

New-Church Messenger

"Behold, I make all things new"

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A Moral Revival.

The Outlook of March 7th, in commenting on the spirit of the times, says that "we are in the heart of a great moral movement as significant as any that has taken place in the history of the country." It maintains that this movement has not come in a day, that it is not a mere revolt against the oppressive economic conditions, nor simply an insurrection against political bosses and robbery; but that "it is a quickening of the conscience, of the people, and an attempt, sometimes instinctive, often blind, but with a great wisdom at the bottom of it, to bring the business and social life of the country into harmony with moral ideals." With this we fully agree, but radical exception should be taken to the Outlook's view of the church's relation to this movement.

They (the churches) have not led it. At the first glance it appears to have grown up very largely outside their walls. Many of its most ardent leaders, who are filled with ethical enthusiasm, are, if not unfriendly, at least indifferent to organized religion. The churches are now in the position of seeing a great moral tide rising around them which they cannot claim to have set in motion, and of which they certainly have not the definite leadership.

The absolute inability to follow any specific religious effort to its final effect should be admitted. We can no more see the moral uplift resulting from any specific religious movement than

we can see specific forces that make the grass grow or the rose bloom. It must ever be that we cast our bread upon the waters, but after many days it will return unto us. Yet we may rationally and surely know that the present moral movement for reform has its primary origin in the church, and that without the organized church neither it nor any moral progress would have been made. There is nothing in the present moral movement that is not covered by the Ten Commandments, of which the church has been, and is, the conservator and teacher. Or, more broadly, all true reforms are based on principles set forth in the life of Jesus Christ and the Word of God, of which the church is the guardian and expounder. As from a fountain, from the Word comes all the truth and good in the civilization of to-day; and as the true church is founded on the Word, truth and good can have no other origin.

As to the church not leading in this movement. In one sense this is true, and ought to be as it is. It is not the office of the organized church to say that authority should be centralized so as to bring interstate commerce under national control, or to frame laws to make corporations trustees for investors, and like external things. It is the office of the organized church to teach the truths of the Word, and to lead mankind to righteousness and to heaven. As the church does this, the individual is moved to put the principles of righteousness into practice. The statesman will be led to frame righteous laws; the judge will be moved to enforce and sustain them; the business man will be influenced to organize his industry on lines of justice, and each in his respective field will endeavor to set up in his heart and life and relationships that kingdom of which the church teaches. In this sense we insist that the church is, has been, and ever will be the leader, the leader of leaders.

Of "the great moral tide rising around them (the churches), which they can not claim to have set in motion," we unreservedly and with all emphasis claim for the church that it, and it alone, through the Word of the Lord, sets that tide in motion, keeps it rising and will keep it rising until righteousness fills the earth as the waters

cover the sea. And this the church is doing in the way that best becomes her; namely, to teach the truths of the heavenly kingdom, and to lead the individual to repentance and the love of the neighbor, whereupon the individual and society and its aggregate organizations, in their respective functions, will work the necessary reform. That this true leadership of the church is sufficiently defined, blazingly defined, one may convince himself, if he chooses, by trying to find a single principle in the "great moral tide" that is not found in the Word and the life of Jesus Christ, which are the heart of the organized church.

There is a time in the development of the body that the brain does all the work; but from the brain extensions are put forth, which become the heart and lungs, and lastly the other organs are formed. When the other organs are formed and perfected, they take over some of the functions of the brain, whereby the brain becomes more fully and properly a brain in performing its higher and exclusive functions. Likewise of the church. It was first to institute charities, public education, homes for the infirm and aged, etc., but as the church has developed and perfected the body politic, society has gradually taken over these uses. Because the church does not likewise take up political reforms is not a sign that it is remiss or decaying, but it is a sure index of the reverse, that it is developing, that it is so establishing its principles in the body politic that society takes over from the church society's proper and distinctive work, whereby the church is free to become more fully and perfectly a church in performing its higher and exclusive uses. The church, wherein the Word is acknowledged to be of God and the Human of the Lord Jesus Christ to be Divine, is as the sun in the heavens from which all heat and light are derived.

The Personal Appearance of the Lord.

It is stated in the Old Testament that Jehovah was spoken to face to face. We are told in the writings of the church that it was not Jehovah, but an angel filled with His presence. It was impossible for Jehovah to reveal Himself personally prior to His assuming the human, for until then He did not have the human whereby He could reveal Himself, therefore He used the human of an angel. Furthermore it is a general law of Divine providence that the Lord Himself never does what can be done through angels or men. In the beginning the Lord committed the dominion of the earth unto human kind; and likewise the heavens are given to the rule of the angels. Therein is the purpose of creation fulfilled in the Lord giving to angels and

men His love, wisdom, and power that they may be blessed with the joys of doing.

That the Lord Himself does not do what can be accomplished through others, applies after His ascension. It has been thought that the one seen by John "like unto the Son of man" was the Lord Himself. This idea undoubtedly exists from the one like unto the Son of man saying, "I am He that liveth, and was dead." But it might be known from general doctrine that such is contrary to the laws of Divine providence. An examination of the Word itself will show that the one like unto the Son of man was an angel filled with the Lord's presence, as in the time of the patriarchs. In the first chapter of Revelation it will be observed that the one who had the seven stars in his right hand was the one like unto the Son of man and also the one who gave the message unto the seven churches; and in the sixteenth verse of the twenty-second chapter of Revelation it is specifically stated, "I Jesus have sent mine angel to testify unto you these things in the churches." Not only is there this definite assertion that it was an angel who gave the messages to the churches, but who this angel is, is described with great particularity in the tenth verse of the nineteenth chapter of Revelation, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus. From this we observe that the angelic messenger was one of the brethren of John, one who had accepted Christian teachings, and who had become a minister of the Lord in the heavens. The personal appearance of the Lord after His ascension was reserved for His Second Coming.

The Sermon

The Pearl of Great Price.

BY THE REV. JOHN R. STEPHENSON.

The kingdom of heaven is like unto a man, a merchant, seeking goodly pearls, who when he had found one pearl of great price went and sold all that he had and bought it. (Matt. xiii. 45, 46.)

In the chapter from which the text is taken, the kingdom of heaven is likened unto various things, such as a net cast into the sea, a treasure hidden in a field, and, as in the text, to a merchant seeking pearls. The coming of the kingdom of heaven to man and its progressive growth is taught by these well-known things in order that every man may see, if he will, that the kingdom of heaven is not a thing nor a place afar off, nor yet a place into which he can only enter after death, but that it is with him now and within him, if it is with him at all.

Every parable the Lord spoke, and he spoke not without a parable, has for its end the teaching that man must be reformed to some degree during his life in this world, and so must have something of the kingdom of heaven within him or he cannot enter into its eternal peace and joy. In

every parable the lesson is given that man shall not possess the kingdom without working for it, as of himself; constantly he is exhorted to seek in order to find, and to persist in seeking and working, for only in this way is man prepared to receive the kingdom of heaven. The parable of a man, a merchant, seeking pearls was a familiar incident to the people; for many merchants in the East made it their business to seek for certain gems, such as diamonds, rubies and pearls, and they spared neither labor nor pains to obtain the most precious or valuable gems. They made long journeys, exposed themselves to many hardships and dangers, and were even willing to deny themselves the common necessities of life in order to obtain what they sought. It was not unusual for them to sell all the gems they had and everything they possessed in order to obtain one gem of remarkable beauty and value. This was known to the people, and so the Lord by this well-known sacrifice and perseverance of the merchants in seeking and obtaining the finest gems, taught the lesson that for the gems or priceless things of heaven they also must work and sacrifice everything of self. He taught that as the possession of the valuable pearl demanded perseverance, work and self-sacrifice, so does the possession of the Divine truth demand the working against evils, the persevering life of repentance and the sacrifice of the loves of self and the world. Plainly does the teaching stand forth, that man to obtain the kingdom of heaven must work for it, even as the merchant worked to obtain the pearl of great price.

The Bible critic may ask why a merchant seeking diamonds or rubies could not have served as an illustration, and so far as the merely moral lesson is concerned a merchant seeking diamonds or rubies would have done as well to illustrate the moral necessity of work and perseverance. But this parable, like all others, has an internal sense, and a man seeking diamonds or rubies would not have shown the internal truth, which is that man must seek goodly pearls or Divine truths and persevere until he finds the most precious pearl or the greatest truth, which is that concerning the Lord. Then having found this most precious pearl or truth he is to sell all that he has or yield everything of self and the world before he can buy or possess it.

