ober Ammergau, where he will witness the Passion Play Sunday, June 12th. Mr. Smyth will be in London June 19th and will attend the English Conference which is held that week at Failsworth. He will remain in England through the International Swedenborg Congress, which is to be held in London July 5-9. Mr. Smyth expects to return by the White Star Line to Boston, sailing from Liverpool July 13th. His general address while abroad will be care of Thomas Cook & Sons, Ludgate Circus, London.

The Church Calendar.

June 5. The Third Sunday After Pentecost.

The Christian Life.

Introit Selection 25: "O come, let us sing to the Lord."
 Lesson I: Judges i.
 Responsive, Sel. 56: "O how I love thy law."
 Lesson II: Luke x.
 Benedictus, Mag. 756.
 Hymns (Mag.):
 220: "Praise the Rock of our salvation."
 40: "Jesus our true and only light."

June 12. The Fourth Sunday After Pentecost.

Introit Selection 25: "O come, let us sing to the Lord."
 Lesson I: Judges viii.
 Response, Sel. 57: "Thy word is a lamp."
 Lesson II: Luke xv.
 Benedictus, Mag. 756.
 Hymns (Mag.):
 32: "To God I lift my eyes."
 55: "Praise, my soul, the King of Heaven."

Marriages

MILLER-CRITCHERSON.—In the Church of the New Jerusalem, New York City, May 26th, 1910, Benjamin H. Miller and Mary E. Critcherson, both of New York City, the Rev. Julian K. Smyth officiating.

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New Church Board of Publication

PUBLISHING HOUSE OF THE GENERAL CONVENTION

3 West 29th Street

New York City



THE Board of Publication has recently been reorganized on a plan, which, with the co-operation of church members, will offer larger opportunities for the production of better results. The main feature of the reorganization is the creation of a smaller executive board; almost all experience of late in organization work seeming to point to the advisability of smaller working bodies.

The Board is the "Publishing House of the General Convention" and therefore stands closely related to the MESSENGER, which is the organ of the Convention and bespeaks your interest in this effort to reach the organized New Church. As "publishing house for the Convention," it also makes it its business to see that the wishes of Convention are carried out in reference to the printed matter required by the religious and devotional exercises of the organized church. Hence, for many years, it has been instrumental in creating the stock of that literature now on hand, comprising three editions of the "Book of Worship" (Boston, New York and Psalter) in several styles of binding; several devotional books by Mr. Sewall; cheap editions of devotional literature for missionary purposes; the "Hosanna" and the "New Hosanna," for our Sunday Schools; and the "Magnificat," of which a new and revised edition will be ready in the early fall of this year. For Sunday School and Bible Class, also, we have eight manuals, four on the Word of God and four on Doctrinal Topics, and a number of other works of this nature.

These needs having been met, the Board has extended its usefulness into the general publishing field. It has been asked to place its imprint on a number of books by New-Church authors, among whom are Revs. Dole, Sewall, Roeder and others. Since its reorganization, and after adjusting itself to conditions left by its predecessor, it has made a survey of the publishing field and has entered upon a vigorous campaign of publication. The results thus far have been the publication of Julian Hawthorne's exquisite brochure, "Lovers in Heaven," and Rev. Adolph Roeder's "Symbol Stories," for both of which a very satisfactory sale has been found. The Board has under advisement the republication of Mr. Roeder's "Sea Pictures" in better form than that of the first edition. It hopes also to secure manuscripts from Rev. Julian K. Smyth and the Hon. John Bigelow at an early date, and bespeaks the co-operation of all who are interested in promoting New-Church doctrine.

Arrangements are also pending whereby the German work, hitherto in the hands of Mr. Roeder and his coworkers in the German missionary field, may be gradually centralized in the hands of the Board of Publication.

Further information, if desired, can be obtained from the members of the Executive Board: Edward Payson Call, President; Rev. Adolph Roeder, Secretary; Rev. Julian K. Smyth; Robt. A. Shaw; or J. F. Seekamp.

The rooms can be readily found. Leave Broadway cars at 29th Street and go east to No. 3. The rooms are on the seventh floor, the door faces the elevator.

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NEW YORK CITY

New-Church Messenger

“Behold, I make all things new”

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CONTENTS

EDITORIAL:—Why there is a Rebellion against the Word —The Seeing That Abides—Suggesting Improvement in the MESSENGER—The World's Sunday-School Con- vention—Uganda	369
THE SERMON:—The Joy of Spiritual Life.....	372
THE DISTINCTIVENESS OF THE NEW-CHURCH.....	374
THE AMERICAN NEW-CHURCH LEAGUE—Proceedings of the Twenty-Third Annual Conference.....	378
CONVENTION MATTERS:—The New-Church Esperanto Society—Reception and Lawn Party—Convention Sunday	381
COMMUNICATIONS:—An Explanation from Mr. Schreck —A Correction—The Business and Private Con- science—Suggestions for Improving the MESSENGER.	381
CHURCH NEWS:—Death of Warren Goddard—Los An- geles, Cal.—Jefferson, Wis.—Baltimore Northwest Mission—How a New Churchman Should Travel in Sweden—Death of the Rev. A. J. Bartels.....	383

The leading feature of this week's issue of the MESSENGER is the report of the Convention banquet at the Park Avenue Hotel, New York. This function was indeed a feast of good things. The material spread, though rich and varied and occupying the attention of the guests for about two hours, was by no means the most important or enjoyable. The carefully thought out addresses on the subject of the distinctiveness of the New Church and how best to present it to the world, were inspiring and tended to fill the hearers with greater love for the New Church. We give a stenographic report of these addresses, which will be sure to interest every one of our readers. Though the report lacks the setting formed by the great gathering of New-Church people from all parts of the country, and the inspiration of the living voice of the speakers, it yet contains much of the sphere and quality of the occasion, and we are pleased to be able to give it. There are still other features of the late Convention meetings which could not be put into the report last week for want of time and the necessary space, which it is intended to give in future numbers of the MESSENGER. We feel sure our subscribers will be pleased to get these in addition to the very full report that was presented last week.

Why there Is a Rebellion against the Word.

There are two positions opposite each other from which a thing is judged to be good or bad. The judgment of the spiritual man and of the natural man illustrate these opposite positions. The spiritual man judges a thing good or bad according to the teachings of the Word. If a deed or doctrine is in accord with the teachings of the Word, the spiritual man calls it good, accepts it into his life; but if a thing is not in harmony with the Word, he calls it evil and false, and rejects it from mind and life. The Word is the sole light and guide of the spiritual man. On the other hand, the natural man rejects the Word, and esteems a thing good or bad accordingly as it appeals to the senses. Here is where the natural man, the materialist, and the sensist, which are all of the same ilk, make vital error. Having rejected the Word, they have nothing from which to determine the quality of a thing, except the sense-plane, and the sense-plane is delighted alike with the good and the evil. What seems pleasing to the sense-plane, the natural man calls good, and what reproves it, he calls wrong. The reason why the Word is thought to be wrong and not of God is, that it commands the natural to obey spiritual laws, and subordinates it to the truth. But the natural does not want to be commanded, and it rebels against submitting to the truth, for the truth discriminates between the things that delight the sense-plane, and forbids all things contrary to the teachings of the Word.

Take for illustration marriage. The sense-plane cannot see any difference between the delights in marriage relations and the delights in the same relations without marriage. The conclusion drawn from the sense-plane is, that parties to marriage should be as free to annul the marriage ties as the parties to any contract are free to annul an agreement. When the Word is rejected, there is no light in which the difference between a marriage contract and the contract of a bank to pay its depositor can be discerned. This is only one example from many that might be given, but the principle is the same in every instance of the rejection of the Word. The interior reason why the Word is rejected is, that it reproves the evils of the natural man. The natural man feels this reproof in a peculiar way. He wants to throw off the restrictions that the Word puts upon the natural desires, and

he feels that the Word has authority from its claim of Divinity. If he could destroy the Divinity of the Word, he feels that he could destroy its authority, and so free his natural to roam at will. The Divinity of the Word and of the Lord are one. They stand or fall together. Consequently the natural man attacks both the Lord and the Word by arguing that the Lord is not God, but a man like all others, and that the Word is not of God, but that it is composed of remnants of religious history to be cast off in the evolution of man. Next after attacking the Lord and the Word, the natural man proceeds against the commandments. Of these, three are particularly obnoxious to him; namely, the commandment enjoining the worship of God, that commanding the observance of the Sabbath, and the commandment forbidding adultery. It is interesting to perceive with what cunning and ingenuity the enemies of the Lord and His Word make their attack. They discern with astonishing clearness where the foundation stones are, upon which the strength of the Divine fortress depends; and against these they marshal their troops. Their reasonings make a one in opposition to the truth. If the Divinity of the Lord can be overthrown, the Word must go also. And with the overthrow of the Word, go the worship of God, the keeping of the Sabbath, and the sanctity of marriage. Adultery itself is not advocated by the natural men of the day, but they argue away all sanctity regarding marriage, all of the Divine laws and doctrine appertaining to marriage, and thus indirectly labor to establish nothing but adulterous relations in substitution of Christian marriage. That all the learning of our universities, apart from the Word, cannot find the truth, is evident from the fact that eminent economists are teaching as the truth this identical sensual evidence, from which all opposition to the Word comes. It should be recognized that the sense-plane cannot distinguish the evil from the good, and that the Word is given that in its light the good and true may be known. And when known, the spiritual in each should select what is good and true, and compel his natural to believe the truth and do the good.

The Seeing That Abides.

There is no real satisfaction in securing from another the concession that a thing is true unless there is awakened an affection for the truth. It is of no profit for one to say, "O yes, I know that certain teachings are true and beautiful," and then to continue on, never mentioning religious things, never showing any interest in them, but continually reverting to exclusively external things and immersing himself in naturalism. The sole good in seeing the truth is that it may be introduced into life. Spir-

itual truths are to man what wings are to a bird; but if one fails to rise by means of them, their primary use fails.

One said to another, "When you come into the spiritual world, you will see that these things are true." But seeing that a thing is true, apart from loving it, is as unsatisfactory in the spiritual world as it is in this. Even the inhabitants of hell can see that a thing is true, but immediately after conceding the truth, they sink down to the plane of their lives. After death Nicodemus could see spiritual truths; but remaining of precisely the same disposition as he was in in this world, he returned to those who do not talk about truths. What we should make sure is that we not only see the truth, but that we also acknowledge it as the only means of doing our work. Then the Lord in His bountiful mercy will give love for the truth. "He that hath my commandments, and keepeth them, he it is that loveth me." Seeing from love is the acknowledgment that is satisfying, because such seeing abides.

Suggesting Improvement in the Messenger.

The editor is always glad to receive kindly suggestions for the improvement of the MESSENGER. Even when these cannot be adopted because of material or other obstructions, they often serve to bring about improvement in other ways than the specific ones mentioned.

The Rev. Adolph Roeder comes forward this week with a really interesting letter on this subject. Some of his suggestions will doubtless bear fruit, while others may have to lay on the shelf for the occurrence of a proper opportunity to adopt them.

The field and mission of the MESSENGER is a unique one, as the editor conceives. It is primarily for the people of the New Church, and at the same time it should present the principles and activities of the New Church in so attractive a way as to recommend it to the world, showing it in so true a light that well-disposed people will want to come into it. If the MESSENGER can inspire its readers with the spirit of the Heavenly Doctrines and can reflect that spirit in its news and literary pages it will fill its mission well.

Because of the exactions of the news features of the MESSENGER it would be difficult to carry out Mr. Roeder's suggestions as to a magazine issue once a month with the news eliminated.

Then there are frequent questions coming up in the Church which require the MESSENGER columns for their proper discussion. These are of little interest to outsiders, but they often need prompt attention to make their consideration of any use. They could not well be held over for the intervention of a special magazine number once a month.

The wisest and most satisfactory way will prob-

ably be to make the spirit of the discussions so charitable that they will offend no one, and make the news so important and interesting that any one will be glad to read it. It is well to form high ideals of one's function, and it is useful to receive suggestions, even if those ideals and suggestions are slow in crystalizing themselves into actual results.

The MESSENGER belongs to the whole Church, and if the whole Church, ministers and laymen, will feel a direct interest in it and try to make it better, it will be sure to grow in circulation and usefulness.

The World's Sunday-School Convention.

This Convention was held while our ministers were in New York in connection with our own meetings. We take the following from the *Morning Star* of May 26:

The World's Sunday-School Convention in Washington last week was largely attended and very interesting. On Thursday President Taft was the central feature. In an address before an immense audience he acknowledged the Bible school as a powerful force in the mental and educational uplift of the world. Again and again his utterances on this subject were cheered. "It is one of the two or three great instrumentalities," he declared, "for making the world better, more moral and more religious. As the twig is bent so the tree is inclined, and youth is the time to inculcate for results moral and religious ideas. No matter what views are taken of general education, we all agree, Protestant and Catholic and Jew, that Sunday-school education is necessary to secure moral uplift and religious spirit."

The Rev. Dr. F. B. Meyer of England, president of the Association, in introducing President Taft, declared that for the past 20 years he "had prayed for the President of the United States every Sunday after prayer for the King of England. And this," he added, "is a common custom in England." Mr. Taft replied to this by saying that he hoped these prayers would continue. "My experience," he said, "is that these prayers are needed."

The executive committee in its report refers to the relations between Protestantism and the church of Rome in these words: "A splendid spirit has permeated our relations one with another. And indications are not wanting to show that there is in the minds of at least a few of the leading prelates of the church of Rome a hope that the day will soon dawn when Protestantism and the church of Rome will find some common ground from which they may conduct a campaign against a common enemy."

Uganda.

Every few days there are paragraphs in the religious press about Uganda. We give the last one that has come along:

Thirty years ago, Uganda, Africa, was a heathen state, where superstition and cruelty reigned. To-day, 360,000 of its inhabitants, more than one-half of its entire population, are Christians.

The address, *Uganda, Africa*, is not a very full one, although it is a state. Not all the maps show it. It is northwest of Mombasa, the port at which Col. Roosevelt landed. The equator cuts it almost in half; but as it is about 4,000 feet above sea-level the climate is moderated. Its capital, Mengo, is situated on the northern shores of Lake Victoria Nyanza, which is one of the chief sources of the waters of the Nile. It is a part of British East

Africa, and still offers plenty of interesting problems to its administrators; for there are many tribes, distinct as to mode of life, language, religion. Some are pastoral, demanding large territories, accustomed to demand them at the sword's point of more peaceful tribes. Others are a little more industrious, for regular tillage is their chief industry, that is, when war is not being waged. For the men's work is war; that of women, agriculture; so that with the family duties common to the weaker sex elsewhere, there is enough to keep the women in Uganda in good, vigorous health. The life is healthful, judging from photographs in a recently issued work on Uganda, written by a missionary of the Anglican Church, but the women are imposed upon beyond their strength, and show the strain by aging quickly. One great difficulty of the government is in the indisposition of the men to work, and attempts are being made to bring men in from other districts.

Uganda is almost the only part of Africa that has given distinctly favorable results to the missionaries. This is due in part to the fact that but few bad whites have as yet troubled the country. There are some interesting items concerning the habits of these peoples which we hope to give at a future time.

The statistical bureau of the German government, which is methodical and strives for accuracy, has just issued a report on the world's population at the close of 1909. According to this report, at that time the population of the world was 1,544,510,000. This number is divided among the religions as follows: Christians lead, being estimated at 534,940,000. Next come Confucians, of whom there are 300,000,000. Brahmans, 214,000,000. Mohammedans, 175,290,000. Buddhists, 121,000,000. Jews, 10,860,000. The remainder belong to smaller religious sects, or are pagans.

In the United States there are 34,282,000 church members, an increase of 13,600,000 since 1890. There are 165,000 clergymen and 213,000 churches in this country.

A remarkable meeting was held May 10 in London, attended by from 2,000 to 3,000 Jews and Jewesses. Zangwill and other speakers referred to the new and at present popular "Land of Promise," toward which the Jews are now looking—Mesopotamia. Prophecy obscurely hints at a reassembling of Jewish representatives in the land of Palestine and the territory between the great sea and the great river Euphrates, and it is fascinating to watch the present trend in that direction. There are nearly 100,000 Jews now in Palestine, and the collapse of the late Sultan's caliphate may open new doors to the Land of Promise. It is said that a number of Jewish financiers and philanthropists have decided to raise a fund of \$100,000,000 to found a great Jewish colony in Mesopotamia. The reformed Turkish party and the Government are said to be friendly disposed to the new scheme.—*The Missionary Review of the World*.

	The Sermon	
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The Joy of Spiritual Life.

BY THE REV. JAMES REED.

I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. (Isaiah lxi. 10.)

These words are the expression of one who is living a truly religious life. They declare the superabundant happiness with which that life is filled. There is, indeed, no other life which is really happy. Yet the contrary opinion has often prevailed. It has been perhaps generally supposed that those who give the foremost place to religion must necessarily be gloomy and austere. But this idea has arisen from a wholly mistaken conception of religion itself. The latter has been assumed to be abnormal, and utterly opposed to all the instincts of men. Such, however, is far from being the case. The only thing on which religion frowns is evil of heart and life. The only self-indulgence which it forbids is breaking the commandments. If a man wishes to kill, to break the Sabbath, to steal, or to cherish the thoughts and feelings which lead to these actions, he will indeed find that true religion condemns them in the strongest terms. But he will not find that it condemns any useful pursuit or innocent diversion. The sad countenance, and not the cheerful one, is what it prohibits.

Nevertheless we must not forget that, so far as we are inclined to evil, we shall feel that the commandments are stern and severe. Their requirements are absolute. They demand unconditional obedience. There is no loophole of escape from the formulæ "Thou shalt," and "Thou shalt not." If, then,—to follow out one of the examples already given,—we are disposed to spend the Sabbath day according to our natural pleasure instead of remembering it to keep it holy, the commandment is likely to seem to us arbitrary, if not unreasonable. In such case, we seek all manner of excuses for evading it. If we do not deny its general authority, we may try to make out that it has no application to ourselves. At all events, we set ourselves in opposition to it, as a precept which we obey reluctantly, if at all. This state of mind renders the way of life difficult. It compels us to practice self-denial, if we would be true to the teachings of our faith. Sabbath observance is treated as a hard duty, rather than a joyful privilege. In the same proportion our religion seems harsh and forbidding, not only to ourselves, but to others who see its effect upon us. If, however, we persevere in doing right because it is right, or, more properly, in keeping the commandment because it is God's commandment, our state will, after a while, be wholly changed. Then shall we love to do what before was irksome. Then, in the beautiful language of the prophet, we "shall call the Sabbath a delight, the holy of the Lord, honourable." Men will, to some extent at least, perceive the happiness we take in it, and will wish to share it with us.

The same reasoning may be applied to all the other commandments. So far as we try to keep them in spirit and in truth, because they are the

Lord's commandments, and look to Him for help in doing so, we shall be, in a genuine sense, His children, and partakers of His life. Then will the words of the text express our own constant experience. "I will greatly rejoice in Jehovah, and my soul shall be joyful in my God." What once seemed like a hard duty is now an inestimable privilege. We see that the Lord's service is the choicest of our blessings. There is no tyranny or compulsion about it, but it is perfect freedom.

To the same effect are the words of our Lord: "Whosoever committeth sin is the bond-servant (or slave) of sin." "Ye shall know the truth, and the truth shall make you free." There is no despotism so unyielding as that of evil habits. Let them become fixed on a man, and they hold him as in a vise. Their origin, like that of all forms of evil, is the love of self. This love, from its very nature, aspires to absolute dominion. It seeks control alike over other men, and over him in whose mind it is supreme. It does not say, "Do this or that freely, according as it seems to you best," but "Yield unquestioning submission to my authority." Yet, so far as we are under its influence, we are made to feel that indulgence of it will promote our own pleasure. To take a crude and common example, the drunkard goes to his cups in search of self-gratification. He hopes to have what he calls "a good time." We know how far from good his experience is. And, moreover, the oftener it is repeated, the more completely he becomes the slave of his appetite. But, suppose he is led to see the evil of his doings and to overcome it with the Lord's help. Then, indeed, he is like one emancipated from bondage. He feels that for the first time in his life he has found true happiness. His former excesses are now an object of loathing. Even so it is, whenever any evil is shunned as sin against God. There flows into the mind from the Lord Himself a love of the good which is opposed to that evil. Every kind of love has its own peculiar delights. The delights of self-love are lustful and sordid pleasures, which pass away with the occasion that produces them, leaving a feeling of emptiness and dissatisfaction. The delights of neighborly love are those which the Lord Himself feels in doing good and making others happy. The delights of love to the Lord are the joys which spring from the consciousness of His presence and of interior conjunction with Him. They bring us into harmony with the true order of things, and are of necessity deep and lasting. Seeking to do the Divine will rather than our own, we become receptive of the Divine life and blessedness.

This life comes to us in two ways. It enters the will, and also the understanding. It kindles good affections, and quickens true thoughts. Thus it fills us with a double enjoyment, which finds expression in the two phrases of our text: "I will greatly rejoice in Jehovah, and my soul shall be joyful in my God." This dual form of statement, which is so common in the Scriptures, is no accident. It has reference to the twofold nature of man, and also of the Lord Himself, in whose image man is made. God in His essence is love and wisdom. Man is will and understanding, capable of receiving love and wisdom. Hence the Divine influence affects his mind through two channels, just as the sun's influence, going forth as heat and light, affects his

body. The Lord as to His Divine love is called Jehovah, and as to His Divine wisdom is called God. Thus it is that those who come into their true relations with Him experience a twofold happiness. Their hearts are warmed, and their eyes are enlightened. They know Him as the loving Jehovah, and as the God of wisdom and truth.

Why shall we, in such a case, greatly rejoice in Jehovah, and why shall our souls be joyful in our God? Let the text furnish the answer. "For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Surely these garments of salvation are no mere raiment for the body. They must stand for something in which the mind or spirit is arrayed, and which expresses its permanent happy state. The same is true of the robe of righteousness. It must be descriptive of certain spiritual conditions. What, then, are the garments of the mind, which protect it from the adverse influences of the world, and cause it to present a comely and beautiful appearance to others? Are not these offices performed by definite principles of truth, joined with the love of what is good, and applied to all the duties and relations of life? Surely there can be no other robe of righteousness than this, no other garments which so express the fact of salvation.

How often in the Scriptures are garments mentioned as indicative of character! "They shall walk with me in white, for they are worthy," is a promise which we find in the Revelation, and which plainly suggests spiritual purity. Of similar purport is the following description: "These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb." Obviously no literal process is here described. No outward vesture is cleansed. But the application, to one's own false notions and habits, of the perfect truth of the Lord's life, effects a transformation like that of making filthy garments clean. The character, thus purified, shines out transparently. There can be no deception or equivocation about it. The external appearance perfectly expresses the internal state of mind. So was it with the man who had not on a wedding garment. The parable does not mean that he was condemned for the mere neglect of certain outward proprieties. But the unfit raiment betokened inward aversion and opposition to all that the wedding denoted. Those, who in a spiritual sense are unsuitably clad at the wedding, are such persons as claim heaven as their right, but have no real place there. However much they may pretend to belong in the company of the redeemed, they lack the true intelligence which springs from inward goodness and is its visible sign. Not having repented of their evils, they cannot hide them from view. Though they put on the aspect of virtue, the deep-seated corruption will show through. It is as impossible for them to conceal their real nature, as for the leopard to change his spots. So they are unconsciously betrayed by their speech and actions, their looks and tone of voice,—by whatever, in short, serves as a covering of the man within. No assumption of high principles will long deceive even the unwary, any more than gilding can permanently pass for pure gold.

The wedding spoken of in the parable stands for the marriage of good and truth in the mind of man.

That marriage takes place, when what he sees to be true is the thing he loves most of all, and delights in doing. In such event his state is one of perfect harmony. There is no conflict between duty and inclination; for the two are identical with each other. But, so far as he cherishes thoughts and affections which he knows to be evil, he is like a house divided against itself. The truth which he should love with all his heart rebukes and condemns him. Warfare, and not peace, is his portion. He can have no part in the heavenly marriage which has been described. He can be only a stranger at the wedding feast. In all his wardrobe he cannot find a proper garment to wear. There is nothing pertaining to his life and character which will be in keeping with that holy festival. And so he is shown in contrast with the other guests, who are themselves participants in the blessed union which is consummated.

That union is again suggested by the closing words of our text: "As a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels." The transcendent happiness of one who is clothed with the garments of salvation and covered with the robe of righteousness is thus compared with that of a bridegroom and bride. How expressive are the garland and jewels, of the joy which they experience! Worn in token of their new relationship, these ornaments proclaim, as with a living voice, that no condition so abounds in gladness, as that of true marriage, whether it be between a husband and wife, or between truth and goodness in the same breast, or, higher than all, between man and the Lord Himself. To this last, which we call by the name conjunction, our attention is especially directed by the text. Who can doubt that it is the most perfect state of existence, the crowning result of orderly human life? Whenever it is attained, all warring and distracting elements are quieted. The soul is at peace, because it is responsive to the Prince of peace. It has no other will than to do His will, and is thus brought into the order and harmony of the universe. This is the life of genuine religion,—the only life worth living,—the life of heaven, for which, by the Divine mercy, we were created. It is the Lord's greatest gift to man. May we be willing, with His help, and under His guidance, to accept it as our own.

The Hauran, a most fertile hilly district south of Damascus, famous for its wheat, is being sold by its occupants, who are Druses, to Jewish syndicates. The wastes around the Sea of Galilee are getting into the hands of native Jews, who turn into farmers again. Ten years ago no Jew was allowed to live in Bethlehem, Nazareth and Gaza, and now each of these towns has its Jewish ward and synagogues.—*Exchange*.

Statistics of British Sunday schools indicate a turn of the tide for the better. Returns from thirty religious denominations taken last summer give a total of 712,610 teachers and 7,425,857 scholars—a gain over last year of 2,412 teachers and 25,101 scholars. The gain, though small, is set off against losses for several years previous.

If I can put one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked with God. He is in no haste; and if I do what I may in earnest I need not worry if I do no great work. Let God make His sunsets: I will mottle my little cloud. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition.—*George Macdonald*.

THE DISTINCTIVENESS OF THE NEW CHURCH:

How Shall We Give It the Most Fitting and Useful Expression?

One of the most interesting and successful features of the late Convention was the banquet given at the Park Avenue Hotel on Monday evening, May 23. The large banquet hall was filled with guests to the number of between four and five hundred. During the progress of the elaborate repast the pleasant hum of conversation by so many New-Church people was truly exhilarating. The renewal of old acquaintances was indeed happy, and many delightful new friendships were formed. This refreshing discourse lasted until 9:30, when the chairman of the evening, the Rev. Julian K. Smyth, of New York, who was in a very happy mood and infused his good nature on all before him, called the company to order and dispensed the program of the evening.

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THE CHAIRMAN: In introducing the first speaker, which I do with profound seriousness and deep affection, it is our opportunity of congratulating and welcoming him as a speaker on a subject of which he has, during fifty years, earned the right as few of us have to speak—the question of the distinctiveness of the New Church. The ministry of Rev. James Reed has been distinctive. It has never wavered, and at the end of fifty years, as perhaps the crown of his work, he stands before us as one embodying in his ministry and in his life that which is best expressed in the idea of a distinctive ministry.

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REV. JAMES REED: Mr. Chairman, and my dear friends: The subject of the evening is indeed one which ought to appeal to the minds and hearts of us all, for it is the great question which is constantly exercising us, the great question to which we need to find a wise and helpful answer—The distinctiveness of the New Church: how shall we give it the most fitting and helpful expression? In what way shall we make those whom we wish to lead into the joy and the happiness and the life and the light of the New Church—in what way shall we bring to them the knowledge of these teachings which have given us such delight and help? It seems to me that we can answer this question very simply and yet very effectively. The distinctive doctrines of the New Church will have their effect on our own minds and the minds of those with whom we associate and to whom we desire to communicate them in proportion as their distinctiveness is emphasized, in proportion as we are led to see that nowhere in this wide world can we find that light from heaven which these doctrines bring to hearts which are open to them. It is easy for us to think that the New Church exists here and there and everywhere in the denominations around us; but when we come to consider the presentations, the religious teachings, which are given in other churches and compare them with the New Church which is vouchsafed to us in the Heavenly Doctrine, we do not need to wait long before we can perceive a world of difference. What is the New Church? Is it merely a system of theology? No. It is that, but infinitely more; and in its inmost essence and in the aspect which brings it closest to our hearts, it is a new and intimate, a holy relation with the Lord. So has it been at the beginning of every church or dispensation of truth. It has been a new manifestation of the Lord God, the object of their worship, to those who have received its teachings. This, if it means anything to a man, means everything; he has found his God, and by means of the teachings which have come to him through that finding, he enters into a new relation with Him; he forms with

Him a new covenant, as distinct and as personal as that which Jehovah God formed in the olden time with the children of Israel. There should be no ambiguity about it, no feeling of uncertainty, but it should be to you and to me, brothers and sisters, an actual fact of daily experience, that we have entered into a new covenant with the Lord our God through the revelation which He has made to this New Church. He should be with us as we know Him every moment of our lives. All questions which are doubtful to us should be referred to Him. He should be to us as real as the sun that shines in heaven. He should be the most intimate, as He is the highest and holiest, of friends.

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REV. J. C. AGER: This is a serious and tremendous subject. It brings before our minds the wonderful changes that are going on in this world, and which have been going on for the last half century, which covers the period of my ministry in the New Church, for I was licensed and began my preaching fifty-two years ago. It brings to mind what wonderful changes have taken place in the religious thought of this country during the last half century. No one who has not experienced it, who has not lived through it, can begin to appreciate it. The history of theology sets before us the changes, to some extent, that have taken place; but no history or account of these changes can possibly be brought vividly before the mind except by those who have passed through them. It is a change not only in matters of belief, but in the whole atmosphere of religious thought. These changes have relation to all the great doctrines of theology, and to explain what changes have taken place in that time would take a great many times ten minutes; but whenever we review those changes it makes us hopeful that during the next fifty years the progress will be equally great, and that those who are then living will be living in a wholly different world religiously from that which exists today. Fifty years ago there began to be the great changes in religious thought in this country and in England and in all the intelligent portions of the Christian world. It began primarily with the change in regard to the doctrine of the Sacred Scripture, then it went on with a rapid change of opinion in regard to the doctrine of the Lord. Those are two great changes that have taken place. Thirdly, in regard to the doctrine of Life. Those are the three great doctrines of Christian theology as we reckon them. In each of these, first, there has been the passing away of the old doctrines of the church. As Swedenborg tells us, the false doctrine must first be dissipated before the truth can enter the mind, and the passing away of the great central doctrine of the old theology, the doctrine of the tri-personality of God, has been the one great marked change in that respect; and as that old false doctrine has passed away it has left the world practically without any real and permanent thought about what God really is. The result is a sort of empty tri-theism or abstract theism, and as a result, a disbelief, to a very large extent, in the Divinity of the Lord Jesus Christ. That is the negative result of the change. A similar change has taken place in regard to the doctrine of the Sacred Scripture. Fifty years ago the first great shock to the Christian world came in the teachings of Bishop Colenso, who undertook to say, and very plainly—so plainly that the commonest man could understand it—that the mere letter of Scripture, the historical verity or historicity of the letter of Scripture, could

not be maintained. It was a tremendous shock to the Christian world, and out of that has developed this whole great system of the higher criticism. What was the great false doctrine which has been utterly overthrown by that change in thought? It was the doctrine that the whole of the truth of Scripture rests in the letter of the Word, which was the almost unquestioned doctrine of the church fifty years ago. How has that great false doctrine been swept away by the changes that have taken place? The removal of that doctrine leaves the world practically without definite revelation, but already the results of such disbelief are beginning to manifest themselves to all truly Christian souls, and the world is hungering now for the restoration of a Bible which shall be the guide in spiritual living. It is coming about gradually, but beginning to come about already in the recognition that after all there must be some truth in Scripture and that that truth must be sought, therefore, somewhere else than in the mere literal sense, and that already is beginning to be recognized even by some of the first of the higher critics. Then we pass to the other great doctrine, the doctrine of life. That doctrine, the false doctrine which held its place fifty years ago almost universally, is the old doctrine of papal lore that had almost been untouched fifty years ago, but you all know how completely that doctrine has passed out of human thought, of all intelligent human thought. The result is that the Christian Church of today has no distinctive Christian doctrine of life. It has come to be a mere matter of philanthropy largely, and of morality. That is about all that is alive. The highest ideals of human life preached generally today are to do good to the suffering, to go out and help those who are comparatively helpless. It is the great principle of philanthropy, coupled with moral combat, mere external morality. That is all the Christian world has left.

So today we can rejoice in the fact that there has been this wonderful change in the passing away of the three great false doctrines which stood in the way of the acceptance of the three great definite truths of the New Church, and the passing away of the old leaves the world open to receive the new. And how is it beginning to receive it? It is beginning to receive it in the growing sense there is that we can never come near to God until we recognize the humanity of God. That is a crying want today in the Christian world, which is being found through many sources, and a thing that is sure to come with increasing force as the world recognizes the futility of mere philanthropy and mere morality to reach any true Christian ideal of character.

So with regard to the second point of doctrine, the doctrine of the Divine Word. Already we are beginning to hear the cry for light from the Scripture, and the only place to find that is to recognize that the stories of the Scripture are parables, and that in the parable is a higher meaning than that appearing in the mere letter.

Finally, in regard to the doctrine of life which is resting upon philanthropy and morality. What shall we say in regard to that? There is very little recognition as yet of the need of any higher or deeper life than that, but it is sure to come. It may not come very rapidly, but the inadequacy of mere morality, selfish morality, or of mere philanthropy, is bound to show itself soon, and it is only in these crying needs of the human soul becoming more and more demanding as the world feels the needs more deeply, that we are to find the general recognition of the truths of the New Church.

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REV. LOUIS G. HOECK: The message of the Second Advent of the Lord was first delivered to the world more

than 150 years ago. That message was then markedly distinctive. It stood out in bold contrast to the prevailing doctrines of Christianity. Since then, however, the teachings of the various denominational bodies have become less and less distinctive and vague talk is heard on all hands of the possible union of Christian sects, and the formation of a church simply Christian. This is the effect of rationalism, which has practically destroyed the creeds of the past, or given them such a new interpretation that they can no longer be regarded as the same creeds. This process of change will unquestionably proceed until these human expressions of faith are felt to be wholly inadequate to meet the needs of men. Therefore in the midst of this great change it cannot be said that any one of the Protestant churches has clearly distinctive teachings to present to the world. And this criticism will in the near future be just as clearly applicable to the Roman Catholic Church, for "modernism" is silently doing its work there, too, and will ultimately lead to the open rejection of the distinctive doctrines for which that church ostensibly stands.

While, therefore, the denominational bodies of Christendom have been growing less and less distinctive in their teachings, the New Church stands forth as distinctive as ever before the world. The distinctive doctrines in which we believe separate us as a body from all other denominations. Nowhere outside the New Church does there exist a church that stands unitedly and solidly for the doctrine of the Divinity of the Lord Jesus Christ, the acknowledgment of Him as the only God in heaven and earth. Neither is there any sect today that stakes its faith on the verbal inspiration of the Word of God. These are the two essential and fundamental doctrines of the New Church that differentiate her from all other churches.

These two doctrines, however, are not the only ones that are distinctive of the New Church. The dogmatic theology of the New Church also contains distinctive teaching regarding the spiritual sense of the Word of God, the science of correspondences, discrete degrees, the life after death, true marriage love, the Last Judgment, the Second Coming of the Lord, and many other subjects that illustrate and present a full rational explanation of the two great fundamental doctrines of the church. The more, therefore, we know about these doctrines the more clearly do we apprehend their distinctiveness.

It would, however, be a matter of small merit to prove our distinctiveness as a church were that all we had to claim. Peculiarity is not always a desirable characteristic. But we claim that the welfare of mankind depends on the more general acceptance by men of the two fundamental doctrines of the New Church; and, further, that the rational understanding of these doctrines, as unfolded in the writings of Emanuel Swedenborg, servant of the Lord Jesus Christ, applied to life in all its forms, will determine the true progress of the church, and consequently of the world, in the future. For a church is a church according to its understanding, its practical understanding, of the Word. (S. S. 76.) And such as is the church such is the world. Therefore the acceptance of the doctrines of the New Church in their universals and in their particulars is of vital importance to the world at large. And therefore the question of how best to present these distinctive doctrines to the world is one of great moment. How shall we convey the great message of the Second Advent to others? How reach them? How convince them of its truth?

We all agree about the usefulness and the necessity of the continuous publication of the message in its original form—the writings of Swedenborg—and its circulation among clergy and laity everywhere. We believe also in modern methods of advertising. It is probable, however,

that we have not utilized this method of reaching the world as fully as we might. Our collateral literature is also recognized as having a useful place in reaching a wide and varied circle of readers. Neither would we discard the free distribution of tracts and leaflets as outgrown methods of presenting the Doctrines. The press will always be a powerful agency in communicating the faith to the world. The living voice in lecture or discourse is also a recognized medium in propagandism. The means of reaching the world is not so much in question as the material. Here probably is the crucial question. It is not the process or agency so much as the way and the manner that presents the difficulty.

The changed conditions of the world undoubtedly demand a change in the method of presenting our doctrines. The issues before the church are quite different now from what they were 150 years ago. Formerly men were interested in the various dogmas of Christendom, and in contrasting the one with the other. But now pure dogmatic teaching has little or no power to attract. The old-time lecture on New-Church theology, comparing it with the now dying or dead theologies of Christendom, is a thing of the past. To reach the world we must bring the doctrines into touch with the existing beliefs or non-beliefs of men, with prevailing personal evils, and also with the living issues of the hour. We must show where religion—the true Christian religion—touches these great questions to interest men. For what purpose has the Divine Word been opened to us, if not to guide men—all men—into the way of life? Therefore our distinctive doctrines must be brought to bear upon those things which are of prime personal interest to men at large in the world today—not the various passing isms or changing policies of men—but the eternal issues of right and wrong, good and evil, involved in the great world movements. We need to bring the light of the Word of God to bear on these issues more directly, and then they who love the truth will come to the light and thus be led to Him who is the source of that light, the Lord Himself.

There is one thing which Swedenborg makes perfectly clear, and that is that all good people in the world of all churches go to heaven and learn to acknowledge the Lord Jesus Christ as the Supreme Ruler there. They are led to the acknowledgment of this doctrine through their love of the good life from God. The angels who instruct them and lead them into the New Jerusalem do so through their appeal to life. Therefore we can never go wrong when we follow their example. The life determines everything; therefore to the life we must appeal with the Word of the Lord in our hand. The old-time rational and argumentative statement of abstract doctrine pure and simple does not appeal to men any longer. We need new ships, new nets, new fishing tackle. The doctrines—the same as of old—need to be reconstructed, the reasoning which binds argument to argument must be of a new order, and the teaching must be made attractive, and suited to the times, if we are to lift men out of their natural states into those that are higher and purer by means of our doctrines.

A word may be added as to the message of the individual New Churchman to the world. All disciples of the Lord are made "fishers of men." And it is likewise true that now as then, "the harvest truly is great, but the laborers are few." Therefore should we "pray the Lord of the harvest that He may send forth laborers into His harvest." It is an appeal to the members of the church to share their joy in the doctrines of the New Church with their fellow men. There are far more than we have any idea of that are ready for these doctrines: "the fields are white already to harvest."

It has been proved that there is no better channel of disseminating the distinctive teachings of our church than through personal contact, the conversation of a friend. But the question persists, "How shall I best present these doctrines to my friend?" The clear and simple answer again is, present them in a practical way. The true purpose for which the Lord has revealed these new doctrines to His church is not primarily to delight our minds, but to save our souls. "The Son of Man came to seek and to save that which was lost." Therefore to receive these doctrines ourselves in any real sense they must affect our lives. What have these doctrines been to you in your life? What have they done for you? We are fishing in the night season, and fishing, too, from the left side of the ship, when we attempt to convince others of the rational superiority of our doctrines over others, particularly dead doctrines, or to prove their perfect symmetry and consistency or wonderfulness. We shall never catch anything then, and may unwisely conclude from the scant interest or approval then elicited that the world is not yet ready for them. We shall only interest and draw good men into the true Christian Church when at the Lord's word we cast the net on the right side of the ship, when we speak from experience and out of love for others.

There is no stereotyped way of presenting the distinctive doctrines of the New Church to the world. They whom the Lord sent forth with the Gospel message were twelve and seventy. They bespeak an endless variety in the presentation of the truth according to its reception. Each has a message of his own, for each receives the truth in life in a different way. Yet the one principle that determines the force of the message is love, the love of the Lord, which is the love of saving others. Love teaches us when to speak and when to be silent. Love gives us the right word at the right time. Love clothes the message in language suited to the hearer. And love gives all power to the message.

When the Holy City was revealed to the Apostle John, "he heard a great voice out of heaven saying, Behold the tabernacle of God is with men." The voice is characterized as "a great voice," because it is "the Lord from love speaking and declaring the glad tidings that He Himself will now be present among men in His Divine Humanity." So when we present before our friends or the world the meaning of that vision of the Holy City—that is the distinctive doctrines of the New Church—it must be from love declaring the glad tidings that the Lord Himself is present in these truths to redeem us from our sins. All who enter the Holy City keep the commandments. Consequently there can be no doctrine in the New Church that has not a practical bearing on life. Show that to your neighbor, and if he loves the Lord he will ultimately—it may be a long time hence—but he will ultimately be forced to relinquish any false doctrines that may cling to him, and in time enter the city, too.

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REV. FRANK A. GUSTAFSON: The first part of the text is the distinctiveness of the New Church. I will not discuss that. We can take it for granted that the New Church is distinctive. While we may not agree as to what constitutes the distinctiveness of the New Church, there is sufficient about it to make it distinctive and different from other conditions. The problem before us is how to present the doctrine and life of the New Church so that it will appeal to the inhabitants on earth. It is a great problem, and almost impossible of solution, viewed in one way, because every principle involved in the doctrine is in advance of the so-called advanced religious principles of the day, and we have that unique problem, the most difficult

of all problems to meet, of teaching advanced truths to men knowing that it is almost impossible to teach those things and have them accepted until we can bring them into a realization of their need for them and at the same time into some degree of affection for them. The great trouble is, how to awaken them to the realization of the need for these things. In the present condition of the world it is not astonishing that men outside, busy with the affairs of the world, should not accept eagerly the principles of the New Church. Their tendencies are materialistic, toward natural things. The astonishing thing is that the people who are actually seeking God, those who have souls for these things that are given—that these people do not come is rather astonishing. But we can understand it when we analyze the nature of that kind of man. A great many people who are in what are called Christian denominations are very consistent in their attitude. They are a good deal like the woman in a law court in Middletown, Ohio. She was asked, when called to the stand as a witness for the plaintiff, "What is your name?" "Jane Adams." "Your age?" "Twenty-nine." Then she gave her testimony. When it came time for the defense, the other attorney asked, "What did you say your name was?" "Jane Adams." "And your age?" "Twenty-nine." "Are you sure of that?" "I ought to be." "Do you remember that back in Janesville, Ohio, in the Circuit Court, there was a case between Smith and Brown?" "Oh, yes, I remember that distinctly. I was one of the witnesses. You were one of the lawyers." He said, "How long ago was that?" "About ten years ago." "Do you remember that at that time you testified that you were twenty-nine years old?" "Yes, sir." "Then how do you reconcile your statement made then that you were twenty-nine, and ten years later you are still twenty-nine?" She said, "That is easy." "Well," he said, "I am waiting." She said, "I am simply the kind of a woman that doesn't believe in saying one thing today and another thing tomorrow." That brings before us the consistent attitude of a great many of our people in their loyalty to old principles.

