

Volume LXXIX

Number 1

# New-Church Messenger



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is with men



NEW YORK

WEDNESDAY, JULY 4, 1900.

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# New-Church Messenger

"Behold, I make all things new."

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## New-Church Messenger.

Rev. C. H. Mann - - - - - Editor-in-Chief  
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### A Statement of the New-Church Faith.

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

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

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

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

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

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

### Progression, not Perfection, Man's Supreme Condition.

If the time should ever arrive, either in this world or the next, when a man could say: I have now realized all that it is possible for me ever to experience; I possess all the learning my mind can receive—there is nothing else to know; I love with all the capacity of my being—I can never love more; my life has attained its fullness—it can never be greater, and all the eternity to come shall be passed in the enjoyment of this perfection, such a man's condition would immediately begin to wane in its satisfactions, to pall upon the taste, to engender distress with life. However great might be a man's attainments regarded in themselves, if they are incapable of increase, they would begin at once to lose their value. Continual unfolding is essential to man's relish of life. The sentiment, "Man never is, but is always to be blessed", though uttered as a reproach embodies a principle which constitutes the very zest of living.

In seeking to understand this law aright we should distinguish between a perfection in external achievement, and that perfection which pertains to an eternal, living, underlying principle. The principle may be perfect, but our knowledge of it and our attainments under it must be a continual, never ending progress. The great laws of nature, so-called, may be perfect, but that does not alter the fact that we are in a state of continual progression in relation to them, progression in our knowledge of them and progression in our practical application of them.

Man may realize, too, the height of his capacity in his sense-perception of external phenomena, but that does not militate against the law before us because there is an endless progression in the understanding of that phenomena. The heavens look no different to us to-day from what they looked to the astrologers ages ago, but we get an advanced life from them through the interpretation we have given them. We find suns and worlds where our ancestors found only points of light; we find the infinite depths of space where they found revolving spheres.

In like manner the letter of the Word after having been completed may continue unchanged, but that does not interfere with the necessity that man should forever progress, for our understanding of that letter of the Word may continue to grow through eternity.

This necessity of man's nature shows itself in the interest we take in youth. We enjoy the evidentness of a young man's states of progress—his unquestioned advancement step by step; his visible growth from stage to stage. Such interest springs from this attribute of our nature, that progression is our supreme condition, and that all states of evident growth even though it be in the incipient stages of life, appeal to this fundamental of our structure.

This is illustrated, too, in our enjoyment of novel experiences. What is new always gives us a special delight. When a vision comes before us which has never before met our eyes, it is to us a kind of progression, an entrance into another state of life, and that stepping forward, because it touches this inner spring of our being, stirs our hearts.

That man's supreme condition is a state of unending growth, never of completion, is founded upon the very inmost law of his creation, namely, that he is a finite creature and not an infinite being. There is an image of infinity in everything, even in the most trivial, and this necessity implanted in us by creation, that unceasing growth should be our destiny, is one of the ways in which that image is stamped upon us. That we should progress forever is an impress of the infinitude of our Creator. It would evidence the limitation of God if the time could ever come when no further progress were possible to man. A capacity for never-ceasing advancement is the stamp which the eternal Father has placed upon his child.

Almost without saying may we see in the light of these laws that the idea of infinite progress is a necessity to any permanently satisfactory doctrine of immortality. No conceivable pictures of eternal life can be long acceptable to man which do not contain a possibility of continual growth with man's unfolding. It is no wonder that all the delineations of heavenly glory which man has devised, soon pall upon the taste unless the pictures have this element of life which will enable them to grow as man's capacity for appreciation increases. Hence the nature of our knowledge of the other life must be such that it ever unfolds before us, giving us at each new looking at it new conceptions of its meaning and of its satisfactoriness. It is their marvelous meeting of this requirement that in a special degree keeps the doctrines of the New Church concerning eternal life perennially fresh and comforting.

The principle before us will enable us to have a truer conception of the real value of our modern problems and victories. Reformers are apt to imagine that when their victory shall be achieved we shall then enter upon a state of permanent repose. The settlement of the problem which they struggle for in life they imagine will establish a not to be disturbed peace. But so far from this, one reform is only the forerunner of another. Every age has its problems, its battles, which must be fought and won. The first ages can settle only their own, and no era will escape this necessity. The evils of slavery in one age, the perplexity, distress, and injustice of the industrial condition in another, and some other essential principle of life and of righteousness in a third. What coming problems shall arise we cannot tell; but that man shall always have them is certain. And not only is he sure to have them, we may rest assured that it is the very best possible thing for him that he should be in an unceasing effort and struggle for achievement and victory in attaining unto the realization of what he was created to be.

The repose man should seek in life, then, should never be a resting in the achievements of the past; it should be the peace which belongs to the recognition of eternal principles which bear in their bosom the prophecy and the promise of future attainments through future efforts. We may rest in that kind of life only which keeps us forever pressing forward.

And of one thing we may be assured, more than as-

sured, we may rest in it as in an eternal conviction, and that is that there will always be the possibility of progress before us; that the abysses of infinity offer themselves to us for our realization; that we have before us an eternity of ceaseless going on and up, always possessing, however great in the coming ages shall be at any one time our attainments, infinitely more before us than behind.

## The Sermon.

### The Herald on the Mountains.\*

BY THE REV. JULIAN K. SMYTH.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Is. lli: 4.

These stirring words of the prophet celebrate the office of the spiritual herald; the herald upon the mountains; the herald who comes among men with a fourfold cry upon his lips.

Judah has returned from her captivity. She is back among her loved hills. But she has come back poor, enfeebled; her land is wasted; her beautiful house is destroyed. Like a woman forsaken and grieved in spirit, Jerusalem sits in humiliation and sorrow. But presently she hears a voice:

Awake, awake, clothe thyself with strength, O Zion. Put on thy splendid garments, O Jerusalem!

Her eyes are lifted to the hills; and lo, a herald, a messenger! Over the mountains, with strong, unwearying feet, the herald comes; and he stirs the heart of the nation with the fourfold cry that rings down the mountain-side. "Peace!" he cries. And then they hear him again: "Good tidings of good!" And yet again: "Salvation!" And then one final cry: "Thy God reigneth!" Zion hears the stirring messages that the faithful herald has brought. She sees the active, tireless feet of the messenger as he comes hastening down the hill; and looking and listening, feeling that it is God who has really sent these messages from over the mountains, the people exclaim, "How beautiful!"

How beautiful! Upon the mountains the feet of the herald,

Calling out, "Peace!"

Proclaiming, "Good tidings of good!"

Calling out, "Salvation!"

Saying to Zion, "Thy God reigneth".

Such is a truer rendering of this lovely verse from Isaiah. And the verse seems to say: It is a beautiful and sacred office to be the bearer of good tidings; to stand, as it were, between two worlds, to hear the good news which the higher is longing to send down to the lower, and then with strong, active feet to come down the mountains and bring the needy world its heaven-sent message. That this should be our theme this morning, and that the theme should have a special and tender interest, needs few words of explanation. Not only does it belong to this season of the Christian year, which commemorates the days following the Ascension, when the disciples were expectant for the promised gift of the Holy Spirit which would enable them to go forth and preach the Gospel; but the thought of one of God's faithful messengers is with us all as we, ministers and representatives of the Lord's New Church, come together. Not to eulogize, not to mourn, not to

\*Preached in commemoration of the life and ministry of the Rev. John Worcester, at the meeting of the General Convention in Cincinnati, O., Sunday, May 27, 1900.

dwell too much upon the personal aspect of a ministry that has been so dear to us, are we come. First of all shall we not, under the inspiration of the divine Word, take to heart the beauty and dignity of this office of the herald, or messenger, which God through his servant the prophet has here set before us?

Of all the offices which the Lord makes it possible for man to fill, what is more beautiful, more needful, or more sacred than this: to bring to the lower the help of the higher which it needs? The earth might look up at the sun and marvel at its splendor; the sun might look down at the earth and pity its helplessness; but the atmosphere which is warmed through and through by the sun-rays, and brings them all warm and glowing to the earth's cold bosom—what a beautiful part it plays! It is a blessing to the hill and the valley to feel themselves loved and helped by the sun; it is a blessing to the sun to know that it is helping the mountain and the valley. And to the messenger that has stood between them, that has felt the life-giving warmth of the sun, and seen how it was needed by the waiting earth; that has run over the mountains and hills and carried joy into the valley, how differently (one might almost fancy) must it for ever after look at the splendor of the sun and the need of the world! The sun's splendor seems greater and more sacred than ever before, because the messenger knows that it can warm the world; and the world's coldness and darkness can never seem quite so hopeless again, because the messenger knows that it can be warmed and illumined by the sun.

An image, it is true; but an image of a very blessed reality, in which the forthgoing of the love and wisdom of God is the sun, and humanity the world for which He shines; and anything, any one, that can bring the life and joy of the one to the need of the other exercises a function than which there is nothing more beautiful or sacred. "All that I have heard of my Father I have made known unto you". These are the words of the Saviour of mankind. What a wonderful self-description they are! How perfectly they declare the function of the Humanity with which the Infinite has clothed himself! The sun clothes itself with the atmospheres, and comes streaming into the world. God clothes himself with a human nature, and his love, his wisdom, his very life come pouring out to mankind. He takes to himself the degrees of life which are stretched out below Him; He fills them; He glorifies them; He makes his way to man by means of them. And this Humanity which He forms, and by which He appears, serves Him as his perfect, his divine messenger. What God feels, what He purposes, He now transmutes into the immediate help of needy men through this divinely-formed medium.

The world was in spiritual distress. It sat "in darkness and in the shadow of death". It listened. It looked up to the mountains. Yes! there were the feet of the Anointed—the Humanity of God—coming to a waiting world. Some said, "Impossible!" others said, "Away with Him!" but some cried, "How beautiful!" "I have given unto them the word which Thou gavest me. . . . I have declared unto them Thy name and will declare it, that the love wherewith Thou hast loved me may be in them, and I in them". The infinite love that is stirring his heart; the infinite wisdom that is looking out of those eyes; the power that is going forth from those kindly hands—all, all are for trans-

mittal. The Humanity yearns, it shines, it takes the infinite strength that comes down into it; and then it opens itself to man's wants, it lets the love flow full and free to every burdened heart, it lets the light stream forth to every troubled mind, it sends its power to be a help to every struggling life. Nothing could be more beautiful; nothing could be more needed.

And these four cries upon the mountain—how perfectly they express the Son of Man's mission to the world!

1. "Peace!" The word sets us to listening to the announcement of the heavenly hosts at the moment of the Incarnation. We hear it from his own lips as He hushes the winds and the waves to rest. We hear it again on the night of the Last Supper. Once more it is heard in his loving salutation on Easter morning. And yet this peace which our Lord comes to bring, and which is in his own heart, is not mere quietness. It is not a nerveless, passionless state. As the word itself implies, it is completeness. In the Lord's deep knowledge of our nature, the man of peace is not a meagre man. Rather he is a man whose natural and spiritual powers are united and co-ordinated into one well-poised, symmetrical, harmonious life. True peace presupposes largeness of character, and a valiant struggle with evil. Not to cry "Peace! Peace!" where there is no peace; not out of mere weakness or good nature pretend that all is well when there is so much that is ill; not in weak sentimentality to declare that God is so good that He will just pet men with soft hands into heavenly states of life—that was not the mission of the Son of Man, but rather to awaken in men a consciousness that with his help it is possible for them to take the sword of the spirit and overcome the evils that would hold them in slavery, and enter deeply and harmoniously into the varied powers and faculties of their natures.

2. And something more the Humanity of our Lord came to make known: "Good tidings of god"—that is the second cry of the herald on the mountains. What that supreme good news is, the world has learned from angel lips. "Behold I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour which is Christ the Lord". God as a Saviour seeking man—how that crowns and completes the revelation of the Most High! The God, as has been said, "who is ever uttering himself in the changeless profusions of nature; who takes millions of years, if need be, to form a soul that shall understand Him and be blessed; who welcomes the simplest thought of truth or beauty as a return for the seed He has sown upon the fallows of eternity; the God of music, of painting, of building; the Lord of Hosts, the God of mountains and oceans; whose laws go forth from one unseen point of wisdom, and thither return without an atom of loss; the God of history working in time unto Christianity"—how doubly wonderful this all becomes when we see it shining out of this other truth, that God is not simply a real God, nor a true God, nor a loving God, but that He is in very fact God with us!

Around this truth of Jesus Christ as man's Saviour the Church sprang up. It might be small in numbers; its members might be poor and lowly; its messengers might be fishermen, peasants, publicans; believing this truth, living from it, inspired with the love that glows

at the heart of it, they were armed with a power which the world could not subdue. And they who heard Him say on Easter morning, "Peace be unto you!" who felt the breath of his lips as He said, "Receive ye the Holy Spirit"—these knew and believed with a new sense of certainty and joy, that neither man, nor death, nor hell, could conquer that power. And with this belief in their hearts, and this evangel on their lips, they went forth as his messengers and witnesses.

The call has come to the New Church to proclaim this truth anew and as it now shines out of the opened Word. The Gospel, the great good news that the Lord in his Divine Humanity is God of heaven and earth; that He spoke true when He said, "All power is given unto Me in heaven and on earth"—this is the Gospel, which has proved its might, which has become obscured, but to which, God helping us, the world shall once more be aroused.

3. This brings us to the third cry or message of the herald: "Salvation!" We who in hours of shame and bitterness may have groaned, "I have sinned; I have done this evil in Thy sight!" shall we not be touched and thrilled by the infinite mercy which can say, "I am come to seek and to save that which was lost?" Surely we need the encouragement of this truth. We need a larger, deeper faith in the fact that there is a divine power ever at work to resist degeneration and decay; to give life; "to stop this drifting process in the soul and steer it round, and make it move the other way". Here is a process and not simply a dogma; a law at work in every part of the universe, which shepherds the stars, and keeps them from rushing out of their courses; which enables the tree to overcome the power of gravitation and send the sap coursing to its topmost twig; which knits together the broken wing of the bird; which gives the power of recovery to the sick; which waves death back in the hour of resurrection; which heals hearts that were broken; which gives power to the faint; which gives to the man who has impoverished himself by spiritual neglect, and the man who has injured himself by sin, the power to repent, to look up, to rise to his feet, to become little by little a new man, to gain the clean heart, the helpful hand, the forgiving spirit, the growth in grace, the life eternal. It is not the power of mere human resolution; it is the power, the life, the spirit of Jesus Christ our Lord, glowing into the earnest mind and the prayerful heart of the man who really wants to be saved from himself, gradually imparting a new quality to his life, dispelling evil thoughts and affections by the gentle agency of light, strengthening feeble desires for what is good, and awakening a hope that bears him on in renewed efforts to seek the kingdom of God and his righteousness.

4. Much of this—perhaps all of it—seems like foolishness to the merely natural man. Even the man who is making an honest effort to live the Christian life may have periods of doubt and discouragement. Hence that fourth cry: "Thy God reigneth!" At the centre of the universe, there is this power for good, this infinite spirit of love and wisdom, never faltering, never wearying in its efforts to lead man, within the limits of his freedom, to cease to do evil and learn to do well. Men may mock; they may deny; they may go in the face of all God's loving purposes; but the power of love is there. "Thy kingdom is an everlasting kingdom; and Thy dominion endureth through-

out all generations". Age after age has passed by; empire after empire has crumbled away; Church after Church has come to an end; but this infinite power of life with its helpfulness, its forbearance, its ability to bless and exalt the least or the greatest life that is open to receive it—that is not weakened nor changed; and the Church, this New Church which we profess to believe in and love, must be moved to take up the cry first heard in heaven: "The kingdoms of this world are become our Lord's and his Christ's, and He shall reign for ever and ever". Happy the man who has been so thrilled and helped by an actual experience of this loving power that he can serve as God's messenger, and whether men doubt or believe, deride or are touched into thankfulness, can come down the mountains with this stirring cry, "Thy God reigneth!"

Sooner or later the help or the personality that has not God behind it fails. But he who has been helped through and through by the power of the Lord's love and wisdom, who knows "the power of God's comfort, and the power of man to be comforted", and then all alive with faith and kindness strives to make known the help of God to his fellowmen—such an one becomes indeed one of the Lord's messengers. Because his natural life glows and is made strong by this experience, because he fulfills the truth of that New Church aphorism: "All religion has relation to the life; and the life of religion is to do good", the divine Word speaks of "the feet" of the messenger. A messenger, too, of "the mountains", coming from the high places of life, from states of love, from elevations of thought where the life of his God has reached and thrilled him. And the Bible, recognizing the greatness of such an experience and of such an office, prompts us to exclaim, "How beautiful!" "How beautiful! upon the mountains the feet of the herald, calling out, 'Peace!' proclaiming, 'Good!' calling out, 'Salvation!' saying to Zion, 'Thy God reigneth!'"

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In contemplating this office of the spiritual messenger, our thoughts to-day turn instinctively towards the man whom the Lord has called to his heavenly reward, and who as a minister of the New Church and as President of this Convention has been looked up to by us all with confidence and affection.

Of that beautiful ministry which God has given us I can scarcely trust myself to speak. Nor would it be acceptable to him that I or any one should speak words of mere eulogy. We all know how quiet and modest was his nature. The rare intellectual gifts, with wide, accurate knowledge, and that best quality of the mind, the power to see things clearly; the deep spiritual insight which made his studies in the doctrines of the Church and in the Bible so luminous; the simple, gentle, transparent loveliness of character, with broad sympathies and never-flagging devotion to the spiritual welfare of the Church—all this, and more than this, characterized the life and ministry of John Worcester. Not a ministry to make a great stir in the world. One is tempted to say it was too deeply spiritual for that. And yet a ministry which, by the lucidity and depth of its thought, and the spirituality of life, has made a deep and lasting impression upon the Church. He was indeed a messenger of God, a messenger from the mountains. His feet stood upon high ground. He came from regions of thought and feeling that were spiritual. His soul seemed to be re-

flected in his face—the gentle, grave, sensitive face. A messenger with an atmosphere as of heaven about him. Always gracious, always ready with some illuminating thought, unconsciously calling out the best things in those with whom he came in contact.

It is right that we should commemorate a ministry so beautiful. It has been a comfort and an inspiration to many souls. It has blessed the Church. On the high places of life in this world, this messenger has stood, uttering with steady lips that fourfold cry. With what grace and joy must he be entering upon the higher kingdoms of life that are open to him! and with what increasing wisdom and power—may we not believe?—will he continue to be one of the Lord's faithful messengers!

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To us who were his fellow-servants, there remains the duty of serving the Lord as heralds on the mountains; to sound the four-fold cry; to make known with all the power of which we are capable the spiritual principles which have been revealed to the New Church; to avoid the temptation of shutting ourselves up within our spiritual walls of truth and merely talking our religion over, and telling each other how true, and beautiful, and comforting it is. We are to take to heart the great commission, as it applies to us in this time of the second coming of our Lord in the power and great glory of his opened Word: "Go ye in—to all the world, and preach the Gospel to every creature". We are to proclaim our good news in a language which the world can understand; to bring these heavenly principles into living, practical relation with the individual wants and the collective needs of our time; to carry our Gospel in earnest, friendly hands; to bring it, to offer it, to claim the world for it; to give to men's thoughts and efforts, wherever it is possible, a great Godward movement, that so in the end the earth—this perplexed, striving earth, which in spite of all its hardness dreams its dreams of a great moral triumph—"may be filled with the knowledge of the Lord as the waters cover the sea". He is dull and insensible indeed who does not realize that this is the time of a great awakening. It is the time when the Lord needs and works through a "remnant"; souls who will stand true to Him; minds that will believe the highest things; hearts that will set their hopes in what is eternal; hands that will work for the truest welfare of humanity. Shall we not take to heart this message of our former President—his farewell message to the Church, dictated but a few days before his passing away:

"The Providence of the Lord is ever present with us, and the charity of the Church steadily increases, and I am sure of increasingly happy things in the future. There is nothing that we can add but patient, trustful service".

There are many things that bear witness that divine love is life itself and that love therefrom in man is his life; but among these proofs this is especially clear, namely, that man's spirit is nothing but affection, consequently that man after death becomes an affection, an angel of heaven if he be an affection for good use, and a spirit of hell if he be an affection for evil use. For this reason both heaven and hell are divided into societies according to the genera and species of affections. —Divine Love ix.

## Church News.

### Maine.

The congregation at the New Church yesterday was favored with an admirable sermon by Dr. Mason, of Brunswick. It was rightly liberal, charitable and helpful individually and to the cause of Christianity in the world. Dr. Mason impressed his hearers as a scholarly, broad and devout man. Many were moved to come forward after the service to express their exceptional delight.—Bath Daily Times.

Dr. Mason is the Congregational minister at Brunswick, Me. The Rev. George Henry Dole occupied Dr. Mason's pulpit in exchange. He was favored with a large and scholarly congregation in that famous college town. Many in the congregation came forward after the service and expressed their pleasure over the exchange as a sign of the increase of a true Christian feeling among men. The New-Church Club, of Bath, Me., has organized an office to be known as "The Maine New-Church Bureau of Correspondence". The Bureau is under the supervision of the New-Church Club, but is composed of three officers, Mrs. John Kimball, Chairman; Miss Margaret Gilbert, Treasurer; the Rev. George Henry Dole, Secretary. The purpose of the Bureau is to establish a regular correspondence between the Church at Bath, and all people in the State interested in the Church and not connected with an organized society; to ascertain the needs of such and provide suitable reading material; to provide a missionary or pastor to preach, lecture, or visit; to cultivate and strengthen the bonds of thought and affection between an organized society and all isolated New-Church people in the State. All people in the State of Maine interested in the New Church are invited to send their names, and the names of any known to be interested, to The Maine New-Church Bureau of Correspondence, 937 Middle Street, Bath, Me. This is not in substitution of, but supplementary to the general missionary work, as it may perform uses where the missionary is not able to go.

### Massachusetts.

The last of May the Rev. Mr. Vrooman went abroad for his summer vacation. Since then the pulpit of the Roxbury Society has been supplied successively by the Rev. Messrs. Henry, Hayes, Bowen, and, on the last Sunday in June, by our new General Pastor, the Rev. James Reed, who also administered the Communion. This was the last service of the season and brought together nearly all of our people who had not scattered for the summer. The day before there was a picnic of the five New-Church societies in and near Boston, at Echo Bridge, a fine grove on the banks of the Charles River, one of the reservations of the Metropolitan Park System.

### New Hampshire.

Children's Day services at Contoocook, on the afternoon of June 9, were as usual successful and enjoyable. The church was beautifully decorated with flowers and foliage, and the audience was large and appreciative. By having the services in the afternoon,

most of the people of the village attend. The exercises consisted of recitations and singing, by the children, assisted by the choir. The programme was provided by Miss Mary A. Davis. These special children's services, which are also given in connection with Christmas, Easter and the Harvest Festival, add greatly to the interest in Church and Sunday-school work. Our Sunday-school through the winter was very small, owing to the prevailing illness among children as well as adults, but through the summer the attendance is quite full. Beginning with July we will study Mr. Mayhew's Catechism until The Sower is issued in the fall.

### Pennsylvania.

The regular quarterly meeting of the Philadelphia Society was held Monday evening, June 25. Reminiscences of Convention were given by Messrs. Paul C. Hamlin and John W. Stockwell, Jr., on behalf of the young people, by Mr. Alden on behalf of the ministers, and by Mr. William McGeorge, Jr., who made special reference to the remarks in memory of the Rev. John Worcester. For several weeks, the pastor of the Society, the Rev. William L. Worcester, had had under consideration invitations received calling him to the pastorate of the Newtonville Society, and to the professorship of Theology and Scriptural Interpretation in the Convention Theological School in Cambridge. Doubt as to the outcome of this consideration was happily relieved on Sunday, June 24, when Mr. Worcester in his sermon declared his intention to remain with the Philadelphia Society. At the quarterly meeting there were earnest remarks expressive of the general feeling of gratification at this result, which took form in the following series of resolutions which were adopted by a rising vote:

Resolved, That we have heard with grateful pleasure and relief of our beloved pastor's determination to remain with us, declining the urgent proposals which have been made to him to devote his energies to other fields of useful activity;

Resolved, Further, that we fully appreciate the gravity of the occasion, and feel assured that our pastor's decision was made only after a sincere and earnest effort to discover what was his duty in the line of true use, aside from all personal considerations; yet we realize that we have narrowly escaped a painful separation and a serious loss; and finally,

Resolved, That we will to the utmost of our ability assist and sustain our pastor in his chosen work, and will in all things endeavor to labor with him for the promotion of peace and unity, the well-being of the Church, and the practice and dissemination of its heavenly truths.

The Society also voted that Mr. Worcester's sermon of the preceding Sunday be printed for distribution among the members of the Society. The Sunday-school closed on the last Sunday in July. The services in the church will be discontinued after the 15th of July until the third Sunday in September, during which time the pastor will take his vacation. During the internal services will be conducted in the Sunday-school room by the Rev. William H. Alden. The Book Room and Library will take no vacation, but will be open as usual through the summer to welcome friends who may be in the city.

## Reports and Letters.

### The Church in East Washington.

I wish to speak once more about the need of financial help by our New-Church brethren in East Washington, in their endeavor to build a church to be devoted exclusively to the worship of the Lord Jesus Christ. On their behalf let me acknowledge their receipt (in consequence of the publication of their needs in the Messenger) of some \$250. Two friends have sent \$100 each, and a number of others the rest. These and other gifts received through our friends' own solicitation have greatly encouraged the little band in Washington State. It has brought them nearer to each other and nearer to the distant brethren. As I have said before, they are nearly all poor in this world's goods, but are contributing all they can, not only in money, but in material and work. I have just received a photograph of several of them while at work bringing lumber, laying the stone foundation, etc. The foundation has cost only about \$4.00, for lime, all the rest, stone and work, being contributed. I wish all could see the picture. Then many more, doubtless, would feel like helping those who are helping themselves, and helping to "find out a place for the Lord"—the only home of the New Church in the States of the Northwest. Again let me ask those who feel able, and whose hearts stir them up, to send what they can to the Treasurer, Louis F. Kimm, Pine City, Whitman Co., Washington State. They need some \$500 or more to complete the building without repository or pulpit. All receipts will be personally acknowledged by Mr. Kimm. The little church, when finished, will be a kind of village church as well as a home for the New-Church people, and a centre, we trust, of far-reaching influences.

JOHN GODDARD.

### Theological School Chapel Building Fund.

The following subscriptions have been received towards the \$5,000 asked for to complete the amount required for building the chapel at Cambridge:

Previously acknowledged .....	\$4,315.59
A Friend, by Rev. T. F. Wright.....	75.00
Mrs. A. H. Homan.....	5.00
Geo. E. Morgan.....	1.00
Elvira M. Harrington.....	5.00
A Friend, Bridgewater.....	1.00
Miss S. A. Payne.....	5.00
The King's Daughters of Cambridge.....	1.00
Mrs. Horace Smith.....	15.00
Friends, by Rev. T. F. Wright.....	10.00
Henry J. Warren.....	50.00

Total subscriptions to date.....\$4,483.59

About \$500 more is needed to complete this subscription. The Directors hope this balance will be subscribed soon, as they want to begin work as soon as the funds are all in hand.

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

### Waltham New-Church School.

On Wednesday, June 20, we closed our school year with an afternoon children's party given by the older girls to the school and to some thirty other children of

the neighborhood. The school buildings were open and such work of the year as had been preserved was shown, Sloyd, in needle-work, in water-colors, and in collections of minerals. Parents and other friends were present, including some of the Managers of the school, and with songs and sports and refreshments on the lawn, the gathering was much enjoyed. The dainties cooked by the girls' own hands added to the enjoyment. Their needle-work, ranging from darning and patching to the elements of embroidery, was greatly admired, as were the water-colors and collections of minerals. The work of the year has been altogether pleasant in its daily routine and satisfactory in its results. We should have been glad of somewhat larger numbers, but are content with what Providence sends. Our whole number of pupils during the year has been forty-eight, of whom sixteen have come from nine different States, outside of Massachusetts, for the benefits of the school. Of the whole number, forty have attended our Church services, and thirty-two are of New-Church connection. Our number this last term has been forty-two, of whom ten girls and six boys have been boarding-pupils. We have had eight daily teachers and matrons, all devoted to the New Church, and twelve special teachers, for special courses, of whom more than half are members of the Church or interested in it. These courses have included French conversation by Madame Harney, Mineralogy and Botany by Dr. Moses, Electricity by the Rev. John Whitehead, Physiology by Dr. Alfred Worcester, Birds by Mrs. Worcester, the Piano by Miss Hallett, and Dancing, Gymnastics, Sloyd, Needle-work, Cooking, and Nursing, by specialists in these arts. I am glad to find that our new teachers, Miss Mason and Miss Riley, have thoroughly enjoyed the school and their work, as we have enjoyed them, and that they are happy in anticipation of the year to come, as are all the pupils who will be able to return in September. The good health of the school has been something to be grateful for. For a specimen, not unusual with us, a new pupil of 16 years finds herself at the close of the year in greatly improved health, though she has been doing more work than she has done previously in a public school. With a single exception, from an accidental cause, not one of our regular teachers has been absent for a half day. To know the happiness of the school one has but to see the children's faces. To its thoroughness we have frequent testimony from former pupils, who recognize in after years what they owe to it. One who was brought up in it years ago, and has been familiar with it ever since, remarked this year that he believed it the best school for children in the world. Quoting this to my lamented brother, he said that he believed this was true. And here I want to acknowledge for the school its indebtedness to him for the character he impressed on it during the early years, well remembered by the pupils of that time, when he was its Superintendent. And perhaps I may mention without indiscretion that in his will he showed his continued confidence in the School by making the Institute his sole legatee, in a contingency that happily has not occurred. He would be glad with us if others might be encouraged by his confidence to put our School in the way of receiving some much-needed additions to our limited funds. We have never yet made a public appeal for such assistance. We would not now wish to receive any extravagant amount of money.

But if we could have added to our funds enough to yield, say, two thousand dollars a year, we should be relieved from all anxiety and difficulty in times of low water, like the present, and we should be able to be more liberal in improvements in flood tides. We should also be able to be more free in accepting desirable pupils at reduced prices, and in refusing undesirable ones at full prices. After so many years of service in the School and of experience of its usefulness, I should die happier for knowing that its continuance was thus secured.

BENJAMIN WORCESTER.

### Report of The American New-Church Evidence Society.

The Evidence Society has within the past year pursued its appropriate work in a quiet way, and although it would be easy, in this report, to follow the various directions of its work into interesting and important fields, it must be said that the more important of the investigations which certain members of the Society have undertaken, are, as yet, too incomplete to warrant, at this time, a detailed account.

It may, however, be stimulating and profitable to present a few typical features, in order that we may keep freshly in mind the spirit, the purposes and the accomplished results of our work.

The work of the Evidence Society is in general that of observing, collecting, preserving, interpreting and publishing the evidence for the actual existence, presence and operation of the New Jerusalem in the World.

This evidence is sought in references to Swedenborg and the New Church to be found in books, periodicals, papers, and even in private conversation; also in the thoughts and expressions found in the field of literature and public discourse which are directly or indirectly traceable to New Church influences. The Society does not limit its labors to current conditions, but takes in the whole field of New-Church history, thus looking forward to the result of having a complete record of the impression the New Church has made upon the world so far as that record is to be found in literature.

In pursuance of this plan, the Evidence Society has, in addition to the work of collecting references, developed certain lines of special investigation, some of which have been mentioned in previous reports. With these preliminary general statements, which may seem to light up the field where our work lies, we may pass on to some items of special interest. Our reports have year by year mentioned with grateful recognition and high appreciation the work of Miss Emily R. Sugden, of Hartford, Conn.

Besides the two valuable papers on Coleridge and De Quincy, which she has contributed in the direction of special investigations, Miss Sugden has industriously collected and transmitted to the Secretary a large number of interesting and important references.

To give an idea of how this branch of the work is carried on and to stimulate more activity in this direction, I incorporate in this report a few of the references which Miss Sugden has sent in. They are selected to show certain types of impressions which the New Church has made and also to show the associations into which Swedenborg and his teachings are brought in literary history.

Here is an extract from an article in "Mind," by the Rev. R. Heber Newton: "We are coming to understand that Swedenborg was right, and that marriage is the seminary of the human race; that in the right control of the physical sources of life lies the regeneration of human society. This knowledge has our century given to us".

"The New Century's Call". ("Mind for Dec., 1899, p. 138.) This is a recognition of Swedenborg's doctrine of marriage as a means for the spiritual development of mankind.

Next, we give some extracts from the Rev. Horatio W. Dresser's book, "The Perfect Whole". The first is a reference to Swedenborg's doctrine of love. "Love", Mr. Dresser says, "includes will and vivifies it. It expresses the purpose of life and its warmth as well". "Swedenborg", he goes on to say, "defines this divine essence as love and wisdom, the two elements necessary to all complete being". "The Perfect Whole", p. 87.

The following is a recognition of Swedenborg's doctrine of the divine Proceeding. In the same book, p. 124, we read: "Yet all that we have held sacred remains in its place, not as a complete but as a partial revelation; that which is 'of' or 'from' God, as Swedenborg would put it. That which is not God himself, yet is not independent of Him".

Again, on page 167, we have a remarkable recognition of Swedenborg's doctrine of man as a recipient. The passage is as follows: "Perhaps, too, in those moments of supreme decision when we choose whom and what we shall serve, when we seem to be most truly ourselves by virtue of the clear exercise of reason and spiritual insight, we are, as Swedenborg maintained, really acted upon, although we seem to be making the choice ourselves".

These extracts are good examples of how Swedenborg is being looked to as authority for important spiritual principles. Many of the references show a profound respect and admiration for Swedenborg as a sublime genius, a prophet, a seer, and a mystic.

A good specimen of this is the following from a book by Elbert Hubbard: "Once in a century, possibly, a being is born who possesses a transcendent insight, and him we call a 'genius'. Shakespeare, for instance, to whom all knowledge lay open; Joan of Arc; the artist Turner; Swedenborg, the Mystic—these are the men who know a royal road to geometry, but we may safely leave them out of account when we deal with the builders of a state, for among statesmen there are no geniuses".—"Little Journeys to the Homes of American Statesmen", p. 38.

The references often acquaint us with the fact that some prominent person studied Swedenborg.

This, for example, is from the "Reminiscences of Julia Ward Howe", Atlantic Monthly, April, 1899; p. 480: "We were a month at sea, and after the first day of discomfort I managed to fill the hours of the long summer days with systematic occupations. In the morning, I perused Swedenborg's Divine Love and Wisdom".

These references might be easily multiplied, but enough have been given to serve as specimens and to show how the work is done.

Turning now to another branch of the work, that of special investigations of certain important centers of opinion and sources of influence, we have to report

progress in general, and in particular we are glad to say that the matter of Kant's relation to Swedenborg is receiving continued attention. A recent number of the Kantstudien, edited by Prof. Vaihinger, of the University of Halle, contains a summary of the work done in this country in this direction. It mentions The New Philosophy, The New-Church Review, and other studies of the subject elsewhere. Altogether, the present stage of the discussion shows a growing appreciation of the importance of making out more fully and clearly Kant's relation to Swedenborg, and through that relation the influence Swedenborg has exerted upon the development of modern philosophy.

Further study of Theosophy and its relations to the New Church has been made by the Rev. J. S. David. A paper has recently been received from Mr. David, which gives a careful survey and digest of theosophical history and doctrine, with some comparison with the doctrines of the New Church.

The history of the actual contact of Theosophy with the New Church and the influence of Swedenborg's doctrines upon modern theosophic thought remains to be investigated.

The other assigned subjects on our docket rest in statu quo.

At a previous meeting it was resolved to make an effort to establish closer relations with the Evidence Societies in Great Britain and to secure a full measure of co-operation between our Society and those on the other side. In pursuance of this resolution, the Secretary has had some conference with the Rev. James Hyde, of London. As a result of this confidence, it appeared that there were certain parts of our work in which the English societies could give valuable assistance. In particular, in the further study of the Colebridge, Maudsley, and De Quincy cases.

On the other hand it seems important for our Society to extend its work to making the principles of the Church better known to certain persons who in literature or in public discussion show some acquaintance with our doctrines and who might be helped to a fuller knowledge of them.

In this, as in other branches of the work, the Society invites the co-operation of all who are interested and who are in the position to furnish either items for record, or contributions.