Every man who is a seeker of truth for its own sake is a merchant seeking pearls; for the earnest seeker after truths cares for nothing but truths, and he is willing to sacrifice himself and labor to find them, and when found he is ready to yield up everything to buy or possess them. For such seekers or lovers of truth no labor is too hard; no sacrifice is too great. They search with unwearying patience and acuteness and when they find the precious pearl or truth they give up everything they have to buy or possess it. For them, their possessions are as nothing compared with this pearl of great price or the Divine Truth.

Pearls from their whiteness and purity signify the knowledges of truths and also truths themselves. This is evident from the description of the gates of the Holy City which were twelve in number and each gate a single pearl. As men

pass through gates into a city, so do men enter the church or the Lord's kingdom through truths, and as all the truths of the Word and the church are one it is said that each gate was of one pearl. When the Lord admonished men not to cast their pearls before swine "lest they trample them under foot and then turn and rend you," it is seen at once that this is not a literal statement, for no one would dream of throwing pearls to swine, but it can be seen that the Lord warns us not to place the knowledge of Divine truths at the mercy of our sensual loves and desires; for our pearls or knowledges will be lost and we ourselves spiritually destroyed by the swine or the sensual. These examples are probably sufficient to show that pearls, when mentioned in the Word, signify the knowledges of truths and also truths themselves. They are knowledges of truths with those who know and do not live them, but they are the truths themselves with those living them. An additional reason why pearls signify the knowledge of truths and also truths is furnished by the fact that pearls are the product of water, and water signifies truth. Pearls also grow even as knowledges grow or increase with men. Even as the pearl grows layer upon layer around a small core, so does the knowledge of truth grow in man around some core or axiom he has accepted as being unquestionable. To many the statement that minerals grow and have a distinctive life is a startling one. The New Church has taught this for years and recently the truth that minerals grow has been shown by abundant experiment and anyone can see them grow who cares to take the trouble. The statement that minerals even as vegetables and animals have a distinctive soul has not yet been accepted by the scientific world, but it will be; for there is no other rational explanation for the cause of their growth. There is no other explanation for the problem as to why the same mineral elements assume so many different forms. No gem shows its growth so distinctly by layers as the pearl; none excel it in purity and beauty; no gem is so suitable to every known form of personal adornment. For these reasons and many others pearls signify the knowledges of truth which grow in the human mind and adorn it, and also signify truths themselves with those who live them and by living against their evils buy them, and even as the merchant worked hard seeking goodly pearls. "The kingdom of heaven is like such a man, a merchant, seeking goodly pearls."

The parable presents directly to us the question: Whether we are seeking the kingdom of heaven in the only way it can be found? In other words, are we like the merchants of Babylon trading for the sake of self and the world, or are we like the merchant seeking goodly pearls or truths for their own sake? It is clear, that we are all merchants trading for some end of gain, for no man can live his life without some end in view, either of self, the world or heaven. If we are seeking solely the end of self and the world we are merchants of Babylon and the Word states their reward or end in unmistakable terms. If we are merchants, trading in pearls, then we shall do well to heed the teaching of the parable to seek

the one pearl of great price and when found sell all we have to obtain it. The pearl of great price, the knowledge which exceeds all other knowledge as the light of the sun exceeds the light of the stars, is the pearl or knowledge that the Lord's Human is Divine; that the Lord Jesus Christ is the one God; that He is the Source and Life of all things; in Him all things move and live and have their being, and beside Him there is no God. To buy this most precious pearl or knowledge we must yield up all the knowledge we call ours; we must sell everything we have to obtain this most precious pearl, which must be sought through many hardships before it is found. The spurious pearls of scientific knowledges; the manufactured pearls of self-intelligence which refer the causes of things to anything and everything but God, must be cast aside before we can set out as merchants seeking goodly pearls. If we love the truth above all things, even above self, and refuse to buy the imitation and false gems of self-intelligence and search diligently for goodly pearls or genuine knowledges of truth, it will not be long before we find the pearl of all pearls; the knowledge of all knowledges, which is that the Lord Jesus Christ is the Power over all things and in Him, in His Infinite Love and Wisdom, in His Divine Human which Paul calls "the body of Christ," there is the kingdom of heaven, for unless we dwell in Him and He in us we are in the kingdom of hell and the world. The kingdom of heaven is indeed like unto a merchant seeking goodly pearls and finding and buying at all costs the most precious pearl; for unless man accepts the truth, unless he buys the most precious knowledge that the Lord Jesus Christ alone is God from eternity, he cannot enter into the kingdom of heaven. Unless man knows this truth and buys and possesses it through the sacrifice or sale of self-love, the Lord, merciful and loving as He is, cannot give to that man the joy and peace of His kingdom.

Some men talk as though they can enter the kingdom of heaven without acknowledging its king and ruler the Lord. Scientific men speak as though they could force their way in or manufacture a heaven for themselves. If you apply common sense to the subject, it is seen at once that as no man can live in a nation without acknowledging its government, so no one could live in the kingdom of heaven without acknowledging its king, the Lord Jesus Christ. As for forcing one's way in or making a kingdom of one's own it is foolish boasting upon the part of those who cannot even force a natural law nor make a blade of grass.

The kingdom of heaven is for all men. The Lord from His mercy and love gives it to all who will to receive it, but since there is no kingdom of heaven apart from the Lord no one can receive it except by receiving Him as the cause, life and power of all things. To those merchants seeking pearls; to those seeking and loving truths for their own sake and willing to yield everything to possess them, to such seekers the precious pearl or truth concerning the Lord appears, and they see as the Lord would have us see that in obtaining Him, His love wisdom and power,

we obtain His kingdom of heaven. The teaching of the parable is very plain and eminently practical. Are we as willing to yield up our possessions, our loves of self and the world, to obtain the Divine love and kingdom as the merchant was willing to yield up all his possessions to obtain the pearl of great price? Will we put aside our inordinate loves of pleasure, appearances, luxury and self-gratification and work against our evils and seek constantly and perseveringly for the pearls of truth, and above all for the one precious pearl or truth concerning the Lord? In our business or trading we refuse to give something for nothing, and rightly so, and those who expect to gain any spiritual thing for nothing or to gain the kingdom of heaven without work, the hardships of temptation and the sacrifice of self, are lacking in good business or trading sense. The search for truth is work, and hard work; for so much is presented as truths or as pearls which are worthless imitations and those buying them are deceived. Just as those untrained do not know false from genuine gems so men untrained do not know truths from falsities. It is the training which comes only from a genuine love and searching for truth that enables a man to detect falsities from truths and also discriminate between the comparative value of truths, just as a jeweler can tell the comparative value of gems. This comparison between the merchant searching for gems and comparing their value and the man searching for truths might be carried on indefinitely, but it is sufficient to point out that as some gems are more valuable than others, so is it with truths; some are of more importance than others. This relative or comparative importance of truths is not generally seen, and the result is much mental confusion. Men put forward a very unimportant truth as a pearl or truth most precious and because they lack discrimination they are but poor traders. The ability to recognize the relative value of natural and spiritual things is essential, both in natural and spiritual matters. The merchant who buys inferior goods at a high price is not likely to gain anything. The engineer who does not recognize the relative value and strength of materials will meet with certain disaster. The artist who does not recognize the relative value of colors had better seek some other pursuit. So the searcher for truth who does not recognize the relative value or importance of truths is not likely to recognize the most important truth even when he sees it; he is very likely to pass by the most precious pearl for one that may appear to be larger and yet is inferior in form and quality.

Even as the largest pearl is not always the most valuable, so the truth that seems to be the most important is not always so; it is a question of quality and not simply quantity. Of course if the thing has both quality and quantity its value is beyond question. To some, the truth that man lives after death is the most important, but of what consequence is the knowledge to the man if he does not acknowledge the Lord? To others the most important truth is that the Word is inspired; but of what use is this to the man unless he believes that the Lord Jesus Christ is the

inspiration or the Word Himself? Countless examples of this lack of discerning the comparative value of truths might be given, both from natural and spiritual things, all of which would show that it is not the amount of truths known which are useful, but their quality and just as a man unexperienced in pearls is unfit to buy them, so is a man unfit to search for truths until he has trained himself to distinguish their relative value and knows immediately a most important truth. "The man, a merchant, seeking for goodly pearls," must have the ability to know a goodly pearl when he sees it and so recognize the most precious pearl or truth for which he is willing to give up all he has.