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The Chair called upon Mr. Clarence W. Barron as the next speaker, though his name had been on the announcements.

MR. BARRON: I did want to say something to the clergymen. Last week I had to say to some of my associates, "If you want, as editor or reporter, to set forth the truth, sink your personality and let the truth alone appear." Now, the greatest man is he who makes himself the least conspicuous when it comes to speaking truth. I did not think I should have an illustration from this Convention, until some minister wanted to make a personal remark because he had been misunderstood. I felt like saying, "That is not of any consequence—how much a minister is misunderstood. He is almost always misunderstood. It is not the minister's position; it is the truth we are after." But I kept quiet. I keep quiet many times when I don't want to.

This subject of the distinctiveness of the New Church has been one of which I have been thinking for thirty years or more. It has seemed to me the one unsettled problem of the organized church—its distinctiveness in the world, and whether it is to remain as a distinct church.

I cannot get it out of my mind that the distinctiveness of the New Church is, in the highest, known to the Lord alone. In its descending sphere it is known to the angels as a new light. In this world it is descending, we hope, as a new citadel of truth for the men who enter therein. It is not luminous on dusty shelves in libraries or museums, but in life in the world. The distinctiveness of the New

Church is primarily in the writings of Emanuel Swedenborg, and it is nowhere else. That citadel of light shines only as it shines through you and me and the other fellow individually. There is nothing in the collective New Church *except the light which is in the individuals composing that church*, and as a distinctive New Church they can get that light only from the writings of Emanuel Swedenborg.

The New Church will hold its distinctiveness only as the members of the church, individually as men and women, go to the Bible and the illumination thereof and get it. Please to reflect that while last year the Bible societies put forth 1,700,000 copies of the Word, including, of course, the books of Genesis and Exodus, there are probably not one hundred of us reading the "Arcana"—the heavenly explanation of Genesis and Exodus, the first two books of the Word—of Swedenborg.

We do not have to go far to answer the question how we can spread the distinctive teachings of the New Church. We have first to go and get them from Swedenborg; then you cannot prevent our spreading that light, the new light, the distinctive light. If you will read the "Arcana" as far as No. 3701, you will learn that the New Church and the New Age is founded upon an intelligent understanding of truth; and that, upon knowledges. You must go there to get it, and there is where it is distinctive. If every member of the ten thousand in our churches in the United States, or if one thousand of the ten thousand, would read two pages a day from the "Arcana," and reflect upon it, and put it into life, it would not take many hundred years to make this world new, and distinctively new.

The answer to our problem is simply that the distinctiveness is found in the writings of Swedenborg. The promotion of their distinctiveness in the world is through us individually, by the light of an illuminated Bible. Read Swedenborg daily, continuously, conscientiously. When this is done, and the light is in us, it will not be long before "all the nations shall bring their glory and honor into it."

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The Chairman called upon the Rev. S. S. Seward, President of the Convention:

MR. SEWARD: I shall try to express in a few words, first, my idea of that wherein the distinctiveness of the New Church primarily consists, then how we are to make that evident or how it is to be made evident. I think you will agree with me at once that the great primary and essential difference between the New Church and not only all other churches around us at the present day, but all churches which have ever existed upon the earth, is the acknowledgment and worship of the Lord Jesus Christ as the one God of heaven and earth; and not merely the worship of Him in an intellectual sense as the one God of heaven and earth, but as the Redeemer and the constant, hourly, Saviour of mankind. That is the distinctive doctrine of the New Church. It comes back as a finality to the recognition of the Lord as a Saviour every moment of our lives, and a very present help in time of trouble. And now you anticipate my second point, as to the best means of making that distinctiveness known, because you will recognize at once that it consists in the acceptance of the Lord as a Saviour and the illustration of the fact that we are saved and helped and kept every moment by Him. In the twenty-first chapter of Revelation it is said that they had no need of the sun nor of the moon to shine in the Holy City, for the Lamb is the Light thereof, according to the authorized version; but in Swedenborg it is put that "the lamp thereof is the Lord"; and when we once realize the Lord as all in all, the Lord Jesus Christ in His Divine Humanity, not only in our thoughts,

but in our lives, then the New Church will begin upon its distinctive form and will be made clear to all the world around us. It is only so far as we recognize the great truth with regard to Him in His redeeming and saving work that we can recognize even the truths of the New Church that are revealed to us in the writings of Emanuel Swedenborg or even of the Word itself. It is that doctrine which shows us what the Word means. It is that doctrine that will enable us to understand the writings of the church, which explain the Word.

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The Chairman called upon the Rev. William L. Worcester, President of the Theological School and pastor of the Philadelphia Society, as the next speaker.

MR. WORCESTER: One distinctive feature of the New Church, surely, is the certainty, the positiveness of the message which the New Church has to give. A child in a New-Church family asks his mother questions about the other world, about the Lord, about the profoundest subjects, and she answers them as simply and positively as she would any questions about the affairs of this world. As he grows older he is not told that these are subjects which he need not try to understand, but he is helped at the right time to understand them. They become sure to him in a deeper way. Still later in life he begins from experience to know in a still deeper way the certainty of them. This certainty, this positiveness of our knowledge of Divine and heavenly things is something that people feel. They notice it; they ask the reason for it. Sometimes they wonder at it. They do not understand how it is that we assert the truth so positively about these subjects. They do not understand how, in our life as they observe it, we seem so sure of these higher things. They wonder at it. It seems to me this gives us one of our opportunities. There are many people who desire to be-

lieve in the Divinity of the Lord Jesus Christ. They read the story in the Gospel; they feel the sacredness of it; they love it, and they want to believe in the Divinity, and they go to one who tells them positively and can show them how. A great many read the Bible and feel the value and the power of it, and wish that they may know whether they can believe that it is the Word of God. They need somebody who knows that the Bible is the Word of God and can explain how it is. They want to believe in the other world, the reality of it. They need someone to whom it is positively real and who can make it, in some measure, real to them. The certainty, the positiveness of our message gives one opportunity. So we want, first of all, following this thought, to receive our message ourselves with a conviction of "thus saith the Lord" in regard to these things, and then we shall have power from that to transmit this message of truth to others.

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THE CHAIRMAN: Inasmuch as I feel that I am unable to call upon others owing to the lateness of the hour, I will not do the unfair thing of speaking myself. In summing up, in just a word, I trust we all share the feeling that the evening has been not only a delightful one, socially, but that it has been a profitable one, and that we can go away feeling encouraged and cheered and with that spirit of hopefulness and courageous outlook which should characterize New-Church people who believe in the distinctive message, something of the spirit, I think, and hope which Browning expresses in these lines:

"New hopes should animate the world,
New light should dawn from new revealings
To a race weighed down so long, forgotten so long;
Thus should the heaven reserved for us
At last receive the creatures whom no unwonted splend-
ors blind,
But ordained to unclouded bliss
Whose beams not seldom bless their pilgrimage,
Not seldom glorify their life below."

THE AMERICAN NEW-CHURCH LEAGUE.

Proceedings of the Twenty-third Annual Conference.

The Twenty-third Annual Conference of the League held its first session in the house of worship of the Brooklyn Society Friday, May 20th, 2 p. m. The session was opened by the reading of the Word and prayer by the Rev. Arthur Mercer, pastor of the Brooklyn Society. The League Hymn was sung. The president, Mr. Awbrey N. Shaw, opened the business session. The program prepared by the committee was accepted. The reports of officers were received.

The President in his report gave an account of the working of the League committees, showing that the seven committees include thirty members. If the editor of the *League Journal* and his assistants are included there have been sixty-one people working in the various uses of the general organization. Many circular letters and personal letters have been sent out during the year.

The League now has 1,356 active members, 177 honorary members, and 63 associate members, a total of 1,596.

The Secretary's report showed that the League has lost 100 members. It has three societies less than last year. The societies showing increases and decreases were enumerated. The various activities, social and otherwise, of the local leagues were enumerated. The social work of the various leagues in cultivating social life among the young people stands out most prominently. The work of the Reading Circle in a number of the Leagues is an important feature of their work. The young people in New York assist in the work at Kennedy House. Portland reports the completion of their new parish house.

The Treasurer received during the year \$326.17 and paid out \$298.69, leaving a balance in hand of \$27.48. There are dues unpaid of \$29.00.

The various activities have been carried on with success. The reports of the various committees show that a

directory of the whole League is being made. The Extension Committee has not shown as much work done as last year. The Associate Membership Committee has been very active, bringing the total Associate membership to sixty-three. The *League Journal* has done work of which we can feel proud, and the editor is heartily congratulated. Attention is called to the need of a better manner of supporting the *Journal*.

The Reading Circle Committee distributed 4,000 Reading Circle charts, 1,656 to members of local Leagues, 160 to associates, 109 to Convention ministers, 800 to New-Church book rooms, and 1,182 to others. The members of the Buffalo League took entire charge of the mailing of the charts. The suggestion was made that the charts be distributed in connection with the *League Journal*. The Committee also recommend that the League issues its own chart independent of that of the Convention, and also that it be arranged by weekly readings. Of the forty-three Leagues thirty-two have reported. Of these nineteen have reading circles, twelve of which are following the readings in "Heaven and Hell," and the other are following courses which seemed better adapted to their conditions. Of those that have no circle, three are conducting other doctrinal classes and three have given excellent reasons for not organizing circles.

The Badge Committee reported that ten bronze badges and one enamel badge had been sold.

The League Distributors reported that 2,500 copies of the New York *Sun* review article on Swedenborg have been subscribed for. Trobridge's *Life of Swedenborg* has been offered as last year, fewer responses however have been received. These offers were sent out with copies of the "Brief Readings" from Swedenborg, together with a folder of quotations of eminent men and

women in regard to his writings. The number of copies ordered have not been ascertained.

The financial statement shows balance from last year of \$12.03; receipts, \$34.79; total, \$46.82. Expenditures, \$43.37. Other assets, \$43.19. Balance cash on hand at present, \$3.45.

The Lantern Slide Committee reports that a few slides have been added during the year to the Committee's already quite complete collection relating to the churches in America. Among these is the Toronto Church, of which it is hoped to get an interior view later. Several excellent slides of the Cambridge chapel and Theological School, prepared by the President of the School, have been donated to the collection. The complete list now includes two hundred and forty-nine slides. One hundred and seventeen slides have been used by Dr. Sewall in his lectures. A plan was proposed whereby the slides could be purchased by the League from the present owners, that hereafter they may be loaned free of charge to the local leagues.

The *League Journal* report shows that the editorial staff has been very efficient. Richard B. Carter said that owing to his business engagements the efficient work done was largely due to his editorial and business staff. Last year the subscription list was 777; at present it is 1,002. The number of leagues subscribing on the family plan shows a net increase from 20 to 21, while the subscriptions on this list have increased from 441 to 452. The increase on individual subscriptions has been from 313 to 530. It was suggested that in each local league there be a subscription agent whose duty it shall be to secure subscriptions. The subscriptions have increased, the advertising brings a little more than last year, but the expenses have greatly increased. This is largely due to the increased cost of printing.

The financial statement of the *League Journal* shows a balance at the 1909 Conference of \$39.54; a cash balance April 15, 1910, of \$34.77. After collecting all accounts receivable and paying all obligations to the end of Vol. X. it is estimated that there will be a deficit of \$204.20.

The discussion of the reports followed their reading. Miss Bona P. Spamer spoke of the Associate Members scattered widely from Nova Scotia to the far west and south. They were very isolated and came in contact with the church only through the League, its journal and the letters received from the committee. They appreciated the privilege of this contact.

Miss Curtis spoke of the round robin letters which brought these isolated people in touch with each other and with the League as of great use.

Miss Seymour said it was hard not to get discouraged when standing alone. It was difficult to meet the non-receptive states of those whom we try to interest in the New-Church doctrines. The *League Journal* brings one again into touch with the church and removes the discouraged states.

The Rev. J. Paul Dresser had prepared questions on "Heaven and Hell" for the Associate Members. Only about one-third responded. On the whole, the answers were excellent, some were wide of the mark, others were interesting. He was disappointed that so few answered the questions.

In the discussion of the report of the Lantern Slide Committee it was stated that it would cost about \$40.00 to purchase the lantern slides not now owned by the League. There were about 200 which could be purchased for 20 cents each. After much discussion the matter was referred to the incoming Executive Committee with full powers.

Rev. Adolph Goerwitz addressed the League on the "Young People's Work Through European Eyes." He said he would like to bring his young people here, it would be a wonderful inspiration to them to see what you have done. He will report to them on the work of the Young People's League. In Europe we have scarcely made a beginning of distinctively young people's work. We are living under general conditions where all work together to build up and strengthen the life of the society. We cannot specialize, we have not the numbers. There are many obstacles to the growth of the church in Germany, Austria and even in Sweden. In these countries there is an established church, a creed endorsed by the government. These churches are supported by the state. All that differ and separate must pay their own expenses. The New-Church people generally belong to the poorer classes. In Berlin and Vienna the young people have an organization,

they meet together and read essays, have lectures which are discussed by the Society. The pastor can visit these places only once or twice a year, remaining for a week. During the rest of the year they do the best they can. If the young people of America could visit Europe and see the conditions there they would then have a higher appreciation of the privileges they now enjoy. He hopes that in Central Europe they may have some day a young people's association which will do common work together as it is being done here.

The discussion of the Reading Circle report brought out as usual the differing views on the subject. The consideration of the chart of lessons showed the desire on the part of many to have a chart separate from that of the Convention and prepared for weekly rather than daily lessons. This was advocated as a matter of economy. It was voted to see if the Convention Committee would agree to a weekly chart. It was also suggested that postage would be saved if the chart could be mailed as a supplement to the *League Journal*. The whole matter was finally referred to the *League Journal* Committee.

Miss Clara Browning said that some leagues have not responded to the letters and communications sent to them. She proposed that the National League recommend to the local leagues that each league elect a secretary to receive and answer the communications sent to them, and that each league elect a member to attend to reading circle affairs, who may tell the local circle what he has heard from the agent of the National League. This motion was carried.

Mr. Hunt moved that the League take up for the coming year Mr. Worcester's "Lessons in Correspondences" instead of the work on "Heaven and Hell." He said in the Cincinnati League there was a great lack of interest in the Reading Circle work owing to text book used. The subject was finally postponed until the next business session.

The Rev. John W. Stockwell reported on a Reading Course on "Special Social Problems." The report referred to the growing interest in the study of larger social questions. It was recommended that a course of study and reading in these questions be prepared for those who desire it, the various forms of monopoly, wealth and interest to be the subjects for consideration. This course it was thought would not draw away from interest in the League readings. The report was a report of progress and the subject was continued in the hands of the committee.

The fraternal greetings to the British Federation of Young People and their reply were read, in which mutual interest in each other's work was expressed.

Designs for badges were submitted from various sources. One unique suggestion came from the British New-Church Federation for an international badge, a white horse on a red ground. The matter in England was only in a tentative form.

The afternoon session was closed by singing Hymn 223 and the benediction pronounced by Rev. J. Paul Dresser.

Friday Evening Session, May 20th.

The meeting was held in the New York church. The services were of devotional character and were opened by the singing of the anthem, "Heavenward Stretch, My Soul, Thy Pinions." The Scripture Reading and Prayer were conducted by the Rev. Paul Sperry, Brockton, Mass.

The Rev. Julian K. Smyth, General Pastor of the New York Association, extended a cordial greeting of welcome to the Young People's Association. He spoke of the freshness and enthusiasm of the young people. He said their mission, like that of the Convention itself, was to tell the truth; to tell the world something of the wonderful truth that is given to us. The Lord when on earth speaking of His mission and work, said: "To this end was I born and for this came I into the world that I might bear witness unto the truth." There is no greater mission than this. This mission involves three things: first, to know the truth; second, to understand it, and third, to live the truth. These three elements make for the success of any New Churchman's life. They comprise the elements of the truest success of your League. May the results of your deliberations promote the great end and mission of the church.

The President, Mr. Awbrey N. Shaw, extended a cordial welcome to the delegates in attendance. He said we shall all take back home what you have to offer. The

general meetings of the League give a keener incentive to our work. The general body provides a channel of communication between league and league. These look to the annual conference for inspiration. Size induces enthusiasm. No local league can arouse this enthusiasm to so great a degree. Those who attend these meetings are generally those who achieve success. Do not let any indifference or other conditions discourage you; meet these with courage and overcome them. We must not be ignorant of what the church teaches. Our young ship has a large crew; let everyone be responsible for the course she steers.

The subject for consideration in the evening was: "The Use and Abuse of External Church Activities."

The subject was introduced by two speakers. Mr. Clinton B. Willey, of Newtonville, Mass., said: Just as speech and action are the outward showing of the states of the mind, so the external activities of the church are its outward showing. What are these activities? They take a great many forms, such as church entertainments, boys' clubs, and the various forms of church social life. The New Church takes different grounds on these things from the old. Those in the old think that dancing, the theatre and cards are a form of recreation which if indulged in produce a feeling of guilt. The New Church, on the other hand, shows that they are legitimate enjoyments which should be recognized. They will lighten the burdens. They have their use. Mark Twain has shown us the value of laughter, wit, humor and clean fun. We should not give a thing up merely because it is pleasant.

We all know the Golden Rule. Do we practice it in our social life? There are many ways of doing this, by paying attention at dances and socials to see that all have a good time. We can interest our friends in our social activities as an external means of interesting them in the church. We can use all external things as means of leading to more internal things and uses.

Mr. Stuart A. McGill of Cincinnati could not be present. His paper was read by Horace B. Blackmer of Boston. He said: What is external activity? All forms of government, officers, committees, boards, etc., are necessarily external though the purpose be to promote the teaching of the truth. There are many forms of external activity, eleemosynary, social, institutional, educational, settlement work. These may be done from selfish motives or from genuine love. External activities may be abused. The mere cultivation of entertainments gives no permanent strength. If there is no reception of the truth there is no growth and strength. In the social life we should cultivate the spirit of love and not repel by coldness. In institutional work we should draw into closer touch with the common people. There is danger in the multiplication of detail. We should not look merely to the material needs of people. He uttered a warning against directing our efforts into mere external channels without the guiding principles from the Lord's wisdom. We should also put away pride and all forms of sin, for the church is judged by the life of its members. Mere external activity may be subversive of all good and truth. "Except the Lord build the house, they labor in vain that build it."

The subject was further discussed by several speakers.

Mr. E. M. Lawrence Gould of Cambridge, Mass., discussed the social life and its activities. The limitation placed on the subject of external activities to social life disregarded other more important external things such as external worship. The distinction between external and internal activities is not easy to make. There may be harm done by over activity. Spiritual and social progress do not go hand in hand. It is not wise to have the external activities come too often. We should cultivate a genuine love of the neighbor. This is our greatest need. The bond of union is some common purpose. Social activities are important uses. Religion instead of being an enemy of the joy of living really is its true exponent and source.

Miss Annie Kimball of Newtonville, Mass., said: The use of the external activities of the church is a big subject. The church had always cultivated these in some form. The old morality plays of the middle ages are illustrations of this fact. These activities serve as a bond of union. They strengthen everything good and serve to cultivate the bond of love and affection between individuals.

Mr. F. Gardiner Perry of Boston said: The internal of the church is from the truths of the Word applied to life. This gives rise to its external. The origin is internal

activity, the social is secondary. We should help others to have a good time. The use of meeting together in the Young People's Conference develops a spirit of enthusiasm. It unites us in a common cause. This will aid in developing in the individual leagues earnest young men and women and strengthen the leagues. We should cultivate the social gatherings. The external activities should be filled with the spirit of the church. We should have the constant endeavor to bring in them the love of wisdom and truth. Our goal is not joyless, but our activities should be filled with the spirit of love and truth.

Miss Beatrice McGeorge of Philadelphia said: There should be a just proportion of external to internal activity. The charming beauty of person and grace, of goodness, of acts of courtesy are not the least of joys. These should be exercised in the home and in the church. The order of the home depends on the harmony and goodwill of its members. There cannot be too much of love and charity in the church and its external activities. Nor should we neglect our spiritual duties because we find pleasure in external things. We cannot overdo any natural use if it leads up to spiritual use.

Miss Rosamond Kimball, New York, said: If there is no external activity the church is dead; if it is entirely external, is it a church? If there is no spirituality in it, it is not a church. The last twenty-five years has seen a wonderful development in philanthropic work. It is a sign of the times. The church is coming into its true heritage. The church is not a building. That was the mediaeval conception which resulted in the magnificent cathedrals. Good and truth in man make the church. The modern changes in religious opinions were referred to as evidences of the great change taking place. The church worship is taking a larger form in practical channels. The layman's movement was an illustration of this. We have thought in the past that we were the only means of spreading the truth. We are now seeing a vaster outline our part in which we do not yet see.

Howard C. Hunt, of Cincinnati, spoke of the abuse of external activities. He said we should keep the end in mind. We should so live as to exclude all things not in harmony with the Lord. Those things which have for their end the mere physical wants of the poor, we should have little to do with. To deal with these alone is not attacking the cause, but the result. The cure is not permanent. We should direct our energy to effect a lasting result.

The meeting was closed by singing Hymn 157, the benediction being pronounced by Rev. John W. Stockwell.

Saturday, 9 a. m., May 21st.

The final session of the League was held in the New York church at 9 a. m. The opening service was conducted by the Rev. C. E. Ritter, Springfield, Mass. The roll call showed that there have been present 83 members, and that 28 leagues have been represented.

The Riverhead, Long Island, League was received into membership, Emma A. M. Ammon being the delegate.

The report of the Nominating Committee was made, following which tellers were appointed the result of the election being as follows:

President—Horace B. Blackmer, Boston.
 Vice-President—Howard C. Hunt, Cincinnati, O.
 Secretary—Miss A. Edith Abell, New York.
 Treasurer—Walter S. Rogers, Philadelphia.
 Additional Member of the Executive Committee—Miss Clara W. Browning, Buffalo.

A discussion of the *League Journal* took place during the election. It was moved that the expense of printing the minutes and reports in the *Journal* be paid from the League treasury. Carried.

The League Extension work was discussed. A closer personal contact between neighboring Leagues was urged, and that there be more co-operation with the Committee on League Extension.

The advisability of appointing a delegate to the Swedenborg International Conference was broached. The condition of the treasury was spoken of as an objection, it being impossible to pay the delegate's expenses. The matter was referred to the incoming Executive Committee.

Mr. Bray reported that the Parish House was finished in Portland; neighbors were coming in; the attendance has more than doubled. Good missionary work is being done. The building was 30x40. The average attendance was over 40. One thousand dollars has been borrowed.

Subscriptions toward the erection of the building are still coming in.

It was urged that more active support to the League Distributing work be given.

The per capita tax was fixed at 20 cents.

Mr. Shaw spoke of the Reading Circle work. He moved that the incoming Executive Committee appoint a committee to prepare a four years' course and chart of same to report at the next conference. After discussion by Messrs Alden, Shaw and Carter, the motion was adopted.

The deficit of the *League Journal* was discussed. Mr. Carter urged a systematic effort to increase the membership as the best way of eliminating the deficit.

Mr. Hunt spoke of the appointment of local soliciting agents in every league.

A vote of thanks to the New York League and the New York Society for their hospitality was passed.

It was voted that the expenses of the President and Secretary to the meeting next year be paid out of the treasury. The motion was carried.

A vote of thanks was passed for the assistance of the choir and its director at the service Friday evening.

The reading of the minutes was dispensed with.

The newly elected officers were inaugurated and Mr. Blackmer took the chair.

Mr. Shaw, the retiring President, made a graceful speech on retiring.

After the singing of the League Hymn and the Benediction, pronounced by the Rev. Warren Goddard of Fall River, Mass., the meeting adjourned.

The New-Church Esperanto Society.

The second annual meeting of the National New-Church Esperanto Society was held in the Sabbath school room of the New York Society May 23, at 4 p. m., Mr. Fred R. French of Brockton, Mass., presiding. After a few opening words of welcome in Esperanto, afterwards translated into English, the program of the meeting commenced with the reading of the first Psalm by the Rev. Paul Sperry of Brockton, the translation to Esperanto being the work of Dr. Zamenhof, the father of the new language.

An interesting address was then given by Rev. J. B. Spiers of Richmond, Va., on the subject, "Esperanto, Its Rise and Progress." The speaker held the close attention of his hearers and many questions were asked at the close. The next address was from the President of the Society, Mr. Fred R. French of Brockton, on the subject, "Esperanto, Its Use in the Mission Field of the New Church." The aim of the address was to show the value of the new language to our church and how it ought at once to be made use of. A few illustrations were given of the mission work thus far done as a test of its practical value.

The closing address was given by the Rev. Thomas French, Jr., of Buffalo, N. Y., the subject being, "Esperanto, Its Fundamental Principles and High Ideals." His remarks were listened to with keen interest and were followed by numerous inquiries which led to animated interest in the language. Many copies of the official magazine of the Society were there for distribution, also many New-Church tracts translated for Esperantists. These were freely taken.

About thirty people were in attendance, and although a larger audience had been desired, enthusiasm more than made up for lack in number.

A short business meeting followed at which time the officers of the previous year were re-elected as follows: Fred R. French, Esq., Brockton, Mass., President; Rev. J. B. Spiers, Richmond, Va., Vice-President; Miss Carrie Sproat, Chillicothe, O., Secretary and Treasurer; Miss Alice M. Field, Brockton, Mass., Corresponding Secretary.

Three new members were added to the roll.

Reception and Lawn Party.

On Saturday, immediately after the adjournment of the Convention, the members and visitors to the Convention attended a reception and lawn party tendered to the Convention by Mr. and Mrs. Frank A. Vanderlip at their home, "Beechwood," Scarborough-on-the-Hudson.

The cars took the party to the pier at the foot of 42nd street, North River, where the steamer "Isabel" awaited the party.

The ride of three hours up the river was a most delightful one. Refreshments were served on board, a most generous and dainty lunch being given to each one in a box,

thus avoiding the crowding which is usual on such occasions.

The situation of "Beechwood" is most delightful, on a hill overlooking the river and the beautiful hills opposite. One was reminded by its beauty of some English estates. The freshness of the atmosphere was inspiring after the tunnel experiences in the city.

All voted the occasion one of the most delightful they ever experienced, and the remembrance of their gracious hosts and their beautiful home will long remain green in the memory of the visitors. The party arrived in New York on the return at about 10 p. m.

Convention Sunday.

The ministers in attendance at Convention were, many of them, called upon to officiate for societies within reach of New York. The list of assignments in New York and vicinity were published in the MESSENGER of May 11, containing the program of Convention; but besides these many of the eastern New-Church pulpits were filled by others than the regular pastors. Of course the principal Convention service was in the New York church, which was filled almost to its full capacity. Three General Pastors were in the chancel and participated in the services, Dr. Frank Sewall preaching the sermon.

The consecration of the Rev. Louis G. Hoeck, Presiding Minister of the Ohio Association, to the office of General Pastor, was performed by the Rev. S. S. Seward, President of Convention, who at the same time ordained into the ministry Dr. M. F. Underwood, pastor-elect of the San Diego, California, Society. These services closed with the administration of the most holy sacrament of the Lord's Supper, being very impressive and worshipful throughout.

Communications

An Explanation from Mr. Schreck.

EDITOR OF THE MESSENGER:—When different bodies and committees are considering the same matter, and, at that, one in which all take a very serious and deep interest, it is difficult to report the progress of events in their proper order; and so I recognize that it must be owing to excusable inadvertence that in a matter though important to the church at large, and vital to myself, your Convention report is not full, nor quite accurate. I therefore ask leave to have the following historical correction inserted in the MESSENGER:

Col. Williams' charges were sent by him both to the General Council and to the Council of Ministers. In the Council of Ministers there was a strong protest, on the ground of order, to reading, and, still more, to considering the charges. As it was a matter that concerned me personally, and also involved the possible restoration of peace to the church, which had been sadly disturbed by a combination of circumstances, I was unwilling to have any charges against me summarily dismissed on a mere technicality, and I asked, as a special privilege, to have the charges read, and I requested an investigation. Both of my requests were granted, and the Rev. Messrs. Reed, Smyth and Worcester were appointed an Investigating Committee.

In the course of the committee's transactions I volunteered to make a statement, because many mistaken conceptions concerning my position on the doctrinal question involved were current. The ministers, indeed, already knew my attitude toward the Brockton Declaration, as I had sent them a printed letter, bearing date March 7th, 1910; but to some of them, as I found, the language there used did not seem clear and explicit enough on one or two points. In the circumstances, I felt bound, in duty to the church, in the interests of peace, and in justice to myself, to make clear to everyone just where I stand as to the teaching involved. But this statement I was not willing to

make until the Investigating Committee had passed judgment on the charges on their own merits.

In due course of time this committee reported to the Council of Ministers. The latter adopted the report without a dissentient voice. I then read my statement, and followed it up with impromptu acknowledgments. The statement and the Secretary's record of my subsequent words are published on your page 364. I may be pardoned for adding that it was a moment that affected both myself and my brother ministers.

The Council of Ministers communicated their proceedings in the matter to the General Council. Your editorial (page 350) refers twice to the Council of Ministers as adopting unanimously the report of the General Council. It must have been the other way about; for it was the Council of Ministers, not the General Council, that appointed the special Investigating Committee.

On Tuesday the General Council made the report which you publish on page 364. Col. Williams then made his remarks (pages 364, 365), being able to refer to my statement because it had been shown to him in private. No comment was made on his remarks, as the Investigating Committee's report had not yet been heard by the Convention. This was read next, and then my statement and its sequel.

The following is the text of the Investigating Committee's report, which I fail to find in your account of Convention.

Fraternally yours,

E. J. E. SCHRECK.

Corner Stewart avenue and Seventieth street, Chicago,
June 2, 1910.

REPORT OF THE COMMITTEE.

The committee appointed to consider the charges preferred by Mr. Rudolph Williams against the Rev. E. J. E. Schreck, respectfully report that they have given thorough consideration to the matter. They have carefully examined the documents in which the accusations were contained; they have conferred with Mr. Schreck and Mr. Williams, and have listened to the witnesses named by Mr. Williams in support of the charges brought by him. The conclusion unanimously reached by the Committee is that the charges and imputations are not substantiated.

The Committee have also questioned Mr. Schreck with regard to the views held by him on the subject to which the charges relate; and he has given satisfactory answers. They have also, by invitation of the General Council, held a meeting with that body. The substance of the above report was given to the Council, and Mr. Schreck also appeared before them. We have reason to believe that he is ready to make a statement before this council. It is not for us to express an opinion as to the probable action of the General Council. But we may properly state that Mr. Schreck answered their inquiries in a manner which promises to lead to a satisfactory conclusion of the matter.

(Signed)

JAMES REED,
JULIAN K. SMYTH,
WILLIAM L. WORCESTER.

A Correction.

EDITOR OF THE MESSENGER:—In your report of the Wednesday afternoon meeting of the Council of Ministers you make me say that I agree with Mr. Reed's paper in that it was strongly against exchanging pulpits with ministers of other churches than ours. This is not correct. What I said was that as a matter of fact, in a long ministry I never had exchanged with other than New-Church ministers; that, though I had often preached in other pulpits, it was always with the understanding that it was the custom of my church not to reciprocate; nevertheless that I had known a few ministers in other churches with whom I would have been willing to exchange pulpits, but that on account of Mr. Reed's strong putting of the matter I must give it more thought.

E. D. DANIELS.

The Business and the Private Conscience.

EDITOR OF THE MESSENGER:—At the recent meeting of the Round Table, at the Convention, the chief topic for discussion was "The Discrepancy Existing Between the Business and the Private Conscience."

It seemed to me that the failure of any one of the speakers to define the private or the business conscience materially interfered with an intelligent consideration of the subject. The prevailing opinion seemed to be that the private conscience is an innate knowledge of right and wrong and an infallible guide. Now conscience, as the word means, is knowledge. From our youth up we are instructed that certain actions are right and others wrong. The private conscience varies with the instruction received by, and the environment of, the individual. The business conscience, on the other hand, is the consensus of knowledge of the laws by which business is conducted, and governs business men in their dealings with each other. In relation to business matters it would seem to be a safer guide than the private conscience. As an illustration, we have the recent case of the former Governor of one of the United States, who was convicted of defrauding the government by evading the payment of duty on imported merchandise. His private conscience permitted him to do this. His business conscience would not have allowed it. No one has suggested that, in his official capacity, he was ever guilty of violating the laws of the land. There have been numerous cases in which public men have been irreproachable in their public life and derelict in private life. On the other hand, there are many cases in which the private conscience would not approve of acts which do not violate the business conscience.

I remember many years ago submitting to Prof. Theophilus Parsons a business proposition, that seemed then to my private and to my business conscience as legitimate. After some reflection he said to me, "I don't know but that from the standpoint of business ethics the course you propose is all right, but we lawyers would regard it as dishonest." It is needless to say that the action proposed was not taken.

As long as men are unregenerate neither the business nor the private conscience will be an infallible guide.

I think, however, that we can say that in both there is a steady improvement.

EDWARD SHERER.

Suggestions for Improving the Messenger.

MY DEAR MR. EDITOR:—The appearance of the special issues of the MESSENGER on the occasion of the meeting of General Convention has given general satisfaction, so much so that this may warrant the formulating a suggestion for future helpfulness.

One of the features of the method of publication of the *Outlook* is a monthly magazine issue, in the production of which special effort is developed. Why could we not have a monthly edition of the MESSENGER somewhat resembling the second special issue, the missionary number? In the production of that number, the following points might be kept in mind:

1. It could consist of a larger number of pages than the regular issue—although this is not essential.
2. The writers of the church could be asked to contribute to this issue articles which they feel will be entirely intelligible to strangers, and as far as possible free from the technical language of the New Church.
3. These articles could treat of modern subjects, such as the difference between memory and identity as established (or not) by psychic research; the theological struggle for "Jesus or Christ"; the battle of Schwartz in Germany against Catholicism and the Jesuitizing of Germany;

the death of Father Tyrrell and what it means to the church; modernism; Eudapia Palladius and spiritualism, etc., etc.

4. In this number ministers' reports and other distinctive church matters would naturally be reduced to a minimum, or left out altogether—preferably the latter.

5. And the space occupied by advertising matter fitted to reading matter by the introduction of specially written notices of New-Church books.

Knowing that such a MESSENGER reaches its address during the first week in the month, anyone could place a standing order for three, or four, or five, or more, which he could hand or mail to a friend and feel quite sure that nothing in it would jar seriously with the actual dignity of the paper or the church it represents.

While I am writing, may I venture a further suggestion—a trifle more ambitious? Why not have a *real* magazine number twice or thrice a year?—a number which shall be thought out by writers weeks and months ahead and deeply studied articles prepared on subjects distinctly assigned, so that we might at least twice a year have a large, booklike number of the MESSENGER, one in which a number of writers might consider such topics as Messrs. Worcester, Stockwell and Vrooman considered at one of the noon services of Convention—or an "internal sense" number, in which eight or ten writers should present some beautiful story from Holy Writ in the internal sense—or a "doctrinal number," in which there should be no word from anyone but Swedenborg, but extracts quoted in definite articles on definite subjects, say, "The Work of Redemption," "The Sanctity of the Word," "The Word in Heaven," "The Science of Correspondences," "Death and the Future State," "The Human Rational and How the Lord Builds it," etc., etc.

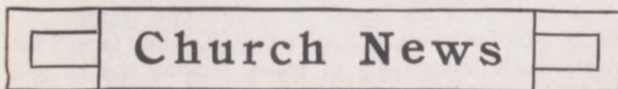
In these numbers, also, all news items, etc., should be omitted and carefully prepared book-advertisements occupy all available space between reading matter and contract advertisements.

I trust this suggestion may prove a useful one and remain,

Yours sincerely

ADOLPH ROEDER.

Orange, N. J.



The number of regular copies of the MESSENGER sent out the last week in April, 1910, was 1,823, as against 1,824 at the corresponding time a year ago. This statement was inadvertently omitted from the report to Convention.

The following letters have been left with the N.-C. Board of Publication, 3 W. 29th St., New York, for delivery if possible: Mrs. J. W. Ellsworth, L. M. Britten, Reginald McIntosh Cleveland. They will be forwarded on receiving word from the parties for whom they are intended.

Gen. Wm. Booth is seriously ill. He has been seized with a fainting spell, necessitating the cancellation of all his engagements for the present. Those close to the General fear his present illness marks a general breakdown. He is 81 years old and his health has been failing rapidly in recent years.

The Rev. C. A. Nussbaum and Mr. Percy Werner and daughter, of St. Louis, have engaged passage on the steamer Pretorian, which leaves Montreal on June 18. Besides attending the Swedenborg Congress at London, Mr. Nussbaum and Mr. Werner will visit points of interest in Germany and Switzerland.

Death of Warren Goddard.

Mr. Warren Goddard, of the General Council, and President of the Brockton (Mass.) Society, passed away suddenly, Friday morning at 10:30, June 3. He had practically recovered from a serious operation performed five weeks ago, and had been out to dinner at his brother's the day before. He was planning to go to his summer home at 3 in the afternoon. At ten in the morning he was feeling unusually well, after a good night's sleep. A little after ten his heart showed sudden and severe symptoms and he died within ten or fifteen minutes.

Los Angeles, Cal.

The Rev. Chas. H. Mann began on the evening of Sunday, May 22nd, a series of four lectures on "The Real Swedenborg, and What He Tells." There was a very good attendance and attentive interest. He read a paper on "The Real Swedenborg," which was essentially the same as the one he read on that subject at the meeting of the California Association in San Francisco, last April. The remaining three subjects are "The Church and the World," "Individual and Social Redemption," and "The Divine Natural Humanity." Mr. and Mrs. Mann are about returning to the east.

Jefferson, Wis.

The New-Church Society had a strenuous day on Sunday, May 29, as three services were held. Arrangements had been made to have the Missionary Pastor, Rev. L. G. Landenberger, deliver the Memorial Sermon, and so he went from Convention to Jefferson, the service being held in the Evangelical Church. The church was filled, the members of the G. A. R. and the Sons of Veterans attending in a body. The address dwelt on the usefulness of memorials. He spoke of chattel, industrial slavery, and the slavery of the spirit, and of true freedom, the text being, "Ye shall know the truth, and the truth shall make you free." An afternoon service was held at the residence of Mrs. L. Ryder, when a brief sermon was delivered on the omnipotence of the Lord to save, which was followed by the administration of the Holy Supper. A second union service was held in the Methodist Church, similar in nature to the one in the morning, at which several spoke, Mr. Landenberger's address being on "International Peace."

Baltimore Northwest Mission.

A communication has been recently sent by the Mission to the Swedenborg Society's Committee in London, relative to the forthcoming International Swedenborg Congress, July 5 to 8, congratulating the Society upon its achievements during the past century, and suggesting "that arrangements be made with the Associated Press to supply the leading dailies in all large cities of the world with as full accounts as possible of the proceedings of the Congress, as such information would greatly help to make the Writings better known, and to present them to the public as most deserving of consideration." Sixteen signatures were attached to the document.

Four of the spring Sunday evening lectures delivered by Rev. G. L. Allbutt were reported at considerable length by the *Baltimore American*.

We much appreciate the donation from the Tract and Publication Society of Philadelphia of fifty copies each of Mr. William McGeorge, Jr.'s "Message of the New Church to the World," and Rev. W. L. Worcester's "Swedenborg on Three Vital Points." They are very useful for missionary purposes.

Berlin, Ont.

Under the head of "An Enterprising Congregation," The Berlin (Ont.) *Telegraph* of May 2nd has the following:

"The New Jerusalem Church, King and Water streets, are an enterprising people and are always in the endeavor for some new achievement. As soon as one thing is accomplished they set about doing something else. This is why their church property has always been so well kept up and why they are such a live, active, working body. At present they are putting new art-glass windows into their church. Six and a part of the seventh are already in their places. Yesterday was the first day the people had worshipped by the aid of their light, and they were well satisfied with the result. The paper is to be taken from the walls and the walls repaired and redecorated in a proper manner. The woodwork is to be repainted within and without, a new roof put on, etc., etc., and when all these improvements are made this beautiful stone church will be more beautiful than ever. Yesterday there were two excellent and well attended services. In the evening the pastor discoursed on the subject "Man on Earth an Effect of Heaven." The doctrine that the church is the body of Christ was applied to heaven as well as to the church on earth, and this was followed out logically into some of its ramifications, and it was shown that man depends upon heaven in a more vital and absolute sense than is generally supposed, and lessons of humility, self-searching, etc., were drawn from the whole subject. According to the announcements read of the church activities, this week is to be a very full one, something being appointed for every night and for Thursday afternoon."

The Orphanage.

The following amounts have been received since my last report in a JANUARY MESSENGER:

Balance	\$6.16
RECEIPTS.	
The Misses Warriner and Hughes.....	\$4.00
T. G. Thacher.....	10.00
Alice Drysdale	1.00
Chas. Whittemore	50.00
Curry C. Kimball.....	5.00
Carrie Sproat	5.00
Patrick Smith	10.00
Mrs. T. B. Haslam.....	1.00
Mrs. M. L. Harvard.....	2.00
Swedenborg Club, per Eugene E. Stevens..	6.18
Mary Rice	5.00
E. J. Young.....	3.00
Detroit Society, per Rev. S. S. Seward....	12.00
Laura M. Norwell.....	6.00
Minnie F. Hall.....	3.10
Henry W. Guernsey.....	25.00
Anna L. Page.....	5.00
Annie J. Silsby.....	2.00
Mrs. Alice Puig.....	.50
E. T. Curtis.....	1.00
Mrs. S. G. Cook.....	5.00
	\$167.94
EXPENDITURES.	
Rent, January to May.....	\$166.69
Installments on furniture.....	20.00
Incidentals	2.75
	\$189.44
Deficit	\$21.50

It has been a struggle to pay grocery bills and running expenses of the house from the rent of rooms, but with the most economical management it was done. The friends will notice the deficit and I am sure will at once help me as usual with an immediate response. We have undertaken this use and can't turn back.

We were hopeful that before the first of June when it would be necessary to renew the lease for another year we should have secured as a permanent residence our Mission Home in which we have recently settled, in which

case we expected to move the orphanage here. But I have been unable as yet to bring to a successful termination negotiations to that end. I can only rent it conditionally, that if sold we must vacate on three months' notice. With this uncertainty it seemed unwise to move the orphanage. In any case, the cost would be the same and the responsibility and care upon Mrs. Spiers considerably less as it now stands.

We are now lodging at our Home five adults and six children, in addition to my own family of seven. The friends who have been longing for a New-Church home where the destitute may find a welcome may see here a beginning, and we trust that they will come forward and generously support this use and to the extent that we may accept of others whom Providence may send us. Contributions may be sent in any form though personal checks from anywhere are acceptable. Amounts less than \$1.00 may safely be sent in stamps. We use about \$50 a year in our missionary correspondence. If there have been any contributions to the orphanage since the last report not acknowledged here the contributors will please write me.

May the Lord inspire you to provide the means to feed His lambs with natural food while we feed them from His Word.

JUNIUS B. SPIERS.

901 W. Main St., Richmond, Va.

June 1, 1910.

Waltham New-Church School.