At the recent meeting of the Society, interesting verbal reports were made giving evidence of New-Church influence upon the philosophical and religious thought at the present time. Such evidence is accumulating and points more and more to the practical and social conditions of the general life of the world.

The list of assigned subjects is the same as last year. For subjects not yet assigned, volunteers are hereby asked for.

The subjects are as follows:

1. Swedenborg's Early Life and Education.
2. Swedenborg's Influence upon his Contemporaries.
3. The Period from Swedenborg's Death to the Formation of the first New-Church Society.
4. Swedenborg and Science.

Respectfully submitted,

LEWIS F. HITE, Secretary.

The Lord alone is love itself, because life itself; while men and angels are only recipients. The Divine Love ii.

## Current Literature.

### The Bulletins of the "Swedenborg Scientific Association."

The Editors of the Quarterly Bulletin of the Swedenborg Scientific Association announce that the forthcoming number for July will contain, besides the minutes of the recent meeting in New York, the President's Annual Address and a number of the very interesting papers read on that occasion. The further numbers for the year will contain brochures of a work of Swedenborg hitherto untranslated, "De Sensibus". The Quarterly will still retain the title of "The New Philosophy", and under its new editorial management will be published by Dr. E. A. Whiston, 16 Arlington Street, Boston. Subscriptions at \$1.00 a year may be sent thither. Carl H. Asplundh, Treasurer of the Swedenborg Scientific Association, Huntington Valley, Pa., will also receive the \$1.00 fees of members of the Association, and for fifty cents additional will send to them The New Philosophy.

### Recent Educational Endowments.

From Science we hear that the Chicago University has received the \$2,000,000 needed to meet the requirements of Mr. Rockefeller's gift of an equal amount, and that these gifts came from more than two hundred persons, and that ninety per cent. of them were unsolicited. Vanderbilt University has received \$250,000 by the will of Mrs. Mary J. Farnum; Barnard College, Columbia University, receives \$100,000, and Harvard College guarantees \$70,000 for the entertainment of about one thousand five hundred Cuban school teachers during their stay at the Summer School in Cambridge, besides giving them free tuition. This would indicate that America is not given wholly to the worship of material wealth and that the "love of wealth from the love of use" seems to animate a good many people. We trust that a good proportion of these are in the New Church and that the proposed \$500,000 endowment of Urbana University by the arrival of its fiftieth anniversary next year will be tangible proof of this.

### Faith and Practice.

The action of the larger religious bodies in the recent general assemblies is suggestive of inquiry as to the real relation of faith and life as entertained by them. The Methodists in two matters of external policy made extensive modifications; the admission of women delegates and the abolishment of the obligatory itinerancy of the clergy; but on the question of "amusements", the Conference adhered to its old rule of theoretically condemning many social amusements which nevertheless in practice it has to recognize and countenance with the best grace it can. The Outlook makes a suggestive observation in regard to the distinct schools of preachers among the Methodists, the "ethical" and the "evangelical", saying that what was remarkable at the recent Conference was the way in which this distinction was allowed to go by without comment, as if the "principles of morality" and the "evangelical"—which means "Calvinistic"—belief were considered as quite distinct matters by universal consent.

The Presbyterians, on the other hand, yielded to a

movement toward sincerity in doctrinal confession in providing for a free expression from all the Churches before the meeting of the next General Assembly, regarding the need of a new creed. The question being thus once freely opened, it is of deep interest to note the trend the religious opinion and desire of this large body will take. Will it be toward the Lord Jesus Christ in his Divine Humanity as the only God, and toward the Scriptures as divine because everywhere "written of Him", or will it be toward the Unitarians and Ritchlians and the "free religionist" movement, the Ethical Society, the Jews, the Buddhists and the Theosophists, which reduce "Christ" to a man among men, the holy Bible to human literature, and God himself to a product of man's moral sense and imagination? It would seem that, the old liberal standpoint of Calvinism once abandoned, there is no alternative; either the old and fallen Jerusalem, or the New; or else indeed the "wandering in the wilderness where there is no way, and finding no city of habitation". Which shall it be? Let the Presbyterian clergymen now look up their forgotten gift copies of the "True Christian Religion" and the laymen and women look up their "Helpers" and other New-Church books, and they will all find a sure guide to a system of faith which, being at once in harmony with reason and the Word of God, will give the Church a unity and strength and new life to be found nowhere else.

### Herbert Spencer's Youth.

Mr. Hector Macpherson, in his recent work, "Herbert Spencer, the Man and his Works" (Doubleday, Page & Co.) gives an interesting sketch of the childhood and early religious training of the distinguished author of the "Synthetic Philosophy". He was fond of natural science from childhood. He was devoted to "catching and preserving insects and rearing butterflies from eggs to their most developed form". He was trained more from nature than from books, and the spirit of free religious inquiry was nurtured by the discussions he heard constantly in the home circle, where his father had become a Quaker, while his mother remained a Wesleyan Methodist. There is nothing to indicate that religion ever interested him deeply. He once informed the author of this biography, in answer to the question whether he had once embraced Orthodoxy and afterwards rejected it, that it had never appealed to him, that his mind lay outside of it from the first. Young Spencer was not particularly forward in his studies, and never received a full university training. He had no aptitude nor love for classical studies; in general, book learning and memorizing were distasteful to him. These facts go to account for the peculiar theories put forth in his works on religion and education. The limitations of his experience are seen in the limitations of his ideas. A man to whom religion "never appealed" could hardly be expected to write with much intelligence on religion; and one who disliked and despised the classics would not be likely to assign them to a high place in the requisites for mental culture.

### Social Reform.

The Chicago "Dial" for June 1 presents an interesting summary glance at a large number of recent works on Social Discussion and Reform. It quotes the following bright remarks from S. N. Pattern's "Development of English Thought" (New York: The

Macmillan Company): "Science exercises its power "by creating new economic conditions, and these modify national thought. A great invention changes the "conditions of survival and allows a new type of "man to succeed. The Royal Society did not kill superstition with lectures". "Superstition died when "men got regular employment and three meals a day. "The habits of thought creating superstition come "from an irregular life and from the impossibility of "predicting future events or of providing for future "needs". "Dyspepsia creates new superstitions and inclines men to swallow quack remedies".

In "Heredity and Human Progress" (G. P. Putnam & Sons, New York) the author, W. Duncan McKim, goes as far as to seriously advocate, together with a system of improvement of the race by careful stirpiculture, "the painless extermination by carbolic acid gas of all those who are dependent on the public as paupers, degenerates, and habitual criminals". The editor of the Dial wisely remarks: "One can advocate "stirpiculture' with entire conviction, without feeling it necessary to kill at a stroke several hundred "thousands of helpless human beings, while leaving "untouched and unreformed those vicious social arrangements which would immediately produce another multitude of defectives within two generations". And we might add, while still preaching a doctrine of "salvation by faith alone", without making the individual conscience the instrument of reform of the individual and so of the community.

#### William Blake.

The Century for June contains a lengthy "prize essay" by Mr. Henry Justice Smith, B. A., of Chicago University, on the poetry of William Blake. The essay is brilliantly written and gives a true idea of the peculiar innocence and childlikeness of the singular poet's mind and of the depth and fervor of his spiritual insight into the worlds beyond matter and time. What is noticeable, however, in an essay so thorough and scholarly in its aim as this, is the writer's omission of all notice of the poet's intimacy with Swedenborg's writings and of their manifest influence on his whole poetic career. To the literary world at least the deep impression made by Swedenborg on Blake and Flaxman and Coleridge is so well known as to make the non-recognition of this a serious defect in the otherwise excellent paper of the Century's prize essayist.

#### "What Has Become of Hell?"

Such is the title of an article in the June North American by the Rev. George Wolfe Shinn. It is written in a very reverential and serious spirit, and goes to show that even though modern opinion has done away with a "material hell-fire" and reduced it to a symbol, it has not been able thereby to get rid of the real hell which remains immovable in the law of moral and spiritual retribution. A man takes with him to eternity what he has freely made himself to be. The "judgment" is merely man's coming to himself and seeing what he is when the concealment of outer pretence and conventionality of conduct is removed. Sin will have its retribution, not for any arbitrary decree of an offended God, but because of the nature of things sin reacts on the doer. And so the author concludes that far from being a vanishing myth or fiction, hell

is a tremendous reality, that remains and must remain while men choose to make it by the abuse of their freedom. Its existence in the other world and for an endless future is no more mysterious or hard to explain than its existence here and now in a way that every man can easily account for in his own conscience and in his knowledge of the willingness with which he consents to the wrong, and the stubbornness with which he resists the right when opposed to his selfish desire.

#### New Church Life.

The June number presents in the first of its interesting list of articles a study of "Geology in a new Light", by George E. Holman, being a serious effort to interpret the creation of man as described in the writings of Swedenborg, not excluding that mysterious but profoundly interesting work, the "Worship and Love of God", in accordance with substantiated facts of modern geological science. The author states his purpose to be to present briefly what he considers to be the "true order of geological events as deduced from the application of spiritual truths to observed facts—the labors of geologists furnishing us to a great extent "with the means of verifying our deductions". He traces the rise of man from the natural or animal man through the spiritual to the celestial man, and the corresponding changes that take place in the earth's superficial formation. The article is full of new interest to the scientific student who would pursue the evolution of man from its spiritual as well as its physical side. Professor Odhner concludes his valuable papers on James John Garth Wilkinson: "To the coming generation, at least, as to the present one, his works will continue to be an education, his intelligence and love an inspiration". The translation of Swedenborg's fragment, "De Verbo", is continued in Nos. IV. and V., treating of "The Thoughts of Materialists Concerning God". Mr. Glendower C. Ottley contributes a further criticism of the recent edition of the "Divine Providence". Further numbers of the serial publication of "New-Church Psalmody", Nos. 1, 2, 3 of Vol. II., are announced, comprising Psalms Fifty-one to Fifty-five.

#### The Home Circle.

##### A Study for Home Life of the Chapter in "Heaven and Hell"; of "Infants and Little Children in Heaven."

1. In number 329, the first section in the chapter we are to study, we learn that all little children are received by the Lord and educated in heaven. All little children! We are then cut off from a personal choice in regard to children. If we would have heaven within us, we should put away any feelings of dislike or irritation which attack us in relation to a fault in a certain child, when the same fault in some other children would not trouble us.

Are we not called to feel the love of heaven toward every living child, whether it be pretty or homely, clean or dirty? Whether its ways are our ways or its faults those which are to us particularly annoying and troublesome?

Do we not often hear it said, "I can bear anything but a child who cries". "I can bear anything but a child who interrupts," "who is noisy", or who has

some other trifling fault. But our chapter says all children are received by the Lord. Therefore we must except none. When we have trained ourselves to feel something of the love of heaven for every child separately, we shall gradually approach the love of heaven toward universal childhood.

The love of heaven toward one child is that love which has the good of the child for all eternity at heart. This love is not personal; it is not over demonstrative nor sympathetic in a way which causes the child to think more of himself or pity himself. It is gentle and steady, it does not blind the vision of those who love, nor does it overvalue the virtues and abilities of the loved ones. It is filled with realization that to impute good or evil to ourselves is folly, and would hinder all true progress.

This heavenly love, on the contrary, is genuine and far-seeing, enduring, self-sacrificing, patient and painstaking. It counts an effort made for the good of little children as joy, and feels its own lacks and insufficiency only.

This quality of love exerted over all children in proportion to our responsibilities for them is heavenly love.

In section 330 we would especially note one short clause—"for infants are not angels already, but be-  
"come so".

From this it would seem we could get clear light to shine upon our clumsy, groping ways of caring for the little ones. Our error is to consider the little ones angels when they come to our care. So lovely are their natural bodies, so beautiful their smiles and cooing voices, so sweet their winsomeness, that we lose sight of the fact that infants are not angels already. This causes us to be wrong from the start. We are unprepared for the first baby temper. We are puzzled at the first obstinacy. We say the child is ill, is hungry, or thirsty, or tired perhaps.

If we cannot truthfully say either, we hunt for something more injurious, which might be truthful, we think. Sad as it is to tell, mothers of noble nature and strong character have been known to say what a little thought would cause them to own as untruthful; to defend the supposed angelic nature of some very precious baby, who, in truth is not an angel, but has been sent to this earth that he may become one. These same mothers would scorn an untrue thought upon any other subject. But the temptations of parenthood are the most subtle in life, and through the echoing lives of our children we get at once our sternest and most tender lessons.

Our next very practical help seems to be embodied in the last part of the same section. "The state of infants, however, excels that of the other ages in this respect, that they are in a state of innocence, and that evil is not rooted in them by actual life; and such is the nature of innocence that all things belonging to heaven can be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love".

"Evil is not rooted in them by actual life". In adults evil must be rooted by actual life, for have any of us succeeded in living free from evil? How very watchful then should we be in the society and guardianship of little children, to think and act and speak our purest, that we may not draw them to the very evils we would ourselves resist and uproot. How wrong to talk before them of human affairs not suitable to their ears

and understanding! How sad to be insincere in their presence! How harmful to be anything but single-minded and genuine, responding to their pure views and ways of judging from our hearts and leading them, when they are wrong!

Only by doing these things can we realize that "evil is not rooted in them by actual living", and without this realization we are not working with them as the angels work.

Because little children are not rooted in evil we may lead them to good and truth. They are not grounded against good and truth, but are open to receive both as a plant to receive water and sunshine. We can thus initiate them into the activities of use before they have experienced evil. We can open their eyes to the wonders of truth before their vision has been darkened by falsity, and we can influence them to the love of the Lord and the neighbor before the snares of self-love have been wound about them.

This indeed requires pure and high living on our part, but is that not what we want? Can we lead the children to things better than what we ourselves strive after? With certainty we must answer that it is not possible.

The first and last effect of a practical study for home-life of this chapter in "Heaven and Hell" must be to make us purify our standards, attitudes and execution, and to make us realize how great was the need for change.

In first viewing this part of our subject we incline to feel its vastness without knowing just where and how to begin. We are prone to see the difficulties rather than the ease with which the work could really be begun. With our intellects we must recognize that it should be easy to lead little children to heavenly living, when we are taught that they are not rooted in evil, and that all things belonging to heaven can be implanted in their state of innocence. Yet we are apt to think of large things only as belonging to heaven; great virtues to which all men may look with reverence. We forget that all these great virtues have their little beginnings, and feel appalled therefore at the thought of trying to give to little children the great virtues of heaven.

We forget that the widow's mite was more acceptable than great riches. Therefore every loving act which the little child does cheerfully and gladly, implants something heavenly within his innocence.

We need not, indeed we must not, wait until he is able to make some great sacrifice, but try to give him from babyhood the habit of seeing the need of another, and trying to fill it; of sharing whatever he enjoys. The very young child shows great happiness in doing little kindnesses at first, but we fail to give him the true encouragement and support, sometimes erring so far as to quell his desires, if they are not wholly convenient and appropriate; forgetting that it is the will which we should value and direct, and not what is or is not accomplished because of the immature understanding.

To obey is of heaven, and another beginning to which we may devote ourselves in the first of the infant's life. We usually leave the habit of obedience too late. We miss the realization that in the first stages of development it may be made very attractive, and the love of obeying be deeply implanted before the child has tried the pleasures of disobedience.

There is in fact no element of mature character that

has not its beginnings to which influence may be exercised, in most babies after the first six months, and passively before this time, for "innocence is the receptacle of the truth of faith and the good of love".

GRACE C. KEMPTON.

### May-day in a New-Church Sunday-School.

[A true narrative from a private letter.]

Saturday was our May-pole day, the day set apart for the little Sunday-school children to crown their Queen of the May. It is a yearly festival that has been held in the garden for a long time, and its beauty I can hardly express to you. The children had chosen their Queen a long time before, and were watching the skies and flowers for weeks, for propitious weather and enough garden beauties for the festival. Their Queen was a little girl of twelve years, beautiful, serene, blue-eyed, with thick yellow hair, and the innocence of an infant angel. When it was announced to her that she was to be Queen of the May, she set herself apart. She became radiant and silent. When we passed her in the street, she smiled and said nothing. The night before the May party, I met her under the trees in the moonlight, walking with a little friend. She said she could not wait for to-morrow. She went to bed very early.

T—and I were up early on May-Day. The garden was ravishing; lilies-of-the-valley in thousands, narcissus standing in little nodding groups in the spring grass, myrtle, tulips blinking in the shade, hearts-ease, and all kinds of flowering shrubs. Honeysuckle and lilacs made the air exquisitely fragrant; the first tender green leaves danced on the trees, and the sky was blue. I went around with scissors and silver tray, and gathered flowers for the wands of the maids of honor, and for the sceptre, and lilies for the crown. Then we trimmed the May-pole, a beautiful straight pole set up on the lawn, with floating ribbons, and crowned with lilacs.

In the afternoon, by the first tick of the appointed time, the children came flocking up the avenue, in white dresses, the boys laden with flowers. They gathered on the steps, and waited for the Queen, who came later, shy and solemn and sweeter than words can tell, with her long hair floating over her shoulders, a blue ribbon around her waist, and her stiff white dress standing out like a flower. The mothers had gathered, too, out on the terrace. Then the musician came, a pleasant, fat darkey, with a guitar having a harmonica supplement of his own invention, and the procession formed. The little Spirit of Spring and the Master of Ceremonies led it, followed by a group of ten couples, hand in hand, of "birds and flowers", being the smallest children; they were followed by the maids of honor, with hoops of flowers, around the Queen; two before, two behind her, as she walked alone, smiling a little, serious, so innocent and sweet that she brought tears to the eyes. Behind her came two small pages, one of whom carried the crown of lilies, the other the sceptre, and then the four boys, "The Seasons", with their attributes of branches, and finally the fat darkey, with his twinkling music. Down the avenue they went, and across the lawn, in and out as they pleased under the flickering shade, the music following them, and the Queen, so lovely and so eternal.

The throne had been set up under the great catalpa tree in the centre of the circle of trees in the north garden; and there they came at last and stood around it, and the little ceremony was carefully car-

ried out; the Spirit of Spring crowning the Queen as she stood at the foot of the throne, then the Queen's address to her subjects, and the tributes of the birds and flowers and Seasons as they were called upon by the Master of Ceremonies. Then the Queen, wearing her crown of lilies, was escorted to the May-pole on the front lawn, where her eleven attendants joined her in a dance, for which they had rehearsed. It was very lovely to see, all with the pretty darkey music under the trees. My heart was in my throat all the afternoon. After the dance and a little relaxation, supper was served to the children on the lawn. Then the older people ate and drank, and then all went home full of joy, leaving the May-pole with its long ribbons to flutter in the moonlight.

ALICE SEWALL JAMES.

### Young People's Societies.

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

"The Word, as being divine, contains in it only such things as regard salvation and eternal life". Heavenly Arcana 3993.

Since our recent meeting at Cincinnati we have a new interest in the welfare of our friends at that point, which makes the "Convention Echoes", which are sent by one of the members of the Cincinnati League, peculiarly timely. We are glad to note that entertainment of the Conference.

Mr. Seymour's paper, which we present this week, is the last of the Conference addresses, and presents some very practical methods of work in our local societies. It will repay study.

### Echoes from Convention.

Notices were received from the Secretary of our Cincinnati Young People's League to attend a meeting to be held at the residence of Mrs. Muth, in Avondale, on June 12. Some of us living at quite a distance arrived rather late. For the benefit of the League delegates who were in attendance at the Convention, it would be a pleasure to be able to present a picture of what we saw, as we looked in upon this meeting. Seated about the table were our League officers, while probably fifty bright and interested young people filled the chairs in Mrs. Muth's beautiful drawing room. The sight was one most pleasing to look upon, and we realized that there must have been some impetus to have brought out so goodly a number. Our newly elected President, Mr. Arthur Chapman, was conducting his first meeting, and we soon found the League was discussing the advisability of holding its meetings every week, next winter, instead of every two weeks. As soon as this motion was carried it was proposed to meet at private houses. Considerable talk followed, and it was finally decided to alternate the meetings between the church and a private house. The question of having debates form a feature of the plan was discussed, but was left to be decided by the Executive Board, as were other matters that were brought forward. It was voted that a Membership Committee should be appointed, that names presented to this Committee should be brought before the League, and voted upon, and that when accepted, such mem-

bers should be notified by the Secretary. A motion was carried to double the annual dues. Having learned with great satisfaction from the yearly report of the Executive Committee of the National League that work had been begun in several local societies among the isolated, so that "many of the isolated are now brought in touch by correspondence with and occasional visits to the local Leagues nearest them", a motion was made that this League consider the plan of League extension through our State Association precinct by making effort to learn names of isolated young people, with the purpose of inviting them, when possible, to attend our League meetings, hoping any such young person might feel moved to start a reading circle or League in his or her own neighborhood. Also that our League unite with our State Association in entertainment of guests whenever it may be held in our city, the League's guests being the young people throughout the Association, and it is likely that the Association will grant that a certain time be set apart during its session for a League meeting. It was very gratifying to the mover of this motion to have it seconded by Miss Emily Martin, with the remark, that she had already been appointed by our National President, Mr. John W. Stockwell, Jr., of Philadelphia, to act as such a committee in our locality. This was cause for delight and inspiration—that already, our new President, so lately chosen, had taken up work for the Church in so practical and promising a manner. It is to be hoped such a committee will be at work in every Association. If every League becomes a member of its State Association, the Church will have a strong helper in its missionary field. Many of the ideas expressed at this meeting at Mrs. Muth's, on the evening of June 12, were echoed from the minds and hearts of the dear friends who came and left such pleasant memories. We are grateful for the new impetus their presence in our midst has imparted—so that we can truly say, it was a privilege to have entertained the National League.

### The Uses of a Local League.

The uses of a Young People's League, which are here mentioned, are taken up, not in the order of their relative importance, but in the order in which they should be considered in the growth and development of a League. They have been grouped under four heads.

First:—A thorough acquaintance of all the members with one another.

Second:—Natural acts of usefulness to the Church.

Third:—The study of the doctrines of the Church.

Fourth:—The application of the doctrines to our lives.

The first point may be considered by some as rather trivial, but I firmly believe that our disregard of it is to blame for a large share of the listlessness which exists in many of our Leagues to such an alarming extent. No society can perform its work as it should if some of the members are comparative strangers to others. The better the officers know each member, the more judiciously will the committees be appointed and the better will each person be suited to do that particular work requested of him. Furthermore, if any one feels but slightly acquainted with his fellow members, his interest in League affairs is bound to be small and his usefulness correspondingly diminished.

Second, those activities which have been called

natural acts of usefulness to the Church require very little mention, they are so familiar to all of us. For example: Providing flowers for church decoration, taking charge of the ushering and possibly the music or the Sunday-school library, etc. Different uses of this kind will be developed in each League and they furnish a starting point of activity. Through them the young people of the Leagues can be trained for their future handling of the affairs of the Church.

Third—a higher use—that of studying the doctrines of the Church.

Those Leagues will accomplish the most in this work which have developed most fully along the lines already laid down; for very few of our societies are composed of members all of whom love the study of doctrine, and the best way to create this love is by means of a League where the members are all personally attached to one another and thoroughly interested in the more natural uses of the society. The fourth use is teaching the members how to apply the doctrines to their lives. To be sure, this is the highest object of the Church, but that only makes it more appropriately the highest use of a Young People's League.

Now as to the methods for obtaining the best results, let us consider the four sets of uses just mentioned.

First:—How shall we become thoroughly acquainted with all of our co-workers? We can never do it if we meet only at our League and on Sundays. Socials serve a good purpose and yet, for one who is not already fairly well acquainted, the attendance at them is more frequently from a sense of duty than of pleasure, and their sphere is seldom conducive to a frank social intercourse. To advance sociability and friendship most, we must have a gathering where our young people not only attend from anticipations of pleasure, but where those anticipations are sure to be fulfilled, so that the repetition of such events will be eagerly desired. Surely there is nothing which fulfills these conditions so well as a dancing party, and the affairs of this nature which have been given in our local League have not only been delightful, but extremely useful, and I wish to earnestly protest against the criticism which some make who see only extravagant and useless frivolity in such occasions. I am sure they serve a purpose and serve it better than most other kinds of gatherings.

Another excellent means of increasing the sphere of personal friendship is to be found in small dinner or tea parties where persons who seldom meet in their every day duties may be brought together and given a chance to learn something of each other. Without some such special effort there may be persons, especially in a large city, who attend the same church and League meetings, year after year, and still remain almost total strangers to each other.

Second:—The best methods of promoting natural uses. These are exceedingly varied in their character, and the manner of attaining the same results is often very different in different Leagues, but there is one thing which is always most powerful in influencing a League to undertake more work, and that is a full treasury. Where it is not the custom to raise much money, the cry of poverty is a constant rebuff to those who would do things. To furnish flowers or pay for the music or send a delegate to Convention—a look of horror comes over one's face; "Why, how can we? We have less than \$5.00 in the treasury". Raising money

is like many other things, it becomes easy in the process of doing. I dare say that those Leagues whose total annual receipts are only \$50 or \$60 have more trouble to raise that amount than others do to raise ten times such a sum. The work connected with preparing entertainments for making money is also very beneficial, not only broadening and deepening our friendships with one another, but giving us training in the use of many of our talents which might otherwise never be developed.

Third:—The ways of conducting the doctrinal study in the Leagues are numerous, and an exchange of views upon the subject in a national meeting of this kind would be of great value, because the greatest success will be attained, not merely by selecting a good method, but by judiciously varying or changing it from time to time, as new interest is always aroused by the adoption of a decidedly new manner of procedure. The preparation of a course of study for us by our Reading Circle Committee lightens our work immensely, since that not only decides the subject to be studied, but allots a certain amount for each week, and we have the added incentive of keeping up with the general body of readers. Some Leagues have the subject matter read at the meetings, either by a leader or by the various members taking turns; others expect the reading to be done at home and questions to be prepared and brought to be deposited in a question box and answered by the pastor; while some reverse this order and have questions made out and sent to members to be answered at the next meeting. The study may be taken up at the regular business meetings of the League or special sessions may be held, in which latter case they are usually made more of the nature of religious exercises, perhaps being opened by reading from the Word or a song and prayer.

It is impossible to say that any one of these methods is the best; each League must decide which is most suited to its circumstances, but certainly that method will produce the best results which will arouse the most discussion among the members.

The answering of questions by the minister and the reading of prepared papers are too often received in a listless manner, even if the attention is held to the subject; but where general discussion is entered into, it is much more informal, diffident members will feel more free to express doubts or ask questions and a much keener interest is sure to be aroused. To assure the greatest success this work should be shared by all the members. There are always some who decline to answer questions or make remarks, usually saying that they do not feel competent; but the one who presents a paper learns much more upon the subject than those who listen to it, for formulating one's thoughts into speech or putting them upon paper fixes them in the memory also.

Reluctance to participate in this work is greatly diminished by making the meetings as informal as possible, for which reason the religious exercises referred to would not be as favorable, as such meetings are necessarily of a formal character.

Four:—The application of doctrine to life. If among our young people we find it difficult to arouse interest in the study of doctrine, what may we expect when we come to the application of it to life? To be sure these two should go hand in hand, and the discussions should bring out clearly how the various subjects studied may be applied by each of us in our daily

conduct, and yet how much easier it is to say what another or even we ourselves should do than it is to do it! How much easier to criticize others' conduct than to pleasantly receive criticism upon and mend our own! Oh, if we could spend an entire year upon the doctrine of charity to the neighbor—learning it and learning to apply it! How much more we could accomplish! How much needless friction could be avoided, and how much more gladly could all enter into our work.

If those members who refrain from taking an active part in the work of their society, but watch and criticize others who are the leading workers, only knew how much harm they were doing, I am sure there would be a change, for most criticism of this kind is not given with an intention to injure, but merely from thoughtlessness and habit. Let us combat this habit. Let us combat this habit wherever we find it, and first of all let each one fight it in himself. A good motto is: "Never say anything about a person behind 'his back which we would hesitate to say before him'".

Let us preach this doctrine in our Leagues until we can all adopt it in our lives and see what wonderful results can be produced.

The other doctrines may be applied in this same way and the best method is a strict watchfulness to free ourselves from selfish motives and substitute higher ones derived from love to God and man.

PAUL H. SEYMOUR.

#### Interesting, Useful and Enjoyable.

The late League meeting at Cincinnati was full of vigor from start to finish. The President indicated the gait in his address, which was crisp, suggestive, hopeful and encouraging. The reports of the Societies, which were well boiled down by the Secretary, showed an active year, and the enthusiasm of the delegates gave evidence of a purpose to make the coming year better than any previous year. The suggestion of the retiring President that the expenses of the President and Secretary be paid was heartily welcomed, establishing a custom that might well be followed by other bodies of the Church. The suggestion of the same officer to increase the per capita tax to twenty cents caused a lively discussion, but was finally adopted. This step, I believe, will be found to have been a wise one before the year's expenses are met. It was specially encouraging to see with what unanimity the Convention favored the work "Heaven and Hell", as the text book for the new year. The papers read evinced careful preparation and were appropriate. I hope that the three papers read will be printed in full in the Messenger and will be read by every member of the League. The entertainment was cordial and royal—the former quality making it exceedingly enjoyable. The Cincinnati League not only gave us an excellent trolley ride and supper at the Zoo, but also entertained the delegates. I would raise the question whether it would not be wiser for the "Convention League" to so trim its expenses for pleasure as to be able to entertain the delegates? While one cannot but appreciate the good things provided, would it not be a great inducement for societies to be represented, if they knew their delegates would be entertained? The Cincinnati League did both, but it ought to be known beforehand, so that Leagues can act accordingly. On the whole the Cincinnati Convention was one of the most enthusiastic and useful ever held—at least so thinks,

ONE WHO WAS THERE.

## Obituary.

**NICHOLAS.**—In Cleveland, O., June 10, 1900, Isaac W. Nicholas, in his 85th year.

Mr. Nicholas was the husband of the late Lois Nicholas, who preceded him to the spiritual world on the 5th of April last. Though not a member of the New Church, his sympathies were somewhat in that direction through the influence of his wife and other members of the family. Mr. Nicholas was a man of strong natural character with instincts of integrity, industry and honor well developed. He was a ship carpenter, and became one of the largest builders and owners of vessels on the Great Lakes. As the fruit of his industry and economy he leaves his children and grandchildren in very comfortable circumstances. His funeral was held at his late residence, 1314 Willson Avenue, and conducted by the Rev. Myron G. Browne.

**BARTELS.**—In Chicago, Ill., June 14, after a long illness, Mrs. Eva Bartels, wife of the Rev. Adolph J. Bartels, aged 62 years, 1 month and 22 days.

The deceased was baptized into the New Church by the Rev. Wm. H. Benade, at Shippensburg, Pa., in 1859, and has been a faithful member of the Church ever since. She leaves her husband and nine children to mourn her loss, but all these are consoled by the comforting truths of the New Church about our future life.

The Rev. John S. Saul preached the funeral sermon to an interested audience.

## Selected.

## Horace Bushnell.

Among the theologians of the latter half of the nineteenth century whose mental equipment has been known to have included some acquaintance with the writings of Emanuel Swedenborg, Doctor Horace Bushnell stands prominent. Nevertheless, the account of his life published by his daughter, soon after his death in 1876, contains—according to its index—no use of the word "Swedenborg." Last year there appeared in America another attempt to measure the man, entitled "Horace Bushnell, Preacher and Theologian." "By the Rev. T. T. Munger, D. D.", and this volume receives full, careful and sympathetic consideration at the hands of the managing editor of The New-Church Review in the issue of that periodical for April, 1900. The last paragraphs of the review are so interesting to New-Church folks that, with but slight apology to Dr. Wright, and none to our readers, we transfer them bodily to our columns thus:

In reading Dr. Munger's beautiful work one thought has been constantly in mind, and that is as to the total exclusion of the name of Swedenborg. Every one who knows anything of Bushnell would expect to have some account of his reading of the works of Swedenborg, and of their effect upon him. Dr. Munger does not allude to this, and one has wondered at it, until the thought arose that probably, from lack of acquaintance with Swedenborg, Dr. Munger felt unable to deal with him, and so let him alone. It may have been the strange absence of this point from the book which has led to a very distinct reference to it elsewhere.

In its issues of January 11 and 18,

1900, the New York Independent has articles entitled "Studio Talks with Dr. 'Horace Bushnell'", by Frank H. Carpenter. This writer is the artist who painted "Lincoln and his Cabinet", and afterwards published a valuable record in "Six Months at the White House". It seems that in 1865 Bushnell sat to Carpenter, and that they had much talk, in which the artist led the way to discussions of Swedenborg. The conversation was started by a reference to the Unitarians, when Bushnell said that he was in closest sympathy with the Rev. E. H. Sears among them. Carpenter said that Swedenborg was much read by Sears, and Bushnell assented, and said that "Swedenborgians claimed him also". Carpenter said that "God is Christ" was regarded by them as indicative of the influence upon him of their faith. They then entered on a discussion of Swedenborg, and Carpenter expressed his satisfaction in those works. At some length, and very neatly, Carpenter expressed the doctrine of Correspondence. Bushnell gave qualified assent. They then spoke of the Trinity, and later came round to Swedenborg again, of whom Bushnell said that he had many of his works. Carpenter said that the "Four Doctrines" seemed to him Scriptural, and unanswerable, but Bushnell thought that others had reached the same truths. As the conversation continued, Carpenter spoke of the other world and resurrection, and to all this Bushnell assented, and he affirmed that heaven and hell are within. Bushnell did not think highly of Professor George Bush, but he praised Sears. When Carpenter said that Swedenborg did not speculate, he "affirmed", Bushnell said, "Yes, and there he is great". He said that he knew that Swedenborgians would commend "God in Christ". At another time, after discussing other subjects, they came round to Swedenborg again, and Bushnell said that he did not know where to place him. One must have a "special revelation" to be able to do it.

At the time of these conversations Bushnell had printed his greater works, and had, no doubt, drawn them from his own mind; but that he had been helped by what he read in Swedenborg there is no room to doubt; and thus Carpenter has usefully supplemented Munger in setting before us this most interesting life. If the many letters which passed between Bushnell and his warm friends, our brethren, the Revs. Messrs. Hayden and Pettee, were accessible, some extracts would be even more interesting.—Morning Light.

## Special Notices.

New Church Theological School,  
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The next school year will begin Thursday, September 27, at 10 a. m. New students will be received at that time. The regular course of instruction is arranged for those who have received a college education or its equivalent; but special arrangements may be made for those not thus qualified, if in other respects they seem to be suitable candidates for the ministry. No charge is made for room or tuition. Good board may be obtained in the immediate neighborhood at reasonable rates. Inquiries about the school and applications for admission should be addressed to the President.

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Volume LXXIX

Number 2

# New-Church Messenger



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is with men



NEW YORK

WEDNESDAY, JULY 11, 1900.

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MANAGER.

# New-Church Messenger

"Behold, I make all things new."

VOL. LXXIX. NO. 2. NEW YORK, WEDNESDAY, JULY 11, 1900. WHOLE NO. 2348

## New-Church Messenger.

Rev. C. H. Mann - - - - Editor-in-Chief  
 Rev. J. K. Smyth - - - - Associate Editor  
 Rev. Frank Sewall - - - - Literary Correspondent

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### A Statement of the New-Church Faith.

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

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

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

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

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

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

### A Helping Hand to India.

In our issue of May 23rd we gave a list of contributions for the suffering in India. The appeal which accompanied that list has been responded to by a number of contributors which we report as follows:

Reported in our issue of May 23.....	\$31.00
Dr. H. B. Cross.....	5.00
Annie Burgess .....	1.00
Henry Knight .....	10.00
A Friend .....	2.00
Lois A. Wilson .....	5.00
The Misses Ropes .....	20.00
Henrietta Drost .....	5.00
Manchester New-Church Society .....	6.25
Ida H. Ferre .....	1.00
Elizabeth T. Curtis .....	.50

Total to June 30, 1900.....\$36.75

### Japheth in the Tents of Shem.

There is dark news from China, and we are anxiously waiting to learn the fate of our ministers to that country, and of other American and European persons who may at this moment be at the Chinese capital. The horror of the situation for them, and the tender sympathy that goes out to them at this oppressive hour, fills every heart.

Yet more significant and far reaching than the question of the individual fate of the few men and women in Peking, is the question of the meaning of this revolt against the foreigner in China in the domination of Europe in Asia. This inability of China to control the madness of its own fanatics can signify nothing less than its own partition among the Powers. But this inability is the occasion and not the cause of such action. If Europe is to dominate the world, and this seems to be the fate of man on earth, the events which seem to further that end are little else than opportunities for a purpose of the other world to make itself real in this.