While the parable does not state that the merchant sold all his pearls for the one pearl, it is decidedly inferred that he did so; he sold all, and the question arises why should man yield all truths for the sake of the one truth concerning the Lord? The merchant sold all his possessions, including his pearls, to obtain the one pearl, and yet he had lost nothing, for in the one pearl he had the value of all his possessions and more. So is it with man; he must be willing to sell all his possessions, natural and scientific truths and self-intelligence, in order to buy or possess the one truth concerning the Lord, for in this truth there is contained all truths, both natural and spiritual; in this one precious pearl there is the value of all our pearls and possessions and more. When men like acute merchants see that in the truth concerning the Lord there are all truths together as one; when they see that nothing is more precious than this truth, which gives to them the kingdom of heaven, then they desire to buy or possess it and are willing to obtain it at the cost of all their possessions. To them their possessions when compared with the precious pearl are of little value; to those who recognize the power of the great truth concerning the Lord, the Creator, Redeemer and Saviour, all other truths are comparatively unimportant.

The parable teaches us to be in spiritual things men, merchants, seeking goodly pearls, and to persevere in our search and trading for pearls or truths until we find and recognize the value of the one pearl or the one truth concerning the Lord, His infinite love, wisdom and power. The parable counsels us to sell all we have, our loves of self and the world and our smaller pearls or minor truths, to buy this one priceless pearl; for in possessing it we gain all and lose nothing. It may be that in our spiritual trading we have dwelt much upon lesser truths or pearls, and if so, we shall do well to recognize that the one pearl or truth we must possess to enter into the kingdom of heaven is the truth concerning the Lord. Without this truth or pearl our trading and searching has been in vain. Happy is the man finding wisdom and the man drawing out understanding, for the merchandise of it is better than the merchandise of silver and the gain thereof better than fine gold. Happy are they who seek, work and trade for the kingdom of heaven through many labors and self-sacrifice; in adversity as in prosperity refusing the evil and the false and holding fast to the good and

the truth; for theirs is the reward of the precious pearl of the Divine truth; theirs is the kingdom of heaven truly. "The kingdom of heaven is like unto a man, a merchant, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it."

Contributed

Spiritual Strength.

It is said that composure is the highest result of strength—that the man who bears a flagrant insult and only grows a little pale and replies quietly, is strong. When a man in anguish stands as if carved out of solid rock and masters himself, or when he bears a hopeless daily trial and remains silent, never telling the world what cankers his home-peace, he is called strong. He who with strong passions remains chaste; he who, keenly sensitive, with manly power of indignation in him, can be provoked and yet refrain himself and forgive, is strong.

Yes, that is strength which, for many reasons, it is desirable to have. But it does not follow that it is spiritual strength. On the contrary, it may spring from anything but a heavenly motive. A person may control himself perfectly because he would have the good opinion of others, or because outbursts of passion injure his health and business, or from some other selfish motive. It is sometimes said that what a person does in secret is a true indication of his character—that if he is as polite at home as in society, as honest where he cannot be found out as he is before the world, as chaste in secret as when in company, then he must be genuinely good.

But not even is a correct life in secret necessarily any indication of true holiness; for a person may live such a life for the selfish satisfaction of feeling that he himself is good. And if this is the case, then, notwithstanding his beautiful exterior, he is robbing the Lord of the glory which is due only unto Him. Thus he is just as really, yea, more really, a thief than many who have literally taken their neighbor's goods; for he who has taken his neighbor's goods may have done so under stress of circumstances, whereas the man who scrupulously does right for the satisfaction of feeling that he is good and thus robs God, is deliberate about it. This was what the Lord meant when He called the proud Pharisees whited sepulchres, full of uncleanness, and said to them, "The publicans and the harlots go into the kingdom of God before you." The truth is very searching—a discernor of the thoughts and intents of the heart.

E. D. DANIELS.

The Evils in Society.

We speak as if the times in which we live are civilized, but it occurs to us that, judging from the records of just one day, there is plenty of evidence that we are far from having attained any great degree of civilization. Here is the report of just one day's news, as recorded in one of our great dailies: Four murdered, 3 shot, 5 suicides, 8 accidentally killed, 1 scalded, 1 beaten and robbed, 1 story of

stabbing, 2 held for wreck, to hear 30 criminal cases, 2 runaways, 1 arrested, 2 stranded, 5 hurt, 1 slayer bailed, 1 bribery trial, 1 convicted of killing his wife, riot in Turkey at religious procession, 10 killed and a score wounded.

What a record of crime! What a mirror of disorder! And yet it seems we are becoming so familiarized with such daily deviltry that we do not realize the awful condition of the times in which we live. Probably if we lived in a community where no crime is committed, life would seem tame; so common are the daily disorders presented to view in our news columns.

What is the cause of so much evil and disorder? If we say perverse hearts, it would, no doubt, be true, as a general answer. But there are very likely many who do not commit crimes of the kind above recorded, who are, nevertheless, in very bad conditions as to their souls. And there are, no doubt, many, too, who do not see that they are in part responsible for many of the disorders that exist; who by neglecting to be governed by a keen sense of justice, fail to work for a civil and social order that would prevent them. Not that evils of the heart can be eradicated by legislation, but where the opportunity for making a comfortable living is abundant, the incentive for committing grosser forms of evil is lessened. For the Lord reduces the hells to order on earth in the degree that those who believe in His kingdom are governed by its principles in the ultimate planes of existence. He seeks to govern the unlawful, by means of those who permit Him to write His laws in their hearts. But this is not possible unless our love for Him includes the larger neighbor, which is society.

L. G. LANDENBERGER.

Christian Patriotism.

The MESSENGER will not be suspected of any "offensive partisanship" in inserting the following beautiful and inspiring utterance of a true Christian love of country which occurs in the conclusion of Senator Bailey's speech in the Senate of the United States on the Amendment of the National Banking Laws, as reported in the *Congressional Record* of March 12, 1908. After deprecating the too sweeping condemnation of all large monied concerns as necessarily dishonest and needing government control, the senator proceeds:

I would not deny all men the right to manage their own affairs within safe lines because some men have abused that freeman's privilege. I would make convicts out of the criminals; but I would not make children out of honest bankers and deprive them of the right to conduct their business under a law which, if duly executed and enforced, is none too liberal now. I understand, of course, that we can prevent bad men from doing wrong by putting all men in strait-jackets; but I also know that we will thus prevent good men from doing what would be to their own and to their country's great advantage. If we permit ourselves to look only at the misdeeds of the few and forget the good deeds of the many, we may fall into a misanthropic frame of mind and make the mistake of legislating upon the theory that as some men abuse their freedom it shall be taken from us all. If this should come to pass, the men of this great Republic would lose the power of intellect and the self-control through which we fondly hope to complete a peaceful conquest of the world. Sir, I believe men are growing better instead of worse, and I would rather encourage that growth by giving greater freedom still than to discourage it by leaving them less to do according to their own untrammelled judg-

ment and compelling them to do more according to the directions of a statute.

I am an optimist. I believe in the patriotism and the intelligence of my countrymen, and I believe they will vindicate before the world the experiment of self-government which our fathers inaugurated. I believe that they will teach the advocates of kingly government and the apostles of socialism as well that mankind can achieve its highest development and attain its greatest happiness under institutions which leave every man as free as is consistent with the peace and the good order of society. And even, Mr. President, when my countrymen disappoint my hope and when the spirit of faction seems stronger than a love of country, I do not despair. Through the darkness, as in the light, I cling to a persevering faith, and I remember that there is One above us who overrules kings and Parliaments and who orders the destiny of republics better than presidents and congresses. I confide in Him, and I do not fear that He, under whose providence the sparrow falls and whose mercy stills the clamorous raven's nest, will permit this Government of the people and for the people and by the people to perish from the earth; but I believe that at His own good time and in His own good way He will inspire His children here with the wisdom to know and with the courage to do whatever may be for the best. From the iridescent dream of socialism and from the debasing avarice of monopoly which assail us in this day, I turn to the coming of that better day when our greatest intellects and our bravest hearts shall be called again to those high seats from which the mighty dead once governed us; and when that time comes, as come it shall, they will make our laws so just and equal and will administer them so firmly and so impartially that they will perpetuate forever and forever more this, the greatest, the freest, and therefore "the best Government that ever rose to animate the hopes or to bless the sacrifices of mankind."

Communications

The Kind of Books We Need.