Our fiftieth year is drawing to a close, and on the last day, June 15th, we expect to see many of the pupils of these fifty years come back to meet one another and to revisit the once familiar scenes. Of the dozen and a half pupils with which the school opened in 1860, a baker's dozen are known or supposed to be still in this world, and we hope to see the most of them at this reunion—some with their children and grandchildren.

The closing year has been a quiet and pleasant one, with our Girls' Home and Boys' Home nearly or quite full. There is reason to think that they will be overflowing for the year to come. But we have a third house that can be opened for pupils if required, and our managers are considering a plan for opening it for older girls desiring to attend the school but unable to afford our regular fee. This is \$400 for board, tuition and all expenses except for private music lessons, use of piano, dancing lessons and text-books. It is less than half the expense at many other schools of similar advantages, and is barely sufficient with our present number and the aid we have from educational funds to pay our current expenses. But with two houses full of full-pay pupils we could carry on the third house, with the girls doing most of the housework, on a more economical footing, at much less cost to the pupils. This cost would depend somewhat on the number of applicants. The house would accommodate sixteen. With a dozen the cost for each might not exceed \$200 for the school year. We should be glad to hear soon from any earnest girls who would like to avail themselves of this opportunity.

For the coming year the same teachers and matrons are re-appointed, with the exception of Miss Partells, who asked to be excused, for the relief of her eyes. Her many pupils well know what faithful service these eyes have rendered to them and to the school for more than forty years, and that to this faithfulness and high sense of duty the school is indebted for the largest share of its successful work. Where to find one who will fill her place worthily is our great question. Amount of scholastic attainment is not of so much importance in this place as ability and conscientious purpose to hold one's self and pupils to the faithful discharge of duty.

BENJ. WORCESTER.

A Request for Books.

Doubtless many within the church possess books that are doing no particular service, but which would be of great value to the active missionary in spreading the knowledge of the New Church. Successful missionary work calls for large quantities of well-chosen literature to be given away, loaned and sold. The subjoined list shows the kind of books especially desired. Anyone having any of the books named, either in cloth or paper, and in good condition, who is willing to donate the same, will confer a favor by mailing it to Rev. Herbert C. Small, Missionary Pastor of the Ohio Association, 2333 N. Delaware street, Indianapolis, Ind. Several books of the same kind are no drawback, but that there may be as great a variety as possible those that are still desired will be advertised from time to time in the MESSENGER. Please look over your books and see if you cannot spare some one or more of the following:

The World Beyond. Barrett.
 What Are the Doctrines of the New Church? Barrett.
 The New Church—What, How, and Why? Dole.
 Great Truths on Great Subjects. Bayley.
 God Winning Us. Lathbury.
 The New Dispensation. Barrett.
 Things New and Old. Spilling.
 The Secret of the Bible. Doughty.
 Parables of the New Testament. Mitchell.
 Nature and Revelation. Plantz.
 Parable of Creation. Doughty.
 Garden of Eden. Doughty.
 Steps Toward Heaven. Giles.
 Forgiveness of Sin. Giles.
 Footprints of the Saviour. Smyth.
 Holy Names. Smyth.
 Discrete Degrees. Barler.
 Perfect Prayer. Giles.
 Five Sermons on Marriage. Mann.
 The Sexes, Here and Hereafter. Holcombe.
 The Sanctity of Marriage. Giles.
 The Life of Swedenborg. White.
 Nature of Spirit. Giles.
 Swedenborg on Three Vital Points. W. Worcester.
 The New Apostolic Faith. Smyth.
 The Spiritual World. Giles.
 Life of Swedenborg. Trobridge.
 Illusions of Christian Science. Whitehead.
 Animals and Plants of the Bible. J. Worcester.
 Lessons in Correspondences. W. Worcester.
 Scripture Symbolism. Mitchell.
 Religion Rationalized. Vrooman.

Meeting of the California Association.

The Third Annual Meeting of the California Association of the New Jerusalem was held in the O'Farrell Street house of worship, San Francisco, beginning on Friday, April 22, at 2 p. m., and running through Saturday, followed by Association services on Sunday. There were delegates and visitors from Riverside, Los Angeles and San Diego, one visitor from the extreme north end of the state and a goodly number from across the bay. The opening and organization of the meeting was almost immediately followed by the president's address on "The New Church and Its Mission to the World." The address emphasized the distinctive character of our church's doctrines and uses and its power to make all things new in natural and civic as well as spiritual matters. The balance of the afternoon was occupied with reports and communications from societies and individuals. The Los Angeles Society has been without a pastor since Rev. Howard C. Dunham accepted a call to Denver, but services are being conducted by Mr. Wm. R. Reece, whose expositions of the Word are very satisfactory to all. The Riverside Society is in a flourishing condition with considerable activity among the young people. The San Diego Society is being led very efficiently by Dr. M. F. Underwood. In San Bernardino a

group of friends hold regular monthly meetings at the home of Mr. and Mrs. P. D. Gazzolo under the leadership of Mr. John C. Perry. The San Francisco Society, O'Farrell street, is in a healthy condition. As the First Baptist Church are still renting their house of worship, the New-Church services are held at 2:30 p. m. Sundays. But the Baptists have given notice that they will vacate on May 31st, after which the New-Church services will be held in the morning. As a matter of special interest this society has recently come into possession of a legacy from the will of the late Mr. W. R. Ewer, the proceeds of which are to go toward the paying of a minister's salary. The money has been invested by the Board of Trustees, and will net the Society \$810 per year. In Oakland, Sunday morning services are being conducted by Rev. J. S. David of San Francisco, who has engaged a hall for the purpose, and meets the expenses by the collections.

On Friday evening an excellent dinner was given by the ladies in the lecture room of the church. This was followed by a social and renewal of Christian fellowship. In the midst of the general good time the president called for an "experience meeting," and invited a number of the friends to tell how they came into the light of the New Church. The speeches (a dozen or so) were all impromptu, but if they were printed they would make a very interesting little book.

Saturday morning, after the opening worship, the following officers were elected: Rev. J. S. David, of San Francisco, president; Dr. Maro F. Underwood, of San Diego, vice-president; Mr. Charles E. Welch, of Los Angeles, secretary; Mr. S. McLaughlin, of Los Angeles, treasurer; and Messrs. H. Barto and G. H. Sanders, of San Francisco, and Mr. A. W. Manning, of Riverside, additional members, all these forming the Board of Directors of the Association.

About 12 o'clock Rev. Charles Hardon, who was temporarily in the state, read a paper on "Freedom of Thought in the New Church," which called forth a lively discussion until the hour for the collation was announced.

After collation an official communication was read from the San Diego Society recording the valuable work of Dr. Maro F. Underwood in that field and asking the Association to recommend him to the General Convention for ordination. The Association, after due deliberation, unanimously indorsed the request from San Diego.

A resolution was also adopted strongly endorsing the work of Dr. N. H. Clafin as missionary and colporteur in California and recommending a hearty support of the same.

An invitation for the Los Angeles Society to the Association to meet with them next year, and a similar invitation from the Riverside Society, were considered, resulting in acceptance of Riverside's invitation.

The committee appointed to take steps looking toward the union of the Pacific Coast and California Associations reported progress. Rev. Joseph Worcester, of the former Association, being present, was called upon to give his view of the matter. He believed that the Pacific Coast Association could be revived, and that all the Coast societies ought to be united in one body, as they were already one in spirit. Most of the speakers that followed did not differ from him very widely. A resolution was unanimously adopted inviting the Pacific Coast Association to unite with the California Association at their annual meeting in Riverside next year with a view to the union of the two bodies.

The Association adjourned to meet in Riverside the third Friday in April, 1911.

After another supper in the lecture room Saturday evening a paper was read by Rev. C. H. Mann on "The Real Swedenborg." It was greatly appreciated on account of its

depth and breadth of thought, and it evoked a lively discussion through the rest of the evening.

On Sunday, at 11 a. m., Rev. Charles Hardon preached from Micah vi. 7, 8, at the Lyon Street Church, of which Rev. Joseph Worcester is pastor, and at 2:30 p. m. Rev. C. H. Mann preached on "Seeing Visions" (Joel ii. 28) at the O'Farrell Street Church. At both services there was a happy mingling of both congregations.

The chief characteristic of our third annual meeting was the spirit of harmony, brotherly love and good humor that prevailed from beginning to end. J. S. DAVID.

How a New Churchman Should Travel in Sweden.

In the second and third instalments of "Proceedings and Researches in Sweden," some account has been given of places and objects of special interest to New-Church visitors. In general there are three localities which should be visited: First, Stockholm, with excursions to Upsala and Gripsholm; second, Dalekarlia, especially Falun and the homestead "Sweden"; third, Vestrogothia, especially the falls of Trollhettan, and Skara, Varnhem, Kinnekulle and Gothenburg.

As a number of American visitors to the International Swedenborg Congress in London next July will feel inclined to take in Sweden after the Congress, some information will be furnished below concerning the best routes from London to Sweden and return, including also prices in Swedish kronor (1 dollar = 3.70 kr.).

The quickest way from London to Sweden and return is over Flushing, Warnemünde, Gjedser, Copenhagen, Malmö, Lund, Linköping, Stockholm, Copenhagen, Hamburg, Flushing, London. Second class railway and first class boat, kr. 172. Including the three days' canal-boat trip from Stockholm to Gothenburg, and so to Copenhagen and London, kr. 198. The trip from Stockholm to Upsala, Gefle, Rättvik, Leksand, Insjön, Stockholm, costs kr. 25; and to Visby and return, kr. 18. In the above trips the prices are exclusively for the traveling by rail and boat; the board on the canal trip is 18 kr.

For travelers who are especially anxious to save time and who do not wish to risk the North Sea, the above route is preferable, but those who prefer traveling by water may travel from London over Gothenburg to Stockholm and return for kr. 161, with no extra expense for board on the Thule line. Including the canal trip from Gothenburg to Stockholm, kr. 180.

Another variation, for travelers who desire to visit Norway, is to travel via Hull to Kristiania, Bergen, Trondhjem, Stockholm and Gothenburg and by boat thence to London, kr. 250; including the canal trip from Stockholm to Gothenburg, kr. 270. Instead of boat from Gothenburg to London this trip may be concluded by rail and boat over Copenhagen, Hamburg and Flushing, kr. 253.

The expenses for traveling to special points in Sweden not included in the above estimates are trifling, but due allowance should be made for hotel expenses. In Stockholm travelers who purpose making a long stay will find plenty of good accommodation at prices suitable to all.

In conclusion I desire to direct the attention of those New-Church travelers in Europe who intend visiting Swedenborg's native land to the detailed information contained in the second and third instalments of "Proceedings and Researches in Sweden, 1902-1910," printed in the MESSENGER, and to the supplementary information to be published in *Morning Light*, the New-Church weekly published in London, and obtainable at 1 Bloomsbury street, and at the headquarters of the Congress.

ALFRED H. STROH.

Karlbergsvägen 32A, Stockholm, Sweden.

Death of the Rev. A. J. Bartels.

Adolph Jurgen Bartels was born in Sittensen, Province of Hanover, Germany, April 14th, 1834. Died at Chicago, Ill., May 20th, 1910, at the age of 76 years, 1 month, and 6 days. He came to the United States at the age of 17 years, and engaged to learn the shoemaker's trade, but being of a devout, pious and investigating mind, he became inspired with a love for the ministry. He was brought up in the Lutheran Church, having been baptized into it as an infant. But when he began to study the Bible for himself he met with a great difficulty in the Lutheran faith. He could not harmonize the doctrine of the Trinity with the Bible. At the age of about 21 there fell into his hands a tract by the Rev. A. O. Brickman which treated of the Trinity, his perplexed subject. This gave him the light he was searching for. He communicated his find to his brother John and the brothers rejoiced together in their continued investigation of the New-Church truths, with the result that they both became ardent New Churchmen.

Young Adolph went to Springfield, Ohio, to enter the Lutheran college under Dr. Sprecher, who offered him a free education. He communicated to the reverend doctor his newly found idea of the Lord, only to meet with a severe rebuke from him. Mr. Bartels refused to enter his college, and went to Urbana, Ohio, where he entered the Urbana University of the New Church, which was a flourishing institution at that time. On September the 16th, 1860, he was ordained as a New-Church minister. His first pastorate was in Baltimore, Md.

The question of slavery was agitating the country and the church at that time, and Mr. Bartels being a strong anti-slavery man, resigned his pastorate at the outbreak of the war and returned to his old home, Shippensburg, Pa., where he organized a society. He afterwards preached at Newark and Urbana, Ohio, and Canton, Ill.

He conceived the idea of gathering the receivers of the New Church together in a colony for educational, religious, philanthropic and social purposes. He set about to do this and soon got together some \$10,000 with which he purchased 1,600 acres of land in Osage County, Kansas. Here he endeavored to establish his colony. Several families joined him, but not enough to make a colony worth while. After 6 years in this effort, he returned to Monroe County, Ohio.

In 1886 he came to Chicago, where he has ever since lived. He was possessed of a great love for doing missionary work, and spent much of his time in this service. He loved to bring the truths which gave him so much satisfaction to the knowledge of others. He covered a great territory, traveling in Canada, Iowa, Ohio, Indiana, Missouri, Kansas, and even as far south and west as Texas. He preached everywhere, sowed beside all waters, in season and out of season. He distributed many tracts and books; he was the author of not a few. He became quite a publisher and edited a journal by the name of *The New-Church Monthly*. He also published a catechism for children, and other useful literature.

On coming to Chicago in 1886 he became pastor of the German society located on Ashland avenue on the west side. This society finally grew into what is now known as the Humboldt Park Parish of the Chicago Society.

Mr. Bartels was a man of great energy and determination, powerful in both body and mind. He brooked no opposition. He kept on his feet to the last moment. He talked constantly of the church. He had visions of the church in his last sickness. He was and is, and, I dare say, ever will be, a preacher.

He was married in 1857 to Miss Eva Gerwich, at Chambersburg, Pa. Ten children were born to them, four boys and six girls; all but one, a boy who died in infancy, survive him. There are twenty-four grand-children. His beloved wife preceded him into the spiritual world ten years, she having departed this life June 14th, 1900, at the age of 62 years.

The funeral service was held at his daughter's home, where he had lived. All the children were present, an aged brother of ninety and a large number of friends. Rev. A. B. Francisco preached the sermon and conducted the funeral services. Beautiful floral offerings were in abundance. His body was interred in Oakwoods cemetery, Chicago, May 23rd, 1910.

A. B. F.

The Church Calendar.

June 19. The Fifth Sunday After Pentecost.

The Sending of Apostles.

Introit Selection 158: "We have thought of Thy kindness, O God."
 Anthem: "He shall send His angels."
 Lesson I: Daniel vii. to v. 14.
 Response: Sel. 134: "O thou afflicted."
 Lesson II: Rev. xix. 1-16.
 Benedictus: Mag. 759.
 Hymns (Mag.):
 218: "Triumphant Zion, lift thy head."
 212: "Jerusalem, arise."

Marriages

FLEMING-O'NEILL.—At Southern Hotel, Chicago, Ill., June 2nd, 1910, Mr. James H. Fleming, of Burlington, Ia. and Miss Jennie B. O'Neill, of Toledo O., Rev. A. B. Francisco officiating.

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Examined and Condemned

By the REV. S. S. SEWARD

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 - Chapter II. The Academy Doctrine.
 - Chapter III. The Principles Involved.
 - Chapter IV. The Delights of Wisdom vs. the Pleasures of Insanity.
 - Chapter V. The delights of Wisdom for the Spiritual Man and the Pleasures of Insanity for the Natural Man.
 - Chapter VI. The True Interpretation.
 - Chapter VII. The Affirmative Side of the Subject.
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John S. Saul, Editor and Publisher

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Massachusetts State Bonds	200,000.00
New York City Bonds.....	1,011,000.00
Bonds of other Cities in this State	494,000.00
Bonds of Cities in other States	866,000.00
Railroad Bonds.....	1,068,000.00
Bonds and Mortgages	6,134,590.34
Banking House.....	100,000.00
Cash in Banks and on Hand.....	565,711.89
Accrued Interest and Rent.....	75,860.73
	\$10,565,162.96

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"Behold, I make all things new"

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CONTENTS

EDITORIAL:—The Ideal of the American University— The Temptations of the Church.....	389
THE SERMON:—The Preciousness of Death.....	391
CONTRIBUTED:—The Pearl of Great Price—The Golden Candlestick in Zechariah iv.—Humility—Protestant Missionary Union	394
THE NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.....	396
Report of the Secretary.....	398
Address of the President.....	398
Address on the General Exercises.....	400
Parent Cooperation in Sunday-School Work.....	401
CHURCH NEWS:—On the Way to London—England— —Proceedings and Researches in Sweden—Chicago— Boston Society—National Alliance of New-Church Women	402

The Ideal of the American University.

Some of our leading journals have recently discussed the question, whether our universities should stand for scholarship or culture. Periodically some reporter canvasses the leading university presidents, and secures from each his idea of what the American university should stand for. We are gratified in observing that no president of a university has maintained that either scholarship or culture is the desired end. The general position taken is substantially that it is the object of the university to qualify the student to take a part in the affairs of life, and exert an uplifting and helpful influence in the progress of the nation.

The influence of the German university is distinctly for scholarship. Not less definitely does the English university stand for culture; but among the opinions given as the ideal of the American university, we have never seen a satisfactory statement of the end in view nor reasons that go to the heart of the subject. Yet it is clearly evident that universities in this country diligently avoid committing themselves to the policy of either scholarship or culture as the desired end.

That neither scholarship nor culture are held in the highest esteem by the general body of university students is evident from the spirit that pervades the student body. The "grind," the student that sacrifices the student life for a high stand indica-

tive of scholarship, does not even receive the respect of the student body. Many students of the best parentage and highest promise are emphatic in the declaration that they do not desire other than a fair standing, and when this is secured in any branch, they give their time to other and outside things. Also there is a strong spirit in opposition to culture. Even with those students who have received the highest respect of the students in being elected to offices, there is a studied indifference to the very signs of culture, as if they would have it understood that there is something within that is superior to culture. But what the American university student does respect is not less evident than his disregard for scholarship and culture as ends. He honors the insight and power that are able to *do* something that makes for progress. Though the spirit of our universities has not been formulated, it appeals to us as right in essence and of unique promise.

In formulating the spirit of our greater universities it may be helpful to consider that primary series according to which all things exist, which is end, cause, and effect. The end always passes through the cause into the effect, and there appears as use. As an illustration, the end in the Creator's mind in making the earth was that the earth might be the nursery of heaven. The natural world was created through the spiritual world as the cause, for all natural things have their causes in the spiritual world. The end, the creation of a nursery for heaven, passed through the spiritual world as a cause, and produced the earth as the effect, and in the effect reappears the end, which is a nursery for heaven, or that heavenly use. Take a larger series. The end of all creation is heaven. The natural world and the spiritual world are causes, and the end operating through the causes produces the effect, which is heaven. The end in university training is use. The cause is scholarship, culture, and training. The effect is what one can do through scholarship, culture, and training as causes. When effects are produced through these, the end reappears in the effect, which end is use. Neither scholarship nor culture is an end. They are simply a means by which ends are effected. Scholarship is unprofitable simply as a display. It is but a fine-edged tool with which to work. Culture is a pleasing thing to meet, but as

a pleasure it is an unworthy thing. It is of value only as it produces the works of culture. It is unworthy of an American university to stand for the mere tool, or the outward pleasure. This fact, if not outwardly confessed, is tacitly acknowledged in the spirit everywhere manifested.

And, whether formulated or not, the American university has stood and does stand pre-eminently for *use*. This has recently been emphasized by one of our oldest institutions electing a business man without a university education for its president. Scholarship and culture are indispensable as causes, but the university should regard them simply as causes that ends are to pass through; simply as a means by which uses, which are superior, are accomplished. In standing for use as the ideal, the university has that heavenly greatness which is supreme and worthy as an ideal, and of which it is written, "He that is greatest among you shall be your servant."

The Temptations of the Church.

The church in advancing from the weaknesses and indiscretions of its childhood to the love and wisdom of its maturity must pass through temptations as does the individual. The temptations that have so sadly disturbed the church have come invariably from the effort of a few who have been insistent upon swerving it from its foundations of the three great essentials, the Deity of the Lord, the Divinity of the Word, and a life according to the commandments, in the effort to substitute some minor doctrine.

It is still in our memories how the church was torn by a few who contended against the organized body of the church, maintaining that it was never intended that the New Church should assume an organized form, but that New-Church doctrines should be taught in the bodies of the old organizations. We have outgrown those conditions. It clearly appears now that such a procedure is not practical, and in most cases unjust to the other churches. Conditions are such now that there is strong demand for the free and full teaching and preaching of New-Church doctrines, and unfettered New-Church worship.

Whether fermented or unfermented wine should be used at communion, also divided the people. But light came sufficiently clear to see that this question is not an essential; and in charity, where there is insistence, both kinds are used.

From the over emphasis of a particular doctrine, some thought the order of the priesthood to be an essential of the church. This heresy grew until it became a schism, some separating from the church, insisting upon the authority of the priesthood over the people. Out of this heresy came another, namely, that those who withdrew were the

celestial of the church, and the Convention was their recruiting ground. From like causes came the doctrine that the writings of Swedenborg are "the Word in its spiritual sense," and out of this heresy came finally the rejection of the sixth commandment through making adultery sometimes not an evil, "a law of order," "an allowance held out by the Lord," and the "duty" of spiritual men. Happily our church now appears as a unit against this doctrine, which directly destroys one of the three great essentials of the church, and all of them indirectly.

In a like manner came the heresy that the scientific writings of Swedenborg are of Divine authority. But the church has now so advanced in enlightenment as to see that it is unlawful to interpose any mediator between the human mind and the Divine Human of the Lord as manifested by the Lord Himself in the letter of the Word as now opened by revealed doctrine.

It is a sign of growing charity in the church that the question of the use of one cup or individual cups at communion is seen to be of such minor importance compared to the holy uses of the sacrament that changes can be made without vital disturbance, for all see that the Lord does not look upon the cups, but upon the heart as to its state of preparation.

The doctrine of the final redemption of the hells has also infested the church. This doctrine is indeed not an essential one in itself, but it may lead to schism, as evident from a clergyman recently saying that he was not sure that the doctrine of the reincarnation is not correct, as it provides a way for the final salvation of all.

The origin of heresies is thus clearly described in the Writings: "Whenever there is a church there arise heresies, because when people are thinking about one article of faith they make it the principal one; for man's thought is of such a nature that when it is fixed upon any one thing it sets it above all other things, especially when phantasy claims it as one's own invention."

As a guard against heresies, the doctrines of the church should be read broadly and profoundly, and the Word frequently read in the light of them. It is well to avoid dwelling upon a doctrine that is clearly contravened by the letter of the Word. Heresies do not condemn one, if they are not confirmed from the Word. It is better for the church and for the individual that he do not confirm or exalt any one doctrine that is a non-essential and in opposition to the peace of the church.

At present the church seems to be quite free from heresies, but we must expect them ever to rise, and be prepared to meet them not only with the truth, but also with charity.

The "crooked ways" spoken of in the Word are always in the mind before they are in expression, and we should be careful not to shape the truth into the crooks of the natural mind, but in humility we should allow the truth as it comes into the mind to make its crooked ways conform to the truth.

The Sermon

The Preciousness of Death.*

BY THE REV. PAUL SPERRY.

Precious in the sight of the Lord is the death of his saints. (Psalm cxvi. 15.)

The Brockton Society has been called upon to face a serious crisis in its history. Our President, to whose faithful service we have owed so much, has been removed suddenly to the spiritual world in the Lord's own Providence. We share not only a common sorrow, in the loss which we all feel, but we must still share the common hope from the Word of God which is our joint heritage.

There is a wonderful vision of confidence and hope in the verse chosen from the Psalms for our lesson this morning. "Precious in the sight of the Lord is the death of his saints." Here is embodied a principle, which, if adopted by mankind seriously, and appreciated, would serve to remove a large proportion of the needless, unprofitable and un-Christian sorrow that now burdens the world. It is a principle which must sooner or later, in the nature of things, be of acute importance to every man and woman. It rests on the spiritual fact that death is in some sense precious; that it is not always the calamity or irreparable loss it appears to be, but oftentimes, if not always, it is a blessing, a gift from on high. If our vision were clearer and our confidence in Divine Providence were more real, we could see that the spell of sorrow which attends an earthly death is like the pain of birth into a new and higher life. The Psalm declares that the death of some men is, in the sight of the Lord, a precious thing, a circumstance of deep value, of an importance which must outweigh all other considerations; that instead of being one of the accidents of life, it is one of the most merciful provisions.

Our thought of the meaning of the text falls naturally under four divisions; first the occasion, what men call death; the subjects, "his saints;" the point of view, "the Lord's sight," and the estimate of value, the preciousness.

First, the meaning of death. We have so habitually looked upon but one side of the nature of death, that we have almost universally acquired a distorted idea of its complete circumstances and its significance. We have looked too exclusively upon the earthly, the corporeal side of the change. We have too generally identified its approach and its consummation by physical signs, the decline of the body, the weakening of physical ability, the cessation of corporeal functions, the quiet of heart and lungs. Even the evidences of the nearness of the spiritual world, the smile of welcome to things beyond which the soul prints upon the face of death

have failed to turn us away from the bodily to the spiritual side of the event, as they should. We become grief-absorbed in the evidences of the decline, and the fading into lifeless stillness of that which we have loved and seen until we forget the quick gathering strength of what we have loved and felt, the soul of our friend, until we close our eyes to the new sunrise that breaks over the valley of the shadow of death. Even in our Christian country so much that is sombre and depressing has become incident to our obsequies, that little encouragement is offered us to look upon and feel the inner meaning of death, to take comfort in the conviction that the course of life is unbroken, though the scene be changed, that those who were dear to us in the flesh may still be with us in the spirit. It is too true that people still continue much of that unnatural emotion which our Lord reprimanded when He went to the daughter of the Ruler of the Synagogue. As He entered the house, He said, "Why make ye a tumult and weep? the child is not dead, but sleepeth." Doubtless it was what the Jews called, and what we ourselves call death, but the Lord, who was "the Resurrection and the Life," called it sleep, for in His sight the spirit, the real man, but falls asleep in this world to waken shortly in the world beyond. Too often today do the manifestations of sorrow, frequently much more empty than we think, which long-established habit fixes upon us, really blind us to the happy awakening of our friend amid the scenes of the spiritual world and the joys of the angels as they welcome a new participant in their eternal happiness.

This by no means argues that sorrow is out of place or unnatural or even un-spiritual, at the death-bed or beside the grave, for we have the Divine example of the Saviour to justify that; at the tomb of Lazarus, who had been a kind friend and brother, "Jesus wept." But we cannot think that He "in whom was life," and to whom "all are living," lingered in the thought of the closing earthly life of the young man. Mary, the sister, had come to Him, and when therefore "He saw her weeping and the Jews also weeping which came with her, he groaned in the spirit and was troubled." His sorrow seemed to come more from the anguish of the bereaved sisters and friends, and from their unbelief than from any sense of personal loss He felt. His omniscient sight could see the true preciousness of the death, and, too, He knew of the restoration to life in the world which He intended for His friend. May we never become indifferent to the death of friends, or hardened to the experience of having those about us depart for the other world. Our very grief may prove a blessing when it springs from the right source and when it does not blind our eyes to hope, or close our hearts to confidence in the blessings of the beyond bestowed upon those we love. Oh, what a difference between selfish and unselfish grief! If we, in our limited way, could see somewhat beyond the veil, even with the eye of faith, and realize that death has two sides, that it is the especial touching point of two worlds, that decline is but one aspect and that the spiritual ascent on the other side of the valley is just as real and as immediate, then much of the harrowing sadness that death brings in its train would give place to peaceful gratitude that the privilege of life had been

*Sermon for the funeral of Warren Goddard at Brockton, Mass., June 5, 1910.

granted our friend here and that the blessing of life beyond had finally been bestowed as a gift from God. On Easter morn when Mary Magdalene crouched in front of the open tomb, Jesus spoke to her, "Woman, why weepest thou?" He knew well why she wept and whom she sought. His question had a deeper purpose than to ask information; it was to teach her and us a lesson. It was too true that her interest centered in the crucified body of her Master, her mind was upon the flesh and her heart was sore because she thought all that remained of her Saviour's presence in the world had been removed from the tomb and out of her reach. Then spoke He her name in tones of spirit-sound, the language of affection, so that her heart was touched, her sight quickened and she recognized Him, "Rabboni," Master! If even the faintest vision could come to us of the risen man, our real friend, as he leaves the flesh of earth, a thing that has served and completed its use, and as he stands forth, a man still, in the freedom of a freer world, we might learn to know some of that inner thrill of recognition which rushed over Mary. It would light up the pathway of death with a new ray of hope and confidence and peace.

We are taught that when death is mentioned in the Word of God, the spiritual meaning is, by inherent correspondence, that inner parallel fact of resurrection, for that is what takes place on the spiritual plane, as death ensues on the natural plane. What infinite comfort is in store for us when we can learn to read in the Word in the messages about death, the deeper truer messages about resurrection into the life eternal. — As we grow into the appreciation of that new light we will see the character of our funeral rites upon earth greatly change, we will see much of the depression and gloomy despair give way to a trustful calm, and inward peace. We will learn to sooner adjust ourselves to the new conditions in our homes and to take up again our useful service to society with less interruption by any formal period of mourning, or any great change of daily routine. Where this new change of attitude toward the meaning of death comes into our homes, as it has in so many families associated with the thought of the New Jerusalem, it shows clearly its power, it soothes suffering, it softens bereavement, it strengthens the aching heart and restores the normal poise of life. Moreover, it never fails to impress and help the friends who observe the unusual calm and patient attitude toward the departure of dear ones which the new faith makes possible.

The second consideration involved in the text concerns those who are called saints. We should not be confused by the usual use of the word saints, meaning leaders in the religious movements of the past, or characters mentioned in the Gospels, or certain men more sacred than others by the supposed election of God; such are not the real saints in God's sight. The word means in its Latin derivation, as it does in the Hebrew original which it translates, good men, holy ones, those of truly virtuous lives. Those who are upright, in the meaning of the text, are those who have tried in this life to avoid evils and to perform useful service, who have sought to bring the most of good out of this tempting life of the world. The death of such is precious in the Lord's sight, because they are well

prepared for the change, because they will desire to continue in the activity of service in their next life, because they have learned here the lesson of spiritual growth and are ready to put it into eternal practice in the life of heaven. It does not mean that the Lord is any less concerned over the death of those who have lived in evil, or that He is any less solicitous for their eternal welfare, that they are any farther from His proffered help were they willing to accept it. But it does mean that when death comes to a man who has lived actively and usefully in this life and has striven with his best power to come near to the Lord's right hand, death is an especially precious opportunity for the Lord's presence and guidance, and for Him to enter and extend His kingdom. So the practical conclusion is that there is far less occasion for sorrow and regret when God calls one of His saints, one of His just people, or one of His innocent little children who are still unspotted with the world, into the service of the higher spiritual realm, than when death must take one who is a sinner by choice, in his very iniquities, must bring another lover of evil into the spiritual world only to increase the number of the wicked there. "Have I any pleasure at all that the wicked should die, saith the Lord, and not that he should turn from his ways and live?" The Lord desires not the death of any sinner, for He longs to have every man use the fullest opportunity which this life may afford to turn from the paths of wickedness and voluntarily seek the light, before he is brought face to face with that light. The death of a sinner in his sins is an inevitable sorrow to the Lord, but the death of His saints is precious in His sight. Yet the case is quite apt to be the reverse with our narrow judgment; we are wont rather to lament the death of the virtuous and useful man even in advanced age, but to feel a sense of relief and almost satisfaction when one of evil habit or ill repute is removed by death from our observation. We sorrow most deeply to lose those whom virtue and honesty have made dear to us personally, but we are indifferent to the hopeless, unmourned sinners who die at our doors. Surely God's ways are not our ways, His thoughts are not our thoughts. What to Him is precious seems to us grievous and cruel, what He regrets we greet with satisfaction.

This leads us to the third element in the statement of the text, the Lord's sight, the point of view. The original reads, "In the eyes of Jehovah," meaning from the very nature of His divinely wise love. Therein lies the difference between the Lord's view of death and ours, in the difference between the nature of Divine love and human love. Human love is mostly selfish: man loves that which pleases, which satisfies him, he loves those who love him in return, he seeks and cherishes friends for his own happiness; and so he looks upon the death of a friend or relative too much from the standpoint of his own loss, the disappointment to himself, and seldom from the standpoint of his friend's gain and possible happiness in the new and higher life which his friend enters. But God's judgment is different; His love universally is divinely altruistic; He sees death as a reward, not a punishment or affliction, as a means to an end, not an accident; it can be no less an instrument of His heavenly love than is birth into the world. And so He sees only how best death may benefit mankind, how it may bring new

opportunity and new joy to him who is called, how it may prove a lesson of humility and reverence to the bereaved who are left, how it may be a warning to him who "goeth on still in his trespasses." "For the Lord looketh not on the stature of a man but upon the heart." He looks not so much upon the place a man fills in human society in the world, as upon the place he may better fill in angelic society in heaven for which he was primarily created.

As man is by nature both internal and external, there are the corresponding two sides to his death. The Lord sees both sides of the veil and knows the meaning of the change in man's spiritual nature and how its importance may outweigh the value of continued life in the world. He sees how, in death, it is the "spirit that quickeneth, the flesh profiteth nothing." We ourselves may readily appreciate that this must be so, even though our eyes are veiled from witnessing the actual resurrection of the spirit, and we may learn so far to trust God's judgment that the change is needed, that a large part of the shock and sting of death will pass away.

Lastly, death is called in the text precious. The original word means weighty, important, dear, highly valued. Death is not in the Lord's sight a trivial circumstance, it has nothing to do with chance, it is the orderly climax of human life. The personification which we have made of death, a gruesome figure with a cruel scythe, relentless and unfeeling, must indeed seem monstrous and sinful in the sight of the Lord and His angels. The character of death, such as represented in the old Morality Play "Every Man," so much played and talked about in this country a few years ago, is certainly most repulsive and inhuman, the creation of a barbarous superstition. This idea of the loathsome ugliness of death, almost as an unavoidable curse sure to overtake us at some time and always hanging over us with threatening hand, has been so much impressed upon men from their cradles to manhood through centuries of barbarism and spiritual blindness that now it is hard for us to escape from a feeling of dread about it. We are prone to look upon it as an agency working somehow in opposition to God's providence, whereas it is one of the most sacred of His dispensations, "Our times are in His hand."

Many circumstances call to our attention frequently the sacredness of human life; this should be a companion thought, the preciousness of human death; they depend upon each other, they are inter-related. Life on earth is sacred because it is a temporary period given for man's preparation for spiritual development, it must not be wasted or rejected or misused, because at best it is brief and must be followed normally by death of the body and new birth of the soul. Death is precious because it closes the earthly stage and opens the door to new things beyond, because it stops our wanderings in one realm and turns us in a fixed direction in the new fields of untried use, because it is the key to new and infinite possibilities. It must not be inflicted by man upon himself or upon his neighbor, because no man can know the state of anyone's preparation for the future world and because it is forbidden in the commandments of God. We must not think lightly of it when it comes to ourselves or to our friends because it involves so great an

opportunity, so great a responsibility in the life of him who goes and of him who witnesses the departure. It is the occasion not for hopeless sadness or unthinking sorrows but for serious meditation and prayer, for deep recognition of the Lord's universal providence and earnest looking to Him for peace and spiritual comfort. We must not be afraid to die, we must be ready to die, not seeking it, not dwelling morbidly upon it, but accepting it when it comes as an evidence of the Lord's will and mercy. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit; he that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." It means that one who is not absorbed in the worldly things which pertain to this life alone, but seeks in all rather the development of the life of the soul, he shall deserve the preciousness of eternal life. His death is like the falling of the corn of wheat into the ground, it affords the opportunity of his bringing forth fruit in the world to come, according to the planting and growth in this world.

"Precious in the sight of the Lord is the death of his saints." The verse means, then, in substance that there is a higher view of death than what most of us entertain, that when a man whose goodness of life here has been manifest in purity, honesty and love which have endeared him to his neighbors and when children who are still in the innocence of infancy are taken from among us, there is a bright, a precious aspect to the change which is unworthy of our bitter grief or sombre despair; their death is precious in the Lord's sight because their lives have been and are precious. The practical lesson for us is that we ought to avoid those feelings at the death of dear ones which reflect in any way rebellion against the Lord's providence and dissatisfaction with what to Him seems right; we ought to avoid those outward signs of grief and mourning which custom has almost forced upon us and which so thickly veil from us a calm appreciation of the spiritual resurrection which has taken place in the life of the departed one. These outward tokens of sorrow somehow separate us from the close association with our friends which we need at such times most surely. A change which is precious in the sight of the Lord and a joy to the angels should be made to yield something of spiritual uplift and eternal outlook into our lives, and we ought to derive from every visitation of death among our number strength to live more zealously during the days remaining to us, that our own passing away in the Lord's own time may be something precious in His sight.

"I say that man was made to grow, not stop;
That help he needed once, and needs no more,
Having grown but an inch by, is withdrawn;
For he hath new needs, and new helps to these.
This imports solely, man should mount on each
New height in view; the help whereby he mounts
The ladder rung his foot hath left, may fall.
Since all things suffer change save God the Truth,
Man apprehends Him newly at each stage
Whereat earth's ladder drops, its service done."

You must be serving something, some one that needs your help in order to really appreciate the Divine care. It may be the parents' care of their children; the teacher and her scholars, the charity worker and the poor, the friendless, the benighted, it may be friend helping friend—in some way the life of loving service must be there as something out of which God can help us think of and value the care which infinite love bestows upon us.—*Julian K. Smyth.*

	Contributed	
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The Pearl of Great Price.*

The Kingdom of Heaven, which is the subject of the Divine parable (Matt. xiii.), is the governance of the Divine Love and Wisdom in the human soul, the activity of goodness and truth. That which is of heaven, heavenly, should be permitted to dominate all our desires, thoughts and actions, and be invited to reconstruct our characters after its own beautiful pattern.

The spirit of heavenliness, which is also the spirit of true manliness, in its work of character reconstruction, has by no means an easy task; it has to face many corrupt influences, many evil tendencies and erroneous thoughts; much selfishness and sin. To secure its throne in human life it has to displace many usurpers and suffer conflict with numerous hostile forces. But its mission is entirely beneficent: it contends for mutual goodwill and inward peace.

Operating in the spiritual economy of men and women constantly misled by sensuous illusions, and who live under the fallacy that material satisfactions and pleasures are the only ones worth gaining, it is difficult for the Kingdom of Heaven to gain any acknowledgment of its being, let alone stimulate interest in its beauties, or arouse desire for its rule; but it generally succeeds, at some period or other of human life, in making its influence felt, and when that influence becomes appreciable to us we become curious concerning the activities of the hitherto unconsidered force, which, nevertheless, is calculated to effect a revolution in our lives—a revolution productive of changed ambitions, new insights and ideals, new desires and activities.

Once the Kingdom of Heaven has compelled us to recognize its existence, and has gained our attention and interest, it has little difficulty in commanding inquiry; for this newly realized power is so wonderful, and opens our eyes to a realm of life so full of possibility and promise, that when we know of its existence we must needs be interested in it and seek information about its laws, operations and effects.

It is when we feel moved by an intense desire for knowledge of the Kingdom and its spiritual truths, that the power of the Kingdom has made us into merchant men—not merchant men in the ordinary commercial sense hasting to acquire perishable riches in which the soul can find no satisfaction, but merchant-men who lay up treasure in heaven “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” To be “rich towards God” is the aim of the spiritual merchant man, and the merchandise he would fain possess is the knowledge of heavenly truth whereby his character may be improved and he may attain a genuine manhood.

Heavenly truths, that is, truths concerning the Lord, the Divine Providence, human nature, and the spiritual laws controlling it, as well as our spiritual destiny, are the “goodly pearls” that the merchant man seeks; nothing interests him more intensely than their acquisition. These goodly pearls of

heavenly truths are the pearls which must not be scattered before swine (Matt. vii. 6); they are also the pearly gates of the Holy City (Rev. xxi. 21).

Heavenly truths are not likely to be appreciated by the vicious and profane, represented by the swine; but the well-disposed truth-seeker and the aspirant to newness of life, will find them a means of entrance to the kingdom of manhood, the Holy City of truth and justice.

In order to secure his goodly pearls the spiritual merchant man may have to travel far into the realms of thought and encounter not a few dangers and conflicts. A tempest of human passion may make sad shipwreck of his venture, fallacies and lies may make piratical inroads upon his treasure. In view of the difficulties connected with his search he may be sorely tempted to abandon hope and effort and settle down to eating, drinking and making merry. But through all the merchant man's difficulties and temptations there is an undercurrent of yearning which impels him forward in his quest; he has seen visions and dreamed dreams of a life, kingdom and wealth which he inwardly feels attainable, and he cannot rest until they are his.

The ground the merchant man has to cover in his quest is of no mean extent; it is as large as human experience and as sacred as Divine Revelation; he searches sacred writings, ransacks human philosophies, examines ecclesiastical dogmas, converses with the wise of the world and explores the wonders of his own mind; for his is a great quest and a worthy; no stone is left unturned in its prosecution. When he finds some pearls he discovers them to be beautiful in their extreme simplicity; humility is one, self-sacrifice is another, duty is a third, service a fourth.

But among all the goodly pearls discoverable by spiritual merchant men, there is one clearer, brighter and fairer than all the rest: the brightest and most priceless pearl in heaven's treasure-house. We find a goodly pearl when we realize that we are spiritual beings, with a spiritual destiny. We find another in the knowledge of heaven's possibilities, and still another in the discovery of spiritual law in the natural world. But the pearl of great price is the knowledge and soul's acknowledgment of the Lord as the “Everlasting Father” and the “Prince of Peace,” the Divinely Human “King of kings, and Lord of lords.” Surely, of all heavenly knowledges, that concerning the Love and Wisdom and Power of Him “in whom we live, move and have our being” is chief. Is He not the Center from which all life flows, the Author of all good? Does not His Spirit move the soul in its aspirations; is not heaven His Kingdom? His Word in the soul is the true source of enlightenment; His life within is the regenerative force in human character.

Lesser spiritual knowledges may lead to small but not selfish virtues, but the knowledge of the Lord's Fatherhood and Supremacy as the origin of all good, is the pearly gate admitting to the truly spiritual life. It is the knowledge gained, mark you, not by hearsay, but hard discipline in life's experience, that makes us eager for self-sacrifice, and anxious to shun evils because they are sins against God, and to good deeds because they are godly in origin and quality. And we gain knowledge of the Lord and learn to acknowledge His beneficent activities in the wise operations and permissions of His Providence,

*From Morning Light.

in the good which we see around us from day to day, and in the promise of greater good yet to be revealed.

The merchant man of the parable, when he found the pearl of great price, "went and sold all that he had and bought it," and this fact indicates to us that if we would make the knowledge of the Lord our permanent possession, and live constantly under its radiance and direction, we must needs pay the price. That price is a heavy one, but the chief among the pearls is more than worth it all: it is no less than all that has been held dear to the self, all we have held as our own, to use as we pleased, now to be surrendered to the will of the Lord, and to be used only in the services of His Heavenly Kingdom.