### Each Age Its Special Dangers.

What could be looked upon as a place of greater safety for the great steel ships of the present day than their piers on the river bank? And what could be a time of greater freedom from danger than a pleasant afternoon when there were hundreds of men about, to ward off, if not to anticipate every possible danger? And yet under these very conditions, three magnificent liners of the great North German Lloyd Steamship Company, and their piers themselves, were destroyed by fire. Hundreds of lives were lost and millions of property in addition to the ships and piers, were destroyed in warehouses. This fearful calamity of Saturday, the 30th of June last, startles us with the possibility of new dangers. We do not recall in history a similar occurrence.

The modern man has provided himself against many of the dangers which used to afflict his forefathers; but

new ones have taken the place of the old. We quarantine ourselves against the epidemics which in old time were accustomed occasionally to visit these shores; we fence ourselves from many dangers which formerly beset the path of men, but new dangers, new calamities spring up in the place of those we eliminate. And this applies in higher ways. The intensity of life, of mental, emotional and passionate life, as well as the life of earthly enterprise into which we are rushing, has its pitfalls of peculiar danger; its special calamities; its unique sufferings. Combats which formerly belonged to man may seem to have been taken from our lives, but new, more interior, and more difficult ones have arisen in their places, and to-day, as truly as in days of yore, in some sense and on some plane, man must ever wear his sword upon his thigh.

### By Means of Money, and by Means of Life.

Aylmer Maude in a paper on "The Later Work of Tolstoi", which appeared in a recent "Bookman", in the following striking passage brings out Tolstoi's attitude toward the doing of good by means of money:

"Tolstoi had made up his mind definitely that it is a 'gigantic delusion to suppose that we do good by sucking up money in rent, interest or profits, and then pouring it out again in charities. We are in such 'case only 'making pipes of ourselves'; we take money 'from people who want it and who perhaps know how 'to use it better than we do; we hamper ourselves and 'consume our own time and energy in first collecting 'and then disbursing it, and finally we often distribute 'it unwisely, and the results are never what we expect 'them to be. So that the wise course is to tread in the 'footsteps of Buddha, Socrates or Jesus—be as little 'absorbed by or encumbered with money as possible. A 'man's service to his fellows consists in what he himself does, not in what he bribes other people to do. 'Indeed, he serves others far better by offering them 'advice and good example, and then leaving them free 'to act, than he can ever do by seeking to control their 'activities by the inducement or the constraint of 'money'".

In this age of money rule, such an utterance as the above is timely and significant. And it deserves the special consideration of the New Church whose particular claim to consideration is in its possession not of things which commend themselves to the natural man, but of truth and of love. The real upbuilding of the Church is in its thought life; in its charity, and in its conjunction with the Lord. No material prosperity can take the place of these. If we should cover the land with beautiful houses of worship, and in external following and in outer exhibition of ourselves should rival some of the great denominations, yet from a spiritual point of view our progress would be a failure unless at the same time we made a corresponding progress in thought, in love and in conjunction with God.

Money is the most easily provided of all the things which the Church requires for its prosperity. Wealth is abundant and any appeal which touches the affections of those who have it, will bring it to the use of the Church. But devotion to the truths of the New Jerusalem, a growth into a knowledge of her doctrines, a living in the love of her teachings—this is not easy, this requires the co-operation of man in freedom.

We need a new appreciation of the real prosperity of the Church as consisting, when correctly understood, in

a more interior realization of her truths. We need more consciously spiritual modes of life and of worship, and a purer devotion to divine things, that we may rightly value what is spiritual, and may not be carried away by the desire for material growth and greatness, nor be allured by the attractiveness of appeals to the senses.

## Faith and Life.

### The King's Messenger.

When the all-wise Disposer of our fate,  
Shall call us from this life and sphere confin'd,  
To enter on the higher, fuller state,  
How blest to feel it is not soon or late,  
'Nor cast one longing, lingering look behind'?"

It may be hard to break the bands of love,  
To sever in a moment friendship's tie,  
And most of all to part from one, above  
The rest whose soul with ours did gently move  
In closest union and sweet harmony.

But oh! we know 'tis but a little while  
And hearts at one shall re-united be;  
The friends we leave behind shall with us smile  
Again in that new world where dwells no guile,  
And joys untold fill souls from evil free.

Then let us not look forward to that hour  
Of parting and of change with sad presage,  
As though it were endow'd with fatal power  
To turn and wound us, nor distressful cower  
Beneath its shadow, as of some Archimage;

But rather reckon it from heaven sent  
To be our quick release from pain and woe,  
God's messenger, whereby this tenement  
Of earthly toil and sorrow shall be rent,  
And we set free, true life and peace to know!

E. G.

## The Sermon.

### Feeding the Five Thousand and the Four Thousand.

BY THE REV. C. H. MANN.

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?—Mark viii: 18-21; Matthew xvi: 8-11.

The supreme relation in which the heavenly Father has chosen to present himself to his children is that of their source of spiritual nourishment. That He, and He alone, is to minister to all hungering and thirsting souls, is the great burden of his Word to humanity. "For man shall not live by bread alone," He says in Deuteronomy, "but by every word which proceedeth from the mouth of God". "He shall feed the hungry soul with goodness", we are assured in the Psalms. "Ho, every one that thirsteth", He says in Isaiah, "come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price". And in the Gospels that all the nourishment of our souls must come from Him, is his constant proclamation. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst". And especially is

this impressed upon us in those marvelous words in which He assures us that his flesh and his blood are our meat and our drink. "My flesh is meat indeed, and my blood is drink indeed". And even in the Revelation all who hunger and thirst are invited to come to the Lord for the satisfaction of their souls.

All these teachings concerning the Lord's relation to his people are represented in the Holy Supper, which has become, because it includes in its meanings these inmost relationships between God and man, the holiest solemnity of divine worship. In that feast is represented the relation between the Lord and his Church. But in the words before us we have a reference to a wonderful story of two feasts which have always been regarded as the most marvelous miracles the Lord performed. The feeding of the five thousand and the four thousand in a general way represents what all the feasts of the Scripture signify, also what the whole Word teaches, namely, that from the Lord come all food and drink, goodness and truth which men receive. But there is a particular meaning to these miracles distinguishing them from all other similar relations. The places where these miracles were performed; the greatness of the multitude who were ministered to; the apparent inadequacy of the supply, and yet its overabundance; together with the peculiar methods of its ministrations, are all very significative features of the story.

We are familiar with the meaning of the Holy Supper. In it is represented the Lord's connection with his Church. The disciples, to whom He says in another place, "To you it is given to know the mysteries of the kingdom of God", represent the Lord's people. The bread and the wine represent his goodness and his spiritual truth. These He gives to the disciple alone, as He says in Luke: "This is my body, which is given for you". And in reference to the cup, He says: "This cup is the new testament in my blood which is shed for you". The Holy Supper thus represents a special and interior relation which the Lord has with those who are in reception of his interior truths and life. But here in feeding the great multitudes there is represented his relation to those who are not so near to Him. The twelve are here only the instruments for ministering to the great hosts whom He is feeding. These feasts therefore represent that the Lord is the source of the spiritual life of the great multitudes of humanity outside those who are moved by interior truths. All human beings are objects of his love and care. The whole world of human life belongs to Him. The spiritual nourishment of all He provides for. These are the multitude represented by the four thousand and the five thousand, who really have abundance of provisions, though their supply seems small.

These miracles were performed in a desert place. The day was far spent; the people were hungry. This signifies the spiritually destitute condition of those represented by these multitudes. The great mass of men and women in this world are spiritually in desert places; their sun is low, their light is obscure. Even the most intelligent members of the Lord's Church, in the most enlightened portions of the world, often feel that they are spiritually in the desert. How much more really must they be spiritually in a barren land who do not know it, but are immersed in the gross darkness of paganism.

The greatness of number who were fed, signifies not

only the greatness of the multitude whom they represent, but also their spiritual states. The five thousand are they who are more in intelligence than love—though little in either; the four thousand, those who are moved more by their love than by their thought.

In both instances bread and fish are the kind of food given. The bread represents the goodness, and the fish the truth given them by the Lord. It is especially noticeable that they are fed on fishes rather than on wine, for the fishes represent a natural understanding of truth, and wine its spiritual reception. The five loaves and the two fishes represent the smaller reception of good, and the more perfect reception of truth; five representing that which is imperfect and small; two, that which is united and thence complete. The seven loaves and the few fishes represent the more perfect reception of good, signified by the seven loaves, and the less intelligent reception of truth represented by the few fishes.

The arrangement of the multitudes into companies represents the orderly preparation of those who are to receive the divine bounties, for the heavenly Father's blessing. The Lord's blessing and breaking the bread signify the accommodation of good for reception, and the presence of the divine love in it. The breaking of bread is an act of peculiar meaning. As food is divided into small amounts so that each may receive just what he needs, the breaking of bread represents the adaptation of good so that each can receive what he specifically is prepared to receive. Breaking of bread also represents mutual charity, because it is the distribution of food among all; by its being broken, every one has a share. There is a mutuality of interest in food which is distributed, representing the common love which unites all. The Lord gives first to his disciples and then to the multitude, representing the order of bestowing the Lord's blessings on humanity; as He gives first to the interior heavens, and through them to the lower; and He gives first to the interior man, and then to those who are in more external life.

But the most striking feature of this whole relation is that under the divine blessing, this food, seemingly so inadequate, should have been abundantly sufficient to have satisfied the hunger of those great multitudes. It teaches us that the Lord in his infinite love and wisdom can make what to our superficial judgment seems insufficient, perhaps insignificant, a source of abundant blessing to the soul. The tiniest spiritual life He can foster and protect until it becomes a source of all satisfying nourishment to his people. Hence it is that in another place the Lord has compared the kingdom of heaven to a grain of mustard seed, embodying the same lesson of the divine power.

As a whole, these miracles instruct us concerning the infinitude of the Lord's love, and its ability to reach and to bless every one. The vast multitudes in the world, which to our superficial eye seem to have little or no goodness or truth about them, are capable of being fed of the heavenly Father's bounty. The blessing which He gives their meagre, spiritual possessions, makes them to grow until they satisfy every craving. And his power can make even the shallow intelligence of the great mass of human beings to be a source of blessing to their characters. He can make what to us seems wholly insufficient become an abundance of food for the nourishment of their souls.

But the passage which we have before us does not tell

us the story of these miracles. It is rather an exhortation addressed to the disciples, reminding them of the feeding of these thousands, and exhorting them to appreciate the lessons of those great events, and to be inspired with the faith and the love which this outpouring of the Lord's munificence ought to excite. "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? How is it that ye do not understand?" This is the subject of thought for us to-day. "How is it that ye do not understand?" He says to us. We have then here an appeal which should stir our hearts, and move us to the reception of the lessons which these two great miracles of the Lord would impress upon us. What are they?

The evident meaning of these miracles is, first, the lesson of the divine power when operating through resources apparently small. However insignificant the instrumentalities by which the heavenly Father works, He is enabled to accomplish all his purposes by means of them. However meagre the goodness of men, however superficial their apprehension of truth, the Lord can make them efficient in administering to their hunger. We are shocked often when we witness not only the greatness of the evil of the world, but when we consider the meagreness of its good as well. How utterly inadequate appear the resources of righteousness and the power of goodness and truth to cope with the selfish passions that seem to control the affairs of men! But these miracles tell us, and if our hearts are not hardened they will give us the assurance, that under the divine blessing even such puny means as the cause of goodness seems to possess, shall be amply sufficient. The same power which makes a few loaves and a few fishes to feed these great multitudes, shall also make a little goodness and a little truth on earth to nourish the spiritual life of the world.

The feeding of the five thousand is incessantly taking place. The heavenly Father is performing these miracles to-day. The loaves and fishes which we despise, and on account of whose meagreness we are grieved, are under his blessing feeding the hungering and thirsting souls of the world with food convenient for them. "How is it that ye do not understand?" said the Lord to the disciples. And "how is it that ye do not understand?" He says to us, when we allow ourselves from our short-sighted judgment to lose faith in the spiritual life on earth because we are able to see so little of goodness and truth, forgetting in our self-sufficiency that that little under divine love may be made amply sufficient for all.

There is however a special danger against which this beautiful story warns us. It is the danger of despising the religious faith and life of others. When they seem to us shallow, superstitious, and of little spiritual value, this story tells us that the few loaves and the few fishes which may appear to be present in the external religions of the world may, under the divine blessing, be of infinite comfort and worth to those who are in such faiths. It is of the divine love to bless for his spiritual good whatever man esteems sacred. Into the feelings of reverence and awe animating the heart of any one, the heavenly Father's mercy may enter; and although these sacred feelings may be bestowed upon unworthy objects, we may rest assured the Lord will finally turn them to himself. If we are tempted to despise the spiritual poverty of other religious faiths, we should remember these rebuking words of the Lord: "Do ye

"not remember when I brake the five loaves among the five thousand, and the seven among four thousand, how many baskets ye took up?"

But the consolations of this passage from the Word come home to our personal lives. When our life is darkened with thoughts of discouragement on account of the little we have done, the Lord says to us, "How is it that ye do not understand?" The few loaves and fishes which we can discover in our own lives may be just as easily blessed under the divine love for the spiritual nourishment of our souls, as were these loaves and fishes blessed for the feeding of the multitudes. We sometimes realize our own ignorance, our weakness, our smallness of success; what is there within us that can possibly prove a source of spiritual nourishment to our souls? How vain have been our efforts, and how lacking in spiritual satisfaction has been our life! What can we do to accomplish great things to make up for this deficiency. "Two hundred pennyworth of bread would hardly suffice for this great multitude", said one of the disciples, "and what are these few loaves and fishes among so many?" So we feel that a life of meritorious success could hardly suffice to feed our spiritual longings; and what are the little, halting, slipping, unsuccessful efforts we have made to satisfy the desires of our heart for great spiritual success? How insignificant is what we have done when compared with the greatness of what we would like to do! How is it possible that these contemptible loaves and fishes which we can discover in our own lives could ever satisfy the spiritual hunger of our souls? Yet this is the lesson of these miracles, that these very things in our lives whose unimportance we lament, may be the source of the satisfaction of every spiritual hunger. "Do ye not remember", the Lord says, "how many baskets were taken up after feeding these great numbers of men and women? And may we not remember that the divine blessing may make even the little that we possess the source of abundant spiritual life and satisfaction to the multitude of famishing longings of our hearts?"

But one of the most significant features of these miracles is related in connection with the feeding of the five thousand. When the disciples ask the Lord to send the multitudes away that they may buy for themselves provision, He says, "Give ye them to eat". It is then that the disciples exclaim: "Here are but five loaves and two fishes, and what are they among so many?" It was of the divine love and of the divine power that the little which the disciples had should be all sufficient to feed those to whom the Lord commanded them to minister. When He said, "Give ye them to eat", his command included the assurance that what they had to give would be sufficient. The meaning of this to us is that the usefulness which opens before us to be performed should be done. We are not to shrink with timidity because to the eyes of our worldly prudence the instrumentalities at our command may seem at first insufficient. "Give ye them to eat", means to us: Perform your use in the world; contribute your mite toward bringing the divine kingdom to the earth, however small that mite may seem. How often do we stand idle when there is something before us to be done, because what we can do seems small. But "give ye them to eat", as addressed to the disciples with their five loaves and two fishes, and applied to the multitude of five thousand men, besides

women and children, means to us: Do you have more trust in the divine power and love.

The whole bearing of these words of the Lord teach us this one supreme truth, that spiritual success on earth depends infinitely more upon the divine blessing and power than upon the greatness of human instrumentalities. It was because the Lord blessed, and the Lord brake, and the Lord distributed, that these loaves and fishes went so far. Let us drop the consciousness of our insignificance. Let us not mourn even our weakness or dwell upon our foolishness. But remember that the heavenly Father's mercy can make these feeble things to become the abundant source for the spiritual nourishment of the world. Whether in striving to realize the truths we possess in our personal regeneration, or to make them felt in the great world about us, let us be sustained and inspired by this truth,—that our heavenly Father's blessing can make even the little we possess to be abundantly enough. When He says to us, "Give ye them to eat", let us give forth our services, however insufficient they may seem to us. He who has given us this command will see to it that our little shall be all-sufficient.

### Contributed.

#### Fear as a Teacher in Human Life.\*

The selection of this subject for a paper was suggested to me by an article in the December Cosmopolitan for 1898, entitled, "What do I fear?" The editor had collected from some well known men and women replies to twenty odd questions all bearing on the subject of fear. The concensus of opinion seemed to be that poverty and death were most dreaded by humanity. The more I pondered over the article, and what it stood for, the larger it grew in power and proportions, until I became aware that in the history of the race fear has been a veritable giant of darkness and danger. It is wonderful to find the importance attributed to fear by dramatists, sculptors, painters, musicians and novelists. A few illustrations that naturally arise will serve to prove this statement. In the play of Macbeth, which is usually considered a tragedy written to show how "vaulting ambition o'er-leaps itself", fear adds much to the intensity of the situations. Take the banquet scene, where Macbeth's terror at sight of Banquo's ghost gives us one of the most powerful stage effects in the realm of dramatic art. Recall the famous group of the Niobe, that epitome of grief. Has it not almost an equal amount of fear?

Michael Angelo's "Last Judgment" is dominated by two elements, justice and fear.

Again, the novelist has made great capital of it. George Eliot gives us the influence of fear on weak, vain Hetty Sorrel, who sacrifices her child in her fear of public scorn. Poets have always depended largely upon an appeal to this factor in human existence. The weird fascination of Coleridge's "Ancient Mariner", or Poe's "Raven", is largely due to their giving us cold shivers. Thus the masters in all the arts introduce fear and its influence into their creations, and we are forced to conclude that this strange unhappy presence must play an important part in human life. Let us

turn to its power over those we see around us, and in our own lives. Americans as a people have an abnormal dread of ridicule. Yet none of the instances mentioned belong to the true or "holy fear", which we as New-Church people are taught is a fear lest we grieve the Lord by indulging in sin. Few of us perhaps realize this in an individual way. If we could once feel with Peter that a word or action of ours grieved the Lord, we would come into a close relationship with Him, and all other fears thereafter would recede into the background. Peter accepted the announcement of his coming martyrdom cheerfully, the horror of worse than death came upon him at the Master's glance after his denials, when the humbled disciple "went out and wept bitterly".

When Paul was foretold by the Spirit what awaited him at Rome, he never flinched. It was the Saviour's words to him, "I am Jesus, whom thou persecutest" that bowed his brave spirit. Many of us never know this direct humbling fear of the human soul that has grieved its heavenly Father. Here is where our brethren of the Methodist and Baptist persuasions, in spite of doctrinal errors, may know a zeal and depth of consecration unrealized by those who have never felt the personal need of repentance.

In teaching children we should emphasize the possibility of our grieving the Lord by our ungratitude and sins. The old dogmatic teachings based on extracts of sulphur in larger or smaller doses are greatly modified in the so-called Orthodox Churches. There is danger in removing that fear from the community lest we do not sufficiently inculcate the higher one in its place. Somehow in the Sunday-school teaching, do you not think as a Church we fall short in this important particular? We are taught "to shun evils as sins against God", but not that it distresses our loving Father when we linger in evil ways. With our anxiety to emphasize the divinity of Jesus Christ, may we not overlook the humanity that cries out, "I will receive you unto myself"?

Let me say just here, there is a kind of external fear that has its place during youth. A dread of the disapproval of the general public prevents many pranks. There is such a thing as a wholesome fear of Mrs. Grundy, for no man or woman should defy social codes: they are generally the collected results of orderly, right thinking. Conventionalities may be carried to extremes, though that is not the danger of the day, but the outlawed man or woman from recognized social standards generally makes a mess of life. Before we advance to the living for righteousness, it is well to "keep our lower lights burning".

Now let us turn our attention to the fear which paralyzes effort and benumbs our powers. A fear of failure, of unfavorable criticism, of being misunderstood. Often the kind impulse evaporates without crystalizing into act from a fear our motives may be misconstrued. First be sure yourself of your motives—perhaps one-third disinterested is about all we dare hope for—and then carry out your intentions.

Since the fall fear has more or less ruled the descendants of Adam. It arrives in childhood and frequently accompanies us through life. A child's fears are very real and often play, unknown to the parents, an important part in his mental world. A mother should carefully try to discover these hidden fears. A few words from her can often exorcise some goblin of the imagination. Fear can be and frequently is heredi-

\*A paper read before the New-Church Woman's Alliance of Boston, at its meeting in April, 1900.

tary. We should strive prayerfully, for the good of others as well as ourselves, to overcome any malignant influence which is liable to repress the higher nature and dwarf our real growth. Let us keep in mind, appearances to the contrary, that evil, darkness and fear are all negations. Love, light and trust are their respective positive opposites; if we cultivate these the others must vanish.

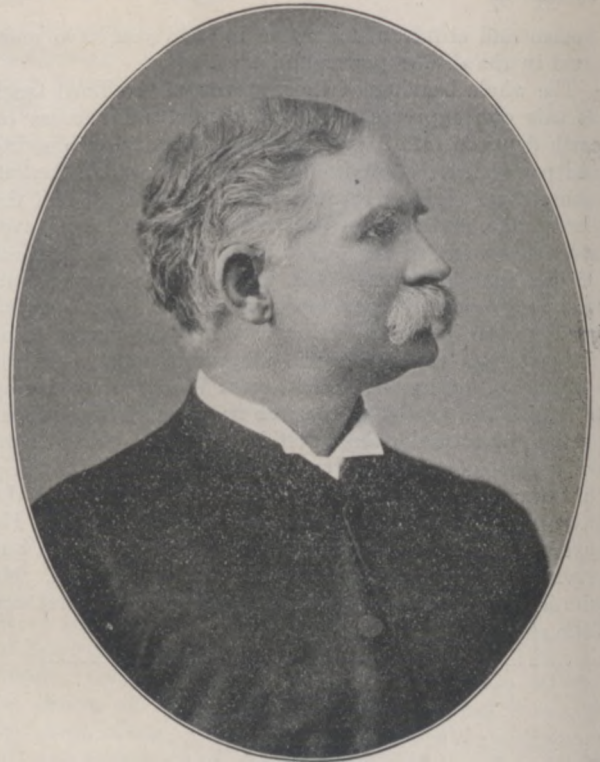
Our ministry are rather shy of the personal note in the pulpit; they seem to overlook the fact that each one's experience and its results are intended for the general enlightenment and improvement of the race as well as the individual. The Acts and Epistles help and encourage us to-day not from any hidden spiritual sense, but because the writers believed in giving their private adventures and spiritual reflections to friends and groups of followers.

I heard a famous old Church preacher say once in the pulpit, "When I began my ministry, I was in the habit of taking first one leading doctrine and then another for the subject of a discourse, divided care-fully under heads. Now it comes to me, I must warn Brother Smith or give Sister Jones a word of cheer. Invariably I find after these sermons I have spoken to at least half my congregation". In other words, this great divine's recipe for a helpful sermon was to enter into close sympathy with one of his flock and then deliver what he had to say, carefully veiled, in public. If this were the general method in the Orthodox Churches, I wonder if our ministers would have been called upon to answer the query, "Are the Churches becoming non-spiritual?" Women are supposed to be the consolers of the world. Let us try not to permit self-consciousness or fear of intrusion to keep us passive when we ought to be up and doing. This kind of fear can be used by evil spirits to prevent us from being the comfort to our neighbors we are intended to be as we journey on the Jericho road.

The frequent exhortation to Joshua was, "Be strong and of good courage; be not afraid; neither be thou dismayed"; only under these conditions could he lead the Israelites to victory in the promised land. It is the same with us; as we enter upon the spiritual conflicts of the regeneration we must not fear what man can do unto us. It is well known to all readers of Swedenborg that each word in the Scriptures has a good and a bad significance according to the use it performs. When we read, "The pleasure of Jehovah is in them that fear Him and that wait on his mercy", evidently by fear in this connection is meant worship. The writings teach us that where the "fear of God" is mentioned, reference is made to worship either grounded in fear, faith or love. "They who are not principled in love may be kept in fear and may thus be impressed with awe towards the Lord, and fly to Him for deliverance". (A. C. 2395.) We know that "fearing or fear, like every other affection, involves in it several things, although it appears simple". As a factor in human life it is too complex for me to give more than a few outlines in this paper. If we will each one examine herself, probe her particular fear, and then seek with prayer the remedy; these few scattered thoughts will not have been written in vain.

EMILY HINKLEY TAFT.

Every one's exteriors after death are reduced to a state corresponding to his interiors.—A. R. 157.



The Rev. Philip B. Cabell.

I was born at Warminster, Va., in 1836. At that time my parents were Presbyterians, but soon afterwards received the doctrines of the New Church. When seven years of age I was baptized, along with them, into the new faith, by the Rev. Richard De Charms. The ceremony, which was performed in the parlor of my father's house, must have impressed me profoundly, as I distinctly remember it. During a good part of my boyhood I attended away from home a small school whose influence were rigidly Calvinistic. The sphere of the religious instruction and worship there was to my young soul gloomy and oppressive in the extreme. To compensate for this I was encouraged to commit much Scripture to memory. The two thousand verses I was able, when fourteen years of age, to repeat without prompting, had, as I now think, much to do with the bent of my after life. Among the religious experiences of my childhood one deserves to be especially mentioned. When about ten years of age, or less, on returning home from school, my mind being much oppressed by the sphere there, at my own solicitation my parents explained to me some of the doctrines of the New Church, especially that concerning the Lord. I well remember the feeling of relief and pleasure experienced when I first learned that the Lord Jesus was the only God. From that hour the conviction grew upon me that the cause of his truth was his cause and the most important of all in the world, and there arose in my mind a desire some day to preach the doctrines of the New Church. If I remember aright, this was one object of my daily prayer. How tardily this prayer was answered and why it was necessarily so, will perhaps appear later on.

From seventeen to twenty-one years of age I was a student at the University of Virginia, at Charlottesville, where I took the academic degree of "Master of Arts" in 1857. Among a yearly average of six hun-



THE WILMINGTON, DEL., HOUSE OF WORSHIP AND PARSONAGE.

dred fellow students I never met but one who had any knowledge of the doctrines of the New Church. I was all those years a constant reader, and had one or more of the works of Swedenborg in my rooms. During my course at college I was ever a strict observer of the Sabbath, doing on that day no manner of regular students' work, even under pressure of the severest written examinations. In looking back to this circumstance and to the Scripture I had committed to memory, I cannot but feel thankful to the somewhat Puritan training of my childhood, and the tender influence of my mother, who had been brought up after the strictest sect of the Presbyterian Church of those days. The devoted piety which was hers she brought with her from that branch of the old faith into the new, and she succeeded in impressing upon her children a love for the heavenly doctrines as the most precious of all treasures, such as only a mother's influence can impart.

After paying this just tribute to one of my parents, I must not fail to give due credit to the other, whose wise counsels did yet more in shaping my after life. It was my father who taught me the truth which I learned from my mother to love. I am led to emphasize the debt of obligation due to them, from the fact that until over thirty years of age I had seen little of the organized New Church, had rarely heard a New-Church sermon or entered a place of its worship. To my parents, therefore, I may be said, under the Lord's Divine Providence, to owe all; not only of my religious training, but in another and important regard. I little knew at the time, but I know now, what sacrifices they made for the cause of truth and what persecutions they endured for its sake. New-Church people of to-day little know what the pioneers of its cause had to suffer

in the way of alienation of friends, social ostracism, and even disinheritation, partial or complete. The liberality, so-called, with which the New Church is now treated and its respectable standing in the world, were purchased at an expense of which the second and third generations of our people know but little—perhaps not enough for their own good; otherwise they might possibly value more highly than they do their birthright to acknowledge these heavenly doctrines.

The year after I left college my father and his family enjoyed a visit from the Rev. Abiel Silver, then of Wilmington, Del. That venerable father in the Church was the first from without to suggest to me the idea that I should prepare myself for the ministry of the New Church. During a subsequent visit to us in the year 1866, the Civil War having intervened, Mr. Silver gave me my first license to preach, which I made use of for several years in ministering to the Warminster Society, then grown to a membership of about thirty, among the friends and neighbors of my father, and largely through his influence. This, of course, was the beginning of my ministry in the New Church. By stress of business matters, however, the use was for a time given up, and in the year 1870 I removed with my family to Greensboro, Ala., where I taught for three years a school for girls. After one year spent in Louisville, Ky., and another at my Virginia home, I accepted the professorship of Latin and Greek in the University at Urbana, Ohio, where I taught continuously for seven years, or until August, 1882. During four of these years, or from the fall of 1878, I had occasionally officiated in the pulpit as a licentiate of the Ohio Association, visiting alternately with the Rev. Frank Sewall, the President of the Urbana University, the parish of Glendale and occupying his pulpit during his ab-

sence. This experience amounted to an average of twenty services annually. I take pleasure here in acknowledging my obligations to Mr. Sewall for his efficient help, both by precept and example, during my initiation into the active duties of the ministry. Of that kind of training and instruction which our young friends at Cambridge now enjoy and of which I would gladly have availed myself, had it been possible, I have had none. Urbana was my only theological school, and there I was rather a worshiper and an observer than a pupil. In the fall of 1882 I left Urbana and returned to Virginia, in the hope that I might do something there for the cause of the Church, but there being no organization I was not able to accomplish anything. Early in 1883 I received and accepted a call to enter upon the regular work of the ministry as assistant to the Rev. John Goddard, then recently elected to the General Pastorate of the Ohio Association. Early in March I returned to Ohio and entered the mission field in that State. For the next two years I visited in circuit the societies at Glendale, Indianapolis, Napoleon and Toledo, preaching and lecturing occasionally at Springfield, Newark and Middleport in Ohio, and at Kokomo in Indiana, and finally at Cleveland. In the fall of 1884 I received and accepted a call to become the pastor of the Cleveland and East Rockport Societies. For some months I retained my residence at Urbana (to which place I had returned to continue the education of my sons, and had taught again in the School since the fall of 1883), but removed to Cleveland with my family about January 1, 1885. It was on Sunday, September 16, 1883, during the meeting of the Ohio Association at East Rockport, now Lakewood, that I was ordained into the ministry of the Lord's New Church, by the Rev. John Goddard. This was while I was missionary minister of the Ohio Association and at the request of that body. My pastorate in Cleveland continued until the spring of 1890, when I accepted a call to the pastorate of the Church in Wilmington, Del., where I am now serving the eleventh year.

Although inducted into the full use and office of the ministry somewhat late in life, and although having occupied no very large field at any one time, still my acquaintance and intimate contact with the members of two Associations has been somewhat extensive. I look upon the twenty-five years spent in the service of the Church as the happiest of my life. My heart is full of gratitude to those friends who have in so many places honored me with their confidence and love, some of whom are still in this life, but many of whom have passed on; but above all to the Lord whose providence has made me in some poor sort an "eye-witness and minister" of his Word, and has granted me the inestimable privilege of assisting, however feebly and unworthily, in building up his kingdom among men.

He who learns truths and lives according to them, is like one who is waked out of sleep, and becomes watchful; but he who is not in truths, but only in worship, is like one who sleeps and dreams. Natural life, considered in itself, without spiritual life, is nothing else but sleep; but natural life in which there is spiritual life in watchfulness; and this is no otherwise acquired than by truths, which are in their day, and in their light, when man is in a life conformable to them.—A. R. 158.

## Church News.

### Illinois.

Chicago is active in its movement for the relief of the India sufferers. The New-Church acquaintances of our brother, Mr. C. C. Bonney, will not be surprised that in the organization of this movement Mr. Bonney is chairman of the Chicago India-Famine Relief Committee.

### Maine.

The Baccalaureate sermon to the class of 1900, Fryeburg Academy, was delivered by the Rev. B. N. Stone, in the New-Jerusalem Church, Sunday evening, June 17, his subject being "The Christian Form of Society". Isaiah lx:21: "Thy people also shall be all righteous". The true Christian ideals in education, in government and politics, in business, in society, in the Church, were clearly and forcibly presented, and in such manner as to be readily comprehended by youthful minds. The importance of developing the spiritual in man was especially emphasized.

### New York.

The Rev. Louis H. Tafel, of Berlin, Canada, is delivering a series of sermons at Buffalo on "Christian Science". The first discourse treated of "Christian Science and the Lord Jesus Christ". It appeared in full in the Buffalo Review. In it Mr. Tafel brings out vividly the doctrine of the sole divinity of the Lord Jesus Christ, and points out the distinction between that teaching and the positions of Mrs. Eddy in her "Science and Health".

### Pennsylvania.

A very beautiful ceremony was administered at Cynwyd, a suburb of Philadelphia, at the home of Mr. Wm. McGeorge, Jr., on the occasion of the simultaneous marriage of two of his daughters, Mabel and Ethelwyn. Five hundred guests who had gone by special train from Broad Street Station saw the ceremony. They formed a semicircle about the happy couples as the ceremony was performed. A few feet away glittered scores of Chinese lanterns, under whose light there was afterwards to be a supper. The altar was two hundred feet from the house. It was smothered in daisies, roses and smilax, the woodwork being effectively hidden from all points of view. In the rear stood a dwarfed chestnut tree, and on the right was a giant cypress. With his shoulders touching the branches of the tree, the Rev. William L. Worcester was ready to receive the two bridal parties at the appointed time. When he took his stand, the brides, who were gathered with their attendants, in the parlor of the house, began to move out. Miss Mabel, the older, was on her father's right, and Miss Ethelwyn on the left. The march was from the parlor, down the thickly carpeted steps, under the port cochere and thence across the lawn. In the meantime the choir of the church were singing "Bring Forth the Bride", and the notes did not die away until the procession had come to a stop. The bridesmaids and ushers arranged themselves about the altar, and surrounding this small circle were the guests. When the two brides and their future husbands stood before him, Mr. Worcester began the New-Church ritual. He put the questions first to Miss

Mabel, and then to Miss Ethelwyn, and then pronounced the benediction on the four as they knelt before him. As the young men and women arose the last faint glimmer of the sun was to be seen. The procession then reformed and proceeded back to the house, where a reception was held.

## Reports and Letters.

### A Letter From Girgenti.

This does not look to me like an Italian place at all; the beautiful expanse of undulating country, so peaceful, simple, harmonious, and dreamingly poetical, makes me think of Greece, even were there not beneath my eye the plainly visible remains of temples so characteristic of Hellenic culture. And yet in this grandly imposing situation on the crest of the hill gently descending to the old Acragas rivulet, one cannot absolutely dispel the thought that antiquity is peering out of all the open spaces, as the recollections of a departed soul from the sockets and caverns of a skull. But it is not right in such an ideal spot to be sepulchral; hence depart, ye thoughts of dark suspicion, and come, ye light and cosy moments of enjoyment.