The following extracts from a letter to one of our ministers from a physician who is deeply interested in the spread of New-Church truth, are no doubt well worth considering:

"We are in very sore need of some books of a non-sectarian character that set forth the spiritual meaning in the letter of the Scriptures, the science of correspondences and the doctrine of degrees. We need books put out by the well-known aggressive publishing houses, who reach the masses of the people. Drummond's 'Natural Law in the Spiritual World' is an excellent example. If our New-Church writers would leave off of some of their books the non-essential, sectarian earmarks, how beautifully they could be used! I do not mean to relax one bit in the efforts that are being made or change any of those efforts, but to add others of a different kind, to reach the overwhelming numbers that cannot be reached, but are rather deterred by the exclusive methods used. * * *

"Have we no men who would be willing to for one day sink the narrow, sectarian methods and in a broad, liberal spirit address a meeting of this kind? Shall the doctrines of the New Age be spread only by accident—as seeds are carried by wind and water or perchance by wild birds and thus spread over the country? or, shall they be spread by the designing hand of man by well-studied and scientific methods as we use in advanced agriculture of today—as used by Luther Burbank and others of his kind? Mr. Burbank has in a few years taken the thorns off the cactus and made it a very useful forage plant for the arid plains. A recent report says it will produce twenty tons to the acre. They have carried the orange belt 300 miles farther north, they have carried the sweet cherry belt 800 miles farther north. The parent vine from which all the Concord grapes in the world are grown is still living and flourishing in Massachusetts. What would grape culture be in the United States without the Concord? If it is right that Swedenborg's revelations should go to the people, is it not right and proper that some methods be used to attract general attention? If I want to haul freight to California would it not be wise to make use of the

railways already constructed rather than to try to build one myself? Would it not be wise to use the magazines and journals that are daily carried to the people—that the people already read every day—rather than to those necessarily limited journals that only a few sectarians see and interest only those of the sect? The followers of Mrs. Eddy as well as her adverse critics use the magazines that the world reads and the world knows of her and her strange doctrine. Would not McClure or *American* or *Cosmopolitan* publish a strong article on Swedenborg and his teachings and claims? Is it not strange that the teachings which can rationally handle the errors of Christian Science, of thorough going evolution, of polytheism, idealism and what not, must be so tardy in finding their way into periodicals that are read by the masses? * * * Does not Swedenborg's doctrine of use, cover everything the better class of socialists are contending for? Is there any movement for the betterment of human conditions that is not illumined by his teachings? All this being true, should there be much trouble in more fully spreading his teachings on religious subjects?" * * *

Applied Christianity, or What?

TO THE EDITOR OF THE MESSENGER:—Having studied New-Church Theology for several years and endeavored to comprehend its doctrines and as far as possible realize them in my life, I wish to say that I have found a greater help in them than in any other system of theology where-with I am acquainted. If I have not joined the New Church it certainly is not owing to lack of interest or conviction, but to widely different causes, some of which I will mention in case it should please some old and experienced New-Church members to favor me with their advice by expressing their enlightened opinion or correct me if I am mistaken or unjust.

I have met a few New-Church members, and will briefly state what impression they have made on me. A missionary minister with whom I used to correspond regarding the doctrines of the church once expressed his surprise that I did not join the church. I wrote him that while I in many ways accepted the doctrines, still I felt that there were some points on which I was not yet settled and especially made reference to the Evolution theory, which I considered a stumbling block in my way and a hindrance for the full acceptance of the New-Church faith and philosophy. This missionary must either have been very busy at the time and ever since or have looked upon me as a child of perdition, for I never heard from him any more. Whatever might have been his reasons for breaking off our correspondence it certainly could not have been justified by the faith of Love and Wisdom whose apostle he claimed to be and as I sincerely hope really is in his own way.

Some time ago I attended a meeting of New-Church people and ministers and during the discussion, in which I took part, happened to intimate that I thought the New Church had a great mission, especially among the skeptics and infidels, and therefore ought to represent its truths to them in a form that would appeal to their critical minds and scrutinizing disposition. Far from meeting with their approval, this proposition had no other effect than calling forth this expression: "We do not care for the infidels; if they do not accept our faith as now represented we simply let them go!" I left the meeting with the impression that if this was the way the New-Church doctrines of Love and Wisdom were lived up to and practiced, this church had sorely misunderstood the spirit of the New Dispensation and the revelation that had come to us through its inspired herald.

I have met a few other New-Church members, and they have impressed me as an exclusive set of people, no doubt very honest and earnest in their conviction, but still living like oysters in their shells, quiet and retired and almost

afraid of coming in contact with outsiders. Before I knew any New-Church member personally I used to wonder why it is that this church in more than a century has gained only a handful of members while other and younger denominations have increased at a tenfold rate. I used to ascribe this to the fact that it always takes longer time for a higher and deeper truth to get rooted and grow; but I now seriously suspect that the reason is nothing but a certain inertia which has so infested the New Church as to make it almost appear as a decaying, not to say dead, institution.

There is no denying the palpable fact that this institution is doing a great work by disseminating the writings of the new faith at a price that has made them accessible to millions; but what does all that avail if the Love and Wisdom these writings teach is turned into ice, frost and indifference by their professors! If the new phase of Christianity the New-Church writings represent is not applied to life, but rather kept as a hidden treasure in the well-guarded vaults of exclusiveness, then the New Church will have failed of its purpose and consequently sooner or later die from inanition, as certainly every institution will do, unless it manifests a life of usefulness and love.

These lines would not have been written if the writer had not met many other thinking men and women, who, after having carefully studied the writings of Emanuel Swedenborg and having become receivers of the Heavenly Doctrines, had told him that they had got the same identical impression of the New Church as he, and therefore would not join the church. If I compare this with many other experiences of my own, not mentioned in the above, I think I am justified in asking some New-Church members to kindly answer the following questions, and to do so in reference to this communication from one who is deeply interested in the practical application of the New-Church doctrines to everyday life. My questions are:

1. What is the relation of the New Church to outsiders, and especially to skeptics and infidels? Has the church any special mission to the latter ones, and does it care to bring its message to them, or is it rather disposed to be unconcerned, keep aloof and "let them go"—where?

2. Does the New Church consider it to be its mission to apply its doctrines to the great questions and problems of our time, or is its sole purpose to preach "goodness" and print and circulate New-Church literature, leaving the practical application of its doctrines to other denominations?

3. Does the New Church as a church fully realize that the application of its doctrines to practical life and civil affairs means the solution of such up-to-date problems as, for instance, industrial and labor troubles, disturbances between capital and labor, international peace and individual mental and physical health, and if it does why does it not proceed to apply them?

4. Does the New Church realize that it is its duty to take an active part in the battle that is now being fought between idealism and materialism, and is it prepared to present its doctrines to the world in such a form as to deserve the attention of the many intelligent and honest truthseekers who now turn away from Christianity because they are unable to reconcile its tenets with the disclosures of modern science? This is no reflection whatever on the able and excellent literature of the New Church, some of whose authors occupy a prominent place among contemporary writers. It is simply a question as to whether this literature covers the whole field or only a part of it?

In conclusion, I wish to say that I have no desire whatever to criticize the methods of the New Church, neither

do I feel myself qualified to give any advice to those who manage the affairs of that church, of which I am not a member, though I in my humble way consider myself a member of the Church of the New Jerusalem which now is descending from heaven to earth. But as a receiver of the doctrines and truths of the New Dispensation I cannot refrain from asking the above questions, for I firmly believe that these doctrines are destined to renew the world by representing Christianity in a form that will gradually and finally make it the universal religion of mankind—if they are applied to individual and social life and not shut up in a casket! x.

REPLY TO ABOVE.

Accepting the request extended by the writer of "Applied Christianity" to "Some New-Church Member," I would venture a reply, to the best of my ability, to the several questions he propounds:

1. Yes! The church is to teach "skeptics and infidels" and any "who will hear." It is doing so constantly. Probably making the most effectual answer anywhere heard today to the radical critics. See Child's "Root Principles," sold by thousands in six-penny editions on the crub in London, and called by Wallace, the astronomer, the most effectual answer anywhere made to Haeckel's "Riddle."

2. Yes, both! It preaches goodness, it applies its doctrines to all practical problems, and it prints and circulates its literature in nearly all languages of the civilized world more liberally than any denomination in the world, in proportion to its numbers. To which of these uses is the writer contributing, and in which particular line would he have the church do differently? Will he not give the church the benefit of his suggestion in some concrete particular example or method?

3. Yes; the church realizes all this very fully, and is doing its best, with the means it has and the wisdom it has, to apply its doctrines practically. Now is the writer himself helping in this endeavor? Will he not help by giving the ministry a better support or by clearly defining some way in which to "proceed" in this application, bearing in mind always that this is an age of spiritual and rational freedom and that people are to be led only "in freedom according to reason" if they are to be really benefited?