The happy, perpetual consciousness of the loving guidance of the Lord is the pearl of great price, the heavenliest of heaven's treasures; self-consecration to heaven's uses, to the glory of God, is the price we have to pay—

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so Divine,
Demands my life, my soul, my all."

CHARLES A. HALL.

The Golden Candlestick in Zechariah iv.

And he said unto me, What seest thou? And I said I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

It is explained by the angel that the candlestick is "the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." And that the seven lamps are "the eyes of the Lord which run to and fro through the whole earth." And that the two olive trees are "the two anointed ones that stand by the Lord of the whole earth."

To fully appreciate this Divinely given symbolism, it is necessary to bear in mind the problem that confronted Zerubbabel. He had just come to Jerusalem after the captivity in Babylon, to rebuild the house of the Lord. The foundation was laid, when enemies asserted themselves, and hindered the work. Should he raise an army and try by force to complete the Lord's work? The vision answered, No. "Not by might, nor by power, but by my spirit, saith the Lord." Thus the vision is seen to have a message for all who would build up the Lord's church, both in themselves, and in the world.

If, in line with the chapter's self-given interpretation, we apply the principle of correspondences, the lesson is amplified. The Golden Candlestick is the acknowledgment of the Lord Jesus Christ as the very Word made flesh, as revealed in the Divine Word; it is of gold because nothing is purer, or inspired by a holier love. The seven lamps, or inspired by this by the seven pipes (one for each day of the week), signify the application of this acknowledgment of the Lord and the Word, to every possible problem, circumstance, or difficulty in life. Then, whatever be your trouble or quandary, draw your light from the Golden Candlestick. In a broader sense, these seven lamps stand for every possible arm of the Christian Church. All are based upon the same Word and acknowledge the same Lord, yet each has a different understanding,

which is its lamp; each is laboring with some particular problem in its particular state. Why, therefore, should one arm quarrel with another? Should it not rather diligently unite its flame with the others to the glorious end of illuminating the world? "Not by might, nor by power, but by my spirit, saith the Lord." And the two olive trees! They perpetually supply the oil for the bowl from which the seven lamps must derive their light. They stand always for love. And the olive on either side signify the love of the Lord and of the neighbor,—the two Great Commandments "anointed ones which stand by the Lord of the whole earth." Only by the perpetual supply of this two-fold love can the lamps bring forth the light of truth from the Lord our Saviour, through His Word. E. K. B.

Humility.

Humility is a fundamental Christian virtue. It is the prostration of the human heart before the Lord, prompted by the conviction of one's personal unworthiness and unfitness and weakness, and encouraged by deep confidence in the Lord's willingness and ability to provide for all needs. It is a state of mind and heart, one of sincere openness to truth and love from on high, being the beginning of wisdom and the first principle of worship. Mercy, peace and contentment flow from above into the humble heart, and bless it with the sphere of heaven; in such a heart goodness and truth are bound together with the perfectness of union which means eternal, spiritual strength. Acknowledging devoutly that all goodness and truth are from the Lord alone, that heart is freed from the obstacles of pride and arrogance which prevent influx from Him.

Humility is an indication, not of weakness, but of strength; it means victory over self and the world and preparation to meet temptation in the Lord's strength. The truly humble man confesses his faults, will apologize for injury to another, will accept discipline and make restitution; he will admit his failures and accept the responsibility. He rejoices, not in past achievement, but in present and future opportunity. He chooses rather to walk "humbly with God" than proudly with men. He recognizes the power of God-given love and the authority of revealed truth. In his daily life he is constantly "kneeling before the Lord, his Maker." He is willing to brave the taunts of worldly-minded men, and the ridicule of associates, if he can but keep mind and heart prostrate before the Lord, and his life subservient to the Divine Will. "He that humbleth himself shall be exalted." (Luke xiv. 11.)

P. S.

Protestant Missionary Union.

We give a number of extracts from an address given by Mr. R. E. Speer at the National Laymen's Missionary Congress in Chicago, from the report by the *Christian Evangelist*. The address was a plea for concentration and for union among the Protestant Churches in Foreign Mission work; our few chosen sentences give some hint as to the general burden of the address:

There are, moreover, great forces astir throughout the world that will not wait for their permanent die and stamp. If we do not seize them in this generation and claim them for God, they will set and harden in permanently atheistic

form. The magnitude of the missionary enterprise, the difficulties and the urgency of the task forbid all waste and inefficiency.

The elementary needs of the non-Christian peoples to whom we go call primarily for what is fundamental and essential in Christianity. The great evils of the world are impurity and inequality and hopelessness. The world does not know the character of God, and therefore it is unclean; the world does not know the love of God, and therefore men are not brothers; the world does not know the life of God, and therefore men despair alike of the present and of the future. And these three things, the character of God, and the love of God, and the life of God, are not the things on which we disagree. They constitute the great fundamental and elementary things in Christianity, and it is for these and not for any of the points about which we are at variance that the world primarily calls.

The great aim of the missionary enterprise is the naturalization of Christianity in the national life of the different non-Christian peoples. It is not the extension there of any particular view of Christian truth or any particular form of Christian organization. I belong to the Presbyterian Church but I have not the slightest zeal in seeking to have the Presbyterian Church extended over the non-Christian world. I believe in one Church of Christ in each land.

We have long accepted territorial divisions. In almost all of the mission fields now Christian bodies recognize the superior obligation of each body to its own territory, and avoid all overlapping and duplication. We have not reached the goal as yet. There are lands, like India, where there are many things left undone, still to be done in this

matter, but for the most part over all the non-Christian world the principle of a territorial division of the field is well understood.

We hide ourselves behind what we call our conscientiousness of principle, as though that were an adequate reason for our delaying the day of the unity of the church. My friends, some of the heaviest crimes that have been done against the life of humanity have been done in the name of conscience. The very thing that we stand most in need of to-day is such a searching of the eyes of God upon our inner life as will reveal to us the moral color blindness, the obliquity of vision, the distortion of judgment and the misconception of His spirit in our own hearts, which stand most in the way of the unity of the body in the life of our Lord. And we shall never have that exposure, that revelation of our own misguided conscientiousness until we come in prayer, in great humility and self distrust, to the fear that where we think we stand, we may have fallen worst, in His sight whose eyes can search us and show us the truth within and the truth without.

There is a special interest in this last paragraph, as Mr. Speer has incurred very severe criticism from the Catholics for statements made concerning the religious conditions in South America, where he has been on behalf of the Presbyterian Board. The renewed interest in foreign work by the two great divisions of Christianity is likely to strengthen each for a time, and to accentuate the feelings of rivalry, which have been dormant.

The American New-Church Sunday-School Association. Proceedings of the Forty-third Annual Meeting.

The Forty-third Annual Meeting of the Sunday-School Association was held in the house of worship of the Brooklyn (N. Y.) Society, on Thursday evening, May 19th, and Friday forenoon, May 20, 1910.

The Thursday evening session was called to order at 8 o'clock with the President of the Association, the Rev. John W. Stockwell, of Chicago, in the chair, and the meeting was opened with a brief religious service conducted by the Rev. Everett K. Bray of Portland, Me.

By direction of the President, the Secretary read Article II, of the Constitution, defining membership in the Association, and those present not so connected with the Association were invited to take part in the meeting.

The President delivered a short annual address.

On motion the reading of the minutes of the previous meeting of the Association was dispensed with, as they had been printed and copies were available for distribution.

The President appointed Mr. A. N. Shaw of Brooklyn, and Mr. A. B. Stearns of Bath, Me., as a committee on the roll, and Rev. Paul Sperry of Brockton, Rev. Russell Eaton of Urbana and Mr. A. D. Ropes of Roxbury as a committee on nominations.

The report of the Secretary was read and the accompanying statistical table submitted to the Association.

The report of the Treasurer was read, showing receipts, including cash balance from previous year, of \$267.76, and expenditures of \$221.44, leaving a balance of \$46.32.

The report of the Committee on Lessons was read by the chairman of the committee, the Rev. William L. Worcester, following which Mr. Worcester delivered an address on "The General Exercises as a Solution of the Difficulties of the Graded System."

Discussion of the address followed, opened by Rev. George S. Wheeler, who felt that the address left scarcely anything to be said, because it was so inclusive. He believed that in principle the graded system was the true system, but had felt that practically in the small schools of the church and with voluntary teachers the graded system had not been a success and had resulted in decreasing the attendance. He dwelt upon the importance of the general exercises being given with life, as, if they were slow and mechanical, there would be a wandering of the attention.

Rev. Frank Sewall referred to the recommendation contained in the report of the Committee on Lessons with regard to having some review questions, and moved that the Standing Committee be requested to prepare and publish in *Sunday Afternoons* a series of twelve review questions with provision for their being answered at the proper time and to the proper committee. For himself he felt that competition was a fine thing and also the working for a prize.

Mr. Richard B. Carter suggested the substitution of the Lesson Committee for the Standing Committee in Mr. Sewall's motion, which was accepted and the motion carried.

Mr. Carter inquired as to the proper division of time between class work and general exercises, to which Mr. Worcester stated that as a rule the class work might occur.

The report of the Standing Committee was read, and in accordance with its recommendation it was voted that the Convention be requested to allow the usual collection to be taken for the uses of the Association in connection with the service on Sunday evening next in the New York, Brooklyn and Orange churches.

The report of the Committee on Manuals was read, and the recommendations with reference to the preparation and publication of the notes on the Psalms, and relative to the appointment of Rev. Messrs. Hoeck and Worcester as a committee to prepare a list of Sunday-school lesson helps copy about thirty minutes and the general lesson from ten to fifteen minutes.

Rev. E. J. E. Schreck moved a vote of thanks to Mr. William McGeorge, Jr., for furnishing the funds for printing the address delivered at the 1909 session of the Association, which motion was carried.

Mr. Wheeler thought that if Mr. Worcester's address was in shape it might usefully be printed because of its helpfulness to teachers, and moved that it be offered to the *Helper* for publication.

Mr. W. N. Hobart moved as a substitute that it be offered to the *NEW-CHURCH MESSENGER* for publication, and Rev. Hiram Vrooman moved that it be offered to both the *MESSENGER* and the *Helper*, which motion was

for frequent publication in the MESSENGER and for distribution in the Sunday schools were adopted without discussion.

The reports of the Committee on Libraries and the Committee on Music were also read and accepted.

An adjournment was then taken until 10 o'clock Friday morning.

The Association reassembled on Friday forenoon, the session being opened with brief religious service, conducted by the Rev. J. B. Spiers, of Richmond, Va.

The Committee on Nominations presented the following report:

For President, Rev. John W. Stockwell.
For Vice-President, Awbrey N. Shaw.
For Secretary-Treasurer, Rev. H. S. Conant.
For members of the Standing Committee for three years: William N. Hobart, William McGeorge, Jr., Ezra Hyde Alden.

Rev. E. J. E. Schreck presented the report of the Special Committee on Sunday-School Paper, appointed at the last meeting of the Association.

Rev. Robert S. Fischer, the agent of the American New-Church Tract and Publication Society, referred to the financial status of the paper and stated that the Tract Society felt that the missionary use of the paper was an important one.

Discussion in regard to the new paper, *Sunday Afternoons*, followed, participated in by Messrs. Hobart, Wheeler, McGeorge and others. Mr. Hobart felt that we should support the paper, not only in a monetary way, but also by our interest and encouragement. He hoped that the publishers would be so encouraged that there would be no question about the continuance of the paper.

Mr. Wheeler felt that a vital point was missed by not having the notes on the lessons published weekly. He thought that the bound "Sower Notes" did not fill the place. The Sunday schools did not need a story paper, but if we could have a story paper plus a lesson that all the schools could follow, we should have something of value. He expressed a fear that the graded lessons interfered with the best growth of the schools.

Mr. Hobart urged that the practical side of the question must not be overlooked. The *Sower* had failed on the lesson part of it, and had become a paper which was only useful for teachers. He moved to direct the Standing Committee to send a proper recognition of our gratitude to the editors of *Sunday Afternoons* and to the Tract Society for the very important work they have undertaken, with our heartiest wishes that they may succeed to the best of their anticipations, and promising every help within our power, and that the Standing Committee take measures to increase the subscription list.

Rev. H. S. Conant was called upon to speak upon the questions involved in publishing the new paper, as it had been commenced under his management. After he had spoken with some detail in the matter, Mr. Hobart's resolution was unanimously adopted.

The report of the Committee on Nominations was then taken up, and on motion the Secretary was instructed to cast the ballot of the Association for the officers nominated, which having been done, they were declared elected.

Rev. L. G. Hoeck, of Cincinnati, then delivered an address on "The Co-operation of the Parents in the Work of the Sunday Schools."

The address being open for discussion, Mr. R. B. Carter stated that it had grown on him that the chief problem before us was not co-operation by the parents, but education of the parents. We must have the co-operation, and if we had it in full measure, the Sunday school would be unnecessary. The great difficulty lay in getting in proper touch with the parents. This was a duty which devolved primarily upon the superintendent, and perhaps in equal measure upon the teachers. It would be well if the teachers could regularly call on the parents and children. Some did this, but some had not the time and some had not realized the importance of it. The personal element was the important thing, and means should be devised to strengthen that.

Rev. George S. Wheeler felt that the subject was one of vital interest. Where the parents came to Sunday school the children would also come. If an adult class was not provided for, it would be but a short time before the young people were absent. As a matter of fact, very few of the parents did attend the Sunday school. If they felt the value of these things from the Lord's Word and had

a living interest in them, the children would feel the interest and would respond.

Rev. Paul Sperry suggested that there were two ways of approaching a solution of the question—one through the parents and one through the children. He thought it would be useful if Mr. Hoeck's address could be printed in very simple form and put into the hands of all the Sunday schools with a specific request that copies be sent to the parents of all scholars in the school with the compliments of the superintendent. He also suggested that it might be useful for the children in the school to be led to ask their parents questions upon the Sunday-school lessons. He moved that the Standing Committee be asked to provide in some way for the publication of Mr. Hoeck's address and to provide by correspondence for its distribution to all the parents represented in the Sunday schools of the church. This motion was carried.

Rev. C. W. Broomell felt that the reason why the parents did not take an interest in the schools was not because they did not believe in their value, but because of practical household duties which prevented their attendance. He felt that we must go back and believe that the Sabbath is to be kept in the right way and should put away worldly cares on that day.

Mr. Richard B. Carter, who had been appointed to audit the Treasurer's accounts, reported that he had examined the accounts and found them to be correct.

The recommendation contained in the report of the Committee on Lessons with reference to a simplified graded lesson chart was on motion referred to the Committee on Lessons with power.

On motion of Rev. John R. Hunter it was voted that if a new chart is prepared it be published as a part of *Sunday Afternoons*.

On motion of Mr. Alden it was voted that the list of books prepared by the Committee on Libraries be published as a Book List Supplement in similar form to that of previous years. In connection with this vote it was suggested that the Secretary send out a circular asking the superintendents to distribute the Book Lists to the parents and children in the Sunday schools.

On motion it was voted that the various reports submitted at this meeting, together with the address of the President, be offered to the MESSENGER for publication at the discretion of the editor and reprinted in pamphlet form and distributed among the societies in the Association.

At this point the Committee on Roll presented its report, as follows:

- Abingdon, Mass.—Rev. J. P. Dresser.
- Baltimore, Md.—Rev. H. S. Conant.
- Bath, Me.—Mr. A. B. Stearns.
- Berlin, Can.—Rev. E. D. Daniels.
- Boston, Mass.—Rev. James Reed, Rev. H. C. Hay, Miss Cornelia Hinkley, Mrs. J. W. Hinkley.
- Bridgewater, Mass.—Rev. George S. Wheeler.
- Brockton, Mass.—Rev. Paul Sperry, Miss Alice Goddard, Miss Clara Howard.
- Brooklyn, N. Y.—Rev. Arthur Mercer, Miss Edith M. Pomeroy, Mr. Awbrey N. Shaw.
- Brooklyn (German), N. Y.—Rev. William Diehl.
- Brookline, Mass.—Rev. Charles W. Harvey.
- Buffalo, N. Y.—Rev. Thomas French, Jr.
- Cambridge, Mass.—Rev. J. C. Ager, Mr. Horace B. Blackmer, Mr. E. M. Lawrence Gould, Mr. Samuel E. W. Haines.
- Cincinnati, O.—Rev. Louis G. Hoeck, Mr. William N. Hobart, Mr. Howard C. Hunt, Miss Hazel Hunt.
- Chicago, Ill.—(Kenwood) Rev. John W. Stockwell, (North Side) Rev. John S. Saul, (Humboldt Park) Rev. A. B. Francisco, (Englewood) Rev. E. J. E. Schreck.
- Cleveland, O.—Rev. John R. Hunter, Mrs. F. M. Nicholas.
- Contocook, N. H.—Rev. Charles Hardon.
- Detroit, Mich.—Rev. S. S. Seward.
- Fall River, Mass.—Rev. Warren Goddard, Jr.
- Frankford, Pa.—Rev. J. W. MacPherson.
- Fryeburg, Me.—Rev. B. N. Stone.
- Lakewood, O.—Mrs. Alfred Goodell, Mrs. Myron G. Brown.
- LaPorte, Ind.—Rev. Frank A. Gustafson.
- Lovell Center, Me.—Rev. Horace H. Werren.
- Newtonville, Mass.—Rev. John Goddard, Miss Gertrude Bellows, Miss Marjorie Bellows, Mr. R. B. Carter, Miss E. V. McLaughlin.
- New York (German)—Rev. William H. Schliffer.

Philadelphia, Pa.—Rev. William L. Worcester, Rev. Robert S. Fischer, Mr. E. H. Alden, Mr. William McGeorge, Jr.

Pittsburg, Pa.—Rev. John R. Stephenson.

Portland, Me.—Rev. Everett K. Bray.

Providence, R. I.—Rev. Hiram Vrooman, Mrs. R. D. Kettner.

Richmond, Va.—Rev. J. B. Spiers.

Roxbury, Mass.—Rev. Clyde W. Broomell, Mr. A. D. Ropes, Mrs. A. D. Ropes, Miss Bertha T. Whitman.

St. Louis, Mo.—Rev. Louis G. Landenberger.

San Diego, Cal.—Dr. F. M. Underwood.

Springfield, Mass.—Rev. C. Edgar Ritter.

Toronto, Can.—Mr. J. M. McLachlan, Mr. John A. White.

Urbana, O.—Rev. Russell Eaton.

Waltham, Mass.—Rev. John Whitehead.

Washington, D. C.—Rev. Frank Sewall.

Wilmington, Del.—Rev. George H. Dole, Mrs. George H. Dole.

On motion a vote of thanks was extended to the retiring Secretary of the Association.

On motion of Mr. Carter it was voted that the hearty thanks of the Association be extended to the Brooklyn Society for their kindness and hospitality in entertaining the Association during its meeting now closing.

The Association then on motion adjourned.

JOHN W. STOCKWELL, President.

EZRA HYDE ALDEN, Secretary.

Report of the Secretary.

In accordance with the vote of the Association, the minutes of the last meeting of the Association, together with the reports then presented, were in part published in the MESSENGER, and then reprinted in pamphlet form as the Association's Journal, and distributed among the schools. Copies of the Book List Supplement for 1909 were not distributed indiscriminately, but the attention of the superintendents was directed to the Supplement, and upon request seventy-one copies were sent out, to five schools and four individuals. The address delivered last year by the Rev. E. J. E. Schreck on "Impressing the Fundamentals of the New-Church Faith Upon the Minds of the Young" was printed in the MESSENGER and reprinted in pamphlet form, and widely distributed. The Association is indebted to Mr. McGeorge for the expense attendant upon the re-printing of this address.

By direction of the Standing Committee, the Association has been enrolled as an active member of the Religious Education Association.

The usual school statistics have been received and compiled. No marked changes are shown. Reports have been received from 58 schools; these show a total membership of 431 officers and teachers, 889 scholars in adult classes and 1,850 in other classes (including 16 children enrolled in the "Home Classes," in the care of Mrs. Waterhouse and Miss Worcester), the grand total of officers, teachers and scholars being 3,263. Twenty schools report increases in membership and 25 report decreases. 5 reporting no change. In these 50 schools there are the same number of officers and teachers as a year ago, 34 more in adult classes, and 191 less in other classes. Seven schools, Baltimore German, Cambridge, Fryeburg, LaPorte, Montgomery's Ferry, Pawnee Rock and Toronto, with a total membership of 331, are included this year, which did not report last year. No reports have been received this year from the following schools, which reported last year: Fall River, Portland, Ore., St. Louis First German, and Urbana.

The St. Louis Sunday school has been discontinued, although some of the younger children are given special instruction during the sermon time.

The specific questions which were asked this year aimed to bring out suggestions of ways in which the interest and co-operation of the parents in the work of the schools and to learn what instruction as to the "Books of the Word" was given, the latter question being particularly suggested by the President of the Association.

The first question brought out the fact that in most of our schools there is far less co-operation on the part of the parents than there should be, but it is not as a rule clearly seen how this co-operation and interest can be strengthened. It is suggested that parents should more generally attend the school, uniting with the adult class, and there is little doubt that the children are more likely

to attend when their parents also come. Efforts to enlist the interest of the parents to the extent of helping the children in the home preparation of lessons, or of memorizing verses, take the form of personal appeal by the minister, the superintendent or the teachers; letters or cards are sent or visits are made; but with few exceptions there seems to be little systematic and persistent work of this character done. In one of the larger schools, where the work appears to be carried on with some definite method, the teachers visit the children and parents in their homes from time to time, and especially in case of illness or absence for several Sundays. When a child is absent the teacher mails a memorandum of the lesson for the following Sunday, which reminds the parent as well as the child of what is to be done, and shows that the school is interested in the child. The monthly parties of the school bring some of the parents with the children, and they sometimes express their appreciation, saying, "Your school does a great deal for its children." The great distances which separate the homes of the members from one another are referred to as a serious obstacle to effective work, and this is doubtless felt in all our larger cities. Meetings of parents and teachers to discuss the welfare of the school are recommended as tending to promote mutual understanding and sympathy; the parents can bring before the teachers the points in which they especially desire their children to be instructed, and the teachers can make clear the reasons for particular courses of study, and can secure the co-operation of the parents in the doing of home work. In some places, however, where these meetings have been attempted it has not been found easy to induce busy or tired parents to attend. One superintendent feels that many parents do not realize that the Sunday school is a fundamentally important institution, and urges that the pastors lay more stress upon its importance in their pastoral calls. Another laments the general lack of respect for sacred things, and suggests that in every home there should be a family sanctuary, where the Word should be kept and the family gathered for daily reading and prayer, and adding that if parents are to have the right influence with their children they must themselves show some obvious dependence on and benefits derived from holy things and the church.

As to specific teaching about the books of the Word, the replies seem to show that in most of our schools this distinctive teaching is presented, either in general exercises, or in the adult and confirmation class, and in some schools in all but the very youngest classes.

One superintendent urges the adoption of more of the modern methods used in the Sunday schools of other churches, such as the Cradle Roll and the Home Department, and the putting of more enthusiasm and interest into the work, giving the children plain and practical instruction, while always adhering to New-Church doctrine. Another offers a mild criticism of *Sunday Afternoons*, feeling as a great lack the absence of regular lessons. Another calls attention to the list of prizes awarded and distinctions won in the English New-Church Sunday-School Unions, competition in which a very large number of the Sunday-school pupils took part, and asks if the whole subject of competition and prizes would not be a profitable one for discussion in our Conference.

In closing it is believed that a few words about the Home Classes will be of interest. Miss Worcester has been corresponding with four families, containing about eight children, who have been studying Genesis and Exodus. Mrs. Waterhouse has corresponded with two families, one in Arkansas and one in Michigan, containing eight children, who have been doing the work of Grade V. Review questions have been sent out from time to time and the answers have been very satisfactory. The children of the two families are also corresponding with each other and seem to enjoy the acquaintance. It would seem that there was a field for more of such work, if the right ones could be found to carry it forward.

Respectfully submitted,

EZRA HYDE ALDEN, Secretary.

Address of the President to the S. S. Association.

Today, in the city of Washington, the world's sixth Sunday-school convention began its sessions. Thousands of delegates will be there.

Tonight, in this church, the forty-third annual meeting of the American New-Church Sunday-School Association is opened. We are a few. We hail those other workers

for God and the children. We bid them success, and courage and bright visions. For ourselves, we know we stand for a thing that is the supremest in all life. It is the greatest and the simplest. It is the worship of the Lord Jesus Christ in His Supreme Divinity.

We seem to be but few, yet we are thousands upon thousands. We are not dealing with poetical fancy, but with realities, when we say that on the other planets of this, our solar system, are countless numbers who sing with us the praise of His Holy name.

"We know 'tween us and million stars
Are planets round which angels sing.
On Saturn, Jupiter and Mars,
On all are heard this wondrous thing.
On planets old ere form or place
Was lent to earth, there dwells we know
In joyous love of Him, a race
Which bids our praises faint to glow.
And to this host of men untold
The heaven myriad numbers swell
A mighty symphony. Behold,
'Tis Jesus' name the heavens tell."

With such a company, co-workers for the advancement of that Light in whose loving rays we stand, we must give of our best, courage high, hearts strong and brains alert. No meetings deserve more than these—for the Lord God our Saviour and the children.

Among the subjects of practical bearing which you will consider are, "The Graded System of Study," with especial reference to the general exercises. This will be presented by Rev. W. L. Worcester this evening. At tomorrow's session Rev. L. G. Hoeck will address you on "The Parents' Co-Operation on the Work of the Sunday School." If we could get results here, we might expect great things for the work. In addition to these subjects there is that of the Sunday-school paper. It seems to me that much commendation for what has been done with the new paper should be forthcoming. Lastly, so far as mention here carries, is the question of training and paying Sunday-school teachers. In Kenwood we have made a beginning in remunerating for Sunday-school work. So far the results have been excellent. We have been urging the usefulness of trained teachers, and have for several years had a good proportion of such on the list. Now our superintendent, Miss Helen Putnam, is endeavoring to get the young people of the church to take an active interest in this subject, with the hope that some of them will undertake the course for preparation of teachers conducted by Mr. Worcester, President of the Theological School. These are the topics which will be more or less formally introduced. In addition to them, I would speak of a subject. It is "The Better Use of the Word of God." The Word in the New-Church belief is our life and substance, our "meat and drink." The Word made flesh is our all in all. Its soul is the Lord. Its outward covering is the several books bound with the other books of the Bible.

The children of the Sunday school, in their undeveloped states, know little concretely of that deeper Power in the Word. But the books which contain it they can and should know. The books externally are husks, but how precious are they made to our thought through what they contain! They cannot be made too familiar. The graded plan gives most valuable assistance to the systematic study of them, but perhaps there will be developed, under the general plan, still other specific helps.

First, is it not important that the books of the Word should be taught during the course, so that they will easily be remembered in their order? From Genesis to Revelation there is a definite order. It is as definite and as significant as the order of the series of churches which have existed on this earth. The New Church is the crown of all the preceding religious eras—the early Christian, the Israelitish, the Ancient and the most Ancient. So the Book of Revelation, the very letter of which is history of the spiritual world, is the gathering together and the crowning of all the preceding books, told in the symbolism of the spiritual world, and the wonderful figure of the Holy City, New Jerusalem, descending from God out of heaven.

Antecedent to the Apocalypse, in this peculiar sense, are the Gospels, the Hebrew Scriptures and the ancient and most ancient literature preserved for us in the early chapters of Genesis. The first chapters of Genesis belong to the Most Ancient Church, the following nine chapters to the Ancient Church. The historical books of the Israelitish period, and the Psalms and Prophets come next. Then the record of the early Christian Church in the Gospels, and the first chapters of Revelation, follows; and lastly, the

dawning of the New Church, out of that night of the first Christian Church, completes the sequence.

If these respective epochs in the making of the Word were taught sequentially—built on one to another, as it were—they would be remembered, as numbers in series or the alphabet letters are remembered. This knowledge would be the foundation for the teaching about the churches, and, therefore, for a truer comprehension of the place of the New Church in the historical and in the spiritual sequence.

The whole Word, in its highest sense, is the Life of the Lord. In its next highest sense it is the story of man's regeneration. The rainbow, in the account of the Flood, is interpreted for us as the promise and as the symbol of man's regeneration. The colors of the rainbow and the epochs in the growth of the Word can be correlated for teaching purposes. One way of doing this is to make book-marks of carefully selected ribbon.

The purple might be used to mark the chapters of Genesis which tell of the dawn of the race. The blue seems appropriate to the implanting of the teachings from heaven with the Noachic age.

The Israelites, by whom there was set up on earth a "form" of religion, without the spirit, seem best represented by the green, Nature's own hue for the inanimate life of vegetation.

The coming of the Lord and the institution of the Christian Church calls for the warm colors of the rainbow.

The yellow suggests the Prophets, the forerunner of the Light; the orange may be used for the synoptic Gospels, pointing to the inner life to come; the red for the Gospel of John, called by the late Edmund H. Sears the "Heart of Christ," bespeaks a fuller realization of the life of the Spirit; the color of the body's life fluid and the sign of the loving spirit which is the life of the soul.

The Apocalypse, peculiarly the Book of the Second Coming, might be distinguished by the shining white light. We remember the "White Horse" and the garments of angel hosts, which belong to the Book of Revelation. The glistening white is like that of the sun's own light, the parent of all the colors. The rainbow or spectrum colors, when converged, glow into such a white light.

So in the Book of Revelation may be read the story of redemption, gathered together from the entire Word. There in dramatic picture is shown the myriads of the redeemed in whom the varied experiences of regeneration are united at last in a bright, splendid peace.

This shining white may be regarded as symbolical of the spiritual sense of all the books of the Word. The white light warmed by direct rays from the glowing sun deepens to a flaming red. The spiritual sense of the Word fired by the love for the Lord also deepens. One is led from the spiritual sense proper to the celestial sense, with the influence of the Saviour's love.

These two colors, the glistening white and the flaming red, are the "Urim" and "Thummim" of Aaron's breastplates, the symbols of the two kingdoms of heaven. They are the basis of all correspondence of colors. Upon this foundation in correspondences the Bible markers could be used.

Similar devices for Bible teaching have already been employed by Miss Waterhouse of the Baltimore New-Church Sunday school, and her experience confirms the thought that there are almost unlimited possibilities in objective materials of this kind, carefully and wisely arranged.

Now, in closing, may I emphasize another point, the usefulness, the wisdom, the absolute duty of teaching the doctrines by confirming them in the letter of the Word. In Swedenborg's writings, again and again, we are told to do just this. At the proper places in the graded plan the doctrine of the Lord can be confirmed, as for instance, in the Book of John, where it is written: "I and the Father are one," and, "I am the Way, the Truth and the Life," and "Behold the Man," meaning the Lord as the one True Man. The real Word of the Lord, that which has the inner sense, can be taught with direct reference to Luke xxiv. 27, 44, where the Lord's own teaching of the inner sense is clearly given. The entire faith of the New Church can be established upon texts from the letter of the Word. The late Dr. T. F. Wright gave one example of such a compilation.

All through the Psalms are verses with which the subject of regeneration is linked. How helpful is the memory of a Psalm, which comes to encourage and to soothe the soul in distress! We shall not—we must not neglect—to teach these Psalms to the children. The good-night prayer, "I will lay me down in peace and sleep, for Thou,

Lord, only makest me to dwell in safety"; the morning prayer, "I laid me down and slept; I awakened; for the Lord sustained me," should be known to all the children. Immeasurably better are those than that much beloved but unpeaceful doggerel, "Now I lay me down to sleep, I pray the Lord my soul to keep."

A family that I know has its "family Psalm." Every member in a crisis in life turns to it. Do you not believe that such a family hearthstone is visited by heavenly fire?

Until we do more in making vivid the Lord's Word, in teaching the Power that comes through it, in leading children to seek the Lord in its sacred pages, have we really fulfilled the charge,

"Feed my sheep; Feed my sheep; Feed my Lambs"?

JOHN W. STOCKWELL.

Mr. Worcester's Address on the General Exercises.

The Rev. William L. Worcester gave an address on the subject of General Exercise for the Sunday School, dealing with this subject as affording the solution of difficulties presented by the graded system. Following is the text of his address:

Although the principle of the graded system, the adaptation of instruction in subject and method to the needs and capacities of the growing child, is certainly right, in practice the graded system presents difficulties, at times so great difficulties, that it appears to be more injury than benefit. The greatest difficulty, perhaps, is that it tends to destroy the unity of the school. It is felt to be against unity that different classes are on a given Sunday studying different subjects and different parts of Scriptures. This variety also lessens interest in teachers' meetings, with the result that there is a loss of common purpose and common spirit in the school. This loss is somewhat like the loss experienced in colleges through the great development of the elective system; a loss which was recognized in a striking way by President Lowell of Harvard in his inaugural address, when he attributed the undue importance given to athletics in part to the fact that under present conditions the athletics are almost the only interest which the whole body of students has in common. A loss of unity is serious, very serious, in a Sunday school; but are there not ways of keeping and strengthening unity without abandoning the graded system? Something can certainly be done by a wise use of general exercises, of those things which all the members of the school must do together, and of other things which they can do together to advantage.

Singing is usually an exercise in which the whole school joins. It should be strong and joyous. The music should be chosen by real musicians, who are sensitive to the quality of affection which is touched by the songs. The program for each day should be carefully prepared, to have unity in itself and to move promptly. The music should be conducted by an inspiring leader, and it should be used with the definite purpose of promoting unity of action and feeling in the school.

The reciting of Bible verses is useful as a general exercise. The learning of verses goes back to the home, to the help given little children by their parents, perhaps at bed time. Help can be given by teachers, especially to those children who have little help at home; and interest can be added to the learning of verses by general exercises, in which the blackboard or the lantern may take a part, and by reciting with the leader. The reciting of the whole school together is especially useful as a means of holding in memory verses once learned. The Prayer, the Blessings, the Commandments, a number of the Psalms, Christmas and Easter verses can be used as a part of the opening service, and besides the use of keeping the verses in mind the recitation is in itself a more interesting opening exercise than formal reading.

Reading of Bible chapters may also be made one of the most impressive and useful exercises of the school. The reading is most effective after a chapter has been studied and all things connected with it are clearly understood. Then all should listen together in perfect silence, perhaps with a picture before them on the screen. Such reading following the study of a chapter is far more effective than reading without preparation.

Lantern pictures add to the interest of general lessons, but here, as with the common reading, there is felt to be less opportunity under a graded system. Still there is ample opportunity, and it is desirable that there should be variety, that no one plan should be uniformly followed.

Even with a graded method it is often possible to arrange the work so that classes of different grades shall be studying the same Bible texts. The lantern then may illustrate the lesson of several classes, and can be used as introductory to the class study, or as a review. A general lesson, perhaps with the lantern, may also often bring together different subjects, in a way to show spiritual relation between things seemingly remote. Pictures of a given locality in the Holy Land may bring together and show a relation between incidents of the Old Testament and the New. Pictures of the Jordan and Jericho may be shown, bringing to mind the story of the ark at the crossing of the river and before the walls of Jericho, John the Baptist's baptism and teaching of repentance, and the Lord's temptations in the wilderness when He answered the tempter, "It is written, Thou shalt not"; they bring together Joshua the type and Jesus the fulfillment. Pictures of Bethlehem bring together David the shepherd lad and king, and the Lord the Divine Shepherd and King. Pictures of the hill Moriah brings together the sacrifice of Isaac, which represents temptations of the rational faculty in our Lord, and the scene on this same hill Moriah when the Lord, at twelve years old, questioned with the doctors, but turned back with Mary and Joseph to gain a deeper wisdom in other patient years in Nazareth.

A general exercise with the lantern may have relation to the work of some one grade. Some story or study has been of special interest to one class. Let them share it with the whole school. Let that class answer questions upon the story and all enjoy the pictures or reading together. The lantern may be used in a series of lessons distinct from the work of all the classes, associated perhaps with the Christmas season, or a review of the Lord's life leading up to the Easter festival.

Lessons with the blackboard have a place, for although our drawing may be rude in comparison with lantern pictures, there is an interest even in a crude picture which grows before the children's eyes. A general lesson may be based upon a model or other object which can be shown to all together. A model of the tabernacle and the encampment of Israel may on some Sunday occupy the middle of the room and hold the attention of all the school.

Practical moral lessons based upon the Commandments, taken one at a time, the Blessings, or the clauses of the Prayer are important as general exercises. Lessons may be given upon the Bible as a book, the Lord's providence over the writing and preserving and translating of it. A simple statement of the faith of the New Church may be taken clause by clause in simple lessons.

We have touched upon the Christian year, which some would make the basis of all the school instruction. It seems to me that the Christmas and the Easter and such other Christian festivals as it is desirable to observe must influence the services and general exercises of the school, and they can be better observed here than in the class study. At Christmas and at Easter the service will certainly be so important as to put all other school work aside. The service on these occasions is also likely to be one in which the school and all the congregation join. There should be several such occasions through the year, and they will help to make the school as it should be, not an independent institution, but a part of the church.

We have suggested a variety of material for general exercises—singing, prayer, reciting, reading, pictures, the blackboard, models, moral and doctrinal instruction. There is surely variety enough to supply interesting subjects for every Sunday in the year; and it is important that there should be variety both in subject and in manner of presentation. There should also be variety in the order of exercises of the school; they should not settle down into a monotonous routine. The general exercises, whether long or short, and of whatever kind, should always be a strong and commanding part of the school exercise, giving interest and unity to the school.

We have touched upon teachers' meetings, and have noted that under the graded system it is sometimes found difficult to hold such meetings, causing a loss of common purpose and spirit in the school. Teachers' meetings must take a somewhat new form now that the teachers are not all engaged upon the same lesson for the coming Sunday. In some schools teachers meet to study the art of telling stories, especially the Bible stories. They study methods of instruction and general plans for the welfare of the school. It is important also that the teacher of one class shall know what other teachers are doing, what has gone

before and what is to follow the work of her grade. It is useful for all the teachers of a school to take up together the work to be done by one grade and another during the weeks to come. When each teacher knows what others are doing he is better able to make his own work a part of an organic whole. Aside from the instruction to be gained in teachers' meetings, such meetings are important as a means of preserving and strengthening the common spirit and purpose of the school. Meetings of teachers with parents may also be useful in developing co-operation between the Sunday school and home.

Unity in the school must depend largely upon the leader. He must have a strong, controlling influence. He must know each class and what each class is doing, and if possible must know personally each scholar, and must keep all in relation to each other. We may liken the Sunday school to an orchestra and its conductor. The orchestra is a perfect example of unity; yet this unity does not exist because all the instruments in the orchestra are alike, nor because they all play the same notes, but because each takes a part which is related to all the rest, and all are guided by one controlling spirit. The result is unity of the best and truest kind.

WILLIAM L. WORCESTER.

Parent Cooperation in Sunday-School Work.*

Our children are given to us by the Lord that we may bring them up so that they may become useful citizens in this world and angels hereafter. The education our children receive to fit them for life hereafter is much more important.

It cannot be said that our children receive no education in the public schools which prepares them for heaven. Our public schools all aim at teaching the children good morals and a high standard of honor. This education, however, will not in the least degree affect their eternal welfare unless at the same time they be taught to recognize that all good is from God. This the public schools do not undertake to teach. Hence the teaching in our public schools has dangers in it if not supplemented by an education in religion, belief in God and revelation. The ideal of the day school is to make the child a competent, respectable and useful citizen. The danger is that the child may adopt this as his ideal, too. This danger is particularly serious inasmuch as the Word of God has in many places been withdrawn from the schools, and the Author of all life is seldom if ever referred to in class work.

We do not realize sufficiently the menace this is to the real welfare of the nation to have our children taught five days in the week for hours with little or no mention of the name of God or His relation to creation and the everyday thoughts and affairs of all men. Such a thing is impossible in the education of children in heaven, and is therefore very far indeed from ideal. We know why this is so. It is due to jealousy in Christian denominations, the fear that teachers will implant dogmas in the children's minds which the parents regard as false. There is doubtless good ground for these fears. The situation is an unfortunate one. But we cannot alter it at present. Therefore it behooves us to do all in our power to educate our children in religion, to see to it that they are taught to know the Lord and to understand His commandments, for this alone will fit them for heaven. The better prepared knowledge of the Lord and His will, the better prepared will they be both for life here and hereafter.

The Sunday school therefore occupies an exceedingly important place in the education of the child, none more important. The Sunday school endeavors to teach in a systematic way the revealed will of God and how to interpret it. Few parents have the ability or the time to devote to this work. But all parents can co-operate in it. One way in which they can do so is to see that their children reach the school in good time for the opening exercises. It is bad for the discipline of the whole school to have children come straggling in after the exercises have begun. Parents can do much to avoid this by making it a point to have the children leave home in plenty of time to reach the school before it begins. It is better still if the parents can accompany the children. There is nothing that will stimulate interest in the school more than to take part in it together. Teachers can also help by being in their places

always beforehand, and welcome the children as they assemble. A good example is better than much speaking.

It is true that in many of our cities few teachers and scholars live near the church. They depend on rapid transit, which is not always reliable. Therefore we cannot expect perfection. At the same time in most of our schools, if not all, with the help of parents and teachers we could surely avoid some interruptions and start with a better attendance, and an earnestness which would tell throughout the short hour's instruction that follows.

Regularity in attendance is also of great importance. We have only about forty-five short lessons in the year. To miss one is quite a loss to the child, because the lessons are few and short and therefore require to be somewhat condensed. There is little opportunity given for repetition or revision. A child is also apt to lose interest if out of touch with the work of the class. The attendance ought to be better in most of our schools, if not in all. For in many cases the average unfortunately falls far short of the attendance at the public schools. Parents can do much to remedy this.

It may be that children do not care to go to Sunday school. They may not like their teacher, or the superintendent, or the instruction. Children's objections and criticisms may gain weight if encouraged and allowed to rule, and thus weaken their interest in religion. There may be some good ground for their reasons. The teacher may not be perfect, or the best. The instruction may not be suited to the child. But whatever reason the child may have for absenting itself or being tardy, may be overcome through patience. Children can be led to do almost anything that is right, no matter how distasteful, and to find a pleasure in it ultimately, too. But parents must persist in that loving influence which will help the child to see the right, and to do it. Parents should not countenance criticism of the school that is not helpful, and they ought always to enter sympathetically into the good side of the work done in the school, and speak well of it on every suitable occasion.

Another serious difficulty we have to contend against is that of the inattentiveness and bad behavior of scholars. In no school is the discipline perfect. But in the public schools they have less to contend against in some ways than in our Sunday schools. This for the reason that there is an authority vested in the principals and teachers in the public schools which the children instinctively feel and respect. In our Sunday schools, however, the atmosphere is more free, like that of the home, and restrictions must mainly spring from within. Order depends more on self-discipline than on any external restraints. Here parents, however, may co-operate. When a child is reported to behave in such a way as to interfere with the class work, the power of reason and home influence should be brought to bear upon that child for good. Frequently the troublesome one in the school is also difficult to manage in the home. This opens up the problems of education in the free atmosphere of the home, where there is unquestionably great difficulty sometimes in striking that golden mean between too great laxity and too severe strictness. The dispositions and temperaments of children vary so much that it is impossible to prescribe rules that cover every case. Yet it is essential, where self-discipline is the only hope of order, that no stone should be left unturned to awaken and stimulate in the child that love, that honor, and that reverence which will command obedience to the law, "Do unto others as ye would that they should do unto you." Seldom when a child is appealed to in the right way in all earnestness will it fail to respond at least in some measure. Order—perfect order and attention in class work—is necessary for the best work in our Sunday schools. There is room for improvement among us, and parents can do much to gain it.