The modern town of Girgenti is situated on a height nearly 1,100 feet above the Mediterranean, which we bound in its reach to the south by the imagined coast of Africa. The Albergo Belvidere gives us from the piazza of its flat roof a charming view over the whole place, and our intelligent host, de Angelis, takes every pains to introduce us to the distant sights and assist in the preliminary conception of the general location. No general and systematic excavations have been made, but the old city can be traced with tolerable clearness. The northern boundary is formed by a band of precipitous rock which extends for miles along the whole hill. It is artificially pierced in the central position of the old city, and through the great cut enters the only road from the station to the modern city. The cut is ascribed to the philosopher Empedocles, who by means of it is said to have made a passage to admit the north wind to the city, and by means of the fresh, cool air to have dispelled the malaria of the place. The site of the old city occupies a space over three miles along the crest of the hill, and about two miles down the southern slope to a point where two small rivers unite, and flow as the Acragas into the sea, where, about two miles from the confluence, was the old port of the city. The houses, being undoubtedly packed very closely together, may well have harbored a population of 200,000 souls, though scarcely of 800,000, as some estimates have made it. The exposed ruins lie chiefly on the south side of the old city, above a valley now richly flourishing with olive orchards and the abundant "agrumi". One temple, called Concordia, is very finely preserved, and in its rich tones of reddish yellow adorns the sombre green landscape. The temple of Zeus is supposed never to have been finished. It has the most gigantic columns and capitals I have ever seen. In front of it lies an enormous figure in weather-worn fragments, that once served as a caryatide. The fragments were placed together, so that the huge form is plainly apparent; of another like figure the pieces are still scattered in an unshapely mass. Of the two tem-

ples supposed to have been dedicated to Castor and Pollux, parts of one have been set up, forming a corner. It is probably a work of restoration well done by an Italian professor; but I am as suspicious of restorations as of reproduced antiquities. I have no doubt much work can be done here in this whole region to aid in reading the ancient tales aright, but at the present day interest is far too distant to attain the best results. I had a most interesting hour with the very intelligent and learned keeper of the Museum, Professor Celi. He has struggled in vain to interest his countrymen in the precious treasures at their feet; but it is probably true what he told me when I asked him about the genuineness of the antiquities I wanted to buy: "Our people are too ignorant to make counterfeits". He has made some very intelligent inquiries, and offers some very plausible explanations on some of the exhumed ruins, but his contributions will probably be more valuable to foreigners than to his own people. I only hope that every American going to Girgenti will make his acquaintance, and cheer him up in his solitary life, devoted to genuine inquiry. I was interested in his explanation of the misnomer of the temple of "Concordia"; in fact, I could not obtain any clue to the Latin name under which the early Greek temple went, until the Professor showed me in the Museum a tablet which was found near the temple, giving an account of an agreement made under the Romans, at a time long posterior to the erection of the Greek edifice. (600-400 B. C.) What the true character of the temple is, the Professor will endeavor to show in an essay. Prof. Celi also is sure that the idea connecting the modern city with the old Necropolis is an error, and he says he can prove that it is a remnant of the place antedating the old Greek Acragas. All simply goes to show that research and excavation will do much for the clearing up of yet largely supposed facts connected with ancient history. It is to be hoped the miserable condition of order will soon be restored to something of previous grace, so that travelers may visit this most interesting place unmolested. We had the company of this most genial Professor, and felt nothing of the disgraceful mob which stoned some German visitors at the time we were here, though we had an inkling of what it might be in the miserably narrow streets, where a crowd collected while we examined the goods of an antiquarian. It is the children who are so rude, which astonished me. I asked the hotel proprietor about it, spoke also to the Professor and to a priest as to the means of preventing the outrage of stoning strangers in broad daylight. I was told that efforts had been made to prevent begging and prevent children from attacking foreigners; but they said that neither police nor mayor could do anything; any effective method must proceed from the general government at Rome. I was asked to use my voice with the Ambassador at the Italian capital, and assured that the united efforts of appealing by the foreign representatives would ensure a speedy improvement. It is plainly evident that very many travelers give Girgenti the "go-by", and the better class of inhabitants is sincerely sorry for the loss this place suffers from unfortunate conditions. Certainly the place is charming in itself, the ruins beautiful and picturesque, and a visit to this spot will ever be among the cherished recollections of a trip abroad. It is not possible to give any adequate description without

plans and views, so I will close this hasty account, hoping in my next to send you greetings from Syracuse.

J. E. WERREN.

## Current Literature.

### Swedenborg's Summaries.

Summaries of the Internal Sense of the Prophetic Books, the Psalms of David, Historical Parts of the Word. A Posthumous Work of Emanuel Swedenborg, Servant of the Lord Jesus Christ. New York: American Swedenborg Printing and Publishing Society, 3 W. 29th St. 1900. pp. 332. Price 50c.; postpaid 75c.

Swedenborg's summary statement of the internal sense of the Prophets and Psalms has long found a place in the theological works published by the London Swedenborg Society, but until now has been wanting in the American Publishing Society's edition. Perhaps we may regard it as providential that the London edition was not mechanically followed in this respect, and that, by the long waiting, we are enabled now to have the important work given us with a felicity and perfectness of editing such as few if any of Swedenborg's works have received before. In place of a thin and crowded volume of 119 pages we have here a volume of 332 pages, the extension consisting in a more liberal spacial arrangement, distribution of the matter into convenient paragraphs, the adding of the translator's preface and introduction, and what is to be especially noticed, a very extensive "Index of Words and Subjects" covering 140 pages and contributing in itself a complete compendium of the doctrine of the Lord as revealed in the internal sense of the Word. It will be remembered that Swedenborg declares that all the prophetic and historical parts of the Old Testament and the Psalms of David have reference to Seventeen Topics concerning the Lord and the Church, which topics he has given in a table in this volume; and by numerical references in a table of passages designated by numbers, these topics were associated with their appropriate verses of the Word. But in the new edition, besides printing consecutively in distinct paragraphs the internal sense of the several chapters of the Prophets and the Psalms, the editor has placed in bold type on the margin opposite each verse or group of verses the number of the topic with which it is connected. Thus it becomes apparent not only that the Word treats throughout of the Lord, but also that Swedenborg was given the power to see the Word in its internal sense with a certain universal comprehension of its contents, and that the entire Word was in this general revelation of its internal meaning constantly before him. The internal sense being printed in chapters and verses with the references to the literal Word in the margin, the reader is enabled to read it consecutively with a sense of its interior continuity such as he does not feel in searching for the interior meaning sentence by sentence. He will be impressed by the beauty and power of these statements of the divine contents of the Word when thus given by themselves, and the translator's happy avoidance of the introductory "That" in following the Latin, and putting the statements directly and in many cases in greatly improved English rendering, will make this volume a source of new delight and profit to the New-Church student of the Word. As an example we will quote only the familiar Twenty-third, "The Shep-

herd Psalm", as given here in Swedenborg's summary of the internal meanings:

Psalm xxiii.

Concerning the Lord.

12. He teaches and leads to the truths and goods of heaven and the Church.

12. Hence there will be no fear of the hells, for He guards, and imparts good and truth in abundance.

12. In heaven with the Lord to eternity.

The number 12, here prefixed to each sentence, refers to that one of the Seventeen Topics of the Word here illustrated: it being "A new Church together with a new heaven". In other words, this "Psalm of the Shepherd" is seen to describe the Lord as the one Good Shepherd of the Church to all eternity, providing in all vicissitudes and changes for the redemption of man and his eternal blessedness in heaven. Another passage of singular power and beauty is that in Isaiah lvi.

"The Lord the Saviour will come. Happy is he who esteems holy the union of the Divine and the Human, and of the Lord with the Church; and let no one believe that he is separated from the Lord".

The editor and translator of this new edition, the Rev. Eugene J. E. Schreck, has shown his zeal and thoroughness not only in the careful revision of the translation but in the index to the work, which in its completeness and exhaustiveness is quite unique in the New-Church editing. The Summaries being summaries, every word is important. Those who have Mr. Potts's "Swedenborg Concordance" will be surprised at this index. The Concordance is an index of words. Mr. Schreck here adds an index of doctrinal statements, as given in these remarkable summaries. The result is that the whole doctrine of the Lord from the incarnation to the glorification is outlined in consecutive order in a most impressive manner, under the general topic of "Lord", and against every doctrinal statement is given the reference to the passage of the letter of the Word wherein the doctrine is revealed. The general headings under which this great theme is treated are the following, a full statement of the particulars being given under each one: The Coming of the Lord: The Human of the Lord: The Divine Human: The Divine of the Lord or the Father: The Divine Love, Will, Desire, and Zeal: The Lord Rejected: The Lord Slain: The Passion of the Cross: Temptations of the Lord: Temptations even to Despair: The Lord's Humiliation: Grief of the Lord: Prayer of the Lord to the Father: Trust of the Lord: The Lord's Victory over the Hells: Confession and Thanksgiving of the Lord: Glorification of the Human of the Lord, or his oneness with the Divine: The Lord as the Word: The Lord as Jehovah and God: Acknowledgment of the Lord.

The Summaries quoted relating to these topics alone cover twelve pages of the index in fine type. If one glances through the pages allotted to "Church", "Word", and others, one will find remarkably full presentations of these doctrines, with direct reference to the literal sense of the Word. A large number of objects, proper names and countries are mentioned in the index which are not to be found in the Concordance. The effort of the editor has been to make this book of the utmost practical value to the reader of the Word, and to the student. The editor's preface gives an account of the original manuscript of the

work and of the former Latin and English editions, concluding with the devout wish of the editor of the first Latin edition to the reader: "Deign to receive the 'new treasure with a thankful mind; use it with a 'pure and sincere heart; and live forever'".

Besides the preface the editor has added an introduction designed to explain to those quite unfamiliar with the New Church the doctrine regarding the internal sense of the Word. As this work is in a sense a new presentation of the doctrine of the Word to American readers, such an explanatory introduction is perhaps not out of place, although in general we would advocate letting the doctrinal writings speak for themselves to all, without carrying the bias of any individual's interpolation or opinion. With Mr. Schreck's introduction we have no fault to find, except that, in treating of the doctrines of the incarnation and of the divine Trinity, he seems to be in error in saying that the "theology hitherto prevailing in the 'Christian Church' has taught that 'the child born 'of Mary was conceived by an eternal God the Son, 'the second in a supposed trinity of divine persons'". We do not know where in the Christian creed such a doctrine is taught. The Apostles' Creed declares the Christian's faith in the Father Almighty, "and in 'Jesus Christ, his only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary': thus by no means making the Son of God to be conceived 'by the Son", but by the Holy Spirit which overshadowed Mary. The Nicene Creed also mentions the "One Lord Jesus Christ, the only begotten Son of 'God, begotten of his Father before all worlds". The doctrine of the Reformed Church, quoted by Swedenborg in the "Apocalypse Revealed", speaks of Christ as being "conceived of the Holy Spirit in the womb of 'his mother".

The editor's illustrations from the letter of the Word of the truth that the Word throughout treats of the Lord, and that the Psalms of David are really the Lord's own utterances of prayer and thanksgiving in the midst of his temptations, are very forcible, and these, together with the Summaries themselves to which they introduce the reader, are a most timely offering to the Christian student of to-day in the midst of prevailing disputes about the character and authority and meaning of the holy Scriptures.

### Philosophy and Patriotism.

This seems to be the theme chosen by Dr. William Everett for his Phi Beta Kappa oration at the recent Harvard Commencement, but the patriotism therein described is doubtful and the philosophy obscure. The oration is pessimistic in tone throughout, with hardly a word of commendation or of hope for our Republic, but many a suspicion of evil in its every public act and policy. The speaker denounces war as an evil under all circumstances and never permissible, quoting Cicero to the effect that "the most unfair peace is preferable to the justest war". After recounting a long list of virtuous and noble achievements of our country, he adds: "Yet every one of these things, when actually achieved, has had a worm at the core of the 'showy fruit, which has made their mighty authors but 'little better than magnificent traitors". He calls it "sentimental nonsense" that Clay and Webster should have sent their sons, and that Grant himself should

have gone to fight in the Mexican War, when they did not individually "approve" of the conflict. He is voluminous in telling what patriotism is not and what is not "our country", but it is extremely hard to find a positive definition of these terms anywhere in the oration, and there is no philosophic principle outlined whereby one may determine his momentary duty according to an abiding law of right. Swedenborg's law of charity to our country, as to our neighbor, in the highest sense, and to that of Church, distinctly teaches that it is the good in our country that we are to love and serve, but that it is the citizen's paramount duty to preserve his country and defend its interests against a foreign power. It seems a matter of regret that philosophy should have no clearer or more practical and hopeful light to throw on the path of those who look to Harvard for their inspiration and guidance than is afforded in this oration.

### The Home Circle.

#### "Blind Mattie."

Real misfortune always appeals to the sympathy of noble hearts, but when to misfortune are added the deprivations of poverty, nothing can be more sadly pathetic. We read sorrowfully of the afflictions of Miss Helen Keller, who is both blind and deaf, but this young lady has so many admiring and loving friends, such abundant means to obtain the best sort of an education, and, as we may say, to carry out every rational desire of her heart, that, in view of her many blessings, we almost forget her terrible deprivations, and can realize in a measure that it is possible for her to be the very happy young woman that she is.

But what must we think of one who is even more afflicted than Miss Keller, who is not only blind and deaf, but has lost the senses of smell and taste as well, and who has been forsaken by her relatives as a nuisance and sent to the almshouse to be cared for by strangers? Does it seem as if such a one had anything to be thankful for? Yet such is the case of Miss Mattie Morehouse, who, in spite of most adverse circumstances, is not only cheerful and useful, but somewhat accomplished, and who for three years has been an inmate of an almshouse.

Blind Mattie, as she is called, is now thirty-three years old. She has not always been so unfortunate. I will tell you in her own words how, when she was seven years old, she lost both hearing and eyesight. She says: "I know just how everything looks. I remember 'so well. I think every day how beautiful the world 'is, and I recall the sky, the trees, the flowers, the 'faces of those I used to love. Oh, it is a blessed thing 'to have seen once. I saw myself in the glass in those 'days, a little thing with pink cheeks and blue eyes. I 'know just how I looked. Then my brother died. I 'was fond of him. One day I went down in the cellar 'and thought I saw him standing there before me. He 'said:

"Mattie, where is papa?"

"I was so frightened I stood still, and all at once I 'saw a bright, white light. It dazzled me, and I fell 'down as if I were dead. I was, almost, for when I 'awoke I was in a world of darkness and silence, and it 'has been dark and still always since.

"At first I was very lonely. Then I got used to it and 'Mary came to me, and I have never been lonely since'".

The Mary she refers to so lovingly is a Mrs. McCambridge, a young, sweet-faced deaf and dumb lady, who lives near the almshouse, and who is Miss Mattie's only friend. No; she has one other—a dumb one too—Mrs. McCambridge's snow-white dog, Curly, who has been so well-trained in the sign-language, that, to a certain extent, he really understands it. When the quickly-moving fingers of his mistress say: "You may go out with me to-day, Curly", the knowing doggie jumps around with delight, evidently fully appreciating the communication. When the same fingers say, "No, Curly, you must stay at home to-day", the disconsolate bow-wow slinks away, and lies down dejected, as if for the moment quite overwhelmed with disappointment. When the door-bell rings, Curly runs and pulls the dress of his mistress to call her attention to the fact. He knows she can't hear.

But to return to Miss Mattie. A while ago a newspaper reporter called to see her. Mattie welcomed him cordially. It was quite an event in her simple life to be interviewed, and to have her photograph taken in a variety of attitudes for publication. She was willing, and said: "You must wait until I put on a pretty, 'blue waist that I selected and made myself, and I 'have a lovely ribbon for my neck that I will put on; 'yellow, with a stripe of blue running through it. And very nice Miss Mattie looks in her fine attire, with the lovely yellow and blue ribbon tied in as nice a four-in-hand as if she had perfect eyesight. No doubt she felt very much dressed up with it on; somewhat as a rich lady might feel when wearing her favorite pearl necklace.

Miss Mattie composes very pretty verses which she sings to herself. She says they come to her without thought or study. They are, in short, impromptu. She sat down at her type-writer and wrote an original hymn of gratitude for the reporter who had called. The last two lines of the last verse were:

All that I cling to, all I know,  
Is, God is good and endeth woe.

Mattie is indebted to her kind friend, Mrs. McCambridge, for much of her happiness. These two helpless ones, help each other. Mattie says: "I feel as if I 'would need Mary always. When I get longing to see 'her till my heart aches, and have so much saved up 'to tell her that I'm afraid I'll forget some of it, I 'send her a note and she understands and comes'".

Mrs. McCambridge says: "We are such good friends 'because we sympathize with each other, and we don't 'have to talk to understand one another. We just sit 'and feel it in our hearts", and by this silent soul sympathy which speaks louder than words perhaps, these two dumb friends often communicate.

Blind Mattie makes her own clothes very neatly; she also crochets and knits laces of beautiful patterns, but with all her accomplishments she does not neglect to make herself useful in her humble home, where she is always so cheery, that she might well be called the Sunshine of the Almshouse. No doubt she gets enough to eat and decent clothes to wear; still she is a pauper in the almshouse, and do we not all of us turn with a natural repugnance from such a life as that? Are there not many of us, who, like poor Betty Higdon, would rather die on the roadside than go to the House?

It is quite the fashion now-a-days to raise enormous

sums of money in order that the families of deceased distinguished men may be enabled to live perhaps in quite unaccustomed luxury. Why then would it not be quite as sensible an idea to raise a sum sufficient to comfortably support this refined young woman who, in spite of her bravery, must always be more or less helpless, who, with perhaps a long life before her would greatly appreciate a deliverance from the condition of a pauper. It would not take a large sum of money to make Miss Mattie a very happy and somewhat independent woman.

CAROLINE E. ANDREWS.

## Young People's Societies.

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

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

"They who subdue the evil of their nature, and regulate their lives by the laws of wisdom, appear in the 'spiritual world in beautiful human forms, and are as 'the angels in heaven." Influx 15.

In accordance with the vote of the last Conference, we publish this week the abstract of reports from societies, which was prepared by the Secretary of the League and presented to the Conference. This is of especial interest as furnishing at a glance a comparative review of the work of the various societies during the year. It is well, however, to bear in mind that the real work and worth of a society often is not brought out in these reports, which dwell upon especial and striking features of the work rather than upon the steady, routine duties which fall to the share of so many of our societies. We believe there can be no question that in variety, amount and quality of the work which is being done by our young people, there has been a notable advance in the past few years.

As has been the custom of late years, our Department will be closed with this issue for the summer, following in this respect the example of the societies, which, with few exceptions, are not active during the hot months. With the fall a new editorial board will take charge of the Department, and we hope will make it of greater interest and value than ever before.

## Impressions of the Young People's Conference.

The meetings at Cincinnati must have impressed all of those who were fortunate enough to be present with the fact that our National League is growing, that its sphere of usefulness is enlarging every year and that each additional opportunity of activity is eagerly and energetically grasped by those in charge of the work.

The attendance, in the first place, was remarkable, not so much in the total number, as in its representative character, delegates from twenty-six of the thirty-three leagues being present. This is explained perhaps by the growing custom of the societies paying the expenses of delegates—a custom which should be encouraged in every possible manner.

The meetings were well attended, the interest was lively and a large number participated in the discus-

sions, showing that all had come with a determination to give the first place to work. Much benefit was also derived from the many pleasure trips so abundantly arranged by the Cincinnati young people, who entertained us in a most delightful manner.

The sphere of the meetings was delightful, encouraging and inspiring, and its influence is bound to extend to every local League represented and add new life to the work for the coming year. Let us begin now to boom the next Convention and make every member feel what he will miss by not attending, so that many who have never been will come and see for themselves of what immense benefit and pleasure the meetings are the source.

### Impressions of the Conference.

It may have been the careful preparation of the Cincinnati League; it may have been the presence at the sessions of so many of the Convention delegates who showed thus their interest and approval; it may have been the fact that a matter of vital importance to some was to be discussed; or perhaps it was all of these causes combined which gave to our Conference this year the earnestness of purpose which was so marked. It is plain to be seen that we have outgrown the stage of infancy, when to take a step or even to stand alone was a matter for congratulation. We have reached the place where we are beginning to see the true position to be occupied by our body of young New-Churchmen. We are fixing the goal, and with steps, often mistaken, no doubt, are reaching out for it. The papers presented Friday evening were valuable not only because of their helpful suggestions, but also as evidencing the sincerity and thoughtfulness with which the young people are meeting and shouldering their responsibilities and trying to solve the problems which in various and varying forms come to every one of our organizations.

The President in his address called attention to some of the mistakes made by local Leagues and suggested practical remedies. For one thing, he argued that a very important use is the sending of a delegate or delegates to the annual Conference and that such delegates should be chosen wholly and entirely upon their fitness for the position, that is, upon their ability to justly and fairly represent their League. The delegate should be able not only to voice the sentiment of his League, but also to bring back to it some of the spirit and sphere and enthusiasm of the meeting, and that therefore, because of these requirements each League should assume the expenses of its delegates, in order that the person "who can afford to go" shall be given no preference on that account. If every League were to adopt this suggestion, its effect upon our Conference would be at once noticeable. That is, every society would be represented by the person who is in closest touch with its members, who best realizes its deficiencies and is eager to learn ways of overcoming them, and who is ready to tell of its successes for the benefit of all who can profit by them. There is no doubt that attendance upon Conference may arouse some lukewarm member to greater interest and activity. Urge him to go, welcome him as warmly as any, but in justice to the members who stay at home, let us send as representatives only those who can bring back, as they have given, new ideas, fresh impetus and larger charity.

A. E. E.

### The Call is For More Devotion.

The Conference set a star in the League's welkin, the gleam of which will illumine the entire year.

There was no glare, no glamor, nor great achievement. The success came in the quiet, inward-working influence, the spirit of deeper devotion, greater consecration, and more evident love for the Church and for the League, its missionary.

The opening of the way for the Young People's advance, through the kindly words and encouraging assistance from the older ones, has been wonderfully brought about.

The call is for more heart interest in our work.

The deeper the devotion, the greater will be the good, and the more genuine the enjoyment.

J. W. S.

### Abstract of the Reports of Societies.

This abstract has been prepared in accordance with a vote taken at the last Conference to dispense with the reading of reports and to substitute an abstract of the reports received.

The Secretary would call attention to the large number of Leagues which have taken the Reading Circle course; also the particularly useful work in which many of the societies are engaged and fulfilling their object.

In Abington few changes have taken place but activity and interest on the part of the members have in a measure accomplished the desire of the Club to be of use to the Church. Six entertainments have aided financially and socially, and the Club feels encouraged with the past year's work. Great benefit has been derived from taking up the League Reading Circle studies.

Allentown is striving to provide ways and means for the hearing of the Lord's truth and with the help of the Pennsylvania Association has been able to continue the monthly visits of the Rev. J. E. Smith. The social life has always been most pleasant and entered into by old and young.

In Baltimore little was accomplished up to January, but the Centennial gave a field for activity and the League helped in many ways in preparation for this particularly interesting and delightful event. The proceeds of a successful graphophone entertainment finished the payment of a contribution toward the necessary repairs of the Church.

The Bath League has been quite active in assisting to raise money toward carrying on the Church work, seven entertainments having been given for this purpose.

The Boston League continues the useful work of the distribution of New-Church literature. The League has entered the League Reading Circle and it is deemed of particular importance that such meetings for doctrinal study should become a permanent part of their programme. A Literary Club was organized and proved successful. A Glee Club was instituted for the purpose of cultivating singing among the young people, and developing material for the choir and aiding the congregational singing.

The Boston Highlands Fraternity reports success, both financially and socially. From the proceeds of three entertainments a clock was presented to the Church and money was subscribed toward Church expenses.

Bridgewater has had a very prosperous year finan-

cially. The union meetings of the surrounding Leagues, one of which was held in Bridgewater, have proved very useful and enjoyable in bringing out new ideas. The Messenger has been placed in the Public Library.

The Free Circulating Library of Brockton still grows in usefulness. The decorations for the Church have been furnished by the League, and after church the flowers have been distributed to the sick.

Brooklyn has had a very busy and interesting year. The social side has been encouraged in order to interest scattered members in the Church work. A Hospitality Committee was appointed during the year which proved a success in paying the small attentions that are so much wanted to those who are cut off from the general social life of the Church.

The Brooklyn German League goes on with much activity. It has inaugurated a Mission Fund. At every meeting each member pays a sum not less than two cents, and at this rate the fund grows slowly, but they learn habitually to give for the missionary uses of the Church. A choir has been organized to sing at church services.

In Cambridge informal Sunday evening meetings have been held and the course outlined by the Reading Circle Committee has been followed. Cambridge favors the use of "Heaven and Hell" as a text book for next year.

The League of Kenwood Parish, Chicago, has passed a busy and interesting year. It has contributed financially toward the support of the Parish. Their work among the isolated in the territory of the Illinois Association has proved a success, and they have seven associate members among them. They have followed the League Reading for the year and their plan has been a good one for arousing discussion.

Cincinnati has continued in its usual way with much success. The programme mapped out at the beginning of the year has been carried out with but few changes. The League has decorated the Church with flowers on Sundays and on special occasions, as Christmas and Easter. Having had an increase of ten members they feel encouraged.

Denver shows an increase in activity and membership. A demand for a new organ was the stimulus to work which brought back a number of members who had long ceased to attend Church, and gained new ones from outside who helped materially. In ten months they raised the desired sum and the new organ stands as a testimonial of their effort. They feel the need of and suggest that some system of correspondence be established between the secretaries of the Leagues or through the Messenger that will enable the members to keep in closer touch with each other.

The Elmwood League is doing good work through its seven committees. An important work of the Literary Committee is to send a messenger to and from the Public Library, about a mile and a half distant from the village, to supply books to those who are unable to reach the Library themselves. The Devotional Committee conducted Sunday evening meetings for the study of "Divine Providence," but after a time they were discontinued, the book being somewhat difficult to be understood by many. Steps are being taken to build a suitable building as a place of amusement for the young people as their entertainments have been so successful.

The Los Angeles League has been unable to meet

during the school year, but hopes to take up the reading during the vacation.

The New York League reports a busy and satisfactory year's work. The main branches, the Sunday-school, the weekly Mothers' Meetings and the Industrial School, have been continued successfully with but few changes.

The Orange League has done good and much appreciated work in supplying hospital boxes with New-Church literature. A series of four talks on the Divine Providence was given in a line with the League readings. A committee has been appointed to take charge of press matters and to see that the meetings and functions of the Church are properly advertised and reported.

The Philadelphia League has devoted alternate months to business and entertainment, committees being appointed to take charge of the latter. The work of addressing the Helpers has been efficiently done by the League members.

The Utility Club, of Portland, has had a prosperous year with more entertainments and better results and a number of new members added.

The Providence League reports a smaller attendance at meetings. It does not indicate a lack of interest, but is owing to the fact that a number of members are non-resident. Financially they have not prospered as they had wished, but are able to keep up the usual contributions to the Church, and have added materially to the fund for new heating apparatus for the Church.

The St. Louis League has had a profitable and enjoyable Reading Circle, and found the subject interesting. Their Literary Socials are a great success and the dramatic entertainments have been a success financially.

The St. Paul Society reports a very successful year. The library for the Sunday-School has become an accomplished fact and through their efforts the number of volumes has increased from 75 to 240. The regularity of meetings makes the Young People's Society a fixture in the Church.

The Toronto League reports the development of the social side of the organization. A large number joined the Reading Circle, although the reading was done individually. Many of the members belong to the Bureau for the Distribution of New-Church Literature to Isolated Receivers in Canada. The Society is now devoting its energies to raising \$50 per annum for the building fund, the old Church having been sold and a lot bought upon which to erect the new building.

The Urbana League has pursued the course of reading in the "Divine Providence" as assigned by the Reading Circle. The League has found a useful work in distributing flowers to those of their number who have been sick. It is now engaged in sodding the Church yard and beautifying it.

In Washington the records are very satisfactory. About \$250 have been raised during the year, all of which has been devoted to the organ fund, the debt now being reduced to about \$75. The book room continues to be an important use and is now located in the Library of the Church and is open every day (Sundays excepted) from 12 to 5 p. m.

The Wellsville, Mo., League reports an increase of interest with new members gained. They meet from April to December, it being inconvenient for the members to meet during the winter months.

## Queries and Suggestions.

### Apologists for Theosophy.

Editor Messenger: May I, without offense, raise a warning voice to those ministers of the New Church who write apologies for Theosophy and imagine they can trace resemblances in it to the teachings of the New Church? When I was lately in San Francisco, I found that a number of members had left the O'Farrel Street Society from this cause, and now that I am in Vancouver, B. C., I find an individual holding meetings in his own house for the study of Theosophy, who used to be a constant attendant at the O'Farrel Street Church and a professed receiver of the doctrines. He tells me he knew nothing of Theosophy till he found that the Rev. J. S. David was preaching for a society of Theosophists in San Francisco on the Sunday evenings, while he was preaching in the mornings for the New-Church Society. He attended both the services with the result that he declares there is no real difference between them, as truth is one, however it is expressed, and so forth. He also claims that as truth is one, the fundamental truths of all religions must be the same.

This gem of sophistry will do for an example of the danger alluded to above and enforces the moral that it is the business of New-Church ministers to preach New-Church doctrine, to teach truths and to lead thereby to the good of life, not to Theosophy.

To show the utter uselessness of studying Theosophy as a help to New-Churchmen, it is sufficient to compare one or two of the actual fundamental teachings of each, when it is quite plain they are opposites. We know that the distinctive teaching of the New Church is that the Lord Jesus Christ is the God of heaven and earth, whose humanity is divine. In the "ocean of Theosophy," by W. Q. Judge, we read (page 57): "Such were 'the great sages of the past, men like 'Buddha, Jesus, Confucius, Zoroaster 'and others'. As Theosophy is only Buddhism modified to suit the times (with some of its coarser and more repulsive features left out, such as transmigration into animals), we can only quote from modern writers on the subject of Jesus, but on the other fundamental doctrine of the New Church, that man is not life, but only a recipient of life from God, and that all good divine and truth divine in man are not his but the Lord's in him, also that he is adjoined to the Lord not by continuity, but by contiguity, we may compare what we find translated by H. P. Blavatsky from the Sanskrit "Book of the Golden Precepts, as in the Voice of the Silence", page 20: "Where is thy individuality, 'Lanoo (disciple), where the Lanoo 'himself? It is the spark lost in the 'fire, the drop within the ocean, the 'ever present ray become the All and 'the eternal radiance". On page 22: "Thou hast become the Light, thou 'hast become the Sound, thou art thy 'Master and thy God; thou art Thy-'self the object of thy search". Also in the stanzas of Dzvyau (p. 94): "This is 'thy present wheel, said the flame to 'the spark. Thou art myself, my im-'age and my shadow; I have clothed 'myself in thee, and thou art my va-'hau to the day, 'Be-with-us', when 'thou shalt re-become myself and oth-'ers, thyself and me".

Some dim and perverted ideas of influx and degrees may be found rather hinted at than described in Theosophy,

but they are not the influx and degrees of the New-Church doctrines. They seem to have become distorted in their descent from the Ancient Church in Asia.

As to the doctrine of re-incarnation, it is absolutely contrary to the teachings of the Church on the subject of the human mind, its progress and development and its state after death; it is, however, happily so repugnant to most people that it forms an obstacle to the reception of the other teachings which, being vague and indefinite, and having apparently the prestige of antiquity, mystery and a foreign and difficult nomenclature, have a certain attraction for the simple and ignorant.

But considering the harm already done and the great want of a more intimate knowledge of our own doctrines on the part of New Churchmen, may we not as well leave these decaying and fallacious ideas to crumble away in peace when we see that after so many centuries of Buddhism in Asia the people are such as we know them to be? "By their fruits ye shall know 'them". Let the dead then bury their dead, but let us follow our Lord and Master Jesus Christ in practicing and teaching the religion and doctrines of his New Church.

T. M. MARTIN.

## Special Notices.

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The next school year will begin Thursday, September 27, at 10 a. m.

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### Summer Addresses of New-Church Ministers.

As ministers are liable to be away from home, and as it is a matter of use that whether they be at home or away it should be known, all our New-Church ministers are requested to allow their addresses to be placed in this column during the summer whether they be at home or not. As these addresses are changed from time to time according to the movements of the ministers, they should be frequently consulted:

AGER, Rev. J. C., Waterloo, N. H.  
CABELL, Rev. P. B., Warminster, Nelson Co., Va.  
EBY, Rev. S. C., Corner Delmar and Spring Avenues, St. Louis, Mo.  
GLADISH, Rev. Willis L., Benton Harbor, Mich.  
GODDARD, Rev. John, Station I, Cincinnati, O.  
HINKLEY, Rev. W. H., 259 Savin Hill Ave., Dorchester, Mass.  
MANN, Rev. C. H., Milton, N. Y.  
MERCER, Rev. L. P., 901 Steinway Hall, Chicago.  
REED, Rev. James, Sandy Cove, Cohasset, Mass.

ROEDER, Rev. Adolph, Orange, N. J.  
SEWALL, Rev. Frank, Coventry Hall, York Village, Maine.

SMYTH, Rev. J. K., Ocean Park, Me. (Telegrams should be sent to Old Orchard, Me.)

WORCESTER, Rev. Samuel, 31 Winter St., Portland, Me.

### New-Church Monetary Uses.

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 James John Garth Wilkinson, V. [Concluded] Prof. C. T. Odhner
- Minor Works by Swedenborg, "De Verbo," IV  
 and V. The Thoughts of Materialists Respecting  
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Volume LXXIX

Number 3

# New-Church Messenger



“Behold the tabernacle of God  
is with men”



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# New-Church Messenger

"Behold, I make all things new."

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## New-Church Messenger.

Rev. C. H. Mann - - - - Editor-in-Chief  
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### A Statement of the New-Church Faith.

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

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

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

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

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

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

### The Spiritual Worth of Charity in Trifles.

The spiritual significance of an act is according to the quality of the thought and of the love which are embodied in it. The outer importance of the act in no degree determines what may be its spiritual import to him who does it. A very small affair if it express the love which one has for God and man, may be of vast moment; while a great external achievement which embodies no special degree of spiritual thought and love, is spiritually of correspondingly small moment.

Our natural man is so impressed with the external greatness of things that we are unconscious, practically, of this law, and go through the world lamenting our lack of spiritual opportunities, when in fact our life may be full of the most pressing opportunities, only we are thinking of things externally great, while such greatness is not at all necessary for the opportunity. Again the question of our natural interests in great things so attracts our attention that we are blinded to the spiritual possibilities in even them. If the question of our personal emoluments is involved in a transaction, we think of that, and are forgetful of the spiritual affection from which we should act. Or if there are other important interests, perhaps affecting the lives of others, we think of them and miss the question of the spiritual thought and motive.

But in the trifling amenities of life their very smallness eliminates these personal considerations. If a stranger asks the way, there is no thought of any personal gain either on the part of the stranger or of him who does the kindness, and thus notwithstanding its insignificance an opportunity for purity of motive is especially present. It is because the natural man thinks so little of these as containing any possible gain for him, that the spiritual man has an exceptional opportunity. Hence the Lord says so emphatically: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward". There is no limit to the depth and fullness of thought and love possible in the smallest of transactions. We do not recall that it is anywhere intimated that the outer import of an act affects its spiritual character the one way or the other.

The most interior spiritual life may be lived in the most insignificant experiences. We may do what we regard as trifling "as unto the Lord". It is possible to use the very grandest of our divine truths in the most commonplaces of life. With what thought-life, with what love-life, will you accomplish your daily tasks, will you associate with each other in the constant intercourse of daily life? The answers to these questions will determine what shall be the spiritual import of one's life, and not the question as to the import of

what we go through judged after the manner of the natural man.

The principle of the possible spiritual worth of charity in trifles opens the door for limitless spiritual achievement in the most meagre of lives. For not in its outer greatness, but in its inner quality of thought and love lies the greatness of such triumph; and who can measure what that inner greatness may be?

### The Universality of Religion and What It Means.

The doctrinal differences by which mankind is divided into great religious bodies which often appear to be in direct opposition to each other, and by which even those who belong to one of these bodies are still further subdivided into sects and schools, have blinded our eyes to the stupendous significance of the underlying fact which is present in all these differences. In one respect all men are substantially agreed, and that is that some form of religion is necessary to every condition of human life. The universal prevalence of religion in every class and character of people may be regarded as the greatest phenomenon of man's life on earth. It is the most remarkable fact of his spiritual experience, and must involve within it as necessary consequents the fundamental truths of the source and the destiny of man's life.

Diversities of doctrine among men do not possess the force our thought would give to them in invalidating the significance of the phenomenon of which indeed they are only a subordinate feature. The doctrines of man's religious faith are merely his thoughts about the great spiritual instincts of his own interior nature. They may be regarded as his interpretation of the greatest feature of his own spiritual constitution. They are, as it were, his theories concerning this great fact of his disposition; and we should ever carefully distinguish between a fact observed in the universe of matter or mind, and the doctrines that man may build upon that fact. The fact is always full of meaning. The doctrine may be fraught with the greatest inconsistencies and absurdities.

This is illustrated by the relation between the facts of nature, and the doctrines man has in the history of his scientific evolution seen fit to build upon those facts. No one would for a moment think that the insufficiency of man's doctrines in any way affected the magnitude or the meaning of the fact. When men thought that the sun was a fiery chariot drawn by horses, that interpretation of this central and characteristic phenomenon of all nature's appearances, did not in any way affect the real magnitude of the sun nor of his work; nor did it in any way lessen his significance or affect the true doctrine to be founded upon it. All the mythological fables concerning the origin of the earth and of the various things to be found upon it, in no way affected the truth in reference to these things, nor the real greatness and meaning of the things themselves. Ptolemy's complicated theories to account for astronomical phenomena, could not lessen the real infinitude of space, nor detract from the actual significance and meaning of the facts it so inadequately interpreted. The absurdity of the myth which originally accounted for the milky way, and which gave it its name, in no way militates against the infinitude of stellar relationships revealed in this familiar appearance.