4. The church is "taking an active part in the battle" and practically can do nothing else, and wherever its doctrines are presented, whether in the pulpit or press, they afford just that which "honest truth-seekers" want. Will not the writer help to the supporting of more of these preachers, and to the maintaining of the church's excellent periodicals like the MESSENGER and the Review, and so far as he is able contribute by his own pen to the discussion in the press of vital problems in the avowed light of the Heavenly Doctrines?

It seems to me, Mr. Editor, that the above writer has succeeded admirably in doing those things which he, in closing, declares that he had "no desire" and claims "no ability" to do—that is, to "criticize methods" and to "give advice." If his letter is anything it is these two things, criticism and advice, and I think nobody will find fault with anything that he urges upon the church to do, or will pretend that the church is doing its recognized duty with entire proficiency. The only exception to be taken to his letter, it seems to me as "some New-Church member," is that his advice would come with more force from one who, acknowledging the Heavenly Doctrines, was willing to join the church "for better, for worse," and unite earnestly in the church's work, helping in this way or that, and not getting too easily frost bitten if all his admonitions are not turned to profit at once. There are plenty

of large warm multitudes to join in with, who are already "all good" and fairly mad to be making others good and curing all the world's evils, either by "thinking" them away as "mortal errors," or by legislating them away into prisons or almshouses. Then there is the New-Church life of charity, which is "shunning evils as sins against God and doing faithfully the duty of one's calling." Now the church, with its heavenly teaching, its practical religion, and its profound revelations to science and to philosophy—as compared with all these many cults of rapid growth "at a tenfold rate"—is either something worth while or not. If something of worth, then is its worth to be utterly cancelled because some poor bewildered minister failed for a moment to have an answer ready to meet a problem of "evolution" and is consequently suspected of regarding the inquirer as a "child of perdition?"

My counsel would be: don't worry about the shortcomings of others. If you have any appreciation at all of the real greatness and majesty of the New Church and her revelation, that is big enough and luminous enough to make all these little individual failures fade away like specks in the full radiance of the morning sun. "Go! thou, and preach the kingdom of God!" I would say to our inquiring and advising friend; and if he has not the gift to do this himself, then join in and help as vigorously as he can the organized body whose main use is to see that this work is done in the best manner possible of doing it. Sincerely,

"SOME NEW-CHURCH MEMBER."

Second Paper on the "So-Called Fall of Adam".

My kind critic, Octogenarian, meets me with fair and positive statements, for which I thank him.

The first difference between his opinions—that is, those commonly accepted by the church—and mine, that I notice in his communication in the MESSENGER, March 4, is told in this sentence:

"To this 'theory of the New Church,' Mrs. Mills opposes her theory that there was no disobedience or breaking of spiritual law in the decline of the people represented by Adam, no such entailment of error as to require the *Coming of the Lord* for its rectification." (Italics mine.)

I am wondering if Octogenarian thinks I am denying the necessity of the Coming of the Lord. If he does, I have not expressed myself clearly. I think the Coming of the Lord a much greater event than would be His Coming merely to rectify error at one period of the world's history, great as that would have been. I think that His Coming is His Presence in all human life from the beginning, for the purpose of saving us all the way along, from our sins; that, at the very beginning of the life of the race He came, and that, from then until His physical birth on earth, His life in the race corresponds to the prenatal state of the child; and that every individual goes through the same experience of the conception in his soul of the Divine Humanity, and of its birth into a Divine Power which eventually wholly possesses the proprium. I think that the passage, A. C. 1676, quoted by Octogenarian, is most deeply and absolutely true; that the race would have perished at any point of its existence before the Coming of the Lord, if that Coming had not been constantly in a state of preparation for being accomplished. This is the reason why the theory of the broken law seems to me a mistaken reading of Swedenborg, for it represents the Lord as waiting for thousands of years before making any preparation for His coming except giving prophecies of it, and in the meantime, the people were going from bad to worse, until they were at the point, actually, of spiritual destruction. Why did He allow millions of human beings

to plunge themselves into misery and sin after they had so unmistakably fallen that they needed Him at once? Why did He not come immediately? Would the answer be that it was His will to wait, and we must not question it? Then how does the boasted "rationality" of our doctrines stand the test better than any other system of "faith alone"?

Again, I think that the reason why it seems to Octogenarian that I am denying Swedenborg's "origin of evil," is that he, Octogenarian, takes "origin," as most of us have heretofore, to mean "creation." But the meaning from its Latin source, "origo" from "oriri," is "a rising," "a becoming visible." I think that sin first "rose," or "became visible" in Adam and Eve, but I do not think they created it, or that Swedenborg meant that they did.

Examining the passages quoted by Octogenarian from Swedenborg, I see only one which can be made to seem to contradict the thought that they are descriptions of the gross sins which the race would naturally plunge into, when first coming out of their infant innocence into a conscious life on the sensuous plane. This is: "If this (the Most Ancient Church) had remained in its integrity, the Lord would have had no need of being born man. Therefore, as soon as this church began to decline, the Lord foresaw, etc." Does any one think that it was literally only when this church began to decline that the Lord foresaw what was to come? Do we not all believe that Omniscience does not wait for man's doings before He can perceive the future? and that this statement is in the language of appearances? and if so, why is not the preceding sentence, so closely connected with it, in the same language? However, we do not need even that, to understand it according to the theory I am advocating; for it is easily understood if we take it as a kind of statement we are constantly making. We may say that if the baby always remained a baby we should have no use for schools and colleges; but no one would suppose that we were saying that it is unnatural for the baby to grow, but only that we were stating the common principle that because he does grow we need schools and colleges.

Again, I see that I have failed to make my meaning clear in what I have said about the proprium; for Octogenarian thinks that I "seem to imply that the proprium is something apart from the man." Instead of this, I meant exactly the opposite. The proprium is the whole of man—his whole merely human nature; and it has nothing of the Lord in it until the man receives the Divine Life and makes it the power ruling over the proprium. I understand Swedenborg to teach that the natural proprium is wholly evil, and that the spiritual proprium, which is not evil, is gained only by regeneration.

The theory of growth which I am advocating would, of course, agree with Octogenarian's statement that "the first appearance of the proprium was innocent," but it would not agree that "it was not till self-love instilled by the serpent persuaded men to trust to their own senses that the proprium became evil." I think that first innocence of the proprium is only an appearance because in those first days it is quiescent, and is governed wholly, but unconsciously, by the Divine Life which flows into it. Could the Fall create evil? Must not the possibility of evil have created the Fall? And is not that possibility in the natural proprium? How could man have fallen if he was wholly without impulse to sin?

Let me state again, as briefly as possible, the theory I am asking the church to consider:—

The proprium is created wholly evil, because it is only a bundle—if I may use the word—of natural faculties which make up the individuality of the man. It has no impulses

except to act from its own intelligence for the sake of itself. It has every quality that is in the Divine nature, but of the exactly opposite character, for those qualities love themselves alone, whereas the Lord loves others. Among those qualities is natural innocence (the Virgin). Into these qualities the Divine Life flows constantly, and it impregnates the innocence and forms what corresponds to the physical conception of the Lord, and this child thus conceived, grows as a child in the womb of its mother. In the meantime, the proprium begins unfolding its faculties into conscious life, and begins its exercise of them for self. It is as yet unconscious of the Divine life within, except for vague stirrings called conscience, which grow more pronounced as time goes on. It vacillates between obedience to them and to its own promptings of selfishness (Abraham, Isaac, Jacob, and the Jewish Church). Finally, when the qualities have all unfolded into their full strength by means of their exercise on the sensuous plane of life, with some kind of obedience to the stirrings of the Divine Life within, the time is ready, and the Child is born which is to take control gradually, of the proprium so that the two will be one (the glorification of the humanity). This is the history of race and individual. This interpretation presents the Glorification of the Humanity as a vaster work than even the vast one of the Lord's overcoming His own physical human nature, for it means, in addition to that, His Coming into the proprium of race and individual and acting through that as its interior impelling force, and becoming one with it.

Why did not Swedenborg say all this in direct words, and why do I think he says it at all? He could not have said it more directly than he did, because in his days such statements would have been incomprehensible and the understanding of him would have been delayed, but I think he teaches it, and the more I study him the plainer it seems to me. The beginning of such study is his declaration that Adam is the infancy of the race, and that Revelation through twenty chapters, describes the present time; logically, as this our own age is somewhat grown up, the Bible narrative between those two would describe childhood, youth, and some of the stages of manhood, and no single individual's growth begins with a "fall."

I am the more convinced of the truth of this theory, because the moment one begins studying the Bible from it, the Book begins to open clearer meanings, and more consistent, one part with another, than by any other interpretation.