Another opportunity for co-operation is opened up to parents where the children have verses to commit to memory for the school. In many schools the repetition of passages of Scripture is a regular part of each Sunday's instruction. Too great stress cannot be placed upon the value of this work. "The Word is the Divine truth itself." "In the literal sense, Divine Truth is in its fulness, its holiness, and its power." Angels are present with children, yea, the Lord Himself is there, when children repeat it or read it. By this means precious things are stored up in the children's minds that will remain with them and be of increasing value to them in later years. Wide experience testifies to the wonderful helpfulness of Scripture passages memorized in childhood. They return in times

*Address before the Sunday-School Association in Brooklyn, May 20, 1910.

of temptation and sickness to strengthen and comfort and redeem. If our children are not so versed in those familiar passages of Scripture—as Psalm xxiii—that they can never forget them, then they lose something which it will be well nigh impossible to make amends for in later life. And here parents can aid greatly by seeing to it that the verses are learned. The children can be helped to read them over or repeat them when they say their prayers.

Parents can also co-operate in making the singing in the Sunday school richer and fuller and more whole hearted. Where either parent or a member of the family plays it is good to gather round the piano or organ at times and sing the hymns over together. Some of the fondest recollections of child life at home are those associated with the familiar voices blended together in those simple melodies we sing in our Sunday schools.

The effort of the Sunday school with children about ten years of age and under is mainly to give them a knowledge of the simple stories of the Word. The Lord gave the Word in a historical form that it might interest children, and that thus they might receive the seeds of Divine Truth in their hearts in earliest years. Parents can assist here again by familiarizing the children with these stories. Children under ten, as a general rule, love to have some one read to them, particularly at bed time. Here is an opportunity to introduce the stories about the patriarchs, and judges, and kings, and the Lord. The Rev. W. L. Worcester's book, "On Holy Ground," is excellently adapted for this purpose, as it contains the selection of the text which is just suited to children of that age. Parents need not be afraid that they will interfere with the Sunday school teacher's work in this way. Quite contrariwise, they increase the interest in the stories, and familiarize their children with the details.

Sometimes children are eager for play, their energy needs to be expended in some way, or it may be that they have a preference for some other stories. It is best then to wait for the opportunity to introduce the Bible stories. When bed time comes it is seldom refused. Then, too, the children are in a quiet and receptive state, like that expressed in the words, "I will both lay me down in peace and sleep, for Thou, O Lord, only makest me to dwell in safety." Few hours are more delightful than those spent in reading the Bible together. The children's hour is also a favorable time for telling them some of the wonderful revelations about the spiritual world. There are some of the memorable relations that always interest the little ones, such as those in the "True Christian Religion," 731, and "Conjugal Love," 75. But it is better to relate these than to read them.

The period when children enjoy being read to, however, comes to an end. They prefer then to read for themselves. Then parents should endeavor to have the children cultivate the habit of reading the Sacred Scriptures daily. It is a general custom to present each child in our Sunday schools with a copy of the Bible when it reaches the age of seven. The child is intended to read it through from cover to cover. And it can be prevailed upon to do this, too, if led in the right way. Children can be made to feel that it is something worthy of achievement to read the Bible through. Now if this feeling can be made so strong that they accept the task and read it through in these early years, there is nothing that will exert a deeper or more far-reaching influence on their lives. The stimulus from parents to do this is a distinct help in Sunday school work during these years in the school, for the Bible as a whole is then the chief subject of study. At this time, also, interest in doctrine begins to awaken, and parents can do much by the free discussion of the doctrines in the home to help the class studies in interpreting the Word.

In ways like these there is a great opportunity for parent co-operation in our Sunday-school work. And surely no work merits more their ardent interest and co-operation. The future is in the hands of our children and our children's children, and that future will be shaped for good and for better according to their reception of the Lord through His Divine Word. Without Him we can do nothing. Therefore the more we can do to increase our children's interest in and knowledge of the Word of the Lord, the sooner may we expect the fuller and more perfect establishment of His kingdom here, and the continued and progressive growth of that kingdom to eternity.

LOUIS G. HOECK.

On the Way to London.

Most of the Americans going to the International Swedenborg Congress in London will sail next Saturday, June 18th. Soon after this week's edition of the MESS- ENGER reaches the homes of its subscribers, therefore, the larger part of the delegates and visitors from this country will be on the ocean. On next Saturday a party of twenty four will leave Montreal on the Allan Line steamship "Pre- toria." Some others sailed earlier, and a few go later. The "Pretorian" party will, it is expected, be a nucleus for the activities of the American delegation. Upon arrival in London headquarters will be established and various groups will be formed for sightseeing. The friends here will be kept "posted" through the MESS- ENGER columns. Rev. Mr. Sewall, who is eminently well qualified to dis- cuss this big Congress, will send the formal reports, and the Rev. Mr. Stockwell will give accounts of the personal and social events.

Appended is a list of those sailing from this country to the Congress. The list will probably be augmented when all have come together in London. The Rev. Mr. Ager goes abroad but may not be at the Congress, we under- stand. All the others named expect to attend:

- Rev. John C. Ager, Cambridge, Mass., from New York.
- Hon. Job Barnard, Washington, from Philadelphia, May 27.
- Mrs. Barnard, Washington, from Philadelphia, May 27.
- Mr. L. B. Bishop, Chicago, from Montreal, by the "Pre- torian."
- Mrs. L. B. Bishop, Chicago, from Montreal, by the "Pre- torian."
- Mr. Ridgeway Bishop, Chicago, from Montreal, by the "Pretorian."
- Miss Louise Bohner, St. Louis, from Montreal, by the "Pretorian," June 18.
- Miss Bessie E. Boulter, Montreal, from Montreal, Tun- isian.
- Mrs. Anna C. Bower, Memphis, Tenn.
- Miss Grace Broomell, Philadelphia, from Montreal, by the "Pretorian," June 18.
- Miss Jeanette Broomell, Philadelphia, from Montreal, by the "Pretorian," June 18.
- Miss Hattie D. Burkert, Atlanta, Ga., from New York, by the "Columbia," May 28.
- Miss Amelia A. Burkert, Atlanta, Ga., from New York, by the "Columbia," May 28.
- Mrs. Amos Foster, Roxbury, Mass., from Montreal, by the "Pretorian," June 18.
- Miss Leona Adelaide Foster, Roxbury, Mass., from Mon- treal, by the "Pretorian," June 18.
- Miss Gardner, Washington, from Philadelphia, May 27.
- Rev. John Goddard, Newtonville, Mass., from New York, by the "Luisitania," June 29.
- Mrs. Goddard, Newtonville, Mass., from New York, by the "Luisitania," June 29.
- Mrs. Mary Grosh, Toledo, O., from Montreal, by the "Pretorian," June 18.
- Rev. L. F. Hite, Cambridge, Mass., from Montreal, by the "Pretorian," June 18.
- Mrs. L. F. Hite, Cambridge, Mass., from Montreal, by the "Pretorian," June 18.
- Miss Harriet Hite, Cambridge, Mass., from Montreal, by the "Pretorian," June 18.
- Master Hugh Hite, Cambridge, Mass., from Montreal, by the "Pretorian," June 18.
- Rev. L. G. Hoeck, Cincinnati, from Montreal, by the "Victoria," June 21.
- Mrs. L. G. Hoeck, Cincinnati, from Montreal, by the "Victoria," June 21.
- Rev. L. G. Landenberger, St. Louis, from Montreal, by the "Pretorian," June 18.
- Mrs. L. G. Landenberger, St. Louis, from Montreal, by the "Pretorian," June 18.
- Miss Lorene Landenberger, St. Louis, from Montreal, by the "Pretorian," June 18.
- Mr. William McGeorge, Jr., Philadelphia, May 27.
- Rev. C. A. Nussbaum, St. Louis, Mo., from Montreal, by the "Pretorian," June 18.
- Mrs. George H. Owen, Moline, Ill., from Montreal, by the "Pretorian," June 18.

he was born so long ago as 1759, so that the "Diary" or "Dream-Book," as it is usually called, may have come into his possession soon after Swedenborg's death. In passing it may be mentioned that another copy of the Krafft portrait of Swedenborg hangs in the hall of the Northern Latin School at Stockholm, having been presented to the school some years ago by a Stockholm merchant, Mr. Johan Unman, who took a strenuous part in the discussion of the proper place for Swedenborg's remains.

To return to Scara. The old gymnasium library contains some Swedenborgiana and in the Scara Museum of antiquities are preserved many of the cathedral furnishings of Jesper Swedberg's and Swedenborg's time, so that the imagination is sustained in its flights into those olden days when Jesper Swedberg thundered from the Scara pulpit and his son Emanuel sometimes played the organ.

BRUNSBÖ.

A short drive took us in company with Pastor Manby to the episcopal residence Brunsbo, the twin spires of Scara Cathedral never disappearing from our view. After Swedenborg had finished his studies at Upsala in 1709, he spent a year at Brunsbo, but was anxious to get away, having to waste nearly all his time and receiving little encouragement in his studies of scientific subjects. As is well known, he left Brunsbo in 1710, spending the following five years in England, France, Holland and Swedish Pomerania.

The wife of Bishop Danell, who has lived at Brunsbo since her childhood, told us that according to tradition both Jesper Swedberg and Emanuel Swedenborg had visions in the garden at Brunsbo. There is a circle of very old maple trees in the garden which are by tradition called the "Swedenborg maples (*de Swedborgska lönnerna*"). In the middle of the circle there is a very old round table of limestone, about four feet in diameter, which with a neighboring ancient ash tree may date from Swedenborg's times.

VARNHEM.

Still in company with Pastor Manby, we next visited Varnhem, a prebendal parish of the Bishop of Scara. No doubt Jesper Swedberg often preached in the old cloister church, one of the most ancient buildings in Sweden, and containing some of the graves of the ancient kings or jarls of mediaeval times. On the outside of the church is the mausoleum which Bishop Swedberg had built up against the wall of the church in 1720 to contain the remains of his second wife, and in which his own remains were placed soon after his death in 1735. Some of the descendants of Jesper Swedberg still live in this part of Vestrogothia, and they and other leading citizens of the vicinity, among them Captain Flack of Prinshaga, an ardent New Churchman whom we visited on the way back to Scara, sent a special deputation to the King in 1908 in order to secure Swedenborg's remains for Varnhem, where it was proposed to erect a handsome mausoleum of the beautiful limestone quarried in the vicinity, and of which not only Varnhem Cloister, but also Scara Cathedral and many of the churches in Vestrogothia are built. Captain Flack informed us of the recent discovery of radium in the neighboring mountain Billingen, often referred to by Swedenborg in his early letters and works.

KINNEKULLE AND TROLLHETTAN.

Having returned to Scara we parted from Pastor Manby and proceeded to Kinnekulle, a beautiful and imposing height in Vestrogothia on the shore of Lake Venner and commanding a wonderful view of Billingen, Hunneberg and Halleberg, and of other points often referred to by Swedenborg. This region is a paradise for the geologist

and I was able to collect a great many fine specimens. We had taken the canal boat at Vadstena before our arrival at Venersborg and detour to Scara, and again took passage on one of the canal boats at Lidköping, proceeding with short interruptions via Venersborg and Trollhettan to the Göta River and Gothenburg. All this region is closely identified with Swedenborg's early geological and hydrographical investigations, and the canal itself at Trollhettan is associated with his name, for he was the assistant of Polhem in the engineering enterprises carried on at the falls of Trollhettan during the second decade of the eighteenth century.

Swedish history tells us many interesting things concerning Bishop Brask, one of the last of Swedish Catholic bishops. He was forced against his will to accept the reformation when it was introduced into Sweden by Gustaf Vasa, assisted by the Petri brothers, Olaus and Laurentius, who had studied under Luther at Wittenberg. But under his seal Bishop Brask was careful to write "I have been forced to do this," a cautious provision in preparation for the hoped-for days when he would be able to prove his fidelity to the Roman Catholic Church. The last Catholic Archbishop of Sweden, Olaus Magnus, took a different course. Exiled, he devoted his energies to the composition of a great work concerning the history and customs of Scandinavia, a veritable treasure house of information indispensable to the historian and student of ethnology which is now appearing in the first Swedish edition. Baedeker tells us that Bishop Brask had conceived the plan of a canal to connect the great inland lakes of Sweden, thus providing a water way direct across Sweden from Stockholm to Gothenburg. Taken up and abandoned from time to time, during the last few centuries, this plan was at last carried to completion a few decades ago under the leadership of von Platen, and the canal is of great value for the commerce of the North and incidentally a boon to the traveler who desires a restful trip across Sweden.

So far as Swedenborg was concerned, he assisted Polhem with plans to cut locks into the solid rock at Trollhettan, so as to avoid the precipitous falls and rapid currents at their base. Having passed from Lake Venner above the mighty falls, to the lower level of the Göta River, the passage of vessels to Gothenburg is clear. The death of Charles XII. in 1718 brought Polhem's and Swedenborg's labors at Trollhettan to a close, but two of the locks are still called by their names. A beautifully illustrated work concerning the falls and the history of the work there has recently been prepared for publication at Stockholm. I hope to make some use of it in connection with Swedenborg's early life at Trollhettan and the vicinity. Taking a wider view of the work of Polhem and Swedenborg at Trollhettan, it becomes clear that Swedenborg's sojourn there was indispensable for the formation and development of his early theories concerning the constitution of the earth's crust, and a necessary link in that chain of physical investigations which finally led to his early philosophy of nature as successively recorded in the three "*Principia Rerum Naturalium*" of 1721, 1729, and 1734.

Near Venersborg lies Carlsgraf, where Swedenborg dedicated to Charles XII., in 1718, his octonary system of arithmetic. Later on he vigorously defended the decimal system, but at that time proposed that 8 should be used as the base.

GOTHENBURG.

Having arrived at Gothenburg, we spent some pleasant days in this busy mart of trade, originally founded by Gustavus Adolphus, who perceived its well-nigh impreg-

able character and strongly fortified it. The view from the heights is sublime; all around are the craggy heights of the granite-bounded West Coast of Sweden, while off to the west shines the bosom of the North Sea.

In visiting points of interest at Gothenburg the traveler will do well to follow closely his Baedeker, an invaluable help all the way from Stockholm to Gothenburg. The journey through Dalekarlia and Vestrogothia takes between two and three weeks unless rapid traveling is done.

The New-Church visitor to Gothenburg should not fail to see the Sahlgren House adjoining the Art Museum, for in that house Swedenborg in 1759 astonished the guests assembled at dinner by declaring that a fire was raging in the southern quarter of Stockholm near his property. His description of the fire was subsequently confirmed by messengers from Stockholm. The room in the Sahlgren House, second story front, adjoining the Museum, in which the above mentioned remarkable event occurred, is still pointed out to visitors. The Sahlgren House has recently been purchased by the city of Gothenburg and will be carefully preserved.

The historian of Gothenburg, Wilhelm Berg, in Vol. IV. of his great work describes in detail the great controversy concerning Swedenborg and the Writings which convulsed the Gothenburg consistory shortly before Swedenborg's death. Berg also states that in the Sahlgren House were held in 1768 the meetings of the "Philanthropic Society," the earliest known organization of the New Church, of which Swedenborg himself and his friends Gabriel Anderson Beyer and Johan Rosen were members.

ALFRED H. STROH.

Chicago.

The Rev. E. J. E. Schreck sails from Montreal on the "Pretorian" of the Allan Line, on Saturday, June 18th, and will visit Stockholm after the Swedenborg Congress. He may be addressed, while abroad, care the Swedenborg Society, 1 Bloomsbury St., London W. C., England.

The Rev. Louis Rich will conduct services in Englewood for four Sundays after Mr. Schreck's departure.

The ladies of the Humboldt Park Church will give a reception and supper to the Rev. Charles H. Mann on Thursday evening, June 23.

The ladies of the Kenwood Parish gave a farewell to the delegates to the London Swedenborg Congress, in the way of a strawberry festival, on Saturday evening, May 11.

The Rev. Charles H. Mann, who is on his way east from California, will give a series of four lectures in the rooms of the Western New-Church Union, 501 Masonic Temple, Chicago, on June 19, 20, 21 and 22. The subjects of the lectures will be: June 19, "The Real Swedenborg;" June 20, "The Church and the World;" June 21, "Individual and Social Redemption;" June 22, "The Divine Natural Humanity." Mr. Mann will preach in the Kenwood Parish Church on Sunday morning, June 19.

The Kenwood church will be closed during August, the pastor being away in attendance at the London Swedenborg Congress. The Rev. John S. Saul will preach for the parish during July.

Boston Society.

The Sunday-school picnic of the Boston Society occurred Saturday, June 4, and there were many present from the neighboring societies and the Waltham school. The picnic ground was again Nantasket Beach, and the 275 or more who attended enjoyed a beautiful day and a very happy outing.

Thursday, June 2, the Ladies' Aid Association had their annual picnic at Mrs. Whitehead's, at Waltham. A pleas-

ant feature of the affair was the unexpected "shower" of kitchen utensils which Mrs. Whitehead received.

Invitations are out for the wedding of Walter Lewis Smith, of the Boston New Church, and Miss Florence M. Burns, of Detroit, on June 15th. The couple expect to spend their honeymoon abroad.

The friends of Mr. and Mrs. F. W. Faxon gave them a surprise party on the tenth anniversary of their marriage, May 16th, presenting them with articles of tin.

National Alliance of New-Church Women.

The Women's National Alliance held its sixth annual meeting on Monday afternoon May 23rd, at 2:30 in the Banquet Hall of the Park Avenue Hotel. The meeting was opened with the singing of the 71st selection, followed by a greeting of welcome from the President, Mrs. John C. Ager.

The minutes of the meeting of 1909 were accepted and the Treasurer reported a balance in hand of \$39.01.

The Secretary reported her chief work of the year to have been the placing of five notices in the MESSENGER concerning the Alliance Program of Daily Bible Readings and in October the sending of a circular letter to the twenty-eight local and state organizations, soliciting their co-operation in carrying out this course of Bible reading initiated by the Alliance at its meeting in June, 1909.

Reports then followed from the state organizations of Massachusetts, Rhode Island, and New York. Illinois and Ohio sent no reports.

A very interesting and cordial letter of greeting was read from the Secretary of the Manchester branch of the English New Church Leagues. Mrs. Rawsthorne's letter referred to the Manchester Conference, to occur June 21st, and to the Swedenborg Congress in London, July 5th to 10th. During the latter Congress the women hope to hold a gathering of their United League at the Swedenborg Society's own houses, 1 Bloomsbury Street, and any American women planning to be there at that time are cordially urged to send word in advance to Mrs. Maria Rawsthorne, Secretary Manchester Branch of the Women's League, Holland Bank, Water Park Road, Broughton Park, Manchester, Eng.

The Secretary was then authorized to send a reply of greeting to the Women's League, incorporating an expression of our sympathy for their loss in the death of the King.

The discussion of the subject of the Daily Readings was then opened by the Secretary reading a quotation from Swedenborg offered by Mrs. Edwin Burnham, of Chicago, as follows:

"In reading the Word from the 1st chapter of Isaiah to the last of Malachi with the Psalms of David, and keeping my thought fixed on the spiritual sense of each passage, it was given me to perceive clearly that every verse communicated with some particular society in heaven, and thus that the whole Word communicated with the Universal heaven: and the Lord by the Word is the all in all of heaven"

Mrs. Robert Shaw reported for the Brooklyn Tuesday Reading Class that in November and December to their weekly study of "Divine Providence" they had added the study of Isaiah, using in connection Smithson's "Translation and Commentary of Isaiah" as recommended by the Alliance in October. This book of Smithson—rather rare and difficult to get—proved of great interest and delight in connection with the alternate beauty and pathos of this Prophet. From January the Brooklyn women followed the Alliance course in Revelations, using as reference "Apocalypse Explained," as suggested by the Alliance and

Mrs. Shaw quoted enthusiastically several illuminating and valuable passages from the latter, urging all the women toward such reading as an education, inspiration and delight. This report from Brooklyn was the only one of organized co-operation with the Alliance schedule, although Miss Silver told of her personal use and delight in Isaiah—as compared with Ezekiel—dwelling on the soaring devotionism and pathos in the letter.

Miss Worcester, of Philadelphia, reported for the Ladies' Aid of a successful course of study of the story of the Call of Abraham and the history following up to the return of Jacob—the women being assisted at the last meeting in the spiritual interpretation by Rev. Wm. L. Worcester.

The discussion then closed, and a vote was passed that the schedule for 1910 be prepared by the Executive Board.

Three quotations from Swedenborg were then read in the form of questions and answers, and placed on the board with numbered paragraphs, and as fifty notebooks and pencils had been provided at the meeting, an opportunity was afforded every woman who wished to start her own compilation.

The questions and answers were—

1. How may we become strong in the rational? He is strong in the rational who is able to see clearly that good is good and truth is truth, consequently that evil is evil and falsity is falsity. (A. C. 4156.)

2. Should we compel ourselves to do good? Answer A. E. 1152.

3. How can we master an evil? "All evils by their very nature are delightful, because man is born with the love of self; and they cannot be mastered until they are seen to be "sweet poisons which kill; or like flowers, beautiful in appearance but poisonous in themselves."

A brief greeting was then offered by Miss Mary A. Burnham, honorary vice-president, dwelling on the ideas of original promoters of the Alliance had in mind six years ago when they defined the "object" in the by-laws as "a yearly conference upon the work of the women's organizations of the New Church; the promotion of intelligent methods of work within the Church, and recognition of the field for New-Church influence outside the Church organization."

Mrs. Schoff, of Philadelphia, at the request of the President, spoke briefly on the tremendous field of work for women in philanthropic fields inside and outside Church limits. She pointed out the fact that in all philanthropic and social organizations of large field men and women worked together in the legislative as well as the executive branch but that in our Convention, where we number five women to one man, we are not doing our share of the work.

Owing to the unfortunate time limit in the use of the Banquet Hall, further discussion was impossible, and a report of an allied organization in the Church where men and women do work together, i. e., the Manhood League, had to be omitted with the bare announcement of its existence and the name of its Secretary—Mr. Richard B. Carter First Street, 239 Cambridge C., Boston, Mass. in case any of the women should be interested in its work and membership.

The Nominating Committee then reported a ticket as follows:

President, Mrs. Edwin Munger, Chicago; Vice-Presidents, Mrs. Geo. Edson, Washington, D. C.; Mrs. Geo. Warren, Brookline, Mass.; Mrs. Robert Shaw, Brooklyn, N. Y.; Miss Lida Seward, Detroit, Mich.; Miss Nellie Babbitt, Cincinnati, Ohio; Miss Sturgis, Toledo, Ohio; Secretary, Miss M. E. Shaw, Brooklyn, N. Y.; Treasurer, Miss M. E. Howes, Boston, Mass.

As there were just five minutes left and the banquet manager stood waiting impatiently at the door, the President had no choice but to call for a motion that the ticket be elected as presented. It was so voted and the Secretary declared them elected.

A vote of thanks was offered the retiring President, and the meeting abruptly adjourned.

M. E. SHAW, Sec'y.
298 Carlton Ave., Brooklyn, N. Y.

The funeral services of Mr. Warren Goddard were held on Sunday afternoon, June 5th, at three o'clock, in the church of the Brockton Society. A male quartet in the back of the church sang Whittier's "Eternal Goodness." Then followed the Scripture reading, singing of Selection 71 by the congregation, address by the pastor, prayer and benediction. The quartet sang again "Abide with me" from the "Magnificat." In the address Rev. Paul Sperry spoke briefly of the personal character of the deceased and of his usefulness in the church, in the community and in the professional practice, and at more length of the leading principles of the faith of the New Jerusalem to which the deceased was a loyal adherent. The church was filled with relatives and friends, many coming from Boston and from towns nearby, and the wealth of flowers was a token of the affection in which Mr. Goddard was held. In his going the Brockton Society loses a strong, able President, the General Council of the Convention a faithful and active member, and the church at large a loyal and efficient servant.

The New-Church Society in Auckland, New Zealand, is now making a determined effort to secure a minister to take charge of their spiritual interests, after the many years' zealous and devoted leadership of laymen. They desire to engage some one for three years, and are assured of sufficient support to offer a salary competent for the support of an unmarried man. The church property is free of debt and is adequate for the present needs of the Society. The city and suburbs have a population of 87,000. Any who wish to make application for the position are invited to communicate at once with Rev. Paul Sperry, Secretary of the Board of Home and Foreign Missions, 129 West Elm street, Brockton, Mass., from whom further particulars may be obtained.

At Washington, D. C., the closing Sunday-school exercises take place at the close of the sermon on Sunday, June 12. The young people give a lawn party at Joy Farm on Saturday. Services are held in the church until July. The Rev. Frank Sewall, with Mrs. Sewall and Miss Maude G. Sewall and Miss Eliza L. Smith of Washington, sail on the 18th on the American Line steamer "Haverford" from Philadelphia. They will attend the Congress in London and spend the summer in Devonshire and Normandy. Their mailing address will be care of American Line, 1 Cockspar St., London, England.

Through an inadvertence the invitation of the Chicago Society to the General Convention to meet in Chicago in 1911 was not received in time to be announced at the Convention itself. The omission has been corrected, however, by the President of the Chicago Society, and the President of the Convention has requested us to make a note of the fact in the MESSANGER for the information of the Church. The time of the meeting was left to the President and Secretaries, and will be announced at a later date.

The Almont Summer School will be held during the two weeks beginning Sunday, August 14, closing August 28. The Rev. E. D. Daniels will have charge, assisted by the Rev. Thomas A. King, Miss Edith Hamilton and others who will be announced later.

The Church Calendar.

June 26. The Sixth Sunday After Pentecost.

The Christian Life.

Introit Selection 25: "O come, let us sing."

Lesson I: Judges xix.

Responsive Sel. 55: "Thy hands have made me."

Lesson II: Rev. xi. Benedictus, Mag. 756.

Hymns (Mag.):

30. "Thou, Jesus, art the way."

223. "The Church's one foundation."

Births

TAFEL—Born, June 10, 1910, Robert Richard second son, third of Mr. and Mrs. Gustav H. Tafel, 33 Burnett St., East Orange, N. J.

Baptisms

ANDREAS.—George Conrad, child of George John and Eva Lena Andreas, born February 27, 1910, baptized at St. Louis, Mo., June 5, 1910, Rev. C. A. Nussbaum officiating.

KLAGES.—Marjorie Louise, child of George E. and Marie Klages, born Sunday, April 3, 1910, baptized at St. Louis, Mo., May 29, 1910, Rev. C. A. Nussbaum officiating.

HARRIS—At Brooklyn, N. Y., May 20, 1910, Miss Eva Marie Harris, the Rev. Wm. H. Schliffer officiating.

SUNNUCK—At Brooklyn, N. Y., May 29, 1910, Harry Thomas, infant son of Mr. and Mrs. Harry Sunnuck, the Rev. Wm. H. Schliffer, officiating.

Marriages

SKIDMORE-WARDLE—At Brooklyn, N. Y., June 7, 1910, Mr. Charles Skidmore and Mrs. Marianna Wardle, both of Riverhead, N. Y., the Rev. Wm. H. Schliffer officiating.

LEMONT-MYRICK.—Mr. Lucius Earle Lemont and Miss Anne Gertrude Myrick, both of Bath, Me., were married at the personage, June 1, 1910, the Rev. Wm. F. Wunsch officiating.

Obituary

PEARSON.—Entered the spiritual life May 6th, 1910, John Thompson Pearson, in his eighty-fifth year. He was born in Newburyport, Mass., but had lived for over fifty years in New York and vicinity. He was well known, among a large circle of friends, as a man of upright and sterling character. His old age was happy and peaceful. He was preceded to the other world by his wife, Ellen Child Pearson, of Boston, not quite two years ago, after more than sixty years of married life. Five children also went before him. He leaves a son, daughter and six grandchildren. Services were held at his late resi-

dence, 219 Linden Ave., Brooklyn, N. Y., conducted by the Rev. Arthur Mercer, who gave to the friends present not acquainted with the New-Church doctrines, an idea of the beauty and comfort to be found in them at such a time. Interment at Plainfield, N. J.

Special Notices

HARVARD ALUMNI who are in Cambridge for Commencement, June 29, and men in Cambridge, June 20-2, for entrance examinations, are invited to visit the New-Church Theological School, 48 Quincy St., opposite Memorial Hall, and to use the parlors of the School as a place for quiet and rest.

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WHOLE No. 2866.

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CONTENTS

EDITORIAL:—The Rallying Standard of the Godless— The Faith of the Early Church—The Lord's Power to Save and to Bless—The Need of Humbling One- self to Revealed Truth.....	409
THE SERMON:—Aggressive Churchmanship.....	411
CONTRIBUTED:—Life's Commencements—Marriage in Heaven—The Best Christian Evidence.....	414
COMMUNICATIONS:—Echoes from Convention—The Proposed New Version of the Lord's Prayer—Writ- ten on the Atlantic—The Business and the Private Conscience	418
CHURCH NEWS:—Boston Society Notes—Silver Wed- ding of Rev. and Mrs. H. C. Hay—Lynn Neighbor- hood House Festival and Theological School Com- mencement—Memorial Resolutions for Warren God- dard—Baltimore Northwest Mission.....	
CURRENT LITERATURE:—After Days—The Science of Being and Christian Healing.....	420

The Rallying Standard of the Godless.

With the more recent discoveries of archaeology, the louder grows the cry that the Word must be judged by science and history, the same as any other book. If its letter meets fully the tests of present-day scholarship, then it may stand; but if it fails to coincide with facts disclosed by modern research, and to accord with the ascertained facts of science, then it must fall. Around this standard the enemies of the Word are gathering for an assault that is hoped may be final.

Much is being made of finding fragments of the first eleven chapters of Genesis in the ruins of ancient libraries or that have once been parts of inscriptions. Because these parts of Genesis antedate the time of Moses, it is concluded that they are more authentic than the narrative in the Word; that the account in the Word is but an imperfect reproduction of fables long antedating Moses' time; and that as they existed before Moses' day, God could not have written those things through Moses.

Also it is claimed that the prophets have erred in historical knowledge, and as God cannot err, the conclusion is urged that the prophets were not inspired, and that what they wrote came from God, is all a delusion.

Over a hundred years ago Swedenborg pointed out that the prophets did not write for historical accuracy. It is shown that their purpose was to

weave a narrative of history and ideas that would be the containant, by means of correspondents, of spiritual truths; and that to do this, in many places the prophets do not even make literal sense.

Over a hundred years ago, Swedenborg actually proved by reasoning and by citations that the first eleven chapters of Genesis were taken from a Word that existed prior to our Word. He not only told where that former Word can be found intact, but he named the places where it was formerly kept; and what ought to be startling to those who doubt is, that where he said it once existed is just where the fragments are being found.

Not only is the Christian Church now in possession of all these facts, provided by the Lord for use when the time should come, but it has the spiritual sense of the Word generally, and as to the particulars of those very stories in Genesis that are by some represented to be but fables of antiquity. And further, that spiritual sense is not a mere analogy, an inference; but the spiritual sense is so related to the literal meaning of the words in the story that the spiritual sense is seen to be within the letter of the narrative as causes are within effects. The church therefore is amply fortified against the attack preparing, and it is for the church to become familiar with the Divinely provided defense.

It ought to be at once evident that the truth of the Word cannot be found by science and historical research. The moment that one commences so to examine the Word, he sets himself over against the Word and exalts himself above it. The truths of the Word appear through obedience to its teachings. "He that doeth truth cometh to the light." The only way to come into the truth of the Word is to receive it affirmatively, and obey it. The Word ought not therefore to be subjected to the tests of science and history, for by so doing the mind is closed against the entrance of its light. It is not like other books, for its very words "are spirit and they are life," and spirit and life are as far beyond the reach of the exclusively scientific as the soul is beyond the reach of the microscope. One does violence to the Word by examining it from science, because its purpose is not to teach the natural sciences or merely natural history, but to reveal truth and love from the Lord. These can be received only in favoring states of life. "All Scripture is given by inspiration of God, and is profitable for

doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

When one is searching the Word for scientific truths, he is looking downward and away from the spirit and life of the Word, and it is of course impossible to see that which is above when looking in the opposite direction. One can no more enter spiritual things by means of science alone than a camel can go through the eye of a needle. Then let the church everywhere bring out from the exhaustless source of light the truths necessary to meet the skepticism characteristic of the times, and essential to confirm the things of the Lord's kingdom.

The Faith of the Early Church.

A friend sends some interesting items appertaining to the faith of the Apostolic Church. He says: "In reading some ancient history I came across this paragraph: 'At the head of another class of early anti-trinitarians may be placed Praxeos, who held that the Father, Son, and Holy Ghost were one and the same. Tertulian says that he taught that the Father Himself descended into the Virgin, was born of her, suffered, and was, in short, Jesus Christ. As Praxeos and his followers did not reject the accusation of maintaining that God the Father suffered in the crucifixion, they obtained the name of Patrysonians, and from denying the plurality of persons in the Godhead they were called Monarchians. Noetus of Smyrna was excluded from his church about A. D. 230 as a Monarchist.'"

The apostles believed in the Lord Jesus Christ as God. This is evident from their writings. After their time that faith existed with some. Statements now and then occur in the writings of some of the Apostolic Fathers indicating a belief in one God, the Lord; but wherever an explanation of how the Lord and God are one is ventured, it is exceedingly unsatisfactory. We have never seen a statement in the writings of the Apostolic Fathers, or in any writings of the Apostolic period, that approaches the truth in showing *how* the Lord and God are one. Indeed, all explanations that we have seen are not only unsatisfactory, but they involve error. The Apostolic Church was the Christian Church in its childhood. It was totally unable to enter deeply into the things of faith in a rational way. It was the rose in the bud, with scarcely a tint of the color of the rose showing. If there had been any deep disclosure of holy truths, they would, in the dark ages then to come, have been utterly profaned. The interior and holy truths of the unity of the Father and the Lord are for the New Church alone.

The doctrine of the oneness of the Father and the Lord as above quoted also involves error. The Father did not "descend into the Virgin," nor was

He "born of her." Such a thing is inconceivable and impossible. The Virgin only provided a human, which in the glorification was so completely put off that the glorified Human was conceived and begotten of the Father only.

The Lord's Power to Save and to Bless.

It seems as though contemplation of the wonderful things in nature would be enough to convince anyone beyond a doubt that wisdom and power of an all-knowing God are essential to creation and its sustenance. So simple a thing as to make the grass grow is entirely beyond the power of any man to do. Man has no power to extract food from the earth. That has to be done by the secret processes of vegetable growth; yet there is abundance for all. The varieties of plants and animals and their fitness to their mode of life are beyond the power of mortals ever to have imagined. And then there are the earths speeding on their orbits around the sun, and other systems of earths with their suns inexhaustible in their supply of light, heat, and power. There is that which preserves all in order. Recently we have been looking at Halley's comet, moving at such a speed as to cross our continent in six seconds, and yet plunging into space so deep as not to return for seventy-five years. A wonderful sight is that of an earth in the process of formation, dashing through inconceivable space, winding its mystical way among the thousands of heavenly bodies unerringly to its final orbit about some sun, when it shall be made ready for living creatures. Wonderful to contemplate! Yet these things and all other natural phenomena are not enough to convince the natural man of the wisdom, power, and presence of the Lord God. There must also be the revelation of God as Man, which is made in the Christ and His Word. If we think of nature without the knowledge of God as manifested in the Lord, we will become only mystified in wonderment. It is the close presence of the Lord Jesus Christ, the knowledge of God in Christ as the Divine Man, that makes nature understandable. The powers that control the universe are in the Lord human powers, the wisdom in Him is human wisdom, and the purpose of it all is human purpose. The powers that inflow into nature come from the Lord through the spiritual world, and the crowning fact is that they are but a small part of the Lord's omnipotence to save man from sin and destruction, and to bless with eternal life.

The Need of Humbling Oneself to Revealed Truth.

There are many illustrations of how ministers in the New Church have destroyed their uses in the church by espousing a tenet seemingly differing but

slightly from the doctrine for which the church stands. A slight divergence at the beginning often leads into a path altogether different. There is no such thing as standing still, for to stand still is but to become more confirmed in wrong ways and life. We grow in one of two ways; into greater difference and consequent discord, or into concord and consequent unity. It is sad to notice how, in some cases, with increasing age differences at first trifling have increased until one's uses in the church have become absolutely destroyed. Through a small opening in a dike, a way may be washed until the sea flows in, and inundates all. So of seemingly unimportant errors. The entire hells are back of each evil, and they lurk behind each falsity, seeking to rush in and destroy uses.

What, then, is the remedy? We are told that in the New Church there will be no falsities of doctrine. To guard against the entrance of falsities, every New Churchman should humble himself before the revealed truth. We must discourage in ourselves that pride of intellect which makes us think that it is a mark of strength to differ in part from revealed doctrine. Our all-governing purpose should be to accept the truth as the Lord reveals it. No man ever discovered a spiritual truth, and the moment he thinks he has, he has imbibed a falsity. If we could discover one spiritual truth, we could discover all truth, and there would be no need of revealed truth. Apart from revealed truth, man is naught but error. If we recognize this, do away with all desire for other than the truth as it is now revealed by the Lord to the church, accept humbly the truth now made known, and apply it to life, the Lord will lead, enlighten, and save our uses from destruction by fads, schisms, and heresies that oft infest the church. Each should urge upon himself the need of absolute humility in the presence of revealed truth.

When one destroys his use, he destroys himself, for the use is the man.

The Sermon

Aggressive Churchmanship.*

BY THE REV. CHARLES W. HARVEY.

Thou therefore gird up thy loins and arise and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them. For behold I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land. (Jer. 1, 17, 18.)

This is part of the charge of Jeremiah, the prophet "appointed by Jehovah," as his name signifies, to declare to his fellow countrymen their errors and perversities and bring them again to the full service of their God. They had been in their early history as a nation, five hundred years and

more before the prophet's day, a peculiar people to the Lord, distinguished from all other nations about them. They first adopted from those nations the practice of having an earthly king, and then custom after custom followed, until nearly all sense of peculiarity or distinction was obliterated. That their decay as a nation was the effect of this gradual merging into the average life of their time is by no means certain, it was at least synchronous with it.

We as a church used to be regarded by other denominations as very peculiar people. In the early days of the church the records of the older societies indicate that it was little less than social damnation to profess oneself a New Churchman or Swedenborgian. In other parts of this country, and especially on the continent of Europe, there have been cases of persons not only pointed at, but even roughly used in the street, on account of their New-Church belief. Nowadays it is quite otherwise. In spite of or perhaps because of their persecution some of those early New Churchmen became leading lights in the community; almost all became influential, respected for their probity, and for a certain calm of demeanor alike in success and misfortune, and especially in the visitation of death. And so as people at large began to find that Swedenborgianism, as it was called, involved no very outrageous rites or practices, no uncanny communication with the other world, as was at first supposed, but turned out at least as good people as the other churches; its believers moreover being no great proselyters, their peculiarities, whatever they may have been, from being tolerated have become forgotten. We, too, like the Jews of old, have assimilated much from the churches about us, as well in organization as in social work and worship. Has our distinctive church life degenerated?

Many say that it has, and so saying have given rise to two different movements amongst us in reaction. The first is a protest against our lack of distinction from other religious bodies; and a consequent insistence that we must "make all things new"—make all fresh for ourselves, our church order, worship, and social effort; the second, more radical, maintaining not so much that we have degenerated from our special mode of church life and belief as that other denominations have absorbed from us, and so much so as perhaps to make our existence as a separate organization unnecessary. There is, as usual, a more moderate feeling between these two extremes with which we are inclined to think the right of the matter may lie.

Let us consider the last point first. It is surely not for us to assume that the occasion for a distinctive organization has passed by. Such an assumption may be—is most likely to be—the result of the inclination not to exert ourselves for its spread. Moreover, we who have been brought up in its midst, recognize the benefits and privileges of the clear thought and purposeful life that it brings to us; other denominations also admit much inspiration and clarifying of view derived from the system of theology of which our body is the official repository. It is recognized therefore both within our own borders and without to have been an instrument for good. Has this been a wholly negative good in the clearing away of old false ideas about

*Preached in Brooklyn Convention Sunday evening, May 22, 1910.

God and heaven and their interrelation, or has it done positive, constructive work in these subjects? Surely none of us could say its results had been only negative, or that it had now taught all it has upon these all-important matters.

If we can imagine the organization done away with it would be true that some of its teaching would be heard from other pulpits, but necessarily mixed with vague or false basic conceptions of the relation of God to man, which if not in those other denominations in practice cannot be denied to exist there in thought. Even if then our negative work in Christendom is done, which we cannot admit, we must yet continue with our positive work, our clear, decisive teaching. For this, therefore, has the organization, imperfect as it may be, been committed to our trust by Providence and by our fathers in the faith. Let Providence decide to put an end to it if He will, we must not. We must keep our organization going, and if it is inefficient or out of date that is our affair wholly; we must, by new effort, or different effort, put it right. "The heaven is the Lord's, but the earth," and the church on earth, "hath he given to the children of men."

In what direction then shall we work for improvement? Shall we, as the purists would urge, try to change the whole present character of the organization by forsaking all their practices of worship, of lay and clerical church life which we have taken from our neighbors or predecessors, and invent something entirely new and distinctive for ourselves? One would hardly think so. Surely the outward church of Christ did not exist nineteen centuries for nothing. The human mind and soul does not so suddenly alter its entire constitution as that what suits it in one era of its existence may be wholly abandoned in another. It is not so in any other known form of human activity; in the practical industry, in the science, even in the whole art of natural life we build upon the work of our predecessors; why not, then, in the art of spiritual life? Even Swedenborg himself, with all his illumination, in considering the crowning work of centuries of Christian thought and labor in theology—the so-called Athanasian creed—did not abandon it; he revised it, practically in but one particular. His work was not, as some would urge, to topple over the whole then existing structure of the Christian Church and start a new church afresh from the beginning; but rather to gather together the religious thoughts, convictions, aspirations which all good Christians had had vaguely from the Holy Spirit all through the Christian centuries; to separate them from false and vain dogmas which had grown up about them, and express them clearly in black and white, with Divine sanction, in his theological works. We may without question see the earliest groupings after his doctrine of correspondences in many of the early Christian fathers from Origen on, of his doctrine of impersonality in Sabellius and others, and if his revelation could recognize and build upon any of the thought and effort of earlier Christian centuries surely we cannot afford to give it all the go-by.

Neither, then, it would seem, must we be the ones on the one hand to question the right of existence of our organization as a whole, nor on the other to wish to tear down and start afresh from the begin-

ning its whole method and practice, derived admittedly from the most various sources, combining often the most various ends, but upon which it has been working at least with some satisfaction for nearly a century and a half. But rather if any one member or friend of the church feels that our organization of the church's activities is not all it might be—and what human organization ever is?—let him take to himself this charge, which God gave Jeremiah under similar circumstances. God's Word is nowhere limited to time, place, or person—let him be the Jeremiah, "the God-appointed"; let him not, as did the prophet at first fear *he* is not the right person, but let him "gird up his loins," which really means to bind his faculties all together towards the one direction in which *he* sees progress is needed; let him arise, let him speak all that he feels within himself the Lord commands him; "Thou, therefore, gird up thy loins and arise, and speak unto them all that I command thee." That is the charge; let us everyone of us take it to ourselves as members alike of our own church society, and if the church as a whole, and as individuals—as spiritual Israelites in all these senses of the name—believing thoroughly in our own spiritual possibilities, which none of us at heart ever really questions, and believing no less thoroughly in the external means, the external church which has been established under Providence, and by the sacrifices and labors of our forefathers, to watch over and assist us and all men in our efforts for true spiritual living.