All this is especially true of religion. Infinitely various are the many doctrines taught in its name. In-

adequate, inconsistent and most unsatisfactory the great mass of them doubtless are; but this does not invalidate the fact, nor lessen its significance, nor make it meaningless. That all men should hunger and thirst for some kind of a religion, is a fact in human life as full of meaning as the rising and the setting of the sun are facts in the phenomena of nature full of meaning. It embodies some divine truth in reference to man and his nature, with as much certainty as the complicated actions of sun and planets are expressions in the phenomena of nature of great scientific laws underlying their operations. Nor do the absurd, irrational and even fantastic doctrines taught in the name of religion affect this fact and its meaning more than the myths and superstitions of antiquity have affected the real truths in regard to the appearances of nature.

And what does the phenomenon of religion in the life of man mean other than the immanence of a divine in human life? This great phenomenon of man's spiritual life signifies with unquestionable certainty that a divine Being is the source and the life of man. No origin from beneath could have impressed a religious disposition upon man's character. No evolution from the inherent tendencies of atoms could have developed the necessity for religion. The implantation of this instinct must be sought for in a Creator above, not below. The universality of man's religious disposition, therefore, notwithstanding the unsatisfactoriness of his doctrines, teaches us that there is a divine Father, that He is present in man's inmost being, and that He calls upon man to serve Him, and thus that He seeks an abode in man's heart.

### Faith and Life.

#### Since Christ did Come.

When Christ did come,  
To teach the better way,  
That hearts should never stray.

When Christ did come,  
His tender words to teach,  
In equal love for each.

When Christ did come,  
To heal the bruised heart,  
Give joy for every smart.

When Christ did come,  
The little child to bless,  
And lead to heavenly rest.

When Christ did come,  
His own pure life a light,  
For manhood's daily sight.

When Christ did come,  
All womanhood to raise,  
And by their lives to praise.

When Christ did come,  
To suffer for our sake,  
Endure himself each ache.

When Christ did come,  
To conquer all the gloom,  
And sorrow of the tomb.

When Christ did come,  
The soul of man to be,  
Evermore true and free.

Since Christ did come,  
A living power most near,  
A presence ever here.

## Spiritual Sense of the Word.

### The Story of Joseph.

#### I. HIS DREAMS. THEIR INTERNAL HISTORICAL SENSE.

The history of Joseph is a parable of singular interest to the Church, in that it is prophetic of the history of our Lord himself. Besides the internal correspondence, which it is proposed in a series of articles to trace, there are outward resemblances which are remarkable. Like as our Lord incurred the hatred of his own nation, by his claim to be their Messiah, so Joseph brought upon himself the hatred of his brethren by his claims of superiority over them. Moved by one Judah among them, Joseph's brethren sold him for twenty pieces of silver. A descendant of this same Judah, bearing the same name, long afterwards sold our Lord for thirty pieces. Joseph, though rejected and sold into servitude by his brethren, afterwards wrought for them and for the whole ancient world a great deliverance by feeding them in a grievous famine time; so our Lord, though rejected by his own nation, and by the world through them, wrought for that world a great deliverance, and still feeds with the bread of life all who come to Him.

Joseph first comes into prominence in the sacred page of Genesis by means of certain dreams which came to him and which he was moved to communicate to those about him. We are not told what was the manner of this inspired youth when he told his dreams to his brothers, whether it was one of offensive superiority in view of his coming greatness, or whether he spoke with that "spirit of prophecy" which was afterwards his and which was one of all humility and self-deprecation when he afterwards stood before Pharaoh; but certain it is that the substance of what he said was exceeding offensive to his brethren, and distasteful even to his father who, when he heard the dream about the sun and moon and the eleven stars, was moved to rebuke his presumptuous favorite, saying: "What is thy dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. xxxvii:10.)

The extraordinary character of Joseph's subsequent history more than fulfilled the promise of his dreams, and yet we can hardly imagine a prophecy more unlikely of fulfillment, or more seemingly absurd at the time, than were those same dreams when they came to the Hebrew youth in the visions of the night; nor can we sufficiently admire the wonders of the divine wisdom which is able to convey to us lessons of spiritual import under the guise of his biography.

The divinity of the Humanity of Jesus Christ has from the first been a sort of absurd dream in the eyes of the world. It was in the days of Paul, "to the Jews a stumbling-block and to the Greeks foolishness". That Jesus, the humble carpenter of Nazareth, should have been "the God of heaven and the God of earth in human form", seems even now to the majority of mankind quite as impossible a dream as the idea that the spoiled darling of Jacob of old, with his coat of many colors, should one day be ruler over all the land of Egypt. The resemblance, by correspondence, between the career of Joseph and that of our Saviour, appears yet more striking when we consider the inner meaning of Joseph's dreams as unfolded for us in the doctrines of the Church. The first dream as he told it to his brethren was: "Behold, we were binding sheaves in the midst of the field, and lo, my sheaf arose and

"stood upright, and behold, your sheaves came round about and did obeisance to my sheaf". (Gen. xxxvii:7.)

This vision of the lad Joseph was prophetic, not only of the ascendancy he would gain over his brethren, but of the transcendent importance of one particular truth over all other truths in the realm of theology. The Church itself is often compared in the Word to a harvest field and binding sheaves to collecting and teaching truths of doctrine. In every true Church from the beginning one doctrine has been held to be of supreme importance by those who were in interior wisdom, and that was the doctrine concerning our Lord and Saviour. With the Most Ancient or Adamic Church, as soon as it began to fall from its primitive state of innocence, there were always some who knew by interior perception that the Divine would have to be incarnated, or that Jehovah would have to become a man in order to save the world from destruction. This truth was to them the truth of truths, the central doctrine in all their successive Churches, the one prophecy around which clustered all others, the one hope that remained to those who continued faithful and wise amid the gathering antediluvian gloom.

It was the same with the Ancient or Noachic Church. They had an elaborate ritual, every ceremonial of which had bearing upon the future coming of the Lord. Their written Word was all prophecy concerning Him, and the contests He would yet wage with the powers of darkness.

So likewise it was with the Jewish Church. The history of that nation, from Abraham down, was a history of our Lord. All the characters there portrayed represented Him. All the authors from Moses to David and the latest prophets wrote of Him. And even Joseph, the lad who was to have the wonderful career, dreamed about Him. We read in the book of "Heavenly Secrets" how Abraham represented at first the Lord in his childhood and afterwards the Lord as to his supreme divinity; how Isaac and Rebekah were the Divine Rational of the Lord, which came to Him in his boyhood and youth; and how Jacob was the Lord's Divine Natural degree of life as to truth, which was afterwards made good and was named Israel.

Joseph also represented the Lord as to the "Divine Spiritual in the Rational". When this was fully conjoined with the same principle in the Natural, which was Israel, then the Lord's Humanity was fully divine and was able to shed forth its beneficent influences in all the heavens, and upon all the Churches on earth, but only upon these latter when truth concerning the Lord was recognized as central and superior to all other truths; in other words, where Joseph's sheaf stands upright and receives the homage of all the sheaves of his brethren.

The Ancient Church was in its glory when its worship most perfectly represented the Lord. The Magi who came from the East to do homage to the Babe of Bethlehem, were of that Church and performed for it then and there its last official act recorded in the Word. The Temple worship according to the law of Moses was another fulfillment of Joseph's first dream, in that its rigid external forms shadowed forth the obedience of the real Church which was yet to come, to Him who was to be the soul and life of that Church. Its central sheaf of doctrine was that concerning the Messiah and, with the more righteous of the temple worshippers, his promised coming was the one hope which sustained

them while they "waited for the consolation of Israel". Their sheaves all stood round about and worshiped the sheaf of the divine Joseph. Concerning the treatment which the great truth shadowed forth in Joseph's dreams has met with among men, it is proposed hereafter to speak.

P. B. C.

## The Sermon.

### The Meaning and Purpose of Life.

BY THE REV. W. H. MAYHEW.

#### I. IN THIS WORLD.

The life is more than meat, and the body than raiment.  
—Luke xii: 23.

Let us first glance at our life as it appears to us at the different stages of our earthly career. To the little child life seems beautiful and satisfying. Just to exist is a perpetual delight. The joy and happiness of little children are not as largely dependent upon what surrounds them in this world as we are wont to think. A meagre and unattractive environment does not materially lessen the satisfaction they find in living. The reason of this becomes plain when we consider that little children are interiorly associated with the heavens and environed by the angels.

Their angels do always behold the face of the Father who is in heaven. (Matthew xviii:10.) The world of order and beauty and genuine life which is the child's inward home is not without its influence upon his earthly surroundings. These are, in a measure, transfigured to his infantile view; they are vivified and beautified to his senses and perceptions. But as we go onward in life a little the beautiful picture begins to change and gradually to lose much of its beauty. Outwardly, life becomes less satisfying than at the start. Trials and disappointments enter in to mar our joy. Pain and sickness, disease and accident, and other adverse experiences bring to us, and to those about us, sorrow and suffering. Inwardly, too, we begin to have revealed to us much that is dissatisfying and peace-disturbing. Life is still a joy, it is still delightful to live, but the joy and delight which we experience are now not wholly unalloyed. Then come the mature experiences of life. We enjoy the sweetness of entering upon our independence, of feeling responsibility, of sharing in the world's activities and the world's successes. We seek to realize our cherished ideals, to join in the making of homes where our affections and our tastes may have full and free embodiment and exercise. But in all these experiences of our mature years we are brought face to face with difficulties and obstacles. Our successes are, at best, measurable, not complete. Our ideals are but imperfectly realized, if realized at all. The external harmony and completeness of our lives are marred by the outward and unanticipated experiences which come to us, as well as by the presence and activity of inward evils and infirmities which, however bravely they are being combatted, are not yet vanquished and subdued.

And so we come to the final stage of the earthly life—the period of old age. It has, indeed, its beauties and its satisfactions in possible states of ripeness, and sweetness, and serenity. But it has, also, its burdens and its weaknesses. At a time when our powers and capabilities are at their highest and best, when years of observation and experience are ready to yield to us

their fruits—then, decaying faculties and growing infirmities admonish us that we must retire from the exercise of our wonted activities and lay down the uses which have long engrossed us.

And what an incongruity here meets those who do not look beyond appearances! Just as men reach the stage in which, if their lives have been orderly, they are capable of doing their best work, they are obliged to stop work! to step out of their places and relinquish them to others!

And so, as we pass in review the several stages of the earthly life, we find them all more or less unsatisfactory. They offer us no really ideal accomplishments. Our childhood days of innocence do, indeed, suggest the ideal of life, and there are many who would re-echo the words of the old poet who sings,

Happy those early days, when I  
Shined in my angel-infancy;  
Before I taught my tongue to wound  
My conscious with a sinful sound;  
But felt through all this earthly dress  
Bright shoots of everlastingness.  
Oh how I long to travel back,  
And tread again the ancient track.

But while our early childhood does, in a measure, reflect the ideal of life, it is not itself ideal, and no mere traveling back to that stage of the earthly experience would prove satisfying. The little child has innocence, and by its innocence is allied with the heavens so closely that the Lord could say, "Of such is the kingdom of heaven" (Matthew xix:14), but it is the innocence that comes through ignorance of evil, and not that which is attained by a voluntary shunning and putting away of evil. Hence, although it is a state that suggests the ideal life and provides a basis for its future and voluntary realization, it is not in itself ideal.

We have thus glanced at the surface of this world's life and have failed to find anything of completeness, anything permanently satisfying, in the view. Were there nothing more to see, were there nothing more to know, the question, Is life worth living? could hardly receive from the thoughtful and observant mind a thoroughly affirmative answer.

Under the guidance of Divine revelation, let us now open our minds and hearts to a deeper view. What means our presence here? What does our introduction into this world signify? In that exquisite little poem by George Macdonald entitled "Baby's Answers", and beginning with the words, "Where did you come from, baby dear?" the closing questions and answers are:

How did they all just come to be you?  
God thought about me, and so I grew.  
How did you come to us, you dear?  
God thought about you, and so I am here.

In these remarkable lines are condensed an entire volume of genuine theology as it is now unfolded to us from the sacred Scriptures. And that it is put into the mouth of a babe can but suggest to us the divine words, "Out of the mouth of babes and sucklings hast thou ordained strength". (Psalms viii:2.)

Not thoughtlessly are we created and introduced into this world. The divine thought lies behind our existence. The Lord thought about us and so we are here. And his further thought, that "it is not good for the man to be alone", is constantly bringing others to be here with us. Thus is the world peopled and replenished.

But back of this divine thought is the divine love, just as back of all human thought is the affection that prompts it. We are all here because the Lord loves to

have beings whom He may bless and for whom He may provide, and to whom He may here give opportunity freely to choose a home in another and perfect world, the existence of which is the end of the divine creative work. Very beautifully and clearly is this expressed in the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made". (John 1:1-3.)

The Word is the divine thought uttered and embodied, and itself expressing the divine love from which everything proceeds as the primal Source. All things were made by Him. The Lord's love goes forth into his thought and there takes definite form. The divine thought—the Word—creates.

We can see the analogy in our own work, our own creations, or what we term such. Our desires take form in our thoughts, and then, from those thoughts and through them come all our human creations, all the works of art and beauty and use that are wrought by us and that find a place in our homes and increase the comfort and the usefulness of our living. These are all the creations of thought—they are first "thought about", then realized in outward form.

It is the Lord's thought, then, that brings us into existence, that introduces us into this world. But the Lord's thought for us does not stop with our life here. Indeed, the ideal of that thought is not to be found in this world. It is an ideal that is to be realized through this world, but not in it—through our life here, but not in that life. It is an ideal that is constantly to be reached out after—as are all true ideals—and to be attained only through labor and conflict, through training and discipline, through many seeming failures and discouragements. All these experiences are essential to the realization of the ideal, but they are not in themselves the ideal. They are in the Lord's thought, but they are in it as a necessary means, not as the end He has in view for us. The end of his thought, the deep purpose which is ever in that thought, is to give to us a life that is satisfying, that is ideal both in quality and aspect, that has no imperfections, and over which hang no anxieties and no uncertainties.

This is the character of life in the heavenly world. It is in every sense ideal life. It is life freed from all those external features of living that are hard to contend with and burdensome to bear. It is life in a substantial world which lacks nothing of the beauties and attractions of this world, but which has none of its defects and limitations.

For our life in this heavenly world of perfection, this world of complete satisfaction, this world that offers to us just the ideal conditions which in our exalted states we long to realize, the present world is the field of our preparation. It is not a place to live, a place in which to make a permanent and satisfying home—it was never meant to be such. It is simply a place to prepare to live. For life with human beings—beings whose endowment of freedom makes the essence of their humanity—means choice; means evil voluntarily shunned from intent and thought, and good voluntarily received and espoused. It means a heavenly character built up freely and thoughtfully out of materials divinely provided for us. And so it means opportunity, opportunity to know ourselves, to see ourselves in the light of heaven-descended truth, to re-

fuse the evil and choose the good. We cannot truly live until we have a life to live, a life-love to exercise, a life-motive to realize. The Lord says to each one of us, right here and now, I go to prepare a place for you, and a place for us must be one that fits us perfectly and ideally.

But that the Lord may prepare a place for us, we must go with Him. A place for a life must depend upon the quality of the life. The divine order is first the formation and establishment of the life, and then, the place for its exercise, for its home, for its fruition of joy and satisfaction.

Thus are we brought to see the Lord's answer to that question of vital import to us all, What means our life in this world with all its varied and checkered experiences? It means opportunity for a glorious destiny! It means preparation for an eternal and uninterrupted career of usefulness. It means that all the exalted ideals of unalloyed happiness which at times come to us—those ideals of genuine living in a satisfying home in a world freed from the imperfections and limitations which we find here—are capable of the fullest realization. They are true visions which come down from heaven to allure us to seek the life which shall make possible their realization. Delight thyself in the Lord, and He shall give thee the desires of thine heart. (Psalms xxxvii:4.) We are placed in this world to learn to delight ourselves in that which delights the Lord, to learn to find our pleasure in living the life we were created to live. And when we learn this, then we can receive the desires of our hearts. All that we long after, all that our hearts yearn to find and possess, then becomes ours, and will remain ours forever.

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## Contributed.

### Women as Missionaries.

The design on the cover of the Messenger is beautiful, and whenever I look at the angelic form of the woman, holding in her arm, close to her heart, "The Word", while with her right hand she seems to be blessing the world, and I hear her saying, "Behold the tabernacle of God is with men", I wonder if the New-Church women are realizing as fully as they might the mission which their name in the Word stands for, the loving presentation to the world of the divine truth, the Church, "the bride, the Lamb's wife".

Man, the understanding, has gone deep into the spiritual sense, and he has brought forth from its hidden store priceless gems of wisdom. He has lavished time and money upon the publishing of these truths until our land teems with New-Church literature, and all civilized nations have the opportunity to read the doctrines in their own language. Churches finely equipped are carried on successfully in all our large cities. States hold their regular associations, while once a year the General Convention meets, where the uses of the Church are thought of and helped in every possible way, while the unity and beauty of the work is deeply felt by all who are so favored as to be in attendance. Of late years the young people too, bound together by their League, are doing great things for each other now, and are accomplishing more good for the future of the Church than they can ever estimate at the present time.

And what shall be said of New-Church women?

They are patiently trying to realize the truths they have been taught in their lives; lifting their homes into the light of heaven; doing all in their power to impress these truths so dear to them upon the hearts of the children, so that the next generation may be a step in advance of this; working faithfully in their Churches, so as to give courage and support to ministers and leaders and speaking the good word to those who may chance in their way.

The articles in the Messenger written by the thinking women of the Church, their talks at the "Round Table" during Convention time, show the grasp they have taken of the truths of the new age. The little pamphlet by Miss M. W. Hubbard, on Perception, is particularly fine and no woman who desires to have a clear idea of her own nature should be without it.

But there is something more than all this for woman to do, complete as it may seem.

A call comes to them from their sisters who are in the heat of the battle, "The cares of life are upon us; what is the hope? Sickness and trouble are bearing us down, what is the hope? Friends and children are taken from us,—why and when? Will some one tell us what it is all for?" Women who understand are needed to answer the call. Many are trying to do what they can, and the hearts of more are longing to see the way to reach their sisters in trouble. I was hurrying along the street one day. A woman I had only met once in her home called to me from the opposite side of the street, "Do you remember my boy that you met that day? He's gone. I cannot bear it. Come and see me." I wanted to go there and spend an hour with her, but my worldly care called me immediately. And so frequent are such calls, and so great the cares of life, that I cannot answer them as I would like. Women are needed to do this missionary work and how shall we get them?

If the women belonging to the New Church in large cities should form themselves into alliances, as some already have, and they would make it their own distinctive use, the placing of one local woman missionary in some field which the Missionary Board of the State should advise, great good could be done. If the work lay near her home the working expense would be little, and a part of her time need only be given at first, as her sphere of usefulness increased more time could be given and the mission in time might tend to be self-supporting.

This would be a great help to the Missionary Board, who could then easily send a minister into such a field to preach occasionally and the seed would find the soil in a measure prepared.

The Episcopal Church so values the help of women in her work that she has schools for the training of deaconesses. These women teach in Sunday-school, visit the sick and comfort the afflicted.

The woman missionary is found in every part of the world, and it is a notable fact that in the Catholic Church nothing has so much influence over the world at large as the Associations of Nuns and Sisters of Charity. And shall not the woman of the New Church whom we find taking her place in our literature with her brother, shall she not find a sphere of usefulness in the mission work of the Church? May she not only realize in her life, but may she also be able to say to her friends and those who are listening intently in the silence, "Behold the tabernacle of God is with man".



The Rev. Thomas A. King.

The Rev. Thomas A. King was born in Cecil Co., Maryland, November the sixteenth, 1857. He is descended on both sides of his family from a line of Methodist ministers. His paternal grandfather was one of the earliest preachers of Methodism, and his maternal grandfather was also a Methodist minister of prominence in the early days. He was therefore brought up under the influence of Methodist teaching. He showed in childhood the bent of his mind, and began to hold religious services at the age of ten years. When he was seventeen he was licensed to preach and placed under the care of the Theological Faculty of the Maryland Conference of the Methodist Church. After one year he was received as a probationer into the Conference, and while engaged in preaching, continued his theological studies and was graduated by the Theological Faculty and ordained into the ministry in 1879. Mr. King has two brothers also in the Methodist ministry.

Two years prior to his ordination and while yet a student, his mind began to be exercised greatly on the doctrine of the Trinity. Shortly after this, he was led to the study of the Writings of the New Church. He remained four years in the ministry of the Methodist Church after he began the study of the doctrines of the New Church, making in all six years of service in the Methodist Church. He had been largely vastated of all the old doctrines, especially that of the tri-personality and the vicarious atonement, and also the resurrection of the material body. It is unusual for vastation to take place at so early an age.

It was during one of his theological examinations that he first heard of Swedenborg. The examination

was upon the Trinity, and after it was over, the examining Professor asked each member of the class to give his idea of the Trinity. A student sitting near Mr. King answered as follows, "There is one God, in whom is a divine Trinity which is Father, son and Holy Spirit, which make one like the soul, body and operation in man". The Professor asked him where he obtained this idea, and he said it was from the writings of Swedenborg. The Professor, turning to Mr. King, asked how he would explain the Trinity. Mr. King said, "I would say exactly what my brother has said". The astonished Professor exclaimed, "Have you also been reading Swedenborg?" Said Mr. King, "I never heard of him before, but I see clearly that if man is made in the image of God, he must be finitely what God is infinitely".

After the class adjourned, Mr. King made further inquiries concerning Swedenborg and was told about the gift books and how he could procure them.

The system of education in the Methodist Church contemplates the employment of students during the course of their theological studies. So Mr. King was appointed junior preacher on the Kent County Circuit in Maryland. His first sermon was on the future life, in which he postulated the doctrine that the soul must have form, and that when the body dies the soul would form to itself a body in the other world. When the sermon was over, a gentleman approached him, saying, "I have been much interested in your performance to-night, and I am sure you will make a preacher if you ever find anything to preach". Mr. King answered, "Well, I only know one thing positively, and that is that Jesus Christ is God and that the Trinity is in Him". He was then asked where he learned this, and when he replied that he obtained it from a brother minister who was reading Swedenborg, the gentleman said, "Why, I am a receiver of the doctrines of the New Church, though I rarely have the privilege of hearing them preached". This gentleman, whose name was John R. Gray, had a number of years before found the true doctrines through the Rev. W. H. Hinkley. It will be seen from this that the Divine Providence placed Mr. King just where he had opportunities of investigating the Writings. Mr. Gray ordered for him at once the three gift books, and Mr. King began to read the "True Christian Religion". He turned first to the chapter concerning the divine Trinity, and often have I heard him say that he had not read more than four pages before he was fully convinced that Swedenborg was called of the Lord to unfold the new doctrines of Christianity.

He began to preach the doctrines immediately, and great interest was manifested by his people in the new interpretation which the old doctrines received. In 1878 the Faculty of Theological Instruction, hearing of Mr. King's interest in Swedenborg's teachings, called him before it and asked an explanation. Mr. King stated to the faculty Swedenborg's teaching concerning the Lord, the redemption, the Scriptures and the Christian life. The Faculty were so much impressed by his exposition of these doctrines, that instead of remanding him to a lower class as had been contemplated, they passed him, but advised him not to be so free in the discussion of his belief.

In the spring of 1878, the Conference assigned him to the Lexington Street church in Baltimore, a large and flourishing Methodist society, telling him at the time that this was not done as an endorsement of his



views, but that he might have the restraint upon him of the older ministers of his denomination in that city. He continued, however, to preach the doctrines of the New Church as he learned them from the Writings.

Having completed his course of study, he was ordained as an elder at the Conference of 1879 and appointed as assistant pastor with the Rev. J. T. Murray at the Congress Street church in Washington. By a coincidence this Dr. Murray was the same man who had a few years before examined the class on the Trinity. Mr. King remained in this charge for two years. During his first year he met the Rev. Jabez Fox. Up to that time he had not met any New-Church minister. Mr. Fox, hearing that a young Methodist minister was preaching the doctrines, made a visit to Mr. King's church, and after the service made himself known. This meeting between Mr. Fox and Mr. King can best be described in Mr. King's own language:

"It was a bright Sunday morning and a large congregation had assembled at the Congress Street church. My subject was, 'Joseph storing up the corn in Egypt'. A man I took to be a minister was conducted by an usher to a front seat in the church just as I announced my text. I proceeded to unfold the New-Church doctrine of how remains are implanted and stored in children by the Lord as the only possible means of regeneration. As I developed this doctrine I noticed the commingled feeling of pleasure and astonishment in the face of the stranger. When the congregation was dismissed he came forward and made himself known to me, saying, 'I am Jabez Fox, of the New-Church Temple of this city'. I instantly threw my arms around his neck, for until that time I had never seen a New-Churchman except Mr. Gray, who gave me my first New-Church books. From that day on to Mr. Fox's removal to the spiritual world I regarded him as a spiritual father in the Church, to whom I have always felt the deepest obligation and for whom I cherish the deepest love".

Mr. King's association with Mr. Fox and the Washington New-Church Society soon aroused opposition on the part of the members of his Church, so that his last year as assistant to Dr. Murray was one of much suffering. The Baltimore New-Church Society, being without a pastor and hearing of Mr. King through Mr.

Fox, invited him to preach for them quarterly during the year 1880. At the expiration of his second year in Washington he withdrew from the Baltimore Conference of the Methodist Church, the presiding officer of the Conference giving him a certificate of his good standing as a methodist minister and commending him to the New Jerusalem Church as a faithful minister of the gospel of Christ.

Mr. King was ordained by the Rev. Chauncey Giles, on the twenty-seventh of March, 1881, in the Baltimore house of worship, and having received a call to become pastor of the Baltimore Society, he entered immediately upon his work. In the fall of 1882, Mr. King was called to the pastorate of the Portland Society, but being unable to stand the severe New England winters, he returned to Baltimore and took up his work there once more. His pastorate in Baltimore, with the exception of the two years spent in Portland, extended from 1881 to 1893, when he was called to Chicago and installed as resident pastor of the Englewood parish, which was the first parish formed from the original Chicago Society.

During Mr. King's pastorate in Baltimore, the Church gradually grew in numbers and in prominence in the city. The most pleasant relation existed between the pastor and his people. To quote Mr. King, "I have always felt grateful that my introduction to the ministry of the New Church was in the Baltimore Society. There were strong men in the Society, clear in their understanding of the doctrines, who were always helpful to me in my ministry there. I feel that nowhere else could I have laid so good a doctrinal foundation nor found people more patient with my shortcomings and the impetuosity of youth".

The Englewood Society was composed of thirty-five members, who, owing to their distance from the Van Buren Street Temple, had organized a distinct society. In the fall of 1893 this Society disbanded as such, its members being received back into the Chicago Society. They were then formed into the Englewood parish of the Chicago Society and Mr. King was assigned to them as resident pastor. The growth of the Englewood parish has been phenomenal, numbering at present one hundred and sixty adult Church members with a flourishing Sunday-school. A great part of this increased membership is from the old Church, for Mr. King has a wonderful faculty of interesting and instructing the lost sheep of the house of Israel. Mr. King's sermons cannot be called distinctly doctrinal, although they never fail to present the distinctive New-Church doctrines. They are simple and easy unfoldings of the internal sense of the Word, with direct application to the daily lives of his people. This gives a uniqueness to his preaching and never fails to provide spiritual food for both young and old. Mr. King devotes much of his time to pastoral work and is therefore in close touch with all of his people.

In the fall of 1898 the frame chapel in which the parish had worshiped was removed, and the present beautiful brick and stone structure was erected on the same site. It was dedicated January 8, 1899, under the name of the Church of the Divine Humanity.

Ends proposed, as they are first in intention so are they first in order; in the second degree of order are the causes or means used to accomplish these ends; and in the third degree of order are the effects, or the accomplishment itself.—Influx 2.

### House to House Evangelization. III.

Thousands of houses in this city have been visited in the past four months. The same number of times the message has been delivered that the Lord has revealed truths teaching us about the spiritual world and eternal life, and that these truths are recorded in the books called the Writings of Swedenborg; also that I had to offer as a loan to them a book which treated of such spiritual subjects, if they wished to read it.

The book has been received into hundreds of houses. When the book loaned is called for, about one-half have read a portion of it, the other half say they have read it through, and one-fourth express much pleasure in reading it, and ask questions, some more, some fewer. Usually this is the opportunity to teach them the two essentials of the New Church: There is one God, and the Lord Jesus Christ our Saviour is that one God, and his Human is divine; and men are conjoined to Him and saved by living according to the precepts of his Word. Aside from this, the instruction is varied to meet questions coming from the different minds. Sometimes a few words only are needed, sometimes more are demanded, and sometimes from a half-hour to an hour of my time is called for. In nearly every case the desire to ask questions, and to converse on spiritual subjects, appears to be from a receptive mind and sincere heart. Occasionally there is one who desires to debate and parade his opinions. Many words and much time would be wasted in company with such. The general missionary minister has no difficulty in finding daily an appreciative audience of no mean number. And the varied minds present interesting kaleidoscopic views of states of thoughts and life, and of inquiries which these call for.

At the time of this second visit, I offer to lend, on the same conditions as the first book, a copy of "Heaven and Hell". In it is placed a small leaflet explaining the nature of this book. The statement is this: "The wonderful things related in this book should be of immediate interest to every one. They are genuine truths, in the Divine Providence revealed, that the human family may not remain in ignorance about the nature of their eternal home in the spiritual world. All may see the things related to be truths from the Word of the Lord, and also they may see from the light of reason, if they will rightly consider them. And all will be enlightened and acknowledge them who look toward heaven, and desire good of life from the Lord.

"This is one of several books which are the mouth of the Lord teaching us the spiritual sense of his Word. These books contain heavenly doctrine by which we may have a true faith and spiritual life.

"The Lord prepared a man whose mind could receive immediate revelation of divine truth from Him. In these books these truths are recorded; hence they are usually called the 'Writings of Swedenborg'".

On another leaflet inserted is the Faith of the New Church, also giving the place and time of worship and instruction in the city.

About one-fourth, or probably more, of those who had the first book, receive copies of "Heaven and Hell".

Thus by means of the living voice teaching truths of faith, and books in which the truths themselves have been written, the Lord brings instruction in spiritual things to the attention, and for the consideration of the universal human race, the sole object of his love and care. Every means provided by Him for the con-

junction of mankind to Him, and thence salvation, ought to be determined to every man and woman by those whose use it is to promulgate the eternal evangel of the One God who is the Lord, and of the life of peace, intelligence, wisdom and happiness there is from Him, for them who acknowledge Him, go to Him immediately, and worship Him. The benign influence of the whole heaven strengthens and enlightens those who from affection use the divine means provided to meet the end of saving human souls, and also blesses their labors in the harvest field of the Lord.

E. IRWIN KIRK.

## Church News.

### Illinois.

The question has been raised in the Executive Committee of the Kenwood Parish as to the wearing of clerical vestments by the minister; and it was the concensus of the Committee that the pastor should feel free to do whatever he might regard conducive to the dignity and usefulness of the service, and that if so disposed he should wear the surplice, at least on festivals and communion days.

The Executive Committee of the Kenwood Parish have decided to close the church after the Sunday service July 15, till Sunday, September 2. This is an innovation in this parish, as for the past four years, since its organization, it has kept the services open throughout the summer; but as it was understood the Englewood church would be open all summer, it was deemed wise to try the experiment of closing for six weeks and see if the people will come to their Church privileges in the fall with a new enthusiasm and vigor.

The joint picnic of the Kenwood and North Side Sunday-schools, held June 23, was a most successful event, and delighted all who participated. Mr. and Mrs. Rudolph Williams placed their beautiful home in Wilmette at the disposal of the Church on the occasion, and invited all the New-Church people of the city, young and old, to join in the pleasures of a day's outing. Besides the two Sunday-schools named, a large number of persons from all the parishes were in attendance, and all united in pronouncing the picnic the most delightful the Church in Chicago had ever had.

### Massachusetts.

The Rev. A. F. Frost has recovered from his recent serious illness, and will preach in Cambridge, Mass., for the Rev. T. F. Wright on Sunday, July 8.

### Michigan.

On July 15, the Rev. E. J. E. Schreck will resume his ministrations to the Almont Society, preaching on that day in the little church in Berlin township, and administering the Holy Supper. He will begin a Sunday afternoon class on that day. All the members and friends of the Church are cordially invited to be present at the services so as to make a full and auspicious beginning.

On June 17 the Detroit church was beautifully decorated with a profusion of flowers contributed from many gardens, in honor of the event which was to be commemorated by appropriate services that day, the

sending of the twelve apostles throughout the spiritual world on the 19th day of June, in the year 1772. The congregation assembled early, and entered heartily into the services, which included much glorification of the Lord in song, and from his own Word. The lessons were three in number, consisting of reading from the three distinctive revelations made by the Lord, the Old Testament (Daniel vii.), the New Testament (Matt. xxiv.), and the Heavenly Doctrines of the New Jerusalem (T. C. R. n. 108), an appropriate song following each lesson. The sermon treated of the prophecy in Matthew xxiv: 29-31, as having been fulfilled, in witness of which fulfillment we were gathered together this day. Mr. Schreck presented the picture of the objective fulfillment of the prediction in the spiritual world, and treated of the spiritual sense of the words of the prophecy, the spiritual forces expressing themselves in objective way during the time of the Last Judgment in 1757 and later up to 1770. He dwelt upon the divine influences operative at the Lord's second coming as originating in the divine mercy and love of the Lord, and spoke of their operation and effects in each individual soul.

### Missouri.

The General Pastor made a visitation recently to the friends in Princeton, Mo. There have been a few readers in this place for some years, and they were visited at intervals by the Rev. Mr. Parmelee, and on one occasion by the Rev. Mr. King. The visit of Mr. Mercer was arranged for June 11 to 15, inclusive; and services were held in the opera house every evening. After the first sermon much interest and inquiry were developed, men gathering about the minister in the streets and in offices to ask questions. This led to an appointment in the opera house at 10 o'clock daily for the answering of questions. The audiences and interest steadily increased. On the last day of his stay in Princeton, Mr. Mercer baptized three children and three adults; and in the evening of that day the opera house was full of deeply interested people. It will be interesting to know what results will be found on the General Pastor's next visit.

### Urbana University Closing Exercises.

The closing exercises of Urbana University were held at Barclay Hall at 10 o'clock Thursday forenoon, June 27. At the appointed hour an appreciative audience of the friends and patrons of the school had assembled. The day was all that could be asked for, bright and delightfully cool, just a day to add charm to the occasion and inspire enthusiasm in the participant. The hall was beautifully decorated for the occasion. Across the middle of the stage was draped a large flag, the Euterpean Chorus composed of the lady students of the college, was seated in the center of the stage. On the right of the stage the faculty and the Rev. M. G. Browne took their seats. The exercises began with a hymn, followed by the reading from the Word and prayer conducted by the Rev. Mr. Browne. The opening music, "Barcarolle", by the Euterpean Chorus, was highly enjoyed by all. The next number, a declamation, "The Passing of the Indians", by John G. Linville, was well rendered. "The Story of Patsy", a recitation, by Miss Nellie McGrew, was very touchingly rendered and moistened a few eyes. The declamation, "The Fight of the Passo del Mar",

delivered by John G. Nye, was thoroughly enjoyed by all. It reflected much credit on speaker and instructor alike. The next number, music, "The Water Lily", by the chorus, was heartily applauded. The recitation, "The Vision of Sir Launfal", by Miss Helen G. Sayre, could scarcely have been better rendered by any one. It reflected ability alike on pupil and instructor. The declamation, "The Unknown Speaker", by J. Harold Williams, was enthusiastically received and applauded by the audience. This part of the programme concluded with the song, "The Daffodils", by the chorus, which, like the other pieces of the chorus, was very much enjoyed and was a fitting conclusion to a very excellent and successful programme.