Again I thank Octogenarian for his definite and frank criticism. I shall be glad to give my reasons for any other of my opinions which seem to him contrary to Swedenborg's teachings; and to acknowledge and eliminate or change whatever I can see to be erroneous in my conclusions.

JANE DEARBORN MILLS.

Jamaica Plain, Mass.

Answer to "X" in Messenger March 4.

"X" says that he does not find that Mrs. Mills agrees with Swedenborg in her explanation of the Virgin Birth and declines to discuss the subject further. This is very satisfactory to me, as I think that my critic will probably discover later that he has been mistaken in whatever it was he thought be objected to. I cannot think that my attempt to explain why the Lord must have had God for His Father instead of a man—which would have made Him of the same nature as human beings—should be offensive to any New Churchman; nor my thought, even if he did not agree with it, that the Virgin Birth is in accordance with a law which obtains, in minor degrees, throughout the universe,

since the greatest laws are always the universal ones. It is the insignificant details of life, is it not? which result from exceptional laws. The great fact of the material universe is the sunlight, which is the most universal of all material things.

JANE DEARBORN MILLS.

Current Literature

A New Periodical.

The Secular Church for April is a new venture in journalism just started by the Secular Church Publishing Company of Elkhart, Ind., under the editorship of Charles H. Mann, the well-known exponent of the idea that "Man's workshop is the temple of God."

Though the little monthly comes to us in a very unassuming way it promises to meet a present need and seems destined to develop into an active enterprise calling to its assistance the most rational thinkers as well as the generous support of the business world to whose highest interests it is openly devoted. It advocates a righteousness without cant, a religion with no creed, but the Golden Rule, a church without denominational limits, open to the whole world of men and women who are seeking simple honesty and integrity in all the everyday affairs of life.

The undertaking deserves the sympathy and encouragement of those who cherish similar ideals of truth and justice in the world of business.

The subscription is 50 cents a volume of ten numbers; 25 cents for each additional copy to the same address. Publication office, 320 South Main street, Elkhart, Ind.

A. L. M.

The New Philosophy. A Quarterly Magazine devoted to the interests of the Swedenborg Scientific Association. Published at 9 Queen street, Lancaster, Pa. Vol. XI., No. 1, January, 1908.

The *New Philosophy* for the current quarter contains the first of a serial entitled "Being and Existence: a philosophical discussion," by Frank Sewall. The writer declares it to be his intention in this discussion "to examine philosophically the questions relating to Being, to Existence, to Creation, to Man and Man's Relations to Deity; to find in what central truths the three planes of human thought, theology, philosophy and science, harmonize and are at one, and so to arrive at a recognition of God as abiding in and controlling with the perfect and peaceful sway of infinite Love, Wisdom and Power, the whole sphere of our and of all existence."

A considerable instalment is given of Professor Price's translation from the Latin of Swedenborg's treatise *On the Senses* in Part IV. of the "Animal Kingdom." This will be entirely new reading to most students of Swedenborg, and it is full of revelations of a deep system of orders and of ends in the human body as wonderful as anything in the astronomy of the starry heavens. This instalment reaches from No. 268 to 359, and discusses especially the Eye and Sight. It deals with the modifications of forms angular, circular, and perpetually circular; with spiral fluxions; the ethereal atmosphere and its modifications; the superior or celestial and vortical form, etc.; the relations of Sound to Sight, as resting in these respective forms and modifications of air and ether, etc.; and finally of Light and Colors.

Mr. A. H. Stroh sends a most interesting communication regarding the New Volume of Swedenborg being

published by the Royal Swedish Academy, being his Report, bearing date of December 10, 1907. He mentions the initiatory step being taken to establish in the great "Northern Museum" at Stockholm a special Swedenborg Museum; the publishing of the catalogue of Swedenborg's private Library and other matters of interest.

The President of the Swedenborg Scientific Association presents a review of the *Geologica et Epistolæ*, being the first of the new volumes, and gives an abstract of the introductions by Professors Retzius and Nathorst, and mentions his own recent researches in Sweden and vicinity.

Dr. Chas. E. Doering, the Treasurer of the Association, also contributes an account of his recent visit to Sweden and his inspection of the work being done there.

Among the notes are a glance at the *Open Court's* review of "Reason in Belief," relating to Kant and Swedenborg, and an account of the "New Definition of Life" in the doctrine of Directivity as set forth by Professor Henslow in the *Hibbard Journal* of October.

The *New Philosophy* is published at \$1.00 a year, or 50 cents for those who are members of the Association.

Church News

In Portland, Me., the Rev. Mr. Bray's Lenten sermons were widely noticed. Complete and full reports of the first on Heaven delivered in the Advent Church were published in the leading papers of the city. The society is awakening to new life and activity.

The Rev. O. L. Barler, who has been in Chicago since last fall, engaged in seeing his book on "Degrees of Life in Man" through the press and getting it before the public, will leave for his home in Beatrice, Neb., April 2; and he asks that his correspondents will address him there in the future. Half the edition of the book has been sold, and he says he hopes to dispose of the balance before the snow flies.

Mrs. E. R. Whiteford, daughter of the pioneer New Churchman, Mr. Jonas Rawalt, of Canton, Ill., arranged for two services to be conducted by the Missionary Pastor, Rev. L. G. Landenberger, on Sunday, March 22, in the Union Egypt Church, six miles east of Manito, Ill. The people came from near and far, the audiences numbering about 120 both afternoon and evening. The subjects presented were "The Heaven there is not, and the Heaven there is," and "The Hell there is not, and the Hell there is." On Monday, March 23, at Mrs. Whiteford's home, who lives near the Union Egypt Church, the Missionary Pastor baptized a daughter of Mr. and Mrs. S. C. Campbell, they having come from Pekin, Ill., to attend the services, and a son of Mr. and Mrs. John I. Rankin.

Our Debt to Dr. Wright.

Soon after the memorial service to Mr. Wright at Cambridge the adult class of the Sunday school at Roxbury set apart the lesson hour for a tribute to this valued friend and instructor. The special course of Bible lessons in use was arranged with reference to close continuity of thought, but the specific topics were not dated, which gave us an opportunity to drop them for a Sunday without seriously interrupting the studies.

The class numbers about thirty-six. Some of its members were former parishioners of Mr. Wright at Bridge-water, and brought tender memories of his devoted pastoral care. Others were widely indebted through his writ-

ings; still others were learning for the first time of his manifold labors in the Master's vineyard.

The teacher began by a description of the touching and impressive memorial service just past. Then followed a sketch of Mr. Wright's general contribution to the community at large in the field of temperance, library encouragement, general philanthropy and simple Bible study shared sympathetically with workingmen. Next came a glance at his varied work directly for our church through the *Review*, the New-Church Club, the Theological School and the Cambridge Society.

Attention was drawn to his readiness to become literally a pupil by re-entering Harvard twenty years after graduation that he might be able to meet the theological students under his care on the latest ground regarding the current aspects of science and philosophy. This two years' post-graduate course very fittingly earned for him the degree of Doctor of Philosophy. Distinct mention was made of his long years of archaeological studies in connection with Scripture.

But the chief point emphasized was the strong obligation which some of us had incurred through attendance for several years at his weekly Normal Sunday-school lectures at the Book Rooms. Roxbury sent a band of workers. Early each week we had attended home teachers' meetings under Mr. Smyth, and had profited by his brief and succinct analysis of leading points in the prescribed lesson; we had studied the *Sower* and had subsequently added our own illustrations. We took extensive notes from Mr. Wright's Saturday afternoon lecture, and could then early on Sunday morning give a solid hour to sifting this latest material and incorporating the portions most fitting into the body of previously prepared notes. The Saturday instruction was mentally stimulating, and often carried us beyond the ground actually covered to new fields of fresh, suggestive thought.

During Mr. Wright's two efforts in the last few years to revisit Bible lands, the present writer had counted on occasional attendance for aid and inspiration at his Cambridge Sunday-school teachers' meetings after his return. But his service is transferred to a higher field, and we realize that the other world is enriched by a learner so humble and a teacher so ready as he.

EDNAH C. SILVER.

Notes of European Travel.

XII. SCOTLAND—(CONTINUED).

Before closing my notes on Scotland I must describe briefly some impressions received from my observations of present conditions of living in the city and country of that interesting land. Through the courtesy of my New-Church friends I received invitations to several large banquets and brilliant functions, of a semi-official and social character: one extended by the Lord Provost in the magnificent City Chambers to the visiting Librarians' Association; another in honor of the laying of the cornerstone of the new Mitchel Library, and another given by the ancient guild some 400 years old of the "Bonnet Makers and Dyers." These were feasts of a very sumptuous order in elegant halls and accompanied by music and interspersed with speeches and songs. The guests were exclusively men, except at the reception given by the Lord Provost at the City Chambers when the vast halls and suites of that magnificent building were thronged with men and women enjoying a variety of entertainments, from the speeches of the officials and chief guests, in one great hall, to the orchestral concert in another, a chorus singing madrigals in another, and the military band vigorously holding its own at the head of the grand staircase.