Now the church as a whole is made up of societies. Of our own society, then, did we ever feel that the Lord commanded us anything in its regard; or have we got into the habit of regarding it as an institution managed by a committee of estimable ladies and gentlemen for social and devotional exercises? We can never gird up our loins and arise and speak Divine commands of such an institution with only that for our thought about it. But neither on the other hand is it a Divine institution. No archangel came from heaven and appointed the time, place and manner of its founding, as is often so interestingly, but so fabulously claimed of some of the churches of early Christian time. It is not, therefore, an inviolable institution, which must at all costs be maintained absolutely as first established. It is a serious-minded attempt on the part of serious-minded persons, now for the most part taken from us, to establish firmly amongst us an efficient means for the propagation of God's kingdom amongst men as we and they unite in regarding that kingdom.

Now in such an institution, simply of serious-minded men and women united in a common aim, you would not suppose there was anything so formidable as to dismay any member or friend from expressing his idea of the best means by which this purpose can be attained. But I fear it often is so. It is one thing to be always harping upon every little scheme that comes into the mind at a moment's notice; and quite another to express one's *sincere convictions*. Nor is it too much to call such convictions God-appointed. Any *sincere* conviction comes from above. Its feasibility, as leading to any one practical expression, can only be assured by ventilation and by trial of it. It may be that

its very ventilation may prove its impracticability, for it may be that in its mere ventilation and discussion amongst us its God-given mission, to its originator and to the rest of us, was performed—perhaps as a merely initial scheme to suggest something better, perhaps for other purposes. But if it is a sincere conviction, it is our duty to arise and speak of it. Nor is it too much to say that if the faces, i. e., the presence, of our fellow members and friends “dismay” us from its expression we all, as the text has it, *may* be confounded for the lack of it. “For behold,” the Lord adds to each of us, “I have made *thee* this day” (that is, in this particular state of your church’s life), a defenced city, an iron pillar, and brazen walls.” I have made you a defenced city, a being of organized life, with all your knowledge of men and things for a defence, every particular of which has its place, and you know it, under the purpose of your life; woe to you, therefore, if you see your church’s life disorganized in any such least particular and do not stir hand or foot to put it right.

“I have made thee an iron pillar”; I have made you bear your part in the whole life of humanity by the clear, hard knowledge of the natural principles of some portion of that life, which I have given you interest and skill actively to exercise on your own behalf and that of your fellows; woe to you if your church organization is lacking in any such natural knowledge and skill as I have given you, and continues so deprived a day after you have recognized the lack.

“I have made thee brazen walls,” to that same system of life in which you live; I have made for you kindlier principles than those of mere natural skill to gird you round in your intercourse with your neighbors, of warmer color, even as brass compared with iron; principles of kindliness, a certain sympathy with all that is best in men, which both opens your life to theirs, and yet protects you from what is hurtful in them; woe to you, then, if you see your church community lacking anywhere in that brazen wall of protection and yet accessible sympathy with everything truly human; which admits within it anyone who is a man in the sight of God, however little of a man he may be in the sight of the world.

There is no one of us who can say he has no centralized system of life; no natural skill or exact knowledge of any kind; no wholesome human sympathy. There is no one of us who can escape the call to arise and speak if he is sincerely convinced that the church institution in which he bears a part is lacking in any of these respects.

So in regard to the organization as a whole. We every one of us, laymen as well as ministers, have here a personal responsibility in its effectiveness and complete operation; to every one of us on its behalf the command comes, “Thou therefore gird up thy loins, arise and speak,” if we feel sincerely convicted, “commanded of the Lord,” to do so in the matter of any effort of this life of the church organization as a whole. Failing such speech we and the whole body will be confounded. There is some general grumbling about the method of the organization; it is of very little value; what we need is specific speaking, both in kindly criticism and of what is wrong and in hearty appreciation of what

is right, by every member, by every society, through its delegates, of that which upon careful thought, has come to their individual notice. “Thou therefore arise. . . . I have made thee *this day* a defenced city,” a living organized example of your church’s teaching; an iron pillar, a support of practical, clear common sense as to its method of procedure; a brazen wall, of hearty appreciative human interest. Exercise all your privileges, your powers. “Thou therefore arise.” Take some active, aggressive part in the great work. But above all, let this true charity, this true exercise of one’s function of churchmanship, begin at home. The whole is always the sum of the parts. The church of the New Dispensation is never a mere ecclesiasticism. It is but the sum of our individual and social efforts in the Lord’s service in our every capacity and relation to others. We must see to it that it is the Lord who organizes our personal life into a one, under one dominant purpose that He approves; that we allow to exist within the confines of this personal defenced city of our lives nothing which does not do active work for Him in whose name it has been founded. Again, we must see to it that whatever rational knowledge and skill we are individually blessed with is used for His great eternal purposes for us and all men, and realize that any exercise of these our powers which for a moment crosses those purposes, is to our own undoing as well as to the reflected detriment of the great church of our denomination, to the greater church of our whole Christian community and nation. We must see to it that our own friendships for fellow men are for what is best in them, for what is of God in them, not for what pleases or serves our temporal interest merely. The Lord must be able to say of each of us as He said of the prophet, “Behold *I* have made thee this day a defenced city, and an iron pillar, and brazen walls *to this whole land.*” But when this is the case, even to the slightest extent, then it is that we must gird up our loins, and arise, and speak what we feel that He commands us. When we see anything in our ordinary life and conversation that is not in accord with what our sincere convictions of what our *new* Christian organized life and true human feelings demand, we shall not, if the least opportunity occur, do our part as churchmen, if we do not say so, and say why we say so. There is a form of aggressive churchmanship which is always pressing its religious views upon other people in and out of season. This, it seems to me, is often to speak when we feel the Lord has not commanded us, when we feel that He will not be acknowledged if we should name Him. We are, however, commanded to live always in His presence, to realize in act and word that He and His church have made us what we are, and when we live so, it means that we are ever on the watch for the command, “*Now* arise, *now* speak”; this *is* your opportunity, instantly to obey the command, and not only to say from whom we get the defenses of our city of life, but to be very ready to say by what external *means*, through what special belief and worship they have come to us. This is a form of aggression which offends no true modesty, but is a sincere expression of truth due both to the truth and to the means by which it has been brought to our notice; it is in the best sense a mis-

sionary effort, which requires no special, new machinery for its expression; and it has back of it the unanswerable argument of a life according to our belief. It is not any attempt to force notice, but a very great readiness to share with others our own privileges.

The very words of the text are the most forcible we can find to hold in the mind of every one of us: "Thou therefore gird up thy loins and arise and speak unto them all that I command thee: for behold I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, to fight *against* whatever in it is, according to our sincere conviction, not as it should be; to fight *for* whatever in it we honestly feel will make it better in the individual life, in the life the church society, and of the church as a whole.

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Life's Commencements.*

We designate this day "commencement day." This is a good name for the day, for we regard now not so much that which is past as that which lies in the future. • The diplomas which are now conferred on the successful students are not so much certificates for work that has been done as they are proofs of the graduates' qualification to commence higher studies or enter upon a certain professional or business career. This is therefore not the end, but really the beginning of a new period in life. And it ought always to be regarded as such, for life has no end, no place where we can say that we have completed everything, learnt everything, or done everything. Each step in life is but a preparation for taking the next step, and so on to eternity. Yet life proceeds by certain marked stages. It has a certain number of commencements.

Shakespeare divides life into seven periods—seven commencements. You remember the well-known lines:

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages."

Then the poet depicts life's commencement in the little infant, its second phase in the schoolboy, and then its subsequent developments into the lover, the soldier, the justice, and the old man, closing with the period of second childhood. The experiences in the one period unconsciously prepare for that which follows, each scene dissolves itself into that which succeeds it, so that it is hard to tell where the one ends and the other begins. Each commencement gathers up and contains within it all that has preceded, just like the seed within the fruit.

Life's commencements may poetically be described as seven in number. In real life they may be many or few as each man may vary them. Some make many beginnings, turning from one trade or profession to another; others pass through few, possibly, after leaving school or college, only engaging in one occupation till life's close. When we regard life thus from its external standpoint, we may notice many starting points, or but few. But when we

contemplate life from within then its beginnings are not so numerous, and are quite clearly defined, though here again it is sometimes difficult to detect where one scene fades into its successor, or to tell where the commencement really is. In a sense every day is a new commencement in life, every state of life prepares for that which follows. But there is a great series of states which, taken together, are all of one kind, or rather degree, and pave the way for the next great series of life's experiences which are of a higher kind or degree. And now we shall look briefly at these well-marked stages of our inner life, note their beginnings or commencements, and how they proceed to build up the edifice, character, from basement to topmost story.

The first stage of character is formed in the period of infancy, which extends—roughly speaking—to about the seventh year. During this period we all learn to use the senses, and are especially trustful in our parents or guardians. We are not long in passing through this age, there being so little that comes to us consciously, and is readily remembered by us. Life's commencement, then, is for most of us a short and happy season. But during this period there are unseen forces at work in the soul. "Heaven lies about us in our infancy." The Lord's best angels, those belonging to His celestial heaven, are then with us, and daily and hourly imprint upon the plastic forms in the inmost parts of the brain impressions of love and innocence that are the purest and best legacy of the Heavenly Father. They are His gift to us in these earliest years—an unconscious gift, one we can never lose or part with, but also one that we may only come into conscious possession of and use in later years under certain conditions of which I shall speak by and by.

When infancy glides into childhood another commencement in life takes place. We go to school, we learn to read and write and count, and to know about many things existing in this fair world of ours. With this part of life we are all familiar. But during this second period of life, which lasts roughly till about the fourteenth year, there are other things which are given to us of which we are more or less unconscious, and which are of far greater value. While interested in our studies and in our teachers, the Lord sends His good angels from the spiritual heaven to be present with us and to inspire us with an interest in the truth of revelation and a tender love for all men. Unconsciously this gift is stored up by the Lord in the hidden recesses of our minds for future use. It is another legacy from the hand of a loving Father.

Yet again about fourteen we make another start in life. New faculties begin to open, new powers disclose themselves. It is the age of reason. We are now able to think for ourselves, to form conclusions about civil and moral right and wrong, to take larger views of life, and to coördinate the facts of history and science, and grasp the principles of law, and of phenomena, and also of being. Yet again, during this period, which presses onward to the twentieth or twenty-first years, there is another development in the soul which is more or less unseen. The angels who are with the boy and girl in their teens are those in the natural heaven.

*Commencement address given at Urbana, June 8, 1910.

Specifically they are actuated chiefly by the love of obeying the Lord's laws without question, and without a clear perception of the reasons for so doing. Their influence on us is made manifest principally in the love of knowing what is man's civil and moral duty, and in the inspiration that comes to all in this age to realize a high ideal.

We note, then, three great life's commencements, in infancy, in childhood, and in youth. Each has its distinctive characteristic. Innocence and trustfulness are the most marked traits of infancy: the love of knowing and the love of companions are specially prominent during the first years in school: and the new feature peculiar to youth is the love of understanding the why and the wherefore of every phase of life. The reason for this progressive development and marked changes in infancy, childhood and youth is due to the presence of the Lord's angels in the celestial, spiritual and natural heavens respectively during these three first great periods of life.

But after this comes life's great commencement. The education received is given for a purpose, namely, that it may be applied to some useful occupation for the good of others. There are very few who expect to live without working, few indeed that can afford to live on others, and none that ought to live without rendering service for service. Thus we almost all look forward after school or college life to our entrance into the commercial world to take our place in the great social body. But now comes the greatest question of all. Shall that commencement in life here be complemented by a commencement in life on the spiritual or inner plane of the soul? For the previous commencements on that plane in infancy, childhood and youth were made, as it were, without our consent. For the most part we were unconscious of them. And further we note that the successive impressions made on the soul were on the descending scale, from inmost to outmost. The growth on the conscious plane of the natural mind was upward from ignorance into the knowledge and understanding of many various subjects. But the agencies acting on the plane of the spiritual mind were in a descending series from those of a celestial order, through those of a spiritual degree, to those of a natural order. And here they close, there being no influences from above of a lower order.

The question now is, Shall we progress in the spirit? Shall the mind be opened upward, and we enter into the possession of the heritage which the Lord has given us? And how shall we commence this progress upward?

With life's commencement in earning our own living we ought also to commence in earnest the earning of "our daily bread" for the soul. We do not earn this modicum of "the living bread that cometh down from heaven" unless we labor to do the Lord's will here on earth as in heaven. The great temptation at this period of life, when starting upon life's journey in search of independence, is that we at the same time seek independence in spirit. It is well to commence life with the intention of becoming altogether independent, and with the hope rather of helping others, especially the distressed and the aged, than of receiving any help from anyone. Yea, it is good for us even to enter-

tain lofty ambitions, to aim at being useful citizens, and possibly attaining some day positions of dignity and trust in this world. But if this is the limit of our ideal, mere worldly ambition, then our progress will forever be confined to the plane of the world, which is below that of the lowest heaven. If we seek only worldly honors and distinctions, then heaven is forever closed. But if we realize our dependence upon the Lord for all we have and are, and seek to do His will, then progress upward lies before us to eternity. If we would enter into life, we must keep the commandments. (Matt. xix. 17.)

Three commencements in life are then possible to us according to the motive from which we keep the commandments. The first commencement is made when we enter into the conscious possession of those heavenly impressions which the angels of the natural heaven made upon us in youth. The second commencement takes place when we enter upon the inheritance of those deeper impressions left with us in childhood by the angels of the spiritual heaven. And the third and last commencement in life opens when we become conscious of those inmost impressions left by the angels of the celestial heaven in infancy and make them our own. It is true that we may not all pass through these three commencements, and if we should we might not find them as marked new beginnings in life as this today. Yet they are quite distinct, and have such marked characteristics that they cannot be confounded with each other.

Probably the first is the most evident to everyone because, if we are regenerated, we must all make that beginning, whether we pass on to the second or third commencements or not. Life's first great commencement for the soul takes place when we determine to "seek first the kingdom of God and his righteousness." Its characteristics are very distinct. The nature of the angels of the natural heaven, that is, the lowest heaven, becomes our nature. We cultivate it and endeavor to perfect it. That nature is one of simple obedience to the will of the Lord. We learn the law, we see its application to our home or business life, and we feel that we must obey that law at any cost. The evil in ourselves which it condemns must be put away without compromise. We may not encourage it or justify it in the least degree.

"Our's not to reason why,
Ours but to do, or die."

The motive for shunning evil may at first be one of fear—fear of the terrible consequences of disobedience—the fear of hell. Or it may be the simple desire to do right because it is right without questioning the order, without entering into the reasons. We are as soldiers in the rank and file of the army and the Lord of Hosts is the Commander-in-chief. His order is imperative and must be obeyed no matter though it cost us life itself.

This spirit of obedience to the Divine Law and the Lawgiver is the spirit of the angels of the lowest heaven. We must all begin with this spirit. As we cultivate it our respect for authority grows, and our readiness to question the revealed will of God becomes less pronounced. As we progress in this angelic life we place ourselves more and more unreservedly under the guidance of the Lord and His Divine Word. We do not doubt the wisdom

of His commands though we may be wholly unconscious of the reason and the ultimate effect of obedience to them. It may seem folly to obey: it may look like ruin to the cause: it may spell out the word "failure" for us. Yet there is the Word of the Lord through conscience: no matter whatsoever sacrifice it call for, we must obey.

To follow the voice of the Lord in conscience without fear of consequences is the beginning of the heavenly life in all of us. It may be that this is the highest measure of heavenly life that we are able to attain; we desire no higher joy than that of obedience or of being simply a "doorkeeper in the house of our God." But it may be that the Lord has a higher use for us, and opens to us a new degree of life, grants us another commencement of life on another plane. If this is so then a new motive begins to actuate us, and we are led to understand the reason why we ought to obey the voice of the Lord. The new motive is that of love to the neighbor. This is the spirit of the angels of the spiritual heaven, the spirit implanted in us unconsciously in childhood. When we enter this degree of heavenly life, then we begin to see the nature of deeper evils which we inherit, and also the reason why we should resist them because they are hurtful to others. We actually see how they affect others, see how they injure them. And out of love for them we desist, we fight against these evils, and overcome them in the Lord's Name. Here the temptations are much deeper because the love is deeper. To do right because we are commanded to do so may involve much trial and hardship, but to do right out of love for others because we see how the wrong injures them tests character more severely. The love is deeper, therefore the trial is greater.

It is possible, however, to endure still deeper temptations if the Lord needs us to fill a higher place. But to undergo these temptations another degree needs to be opened in us by the Lord, a new commencement made in life. This is the highest degree of life possible to us, the celestial degree. It is opened by bringing to our consciousness those most precious impressions made on us in infancy by the angels of the celestial heaven. To effect this a still deeper love than that of obedience to law, or even the love of our fellow men, is awakened within. This love is the love of the Lord Himself. We are led to perceive how the deepest evils in our human nature are opposed to the love of the Lord. We realize then for the first time how these evils, the mere thought of them, affects the Lord. Then out of love for Him, we desist from them, and put them away from before His eyes. As we feel in the presence of a friend whose love and friendship we fear to injure by doing or saying anything that would separate us, so do we feel when we come into this inmost personal friendship with the Lord. His presence makes us feel the blessedness of giving up our life for others, of loving others more than we love ourselves. That love takes possession of us, and consequently everything in us which is contrary to it gives us such intense pain, because we feel that it will separate us from Him if we entertain it or countenance it. Therefore for His sake we renounce it. This is the highest and holiest love of all, the prize only of those who endure even

to the death of the love of self in its most insidious forms.

It may not be that the Lord can ever open to our consciousness that deepest love of Him implanted in us in infancy. It may be that we should violate it if we felt it. It may be even that He cannot grant us the inheritance of the angels of His spiritual heaven in childhood for the same reason. But it is certain that He has intended and made it possible for every one of us to commence the life eternal here in this world by learning to obey His laws as Divine Laws. The entrance into heaven is denied to no one, but the place in heaven is determined by the Lord's good will and our ability to serve Him.

Commencement in its ordinary sense means qualification to begin life in some sphere of usefulness. But commencement means more than this. It means, or ought to mean, also the determination to obey the laws of heaven, the Ten Commandments, in whatever work you may hereafter take in hand. There is room for the exercise of love, of purity, of honesty, of sincerity, and of submission to the dispensation of the Lord's Providence, in your future relations with others in home, in social and in business life. The doors of heaven will be closed to you unless you learn to do what you know to be right from the Lord. But if you start life now with the effort to keep the commandments you have possibilities of service before you which are illimitable. As life progresses you may enter new and higher spheres of activity, which will bring greater trials. The greater the responsibility the harder is the test of loyalty to the Lord. But whatever sorrow or tribulation you need to endure for righteousness sake, you have the assurance that the Lord is with you at every stage to strengthen you, defend you, and deliver you from evil. And you also know that the only reward worth living for, "the crown of life," is only granted to those who take up their cross, and bear it faithfully even unto death.

LOUIS G. HOECK.

Marriage in Heaven.

When it is said that marriage exists in heaven, it is often replied, "In heaven they neither marry nor are given in marriage." It should first be observed that the Word is not quoted correctly. Accurately quoted the Scripture statement is, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Thus the resurrection is mistaken for heaven, or heaven and the resurrection are taken as synonymous. But the resurrection meant in this verse and marriage are very different things. The above cited verse and its parallel in Mark xii. and Luke xx., are the only ones in the Word used to confirm the belief that all marriage relations terminate at death. It is therefore important that, before forming any conclusion, one ascertain the genuine meaning of the verse. That the verse has been so unfortunately misunderstood, is evidence of the superficial way in which the Word has been read; for the very context shows clearly the meaning.

To make the verse under consideration clear, it is necessary only to observe that in the Word the term resurrection is used in two senses; first, as meaning resurrection from the death of sin; and, second, as resurrection from the material body after

death. Resurrection from the death of sin should occur before the death of the body, therefore the resurrection from the death of sin is called the first resurrection. Hence it is written, "Blessed and holy is he that hath part in the first resurrection; on him the second death hath no power." The first death is death of the body, and the second death is eternal death in sin, or condemnation. That the first resurrection is resurrection from the death of sin, is evident from the blessing being put upon such and their being called holy; and further it is said that they shall reign as priests of God. Jesus said, "I am the resurrection and the life," by which is meant not only that He raises man at death, and gives him life, but also that He is the One who raises from the death of sin, and gives the life of heaven. Now to see just what is meant by the statement, "In the resurrection they neither marry, nor are given in marriage," it should be ascertained whether the Lord is speaking of the first resurrection, that is, the resurrection from the death of sin, or the second resurrection, which is resurrection at the death of the body. Turn to the twenty-second chapter of Mathew, verses thirty to thirty-one, and it may be observed that there is no doubt whatsoever as to which resurrection is referred to. Notice the antithesis of the two verses, and the evidence will be conclusive. The first of the verses says, "For as touching the resurrection they neither marry, nor," etc., and the second of the verses begins, "But as touching the resurrection of the dead." Then it is clear that the resurrection of the dead is not referred to in the verse before, which speaks of marriage. The fact is that the Lord has been telling about a certain king, who made a marriage for his son. The Lord is that King, human-kind is the son, and the marriage is conjunction with Him in heaven. To those Sadducees, who denied all resurrection whatsoever, He at first continues in telling about the first resurrection, the uniting of man to Him in the heavenly life. In verse thirty He says substantially, "In the first resurrection—that is, if in this life we are united to Him in the Divine marriage—if in this life we are one with Him in truth and love, we will not have to be united to Him after the death of the body, for such are already united to Him, even as are the angels in heaven."

The parallel in Luke (xx. 35-36) shows the same with equal certainty, and gives additional evidence of the true meaning. There it is said, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels, and are the children of God, being children of the resurrection." It is evident that here by the resurrection is meant the resurrection from the death of sin and marriage to the Lord by union with Him in life, for it is said that the "worthy" do not marry, whereby with any other meaning it would be implied that the unworthy did marry. That resurrection from the death of sin is meant, is conclusive from its being said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead." Surely, then entry into that world and the resurrection from the dead are two different things, for when one enters the

spiritual world resurrection from the death of the body has already taken place; then here the resurrection from the dead must mean resurrection from the death of sin. Again, it is said that "they are equal unto the angels; and are the children of God, being children of the resurrection." But the evil rise as well as the good, and if the resurrection from the body at death were meant, the evil would be children of God, and would die no more, that is, would not be condemned. But they are said to be children of God, being the children of the resurrection, and there is but one resurrection that makes one a child of God, which is the resurrection from the death of sin, and conjunction with the Lord in the life of heaven.

Even a casual reading of the chapters referred to ought to make it evident that marriage between husband and wife are not referred to, but such relations are used as a type of the close and sacred relation to the Lord that exists when He raises one up from the death of sin, and conjoins him to Himself in eternal life. The verses referred to teach that to be conjoined with the Lord in heavenly life, man must become united to Him as the Bridegroom in this life by the resurrection from the death of sin, and that if that marriage takes place here, it will not have to occur in the spiritual world; for this world is the place to become united to the Lord in the Divine nuptials. Those who become so united to Him here, will be already united to Him when they come into the spiritual world; but those who are not the children of the resurrection from the death of sin, must die the second death, which is to be found unworthy, and to be condemned.

The Lord does not answer at all the trap question, "whose wife shall she be of the seven," put to Him by the Sadducees; but He saw the state of their life, and He answered that. He also controverted the fundamental error of their schism by quoting the Word, and showing them that the Word taught the resurrection of the dead. For He says, turning to the natural side of the question, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." Here the Lord plainly said that Abraham, Isaac, and Jacob, and all who had ever died, were already alive and in His presence.

It may be added that, notwithstanding the false doctrine which these passages have been used to confirm, the common sense and right spirit of the world is so mighty that with many there is the inward belief that marriage of the true kind does continue in the spiritual world, and husbands and wives who have suffered separation find a blessed comfort in the faith that they will be reunited in the world to come. Let all so believe, for so the Word teaches, and we may know that what "God hath joined together," surely God will never put asunder.

G. H. D.

The Best Christian Evidences.

The following, from a Methodist weekly, was reprinted in the *Morning Star* (Baptist):

"The Christian is required to confess his Master before men, but verbal confession is not all that is required. Let your light so shine before men that they may see your

good works'—not hear your good words, merely—'and glorify your Father which is in heaven.'

"Good deeds are more vital than good words. The place for greater emphasis is on conduct. Lives of sterling integrity, broad charity, real humility, transparent purity—these are the things which count. The most effective way to promote Christianity is to live it. He is the most eloquent preacher whose life is a constant sermon. He furnishes the best of 'Christian evidences' whose spirit is conformed to the spirit of Jesus. He is a living witness. . . .

"The greatest single need of the Church of Christ in our day is a great toning up of the ethical life of the membership. The demand is not so much for better creeds, or better preaching, or better verbal testimony. It is for better living. The man of the church and the man of the world look too much alike."

It is an interesting fact that the New Church, with its *Doctrine of Life*, finds it necessary to insist on the *Doctrine of Faith*, and that, it has difficulty in getting a hearing.

Communications

Echoes from Convention.

DEAR MR. EDITOR:—I note through an editorial in the MESSENGER for May 11th that you approve of the proposed changing of the Lord's Prayer as used in the New-Church Liturgy to that of the authorized version in the Gospel of Matthew. I would like to make an earnest protest against any change, if it is simply to conform to general usage, and suggest that no change be made unless a more correct translation can be made from the original. Any other reason I feel would be absurd. Will they next ask us to recite the so-called Apostles' Creed? If we are to be anything, let us be as distinctive as possible.

Now I am writing, I would like to say that I have a feeling that there is in the church in America a nervous desire that the Lord's New Church shall be as unobjectionable to other bodies as possible (that they may not think us a great power to be reckoned with for or against their own teachings). Surely, this is not a healthy spirit. Was it the spirit of the early Christians? Let those that are not contented with our church join those whose approval they crave; they will have it fully then, whatever it is worth.

I think the Rev. J. K. Smyth voiced the right spirit when he said to Convention, "The minister cannot hope for success until he open the Scriptures, by which he may cause men's hearts to burn within them." Also, the Rev. James Reed when he said, "Emphasize the doctrine of the Lord's Second Coming as revealed to the Lord's New Church." Do we begin to emphasize it as much as the early Christians did the first coming? Neither of these truths mentioned above have to be acknowledged in either the baptismal or confirmation service. I think it a glorious privilege to be born in the Lord's New Church. My children will be the third generation, and I desire above all things that they become twofold better members of His church than I am, that they be a light to lighten the Gentiles, and a glory to the New Jerusalem.

JAMES MACFARLANE.

Staatsburg-on-Hudson, N. Y.

The Proposed New Version of the Lord's Prayer.

EDITOR NEW-CHURCH MESSENGER:—In connection with the recent recommendation of the Committee on Prayers and Rites to change our form of the Lord's Prayer to that of the King James Version, two points will occur to many in the church. The first is that there already exists a Revised Version, which, although it may be making its way into favor slowly, is probably destined to supersede the older version. Of especial interest to us is the rendering

of the tenth verse of the sixth chapter of Matthew, which reads, in my copy of the American Revised Version, "Thy kingdom come. Thy will be done, as in heaven, so on earth." The second point is that our scholars are already at work upon a translation for the New Church. If the result of their work is to be used, it will be either an exact English reproduction of the original, for the use of teachers and students, or a version in Good English, free from alterations of meaning affecting the internal sense, for general use in the New Church. If the latter, the next subsequent edition of the Book of Worship might be expected to follow it in all Scripture text.

Why unlearn at this time the form to which we are accustomed and go back to one which is not to be the final form, probably, either for us or for the churches about us?

JOHN C. PERRY.

Written on the Atlantic.

DEAR EDITOR:—I will write you a few thoughts on the Atlantic on my way to be present at the services to be held in London in honor of the one hundredth anniversary of the Swedenborg Society.

Coming from California to attend the annual Convention, which was in New York, I had great expectation of a spiritual feast, and I must admit I was not in the least disappointed. The several discussions on the papers were uplifting and instructive. The same could be said of the Sunday-school discussions and also of the League. I was greatly surprised at the very business-like way the League was managed, the quick, decisive way things moved, and the kindly, considerate spirit that was manifested; it gladdened my heart, for in these young people largely rest the responsibilities of the future of the New Church. I was more than pleased at the final vote concerning the management of the MESSENGER, for no position or use in the church is so difficult to fulfill, and to leave well enough alone was a wise thing to do. The editor deserves credit for the work he has done. There are persons, like the writer, of a hundred different opinions, and it is simply impossible to please all. I have had my articles turned down, which is simply the right thing to do if other articles are of more general use, and he is there to use his judgment. I was also pleased to see the Rev. S. S. Seward retained as president. It shows that the majority have confidence in him, and he certainly is a safe leader.

I could extend this letter, but I only write these few lines to show my appreciation and to throw a little oil on the water, and to mention for general consideration the remarks made by one of the speakers concerning the Second Coming of the Lord, where he said that the first coming was in person, but the second coming was in or through the spiritual sense of the Word. While I have heard and read it a thousand times in forty-five years, and without any questionings, yet when I heard it said at Convention I felt that it was not truly the case, for the Lord is one in essence and in person, and His truths and goods and presence cannot be separated from Him, because in Him all is in unity. Yet, while He does not appear in what He assumed and put off, yet when He appears, and however He appears, it is always in His own and above man's proprium; therefore He appeared in person to the herald of the New Church, as He did to John the Baptist, the herald of His first appearance. I could write much on this subject, but will leave it with the editor, and will close by saying that I was very edified at the harmonious spirit and kindly endeavor by all to show the spirit of charity in trying to set aside mistakes and bring good will to all in the church of whatever color or opinion.

A. W. MANNING.

The Business and the Private Conscience.

EDITOR OF THE MESSENGER:—Mr. Sherer's letter in the last MESSENGER on the above subject opens up a matter that must sooner or later be definitely settled, so that there can be no possible doubt as to the view that the New Church as a whole takes upon it, whatever constructions private individuals may make for themselves about it.

That one man can have two consciences or laws of just dealing is evidently an impossibility. One must be his real one, the other assumed; this is plainly taught, because conscience is the new will received from the Lord; "that very will is conscience" (A. 9115), and a man cannot have two wills; one must be his real will, the other assumed for appearance sake; that is, for the love of the world.

"These persons are also without conscience and do not know that conscience consists in saying that is just which is just, for no other reason than because it is just." (A. 8908.) Conscience, like everything in man, has its internal and its external. The external is the sense of what is just and equitable, the internal is of what is good. "The conscience of what is good is to act according to the precepts of faith from internal affection." (A. 9119.) Also, "They who have a conscience of what is good have also a conscience of what is just." (Ibid.)

But the vital and important point that underlies all this, and is increasingly pressing itself on men's attention, is this: How far is a man responsible for the acts of a business company who owns only a few shares in the company? Acts are done, underselling and ruining competitors, paying starvation wages, overworking children and youths, hiring foremen for their ability in getting the most possible out of workers, and many other deeds that no fairly good living or even self-respecting man would do in his own person; but he may be a shareholder and yet quite oblivious to the things done in his name, and so his excuse is that he knew nothing about it.

Now, is it possible for a New Churchman to be a party, knowingly, or unknowingly, to a fraud or an unjust action? The conscience of justice on the external plane and the conscience of good on the internal plane say no.

Of course, the number of shares possessed does not really touch the principle involved, and if there is one thing by which we should always recognize the New Churchman it is by his adherence to the principle of justice and equity, because these are the foundation of all that is good, therefore of the Lord's kingdom.

T. MOWER MARTIN.

Church News

Children's Sunday was observed at the Humboldt Park Church, Chicago, with an attendance of upwards of eighty. Two children and one adult were baptized.

The Philadelphia church will close from the first of July to the last Sunday in September, but services will be held during the summer in the Sunday-school room, conducted by the Rev. Robert S. Fischer.

A Missionary Conference will be held in London on July 12, at which the work of home and foreign missions will be considered by representatives of the English Conference and of the Convention. The Board of Missions of the General Convention has appointed two delegates in attendance upon the Congress to represent the board, the Rev. Dr. Frank Sewall presenting a paper on the subject, "Foreign Mission Work," and Rev. L. G. Landenberger a paper on "Home Mission Work."

Professor Lewis F. Hite of the New-Church Theological School, Cambridge, Mass., will spend the coming year abroad. On the 6th of July he will deliver an address on "Ultimate Reality" before the International Swedenborg Congress in London. He expects to spend part of the time studying philosophy in Paris and the rest at the University of Heidelberg.

Boston Society Notes.

Sunday, June 12, was observed as Children's Sunday by the Sunday school with the usual closing exercises and presentation of memorials.

Llewellyn David, who last year went to San Francisco to join his father, is back for a short visit to Boston.

Mrs. Augusta C. Faxon expects to sail for Europe June 25, to spend all summer in travel, including a visit to Oberammergau Passion Play.

Miss Carrie Marsh has resigned from the choir after eighteen years of service. This is a record equalled by very few, and she leaves with the best wishes of a host of friends.

A large number from the Boston church attended the Lawn Party at Cambridge, June 9, given for the Lynn Neighborhood House.

Silver Wedding of Rev. and Mrs. H. C. Hay.

The Ladies' Aid Association of the Boston Church, having learned in some way that June 11 was the twenty-fifth anniversary of the marriage of the Rev. and Mrs. Henry Clinton Hay, a surprise party was arranged for them at the vestry on that evening. As many friends as possible were notified, and when Mr. and Mrs. Hay arrived there were about 125 friends waiting to greet them.

The vestry was decorated with ferns and pinks and mountain laurel, and there was music, furnished by the Young People's Association, consisting of piano pieces by Horace Blackmer, and solos by Miss Marsh.

When Mr. and Mrs. Hay had shaken hands with everyone and received a personal word of congratulation, Rev. James Reed arose, and going forward to where the associate pastor and his wife sat, spoke of his great regard for them both, and told how like a son to him Mr. Hay had been in the eight years since he came from Brockton to help in the pastor's work of the Boston Society.

Mr. Hay, responding for himself and Mrs. Hay in a most frank and informal way, put all at their ease. He told about his early life and his wedding journey, and thanked all the friends for the surprise that had been given.

Then Mr. Frederick W. Faxon, speaking for the members and friends assembled, congratulated the Hays on arriving at the silver station on their wedding journey, and presented them with a bag of silver as a slight token of the esteem in which they were both held by all. The hope was expressed that this might be the means of adding something to their home which would ever serve as a pleasant reminder of the occasion.

Refreshments were then served, closing a very pleasant evening.

Lynn Neighborhood House Festival and Theological School Commencement.

On the lawn of the New-Church Theological School at Cambridge, Mass., on Thursday, June 9th, there was held a most enjoyable strawberry festival and lawn fete for the benefit of the Lynn Neighborhood House. The weather was superb, although preceding and following days were very rainy. The festival opened at 3 p. m., immediately following the Theological School graduation exercises in

the Cambridge Church, adjoining the Theological School. About four hundred and fifty attended the festival, at which ice cream, cake, tea, sandwiches, candy and lemonade were served. A "grab" table was provided for the children. Ladies of the Boston Society "Thimble Club" gave an amusing theatrical entertainment, "How the Story Grew," and members of the Boston Society "Boys' Club" gave a bright and interesting sketch, "Who Is Crazy?" The festival furnished an unusually pleasant social event, which was well attended throughout the period of four hours, from 3 to 7 p. m., and a common expression was such events should be held annually. Many of those present expressed themselves as surprised at the expanse of the well-kept grounds around the Theological School and the fine plant which the institution has.

During the festival the committee which has had in charge the matter of building a fireproof addition to the Theological School for keeping the valuable library, manuscripts and records of the School, decided to immediately proceed with the construction. This important addition to the plant was authorized by the Convention held at Brockton last year.

The Theological School graduation exercises were very impressive, and the church was entirely filled.

The Rev. John Goddard conducted the services. The Rev. William L. Worcester, President of the Theological School, in a happy address, presented the diploma of the School to the graduating member, Mr. E. M. Lawrence Gould, son of the late Rev. Edwin Gould of Montreal, who was subsequently ordained by the Rev. James Reed, General Pastor of the Massachusetts Association.

Mr. Gould, who read an excellent and well delivered thesis on "The Relation of Religion to Formal Worship," has accepted a call to serve as assistant pastor to the Newtonville, Mass., Society of the New Church.

Memorial Resolutions for Warren Goddard.

WHEREAS, Under the Good Providence of our Lord Jesus Christ, the call to the Spiritual World has come on Friday, June 3, 1910, to our friend and brother, Warren Goddard, President of the Brockton Society of the New Jerusalem, therefore be it

Resolved, That we of the Brockton Society do hereby give expression to our deep and affectionate regard for our late President, and warm appreciation of the devoted and zealous loyalty with which he has served officially and in private the best interests of the New Jerusalem, descending from God out of heaven. From his earliest years the Church of the New Jerusalem has been his spiritual home; he has been a careful and perceptive student of its doctrines and a conscientious adherent to the life which those doctrines inculcate. As a young man he studied for the ministry of the church, and for fifteen years he preached the light of the New Dispensation. For twenty-one years he has been engaged in the legal profession, seeking honestly to promote justice and equity, and to carry the ideals of the church into ultimate fruition in his secular responsibilities. For eight years he has been a member of the General Council of the General Convention. He has served in many other responsible capacities in the church organization, always with painstaking care, with sound judgment and uniform efficiency. His constant desire was to be of use in the world and to make the principles of his religion the working rules of his daily life. Be it further

Resolved, That copies of these resolutions be sent to the family of the deceased, to the NEW-CHURCH MESSENGER, and to the secretary of this society, to be spread upon its records.

Baltimore Northwest Mission.

A memorial service for Mr. William Thomas Keith, whose obituary notice is published on another page of this issue, was held on Sunday morning, June 5. The follow-

ing resolution, submitted by the pastor, was adopted, all rising:

"Mr. William T. Keith having, after a long and useful life on earth, been called to his eternal home, the Mission gratefully cherishes the memory of his devotion to its uses.

"Participating in the first meeting for worship, held at Horn's Hall, Dec. 2, 1900, it was through his efforts at the close of the following year that we acquired our present copies of 'The Book of Worship,' and he continued throughout to give his hearty co-operation in furtherance of our work. He was present at our gatherings whenever possible, and was always ready with valuable counsel to encourage our endeavors for the dissemination of the great truths of the New Church.

"His sincere steadfastness in this cause, as a New-Church pioneer, and the many excellent traits that distinguished him, as springing from his acknowledgment of the Lord Jesus Christ alone as his Saviour and his God, assure us of his promotion by the change that has taken place. 'If any man serve me,' the Lord says, 'let him follow me; and where I am, there shall also my servant be.' (John xii. 26.)

"Resolved, That a copy of the above record be placed on file, and that a copy be sent to Mrs. Keith and family, with the expression of our full sympathy and confidence in the Lord's wise and tender leading."

Current Literature

In After Days. Harper Brothers, 1910. pp. 232.

An attractive volume with a title that stirs a New Churchman's curiosity to see what gleams of light regarding the future life will radiate through the nine essays that make up its contents—written, two of them, by distinguished writers, sons of New Churchmen, one of them by the oldest and certainly one of the brightest living New Churchmen, and the others by men and women who have lived in the full light of the new revelations now given to mankind regarding the reality of the spiritual world and the nature of the life there.

Glancing at the Essays in their turn we find:

I. "A Counsel of Consolation," by William Dean Howells, who, to our disappointment, deals very little with the "after days" or their world, but chosés to counsel his reader very tenderly and sanely on the way in which we may think of the departed ones; as living with us in our happy memories of them, and in our appreciation of their lives as a part of ours. He would take away all the gloom of the event of death, especially those artificial aids to dreariness which man so perversely clings to. But he does not venture, as a New Churchman would be entitled to, into the sweet realization of the actual companionship in another unseen but real world, which, after all, is the consolation one longs for.

II. Elizabeth Stuart Phelps follows with a pleasing and affirmative essay on "A Great Hope."

III. Mr. John Bigelow then occupies a liberal allotment of pages with his discussion, "Is There Existence After Death?" Here is no skulking and timid whispering about what one would like to but dare not believe, or confess to believe, but a clear outspoken message from Swedenborg affirming the life after death as a fact experienced and described from things heard and seen; and the whole testimony is illustrated in a most interesting and unique manner by bringing Cicero, in his beautiful essay on the soul's immortality, to testify here to the actuality of that world and life in which Swedenborg, according to his relation, met and conversed with the great Roman orator and philosopher.

IV. In the essay "Beyond the Veil," Julia Ward Howe writes with wonderful literary charm and gives dignity and

strength to her argument by frequent impressive Scriptural quotations. Her argument is philosophical, following Plato in part, mentioning the constant changes or deaths through which man passes in this life while still "something remains" unchanged and above the reach of mortal decay.

V. In his essay on "The Other Side of Mortality" H. M. Alden presents some obscure conceptions of a world transcending time and space, but without giving the mind any restful or refreshing state, not to say "place" of repose.

VI. T. W. Higginson in treating of "The Future Life" reasons quite as any one might from the ground of pure Deism, with no light of revelation whatever.

VII. And what is delightful to find, a plain physician, William H. Thompson, M. D., in "The Future State," writes in the most Scriptural and affirmative and truly spiritual mood of all the essayists, with the exception of Mr. Bigelow, making one feel again the truth of that saying, somewhere in Swedenborg, that as the church's faith was overthrown by science so on the basis of science must it be rebuilt.

VIII. Guglielmo Ferrero, the brilliant Italian historian, in treating of "The Life After Death," presents a picture of a world and life of pure altruistic motive, a perfected Roman ethics.

IX. Henry James in his usual indeterminate and purposeless style discusses the question "Is there a Life After Death?" dwelling at some length on what he "would like to think," but having no single word of revelation or belief and presenting the curious and ingenious diversion in his argument, of asking whether it is reasonable to expect that people will have a life after death who have really had no life before death worth speaking of! To which the New Churchman might reply that in order that a man may really "live" either before or after death, he must have something to live for, aim for, and strive for and make sacrifices for, and not merely things that he would "like to think" are true.

The whole book has surely its instructive message to the New Churchman, showing, as it does, the reviving struggle against the drear denials of materialism and yet the timidity in accepting the grand reality of the two-world doctrine. The tangible results of Psychic Research amount to nothing here, where one would think it would have found its advocate if anywhere and the most wholesome, indeed the only real stable comfort to be found in the book—apart from the enjoyment of some really fine writing, is in the Scriptural evidences in the essays of Dr. Thompson and Mrs. Howe and in the frank utterances from a real believer and real witnesses in Mr. Bigelow and his interesting introduction of the companion testifiers—Swedenborg and Cicero!

The Science of Being and Christian Healing. By Charles Fillmore, Kansas City, Mo. Unity Tract Society. Price, \$1.00.