"The Annual Address" was delivered by the Rev. M. G. Browne, of Cleveland. The subject of the address was the "Royalty of Truth". The speaker presented the subject from three standpoints: First, that all the advance in sciences and their applications in the arts by which we see time and distance almost annihilated in man's intercourse with man, are only the working out of the laws of matter or forms of truth on the natural plane; it is fidelity, or loyalty to the truths that endowments on the natural plane enable him to learn and apply. The second stage of progress is marked by means of obedience to more interior truth, by which he learns something of his real nature and his relation to his Creator. The scene of this form of truth is found only in revelation as set forth in the Word of God, and can only be learned as they are applied by man in his relations with his fellow man. Loyalty to truth on the third plane is when the Lord's will has become man's will, and this is only attained by complete loyalty to truth on the spiritual plane of the mind by which truth and justice and the love of his neighbor and God become man's very life.—The Urbana Daily Times-Citizen.

## Reports and Letters.

### More Flourishing than Reported.

Editor of the Messenger:—In the Convention Messenger, on page 311, appears the following sentence, in the summary of a report from Portland, Oregon: "There was a Sunday-school with a membership of 13 or 14". This is not correct. The report from this Society read: "Thirteen children and 14 adults". You will see at a glance that this incorrect statement would make it appear as if this Society was rapidly disappearing. In reality it is very much alive, and has gained one member since the report was made.

J. TEUSCHER, JR.,  
Sec'y. Portland (Ore.) Soc'y.

### Contributions for a Forthcoming Sunday-School Singing Book Invited.

To the Editor of the Messenger:—The committee charged with the preparation of the singing book for the Sunday-schools has resumed its labors, with the intention of bringing them to a speedy termination.

The title of the book is of a good deal of importance and suggestions are invited from all interested. The name should be short, euphonious and one to be easily remembered.

Contributions to the pages will also be welcomed.

These may be either musical settings of appropriate words, or the latter may be sent without the music. Tunes for such can easily be procured. Whatever may be offered will be carefully considered by the committee. It is suggested that copies be retained by the authors, or else that return postage be enclosed.

Address.

213 Pleasant Street, Malden, Mass.

O. B. BROWN.

### The Waltham School.

To the Editor of the New-Church Messenger:—Having had four children, ranging in age from seven to sixteen, in the Waltham New-Church School during the past year, I would like to say a few words in regard to the School and its influence. Residing, as we do, very near to the School, our children have lived entirely in its atmosphere, being associated more or less with the boarding pupils in their social life out of school hours.

It has been a profitable year for them in many ways. They have enjoyed their studies; have done good work; they love their teachers, and it has been the happiest year they have ever had in their school work. But most important of all is the moral influence, which is due to the gentle, tender and affectionate nature of the head of the School, and affects teachers and pupils alike. There is a cultivation of the affections for what is good and true; a spirit of gentle courtesy is developed, which will certainly bear good fruit in the future of the child.

We are glad to have our children here.

Waltham, July 5, 1900.

A PARENT.

### A Directory of the Isolated.

Some four years ago was prepared and published a list of about four hundred of the isolated of the New Church scattered throughout the United States and Canada, who had sent in their names and expressed a desire to be enrolled as receivers of the doctrines.

That list met with appreciative reception, but was of course very incomplete. But its preparation led to the quiet gathering together of a much larger list, in the formation of which material assistance has been afforded by the ministers and missionaries of the Church. There is now compiled a list of upwards of two thousand names of isolated receivers, in such shape that any information there contained can be readily supplied to any one desiring it, and the undersigned holds himself ready to be of service to any one who has use for the information which he has in hand.

It has been thought by some that it would be helpful to have this Directory again printed in its fuller form, and the object of this word about it is to draw out an expression of opinion as to the wisdom of this, and especially to ascertain whether there exists interest strong enough to provide means for the printing. The Missionary Board of the General Convention cannot be called upon to bear this expense. It must be borne by individuals who desire to see it done, if it is done at all. The list would, it is estimated, make up a booklet of some one hundred and twenty pages. The cost for one thousand copies in paper binding would be about one hundred and sixty dollars. This would mean about twenty-

five cents per copy postpaid, and it would be suitable for those who feel an interest to make their contribution in the form of a subscription for a certain number of copies at twenty-five cents each.

WM. H. ALDEN.

### The Japanese.

BY A NEW-CHURCH LADY IN JAPAN.

A joyous, happy race, to whom the beautiful objects of Nature are a religion; reverence for those above them, instinctive; worship of dead (?) heroes, an inspiration; cleanliness, a necessity; courtesy, an inheritance; economy, universal; simple living, a delight. When one contrasts our requirements and those of the poorer classes with the Japanese the preference must be awarded to the latter. The long polished verandas gleam with a polish not made by any varnishing or oiling, but by the friction of patient and continuous rubbing. The shoes being always removed, no particle of dirt ever is found on the soft and closely fitting mats of straw. On the wall is hung the Rake-mons, or scroll picture, carefully selected and often changed, and in a vase equally choice a spray of blossoms the season brings. To Western eyes the room may seem bare. My eyes are then not Western. The manners are perfect politeness. Each one of these children (in a photograph of a group accompanying the letter) would greet you with their "Ohayo", or "Good morning", with a bow which would do credit to a dancing master; nor is all external, it is from the heart. I have met just such a woman as stands on the extreme left, and my heart went out to her completely.

Before going to see the great Buddha Dia-butso, at Ramakovya, I copied this inscription on the gateway: "Stranger, whosoever thou art, and whatsoever be thy creed, when thou enterest this sanctuary, remember thou treadest upon ground hallowed by the worship of ages. This is the Temple of Buddha and the gate of the Eternal, and should therefore be entered with reverence".

At Hare Dera in the same place were these words: "Hare Dera should stand to point a moral to future generations and to serve as a place for the dissemination of the Everlasting and Immutable Law, whose doctrines given to the world by the Light of Asia have pointed the way through many a dark and troublous age to the Holy Path and the Pure Land and guided the feet of countless world pilgrims to the haven of Eternal Peace. Buddhism is no narrow creed confined to one community or nation, it is the Law of the Universe which was before beginning and is for ever without end. It is the Law of cause and effect and teaches of the divine and transcendent Power in Nature, vast and boundless as eternal space, and yet governing the most trivial circumstance of men's lives, and providing a means of eternal happiness, benevolent and welcome as light in a dark night".

Juice is introduced in fruits by means of fibres, which wither away; and the fruits ripen afterwards, by means of the fibres of genuine juice. Man, in infancy and childhood, learns things useful, afterwards things more useful, at length such things as regard eternal life; in which case the former things are almost obliterated.—A. C. 3982.

### Current Literature.

#### Address of Dr. Blyden.

We have received from London the "Proceedings and Addresses on the occasion of the inauguration of the Rev. Garretson Warner Gibson, D. D., as President of Liberia College". The occasion was that of the reorganization of this college as the College of the Republic of Liberia, and the exercises were conducted under government auspices, the President of the Republic making the address of induction into office. The oration on behalf of the Faculty was made by Edward W. Blyden, LL. D., the Senior Professor in the College, whose subject was "The Liberian Scholar". The address is brilliant and interesting throughout, and full of most useful practical advice. "Happy is that people among whom there reside men who can teach them the causes of things", says Dr. Blyden in counseling a careful study of the laws of the country, and the race before joining in the "cry for immigrants from America". "We must find out the laws not only of growth, but of self-preservation in this country, whether those laws are in accordance with our pre-conceptions or according to European or American ideas or not. Law is inexorable and invincible. It is not made by men, but by God, or Nature, which is God's vicegerent. Man-made laws may be repealed, amended, or supplemented; Nature's laws never. It is, Obey or die, conform or perish! The Almighty Creator and Arbiter of all things is preventing a rush of immigrants from America to this country. The tendency among us, a tendency which, considering our antecedents, is natural enough, is to imitate things which are sources of strength to Europe and America, but which for us are often sources of disaster, of shame, of death. I shall refer to only one example. Our true policy lies not in securing from abroad expensive naval armaments, which, in our present condition, are both unnecessary and incongruous. The true policy of Liberia lies in opening roads to the interior, in establishing and fostering alliance with the great tribes around us, in teaching them to utilize the resources of their country, to suppress the belligerent proclivities and cultivate the arts of agriculture and commercial industry. To enable us to adjust our relations to the country, a preliminary to the great exodus, we need the trained intellect of the Liberian scholar. . . . The instruments of genuine culture are not the monopoly of any one race or nation. For this culture Greece sat at the feet of Egypt. Socrates, Plato, Pythagoras, Aristotle, all drank of the Egyptian fountain, and Egypt is in Africa. Rome got it from Greece and the rest of Europe from Greece and Rome".

Dr. Blyden concludes his oration with a reference to the Homeric picture of the gods of Olympus in their quarrels and contentions, seeking reconciliation and peace under the cheerful and cheering influence of the unstinted hospitality of "the blameless Ethiopians". "This is fable, but it contains a prophecy of the future, Africa, which now threatens to furnish material for general conflagration in Europe, will one day be the peacemaker among these conquering nations, and the fable will be changed into fact at the refreshing and rejuvenating banquet which Africa will spread before Europe". We must admit that between

the orations of Dr. Everett at Harvard, and Dr. Blyden at Liberia, we are driven both on the score of patriotism and philosophy, to express our preference for the latter.

### A New Work on Browning.

The Westminster Biographies. Robert Browning, by Arthur Waugh. Small, Maynard & Co. Boston. 1900.

The publishers, Small, Maynard & Co., of Boston, are putting forth a series of English biographies as companions to the charming "Beacon Biographies", which have already through their attractive form and contents won many friends. Among these neat little books recently issued, is a biography and critical notice of Robert Browning, by Arthur Waugh. We are so accustomed to think of Browning in connection with elaborate and laborious literary work and obscure efforts at interpretation that it is an agreeable surprise to come upon a biography of the great poet at once so lucid, simple and thoroughly charming as this of Mr. Waugh. The author truly calls it in his preface, "a miniature, not a panel portrait". The account of the poet's early life and slow access to public favor, of his successful but brief attempts at the acting drama, of the growth of his deep moral and intellectual insight and literary power into the splendid development of the "Ring and the Book", and of the romantic episode of his marriage with Elizabeth Barrett, is told with a beauty and directness that satisfy the reader that he is getting much in little, and that nothing really essential is lost sight of. We have seen ponderous volumes of wordy criticism that do not leave the clear and lasting impression given by Mr. Waugh, both of Browning's personality and his work. Naturally the account of Elizabeth Barrett forms a considerable part of this little book, and thus two biographies are written in one as they should be where two lives were so thoroughly and beautifully united as these were. It is not exaggeration for Mr. Waugh to say of Elizabeth Barrett Browning: "The story of her devotion to her 'love is a story, as a critic has well said, of the 'stainless harmony' of two of the finest spirits that were ever trammelled with the cares of humanity. The 'grand ideal of marriage, so often blurred behind a 'mist of hindering emotions, gleams out in their life 'like the noon-day sun in its strength. The marriage 'of true minds admits no impediment'. The devotion of Mrs. Browning to Swedenborg during the years of her sojourn in Rome is well known, and the reflection of the "Angelic Wisdom" in her writings may be seen not only in her poems in abundant instances, but even in stronger form in her husband's "Andrea del Sarto" and the "Ring and the Book". The present writer well remembers when a young man in Rome meeting frequently in the New-Church circle there the Miss Hawthorth who was so intimate a friend of both Mr. and Mrs. Browning and who is spoken of by Mr. Waugh as the "Eyebright of Sordello who became one of his 'dearest friends, and to whom he used to turn for 'criticism and advice in the portrayal of his female 'characters". p. 32.

We cannot leave this attractive little book without again mentioning its convenient and handy make up with its large print in good ink on good paper, in small pocket size with linen cover and gilt top. Mr. Goodhue's beautiful decorative title page and border to the frontispiece portrait are in the usual excellent taste of this refined artist.

## The Home Circle.

### A Week in a Day.

The morning was hazy and warm, and there were many doubts whether or not the right day had come for a long anticipated trip up one of the loveliest of New England's small mountains.

"We cannot get our home view clearly, what use 'is it to try for a wider one?" This was the question, asked with truth, for the view which was always before us during our vacation, extending over two-thirds of the horizon, was shut off by a thin, grey veil, which did not even permit the outline of the boldest features to show through. Yet we had waited so long! The little one of our party had been ill,—our desire was so great, that though our words expressed doubt, we probably were from the first determined to set forth.

The word was given and quick as thought the three strong horses which were to draw our buckboard were in the process of preparation. As for ourselves, hands and heads were busy. What might we not need during a day of such travel? Was the heat to be intense? If so a number of handkerchiefs wet in the running brooks we passed would serve us well, though our heads were well inured to exposure of all kinds. Coats and caps we gathered in plenty, our hats also for respectability—as we should dine at a fine old country inn. We took all our umbrellas—"just for safety"—and did not guess we should wish we had more!

It was quite a load, and the buckboard planned for twelve was well filled with our six and driver. Gentleman No. 1 poked considerable fun at the luggage and answered in a half-hearted way when the vacation mother said quietly, "Better to have them unused than 'to need them, while they hang at home!"

Our start was accomplished in good season, the only previous duty being to sort and pack the fair laurel, spoils of the day before. This done we were off! The spring of the buckboard seemed like the lightness of heart within us. The day was before us; with unexplored roads and uncounted wonders. Our joy was quiet now, and reverent, only broken by the occasional bubbling of the laughing Boy or Little One.

We drove by a white church of perfect simplicity; made somewhere in the early half of the eighteenth century. It was very strong in colonial beauty. Not another bit of true architecture did we pass for hours, therefore its impression upon us was deep and clear. The steeple was so well proportioned and full of grace, its dignity so marked and eloquent, that to see it was to feel one had had a touch of holy service, and our reverence was the greater. And now we come to miles of woody country, where to get a sight of every fine wild flower one must look keenly and constantly. We started a count with the buttercups and wild carrot, and all eyes were busy with the search.

By the time we reached the graceful elm which marks the centre of Massachusetts our flower list had reached the number of twenty-four. For a little space we saw no new sort, but instead followed certain tawny birds whose name and nature were unknown to us. All this time the rolling pasture land, the fields of buttercups and daisies, the distant hills and occasional farms, were adding each moment to our joy. The dust was extreme, but scarce worth a thought, surrounded with such beauty, and breathing the fine air of the hills.

Who could tell all the delight which was spread be-

fore us! The roadside was constantly lined with one bit of loveliness and then another. Ferns by the hundreds of thousands in every sort of delicate variety, now waved and bended graciously as we passed. Sometimes large and stately, then again dainty and small, and again with the extra frills of their babyhood. Now we pass under rows of large trees thick with foliage. Their deep shade gives us refreshment and causes us to appreciate the more fully the glinting sunlight as we again come out into it. Further along where the road swept in graceful curves, one side was adorned with June roses! Heavy bushes loaded with the beautiful double flower told us a story of some long ago fireside where love and comfort dwelt, even though there was not now a brick left to add to the tale. And what is this wreath of snowy white and delicate pink we see in the field before us? In one place wreathed in its natural growth, in another piled as if for a chance. It is the flower of the state hills outspread in bridal splendors as if to celebrate the union of light and heat, earth and rain, and the full loveliness of June herself attending! How still it seemed off on that hill and what a true place it would be for a wedding! Yet the country maids would probably, with the variances of human nature, prefer a chapel, or stately best room, even if adorned only by one bunch of peonies, warm and red! One country couple I have known and loved for years did see what the open would be like for a wedding, and sought the middle of a lake, hard frozen and lit by the glow of a mid-winter moon! But this was some fifty years ago, and does not belong to our day's journey in this June of 1900.

The roads widened, the large homes grew more numerous, the district school houses were left behind, and we knew we should soon need dinner. Driving through the broad village street we found a fine old inn, just the place for rest and food on such a day. We drove unconcernedly by, however, enjoying the picturesque group upon the broad piazzas with a bit of our gaze, while our fuller attention was upon the great white house itself, its fitting green blinds; the lawn, smooth and velvety, the growing place of some half dozen tall elms. This lawn was a gentle slope, fitly opening the great view of hills and valleys before us. The town seemed to be built upon that one broad street. Its churches were there, its schools, its town hall and library. Some two dozen homes of comfort and plenty. How remarkable are these New England towns built on hills, with their beautiful airy homes, and so little to be seen of the work which has given them the right to be! Hard work it has been in every case. Hard work, and harder saving, men and women side by side each in their own line and way! Is this what gives the homes the air of quiet and the feeling of solidity? What could be the cause of their genuine look of hospitality, but that their inmates have known needs themselves and so know how to supply them? For our homes like our bodies are surely moulded by what we are.

As we drive on over the hill we wonder at the walled fields in old England's style and, yes! there is a true lane, grass grown and vine adorned. Early berries grow at the lane-side, though now green and hard they help the view of what the lane has to offer in its full season.

We arrive again at the inn and are shown into an old-time guest room. Its ceiling more than twelve feet above us, we feel ourselves awed by the place! Not too

much so, however, to use its conveniences with gratitude and appreciation, even to the old-fashioned bell-pull of cord and tassel, which rang so loud as to add to our pleasure and yet to our awe. The dinner which was served us was fittingly delicious, but impressed us far less than the spacious dining hall, colored in old blue, and lit by its very white ceilings and pillars. The white dressed head waiter whom we had seen in the office as clerk in black, smiled upon us as if to him, too, it was a rare day, and his buxom assistant served us as if she were the hostess, yet with the silence of true service.

Just as Little One and Boy were rejoicing over their nuts and raisins,—echo of Thanksgiving—to their untraveled and loyal minds—peals of thunder attracted us, and a sharp shower rapidly developed. The rain poured and our grand shelter was now fully enjoyed.

The children roamed over the house, when the housekeeper looking about for the comfort or pleasure she could give, as true New England housekeepers, or true ones of any land, for that matter, do, called to Pretty Maid, the oldest of the children, and asked if she did not want to see a mother-bird on her nest! Of course she did, and so did Boy and Little One. So they all trooped after her and looked! Sure enough, through an upper window they peered into the heart of a tree, and there nestled over a full brood of four sat mother robin, rocking and rejoicing in "wet or dry weather". Indeed the rain seemed unnoticed by her, save that she winked and blinked as the big drops fell. And the little ones, they were surely safe! What knew they of wind or rain, warmly covered by their mother's breast.

Were there ever more pleasures in a day, said one and all!

But now the rain had ceased and our smart yellow team was drawn up for our departure. How fresh were the rain-laden trees; we thought the world green before, but now the green was far more rich and strong. Low clouds swept slowly along, leaving peeps of blue and long stretches of vapory grey. Now and then the sun would break forth, lighting up every bit of beauty. So we climbed on up the mountain road which was to lead us to our goal, the climax of our trip. Here vegetation was richer still and what flowers we saw were unknown to us. We had reached forty varieties and over, that were familiar and would like to have stopped for the odd ones, but must not. We thought little of the weather, for at each step the wonders behind us grew greater, until the most beautiful half-way view of this state reservation opened before us. The curves of a many armed lake surrounded by hills, woods, villages, brought an exclamation of delight from every one of us.

Reaching the top of the mountain we looked and breathed! The air came in rushes, and filled us with a new buoyancy and exhilaration! On every side rolling hills like the waves of a heavy sea! And though the veil of threatening weather gathered itself over the horizon on every side yet it was not thick and forbidding. It permitted us wide views, and our sight of the neighboring villages and one or two cities was plain in spite of it.

But now a black cloud towers above the mountain house, slowly it creeps over. We pack ourselves in and harboring a hope that we can keep ahead of it we start off! But what did the rapidity of twelve horse legs count before the might of that giant storm! It rushed and it roared and the water seemed to be poured from

the heavens. Like a great gray bird, monstrous in its power and importance, that storm rushed upon us. We were taken right into one of the causes of all the luxurious beauty we had reveled in, we thought, and could neither complain nor regret. We scarce knew the ground we had so recently covered, even when we could see through the rain. Once off the mountain, where the beauty was too grand to permit of diversion, we could sing, we could laugh, we could shout, and so we returned. A bedraggled, muddy crowd, wet to the skin! Put away your kodak, cried we to Lady, at once our treasured guest and hostess (for to her we owed our day)—do not picture us as we are now, and we clambered out so quickly that she could not catch us, and repaired to our several rooms for replenishments.

"How smiling you all were", said one of the hotel's dear old white haired ladies the next day, "wern't you 'cold and wet?" Cold and wet we certainly were, but we had been into the very heart of Nature, had seen some of her most tender and most powerful works. What could we else but smile?

GRACE C. KEMPTON.

### Tame Humming Birds.

Of all these humming-birds—some a vivid green, others with a patch of brilliant iridescent red beneath the bill—one, named Bob, has for five successive years perched on the same twig of an orange tree, and is naturally the one I know best. He never allows me to catch him, but I have had my hand within six inches of his little body. I have fancied that he is perhaps the hummer I once possessed and released. I found him one morning—if, indeed, he is the same one—in a nest in an orange tree, about thirty feet from the tree he now occupies—a strange object, looking more like a fuzzy spider than a bird, and tucked away in a nest made of moss and the fine parts of seeds.

As I stood looking into it the little birds heard me, and thrust up their open mouths in a comical fashion, and thinking them hungry, I got some sweetened water and fed them with it, using a small twig for the purpose. While I was doing this the mother bird returned, and buzzed around my face in a threatening manner, and when I withdrew she alighted and covered them, sinking down gently upon them. In this way she was photographed, and when on the nest would permit me almost to touch her without moving. Every day I fed the young birds with sugar and water, and finally they would hop to the rim of the nest when I approached, never displaying the slightest evidence of fear.

They now began to take lessons in flying. The parent bird would sit on the nest or on a twig near by, and use her wings, making the humming sound, but not rising; and this the little birds imitated, clinging to the nest with their delicate feet. On the second day I noticed that they rose into the air five or six inches during this exercise, and, believing that they would soon leave the nest, I cut off the twig which held it and carried it, with its two occupants, into the house, fastening it in the window. The following day the birds left the nest and began to follow me about, and at once became the most beautiful of pets. They were absolutely without fear, and constantly darted about the room, searching for tiny flies on the windows or in the flowers. Very soon when called they responded, and when a finger was extended alighted upon it and with charm-

ing naivete, sitting and eyeing the person with their tiny beadlike eyes with perfect confidence.

Bob frequently came to the table at meals, and would perch upon the sugar-bowl, clinging to the handle, down which he slowly slid, to flutter up again. To describe all the actions and tricks of these beautiful creatures would require much space, as nothing could exceed their grace and vivacity. At night the humming-birds retired to a dark closet, roosting on the edge of a basket, never attempting to thrust their big heads and long bills beneath the diminutive wings. Here they slept all night, and in early morning would fly out into the room and awake me by hovering in the air just over my face, fanning it with their wonderful wings. Sometimes I would pretend to sleep on, but the birds kept humming, with an occasional twitter, until I opened my eyes, when their activity was redoubled, and nothing could have been plainer than their actions. They wanted their breakfast, and without delay.

I kept on a stand a glass of sugar and water. A broom splint was the means to the end, and while the hummers poised in the air, I fed them with drops of nectar, they licking it up with their long, thread-like tongues with evident delight. Then they would alight on my finger as I held it out, and eye me with approval, and allow me to go to sleep again, if I wished, later, perhaps, following me down stairs to sit on the sugar-bowl and be regaled with more nectar.

Delightful as were these pets, it was manifestly a hard fate to be imprisoned so near the flowers and growing verdure; and so it came about that the hummers obtained their liberty—Chicago Record.

### The Beatitudes in Scotch.

These are the Beatitudes, according to the Scottish version of the New Testament which is shortly to be published by Mr. Gardner, of Paisley:

And, seein' the tharng o' folk, he gaed up intil a mountain; and whan he was suttin-doon, his disciples gather't aboot.

2. And he open't his mouth, and instructit them; and quo he:

3. Happy the spirits that are lown and cannie; for the kingdom o' heeven is waitin' for them!

4. Happy they that are makin' their maen! for they sal fin' comfort and peace!

5. Happy the lowly and meek o' the yirth; for the yirth sal be their ain hadden!

6. Happy they whase hunger and drouth are a' for holiness; for they sal be stegth'd!

7. Happy the pitifu'; for they sal win pitie theirsels!

8. Happy the pure heartit; for their een sal dwell upon God!

9. Happy the makkers-up o' strife; for they sal be coontit for bairns o' God!

10. Happy the ill-treatit anes for the sake o' gude; for they'se hae the kingdom o' God!

11. Happy sal ye be when folk sal misca' ye, and ill-treat ye, and say a' things again ye wrangouslie for my sake!

12. Joy ye, and be blythe! for yere meed is great in heaven! for e'en sae did they till the prophets afore ye!

13. The saut o' the yirth are ye; but gin the saut hae tint its tang, hoo 's it to be sautit? Is it no clean useless? to be culsten oot, and trauch't under folk's feet.

## Queries and Suggestions.

### "The Virtue of Truth."

I had an impression when I read Mr. Lathbury's article on the above subject that he carried his point a little too far. Every advance in science and progress in any line of knowledge involves new terms and new modes of expression.

Many of Swedenborg's terms cannot be changed. The Trinity consists of the divine itself, the divine human and the divine proceeding. These terms are to be explained, but not changed. All of the New-Church terms are to be explained, but not changed. Explanations should, of course, be made with reference to the thought of those to whom they are made. They should be adapted to the understanding of those who hear.

I believe that our ministers and writers have always studied adaptation. Our ministers are teaching and not emotionally declamatory ministers. They seek to move people by the truth as it is kindly and clearly presented.

There is a popular pulpit impression that truth is a bad medicine and must be sweetened by eloquence and oratory before it can be tolerated. I know that Mr. Lathbury is among those who believe that the simple truth presented so it can be understood requires nothing further to make it acceptable to those who are in such states that they can possibly receive it.

Large numbers are not set in such spiritual states that it is possible for them to receive the truth and life of the New Church. It is not so much a lack of adaptation of spiritual truth as an inability to receive it presented in any manner whatever. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned".

T. M. TRIPLETT.

## Obituary.

**BRICKMAN.**—At Baltimore, Md., June 10, 1900, Mrs. Susannah Brickman, widow of the late Rev. Arthur O. Brickman, in her sixty-eighth year. Mrs. Brickman was born in Bittingen, Hessen Darmstadt, October 24, 1832, and came with her parents to this country when she was six years old, locating at Allegheny City, Pa., where, in 1850, she married the Rev. Arthur O. Brickman, then a minister of the Lutheran Church.

About the year 1854 Mr. and Mrs. Brickman removed to Baltimore, where for a time he served a Lutheran congregation; but soon afterwards, severing his connection with that denomination, he began preaching the doctrines of the New Church in the temple of the English New-Church Society in that city, resulting in the formation of the First German New-Church Society of Baltimore.

In all his work for the Church, Mrs. Brickman was the loving wife and true helpmate, rendering willing and useful service and drawing out by her kind and gentle disposition the love and esteem of the members of his congregation and all who were so fortunate as to make her acquaintance.

It was in quiet and unobtrusive ways that she made her influence felt in the home she held so dear and the Church she loved so well.

Humility, the complex of all the qualities which constitute genuine spiritual life, found expression in her to a

remarkable degree, and in no truer sense can her children rise up to bless her memory than to follow her example in this greatest of Christian virtues.

Three daughters and five sons survive her. It was a great comfort and pleasure to her that one of the latter should enter the ministry of the New Church, the Rev. Walter E. Brickman, now pastor of the Society in Allegheny City, the home of her childhood.

Her death was caused by injuries received two weeks before in a runaway accident while driving in one of the parks of the city.

Memorial services were held on Sunday, July 1, in the house of worship of the German Society, attended by members of both congregations in Baltimore, in token of the love and respect in which she was held by them. The services were conducted by the Rev. Frederick E. Waelchli in both the German and the English languages.

In the sermon the comforting doctrine of the Divine Providence was dwelt upon and thoughts were directed to the One Comforter for relief from the distress which bore so heavily upon the bereaved ones on account of the manner of her death; for the healing of the aching heart, for that interior happiness which will take the place of grief, and for that peace which the world cannot give.

C. A. E. S.

## Special Notices.

### New Church Theological School, Cambridge, Mass.

The next school year will begin Thursday, September 27, at 10 a. m.

New students will be received at that time. The regular course of instruction is arranged for those who have received a college education or its equivalent; but special arrangements may be made for those not thus qualified, if in other respects they seem to be suitable candidates for the ministry. No charge is made for room or tuition. Good board may be obtained in the immediate neighborhood at reasonable rates. Inquiries about the school and applications for admission should be addressed to the President.

REV. JAMES REED,  
12 Louisburg Square,  
Boston, Mass.

### Summer Addresses of New-Church Ministers.

As ministers are liable to be away from home, and as it is a matter of use that whither they be at home or away it should be known, all our New-Church ministers are requested to allow their addresses to be placed in this column during the summer whether they be at home or not. As these addresses are changed from time to time according to the movements of the ministers, they should be frequently consulted:

AGER, Rev. J. C., Waterloo, N. H.  
CABELL, Rev. P. B., Warminster, Nelson Co., Va.  
EBY, Rev. S. C., Corner Delmar and Spring Avenues, St. Louis, Mo.  
GLADISH, Rev. Willis L., Benton Harbor, Mich.  
GODDARD, Rev. John, Station I, Cincinnati, O.  
HINKLEY, Rev. W. H., 259 Savin Hill Ave., Dorchester, Mass.  
MANN, Rev. C. H., Milton, N. Y.  
MERCER, Rev. L. P., 901 Steinway Hall, Chicago.  
REED, Rev. James, Sandy Cove, Cohasset, Mass.

ROEDER, Rev. Adolph, Orange, N. J.  
SEWALL, Rev. Frank, Coventry Hall, York Village, Maine.  
SMYTH, Rev. J. K., Ocean Park, Me. (Telegrams should be sent to Old Orchard, Me.)  
WORCESTER, Rev. Samuel, 31 Winter St., Portland, Me.

## New-Church Monetary Uses.

For the guidance of those who desire to contribute to the cause of the New Church:

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AFRICAN NEW-CHURCH MISSION: Ellen S. Mussey, Treasurer, 470 Louisiana Avenue, Washington, D. C.

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Volume LXXIX

Number 4

# New-Church Messenger



“Behold the tabernacle of God  
is with men”



NEW YORK

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# New-Church Messenger

"Behold, I make all things new."

VOL. LXXIX. NO. 4

NEW YORK, WEDNESDAY, JULY 25, 1900.

WHOLE NO. 2350

## New-Church Messenger.

Rev. C. H. Mann - - - - - Editor-in-Chief  
 Rev. J. K. Smyth - - - - - Associate Editor  
 Rev. Frank Sewall - - - - - Literary Correspondent

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### A Statement of the New-Church Faith.

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

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

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

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

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

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

Our German contemporary, the "Bote der Neuen Kirche", presents its readers with a cut of the Rev. John Worcester, and a brief biographical sketch of the late President of Convention. The same (July) number of the paper also gives condensed reports of the meetings of the General Convention and of the German Synod. At the session of the latter body the action of the General Convention in admitting the Synod to membership was ratified in all its details and a vote of thanks was taken, to testify to the appreciation of the spirit of brotherhood in which this step was considered and taken. At the same session of the Synod a number of items of business were transacted in addition. A method of amusement of members was devised. A legacy from the H. W. Vornholt estate amounting to \$500.00 was reported upon as being invested. The report was made by Mr. F. H. Beimes. It was decided to have a "Statement of the New-Church Faith" similar to that in the Messenger appear in each issue of the "Bote". Messrs. Roeder, Nussbaum and Schloemann were appointed a committee to have this matter in charge. An edition of the Constitution of the Synod, with such modifications as suggested by the Rev. John Worcester and ratified by Convention, was ordered printed. Mr. Roeder lectured in English and in German in the evening.

### Soul-Life and Sense-Life.

The life of the senses has been much misapprehended by some who think that they should rise above it. They imagine that to realize spiritual things we must come into the apprehension of a life of love and of thought so far above our sense-life as to be independent of it. Some carry this even so far as to think that the spiritual man should despise the life of the senses. But this is not the teaching of the New Church. We are very clearly instructed that as spiritual things descend into man, he becomes conscious of them in his sense-life. The sense-life is the necessary containing vessel of any life man may be given. Spiritual life is not a life apart from the senses; it is a life above the senses in that it makes the sense-life subserve its purposes. It is sense-life by itself, apart from the thought and the love that may be embodied in it, that is to be regarded as not spiritual; but it is thought and affection in one's sense-life that make life spiritual. The difference between a natural and a spiritual man is not that one lives in his sense-life and the other does not, but that one lives in his sense-life as such, and the other lives in the spiritual things of which he is conscious in his sense life.

And sense-life has this wonderful possibility, that it can be so subordinated to the life that is within it that its own life as such is swallowed up in the other. One may be so absorbed in the consciousness of the

thought that is expressed by his sense-life that he is unconscious of sense-life as such. And this law extends to the highest conceivable kinds of life. Even the divine life flowing into man's soul may be so expressed in the senses that the ineffable qualities of that life are what man is conscious of in the objects of his senses. All objects seen are to such an one visible truths; all sounds are only audible emotions; and every other sense perception to such an one is merely a tangible or an odoriferous form of the soul-life.

Hence we may understand why the divine life always descends to the very ultimates. Nothing less than the concrete can satisfy the divine love and wisdom. Hence the incarnation, which was a bringing of that life which was inmost down to the outmost. Hence the labor of redemption, which was making that which was the Alpha, to become also the Omega. And hence, too, we believe it is that it was necessary that the New-Church revelations should be "from things seen and heard". Abstractions are abominations to spiritual life. Abused as concrete things may be, debasing as sensual things merely loved for themselves, become, they are still the necessary foundations on which may rest the divine love and the divine life.

It is well to remember all this, both when tempted to accept the abstract as though it were a reality, which is faith alone; and also when tempted to dwell in our sense-life alone, which is to drag us spiritually down into the mire. It is by the union of these two, it is by bringing one's spiritual life into the outer deeds of his body, it is by expressing one's spiritual thought in the very externals of his physical life's experience, and thus it is by uniting the very lowest expressions of sense-life in his body to the very highest life of love and thought in his soul, that man attains truly and really unto the love of the Lord and the neighbor. And this, too, will enable us to appreciate the necessity of that divine coming by which the Lord Jehovah, who was always in firsts, became also in lasts.

### Faith and Life.

#### Ask.

And what though I do cry unto Him and He hear me,  
What though it may be that my cry draw Him near me,  
Shall it change his will in the giving or taking?  
Shall it move his hand in the molding or making?  
Will He mete out the bounty that I shall receive  
By my measure of asking, if I but believe?

Shall the cry from my heart be to Him a revealing  
Of what is my need? Can my fault appealing  
See clear each result that would follow my owning  
Of what I desire? For my craving or moaning  
Shall Infinite Wisdom and Infinite Kindness  
Concede to Belief what it asks for in blindness?

O Thou Infinite Love! not in vain is my pleading;  
Each prayer that I breathe, for my will interceding,  
Shall draw me to Thee; all Thy tenderness knowing  
I pour out my heart; as I trust Thy bestowing;  
In all that I ask, so I trust Thy denying;  
Thou fillest my soul with the peace of relying!

ISIDOR D. FRENCH.

#### Three Messages.

In the Gospels there are three angels of communication, bringing messages to earth of human salvation, and it is very interesting to study their likeness and their difference. All three relate to human salvation,

for that is the divine will in creation, and includes not only deliverance from punishment and from sin, but also a thousandfold more of power, joy and love than we can dream of while still within the earthly life of comparatively narrow thought and low desire. "The end of creation", says "Divine Love and Wisdom", is the "existence of the angelic heaven", and the angelic heaven is the full unfolding of man's highest possibilities. The first word concerning salvation in the Gospel comes at a very dark and helpless period of historic life, and to a very simple and obscure Jewish maiden, the angel speaking to her alone, and bidding her "Fear not". After his foretelling—for his message is of the future, and is therefore a luminous mystery—the birth of "the Holy Thing" from her as a mother, he ends the strange, inexplicable prophecy with these words, "For nothing is impossible with God". Naturally, she kept the marvelous saying in her own heart, and cherished it in her mind as the mother-bird broods over its eggs, while she abode in the lonely "hill-country of Judea"—a descriptive phrase implying remoteness and exaltation.