At the Librarians' dinner, at which some 500 sat down, through the thoughtful courtesy of our host, Mr. Andrew Macdonald, now Deacon-Convener or head of all the Guilds of Glasgow, a position second in dignity to that of the Lord Provost, I was seated in a pleasant company of Bailies, and City Councilmen and Clergymen—one of whom, the venerable pastor of one of the large and wealthy Free Church congregations not far from our own Queen's Drive Church, was quite cordial in his inquiries about our church progress and about my impressions of Scotland. Speaking, in reply to his question about our growth, of the very diminutive size of our denomination, numerically viewed, I remarked that the importance of the New Church lies not in its present numbers but in the service its doctrine was destined to perform in saving Christianity from the universal break-up which was threatening it. On his remarking that he was not aware of such danger I cited Mr. Campbell's "New Theology" and Dr. Forsyth's admissions yielding up the dogma of the Virgin Birth. To which his only reply was silence. On his asking me what impressed me most on returning to Scotland after twenty years, I told him that among my surprises was to see the statues of John Knox and Dr. Chalmers placed in niches beside the church door of a newly-built Presbyterian Church, when I recalled my feeling twenty years ago on seeing the devastation wrought by John Knox in destroying the statues and sculptured ornaments of the finest of the Scottish churches and abbeys. "What would he think," said I, "should he come back and see his own statue standing in the place of the old church fathers and apostles whom he had beheaded?" My friend admitted that a change had come over the people in that regard; and another Scotchman remarked to me, on my asking the same question, that should John Knox come back the danger would be of his having his head taken off, not as a dumb statue but as a Calvinistic theologian.

The company of librarians, gathered from all over the United Kingdom, was a fine, intelligent, practical body of men. Both here and at the great guild dinner responses to the toasts were often made in song, and I was surprised and greatly delighted at the number of men that united in singing, and at the rich harmony of their mingled voices. It is certainly one fair rich blossom out of the hard soil of the practical Briton that he retains this love of song and can utter such a true musical note in chorus with his fellows. The songs are certainly different from our American college yells and they have little of the mawkish sentiments or "coon-song" vulgarity of modern student songs; but they ring with a fine old flavor, as of cheery manor halls or of the military camp. "Britons never shall be slaves," "Rule Britannia," and "God, save the King," are sung verily with all the spontaneity of national hymns in response to the usual patriotic toasts, with nobody hesitating or mumbling over forgotten words. And, "He's a jolly good fellow" and "Will he nae come back again?" utter the fine feeling of comradeship which belongs to our English race. At the Librarians' dinner Andrew Carnegie followed in a short address after that of the Lord Provost welcoming him and others to the banquet. Greeted with the warmest applause and listened to in breathless silence, Mr. Carnegie seemed to me to speak with a certain positive and imperious tone unlike that of his addresses at home, and I could not but recall the difference between the present sentiment toward him and the cool and critical attitude assumed by the press when he first began to distribute his library foundations in Scotland. The Scottish people are by no means of one mind now, however, about the real benefit to Scotland of

Mr. Carnegie's Poor Students' University Fund. An Edinburgh gentleman with whom we formed a pleasant acquaintance at a country inn when we were house-bound by a storm for a couple of days, gave me light on this as on many other topics of Scottish opinion. He spoke of the sacrifices his own devoted father had made that he and his brothers might enjoy their university course and of the stimulus to good work this accompanying effort always supplied while the absence of effort would only tend to the cheapening of both the intellectual and the moral value of the education obtained. I was glad to hear Mr. Carnegie in his address say a good word for the municipal administration of the City of New York. While there was no wild American boasting of mere bigness and wealth, he said enough regarding certain worthy and important features of New York's municipal advancement to check at once the thought that our American cities were examples of only what is corrupt and bad.

FRANK SEWALL.

"The delight derived from good, and the pleasantness derived from truth, which constitute the happiness of heaven, do not consist in idleness, but in activity. For what is delightful and pleasant in idleness, soon becomes undelightful and unpleasant; but what is delightful and pleasant in activity, remains, and continually elevates the mind, and constitutes blessedness. Activity, with those who are in heaven, consists in performing uses, which is to them the delight of good, and in relishing truths with a view to uses, which to them is the delight of truth."

Marriages

PEARSON-DANIELS.—At Danville, Ill., March 26, Johan P. Pearson, of San Francisco, and Lucretia E. Daniels, of Danville, the Rev. John S. Saul officiating.

Obituary

WEED-FALD.—Otto Lonborg Ehrenreich Weed-Fald, in Wakonda, S. D., on February 28. He was born in Aalborg, Denmark, March 31, 1836. His father was Ole Weed-Fald, who was the first man to publish tracts concerning the New-Church doctrines in Denmark. The deceased was one of the organizers of the New-Church Society in Copenhagen, Denmark, and an active member of the church. In 1888 he emigrated to Wakonda, S. D., where an effort was made to organize a society. While no society was organized, New-Church literature has been distributed, acquainting many with the teachings. He is survived by his wife, and a daughter who resides in Copenhagen, Denmark.

LEWIS.—Miss Sarah Abigail Lewis died February 24, after a lingering and painful illness, at the age of 70 years. Miss Lewis was born in Pawtucket, R. I., where she spent her early life. In 1871 she with her family moved to Bridgewater, Mass., and remained until her death. She was deeply interested in the New Church and the work of its various societies and was a member of the church and the ladies' sewing society for many years. She was of a quiet disposition and strictly a home body, feeling that she was more particularly called to do the household duties, and left the outside duties to the other members of the household. She was gentle in manner,

humble in disposition and conscientious to a fault. She was a great lover of the fine arts, especially music, and her presence and voice in the church will be greatly missed. During her long illness she was a patient sufferer, never complaining, always cheerful and making the best of everything.

The funeral was held from the church, Rev. H. C. Small, the pastor, officiating. Besides her sisters, Lydia L. Lewis and Mary C. Dingwell, with whom she lived, she leaves two brothers, Mr. Richard A. Lewis, of Philadelphia, and Mr. James H. Lewis, of Wollaston.

WOODWARD.—Jonas D. Woodward passed away at his home in Joliet, Ill., March 13, 1908. He was born in Lyons, Wayne county, New York, and when he passed away on Friday morning he had almost completed his 72d year. When he was 4 years old he came west with his parents, who settled at Henry, Ill., where he was educated and learned his trade of printer.

On August 2, 1861, Mr. Woodward was united in marriage to Mrs. Roxana Buck, in Joliet, after which they resided in Henry, Ill., where in partnership with Mr. George Burt they issued the *Henry Republican*. The family moved to Joliet in 1870, residing there until 1880, when they moved to Jewel City, Kan., at which place Mr. Woodward managed the *Republican*, selling out to his partner in 1883, and returning to Joliet a year later, where he followed his trade until several weeks before he passed away.

For fifty years he was a devoted and prominent member of the Order of Odd Fellows, joining the lodge in Henry in 1857. Last June, the fiftieth anniversary of his association with the order was celebrated in Joliet with considerable ceremony and Mr. Woodward was presented with a handsome jewel commemorative of his long and honorable con-

nection with the fraternity. The Odd Fellows' medal, showing a record of fifty years of his membership, is among the treasures which his death has placed in the keeping of the family, a token they will always prize.

Mr. Woodward was reared in the Methodist Church and became a member in early manhood. When the New-Church Society began to hold public services in 1890 he united with it and faithfully attended the services.

He lived a long and useful life—for he was a faithful husband, a devoted father and a good citizen. He was of a genial disposition and characterized by the desire to be faithful. He leaves a wife and one son, Ernest Woodward, and three daughters, Mrs. Jessie E. Crissey of Oskaloosa, Ia.; Kate E. Buck, Mrs. Cora R. Nicholson; Arthur John, the older son, having preceded his father into the other life.

The funeral services were held in the Richard Street M. E. Church, conducted by Rev. L. G. Landenberger, assisted by the pastor, Rev. Mr. Ogers, and was largely attended, the Odd Fellows, Rebekahs, and Typographical Union attending in bodies.