The author of this recently published volume is essentially a religious teacher, acknowledging no authority but Jesus Christ, upon whose living Gospel he draws for the substance of his lessons. The symbology of the Scriptures appeals strongly to his mind and the literal sense is but a veil that obscures but does not hide from the earnest seeker the infinity of Spiritual ideal unfolded in every name and incident of sacred history. The aim of the writer appears to be the practical application of these spiritual principles to the life of the individual in the present day. The living truths of the spirit are for all time. Or, as Mr. Fillmore says, "The lawful truths of spirit are more scientific than the constantly shifting facts of intellectual standards. Hence this is the only true science. It never changes."

None the less, statements of this Divine science differ in external form and while the spirit may be the same, distinctions are often made that assume in the mind of the critic a greater importance than the truth itself. It is as "Practical Christianity" that Mr. Fillmore presents his theory of the real aim and end of life. He says:

"As practical Christians we follow Jesus Christ, and our whole aim is to do as He did and draw from the great Universal Fount. . . . We find that there is an occult or inner teaching in Christianity of which those who look upon it in its historical light only are ignorant. Yet we do not put aside the historical part but seek to join the "within and the without and make of them a perfect whole."

While expounding his philosophy, Mr. Fillmore takes occasion to remark on the error of classing it with Christian Science, from which it radically differs, as he proceeds to show in a series of comparisons that prove the vital points of distinction.

Some of these points may be stated:

"Christian Science teaches that God does not dwell in man but is 'reflected' into him. We hold that this limits the all-pervading spirit of God and is in direct opposition to the teaching of Jesus Christ who affirmed the Kingdom of God to be within man. Christian Science teaches that the book written by Mrs. Eddy is a direct revelation of God and the end of all revelation, and that all other writings of a religious character outside the Scriptures are spurious. . . . In all matters pertaining to spiritual things Christian Scientists refer to Mrs. Eddy, and her writings are authority instead of the spirit of truth as commanded by Jesus. Thus they follow man instead of Jesus Christ, and to this extent are anti-Christ."

Yet the spirit of Divine Love in which Mr. Fillmore seeks harmony does not permit him to dwell on distinctions like these. He is in pursuit of truth, not of error, and he claims the foundation of his faith and practice in the life and teachings of Jesus Christ.

In the exposition of the truth as he sees it there is a logical following of the Word which, carried into ultimates, may prove somewhat startling to the conventional religious thinker. But of this, as of all systems of thought, we must base our judgment on the motive and life of the sincere and earnest believer. While it is easy to criticise from the standpoint of slightly differing doctrines, it is wiser to draw whatever practical good we may discover in the ideas of one consecrated to the love and service of God and man. New suggestions, dropping with quickening power into the sterile soil of our thoughts, may arouse us to a fresh sense of the truths we hold, but very imperfectly use. The chapters on "Will and Understanding," "Judgment and Justice," contain practical hints that might lead to a fuller unfoldment of the supreme quality of "Love."

A. L. M.

Death.

To all there comes a time of sleep and change,
Just at the very moment that is best
To escape from evils that our lives infest,
Or enter on a life of wider range.

We call it death, and think it sad and strange,
Preferring sensuous life and ease and rest;
But 'tis our loving Father's own bequest
That gives us heaven for earth, a blest exchange.

Unrest and sorrow dull earth's brightest joy
For those who strive to live the heavenly life,
Fleeting at best are all delights of earth;
While heavenly happiness hath no alloy,
No weariness, or grief, or bitter strife;
For such blest souls it is not death, but birth.

T. M. MARTIN.

Baptisms

At the Humboldt Park Parish, Chicago, June 12th, 1910, by Rev. A. B. Francisco, Miss Willie Blair, of Walnut City, Texas; Bernice Carry Phelps, infant daughter of Mr. and Mrs. C. E. Phelps, of Chicago; and Richard Lawrence Gruener, infant son of Mr. and Mrs. C. R. Gruener, of Chicago.

Marriages

GOULD-WUNSCH.—At the New Jerusalem Church, Detroit, Mich., June 14th, Rev. E. M. Lawrence Gould, assistant pastor of the Newtonville Society, Newtonville, Mass., and Caroline Louise, eldest daughter of Henry and Ida Wunsch; Rev. S. S. Seward officiating.

Obituary

PERSONS.—Edmond Reed Persons, of Milwaukee, Wis., one of the pioneers in the New-Church faith in this country, passed into the other life on June 13th, at the age of 83 years, after a week's illness of pneumonia. Mr. Persons had a wide acquaintance among the older members of the Convention, and at his home in Milwaukee he had at different times entertained many of the prominent ministers and laymen. His interest in the church was deep, and he gave to her generously of his means and unwaveringly of his devotion.

Mr. Persons was born in Waterford, Vt., July 12, 1827. In 1845 he completed his course of study in Neubury Seminary, and went to Michigan. In the employ of the government he surveyed the Manistee reserve and the islands of Lake Michigan. Mr. Persons was attracted to Milwaukee in the fall of 1846, finding employment in the store of F. J. Blair. After nine years as clerk he was admitted to partnership under the firm name of Blair & Persons. This partnership continued for twenty-six years. In 1882 Mr. Persons retired from active business, since which time he had lived quietly, devoting himself to his books and to his private business.

In 1852 he was united in marriage to Miss Helen M. Miller of Michigan. He has always been interested in the writings of Swedenborg, and took an active part in organizing and maintaining the Milwaukee Society of the New Church. The first meetings of the little group of readers of the New-Church doctrines were held in a store and office building on the northwest corner of Broadway and Wisconsin streets, owned by Mrs. Lowry, who occupied the rooms upstairs. The first leader was a Mr. Ladd. Later on the Masonic Hall, and still later the Presbyterian Church, became the church center. In the meantime the little group of beginners was augmented in numbers and at length regularly organized into a society, with Mr. Persons as president and reader. He continued to be the society's reader for fifteen years. Soon after his incumbency he rented a hall over a tailor shop on Broadway between Wisconsin and Michigan streets, and for two or three years the society conducted its worship there. But the real church home, so far as

there was one, was Mr. Persons' own home, of generous capacity, at Division street (afterwards Juneau) and Jefferson, which he and his family occupied for eighteen years. Here it was that so many notable personalities of the church visited at one time or another. Among them were Rev. Mr. Storrs of England, Sabin Hough, publisher of the *New-Church Herald*, and Rev. Messrs. Strong, Herrick, John C. Ager, Bartels, Fernald, A. O. Brickman, and Barler.

Mr. Persons is survived by three daughters, Mrs. Joseph P. Cobb of Chicago, Miss Jessie A. Persons of Boston, and Mrs. James C. Wall of Hampton, Va.

Funeral services were held Wednesday, June 15, being conducted by the Rev. John W. Stockwell of Kenwood, Chicago.

KEITH.—On May 30, 1910, at 1229 Valley St., Baltimore, Md., Mr. William Thomas Keith, aged 74 years on May 22nd last.

The subject of our sketch was an earnest and thoughtful receiver of the doctrines of the New Church, and his studies in this direction led him to affiliate himself about eighteen years ago with the English Society of the New Church in this city. Since October, 1904, he had served the society in the capacity of sexton. He was born in Howard County, Maryland, but had lived in Baltimore nearly all his life. In his earlier years he was familiar with railroading, and used to drive an express train starting from the Camden station. He afterwards served the Consolidated Gas Company of Baltimore for twenty-five years, his special work in that connection being the testing of gas meters, but at length his eyesight became impaired, preventing him from reading the fine type necessary in this branch of the business. To whatever he applied himself, he was always animated with a high sense of duty, and his acquaintance with the Doctrines stimulated him to constant activity for the good of others.

He was largely interested in the work of the Baltimore Northwest Mission, having been an active participant in this use from its beginning. When his duties as sexton prevented him from hearing the sermon at the church, he always hailed the opportunity of being present at the evening services of the Mission, when held, and was constant in his attendance during the summer months when the church was closed. He was a systematic reader of the Word, and of the Writings, being a diligent student especially of the "Arcana," and of the "Apocalypse Explained." It was his habit to prepare himself for hearing a sermon by reading over the chapter or chapters bearing upon the subject, and he once told the writer that he had read three chapters in the Old Testament and three in the New with this object before coming to hear a special discourse. He also spoke of a kind of inward light that he had experienced when reading and reflecting upon sacred subjects. The Rev. Dr. J. Bayley's "Divine Word Opened" was much valued by him, and he expressed much pleasure in reading Mitchell's "Parables of the Old Testament," Doughty's "Parable of Creation," and Child's "Root Principles." The weekly arrival of the MESSANGER afforded him much help and

delight. On January 29, 1903, a successful celebration of Swedenborg's Birthday was held at his home, when addresses were delivered by the Rev. L. H. Tafel and the writer. It was his continual effort to spread the knowledge of the truth, and he occasionally engaged in colporteur work for this purpose. In July, 1908, he assisted the New-Church Book Department here in selling the Boston cheap edition of H. H., and reached quite a number of people in this way. His conversation and general bearing were of that unaffected, honest type which led one to weigh well what he said and did, and to find a deeper meaning in his utterances than might have been at first supposed.

The Golden Wedding of Mr. and Mrs. Keith was happily celebrated September 17, 1907. The open Bible in the center of the parlor, betokening the source of all their blessings, was a pleasing feature in the general arrangement. A couple of verses composed for that occasion may appropriately be repeated here:

Thy lives to one another given,
And joined in sweet conjugal love,
Have brought thee oft a sense of
heaven,
As hearts and hopes have risen above.

Yet richer mercies still await thee;
The Lord leads on, and He will be
Thy full protection from all danger,
Thy peace, thy bliss, thy constancy.

Straightforward and sincere, faithful in all his relations, our dear friend will be much missed; but his passing hence, as the result of contracting a severe cold, following a period of considerable physical weakness, means for him an entrance into the realities and activities of that life in the spiritual world, to which for so long he had looked forward.

Besides Mrs. Keith, there were eleven in the family, three of whom, two sons and a daughter, had passed on before, leaving as survivors, six daughters, two sons, eighteen grand-children, and two great-grand-children. The elder son, Mr. A. Elsworth Keith, of Hinsdale, Ill., is the head of the Automatic Electric Co., of Chicago, and the younger son, Mr. George Vernon Keith, is a clerk with the B. & O. R. R. Co., Baltimore, in the coal and coke department.

Mr. Keith's strong attachment to the writer, and the unwavering friendship which he had displayed towards him in the uses of the church for nearly fifteen years, led to his wish for the writer to officiate at his funeral. This wish was tenderly respected, on Thursday, June 2, the Rev. Harold S. Conant assisting to represent the Calvert St. Church. Among the various floral tributes was one sent by the Mission in loving remembrance of him whom we all so much esteemed. The interment was in Lorraine Cemetery. The following Sunday a memorial service was held at the Mission, and the resolution was adopted which appears in another part of the MESSANGER. G. LAURENCE ALLBUTT.

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The Church Calendar.

July 3. The Seventh Sunday After Pentecost.

The Christian Life.

Introit Selection 25: "O come, let us sing to the Lord." Lesson I: I. Sam. ii. Responsive Sel. 61: "Princes have persecuted me." Lesson II: Rev. xviii. Benedictus, Mag. 756. Hymns (Mag.): 15. "O Lord where'er Thy people meet." 228. "The light pours down from heaven."

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HARVARD ALUMNI who are in Cambridge for Commencement, June 29, and men in Cambridge, June 20-2, for entrance examinations, are invited to visit the New-Church Theological School, 48 Quincy St., opposite Memorial Hall, and to use the parlors of the School as a place for quiet and rest.

NOTICE.

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John S. Saul, Editor and Publisher

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New-Church Messenger

"Behold, I make all things new"

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CONTENTS

EDITORIAL:—Conjunction with the Lord by the Word —Beginning to Live—The Need of Doctrine—The Latest Presbyterian Pronouncement.....	425
THE SERMON:—The Attainment of the Christian Life.....	427
CONTRIBUTED:—Success—Needlework in the Scrip- tures—Purpose—Ministers' Salaries—It Won't Be Long (poetry)	428
The Business and the Private Conscience (Round Table Discussion)	431
COMMUNICATIONS:—Outlines for an Educational Sys- tem—What Girl Students Believe.....	433
CHURCH NEWS:—Providence, R. I.—Hot Springs, Ark.—Theological School Library—The Sweden- borg Scientific Association—On the Steamship "Pre- torian"—Mr. Mann's Lectures in Chicago—Frye- burg, Me.—Waltham New-Church School; Fiftieth Anniversary	435

Conjunction with the Lord by the Word.

A question often asked is, How can one know from the many forms of belief, which is true? If it is replied, that one should believe what the Word teaches, the answer is, that all claim to teach from the Word.

It is necessary to know that the letter of the Word consists of naked truths and truths clothed, genuine truths simply told, and apparent truths. By apparent truths are here meant truths not as they actually are, but as they appear to the natural or unregenerated, as that the Lord is angry, revengeful, and the like. Truths that are clothed in appearances cannot be understood from themselves. Doctrine must first be formed from the simple, plain, unclothed truths; then from this doctrine one may be enlightened from the Lord in regard to the meaning of the truths that are clothed. Any heresy can be confirmed from the letter of the Word, because its letter is accommodated to the apprehension of the simple. To be accommodated to the understanding of such, it is necessary that the truths of the Word be clothed in appearances of truth. Hence if the Word is read without doctrine, one is likely to fall into many errors.

The Word is so written that it may consociate men with the angels of heaven and conjoin them with the Lord. When one reads the Word, and perceives according to the appearances of truth,

the angels that are about him perceive what he reads, but they understand it spiritually and in its true sense. Then if one is reading the Word from affection for what is good, good inflows from the angels and from the Lord. Thus man is consociated with heaven and conjoined with the Lord by means of the Word. If the Word had not been written as it is, no consociation with heaven or conjunction with the Lord could have been effected by it.

Beginning to Live.

When one dies, the appearance is that the ear no more hears; that the eye no longer sees; that the mind no longer knows, thinks, or loves, and that the person ceases to live. The reality is the reverse of the appearance. When one dies, he only begins to live. Existence in the natural world as compared to life in the spiritual world is as the seed compared to the flower covered with blossoms or to the tree laden with fruit. This is more than a comparison. It is a real likeness, and it is derived from a natural similitude. A seed seems to be a fixed and dead form. No power or living essential appears within it. Take the seed of the elm in the hand. Examine the miniature form. Then look at the full-grown elm in its grace and stately height. Would one ever believe that such a mighty tree came from such an insignificant grain as an elm seed, if it were not perpetually demonstrated? But greater than the difference between any seed and the plant developed from it, is the difference between the life of a good man in this world and his life in the other. Besides, such a relation as exists between a seed and the developed plant that comes from it exists between a good life here and the life to come.

Take any good life of which we know; take the most perfect life, the most favored, happy, and blessed. The cup of joy is full and running over. Happiness may be so intense that the mind can scarcely preserve its equanimity. At the same time such joy may be sacred and holy. Yet it is but a seed. This is because all the states of life that come to us in this world, are experienced on the plane of the natural world. But further, every true thought, every good feeling, every sacred joy produces an effect on the plane of the spiritual mind. That effect is not realized while in this world. It

is stored potency. It is a seed planted in the soil of the spiritual world, which cannot grow, blossom, and bear its fruit until the spiritual world is entered. The entire natural life is only seed-time. It is the planting season, because every good thing that we will, plants a seed of spiritual possibility in the internal mind. The internal mind of the regenerated is not like a field of flowers, nor like orchards of fruits. It is only a field, rich, cultivated, and fully sown with seeds. At death these seeds sown in the spiritual mind commence to grow. They are as vessels that can receive wisdom and love from the Lord, and from which may grow the powers, virtues and blessings of heaven, blessings that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him."

At death the devitalized matter that composes the material body is cast off. Then the living germs of spiritual possibilities burst and throw off the incasing shell. Then the spirit is freed from the trammels of material limitation. Then the Holy Spirit of the Lord, like sunshine, inflows into the seed, and the seed sprouts, grows, blooms, and bears fruit, the fruit of heaven's life and love. The operation of the Spirit of the Lord in the souls of those who have loved and obeyed Him, the coming of His life into the seeds of possibility sown in the spiritual mind by a devout and holy life in the world, are over and over again illustrated by the germination of the seeds that are sown in nature, and are thus described in the Word; "The third day he will raise us up . . . and he shall come unto us as the rain, as the latter and the former rain unto the earth." Thus at death even the regenerated only begin to live.

The Need of Doctrine.

At this day the feeling is very prevalent that we do not need doctrine. It is thought to be enough if we live good lives. But no man can live a good life without doctrine. Doctrine is needed to show what good is. The only way that the unregenerated can tell what is good, is to examine it by doctrine. There are many things that are called good that are not good. A lady, and a New-Church lady at that, said to us, "I never let a beggar go away from my door without giving him something." Such charity many call good, but as such unintelligent good only encourages idleness and vice, it is not genuine good. It is good without truth, which is always spurious good. There are many theories put forth in the name of science that interiorly are a denial of the Lord; as, that right is merely a relative thing growing up because of the multiplication of the human family; that marriage is founded purely on economic grounds; that worship is the

outcome of superstition; that the idea of spirits came from dreams, whence is derived the conception of God as a great spirit; that the Word is simply a historical presentation of the growth of religion, and the like. Doctrine is needed to disperse these and like falsities, and to show the way to the Lord as the truth. Indeed, who can enumerate all the things for which doctrine is needed?

We need doctrine to tell us of the principles that should reign in daily business. We come into temptation. We are in pain and affliction. Doctrine explains temptation, and shows its uses and the way to overcome. Doctrine tells how to think that we may be protected from false leadership; how to love that the heart may be filled with peace; how to act that only good may be done. Good alone is like heat without light, wherein all things pale and die. And truth without good is like light without heat, wherein nothing living comes forth. Good, to be living, must be clothed in truth. Doctrine is the clothing of good. It is good acting. Doctrine is the light of the mind, the light of the spiritual world, the light of life, and inmosty it is the Lord Himself. We can no more live spiritually without doctrine than our bodies can live without the light of the sun or than the heart can be given eternal life without the Lord.

The Latest Presbyterian Pronouncement.

At Atlantic City the heresy case against three students gave the General Assembly the opportunity to make one more statement of what its ministers should teach.

It emphasized, says the *Christian Intelligencer*, (1) the inerrancy of the Scriptures; (2) the virgin birth of Jesus; (3) His sacrificial death; (4) His resurrection with the same body in which he suffered; and (5) His power and love manifested by His working miracles.

This is manifestly intended to satisfy the demands of two or more sets of teachings; it shows rather the subjects in which difference of opinion has been manifested than clear conclusions.

It would have been a sad disappointment to the faithful followers of Knox, and its promise is rather in what may be reached than in what it is.

The Round Table in connection with the late meeting of the General Convention in New York discussed the subject of the difference between the business conscience and the private conscience. The subject is so important, and the discussion was so interesting, that we are glad, even at this late day, to give it to our readers. The report was made by our own stenographer and may have some inaccuracies because of the delay in its publication. It will prove interesting and profitable reading, nevertheless.

	The Sermon	
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The Attainment of the Christian Life.*

BY THE REV. RUSSELL EATON.

And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. (Joel ii. 32.)

At the time of the great Pentecost, just after the glorification of the Lord, the words of Joel which precede our text, "I will pour out my spirit upon all flesh," were fulfilled. When Peter in his exhortation to the people on that day rehearsed these words as having been then verified before them he added these other words of Joel, the words of our text, "And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." This, it seems to me, is the text we want for today, because Urbana stands for the principle of giving to the young people of the church, along with the things of modern education, a knowledge of the great fundamentals of the true Christian religion upon which a Christian life is based. This text gives the great and fundamental truth underlying the Christian life, that the Lord flows in with His Divine life into those who will receive Him, and He makes them clean in the day of judgment, and saves those that acknowledge and worship Him. Our text gives us the ground and reason for the Christian life and adds to this the glory of conquest and dominion over evils: "In Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

"Whoever shall call on the name of the Lord shall be delivered." It is the Lord's promise to the members of His church that He will fill them with His spirit and give them life, and that He will overcome and drive out of them what is evil and false and that the remnant which call upon His name shall be saved.

My subject is this, the Christian life, what the schools here can do in helping the individual to attain it and what the individual and the Urbana Society can do for the school.

Urbana is a place of unique interest to the church at large. Here you have the one place in the country where New-Church doctrines are taught in their true relation to the Word of God, and one of the few places in the world where they are taught at all as a regular part of the school curriculum. Those who go out from Urbana have at least had a chance to know what the New Church teaches and to look upon her doctrines intellectually, and have been thus presented with an opportunity to choose as their ideal in life that life that follows the Christ through the gates into the city. Those who go out from Urbana have this religious ideal in mind, and this makes it possible for them to find and cherish a love for the church and a devotion to her in their hearts.

Let us review the life of the school from a religious point of view, to see how it helps to Christian living. As said above, the doctrines are taught as a part of the regular curriculum, daily recitation,

examinations, with grades and reports like all the rest. These doctrines that teach of the one God, the Lord Jesus, and of love for Him and for the neighbor, and of the life in this world that is heavenly and that leads to heaven, open the eyes of the person who studies them to the eternal verities in life. They help the student to see things temporal and things eternal in their right relation and proportion. They widen a man's spiritual horizon tremendously. They are a liberal education in themselves, preparing for life and adapting a man to uses. They make school work and work through life easier because they show to the mind's eye why work is a blessing, teaching in innumerable places that the Christian life is a life of usefulness and that the kingdom of heaven is a kingdom of uses and that true worship of the Lord lies in the faithful doing of the daily task. This familiar passage, for instance, sums up as follows:

"Serving the Lord is performing uses, because true worship consists in the performance of uses, thus in exercising charity. He who believes that serving the Lord consists solely in going to church, in hearing preaching there and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses consist, during man's life in the world, in every one's discharging aright his duty in his station, thus in serving his country, society, and his neighbor from the heart, in dealing sincerely with his fellow and in performing duties prudently. Attending church, hearing sermons and saying prayers are also necessary; but without the above uses they avail nothing, for they are not of the life but teach what life should be. Angels in heaven have all happiness from uses, and according to uses, so that uses are to them heaven."

To return to the life of the school. The morning chapel held the first thing on each school day is, like the daily bread for which we pray, a source of help and strength constantly repeated and renewed. The reading circle, the Bible class, and the church service and sermon all express and deepen the religious life of the school, and give the student a chance to express the life growing within him. Truly, there is an abundance offered here. The fountain of the water of life is here for him that is athirst.

The Urbana Society is intimately associated with the school. Of course we cannot tell what might have been, but it appears as though the maintenance of public worship in Urbana of those who believe that Jesus Christ is the one only God and that saving faith is to live a life after His commandments, was equally due at least to the school as to the society. The school brings new life and ever affords us fresh fields of usefulness. Many men and women have been brought here by the school that have been instruments for good in the town as well as in our society, and many are the students that have come whose memory it is a pleasure to look back upon. There is much that the society has done and can do for the school. The school needs the object lesson of a society of the Lord's New Church working together in harmony as does this society. The scholars need the friendly church home here open to them. They need the opportunity to worship the Lord on Sunday morning that our beautiful little church affords. They need your personal friendship and good will expressed or unexpressed, and whether their realization and appreciation of it is small or great, they need you and you need them.

*Baccalaureate sermon, preached at Urbana, 1910.

Now, as our students go out into the world they take with them the Urbana spirit, the love for and study of the doctrines and the Word of God in the light of these His heavenly teachings, with the true worship of Him as the central thing among life's activities, and the assured hope of deliverance in the great and terrible day of the Lord, for whosoever shall call on the name of the Lord. They go out from us with an ideal of true Christian living.

There are many things that come to test their New Churchmanship, and ours. Some of these tests are so petty that when we look at them in other people or in ourselves when our feelings are not stirred up, they seem so insignificant that we are filled with astonishment that such things could do the harm that they do.

One of these is personal feeling. Our likes and dislikes for our fellow men we allow to influence even the outward form of our Christianity, our church going. A friend whom you do not know told me an experience in this connection that may be of use to us. She had just found the New Church, and her joy in its doctrines was intense. At last she had found her church, the place where she could rest in joy and peace. Every thing was ideal, the minister preached God's Word to the people, the congregation were all brothers in the Lord Jesus; here she could worship and unite in useful deeds as the angels in heaven work and worship. She had found a perfect thing on earth, but—the weeks went by she also found some one that she did not like, some one that she thought wanted to run things, a human pillar of the church that she did not find agreeable, and one Sunday as she was going to the church she saw the one whom she disliked enter the door just ahead of her and it cost her a struggle to go into the church at all that day. That night she had a dream. The whole thing was rehearsed. She was on her way to the church again, and the one whom she disliked went in ahead, but instead of following, in her dream, she turned and was going to go away, but a voice called to her, and as she turned she saw her Lord standing in the doorway, and He said to her, "This is my church, and it is I that you are turning away from. I am bigger than all those that you dislike put together." After this it was easier for her to rise above personalities and to remember that it is indeed the Lord's church and that we should allow no one to come between us and Him.

But this victory in all the various tests of one's churchmanship and Christianity is not easy, and in the world outside the student does not find the Urbana habit of church going so much a matter of course. Here at the school this is deliberately planned out for you in advance. Here it is easier for you to live this sort of life, outwardly, than any other. Here your fellow students and teachers and friends and neighbors are all going the same way you do to church or to school. The geography of the part of the town you live in is bounded on the east by the church and on the west by the school buildings, and most of the society and all the school live between these limits. They are scarcely half a mile apart. Here it is comparatively easy for you to form habits of church going, of doctrinal study, and of a life according to those living truths of

the Lord's church which are here opened to you under almost ideal conditions. What will you do when you leave us? Let me ask each one of you to put this question to yourself. You may go to a place where there is a New-Church society. In that case it will not be so difficult for you to maintain the habit of life that you have formed at Urbana. In this situation have this principle in mind that each society gains in its ability to perform new and increased uses as it adds new individuals to its numbers. In other words, you bring your place and your work with you into any society where you may go. So there will always be a place for you. You can do some things for any society that no one else can do for it. But even in such a place you will need to make a conscious effort to confirm yourself in habits of life that a New-Church man, young or old, should. Let me suggest that it is well for you in placing yourselves, to consider carefully this question as to whether, in the location where you propose to go, there is a church of your faith, and it is well to let this consideration have due weight. When possible find a place for yourself where there is also a place of New-Church worship, and accept such a place in preference to one where there is no such religious advantage.

You may go, and perhaps are more likely to be obliged to go, to some locality where there is no society of your church. Nothing else may open before you or be so desirable. But in such a situation there is this to be said, a temple of the Lord in its least form is the individual human soul. You can therefore establish the New Jerusalem and its temple wherever you go, whether you have the privilege of New-Church public worship or not. As we go to the Lord's table today, let us pray for larger mindedness wherever our lot may fall. Let us pray that in our lives there shall be less attention to the petty and the personal and more interest in the fundamental principles and the uses of life. Let us pray for a double portion of His spirit upon us that we may call upon His name and that our lives may deserve to be called by His name. Remember that the Christian life is the life that performs uses from love to the Lord and to the neighbor, and that this is the true way to call upon the name of the Lord, and upon such as call He will pour out His spirit and they shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said and in the remnant whom the Lord shall call.

Contributed

Success.

Life is given that it may succeed, yet our co-operation is needed to bring the joy of success to us.

Always with the Lord's speaking, there is His accomplishing. And with us, action must accompany our reception of His message. This is the genuine test of religion. "The people shall be willing in the day of thy power." (Ps. cx. 3.) "Praise ye the Lord for the avenging of Israel when the people willingly offered themselves." (Judg. v. 2.) Freedom calls into fullest exercise what the Lord is wishful for us to have. It brings it out in

us with unspeakable delight. It causes it to remain with us, for it is of the love, and thus no act is satisfying unless to serve the Lord is present as the motive-spring.

Why is this condition apparently so scarce? Why are people so careless and neglectful, influenced so much by the appearances and fallacies of sensual pleasure, whilst the realities and enjoyments of human life, which is life at its best, as sustained from heaven, are discarded?

Freedom is of three kinds. There is *natural freedom*, "from which man loves only himself and the world." There is *rational freedom*, "from the love of reputation, for the sake of honor or gain," and in the exercise of which the merely natural disposition may be considerably modified, for however much one may wish to gratify a certain wrongful impulse, he will restrain himself if he thinks that that will damage him in the eyes of others, or will bar him from some advantage that he has in view and that he estimates as of more immediate worth. And yet this constitutes no real check upon the base inclinations, which are held in abeyance only until the advantage sought seems secure enough to indulge what is wrong without being called to account for it. The only antidote to this is where *spiritual freedom* is received, and of this we are taught very beautifully in the Doctrines thus:

"Spiritual freedom is from the love of eternal life. Into that love and its delight no one else comes but he who thinks that evils are sins, and therefore does not will them, and at the same time looks to the Lord. As soon as man does this, he is in that freedom, for no one is able not to will evils because they are sins, and therefore not to do them, except from a more interior or a higher freedom, which is from his more interior or higher love. This freedom does not appear in the beginning as freedom, but still it is, and afterwards it appear so, and then he acts from freedom itself according to reason itself. In thinking, willing, speaking and doing good and truth. This freedom increases as the natural freedom decreases and becomes subservient, and it conjoins itself with the rational freedom and purifies it. Anyone is able to come into this freedom provided that he is willing to think that there is an eternal life, and that the delight and blessedness of life in time to time are but as a fleeting shadow compared with the delight and blessedness of life in eternity to eternity; and this man can think if he is willing, because he has rationality and liberty, and because the Lord from whom are these two faculties, continually gives the ability." (D. P. 73.)

It is only in the dullest states that the thought of eternal life is rejected. In our better states it is present as a sweet and sustaining comfort. As we admit that a Supreme intelligence and beneficence guide the universe, so we must admit a purpose commensurate with this vast effect. And as we find His presence with us, and feel that it is a restraint when we would do what is amiss, the question must come, Why do we so feel? And the answer comes, Because as we avoid what is amiss, from the very fact that we feel it wrong to do it, a sense of relief is given, we have come into harmony with that which is evidently working for our well-being, with One who knows us best, and who is true to us beyond compute. And into what is He leading us, if not into a permanent enjoyment of what is from Him, into permanent touch with what we begin to find so inviting as we respond to His influence?

Let the mind dwell upon this certainty, and disappointment will not be ours. The essentials of success will mark us.

There are sometimes happy prospects about which we rapturously talk even whilst we have uncongenial surroundings. The very fact that a change in our condition is about to arrive, although it may be for a while delayed, makes us feel very different. We do not seem to mind the inconvenience of our present lot so much when all is making as fast as it can for our transference to where we shall have our desires much more fully met than before. Rather we are conscious of a blithesomeness which makes it much more easy to adjust ourselves to our present duties, especially when we realize that they are serving as a training for our forthcoming satisfaction. And why should not this experience be general, when the brightest certainty of all is ours? When the Lord speaks about a place prepared for us, He also says: "The way ye know." (John xiv. 3, 4.) As we know Him, we know the way." (xiv. 5, 6.) There is a continuance beyond time, there is an endurance for our souls because He endures. Whence it is written: "O that they were wise, that they understood this, that they would consider their latter end!" (Deut. xxxii. 29.) It is this knowledge, now so amply given, that, as applied, brings our activities forth to make the best of them in the present world, to fulfil our intended part in usefulness to all, whereby the journey along what often seems a toilsome road is rendered less toilsome, and we find that all our experiences have an educative value, and that many pretastes come to us of lasting blessings to be ours when our preliminary work is over.

G. LAURENCE ALBUTT.

Needlework in the Scriptures.

Needlework or embroidery was largely used in the adornment of the Hebrew tabernacle and priestly robes, it being Divinely commanded that the outer curtain of the tabernacle, the hanging of the court, Aaron's girdle and the border of his priestly robe should be adorned in this way. The latter was embroidered with pomegranates of blue, purple and scarlet, interspersed with golden bells, investing it not only with "glory and beauty," but containing a profound symbolism. The embroidery represents the knowledges of good and truth, such as they exist in the letter of the Word, and its being set on the border of the robe is because borders signify the ultimates or extremes of heaven and the church. (A. C. 9918.)

Embroidery is an art of great antiquity, its origin being clearly traceable to the early nations of the East. It is well authenticated, for instance, that the Egyptians excelled in it, at a remote period, and some scholars have surmised that they taught the art to their Hebrew captives. In the Egyptian temples the back part where the sacred animal was kept was divided from the front by a curtain embroidered with gold.

Embroidery was well known to the early Greeks, who ascribed its invention to Minerva, a significant fact taken in connection with what Swedenborg tells us of the origin of the Greek myths. "These are at this day called fables, but they were correspondences from which the primeval inhabitants spoke." (C. L. 182.) He says this in especial reference to the nine muses, and the winged horse, Pegasus. Minerva was the goddess of wisdom, and as needlework signifies the scientific principle and "to

work with the needle is of one who is knowing and efficient from the understanding" (A. C. 9688), it is very appropriate for the origin of embroidery to be ascribed to Minerva.

Ezekiel makes mention of Egyptian embroidery in that remarkable chapter (the 27th), which, apart from its spiritual significance, is so valuable as giving us a complete inventory of the merchandise and traffic of the Eastern nations surrounding him. "Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail." (v. 5.) The same chapter mentions also the embroidery of the Syrians and other ancient nations. We also find mention of needlework in Judges, where the mother of Sisera is anxiously awaiting his return from the battle, and wondering at his delay. "Her wise ladies answered her, yea she returned answer to herself, Have they not sped? Have they not divided the prey? to every man, a damsel or two; to Sisera, a prey of divers colors, a prey of divers colors of needlework, on both sides, meet for the necks of them that take the spoil." (Judges v. 28, 29, 30.) From a clause in the above verse, I judge that Oriental embroidery had even in those remote days a peculiarity it exhibits now, viz., of being alike on both sides.

As a love of embroidery seems to be a natural feminine instinct, and a part of "the everlastingly womanly," it is pleasant to meet with Swedenborg's statement that this art is practiced in heaven. For instance, he tells us of some young maidens presenting to three newcomers visiting their society, things spun and embroidered, the work of their own hands, and afterwards singing an ode as the guests were departing, to express in angelic melody the affection of works of use, with its pleasantness. (C. L. 207.) In several passages in C. L. he also mentions the embroidered clothes worn by the angels.

M. W. EARLY.

Purpose.

Purpose is what governs the character of human life. The Lord looks upon man's purpose, and judges him thereby and not by his involuntary or ignorant shortcomings. Purpose springs from the will, and represents that upon which the real ruling love is intent. Moral living does not affect man spiritually unless it is prompted by right purpose, the choice of right because it is right and is God's will. If man's underlying purpose in any action be evil, it injures his spiritual life, however much good effect may accrue to others from what he does. If, from the purpose to do right, man abstains from one evil thing, he breaks the power of iniquity over him, and in the strength of the Lord may be regenerated, provided he continues steadfast in that purpose.

The Lord's purpose in creating the universe is the heaven of angels from the human race. Every act of His Providence conforms to this purpose, and so leads man heavenward as long as he submits lovingly to Divine guidance. Human purpose should conform to the Divine purpose, and man's constant desire be to have the Divine intention fulfilled in him. What one purposes he strives after earnestly and zealously, and his life is guided by the effort. A good purpose may survive many failures and be rewarded on high; an evil purpose may enjoy many apparent triumphs, but it is in its very nature a spir-

itual failure. A good purpose always seeks good means for its accomplishment, an evil purpose generally chooses a cloak of righteousness. The secret of religious strength is unselfish purpose. "Delight thyself also in the Lord and he shall give thee the desires of thine heart." (Psalm xxxvi. 4.)

P. S.

Ministers' Salaries.

The average of ministers' salaries in the United States, according to a compilation on the subject presented in Part One of a special report of the Census of Religious Bodies for 1906, now in press, is \$663. The report was compiled under the supervision of William C. Hunt, chief statistician of population in the Census Bureau. It is pointed out in the report that this is the first time an attempt has been made in the United States census to secure official statistics concerning salaries paid to ministers. It is stated that the results are not entirely satisfactory, on account of the failure of some ministers to report their salaries. Out of 201,351 churches, 164,229, or more than 81 per cent, made returns. These churches belong to 102 denominations. They embrace enough churches of the represented denominations to justify the report in saying that the figures given pretty accurately represent the average salaries paid to ministers of the gospel. The denomination showing the highest average is the Unitarian, with an average salary of \$1,653, while the denominations next in order are the Protestant Episcopal Church, \$1,242; the Universalist, \$1,238; the Swedenborgian Church, \$1,233; the Jewish Church, \$1,222; the Presbyterian Church in the United States, \$1,177; the Reformed Church in America, \$1,170; the United Presbyterian Church, \$1,096; the Congregational, \$1,042, and the Reformed Presbyterian Church, \$1,008.—*Christian Intelligencer*.

It Won't Be Long.

WRITTEN ON THE OCCASION OF THE AUTHOR'S BIRTHDAY.

It won't be long till I shall be,
In spirit, from this body free,
And this poor failing lump of clay
In silent peace be laid away,—
It won't be long.

It won't be long till I shall see
That better home prepared for me,
Forever in that peace of soul,
Rejoicing that I've reached my goal,—
It won't be long.

It won't be long till I shall share
A mother's kisses waiting there,
A sister's greeting that will be
Unfit for eyes of earth to see,—
It won't be long.

It won't be long till I shall say
Good-by to friends that glad my way,
But just across the way I view
A throng that waits me, faithful, true,—
It won't be long.

It won't be long till I shall stand
At gateway to that spirit land,
And welcome friends I knew before,
Till all have reached that golden shore,—
It won't be long.

For these the Lord has promised me
If faith I live, with charity;
I know, dear Lord, the day is near
When Thy blest call my soul shall hear,—
It won't be long.

ROBERT PAINE HUDSON,
Author of "Southern Lyrics."

The Business Conscience and the Private Conscience.

Discussion at the Round Table Meeting in Connection with the Late Convention in New York, Reported Stenographically for the Messenger.

The Chairman, Rev. Thomas French, Jr.: The Round Table stands for the study of existing human problems and conditions in the light of the ideal conditions which in our teachings are described as prevailing in heaven. I will call upon Mr. Lloyd A. Frost as the first speaker.

Mr. Frost: I have assumed that by the business conscience is meant the conscience of the corporation, without a soul, which hires legal help for aid in carrying out its purposes, and by the private conscience such a one as prevented the Colonial Dames in Boston from drinking tea in those days, when imported, before the tax went on the tea. This is a moral, economic and political question. It is my belief that the two extremes are growing nearer together all the time; that legislation and public opinion are working constantly in the direction of deciding matters in accordance with the Golden Rule. With reference to the crimes of corporations, it is only the successful that are called to account. We hear nothing about the conscience of the others. When they are successful, the socialist and others wish to step in and reap the fruit of the labor and risk. I believe the moral risk is being more and more considered in every business transaction. In fire insurance and in banking a man's moral standing and principles are looked into. If he is known to be dishonest, the risk is not accepted.

Mr. Frederick R. French: The subject mentions two consciences. This is an error. One should not be called a conscience. The conscience is that part of our being from which comes all the best that is in us. If the end of life be worldly gain, then our best friend is our business conscience and will lead to our goal; but in reality our supreme purpose is spiritual regeneration, and all questions must be viewed from that standard. We cannot serve two masters. Regeneration ceases when conscience No. 2, as the business conscience may be called, takes the helm. Let us look upon the business conscience as an undesirable neighbor, when it means a course of conduct different from that dictated by the true conscience. Conscience No. 2 always pays in this world's coin. No lasting good can come from evil. No. 1 only will open our lives to true progress.

Mr. Richard B. Carter: I agree that there cannot be two consciences. A so-called business conscience, which leads us away from the good, is necessarily evil and not entitled to rank as a separate conscience. In private life we do not have the chance to cover up our selfishness that we do in business life. In the latter, competition serves as an excuse. We cannot conduct business under the methods necessarily in vogue today and pretend we are doing it in accordance with the Golden Rule. We should be a laughing stock. The system forces us to the border line of selfishness. While there is competition, and as we cannot adopt the methods of our socialistic friends, the only thing remaining is to hold ourselves as much in check as possible. As children are given playthings to use for good or ill, so we are given systems and customs which we can use for good or evil.

Rev. Hiram Vrooman: Conscience is one thing. A man cannot have a divided conscience. There can be no discrepancy between a man's business conscience and his private conscience. If he has conscience in the spiritual sense, he endeavors to do right under all circumstances, whether in business or elsewhere. There is innocence of ignorance. Many are excused, forgiven, of acts which would otherwise be sins on the ground of ignorance of what is actually evil in business practices. Fear is not conscience, neither is anxiety. Conscience is that attitude toward the Lord and toward the universal good which makes a man think of what he ought to do as between himself and God with reference to serving the universal good. In business the really conscientious man will base his conduct upon true principles. If he endeavors in his occupation to advance civilization, beyond merely supporting his family, he is performing a larger use. We should be in the attitude of

trying to find out what will serve the universal good. This is a matter of education. We should be on our guard against allowing prejudice and selfish interest to blind us to the truth. The truth makes demands on our selfishness. We pay a price for being loyal to the truth. The quality of our conscience is the same as the ruling love. We may be conscientious with our families and friends, but this does not necessarily represent regeneration.

Mr. Haines: What is the real cause of dishonesty in business? Is it not that we try to buy as cheaply as we can? When we do that, we have it in our minds to gain some advantage. If people would buy merely because they wished to use, without wanting to get the cheapest price, there would not be the dishonesty that there is. Not only the business man is at fault, but the purchaser as well. If a man finds he cannot be successful in business, he begins to blame the system. When he does that, is he sincere? I do not think so.

Rev. E. D. Daniels: The commercial conscience does not mean business dishonesty. It means that there is a standard of honesty in business different from an individual or private standard of honesty. There is a vast difference between the commercial conscience and the private conscience. The commercial conscience is conventional; the private conscience is a non-conformist. The commercial is artificial; the private is natural and true to the inner dictate of the Lord in every soul. The commercial conscience is according to an accepted business code; the private conscience is according to the law of God. The commercial conscience is external, put on like a garment; the private conscience is internal, a part of the man. Yet without a commercial conscience it is impossible to do business at the present time. Let a merchant tell the absolute truth about all the articles he sells and he could not conduct business a year. This is a stubborn fact, but we may as well face it. I have asked merchants whether, if they told the exact truth about the articles they sold, they could conduct business, and they have invariably answered no. Talking with one man in his store, I said, "What do you tell your customers about that underwear when they ask you if it is all wool?" He said, "I tell them it is all wool, and commercially it is." I said, "Suppose you should tell them the exact truth about it?" He said, "I could not do business." He is a Christian man, respected, and deservedly, in his town. The commercial conscience is one thing and the private conscience is another. A young man wagered with his friend that he could not tell the exact, scrupulous truth about everything for a day, without the most serious consequences. His friend took the wager. He was employed in a wealthy uncle's store and was to be his heir. The next morning he arose late and went to breakfast. When his aunt asked him, "What makes you late," he was about to invent an excuse, but remembering his wager, he said, "Well, to tell the truth I was lazy." That did not count in his favor with his uncle, who was a strict and prompt business man. He sat down to breakfast. His aunt had lost her maid, and when she poured his coffee she said, "John, is the coffee all right?" He was going to say, "Excellent, aunt," but he remembered his bet and said, "Well, I must confess it is not quite as good as usual." That hurt her very much. After breakfast she said, "I have just bought a new hat. I have always depended on your taste and judgment. How does it become me?" He was about to say, "Charmingly," but he said, "To tell the truth, it does not become you quite as well as the old." She was thoroughly displeased. She said, "What has come over you; how strangely you talk?" That day he lost customer after customer. The result of the day was that before bedtime he had been disinherited, simply because he told the exact truth. It will not do in this life. If you live with absolute transparency you will suffer worse evils than in any other way. In the next world there will be nothing covered that shall not be revealed, nor hid that shall not be known.