The second word of God is different. It comes at night to ignorant listeners, but to a group of men, engaged in their ordinary avocation, "keeping watch over their flocks", and no sooner had the radiant Presence calmed their doubts with his "Fear not", than he was joined by a heavenly throng, singing praises and bearing good tidings of great joy, which were for all people. The message concerns the present, and is clear, definite, without a shadow. "This day there is born to you in the city of Bethlehem Jesus Christ, your Saviour", is the purport of the message, and it as naturally leads to action as the first word had induced long and earnest thought. The shepherds arose at once, and took their way to Bethlehem to behold with their eyes the new-born Deliverer of man. In one respect the message is more intelligible and therefore higher than the other, and fuller of light, but it expresses a coming farther down into "the open fields" to ordinary men employed in their usual tasks with the beasts in their charge.

The third angel of annunciation was clothed in dazzling white, and as he speaks to the sorrowing women who had been at the sepulchre to carry spices to the dead, and who are on their way to the disciples in Jerusalem, he is speaking through them representatively to the whole Church on earth, to the affections of the human heart in its state of lowest sorrow and despair, for it is "the dead"—mark the hopelessness of it—the dead they were seeking. This Word looks back to the past, to something already accomplished and completed, a firm basis for all heavenly growth hereafter, "Fear not; He is risen". "He has gone before you into Galilee". The way is already open that we may tread, following Him, who is now not only a Saviour, but a risen and eternal Saviour of mankind.

The one phrase with which each message begins is very significant; doubts, apprehensions, anxieties and terrors, are all from the region of darkness. Their source is evil; and so, he who comes from the presence of God says always, "Fear not". The word that came to Mary was to pierce through her heart like a sharp sword, in its fulfillment; the words to the shepherds and disciples were to bring struggle, persecution, rejection by men, painful and shameful deaths, but the end of all was joy—a perfect salvation, "Fear not".

E. F. M.

## Spiritual Sense of the Word.

### The Story of Joseph.

#### II. HIS DREAMS. (CONTINUED.)

The doctrine that from the Divine Humanity of Jesus Christ there would go forth, does now go forth, and will forever go forth, all power in heaven and in earth, which is the same as the true doctrine concerning the Holy Spirit, has from the first met with determined protest and active opposition among the sons of men. That opposition is ever found with those who are in the doctrine and practice of faith alone, a class that has infested and finally destroyed every Church that has heretofore existed upon earth. The unholy movement had its origin in the Most Ancient Church when the Cain of its faith slew the Abel of its charity, and thus prepared the way for its own destruction. It took form in the Ancient Church, when men began to build the tower of Babel and ceased to be of one language and one speech, or when there arose other doctrinals than those concerning charity. The same was represented (for that Church could do no more) in the Jewish Church, when Joseph's brethren began to hate him and when "they could not speak peaceably unto him". For the sons of Jacob in a good sense represent all the goods and truths of the Church in the complex, while in an evil sense they represent the mere externals of the Church, or the doctrine and practice of faith alone, or of a human righteousness independent of the Lord. What Judah and the rest of them did in proposing first to kill Joseph, in then stripping him of his tunic of many colors and casting him into a pit, and finally in selling him to the Ishmaelites for twenty pieces of silver, was truly prophetic of what the descendants of that same Judah did to the divine Joseph, in stripping him of his raiment, in selling Him for thirty pieces of silver, and even killing Him as far as they could, and all because of his claims to be their promised Messiah and because He, being a man, as they supposed, made himself God. They regarded his kingdom, which was not of this world, an idle dream. They hated the very thought that this humble carpenter of Nazareth was indeed the Son of the living God!

The next historic fulfillment of the conduct of Joseph's brethren, we find in the Christian Church itself, at that important crisis of its history when, to meet the dreadful heresy of Arius the Council of Nice was called, A. D. 325. In commenting upon that part of Genesis xxxvii., which tells of Reuben's intercession with his brethren on Joseph's behalf, our doctrines teach the following concerning that same Nicene Council:

"The truth concerning the Divine Human of the Lord is what is signified by Joseph. This truth the Ancient Church acknowledged, and so did the primitive Christian Church; but after the papal sway increased, even to establishing dominion over all human souls, then the Divine was denied to the Lord's Human, or a distinction was made between his Divine and his Human. How this was decreed at a certain Council has been revealed to me. There appeared to me certain spirits . . . who I was told were some of those who composed the Council in which the decree was made concerning the Lord's two natures, the divine and the human. Presently I was permitted to converse with them. They said that those who

"had the greatest influence on the Council, and who were superior to the rest in rank and authority, came together in a dark room, and there concluded that both a divine and a human nature should be attributed to the Lord, principally for the reason that otherwise the papal sway could not be maintained. For if they had acknowledged the Lord to be one with the Father, as He himself says, no one could have been recognized as his vicar upon earth. . . . To give their decision strength, they sought out confirmations from the Word and persuaded the rest. The spirits added that by this means they were able to rule in heaven and on earth; which power could not have been attributed to any vicar, if his human also had been acknowledged to be divine, for they knew that no one is allowed to make himself equal with God, and that the Divine had that power of itself, but not the Human, unless it was given to it, as it was afterwards to Peter. From this statement it is evident that the distinction [between the Lord's divine and human natures] was invented only for the sake of dominion". A. C. 4738.

It said elsewhere that the doctrine of three separate Divine Persons which was invented by the Council of Nice, was the cocatrice's egg which destroyed the Christian Church, so that the members of that Council in devising that doctrine once more enacted the part of Joseph's brethren, who hated him for the dreams which he had dreamed. The reason why that Church remained so long ere a last judgment was executed upon it, or about fourteen hundred years, is that the doctrine that the Lord Jesus was divine was not wholly destroyed. The Joseph of that day was not slain, but was once more sold to the Ishmaelites. They and the Midianites who drew Joseph out of the pit represent those of the Church who are in simple good and in simple truth, or who, knowing that God is one and believing Christ to be divine, are able to put the two together and acknowledge the Lord in their hearts.

The denial of the Lord by the First Christian Church, or their hatred of the divine Joseph on account of his dreams, was to find one more exemplification. When in the fullness of time that Church lost all spirituality, by reason of its confessing one God with the lips while it thought of three in the mind, the Lord of life executed a final judgment upon it in the spiritual world and made his second coming into the natural, by bringing about the writing and publication of certain heavenly doctrines, which were to be those of a New Church that would abide forever. The central doctrine of that Church is none other than Joseph's sheaf in the dream, namely, the doctrine that the Humanity of the Lord Jesus is Divine; that He is God and there is no other; that He and the Father are One in Person, and in Essence, or that the Father dwells within the Son as a man's soul dwells within his body; and that the Holy Spirit goes forth from Him to save the souls of men and to give life to his Church. This doctrine has been received by the great body of the Christian world with derision and contempt, because it forever does away with their favorite dogma of faith alone, which makes salvation comparatively easy; and especially because it brings back to the Father above their evil report! that is, it shows how vain and empty is the Christian life where obedience to the Commandments is not required. To make the analogy complete, it has been said every-

where of the learned scribe through whom these doctrines were revealed to the world, "Behold this dreamer 'cometh!" or even as was said of the Lord himself, "He hath a devil and is mad; why hear ye Him!" But it has been with this last denial and rejection of the Lord just as it was with the former ones. The true doctrine concerning Him will not perish. His brethren, who are the leaders and primates of the Churches, have rejected Him and may continue to do so for some ages to come. Even the father Jacob of the old religion (witness the spread of Unitarianism in these latter days) may give Him up as lost, but He has a value yet with a few Ishmaelites who are willing to give of their substance to keep Him alive, and who will bring Him down into the Egypt of this natural life, and in time He will get the control there; and after He has become Lord over the land and has done for it his beneficent work (witness modern civilization as it brings order out of chaos), his brethren will acknowledge Him and bow down themselves to Him!

There remains one more application of this part of this wonderful parable, and that is the personal or purely spiritual one. Time allows only a brief mention of it. In this sense Joseph's brethren are the truths and precepts of the literal Word; by obedience to which the Church is formed in man and he is enabled to attain eternal life. Joseph's brethren were ten; the Commandments are ten. A man may by strenuous effort and even by a sort of selfish self-denial, attain to a degree of obedience to these, acquire outwardly, and to all appearance genuinely, the virtues which underlie those holy laws. In fact there is a certain pleasure, accompanied by a sense of security and self-esteem, which is fostered by "wearing the 'white flower of a blameless life'; but we are assured that such a life is not necessarily good, nor is it spiritual, and such as fits the soul for the society of angels. The one thing lacking to it is the acknowledgment of the Lord in his Divine Humanity; that He alone is righteous, and that without Him man can do nothing that is good. His sheaf of doctrine must stand forth central in the mind and all other sheaves must stand around and make obeisance to his sheaf.

PHILIP B. CABELL.

## The Sermon.

### The Meaning and Purpose of Life.

BY THE REV. W. H. MAYHEW.

#### II. IN THE WORLD OF SPIRITS.

There is nothing covered which shall not be revealed and hid that shall not be known.—Matthew x: 26.

And the dead were judged out of those things that were written in the books, according to their works.—Revelation xx: 12.

That there is and must be an intermediate world, a world that stands on the threshold of the realm of spirit and on the hither side of heaven and hell, is a very simple and self-evident truth. We are divinely taught that the life-work done here, in the quiet chambers of the soul, is to come forth to view. What the heart has here chosen as the end and purpose of living is by and by to be disclosed. "There is nothing 'covered that shall not be revealed; and hid that shall not be known', hence there must be a world of life-revelation, a world in which the character of the life formed here is revealed. We are told that "the dead 'are judged out of those things written in the books, 'according to their works', and so there must be a

world of judgment, a world in which the books of our lives are opened and the quality of our works unfolded. Heaven is the home of the good life, hell is the home of the evil life, but before either of these homes is reached, or can be reached, the inmost quality of the life must be laid bare, the covered things must be revealed, the hidden things must be known, in order that a perfect judgment be made possible.

Therefore in the very nature of our life's experiences, there must be an intermediate world. There is the world of training and preparation of which we have already treated, there are the two worlds of realization of which we are yet to speak, and midway between the world of preparation and the world of realization lies the world of life-disclosures, the world in which the true and inmost character is made to stand out with perfect distinctness. This world is called the World of Spirits, because men enter it simply as spirits. Their true lives are more or less hidden and disguised. In the very nature of the case this must be so. The world of preparation cannot be, to any great extent, a world of disclosure also. Here the life is being formed and established. In the depths within us it is taking root and assuming shape. But it is not yet in a condition to be laid bare and exposed to the light. The Lord explains it all when He says, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed 'should spring and grow up, he knoweth not how'".

The first work of the seed—whether it be the seed that is sown in the earth, or that which is sown in the human heart—must be done in the dark, must be done in secret. To attempt to pry into the work then going on, either in the earth or in the life—to let in the searching light at this stage of the growth—would be simply to destroy the life before it had become fully established. As the plant emerges from the earth it can bear the light and it comes into the light. And as the man rises out of the earthly stage of his life into the spiritual world, he can bear the light and he comes into the light.

He enters that world simply as a spirit clothed with a spiritual body. Gradually the light will there do its work, will perfectly reveal the quality of the love which makes his inmost life. If the love which the light of truth discloses is an uplooking love, a love that longs to share the Lord's life of use to others, then the spirit is seen to be an angel, and in due time finds his home in the heaven of angels. But if the love which the light reveals is a love that turns to self as its centre, and values others only as they contribute to the advantage of self, then the spirit is seen to be an evil spirit and in due time he finds his home with his like in hell. Thus he who enters the World of Spirits simply as a spirit, a spiritual being who has laid off his earthly body, emerges from that world in his true character—as an angel or the opposite of an angel—and finds his home according to that character.

And now let us look a little more particularly at the work which is accomplished for us in the World of Spirits. Coming to that world wholly unchanged as to the essentials of our lives, we naturally seek the friends who have gone before us. A meeting with them is likely to be in the thought of those who go hence. Not unfrequently is there a foretaste of such reunion in visions which are given to the dying. Therefore, early upon our entrance into the spiritual world these friends come to see and greet us. And to un-

derstand what is involved in their coming to us we must lift our thoughts above the limitations of time and space, which here environ us.

In every position of the realm of spirit, distance means spiritual separation. We are outwardly apart just to the degree that we are inwardly apart. Hence to come near to another in that realm is to come into a similar state with him; it is to think and feel with him. Longing thought brings presence in the spiritual world, because it implies an inward desire and readiness to meet those toward whom it is directed. When close friends pass from this world to the other the first feeling with those who are left behind is likely to be of their own loss, and the first impulse is to hold back to themselves those who have gone. In this state there is no progressiveness on the part of those who remain. Spiritually speaking they would stay just where they are and would keep those who have outwardly gone from their view still with them. Wholly unreconciled to the loss of the external companionship of the friends who have been removed they make little, if any, real effort to overcome this feeling. And their steady maintenance of such a state is perceived by those who have gone as an influence which is seeking to hold them back. If these do not yield to this influence, but rather respond to the gentle drawing of the angelic associates who would lead them onward and upward, they yet can hardly do so without experiencing a sensation as of breaking away from those with whom they had been united here.

If, on the other hand, the temptation to hold back those who have gone before be resisted, if we seek to quiet our hearts with the assurance that their going was permitted with their best good in view, that it was to them a true step in their eternal career taken under the wise and loving guidance of the Lord—then our hearts may go on with them. Although outwardly unconscious of so doing, we may inwardly keep step with them in their spiritual progress. While they may not come to us—nor shall we then desire to have them do so—we may go to them and in thought and affection go with them. And then, upon our own entrance into the World of Spirits, we may soon meet these friends. They will not have to journey far to find us. Nearness of state will bring nearness of outward presence.

It does not necessarily follow, however, that all who then come together will remain together. There is a kinship of souls which determines our eternal associations and companionships, and this kinship will be realized in due time. But first disguises must be laid aside. All the mere appearances, which have been innocently or intentionally thrown about the life, hiding from view its true quality, must drop away and permit the real character to be disclosed. Hearts must be laid open, the inmost thoughts must be revealed, and men must stand face to face, and see eye to eye.

We must not think of this judgment—this complete uncovering of the life—however, as a work which is done suddenly, or arbitrarily. Those who enter the World of Spirits are there wisely led to reveal their own lives, to make known their own characters. Those who have been seeking transparency of life here will gladly welcome it there. Many of these have long and sadly re-echoed the plaint of the apostle. "I see . . . a law in my members, warring against the law of my mind", so that "when I would do good evil is present with me" (Romans vii:23, 21), and they will rejoice to be released from the operation of that law.

and to be delivered from the evil which already has been repudiated from heart and thought. And those who studiously have concealed the self-seeking intents of their hearts beneath a fair, but hypocritical exterior, finding it no longer possible thus to hide their evil purposes, will throw aside all disguises and openly show their true characters.

This is the state of judgment because it is a state of perfect revelation. The judgments of this world largely rest upon appearances, those of the World of Spirits upon realities; for there mere appearances are wholly laid aside, and every one is seen just as he is. Judgment here is based mainly upon the evidence of others, in the World of Spirits it is based entirely upon the evidence of the life itself, the interiors of which are fully exposed to the view of all. But there is another and most important work done in the World of Spirits. It is the work of instruction.

In that reconsideration of the grounds of its faith which, for some time past, has been going on in the Christian Church, the inadequacy of the life lived here to give to men a full preparation for entrance upon the life of heaven, has received no small attention. It has been widely felt also, and to some extent taught, that a larger opportunity than this world affords would save many of the evil from condemning themselves to hell. The questions thus raised are not only real and important, but some consideration of the points involved in them is quite essential to any grasp of a sound philosophy of life.

On the one hand, it is true that this world is the world of choice, the world of probation, or trial, the world in which the life of our voluntary adoption has its beginning and becomes, as it were, rooted. Hence radical changes—root changes—do not take place after we leave this world. This is the uniform teaching alike of revelation and of a sound spiritual philosophy.

But, on the other hand, it is quite true that not many enter the spiritual realm wholly prepared for a life in either heaven or hell. There are a few whose characters are so fully and completely formed and so transparently revealed that they go at once to find a home with their like. With most, however, there is an intermediate work to be done and so they tarry for a longer or shorter time in the intermediate world. Of an important part of this intermediate work we have already spoken. Through it the inmost quality of the chosen life is gradually disclosed. The interiors of the mind are laid bare, and it becomes clear to all what, from the heart, one loves and what, from the heart, one hates. No possible influence is kept back, nor is any possible opportunity withheld that would tend to reverse one's choice of evil, but what plainly appears as the choice of the heart is and must be respected. There is a multitude, however, among those who enter the World of Spirits who have been little taught, or who have been wrongly taught, but whose lives when uncovered reveal a choice of good. They have followed the light they had—feeble or imperfect as it may have been—and by doing so they have come to love to look up to the light and to be led by it. Such need help, they need instruction, they need to be taught about the Lord, about the Word, about the heavenly life. They have a conscience, there is established with them a simple hatred of what is evil and a like love of what is good, and they are eager to learn the truth that shall correct their errors, inform their consciences, and give direction to their good affections. These include the Gentiles—the much-talked

of "heathen"—of whom the Lord says: "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God". (Luke xiii:29.)

Then there is another class that are open to help and need it. It consists of those who have become discouraged and disheartened in the struggle of life, whose faith has grown dim and whose steps have become weak and faltering, but whose hidden affections are such as can unite them with some portion of the heavenly world. Such need not only instruction, but sympathy and encouragement, before they can find and enter the home for which, deep down in their hearts, they long. And in the World of Spirits they receive just the lucid teaching, just the heart-reaching kindness, just the wise and sympathetic help, which their conditions require. Because they did not find these aids here, is the very reason they will have them there. For there none suffer for the lack of what they could not here obtain, and none fail to realize any good which the heart longs after.

In a single word, all who want to go to heaven, all who have the feeblest desire to live the life of heaven—which is a life of wise and loving service of others—will have every external deficiency for entrance upon that life fully supplied them in the World of Spirits. There, instruction, guidance, sympathy, all of the most perfect kind and quality, are amply provided for every soul with whom the smallest germ of a heavenly love has found place and taken root. These ministrations are withheld from none, and yet they are forced upon none. Hence only those receive them who from their hearts desire them, and all such do receive them to the full.

### Contributed.

#### The Rev. Willard Hall Hinkley.

Inheriting from my mother an inclination towards the New Church, I became attached to it from early manhood. Mine was a child's faith, at first, not formed by much instruction, but from conversation, family tradition, and the home influence of my mother and brothers. I was the youngest. My father did not fully accept the doctrines of the New Church, but he read them and recommended them to others. I was not satisfied with my own knowledge of them. I said to one of my brothers in the words of Paul: "When I was a child, I spake as a child, I understood as a child, I thought as a child", but now that I had become a man, I would "put away childish things". So at the age of twenty I took up the work on "Heaven and Hell" and read it carefully. It produced a strong conviction in my mind of the divine character of this new revelation. From that time onward, without external influence or persuasion, I was led to clearer knowledge of the truth and, at the same time, was moved by love and zeal for the holy cause, which grew stronger as I grew older. In 1852, when near the age of twenty-one, I received my first communion from the hands of the venerable Maskell M. Carll, at the meeting of the General Convention, held in the old Southwark Church, Philadelphia.

In the following year I was moved to undertake a new enterprise, the opening of a New-Church Book Depository on Charles Street, in Baltimore, adjoining my father's law office. This I have been accustomed



to think of as my first love in the Church. My friends rallied to my assistance, not being disposed to "quench the spirit", although some may have doubted the wisdom of a young man about to enter the legal profession throwing his Church banner to the breeze in such a conspicuous fashion. Mr. Otis Clapp, of Boston, furnished me with a supply of New-Church books and tracts, and afterwards the American Swedenborg Printing and Publishing Society with its publications.

There were several young men in Baltimore at that time who united with me in forming a Book and Tract Society. We published one tract, my first attempt to set forth the New-Church faith in print. "What do the Swedenborgians Believe?" was its title.

In 1854 my father died; I was close to him in his last days on earth. I was admitted to the bar in the same year and became a member of the law firm of Hinkley and Morris. The civil law was not "a school-master to bring me to Christ", but, like my previous experience in a banking-house, it brought me into contact with the business world, and taught me, as plainly as our doctrines teach, that honesty, morality and justice are the only sure foundations of a religious life; and this was my father's teaching. The year 1855 brought me into new relations. I was married to one within the Church, and about the same time I united with friends in the northwest section of Baltimore in forming a new society of which I was chosen the leader. We met in a private house at first; then we rented a hall, where we held our services of divine worship and where I delivered my first lectures on the New-Church doctrines. Not long afterwards, in two or three years, we leased a lot of land and erected a church, built of white stone, with a seating capacity of about three hundred. This was on Orchard Street, near Madison Avenue. This enterprise was considered by some bolder and more hazardous than

that of the Book Room, but it succeeded. The Rev. Abiel Silver, who afterwards ordained me, was my confrere, laying the cornerstone and officiating when the church was dedicated, January 1, 1861. Afterwards when the two English speaking societies were united, this Orchard Street church was sold to an Episcopal lady for a larger sum of money than it cost, which enabled the newly organized society to erect their present edifice on North Calvert Street. The white stone church was bought for the colored people of the Episcopal faith. It has been enlarged and improved. It is open daily for the highest forms of ritualistic services. Who knows but what the new faith may yet be proclaimed again within its walls? The building will last for a century. I was ordained into the New-Church ministry October 29, 1865, having previously been licensed to preach in 1860, by the Rev. Thomas Wilks. In the spring of 1866 I accepted a call to the Wilmington, Del., New-Church Society, of which Daniel Lamot was the founder. From him I learned much of the early history of the New Church in this country. His father was one of the twelve who ordained Mr. Hargrove, and he himself, as well as I, was baptized by my grandfather. While residing in Wilmington, I came into intimate relations with some of our New-Church friends in Philadelphia. With Julien Shoemaker, T. S. Arthur and others I co-operated in establishing a Book-Room over the Bank of the Republic on Chestnut Street. My first love returned and I spent many happy hours in helping on a work which under different conditions has since grown into large proportions. The "Little Messenger", a New-Church paper for children, was published there for more than two years, edited by the Rev. T. P. Rodman and myself.

When I left Wilmington in 1872 for the South I had no fixed place of settlement, but I remained in New Orleans with my family for one year and a half. Returning North in the summer of 1874 I was engaged by the Cincinnati Society to preach for the Rev. John Goddard. These were days of pleasant service and social intercourse. When Mr. Goddard was well enough to resume preaching I was called to Indianapolis, where I preached for nearly seven years to a small congregation of very earnest and devoted New-Church people. Then I was called to Brookline, Mass., where I served as pastor of the Brookline Society for nearly fourteen years. Soon after my resignation of the pastorate I was appointed by the General Convention its General Superintendent of Home and Foreign Missions, the office I now hold. My work in the South and West, as well as in New England, has made me acquainted with the state of the Church; it has given me a large experience, and, I hope, broadened my vision. By reference to my record I find that I have preached or lectured during the period of my ministry in more than one hundred places in our country, having visited every section of our Church territory except the Pacific coast.

Having served as Secretary of the General Convention for twenty years (1870-1890) and attended its sessions regularly for a much longer period, I have learned the needs of the general Church and its great responsibility as steward of the Master's goods.

In closing this brief review, I venture to express the thought that we all feel the need of greater stability, more of true and heavenly order, more of the "beauty of holiness" and of the spirit of love; but we know

that these blessings will be ours, in full measure, only as the sun of righteousness shines in clearer skies where "no earth born cloud" shall obscure our vision and dim the glory of that sun.

WILLARD H. HINKLEY.

### The "Corpuscular Philosophy in Brief."

Since the editors of Swedenborg's "scientific" writings must look to New-Churchmen for the largest measure of support in carrying on their work, reasons for the importance attached to those works should be more generally known. A parallel study of the earlier and later systems, the enunciation of doctrines of degrees, correspondences, and influx in the Animal Kingdom, and even earlier revelations contained in the Dream Book (see Tafel's Documents), and the recognition of a "guiding power" in the later part of his supposedly unilluminated period, as shown by direct statements in the "Adversaria" and passages in several untranslated works, all this constitutes an important and favorable mass of evidence. Here, however, I shall confine my attention to one document, a manuscript which seems as if it were Swedenborg's "last will and testament" regarding his early philosophy. A translation of this appeared in the New Philosophy for March, 1899, but since it has hardly received the attention it deserves, imperfect as the rendering is, I will reproduce it once more. At the suggestion of friends I have made several emendations in the text, and, excepting the last sentence, the two concluding paragraphs which are obscure I have omitted.

#### CORPUSCULAR PHILOSOPHY IN BRIEF.

"1. There is a first substance of the universe with others similar to it in order. 2. There is an activity of this substance, whence is fire. 3. There are four auras of the universe which succeed one another. The particles [composing these] are determinants of all things and are proper to the circumfluent universe [i. e., to the atmospheric world].

"From these by determination are generated what are called spirituous fluids; (1) a human spirituous fluid from the first aura, (2) an animal spirituous fluid from the second aura, (3) from the ether one whence insects [derive their existence]; these are the first determinants of the animal kingdom.

"Terrestrial particles [are]: (1) The smallest of all round particles by compression of the first aura, whence is the main substance of gold, (2) larger round particles by compression of the second aura, whence is the substance of the remaining metals, (3) inert round globules which are constituents of water [globules], (4) water globules themselves inert per se. These are terrestrial determinants in their proper order and are inert.

"Terrestrial determinants of another kind are: (1) The smallest tetrahedral and cubic forms, formed in the interstices of the primeval water globules, whence are volatile salts, (2) larger tetrahedral and cubic forms, formed between the water globules by means of the primeval water; these form parts of common salts, nitres, acids, alkalies, (3) masses themselves [or crystals] formed from these; these are angular, hence inert and determinants of all things.

"Subdeterminants are: (1) Oils of different kinds, (2) spirit of different kinds composed of the most minute or volatile particles of salt together with primeval water [globules] which constitute the surface, ether occupying the interior.

"By these means are formed salts of very different kinds, fixed, essential, sulphurous: to describe the form and number of those which could be mentioned as having thus been determined into form would fill the whole page".

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"These things are true, for I have the sign".—Swedenborg's Photolith. MSS., Vol. VI., p. 318.

This is a summary of Swedenborg's own early philosophy, the first paragraph containing abstracts of the main principles in his Principia, the second abstracts of those in the so-called anatomical works, while the succeeding four review ground partially covered in his "Principles of Chemistry", and probably, also, in some of the untranslated works. Finally, he declares in so many words that the truth of these principles had been revealed to him. It would, indeed, require the most hair-splitting metaphysical reasoning to show that the inspiration of "These things are true, for I have the sign" is not from the same origin as that which New-Churchmen have always claimed for the "theological writings".

We find Swedenborg developing a system of natural philosophy in the first part of his career. We find him subsequently declaring that he has supernatural evidence of the truth of its main principles. We find that New-Churchmen accept Swedenborg's later philosophy on the same grounds. Now, while this is no matter for dogmatism one way or the other, a consistent point of view must somehow be attained.

J. R. SWANTON.

### The Spiritual Opportunities of the Housekeeper.\*

The spiritual opportunities of the housekeeper are many and of high order—among the highest, indeed, which the world affords. But because clad in humble guise, they are often unrecognized; home duties are miscalled drudgery; and family life with its inestimable blessings gives way to the characterless existence of a hotel.

The revelations given to the New Church point out with a clearness unequaled anywhere else how the most potent spiritual verities may lie hidden in the simplest deed. Upon the women of the New Church, therefore, rests the obligation and the privilege of discovering for themselves and of showing to others how unobtrusive household tasks may become bearers to us of heavenly messages.

Of the many phases of the housekeeper's life, I shall treat of only one—that in connection with servants. Of her privileges as hostess, which bring cheer into lonely lives, and bring people together who can be mutually helpful, as well as of the deeper and more tender relations of home-maker in her family, I do not speak.

The home, as we all know, images forth the individuality of its mistress. To keep house is to impress her own characteristics upon that tiny bit of existence which is her domain. Of what great work is this the miniature? Of the work which the Lord is doing for the entire universe. Upon the vast human family, upon all its activities, upon everything which it produces, the Lord is striving to impress his characteristics, and He does so impress them as far as we allow. For this purpose He avails himself of the very same instrumentality as must the housekeeper—the

\*Read before the Massachusetts New-Church Woman's Alliance.

instrumentality of human lives. Into her minute affairs and into the limitless work of the Lord enter the same elements. And the one as the other depends for its success upon the same laws—the laws of Divine Providence. The value of this truth cannot be over-estimated. That the housekeeper represents to those under her control the Divine Providence as to its government, that she should, therefore, study its laws and resolve them into clear-cut principles of action which she can apply at need, not only gives her work both a firm basis and a definite aim, but lifts it at once from the dust into which human blindness has cast it, to its rightful place among the highest opportunities for usefulness the world affords.

Of which of these laws may she easily avail herself? One is that Providence not only accomplishes external work, but in so doing develops the capacities of the worker. A little care, then, toward increasing the executive ability of her servants, is a housekeeper's early duty. Also, for the performance of his work in the world, the Lord uses not one, but all planes of human life. Not hands, nor head, nor heart alone, but all three are called upon. The same is true of housework. That mistress only is fulfilling her whole duty who addresses herself to the thought and affection of her servants, no less than to their executive powers. All three must enter into her calculations and be definitely planned for.

First, as to the external work itself. I suppose no one of us here, valuing as we do the doctrine of degrees in its varied applications, but sees how important it is that a housekeeper should be thoroughly familiar with the details of housework, and that the best way to learn them is to do them with her own hands. Thus fitted to direct the work of others, she should plan it deliberately on a scheme which not only regards order, system and leeway for contingencies, but pays primary attention to that which all these depend upon—proportion. She must view the work of the house as a whole, distinguish the more important from the less important details, and plan for each accordingly. Overwork of both mistress and servant and a fretful hurry from which the home of all places in the world should be free, often results from lack of grasp of the whole situation, making the housework confused or elaborate, as well as from attempting a style of living beyond available resources. Because a woman notices particulars rather than generals, the wise housekeeper will be especially careful here. She will choose the few things that are needful and avoid being troubled over many things. Remembering, too, that Divine Providence always fits the occasion to the capacity, she will give each maid all the work she can do well, but no more. The standard once fixed must be maintained steadfastly, or else revised, else we neglect our duty in sad forgetfulness of the Lord's ways with us; for He is far too merciful to allow a half success to pass for a whole one. Over and over again does He bring us to the test until we are willing to accept it. And as this is done in no arbitrary way, but kindly and little by little, so must the mistress be gentle, patient, ready when one opportunity is lost to give another.

The amount of work to be required of a maid is well explained by one of our women eminent in applying spiritual principles to external affairs. She writes:

"I do not think we have not a genuine spirit of

"love, but it is a mistaken kind of love, it seems to me; "it has too little of the justice in it which is genuine "wisdom. There is no justice in my paying a person "to wash my dishes and then trying to save her from "the labor of doing it. There is no hardship in the do- "ing of housework in a well-ordered family, of not too "great size. I think it is the virile quality our love "lacks in such cases, the strength and firmness which "wisdom gives it. Our love should show itself in the "order and regularity and system which give a serv- "ant the freedom to make her labor a work of art, "but the mere 'making it easy' weakens her and dis- "honors work which ought to be held as our highest "privilege; for it is our service to fellow men".

Just as the mistress plans in her broader function, so should the maid in her more limited field. The orders once received for the day, she should be en- couraged to form a scheme by which they may be car- ried out to best advantage and with conservation of energy and time.

To carry out one after another the different tasks of even the simplest household, and to do this without flurry or waste of force requires no small amount of attention, readiness of resource, grasp of the situation—in short, a presence of mind, to attain which care- ful and definite thought is necessary. The well known recipe of emergency lecturers—"If you have but three "seconds in which to do a thing, spend two in think- "ing how"—applies also to housework. "Indeed, "ma'am, and my work goes better every day; nobody "ever told me about my head before", said a young Irish girl who had been deemed careless and forget- ful when in reality she was only confused. And six months later she writes: "I do have a lot to think of "now by myself, for I have not you to help me manage. "I do have to look after everything, and I am just as "glad I shall be a better manager now than I was".

Thus the dim idea that the brain had something to do had developed into an interest in making it do as much as possible. Ingenious little plans should be en- couraged, and the mind trained in every way to think for itself. Accuracy of eye, deft manipulation, ability to discriminate, economy without stinginess, liberality without waste, above all, a capacity of passing judg- ment on one's own efforts, all of which are necessary in housework, belong to the brain and can be developed only through its efforts. Once let a young girl see this to be true, let her realize that her duties are a daily development, and that they are fitting her to become some day the mistress of a pretty home of her own, and her vocation assumes a new aspect and she begins to accord it the respect it deserves. If fifteen years' acquaintance with working women can be any basis for correct opinion, I can truthfully assert that house- work thoughtfully pursued is more educative than any other craft in which women engage.

While thus developing brain and hand of her serv- ant, the housekeeper is arousing the third factor we have mentioned, the affections. Ambition of a healthy sort is awakened, and the enjoyment in seeing it re- alized, stimulates to increased effort. Other innocent affections there are which need encouragement, and opportunity for expression. "Thou shalt not muzzle "the ox when he treadeth out the corn", was the Mosaic precept. Every little pleasure which a servant can snatch along her daily routine should be not only allowed, but rejoiced over. Well deserved praise is a pleasant morsel. Let her have a little. And let the

implements she uses be as far as possible those which she prefers. Then, too, as regards the setting of the table, or the preparation of a particular dish. Sup- pose she is allowed her own way now and then, will not your own particular whim be attended to all the more surely, your favorite cake baked all the more carefully in consequence? I have known the promise of a canary bird to effect a revolution in the manage- ment of a range when instruction and reproof had proved fruitless. If a rug in the kitchen of an evening or even a screen before the sink will make one human heart the more content, why not gratify the fancy?

ELLEN ANDREWS.

(To be Continued.)

### The Human Inmost.

Who has not said, or heard somebody say, in speak- ing of a dog, "What a human expression there is in "that creature's eyes!"

In No. 285 of the "Divine Love and Wisdom" it is written, "The human is the inmost of everything "created". That being so, why should there not be a human expression in a dog's eyes, when the inmost of him, that is looking out through his eyes, is the hu- man?

This same human look is seen in the eyes of every creature when young, and it is said to be pathetically apparent in the eyes of the female deer. I remember a grim old hunter that roamed the wilderness of the Niagara frontier in my boyhood years, who, when he had mortally wounded a doe, and she lay dying, with her fawn nestling to her side, hid behind a tree till she expired. "I couldn't bear to look at her", he said; "there was tears in her eyes, an' she looked jes' like a "dyin' gal".

The same old hunter used to say, "Fawns an' cubs "is jes' as human as children". He meant the cubs of black bears. To persons who are not familiar with the facts, it may seem strange that black bear cubs should be likened to human creatures; but a frontier family that has had one of these tormenting pets gamboling through the house and the door yard, knows that noth- ing is more mischievously human in action and ex- pression than a cub. But after a time the charming little quadruped begins to show its heredity, and ulti- mately has to be killed to prevent it from devouring its bipedal playmates.

All young creatures, with but few exceptions, are innocent and attractive; but the reason why they are so is not generally known. The fundamental reason is given in the "Arcana Coelestia" 4797, where it is written: "With an infant there is innocence in the ex- "ternal form, and innocence is the very human prin- "ciple itself". The human, which is the inmost of everything created, comes out as an effect in inno- cence into the external form of young creatures, and renders their bodies so soft and agreeable to the touch, their movements so graceful and attractive, and their dispositions so affectionate and winsome that they are favorite pets with all children and even grown peo- ple take pleasure in witnessing their playful antics. But as the carnivori among these little innocents in- crease in age and stature, the human in them recedes, and the wild-beast nature comes out into devouring strength and activity. How strikingly this corresponds with the development of some human beings! Who has not seen, or read of some angelic infant gradually developing beastwards, till the human recedes entirely

from observation; till from those once innocent eyes only savage gleams are emitted, and the little, dimpled hand becomes more cruel than the paw of a beast and is stained with a human brother's blood. In an animal this transformation goes on more rapidly than in a human being, but it does not go so far. It is the common conviction of those who have looked deeply into this matter that no animal is so loathsomely beastly as an utterly depraved man or woman.

But the human is the inmost of everything created, the inmost of minerals and vegetables, as well as the inmost of animals. In the Messenger of May 23 there is a quotation from Major J. W. Powell, of the U. S. Bureau of Ethnology, in which it is asserted that "scientific men are reaching the conclusion that all matter has the property of consciousness". Scientific men are a long way behind in this matter. More than a century and a quarter ago Swedenborg published to the world that the human is the inmost of everything created; also, that "there is an endeavor of the "minerals of the earth to vegetate, and an endeavor "of vegetables to vivify themselves" (D. L. W. 62); also, "that all the substances and matters on the earth "return from the atmospheres, whence they originated, "an effort and endeavor to produce uses" (Ibid. 303).

It is difficult for people who are not enlightened on this subject to conceive that a stone should endeavor to vegetate and try to produce uses; that a flower should endeavor to vivify itself and seek to become useful. It is felt, if not understood, by everybody, that where there is endeavor there must be consciousness, and that whatever thing endeavors must be in some degree alive. "Scientific men are reaching the conclusion that "all matter has the property of consciousness", and a favorite poet, describing a fair June day, says,

Then every clod feels a stir of might,  
An instinct within it that reaches and towers,  
And grasping blindly above it for light,  
Climbs to a soul in grass and flowers."

This is truer, perhaps, than the poet knew. The inmost of the clod is the human which endeavors to perform uses. This it is which causes the clod to feel a stir of might; this is the instinct within it which reaches and towers, which grasps above it for light and climbs to a soul in grass and flowers. The inmost of the grass is also the human; the inmost of the flowers is likewise the human; for, "the human is the inmost "of everything created".

Who has not, in some sweet, uplifting mood, felt a kinship with the flowers, the shrubs, the trees, the rocks, the streams—in short, with the entire landscape, and with everything in the landscape? Why does one thus feel that kinship and felicitously muse over it and rise heavenward while musing, and feel magnetic influences from all nature thrilling through his soul, and yearn to lie down upon the green earth as upon a mother's bosom and silently yield himself up to communion with his Creator? It is because the kinship he feels is an actual kinship; it is because the Divine is in the least created thing and in every created thing in the landscape as well as in himself (Ibid. 77); it is because "every created thing is finally for the sake of "man; wherefore the uses of all things which are "created, ascend by degrees from ultimates to man, and "through man to God the Creator from whom they "originate" (Ibid. 179), and thus unite nature, man, and God in absolute, intimate and universal kinship.

OLIVER DYER.

### A Favored School.

Editor of the Messenger:—If there are any New-Church parents who are considering the comparative merits of schools with a view to selecting the best one for their boys or girls, they may be glad to have a few words said about the Waltham New-Church School in addition to Mr. Worcester's letter published in the Messenger for July 4.

The School is easily reached from Boston, being only ten minutes' walk from the Massachusetts Central Railroad station, and during the last year has been made even more accessible by the establishment of a line of electric cars running quite near the School grounds. But in spite of the easy communication with a large city, "Piety Corner", as the neighborhood has long been called, is one of the most restful and beautiful spots in the State. On the west rise the thickly wooded sides of Prospect Hill, and toward the north are other wooded hills beyond the quiet homes on the Lexington road. Among the beautiful trees that border upon the brook running through the School grounds, the birds sang to us last spring as if they were determined to make us share their joy.

I dwell upon the beauties of the surroundings of the Waltham School because I believe that the influence of the hills and the trees does as much toward shaping the characters of boys and girls as the instruction that we teachers try to give. Mr. Worcester is a rare man, too, at interpreting the various expressions of nature. One young girl to whom Waltham with its refining influence has meant much, said to me one day last spring as we were watching the birds, "I never cared anything about nature till I came here".

Perhaps, because of the peaceful serenity of "Piety Corner", some of our friends have criticized us on the ground that we were "behind the times" from the point of view of the educational world. True, much of the modern talk about educational theory has never met with sympathy in the New-Church School, but if such critics will visit our well-equipped Sloyd-room and see our girls at work in their cooking-room and talk with some of our teachers, perhaps they will conclude that the School is not so very far behind the times after all. Each pupil has individual attention, and as there is no class system, can take just those studies that he needs. He may go forward in one subject and be kept back in another, as the teachers think best. He may prepare for college, or he may get a more general education if he desires. The work is done with a thoroughness rare in these days of enriched courses and educational theory. The home life at the Waltham School is much more like life at home than is that at most boarding schools. The households are small, and each boy or girl is the object of the personal care and thought of the matrons. The dwelling-houses are neither new nor elegant, but they are refined and homelike in their arrangements. There is little so-called social life at the School, but as much as is thought consistent with health and good work. The girls usually have some very informal good times Friday evenings, and once a month there has been a church party usually at the house of one of the Waltham people. We have enjoyed several trips to points of historical interest and have planned many more to be taken next year. The School is so near Boston that as far as our purses allow we can enjoy the advantages offered there.



On the whole I know of no more favorable location for a school than that of the New-Church School at Waltham. To one who has lived in a community in which education has made more rapid strides than perhaps in any other in the country, the way that work is done in Waltham seems better than our modern methods. A visitor who should go to Waltham and walk by Mr. Worcester's house to his pine woods, which we all feel as if we owned in common with him, and stand at the cathedral like entrance as the Western sun shines through the trees, he would feel the possibilities of such a place and long to put his child under such an influence.

MARTHA MASON.

Brookline, Mass.

**The Pine City (Wash.) Church.**

The photographic art enables us to reproduce scenes of nature, works of art and faces of human beings, that we may never see or know in any other way. Our friend, the Rev. Jacob Kimm, of Pine City, Washington, has sent me the above picture that I might realize what our New-Church friends are doing in that far-off land. They are, indeed, in earnest and they want us to know it. They are determined to build a temple to the Lord with the labor of their own hands.

In this picture we see Mr. Kimm himself in the buggy; the mason with the trowel who superintends the stone work is Gottfried Ettlich, a new member, who gives his labor and money besides, the next is Louis F. Kimm, the Treasurer of the Society, who also gives his labor; the man with the shovel and pick, a man of all work, is the Rev. W. P. Harthill, who, with Mr. Kimm, preaches in Pine City and neighboring places; Milford H. Kimm, aged seventeen, has just driven in from Thornton with a four-horse load of lumber, and little Jesse J. Kimm, aged thirteen, sitting in the next wagon, is just from school. The white building is the Pine City school house. There is no church in the town, which is obscured from view by the evergreens. This little building of which we see the foundation will be the first New-Church house of worship erected in the State of Washington. It will be 24x40 feet in size and will have a steeple and bell.

The Rev. John Goddard has already given his approval of the work of this little band of New-Church people and I would add mine. The funds of the Board

of Missions are pledged to our missionaries, but I have thought it would be well to ask our friends throughout the country who feel so disposed to add their names to the subjoined list and send a free will offering in aid of this enterprise to Dr. E. A. Whiston, 16 Arlington Street, Boston. The amount needed over and above what has already been given in money and labor by our friends in Pine City will be about \$400.

Members of the Pine City Society, besides labor....	\$473
Friends in Pine City.....	58
New-Church friends, principally through the Rev. John Goddard .....	279
The Rev. T. F. Wright.....	5
The Rev. W. H. Hinkley.....	2
<b>Total .....</b>	<b>\$817</b>

**A False Report Corrected.**

Editor of the Messenger:—It is reported in the Messenger of July 11 that “the Rev. J. S. David was preaching for a society of Theosophists in San Francisco on the Sunday evenings, while he was preaching “in the mornings for the New-Church Society”. As the result of that report the false impression is now spreading that I was regularly engaged as minister of said Theosophical Society for Sunday evenings, and also that I was teaching Theosophical doctrine. My record book is not with me, but so far as I can remember, I gave only two lectures before the Society in question, both in response to a request for a presentation of the teachings of Swedenborg. One lecture was on the Philosophy of Swedenborg, the other was on the Garden of Eden as interpreted by Swedenborg. In both I gave straight New-Church doctrine. The latter discourse appeared in the Messenger in the fall of 1893, reproduced from the Arena. Most of my Sunday evening lectures in San Francisco were given before the New-Church Society of which I was minister; occasionally I was spared for outside mission work. Of the people who “left the O’Farrell Street Society” on account of Theosophy I have absolutely no knowledge. We might add that any one having an idea that there is “no real difference” between Swedenborg and Theosophy would have had that idea corrected on hearing either of the above-mentioned lectures, especially the first, in which the New-Church doctrine of the Lord was presented.

## Queries and Suggestions.

### Why the New-Church Ought Not to Grow Faster.

The natural man without the aid of revelation is superficial in his judgment of spiritual things, because it is formed from appearances. What he considers success is not success in reality. Neither is the failure in the Church which he bemoans a true sign that she is not performing the highest uses in the world. The natural man is wholly incapable of setting up any true standard in regard to efficiency, or inefficiency. He needs revelation to show him (and each person has a natural man, or mind) what are the laws of Divine Providence according to which the divine love and wisdom operate for the salvation of men. These laws are revealed for the New Church, showing what great ends the Lord has in view in the creation of man. If the purpose were only to keep man from sinning, this could be accomplished in myriads of ways, but at the cost of those capacities which give him the ability to reciprocate the love and wisdom of the Lord. The Lord's operations are to the end that man may freely cease to do evil, that he may learn to do well, spontaneously, joyously and with the consciousness that he is a constant recipient of life from the Divine and that he is to all intents and purposes absolute king in the kingdom of his own soul. The kind of life the Lord seeks to bestow is much more wonderful than most persons have any idea of. When we come to the inner realm of man's being, we find that man must act from the love that dominates in the will and according to the truths that form the reason. It is there that man actually lives and of the door of this realm he holds the key. He alone can turn the key and swing open the door. No guest can come in without his invitation and no one can remain without his consent. When we have an idea of the kind of salvation the Lord has created man to enjoy and consider the laws of Divine Providence, which include the permission of evil, as well as the provision of good, we shall be able to judge why the New Church in the very nature of things cannot—ought not—to grow fast. Some societies, it would seem, have already grown too fast. No New Church Society can perform its true mission unless it constantly guards against lowering the standard of truth as revealed by the Lord in his second coming, and the admission of people who are not believers in the mission of Swedenborg as the servant of the Lord Jesus Christ. The Lord's coming is in the Writings and his purpose in coming is to give life, and more abundantly, and we are slothful in our service, if we do not minister to Him to the fullest extent of our ability by using all the truths revealed to cure the ills of mankind and bring them into the order of heaven. Let us seek above all to be interested in making the Lord's coming known. Let us indeed seek to increase our membership and make our churches more efficient, but let us not do it by lowering the standard of spiritual life. We should always be ready to give the truth to others, in fact diligently seek opportunities for doing so, but remember that the Lord in his Providence is as much interested in preventing man from receiving truth that he would profane, as He is in providing truth that man will use for the good of his soul. Therefore he says:

"I will give unto him that is athirst of the fountain of the water of life freely", which signifies that to those who desire truths from any spiritual use the Lord will give from himself through the Word all that conduce to use. "There is given a thirst or desire for the knowledges of truth from the Word from natural use and also from spiritual use—from a natural use in those who have erudition for an end, and through erudition fame, honor, and gain and thus themselves and the world; but from a spiritual use to those who have it for their end to serve the neighbor from love for him, to seek the good of his soul and of their own also, and thus for the sake of the Lord, the neighbor and salvation; to these there is given from the fountain of water of life, that is, from the Lord through the Word, as much as conduces to that use". Apocalypse Revealed 889.

## Marriages.

WHIPPLE—WOODRUFF.—At Toledo, Ohio, June 28, by the Rev. Ellis Irwin Kirk, Charles Robert Whipple and Sarah L. Woodruff, both of Toledo.

ROBBINS—THORPE.—In Brockton, Mass., at the Church of the New Jerusalem, June 28, 1900, by the Rev. H. Clinton Hay, Mr. John Robbins and Miss Leila M. Thorpe

## Special Notices.

### New Church Theological School, Cambridge, Mass.

The next school year will begin Thursday, September 27, at 10 a. m. New students will be received at that time. The regular course of instruction is arranged for those who have received a college education or its equivalent; but special arrangements may be made for those not thus qualified, if in other respects they seem to be suitable candidates for the ministry. No charge is made for room or tuition. Good board may be obtained in the immediate neighborhood at reasonable rates. Inquiries about the school and applications for admission should be addressed to the President. REV. JAMES REED, 12 Louisburg Square, Boston, Mass.

### Summer Addresses of New-Church Ministers.

As ministers are liable to be away from home, and as it is a matter of use that whither they be at home or away it should be known, all our New-Church ministers are requested to allow their addresses to be placed in this column during the summer whether they be at home or not. As these addresses are changed from time to time according to the movements of the ministers, they should be frequently consulted:

AGER, Rev. J. C., Waterloo, N. H.  
 CABELL, Rev. P. B., Warminster, Nelson Co., Va.  
 EBY, Rev. S. C., Corner Delmar and Spring Avenues, St. Louis, Mo.  
 FROST, Rev. A. F., Box 513, Mansfield, Mass.  
 GLADISH, Rev. Willis L., Benton Harbor, Mich.  
 GODDARD, Rev. John, Station I, Cincinnati, O.  
 HINKLEY, Rev. W. H., 259 Savin Hill Ave., Dorchester, Mass.  
 MANN, Rev. C. H., Milton, N. Y.

MERCER, Rev. L. P., 901 Steinway Hall, Chicago.  
 REED, Rev. James, Sandy Cove, Cohasset, Mass.  
 ROEDER, Rev. Adolph, Orange, N. J.  
 SEWALL, Rev. Frank, Coventry Hall, York Village, Maine.  
 SMYTH, Rev. J. K., Ocean Park, Me. (Telegrams should be sent to Old Orchard, Me.)  
 WHITEHEAD, Rev. John, Brant Rock, Mass.  
 WORCESTER, Rev. Samuel, 31 Winter St., Portland, Me.

## New-Church Monetary Uses.

For the guidance of those who desire to contribute to the cause of the New Church:

BOARD OF HOME AND FOREIGN MISSIONS: Edward A. Whiston, Treasurer, 16 Arlington Street, Boston.  
 AFRICAN NEW-CHURCH MISSION: Ellen S. Mussey, Treasurer, 470 Louisiana Avenue, Washington, D. C.  
 GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA: J. R. Carter, Treasurer, 16 Arlington Street, Boston.  
 NEW-CHURCH BOARD OF PUBLICATION: John E. Hubbell, Treasurer, 140 W. 11th Street, New York.  
 NEW-CHURCH THEOLOGICAL SCHOOL: Edward A. Whiston, Treasurer, 16 Arlington Street, Boston.  
 AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY: H. W. Guernsey, Treasurer, 550 Park Avenue, New York.

SUSTAINING FUND OF THE NEW YORK ASSOCIATION: Ezra Hyde Alden, Treasurer, 40 Exchange Place, New York.

THE AMERICAN NEW-CHURCH TRACT AND PUBLICATION SOCIETY, George Burnham, Jr., Treasurer, 500 North Broad Street, Philadelphia, Pa.

BOARD OF TRUSTEES OF THE NATIONAL CHURCH AT WASHINGTON: Francis A. Dewson, Treasurer, 53 State Street, Boston.

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## Current Literature.

## The New-Church Review.

The Review for the July quarter contains three Massachusetts Association addresses on the New Church in its Distinctive Work, its Aid to Right Living, and its Aid to Clear Thinking. In the last, the Rev. John Hayes brings out the important thought that in the legend "Nunc licet" is implied not only that "now it is allowable to enter intellectually into the 'mysteries of faith'", but that hitherto in the Christian Church this has providentially not been permissible and that the simple miraculous faith of the early Christian period was the kind of faith normal to the first Christian dispensation and designed to remain until it should "be permitted" for men to enter with their reason into the heavenly doctrines to be revealed in the Lord's second and spiritual coming through the opening of the Word in its internal senses. A forcible argument for this view is adduced from the fact that "without this new knowledge the attempt to develop 'the understanding of any one of the leading Christian doctrines in a perfectly logical manner would inevitably lead the mind into endless contradictions or logical absurdities. For the more logically they insist upon the truths of one doctrine the more certainly 'does that same logic disprove another. The division 'of the old Church into Unitarian and Trinitarian 'Camps is an illustration of this truth. . . . Faith can 'live where there exist very crude explanations of its 'mysteries. But let an attempt be made to organize 'these crudities into a system and the result will be 'that the mind will discover its own nakedness and in 'thinking over the explanation of its faith which it 'now discovers to be illogical the mind of Christendom 'may be led to reject the faith itself as unreal". The writer points out the essential help which is afforded to the Christian in maintaining his faith by means of the principles of spiritual truth now revealed from heaven for the Lord's New Church. But he wisely adds, "A mere accumulation of dogmatic terms in the 'memory is not a knowledge of the truths of the New 'Church. . . . We need a fairly extensive knowledge of 'the doctrines or system of thought, outside the writ- 'ings of the New Church, as well as of the religious, 'civil and social conditions of the world in which we 'live. . . . He who knows the doctrines but does not 'know the world will be of very little use to his fellow 'men."

A lengthy paper by Professor Frank W. Very on "Science in Religious Instruction" is a combination of two essays, the first treating in a general way of the doctrine of correspondences in its relation to various teachings of modern science, and the other a special physico-spiritual elucidation of the text "I am the 'Alpha and the Omega" (Rev. i:8), with a view to showing the origin and spiritual meaning of the alphabet. The writer's view of the symbolic meaning of the Hebrew letters resembles very closely that of Fabre d'Olivet, who traces the Aleph to the ox in shape and in sound to the utterance of the first natural affection in Ah. The significance of the Omega as simply the "last" of the alphabet is sufficient to account for its use in the text as illustrating the Divine in the Ultimate or last things of Creation. We do not find the correspondence elucidated by the writer's attempt to attach to the Omega the significance of an affec-

tional and sexual element which he finds in the crux ansata and the Egyptian Ankh. It is true that according to A. R. 29, the two letters, Alpha and Omega as vowels "have reference to love", and because they are the first and last letters of the alphabet "they signify "all things in the aggregate", but it seems to us somewhat hazardous to assign to the Alpha the meaning of the lowest natural love and to the Omega the highest divinely human love; we would be quite as strongly inclined, to say the least, to view these in the reverse order. Professor Very makes some very wholesome observations at the close of his article regarding Swedenborg's use of the term "scientifics", as meaning not what we mean by "Natural Science", as distinguished from religion, but knowledges or facts of any kind, physical or spiritual, simply regarded as things of the memory. "Science with us has an inner meaning. It "includes not merely facts, but the body of doctrine, "which has been formed to explain them, and apper- "tains to the province of the reason. . . . All the sciences "cultivate the reason, while requiring the constant re- "turn to facts of experience and the frequent testing "and revision of theories at every stage of progress".

A comparison of standards of criticism in any field should always be welcomed by the New-Church reader, and for this reason we are glad to see in the article on "Our True Relation to Art", by the Rev. Charles W. Harvey, a comparison of Swedenborg's principle of Aesthetics with that of Tolstoi and other writers, although we do not find that the writer's complaint of Swedenborg that "to infer a view of art from "his treatment of beauty is not easy", is sustained by his own experiment. On the contrary, after a very interesting examination of the great Russian's standard of judgment of true art and illustrations of its application from the writer's own experience, the conclusion come to in the article is, that Tolstoi lacks just that which Swedenborg supplies, that it is in the New-Churchman's recognition of this world as a human world created by a Divine Human God whose likeness all creation and all things must in some measure bear, that the secret is found of unifying what others tend to differentiate and put asunder. We confess to our inability to accept as a standard of good art the principle quoted by Mr. Harvey, viz., "that it shall convey "fresh human feeling not antagonistic to our human "brotherhood or divine sonship. In short the theory "allows that art to be good which stirs in us what is "truly human". The statement is so broad as to be meaningless as a practical standard, since many things may stir human instincts in us having no connection with art or the beautiful; such as normal appetite, or curiosity, or ambition, or zeal for knowledge. Tolstoi's standard becomes still more impracticable when applied to the distinction of good from bad art. The Sistine Madonna, and such a modern effort as the well known Madonna of Bodenhausen may be used, we would venture to say, as an illustration of the two qualities. Why is the latter bad? It cannot be said "to convey "a feeling antagonistic to our human brotherhood", or to be "less than human", and yet no true criticism in our judgment can call it good art. It is simply bad for the want of that inspiration of the good love through the true ideal which in skillful execution makes a real work of art.

In continuing his discussion of the Hypothesis of Evolution in the Light of the New Church, Mr. Gilbert Hawkes lays down as a fundamental principle the statement in "True Christian Religion" 35, that "there

"is a wonderful and stupendous order by which one thing is for the sake of another, and all and every-thing for the sake of man and his eternal life". The creation of the universe and all the various kinds of beings animate and inanimate according to this divine order of things "from the beginning" is treated of with references to Swedenborg's doctrine of discrete degrees, including the degrees of perfection in the several kinds of natural substances in plants and animals. The citations from Swedenborg are full of light and furnish a grand platform of principles for any stalwart system of science to stand on. We do not find Mr. Hawkes's application of the doctrine to particular problems entirely free from obscurity or even apparent contradiction, although we are free to admit that the fault may be in our own failure to apprehend the real scope of the argument, and we venture the criticism only as suggestive to the writer of a liability to misapprehension that he may be glad to avoid. He lays down the principle, for instance, that from the "beginning all things in the universe were created in divine order", p. 393, and that, "There was evidently an order of succession in the creation, the last created in that order being the highest and most perfect, the first the lowest and most imperfect", and that "Man was the last creation in the organisms of sentient life", p. 403, and that "In him were collected all things of divine order from first to last", p. 403. And yet on page 406 the writer states that "In the creation of the kingdoms of the heavens and of the kingdoms of the world the order everywhere prevailing was effected by the force of the same mighty law; the descent of spiritual forms, the lower from the higher, by discrete steps". The natural inference from this would be that a man was the lowest and most imperfect form because the last. In treating of the "protista" or intermediate forms between the animal and vegetable, Mr. Hawkes adduces in explanation the teachings of Swedenborg regarding the intermediates between the several degrees in the heavens. He implies that the problem of the "missing link" finds here its solution. "We are told", he says, "by Swedenborg that there are animals in the spiritual world which were never seen in the natural world. There they have not all been clothed with matter. Generally speaking the primitives in the spiritual sun descend into the spiritual world and then descend into the natural world and clothe themselves with its matter. But not so with them all. There is an infinitely wise providence in the limitations of this law of spiritual descent. I shall not attempt to explain it here. Thus the philosophy of the New Church accounts for the missing links in the paleontological succession". p. 404. We think the writer's further explanation is requisite here. If the "missing links" are the result of these intermediate forms in the spiritual world, then they would seem to be those forms clothed with matter; if not, then the unclad spiritual forms do not apparently help us to account for them.

We are glad to have so clear an analysis of the concept of "perception" as used by Swedenborg as is furnished in the Rev. James Hyde's lecture on the subject before the Theological School. He shows that perception is of three degrees, the two lower being those commonly treated of by the psychologists since Kant, as the external sensuous act by which we are conscious of objects, and the inner act of a rational consciousness of

our consciousness of relations, generally known as "appreciation". To this Swedenborg adds the perception of the celestial degree of the mind, an inner immediate intuition of the truth, and in the Golden Age a vision of the realities of the spiritual world, which ability in succeeding ages has been changed to conscience as knowledge of truth received by the love of Good but as admitted from external source of instruction. Something of this immediate knowledge of truth by the higher mind is implied in Kant's treatment of the "practical reason" and the "categorical imperative" of the "I ought" in the moral sense. Jacobi, his successor, carried it out still further in his doctrine of the "Knowing of Faith." But it is alone in Swedenborg that the full doctrine of the perception of the celestial degree of the mind in distinction from the knowledge of reason and of the sense is shown in the light both of revealed truth and of a complete psychological analysis.

In the Review's notice of Kant's "Dreams of a Spirit Seer" occurs the statement "that Kant grew more skeptical with his years in regard to all religious subjects", which is hardly consistent with the fact that his famous "Critique of the Pure Reason" was followed by a work on "Religion within the Bounds of Practical Reason", which has furnished probably the strongest rational foundation for faith in God, Immortality and Moral Freedom, that has ever been constructed in purely natural or rational theology. Another statement that there is no evidence that Kant "in 1769 cared for Swedenborg at all" would also seem inconsistent with the fact that Kant's "Inaugural Address" on the "Two Worlds", in 1770, followed Swedenborg's publication of 1769 on the same subject, to which Swedenborg had referred Kant, and with whose teaching, as, with statements in the Arcana, many things in Kant's Address are in agreement. Kant's interest in Swedenborg the man and the Seer may have passed away with the writing of the "Dreams", but his interest in the principles of spiritual existence and of the correspondence of the two worlds pervaded all his later works. The writer is in error in ascribing the "thirty pages of notes of Swedenborg" to the translator; according to the title these notes are the work of the editor.

#### English Notices of "Kant's Dreams," etc.

The English press notices of Mr. Goerwitz's translation of Kant's "Dreams of a Spirit Seer", are very favorable. "Literature" says, "Mr. Goerwitz has fought manfully with the difficulty of rendering Kant into good English, and produced a very readable translation. Mr. Sewall helps the reader to estimate the extent of Swedenborg's influence upon Kant by bringing together the recent utterances of German philosophers on the subject".

The Bristol Times says, "Mr. Goerwitz's translation is eminently readable. The English is clear and intelligible and appears to be a faithful rendering of Kant's thought and not of his style". "Nature" says, "Students of metaphysics and psychology will appreciate this aid to a study of Kant's philosophical development".

Those who see truths from good have the law written in their hearts. A. R. 121.

## The Home Circle.

## A Study for Home Life of the Chapter "In Heaven and Hell" of Infants and Little Children in Heaven. II.

We have, perhaps, changed our attitude toward children, somewhat, by our study and practice of the first two sections in the chapter to which we are giving our attention. The greatest value in the chapter is its power and influence to dissipate our feeble intentions and low-minded measures. Sincere reading of its beautiful contents shows to us the higher and purer ways which alone can give us peace or success.

No. 331 tells us that "the state of infants in the other life far surpasses that of infants in the world, because they are not invested with a terrestrial body. The terrestrial body in itself is heavy and dull". In this last sentence there is a very practical suggestion. Every effort that the earthly child makes in regeneration must be made through or by the means of this heavy terrestrial body. We must then be very patient while the ignorant though innocent young soul gains an idea of what he should do, an idea sufficiently clear and strong to make him able to lift his heavy earthly body in carrying it out. At times the heaviness of self is so strong upon a child that he cannot respond to our commands or directions until he has been lifted.

A child rushes into the house from play. Something has gone wrong, and the hot blood in his face shows plainly his troubled and indignant condition. Possibly the right is on his side, and possibly it is not. In either case self is before him, he has neither eyes nor ears for anything else. His condition in the external is almost that of an animal, his body is truly dull, the saving condition being that it may be lightened. In hundreds of similar situations the heavy dull body interferes, and the suggestions indicated in this section of our chapter may give great help. To recognize the impediments against which the child progresses, is to help him gradually to get the better of them. We can no more rightly ask impossibilities in matters of spiritual law than in matters of natural law. Let us watch the interference of the heavy and dull sensibilities in our own progress in regeneration, and from this watching learn to regard the helplessness of the child and to lift him when the burden gets too heavy, before we counsel or direct. I have seen beautiful results upon a child so dull and heavy with the claims of natural sensation that he was torpid to the first presentation of a need, or desire, when he was lifted by the reading of the "Vision of Sir Launfal", The story of the Greek Hero, or some other bit of pure inspiration.

It seems as if the soul rose superior to the dull body when the child was thus lifted and filled with new desire and capacity; things which had been too difficult became simple and easy. A gentleness upon our parts, which is steady and enduring, with full recognition of what the little children contend with, will be of the greatest assistance in guiding them into heavenly living. Step by step as the angels lead in heaven we must try to lead upon earth. Never forcing, when it can be avoided, always influencing and interpreting, encouraging with impersonality, the emphasis upon the deed and the progress which can yet be made, not upon the doer. We must, too, like the

angels, learn to sympathize only with that which shall lead upwards. Never with the sympathy which would lead to self-pity and self-indulgence.

No. 332. In speaking of the angels who receive the infants, Swedenborg says they are committed to the care of angels "who in the life of the body had been "influenced by a tender love for little children, and at "the same time by love for God".

That our love for little children is to them a drawback unless in every particular it is united to a sincere love of God is plainly to be seen. Yet the careful consideration of our practice of this truth will be at once surprising and disappointing.

Many mothers and some fathers love their children to the point of steady sacrifice for their good and in diverse ways. But this love is but self-love if the love of God is not united with its every thought and effort.

This appears difficult to believe at first, but it is without doubt the main point of difference between the earthly love and care of children and that which is heavenly. The latter is always inseparable from the love of God, and in each particular it expresses his love. It has within it always the light which comes from the remembrance that the Lord has for the end of his divine providence a heaven from the human race. Therefore it does not act hastily or personally, it is willing to endure for the sake of ultimate good, it is patient and long-suffering; moreover it is self-forgetful, while the natural mother-love is filled with pride and self-satisfaction. When good is offered a child of such a parent from the hand of another it does not seem to that parent to be good, and is refused. Because the love of God is not united to the love of the child.

Again, when it comes time for the natural child to judge for himself, to leave the home of his childhood, to make his own home or otherwise to begin a life in some ways independent from the parents, these parents will not be ready; without the love of God united to the love of the child one could not be ready. Blindness, self-pity and self-love must then take the place of the peace and strength which would be conjoining them more closely to the Lord, filling out the later states of their earthly experience as fully and as beautifully as He did the earlier ones, when with surpassing tenderness the little children were first laid into their arms.

Swedenborg tells us "that all infants are under the "immediate auspices of the Lord". Though this is spoken of infants in the other life, we know it also to be true in a different way of infants upon earth. We must remember this for our own refreshment and gain. If we become weary and spiritually dry, we must put ourselves under the influence of a little baby with deep observation and true recognition of his innocence and simplicity. We shall find the juices arise anew within us. Things which have puzzled us will become clear, efforts which have seemed too hard, will grow easier. It is like the soothing touch of fingers passed across our brow; fingers which have both shunned and accomplished far more than our own. The little child's sphere takes the edge off of our pain from innocence as the hand of the friend does from wisdom and experience. It is a simple remedy to try, and one which is seldom far off. It brings us home to the best which is possible to us because "all infants "are under the immediate auspices of the Lord".

GRACE C. KEMPTON.

## Queries and Suggestions.

### Why the New-Church Ought Not to Grow Faster.

The natural man without the aid of revelation is superficial in his judgment of spiritual things, because it is formed from appearances. What he considers success is not success in reality. Neither is the failure in the Church which he bemoans a true sign that she is not performing the highest uses in the world. The natural man is wholly incapable of setting up any true standard in regard to efficiency, or inefficiency. He needs revelation to show him (and each person has a natural man, or mind) what are the laws of Divine Providence according to which the divine love and wisdom operate for the salvation of men. These laws are revealed for the New Church, showing what great ends the Lord has in view in the creation of man. If the purpose were only to keep man from sinning, this could be accomplished in myriads of ways, but at the cost of those capacities which give him the ability to reciprocate the love and wisdom of the Lord. The Lord's operations are to the end that man may freely cease to do evil, that he may learn to do well, spontaneously, joyously and with the consciousness that he is a constant recipient of life from the Divine and that he is to all intents and purposes absolute king in the kingdom of his own soul. The kind of life the Lord seeks to bestow is much more wonderful than most persons have any idea of. When we come to the inner realm of man's being, we find that man must act from the love that dominates in the will and according to the truths that form the reason. It is there that man actually lives and of the door of this realm he holds the key. He alone can turn the key and swing open the door. No guest can come in without his invitation and no one can remain without his consent. When we have an idea of the kind of salvation the Lord has created man to enjoy and consider the laws of Divine Providence, which include the permission of evil, as well as the provision of good, we shall be able to judge why the New Church in the very nature of things cannot—ought not—to grow fast. Some societies, it would seem, have already grown too fast. No New Church Society can perform its true mission unless it constantly guards against lowering the standard of truth as revealed by the Lord in his second coming, and the admission of people who are not believers in the mission of Swedenborg as the servant of the Lord Jesus Christ. The Lord's coming is in the Writings and his purpose in coming is to give life, and more abundantly, and we are slothful in our service, if we do not minister to Him to the fullest extent of our ability by using all the truths revealed to cure the ills of mankind and bring them into the order of heaven. Let us seek above all to be interested in making the Lord's coming known. Let us indeed seek to increase our membership and make our churches more efficient, but let us not do it by lowering the standard of spiritual life. We should always be ready to give the truth to others, in fact diligently seek opportunities for doing so, but remember that the Lord in his Providence is as much interested in preventing man from receiving truth that he would profane, as He is in providing truth that man will use for the good of his soul. Therefore he says:

"I will give unto him that is athirst of the fountain of the water of life freely", which signifies that to those who desire truths from any spiritual use the Lord will give from himself through the Word all that conduce to use. "There is given a thirst or desire for the knowledges of truth from the Word from natural use and also from spiritual use—from a natural use in those who have erudition for an end, and through erudition fame, honor, and gain and thus themselves and the world; but from a spiritual use to those who have it for their end to serve the neighbor from love for him, to seek the good of his soul and of their own also, and thus for the sake of the Lord, the neighbor and salvation; to these there is given from the fountain of water of life, that is, from the Lord through the Word, as much as conduces to that use". Apocalypse Revealed 889.

## Marriages.

**WHIPPLE—WOODRUFF.**—At Toledo, Ohio, June 28, by the Rev. Ellis Irwin Kirk, Charles Robert Whipple and Sarah L. Woodruff, both of Toledo.

**ROBBINS—THORPE.**—In Brockton, Mass., at the Church of the New Jerusalem, June 28, 1900, by the Rev. H. Clinton Hay, Mr. John Robbins and Miss Lella M. Thorpe

## Special Notices.

### New Church Theological School, Cambridge, Mass.

The next school year will begin Thursday, September 27, at 10 a. m. New students will be received at that time. The regular course of instruction is arranged for those who have received a college education or its equivalent; but special arrangements may be made for those not thus qualified, if in other respects they seem to be suitable candidates for the ministry. No charge is made for room or tuition. Good board may be obtained in the immediate neighborhood at reasonable rates. Inquiries about the school and applications for admission should be addressed to the President.  
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### Summer Addresses of New-Church Ministers.

As ministers are liable to be away from home, and as it is a matter of use that whither they be at home or away it should be known, all our New-Church ministers are requested to allow their addresses to be placed in this column during the summer whether they be at home or not. As these addresses are changed from time to time according to the movements of the ministers, they should be frequently consulted:  
AGER, Rev. J. C., Waterloo, N. H.  
CABELL, Rev. P. B., Warminster, Nelson Co., Va.  
EBY, Rev. S. C., Corner Delmar and Spring Avenues, St. Louis, Mo.  
FROST, Rev. A. F., Box 513, Mansfield, Mass.  
GLADISH, Rev. Willis L., Benton Harbor, Mich.  
GODDARD, Rev. John, Station I, Cincinnati, O.  
HINKLEY, Rev. W. H., 259 Savin Hill Ave., Dorchester, Mass.  
MANN, Rev. C. H., Milton, N. Y.

MERCER, Rev. L. P., 901 Steinway Hall, Chicago.  
REED, Rev. James, Sandy Cove, Cohasset, Mass.  
ROEDER, Rev. Adolph, Orange, N. J.  
SEWALL, Rev. Frank, Coventry Hall, York Village, Maine.  
SMYTH, Rev. J. K., Ocean Park, Me. (Telegrams should be sent to Old Orchard, Me.)  
WHITEHEAD, Rev. John, Brant Rock, Mass.  
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Maine State Bonds, . . . . .	50,000.00
Massachusetts State Bonds, . . . . .	629,500.00
New Hampshire State Bonds, . . . . .	520.00
New York City Bonds, . . . . .	422,150.00
Bonds of other Cities in this State, . . . . .	878,460.00
Bonds of Counties in this State, . . . . .	259,940.00
Bonds of Cities in other States, . . . . .	1,091,680.00
Rail Road Bonds, . . . . .	511,640.00
Bonds and Mortgages, . . . . .	5,239,499.63
Banking House, . . . . .	150,000.00
Cash on Deposit in Banks and Trust Companies	575,049.42
Cash on Hand, . . . . .	7,204.22
Accrued Interest, . . . . .	88,201.73

\$10,117,745.00

### LIABILITIES.

Due Depositors, . . . . .	} 9,465,000.00
Including Interest to July 1st, 1900,	
Surplus, . . . . .	652,745.00

10,117,745.00

JONATHAN B. CURREY, President.

EDWARD SHERER, Secretary.

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