Mr. Frederick M. Billings: We are in danger of losing general principles when we go too much into detail. I think you have in a corporation less dishonesty than in the individual business. In the corporation you have a few men who have the opportunity of being dishonest. The trend of the corporation is towards honesty in action. Honesty in action is likely to increase.

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Mr. Wesley Gray: I would like to enter a protest. It has been said that we cannot be in the church and be honest. I do not believe it. We have been praying for two thousand years, "Thy kingdom come on earth as it is in heaven." For a minister to say that we cannot do business on the earth honestly it seems like putting me out of the New Church. The doctrines say that we can perform our duty faithfully wherever we are. If we do that, the Lord will be on our side and we shall be protected. If a store would commence to do an honest business it would have more business than it could take care of. If a merchant clings to the truth, he creates a reputation that fills his store day after day, and the lying ones are forsaken.

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Mr. Daniels: I did not know of the five-minute rule. If I had, I would not have spoken, although I was invited to speak. If I had not been called to order, I had a line of thought by which I could show that a person can be a New Churchman and be honest in spite of all these conditions.

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Mr. A. W. Manning: The idea that you cannot carry on an honest business in this world is a falsity. I do not believe there is any occasion to lie or be dishonest in business.

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Mr. Clarence W. Barron: I think the topic is very misleading. There is nothing in the Doctrines about two kinds of conscience, such as a private conscience and a commercial conscience. Men of affairs never speak of two kinds of conscience. Speaking with a banker recently I said, "What would you think of a corporation, if the opportunity were given to it to stop the passage of a bill which was going to cost them three hundred thousand dollars annually in taxes, which would employ certain people and spend \$125,000 to defeat such legislation?" He said, "A man cannot do as president or director of a corporation anything that he could not do in his private life. He is no patriot if he does that officially which he cannot do individually." A conscientious man will not pay a dollar of corporation money improperly. That is the standard of morality in business. I have to teach a great many young men how to find the truth of business. The first direction is, "Never go to a clerk, an underling, but go to the president. You will find him the most truthful, otherwise he would not be in that position." The larger the man generally the more honest he is. Religion is nothing but your life. You are living from it every moment. Every instant you operate from some principle of affection—self-love, love to the neighbor or love of God. You cannot have two consciences in your religion. When you try to have two consciences, or two affections, that are diverse, your mind is criss-cross. Life is the love of man. There is no religion but that which a man daily and hourly lives. There is a time to speak the truth and a time to remain silent when falsity appears. Don't be offensive with your truth. Put the truth in the interrogative form. Say, "Aunt, is your bonnet on quite straight?" Don't say, "Aunt, your bonnet is not on straight." These topics are among the vital problems all the time, and I have offered to Mr. Saul, of the MESSENGER, to answer one hundred business problems. The whole law of business is the law of use—the true law, not the false law. And the laws of use are the laws of business. They are absolutely interchangeable.

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Miss Kimball: Suppose you have a man who wants to be honest and wants to buy food in an honest way, but suppose that everybody else around him grabs the food and takes it by force, the only thing he can do is to grab it himself. We are in a transitory state. In the industrial conditions in New York we find honest men who want to do right. I am not speaking of truth. I am speaking of every kind of evil. They want to do right, but if they did exactly as conscience tells them they would be crushed out and die. This is a dreadful condition. If it were going to last forever we might become pessimistic, but the great moral conscience is awakening, and it has to awaken in

spots, then it spreads over the whole body politic. You find men who are having a hard time now. Suddenly there will be an awakening, and then all industry will awaken to duty and no one will suffer.

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Rev. Louis G. Hoeck: In regard to the business conscience of the community, I think we realize that our commercial life depends upon honesty. Business could not be conducted without mutual confidence and being able to rely upon various forms of credit, notes, checks, and so forth. This mutual confidence which enables us to do business seems to indicate that the private conscience and the business conscience are very close together.

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The Chairman: A plan is to be presented for the systematic study of special problems in the light of the teachings of the New Church. The Round Table is not only for discussion at these meetings, but for progressive and continuous work in centers throughout the year. It is desired that the chairman of the committee have the names and addresses of all interested, in order that printed matter may be sent. The first subject to be considered has to do with monopoly and privilege. Another has to do, in its broadest aspect, with popular government, but is to be considered under the head of municipal administration and the various attempts at solving this difficult problem, illustrated by the New England town meeting and the four or five successful applications of the system of the commission form of government. Another is wealth and interest. Mr. Stockwell is chairman of this general committee and is the one interested particularly in that subject. Another topic is land monopoly. There is one subject of a sociologic nature, in which we hope that work may be done by members of all of our societies, particularly by the members of the Women's Alliance throughout the country: the subject of child life and its problems. I will ask Miss Andrews to speak briefly on that. She has invited a friend, who is engaged in the field in this work, to speak to us this evening.

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Miss Ellen Andrews: When our Lord first came to earth the Gospel was new. He taught as one of the essential things, "Suffer little children to come unto me." They seemed to be of no account. That entreaty or command goes forth again. Perhaps there is no surer token that this is the second coming of the Lord than the awakening all over the land to the needs of the little children. Their needs are sore. They need to be brought to the Lord. The children are being brought to the Lord when they are brought to food, nourishing and pure; when they are given bright places to live and play in; when they are allowed fearlessness of action. Next November there is to be an exhibit here showing the condition of children here and elsewhere and their needs, physical, mental and moral. The people of New York who are interested in child life and its betterment, knowing that our future citizenship depends upon how we treat the little ones, are busy in arranging this exhibit. I have pleasure in introducing to you Mr. Edward R. Finch, of the Finance Committee of the Child Welfare Exhibit of New York.

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Mr. Edward R. Finch: It is a good testimonial to the moral wave that is sweeping all over our land, and which the young lady who spoke tonight said was coming, that such an interest is being taken in the work for children. It is real and lasting work. If the children are taught to think straight, when they grow up they will not need rewards and punishments to make them think straight. They will do it naturally. The situation today in regard to the children is like a large precipice over which people used to fall. Below it were ambulances taking to hospitals and caring for those who fell over and were injured. One man said, "Why not build a fence and stop people from falling over the cliff?" Now that is what we need. We are providing a child welfare exhibit to be held here next November. Out of the million children in the city of New York about one-third have religious or moral instruction. This is one of the problems. There are others, such as preventable deaths from disease and accident. Connected with the exhibit there are five hundred people. All who have done work with children have come to make this a great exhibit. It is to be held in the armory at 34th and Park avenue for a month in November and December. The matter of recreation for children in the city is important. The chairman of one

of the sub-committees has made a roof garden on top of his house and fitted it up as a summer and winter playground for his children. Two children were brought into the children's court for robbing a house. They had come down through the scuttle. One of the clerks in the court was anxious to find out how the children could cleverly plan and execute such a robbery. He learned that they had been accustomed to watching one of the moving picture shows which had depicted a robbery in exactly that way. Such picture shows should be looked into by the court and adequate supervision made. Again, the dance halls: look at the statistics, and it is surprising how many dance halls are run in connection with saloons. The dance hall is a place to which many young people are driven because they want innocent amusement, which is perfectly proper. It is a shame that they have to take it at such places. They should be reasonably regulated. The child welfare exhibit is a means by which men and women may come together to discuss and see what can be done for the children of our city and our country. Parts of this exhibit can be taken to other cities. These exhibits seem to be the best book that the public can read. The tuberculosis exhibit which showed the means of curing one preventable disease has done wonders. How much more may be done by an exhibit showing the need of the children.

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Rev. Adolph Roeder: There is a conscience of the individual and Mr. Vrooman was right in saying that it depended on our life's love. There is a conscience of the aggregate as Mr. Gray brought out. You have a certain standard, as a mass of people, by which you test things. While Mr. Daniels was not able to finish the entire picture, I think we all understood that he was giving the negative side and that that negative side is at times quite large, at other times not quite so large. We need to have a proper perspective, and this may be illustrated by the sidewalks in our city. Quite a large number of them are altogether level and smooth, and nobody stumbles; but every few blocks there is a bad sidewalk. We hear a great deal about the bad, but nobody says anything about the good. As to dishonesty in the business world, the fact that we note the dishonesty is proof that there must be a large measure of honesty. What Mr. Hoeck told us of our credit system and our reliance upon one another is a manifestation of a huge conscience, and when Mr. Barron tells us that in corporations there is a studied honesty, produced largely by external checks, he is striking a keynote. We must get the proper perspective. If we want to test the honesty of business, we must take at this end the clearing house, and at the other end take the same commercial transactions in past days, when it was almost impossible to carry things from place to place without being robbed. Compare the holding up of the stage coach by professional robbers with the effort of the men of the clearing house to check robbery, then you will get a reasonable picture and you can make deductions. There is an individual honesty and an aggregate honesty; an individual and an aggregate dishonesty. There are those four gospels to every story.

Miss Kimball spoke of certain spots in which there is an awakening of civic conscience, and they are quite frequent. When Mr. Finch tells you about the effort to cure tuberculosis, and of the fence around the precipice, there is a certain awakening there. Man is by nature selfish. When we first start into life our first principle is to learn to acquire, to bring into ourselves, to absorb, to take in things. While a boy is going to school and college his business is to be selfish, to absorb, to take things in, to learn. When he gets to the end of the selfish stage he naturally, by force or volition, passes into the altruistic state, stops absorbing entirely, and begins to give out, to hand things out, becomes a social man, a working man or person. For a while he is obliged to live from outside in. After a while he begins to live from inside out. Sometimes we use the trust as a forcible illustration of the selfish state. It seems to be the popular opinion that a trust is the maximus homo in the boy stage. He is crude; he may want to be spanked. But he is going to be a man some day. The huge combinations are going to be rational after a while and are becoming rational quite rapidly.

When we come to the race man, there is a time during which he absorbs, leads a selfish life. When the church began, it began in a selfish way. Here was a Methodist church, here a Baptist, there a Presbyterian and there an Episcopalian—everything except possibly the New Church.

They were signalized by the fact that they were the only true church and everybody outside of them was wrong. If you run the church on that line you are running along dangerous lines.

When these churches got older they began to realize that, while true to certain convictions and while things were true to them as they were not before, their business was to branch out, to go out, to join and combine and each cooperate with the other. The selfish stage had ceased. They were beginning to live in the altruistic condition.

So with the race man. Up to the time of the Lord's first coming the race lived an entirely selfish life. The Lord was instructing and teaching from the time He brought forth the idea that Miss Andrews has given us, "Let the little ones come unto me." From that time began the change into the race life, into the larger and altruistic spirit. That is what you feel awakening. It is growing. Coming into the race conscience, you are aware of the undesirable things that Mr. Haines has mentioned, as well as the other speakers, because you are beginning to see the background against which the undesirable sides show, and that there is a wrong and to come into the consciousness that there is a good and true, and that there is good and evil. That consciousness is the beginning of the dawn of the race life and the larger manhood for which we are so careful and which to me is the second coming of the Lord, not only the revelation of the internal sense or manifestation of the wonderful things in the doctrines, but the fact that it has taken each revelation of the Word and that He is beginning to unfold the interiors of the race life and to show us what true manhood and womanhood mean; and we catch a glimpse of it, and I want to fall upon my face and thank Him for the privilege of living in this time when men are beginning to see wonderful things and when the foot is slowly advancing over the threshold into the other world, where we are going to be larger men and women and where the entire race is going to be larger, broader and nobler. If it were not so, you could not see the smaller details. You would not have any background. Let us be thankful for the second coming, for the renewal of man, and for the restoration of the things which had been lost but which He had been saving in the palm of His hand.

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The Chairman: The Round Table is an auxiliary organization of the General Convention. All of the members of the Convention are members of the Round Table if they so desire. If anyone desires during the coming year to join any group for the study of any question, let him leave his name and address so that he can be put in communication with the outline and material afforded.

Communications

Outlines for an Educational System.

There is one remarkable and fundamental truth which the Heavenly Doctrines teach, which was unknown in the world when Swedenborg first proclaimed it. Even now it is recognized as important only by his disciples, and they have as yet failed to apply it to the world's uses in a manner necessary to bring the best results. The truth referred to is this, that the spiritual world is the world of causes, and therefore everything in the natural world has its beginning there. I venture to say that when this one truth becomes generally known and recognized according to its value, there will be great changes made in the general conduct of the world's affairs.

See what some of the results will probably be when that condition is fulfilled. It is likely to cause new educational methods for a beginning. The effects of the new education will be to point out new methods of application for all natural sciences, which will surely revolutionize present methods in every department of the world's industry and government; and the saying, "Behold, I make all things new," will at once commence to be fulfilled. Perhaps some New Churchmen have as yet failed to see

the great light which shines from the spiritual fact above alluded to as a revelation from God. Some, however, see it clearer than others, and are beginning to disclose it to the world's notice. A very bright ray from it came a few years ago in George Henry Dole's "Philosophy of Creation." Another illumination has lately appeared in Hiram Vrooman's "Religion Rationalized." These two books are enough to make a beginning, and the whole church should now unite and formulate an educational system which will start from a revealed God and extend through the heavenly spheres into those of time and space and there connect with natural affairs in a correct and orderly way, thus giving the right tendency to each and every undertaking which mankind will ever desire to pursue. It, of course, remains with the church to make the initiative movement before the world at large will be able to see its importance; and present methods of applying natural science cannot be overthrown until a better system has been proven. But as New-Church light shows that the present system universally employed in the world starts with the assumption that a knowledge of natural truths is sufficient to establish any natural science and to show its application and use in the world, is now proved to be insufficient for further progress, and that something is required to direct human efforts correctly and keep the application of them from working harm instead of good, which under present usages and from present accepted beliefs by many are considered legitimate. The new light which a rational theology brings to bear on all natural subjects shows that natural things are not in themselves truths, but only appearances of the truth, and that in order to know the truth of any one of them it is first necessary to know the love or action which inspires it; and in order to know this we must have our information from the spiritual world, as that world is the world of causes; also that this information must not be merely hearsay, but must be acceptable to the rationality of the natural mind, and when received there, to become the judge of the way in which any contemplated action is to be considered and carried forward. That the New Church alone is now able to give that information will not admit of denial; therefore to the New-Church organizations belong the task of giving it out in a proper and systematic manner. J.

What Girl Students Believe.

EDITOR OF THE MESSENGER:—A member of my society calls my attention to an article in the current (June) number of the *Cosmopolitan* written by Harold Bolce, which is so vulgarly profane and sacrilegious in tone and so horrible in its revealings of the character of religious teachings in many of the leading girls' colleges and universities that it should not go by without an expression of resentment from the church at large, if not a prosecution for libel from the girls themselves thus characterized as to the most sacred of their possessions—their religious faith.

We may well receive with a large margin of doubt so sweeping a charge as this of an entire repudiating of Christianity by the girl students of our leading colleges for women and their professing of an ultra paganism of belief and principle. There is evident the art and purpose of the sensational writer and the kind of magazine that will extend its circulation at any cost. There must be many causes and influences at the bottom of such a state of things in the intellectual culture of women in our colleges to afford the basis for a scandal like this in a Christian land. Even Dr. Eliot himself, baneful as the influence must have been of his address on the "Religion of the Future," seeing that some of the worst statements are referred for their authority directly to this source,

still, his influence has been too limited to account for such a flood of doubt, negation, and contempt of the sacred foundations of Christianity as this article portrays. The article is entitled "Contemporary Salvation." It points out that "God's method to convince mankind of authority through covenants supernaturally given was evidently not the best." "The college girls of America are taught to deny the plenary inspiration of Holy Writ—God did not write the Bible." They see a new significance in the gospel that "God and man are one" and "they have rejected both heaven and hell and they have the eminent warrant of scholars, from Dr. Eliot of Cambridge to David Star Jordan in California for their unbelief." "Christ was not miraculously born, and salvation today does not depend on the execution of a great teacher two thousand years ago." Dr. Eliot is again quoted as saying that "heaven has never been described in terms attractive to the average man or woman," and that heaven and hell are "indeed unimaginable."

But I will leave to my parishioner in his strong letter which I entirely endorse, the further characterization of this truly deplorable article.

FRANK SEWALL.

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"It is to me a revelation—a shock—a cataclysm. I hope it is not a true picture of the educational work that is being done in our colleges and institutions of learning, especially among our girls. If it is, it will make our country in time a spiritual wilderness, while an air of culture and refinement will conceal from all but a few elect the fearful hell that lies beneath it. The worst kind of immorality is to be preferred to this pussy-cat kind of cult that seems to be making its way among us with its sleek coat of silky fur and pretended virtue. When a man or woman is in the depths of moral filthiness, you have got something to appeal to, a hideousness to urge them to flee from, with possibly a mind still unclouded with denial of God or a perversion of the vital truths of religion; but when in the guise of liberal culture everything that the Christian religion has made clear to us is cast aside as venerable rubbish to take its place with the shades of Olympus, then we may well tremble for both church and state. There isn't a minister of our church but should read this article, and not only read it, but ponder over it and pray over it, and beseech our Lord to show him how to combat such fearful subtlety; for the Christian religion is in for a life and death struggle when such beliefs gain the ascendancy. Our ministers need to let go of their conquering with isms and grapple with the most serious problem that confronts our countrymen as a people. Even the doctrines of the New Church will find in the cult of today a more serious foe than the creeds of Christendom have ever offered. The foundations are all gone and rampant paganism reigns supreme. Why will our ministers persist in claiming that the New Church is perceptible everywhere in the life of today, when pulpit and press are teaching otherwise. Our people largely fail to grasp the very first principle of the New Church, which is that in all human endeavor, however fair outwardly, there is spiritual death, unless there is a heartfelt acknowledgment of the Lord as the source of all energy. We need a clarion voice to call us to New-Church distinctiveness and New-Church life.

"What is there to appeal to, when, backed by brains and subtle refinement, the educated women of this country come to 'look upon the church-steeple,' as the language of the article in the *Cosmopolitan* puts it, 'as upon the totem-pole, as a symbol of crude faith,' when they 'class the healing trees of heaven with the grove of Helicon'? when the devil is 'consumed in the fire of modern college thought'; when they 'turn from the fabled gardens of heaven and the Greek gods to a world radiant with the sunlight of today'; when modern life becomes 'more sacred than old-time eternity, and the earth more attractive than paradise'; when 'a field of flowers, grown by the processes of God, is more beautiful than the New Jerusalem'?

"I can see in imagination the writing again in serpentine folds of the hells of the ancients, so forcibly depicted by Swedenborg, when I read:

"So believing, the college-educated young women of America are co-workers with the Infinite, whose soul they share, as is taught at many colleges."

"Are we to have the giants again attacking the seats of the gods?"

"And the worst of this education is that so-called religious people are engaged in it. Sincerely yours."

Church News

The address of the Rev. John C. Ager and wife to Sept. 1 will be care of Thos. Cook & Son, Ludgate Circus, London, England.

The engagement is announced of Mr. F. Gardiner Perry, president of the Boston Young People's Association, and Miss Helen Whitehead, daughter of the Rev. John Whitehead.

Sunday, June 19, the Boston Society held its quarterly communion service. Three new members were received, Miss Martha Hachborn, Miss Emily C. Burford and Mr. E. E. W. Brewster. The members had an opportunity to bid *von voyage* to the Rev. James Reed, who sails shortly for the International Swedenborg Congress.

The nineteenth of June was celebrated by the African New-Church people of Chicago by an afternoon meeting at the residence of Mr. Nathan Kelly, 3809 Armour avenue. Addresses were given by Mr. A. Simons on "The Story of the New Jerusalem," and by Mr. T. P. Butler on "The Evidence of New-Church Truth." About thirty colored people were present.

The Alumni Association of the Theological School has undertaken to raise \$1,000, the balance needed to pay for the construction of a fireproof addition to the library of the School, and appeals in the present issue of the MESSENGER for funds to carry out its purpose. The project is one of much importance, and the favorable consideration of the friends of the School is asked to the appeal.

We have heard it said on several occasions that the New-Church periodicals are too severely technical for missionary purposes. Perhaps this is true. But our friends in America have tried to remove this reproach from their work by issuing a "Special Missionary Number" of the NEW-CHURCH MESSENGER. It contains a number of attractively written articles, seven portraits of the writers thereof, and an article on the forthcoming International Congress. There is also a full page reproduction of the portrait group of the Swedenborg Committee, etc., published in *Morning Light* in connection with the report of the committee's celebration of the centenary of the Society a few months ago. The issue forms an attractive missionary organ, and our American brethren are to be congratulated on their enterprise.—*Morning Light*.

Providence, R. I.

The several auxiliary bodies of the society have finished their work for the season, and Sunday, June 19, marked the close of the Sunday school. There was an appropriate sermon by Mr. Whitehead, excellent music by the choir, the presentation of Bibles and Books of Worship, and of daintily framed quotations from various authors, these last being a recognition of faithful attendance. The flowers were beautiful and abundant, surprisingly so considering the terrific hail storm the previous day.

The Sunday-school picnic will be held June 29th.

As has long been the custom, there will be morning service in the church during the summer.

Mr. Vrooman is finding the climate and his surroundings in the lake region of Maine most congenial.

Hot Springs, Ark.

Our society has just received a very welcome, pleasant and instructive visit from the Rev. F. P. Baxter, who, after spending a day and a half in visiting our members and receivers, also viewing the curiosities of this great sanitarium, preached a very instructive and edifying sermon to such of our people as we could collect upon such short notice. Bro. Baxter occupies a very unique position. He is an ordained minister of the Cumberland Presbyterian Church and has a circuit of that denomination, including Lonoke, Russellville, and Clarksville, Ark., but is a receiver and lay member of the New-Church society at Johnsonville, Tenn., and is preaching New-Church doctrines to his congregations, and claims that they are being well received. He thinks he can get much larger congregations to preach to by that method than if he claimed to be New Church or Swedenborgian.

It is quite refreshing to have such visitors call upon us, and I invite all New-Church people visiting this resort to call upon me and stay at my house during their sojourn here.

E. W. SHIELDS.

672 Ouachita Ave., Hot Springs, Ark.

To the Members and Friends of the New-Church Theological School.

There is an urgent need of the construction of a fireproof addition to the library of the Theological School, where may be stored such valuable and unreplaceable books and documents as have become the property of the School by gift and bequest. It is believed that such facilities for safe preservation will encourage others to make valuable gifts of rare books to the School. About \$3,000 will be needed for the proper construction of such an addition, and two-thirds of the amount is already provided, and \$1,000 will therefore need to be raised by subscriptions from the friends of the School.

The Alumni Association has considered this project one of great value and even necessity, and it has voted to ask its members to contribute to this purpose and to use their personal efforts to securing contributions from others interested in the welfare of the School. It is desired that the amount may be raised promptly so that work may be done this summer upon the building.

The Alumni Association asks, therefore, that liberal contributions be sent as early as possible to the Treasurer of the Association, Rev. William F. Wunsch, 64 Pearl street, Bath, Me.; or if preferred, to Mr. James Richard Carter, Treasurer of Convention, 246 Devonshire street, Boston, Mass. If sent to the latter, please mention the Alumni Association.

PAUL SPERRY, President.

WILLIAM F. WUNSCH, Secretary.

June 13, 1910.

The Swedenborg Scientific Association.

The thirteenth annual meeting of the Swedenborg Scientific Association was held in Philadelphia on May 16. Both sessions of the meeting, the one in the afternoon and the other in the evening, were well attended, and the discussions evidenced a live interest in the work of the Association.

The reports showed an increase in membership and progress in the work undertaken. The report of the editor of *New Philosophy* was especially gratifying, assuring the readers of Swedenborg as it did of the rapid publication in English of some of his hitherto untranslated scientific works. It was reported that six parts of the work on the "Senses" and two of that on the "Fibre" have already been reprinted and placed on sale, and that reprints of as many more parts are to follow shortly. It was

also reported that sufficient subscriptions had been received to assure the publication of a new edition of the work "On Generation," and that the translation of the "Daedalus" is almost ready for publication.

Mr. Alfred H. Stroh reported that progress is being made in the work in Sweden. The Board of Directors reported the appointment of the Rev. Alfred Acton as the representative of the Association to the International Swedenborg Congress. This appointment was ratified by the meeting.

The following papers were read and discussed with much interest: The annual address, on "The Objectivity of the Spiritual World," by President Frank Sewall; "The Correlation of Swedenborg's 'Argumenta,' 'Lesser Principia' and 'Principia,'" by the Rev. Eldred E. Iungerich, and "The Correlation of Swedenborg's 'Principia' with His Theological Writings," by Mr. G. W. Worcester.

REGINALD W. BROWN, Secretary.

On the Steamship "Pretorian".

In the order of things "oceanic," I suppose this present party of New-Church people on the way to London will knit itself into a fabric of personal interest which will endure for at least a generation. Our number is just twenty-four. In the history of a certain nation that most significant number twelve was, in two instances, abstracted from and then added to, and so preserved as the symbolical integer. Our number is still twenty-four, because, while one name has been withdrawn from the advertised list, another has been added. We are alluding to this fact of sacred history simply because, as delegates to a congress which in at least the theological department, stands for deeper sense of Scripture, we are naturally inclined to refurbish our minds with Biblical history. We are travelers—not pilgrims—but we would be not travelers merely, and we hope to go up to this first international gathering of those of our New-Church faith with something of the reverence of pilgrims.

The complete list of Americans going to London, published in the MESSENGER of June 15, included the names of twenty-three of the twenty-four passengers booked for the "Pretorian." The name of Ezra T. Kimball of Brockton was accidentally omitted. Mrs. Owen was obliged to cancel her reservation at the last moment, but Mrs. Charles C. Mason of Cleveland has joined us, so, as already stated, the number remains intact.

Now everyone who has been on shipboard knows that the most momentous event of the first day is that of the dining-room "sittings." The steward finally accommodated our party in the forward bridge deck dining room. We are now divided into two groups at the table, but after we get settled down we shall probably all be at the same "sitting."

Just at this time—in the morning hours after breakfast—our people are scattered over the boat. Several are writing here in the little drawing room, where the sunlight pours in through the wideopen port holes forward. You see we are working our way down the St. Lawrence River, and at times the sun is directly in front.

Those who know the sedate and recondite Professor Lewis F. Hite will be surprised to learn of his being up at four o'clock this morning. I found him an hour or two after that, slowly rounding the upper deck. A little later I located the Rev. S. S. Seward, President of the Convention, and these two presently got together for a before-breakfast talk. Did they converse about the "Distinctiveness of the New Church" or the "Antagonism between Personal and Business Conscience"? No. They immediately became absorbed in a test of eye-sight and

of the muscular sense (brought into play for measuring distances with the eye). "How wide should you say this river is at this point?" The question was propounded by Prof. Hite. Then began the eye test. As usual in such cases, each guesser cautiously wrapped his guess up in so big a margin that the two guesses become twin parcels, and "the affair never got even to The Hague."

(Mailed at Quebec.)

JOHN W. STOCKWELL.

Mr. Mann's Lectures in Chicago.

On the evenings of June 19 to 22 inclusive, Mr. Mann gave in the rooms of the Western New-Church Union, Chicago, the four lectures on "The Real Swedenborg and What He Tells Us," which he recently delivered in Los Angeles, as related in the MESSENGER. This was done under the auspices of the Chicago Society. The discourses called forth much interest, and considering that they were given on successive evenings during an uncomfortably warm spell, they were well attended. Mr. Mann interprets what Swedenborg says about the worship and the doctrines of the Christian Church, as corrective of the errors into which that church had wandered, and not as setting forth a system of teaching on which should be constructed a new ecclesiastical establishment. In fact, he holds that worshipping God in such services is an expression of spiritual immaturity. The doctrine of the Maximus Homo, or Greatest Man, Mr. Mann maintains, is the pivotal doctrine of Swedenborg, and that the advent of the New Church on earth will be nothing less than the realization in the organization of the outmost affairs of man's life here and now, of that Greatest, or Divine, Man. This will bring about the sanctification of the common relations of life, until in them will be expressed man's recognition of God. The ritual church has only symbolized man's relation to God in brotherhood; the coming of the new age means the realization of that brotherhood as an actualized condition of man's natural life on earth. The result will be a new human life in the world; a life different from any which has before this prevailed. Among the conceptions set forth were these: That man's life is not individually but socially constituted; that personal salvation is always according to social redemption; that salvation is a man's coming into his place of usefulness, and thus into his right locality in the Greatest Man; that man's thought of God, which has always realized itself through symbols, in the coming age will make society serve as such a symbol; that bringing hell into order will change and clarify the problem of evil, for as evil is made useful its character as evil will disappear.

Mr. Mann is to deliver these discourses in Springfield, Ill., and in Brooklyn, N. Y., and in such other places as may desire to hear them.

At the close of the last lecture, the following resolution, addressed to the Chicago Society, under whose auspices the lectures were given, were passed unanimously:

Whereas, Through your courtesy we have enjoyed the great privilege of hearing four lectures given by Rev. Charles H. Mann, on the subjects "The Real Swedenborg," "The Church and the World," "Individual and Social Redemption," and "The Divine Natural Humanity"; therefore, be it

Resolved, That we express to you our heartfelt gratitude for this great privilege; and we desire to give testimony to our appreciation of these lectures which have given us new enlightenment and inspiration, and the joy that comes from these; and we beg to testify in this connection that we regard Mr. Mann as a most able teacher of the interior principles of the church,

of human philosophy, and of the spiritual sense of the Scripture based on its natural sense; and we further desire to commend this series of lectures to our New-Church brethren everywhere, reminding our brethren that the true advance of the church must depend upon an ever-increasing devotion to the study of interior truth.

+

The ladies of the Humboldt Park Parish gave a reception to the Rev. Charles H. Mann on Thursday evening, June 23rd. Nearly one hundred sat down to the sumptuous banquet served, after which several toasts were responded to in very interesting and able addresses. Members of the church were present from other parishes, and the occasion seemed quite like one of the annual meetings of the society.

Fryeburg, Me.

Sunday morning, June 5th, 1910, was an interesting occasion to the Church of the New Jerusalem at Fryeburg. It was the celebration of the thirty-third anniversary of the founding of the church. During all these years there has been only one pastor, Rev. B. N. Stone, and the society appreciates very highly the benefits that have come to them from this long pastorate. Rev. Mr. Stone is a graduate of Amherst College and of Bangor Theological Seminary, and was formerly a Congregational minister. Before he became a minister of the Church of the New Jerusalem he preached for three years in the Congregational Church in Fryeburg, thus making his entire and continuous service as pastor in the town thirty-six years. It is indeed a remarkable pastorate in these days of rapid changes. All the services were appropriate for the day. The floral decorations were very beautiful and consisted of white spirea and pansies arranged in hedges and mounds about the desk and the communion table, with a large bouquet of flowers in the alcove. The music, which consisted of favorite hymns and selections, was rendered by the choir with Mrs. Z. O. Wentworth as organist. Rev. Mr. Stone delivered a discourse founded upon Revelations iii. 12, and having for its subject "The Thirty-Third Anniversary of the Worship of the New Church in Fryeburg: Retrospect and Prospect." He said in part:

"On the 3d day of June, 1877, the first public New-Church worship ever held anywhere in this region brought together a congregation that filled to the full the Court Hall of the old Oxford House. That date is the beginning of the New Church in Fryeburg, which has now completed the thirty-third year of its history. There is time on this occasion for only the briefest sketch of the more important facts and events of this history, the permanent organization of the church in February of the following year, and a little later the formation of a legal parish, and on July 14, 1878, the institution of the church as a Society of the New Jerusalem by the Rev. Samuel F. Dike, of Bath, General Pastor of the New Jerusalem Church of Maine. The following year, 1879, the Maine Association of the New Jerusalem Church held its annual meeting with the Fryeburg Society, which had joined the Association. At the same time its house of worship, that meanwhile had been erected, was dedicated by the Rev. S. F. Dike to the 'worship of the Lord Jesus Christ and Him Only.' At the next meeting of the Maine Association the Rev. Baman N. Stone, who had ministered to the Fryeburg Society from the beginning, was ordained into the New-Church ministry and was installed as its permanent pastor. Among the later noteworthy events of its history were the gift of a beautiful bell by Col. A. A. Gibson in memory of his beloved wife (rung for the first time on Easter Sunday, April 25th, 1886); the purchase of the building now known as the New-Church hall for social entertainments, and also, just two years ago, a new organ, dedicated to the praise and service of the Lord Jesus Christ. In securing these last two possessions, as well as for other devoted and efficient service, the society is generally indebted to the Woman's Circle, that has contributed

many hundred dollars to the pecuniary support of the society.

"In reviewing this interesting but comparatively quiet and uneventful growth of the Fryeburg Society one peculiar fact deserves some special notice; namely, that an unusual number, for a small rural community, were ready for the coming of the New Church. Of the roll of 106 names, 62 of these were original members. The old doctrines, heard from childhood, were no longer satisfactory to their reason and the so-called liberal Christianity was hardly more acceptable. But the new truth, Scriptural, spiritual and rational, met with a ready response and glad welcome from the heart, conscience and reason of a large number of people in this place. The greater part of these original members are no longer with us in our worship and work, but as we read their names now in loving memory we can think of them as still present and helpful in spirit, having, as we trust, overcome and gained the new Christian name and become pillars in the Lord's heavenly temple, to go no more out forever.

"But we still remain, and upon us lies the duty and the work of serving the Lord's New Church in this community, so long as He shall be pleased to keep its candlestick of Divine Truth bright and shining. If we look forward into our future from merely human prudence and natural thought, the prospect may easily become gloomy and our courage grow faint. But our trust must be in the Lord, who has always been the help of His people in ages past, and so can be their sure hope for years to come. Our hope for His care and blessing will never be disappointed if we shall cherish the truth of His New Jerusalem in its purity and serve it loyally in our lives."

In the course of his sermon Rev. Mr. Stone said that during his pastorate of thirty-six years in Fryeburg he had solemnized 279 marriages and attended 717 funerals. There are twenty-six original members of the New Church still living. The present membership is fifty-five.

M. E. W.

At a meeting of the parish of the Church of the New Jerusalem, Fryeburg, held in the lecture room of the church, on June 8th, in the evening, the following resolutions in honor of the long pastorate of Rev. Mr. Stone were read and accepted. The above report and a copy of the resolutions are sent to the MESSENGER at his request:

Whereas, On June 3d, 1910, Rev. Baman Nelson Stone had administered unto the Church of the New Jerusalem, Fryeburg, Me.—of which he was the founder—for a continuous pastorate of thirty-three years, therefore be it

Resolved, That we, members of the parish of the Church of the New Jerusalem, Fryeburg, Maine, desire to express our great appreciation of the devoted work and the true friendship given to the church by our pastor for these many years, and our appreciation of the strong influence for good in the community of his upright life.

Resolved, That a copy of these resolutions be sent to our pastor, and also spread upon the records of the parish of the Church of the New Jerusalem.

Waltham New-Church School: Fiftieth Anniversary

On Wednesday, June 15th, the Waltham New-Church School closed its fiftieth year with an appropriate celebration. The alumni, who have taken a deep interest in the welfare of the school during the past few years, gathered in large numbers. At half-past three "The Knights of the Round Table" gave on the lawn a fine representation of "Ingomar, the Barbarian," in five acts. The exercises were held in the school hall at 4:30 p. m. Arrangements had been made for an address by the Rev. James Reed, but he was not able to be present. Addresses were made by Mr. Joseph Worcester, who spoke on "The New-Church Institute of Education;" by Mr. Benjamin Worcester, who gave an account of "The Early History of the School," and by Mr. Alfred Worcester, who spoke on "The Alumni."

The Alumni Association held a business meeting at which reports of the committees were read showing that an effort is now on foot to establish an endowment fund for the better support of the school and the extension of its work. The Hon. Edward A. Walker, Mayor of Waltham, one of the former pupils of the school, presided. He made some very complimentary remarks about the school, and especially com-

mended the work of Miss Fanny Partello, who has been teaching in the school for forty-four years, and who is now retiring from active service.

The weather was perfect, bringing out the great beauty of the school grounds and its surroundings. The buildings were open to the inspection of visitors, who all admired the excellent appointments and equipment of the school for its work. Supper was served in the boys' and the girls' homes for the large number of visitors and pupils. After the supper all adjourned to the school hall where they spent a most delightful evening in dancing and social intercourse.

The Waltham New-Church School was founded fifty years ago. Mr. Benjamin Worcester, in his address, said: In the year 1860 a few New-Church families in Waltham, desiring for their children a school under New-Church care, determined to establish one in their neighborhood with provision also for boarding pupils who might be intrusted to them. The school at first held its sessions at the west end of the stone chapel, which was at that time erected for worship. The school was opened in September, 1860, with eighteen pupils, under the charge of Mr. Edwin A. Gibbens. Of this number about one-half were boarders. The school rapidly increased, especially from families who came to make their homes in Waltham during the school life of their children. The chapel was soon found too small for the school and in 1864 the present brick school house was built, and also a cottage near it for the accommodation of pupils.

In the year 1857 the New-Church Institute of Education was organized and incorporated for the purpose of carrying on the work of New-Church education, but for a number of years, not having any funds, it did not enter upon any practical work. About the time the new school house was built at Waltham, the Institute received a legacy from one of its members, Mr. John H. Wilkins, by which it was enabled to carry out its plans. The property of the Waltham New-Church School was now placed in its hands, and the school entered upon a series of very prosperous years.

During the forty-six years of its life in the school building the school has depended mainly for meeting its current expenses on the receipts from pupils, with

some aid for those in need from a fund left for the purpose by another original member of the Institute, the Rev. T. B. Hayward, and also some assistance for the same purpose from funds held by the Boston Society of the New Jerusalem Church. A further addition to its income is now received from the fund bequeathed to the same society by the late William Marshall, for the promotion of practical training in science and art.

At the business meeting of the Alumni Association a committee was appointed to solicit subscriptions for the endowment fund. It is hoped that a sufficient sum can be secured to put the school on a better financial basis than it has been in the past.

The school buildings now consist in addition to the school house proper, of two large fireproof brick houses, one for the boys and another for the girls; also a large frame house which may be used for either boys or girls according to the needs of the school; a gymnasium building in which there are rooms for manual training and cooking, also class rooms for physics and chemistry. There is also a cottage now occupied by Mr. Beaman, the associate principal. The stone chapel on the grounds is owned by the corporation of the Waltham New-Church Society.

The Alumni Association elected Rev. H. C. Hay president for the coming year; vice-president, Charles J. Fogg; secretary-treasurer, Miss Alice E. Burnham.

Mr. Benjamin Worcester has been connected with the work of the school in some capacity since its organization. He was one of its first promoters. For over forty years he carried on the work of bearing the burden of the annual deficits.

The school has had a very useful career. On examination of its list of pupils from the beginning we find the names of many active workers in the church and of persons who have attained high rank in the scientific, business and literary world.

The school enters upon its second half century with a fine equipment for its work. The location is unsurpassed in the country for its purpose and the friends of the school look forward to its future career as one of increased usefulness to the church and the world.

JOHN WHITEHEAD.

Marriages

HADLOCK-GRIGGS.—George Gorham Hadlock and Mary Elizabeth Griggs of Westbrook, Me., were united in marriage Sunday afternoon, June 19, 1910, by the Rev. Everett K. Bray at his residence. Mrs. Hadlock is a member of the New Church in Portland, and a faithful worker. They will reside in Westbrook, Mr. Hadlock taking charge of the old farm which has been in the family for generations. We wish them many years of happiness and prosperity.

Obituary

JAMESON.—John C. Jameson, aged 86 years, died late in the afternoon of June 13 at the home of his son John at Union, Me. Mr. Jameson was long an active and staunch member of the Bath parish of the New Jerusalem. He was a prominent and useful citizen, serving the city in office, and a man highly respected and much loved for his character. For several years the oldest active business man in Bath, he had recently retired on account of poor health, and during the past year had made his home with his son at Union, Me. He is survived by one other son, Edward D. Jameson, of Boston.

The last services were held at the

church in Bath, June 15, conducted by the Rev. William F. Wunsch.

ANDERSON.—At Newton N. J., on Saturday, May 28, 1910, Mrs. Amelia H. Anderson passed into the higher life in her 87th year.

Mrs. Anderson was born June 24, 1823. She grew to adult years in the Presbyterian Church, but through the interest of Mrs. Margaret S. Anderson, Mr. Theodore Frelinghuysen Anderson's mother, she was led into the life and light of the New Church, to which faith and realization she loyally adhered through all the remaining years of her life. Her declining years were blessed with the consciousness that her faith was shared by those most near and dear to her and with the tender sweetness and peace that filled the last few years of "life's declining sun," and culminated in so silent and peaceful a crossing of the threshold into the "upper room," that even those sitting by her in the room were scarce aware of her falling asleep.

New-Church services were conducted by the Rev. Adolph Roeder, of Orange, and were largely attended.

WELLINGTON.—At Orange, N. J., on Friday, May 6th, Miss Grace Wellington, in her 57th year.

Miss Wellington was one of a large group of well-known and loyal New-Church people, centering about the Goddard, Moffat and Burnham families, with large and representative branches

in Brockton, Mass.; Brooklyn, N. Y., and Orange, N. J. For the past fifteen years she had resided at Orange, part of the time making her home with Dr. and Mrs. Edgar V. Moffat. Two sisters survive—Mrs. Moffat and Mrs. Warren Goddard of Brockton, Mass.

Intimately associated in thought and life with her sister Anna, who preceded her into the Real Life by somewhat over a year, she seemed to feel the separation very keenly, and after a season of illness she passed quietly on into that large "upper room" that lies just beyond the threshold and into which all God's children graduate when they have learned the lessons of life's lesser school on earth.

Quiet and retired, she lived that life which in olden days men called "saintly," but which in these modern days we are inclined to call the "real human" life, as distinguished from the more artificial and less human life that whirls through the market place and drowsily drones through dead ecclesiasticism. She lived, as she now lives, in that world of use, of service, and of the modest appreciation of the beautiful, which alone deserves the title of the "spiritual world," and into the deeper and more vivid realization of that "spiritual world" has she now entered, to perform the larger uses for which in patience and quiet persistence she trained in earth's preparatory school.

The services were held in the church on Essex avenue, Orange, and were conducted by the Rev. Adolph Roeder.

The Church Calendar.

July 10. The Eighth Sunday After Pentecost.
The Christian Life.

Introit Selection 25: "O come, let us sing."
 Lesson I: I Sam. xi.
 Responsive Selection 52: "Wherewith shall a young man cleanse his way?"
 Lesson II: Matt. iii.
 Benedictus, Mag. 756.
 Hymns (Mag):
 44: "Holy, holy, holy."
 233. "O Word of God incarnate."

B i r t h s

WUNSCH.—At Bath, Me., June 9th, 1910, a daughter to Rev. and Mrs. William F. Wunsch.

B a p t i s m s

TERRY.—Duncan Niles, infant son of William and Ruby Terry, born November 6, 1909, was baptized June 20, 1910, at the parsonage in Bath by the Rev. William F. Wunsch.

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- Sewall, Rev. Frank, care American Line, 1 Cockspur St., London, Eng.
- Worcester, Rev. Wm. L., Sutton, Hancock Co., Me.

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