STOCKWELL.—John Wesley Stockwell, treasurer of the Audit and Appraisal Company of America, and a veteran of the Civil War, died on Thursday, March 19th, from pneumonia, at his residence, No. 2229 West Venango street, Philadelphia, aged 69 years. He was born in Northampton, Mass., a son of Calvin and Climenia Stockwell, descendants of old Puritan stock. He enlisted at the breaking out of the rebellion as a private in Company G, Thirty-seventh Regiment, Massachusetts Volunteers, and participated in twenty-one battles, being promoted to the rank of first lieutenant and acting captain. At the end of the war he went to Portland, Me., and engaged in the manu-

My Guide.

Jesus, ever-present Guide!
Keep me closely by Thy side.
I would yield my all to Thee,
Follow where Thou leadest me.

Be the pathway smooth or wild,
Lead me like a trusting child,
Lest I falter, lest I stray
From the homeward, heavenly way.

Thou, my Light, my Life, my All!
Now I hear thy loving call:
"Come, my child, nor longer fear,
I, thy Guide, am ever near."

Lord, I place my hand in Thine,
Jesus, Saviour, Guide Divine;
Thine the love-illumined way,
Turning darkness into day.

SARAH MARTYN WRIGHT.

Every affection of the heart has a tendency to break forth into singing, and consequently to produce whatever has relation to melody. (A. C. 418.)

Such is the state, and such the equilibrium of all things in another life, that evil returns upon him who does it, and becomes the evil of punishment which is inevitable. (A. C. 592.)

facture of cement and organized and was President of the Portland Cement Pipe Company. He was a member of the Ancient Landmark Lodge and Royal Arch Chapter, Masonic fraternity, and Post 7, G. A. R., of Portland, Me. He is survived by a widow, three sons and a daughter. The funeral took place March 21st, with interment at Hillside Cemetery. The services at the home and at the cemetery were conducted by Rev. William L. Worcester, pastor of the Philadelphia Society of the New Church, of which Mr. Stockwell was a member.

Mr. Stockwell, while serving with the Army of the Potomac, became acquainted with Miss Eliza J. Mathias, who was residing in Frederic, Md. They became engaged, and at the close of the war were married. At this time both were members of the Methodist Episcopal Church. Mr. Stockwell first learned of the New Church when at Northampton just after the close of the war. His uncle, Mr. Frederic A. Stockwell, was a casual reader of the *NEW-CHURCH MESSENGER*; and Mr. Stockwell's attention was called by him to an article in one of the copies on the subject of "The Lord's Prayer." This proved of so great interest that when on his way, a few weeks later, to Creagerstown, Md., where he was married, he stopped in New York City and purchased a copy of "Gems from Swedenborg's Writings," and a condensed biography of Swedenborg. Mr. Stockwell returned with his wife to Northampton and resided there during the winter of 1865-66, and then began further inquiries on the part of both into the teachings of the New Church. In this they were greatly assisted by Dr. R. Norman Foster, now of Chicago, but then residing in Northampton.

The loosening of the old faith and progression into the new was not accomplished without a severe mental and spiritual struggle; but so good a hold had the teachings obtained on them that when, in the fall of 1866, they went to Portland, Me., to live, they were ready to attach themselves to the New-Church organization. They attended the doctrinal class of Rev. William B. Hayden, then pastor of the Portland Society. Shortly before this there had been a fire in Portland and the New-Church edifice had been burned. The Park Street Unitarian Society of that city had offered the use of its building on Sunday afternoons, to the New-Church congregation, and the services were being held there. In this building early in the year 1867, Mr. and Mrs. Stockwell were rebaptized and confirmed in the New Church. Their eldest son was shortly after this baptized by Rev. Mr. Hayden, and the other children, three sons and a daughter, were in turn baptized by Mr. Hayden and Rev. Julian K. Smyth, who later assumed the pastorate. During practically the entire time of his residence in Portland, Mr. Stockwell was a trustee, and for several years was the treasurer of the Portland Society, and was a teacher in the Sunday school. After the family moved to Philadelphia in 1892, Mr. and Mrs. Stockwell joined the society there.

The three surviving sons and the daughter were confirmed by the Rev. Mr. Worcester, and all are active in the church work.

Special Notices

MASSACHUSETTS ASSOCIATION.

The next meeting of the Association will be held in the house of worship of the Boston Society, on Monday, April 20, at 10:30 a. m. The exercises will begin with religious services, and the General Pastor will deliver an address on "Prophecies concerning the New Church." Reports of societies and committees will be read. In the afternoon the subject of "Mental Healing" will be continued from the October meeting, introduced by a paper from Henry E. Goddard, M. D., of Brockton.

JAMES REED, General Pastor.

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Secularizing the Church.

A popular religious journal says that the young men of this day can not be interested in theology, but that there is universal willingness to enter any undertaking for the benefit of others. The journal is a staunch upholder of the policy of the churches instituting charitable undertakings. Another publication of large circulation criticizes the churches because they are not ostensibly leading in present political reforms. Another shows how patronage of the theological schools is falling off, and that the young men of America have no liking for such institutions and are entering the various industries rather than the pulpit. It advocates modernizing the theological course to meet present conditions. We are all familiar with the general abandonment of definite spiritual instruction and of the reduction of the Word to a mere narrative of religious history. Coupled with the latter as its legitimate child is the belief that the Lord Jesus was nothing other than a good man of discerning intellect beyond His times, which is practically a denial of the Divinity of His Human.

The sphere of the world is strong, and at best it will enter more or less into the organized New Church, just as the sphere of faith alone gets into the hearts of every one of us. It is well to con-

sider that, among the many influences at work, the New Church is the only organization that stands for the Divine inspiration of the Word, the Divinity of the Lord's Human, and a harmonious system of doctrine based thereon and at one time in accord with science, reason, and the Word.

It is not for us to disparage works of charity, like the establishment of hospitals, industrial schools, reform clubs, clinics, and the like. As to other churches entering into these things, we have no serious objection, but we firmly maintain that to enter into such external charities to the abandonment of a definite system of spiritual doctrine drawn from and confirmed by the Word, to believe that such undertakings have in themselves a saving efficacy, to minimize the first essential of a church, which is to teach the truths of the Word and so lead mankind to heaven, is a secularization of the church of momentous disaster. The further the church at large goes in this direction, the more is the specific use of the New Church emphasized, the greater the need of a church that stands primarily for a definite and enlightened system of doctrine, for the Divinely-given Word from which that doctrine is derived, for the Divinity of the Human of the Lord as the means of conjoining man to His Creator, and for that which is pre-eminently spiritual and cleanses from self and sin. We do not want to be understood as advocating the merely abstract preaching of theories or doctrine, for such is not of religion, but the church to fulfil its mission, which is to save souls from sin and lead them to good and to the Lord, must teach the principles of spiritual living that lead to the discovery of the evil in one's self, to repentance, and to the doing of good works in the acknowledgment and service of Jehovah in His Divine Human, which the Lord Jesus Christ is.

How to Derive Truth from the Word.

To derive truth from the Word it must be approached in the right spirit. Going to the Word with one's own ideas for the purpose of confirming them, closes the mind against the truth of the Word, for in such case the self-nature bends and falsifies the Word. To obtain truth one must be emptied of self-intelligence, and in humility desire not to confirm his ways, but to see his evils and to

get the truth for repentance's sake. One reading the Word in this spirit will not fail to obtain spiritual light in proportion to his desire and humility. It is as much of the mercy of the Lord to withhold the truth in the degree that it would be profaned as it is to give it in the fullness that it would be rightly used. Consequently the letter of the Word is of such a form that it can be bent every way, making it impossible for those whose have any desire to confirm their own opinions ever to enter into its interior, which is pure truth and love. This feature of the Word is typified by the cherubims and the flaming sword that turned every way to keep the way of the tree of life.

Further, to be enlightened from the Word it should be believed that the Lord spoke as the Word is written, for the right understanding of which, what is said in other parts of the Word on a subject must also be considered.

How Evil Is Justified from the Word.

In private conversation a politician of national fame zealously justified lying, and confirmed it from the Word, citing Rahab's falsehoods told to the king's messengers, whereby she and her family were saved from Jehovah's sword. Such conclusions should be examined to see if they accord with other parts of the Word, and when we read in the Commandments, "Thou shalt not lie," it may be known that the conclusion that lying is justifiable is erroneous.

In a similar way chastity has been disregarded, and lascivious desires justified and confirmed by going to the Word not to make the heart clean, but to defend one's lusts, in behalf of which are cited such things as Abimelech, a man of "integrity and innocence," so lightly taking Sarah; the story of Judah and Tamal; the polygamous life of Solomon, and the like. But deductions from such parts of Scripture, if they are right, must accord with other parts of the Word, such as, "Moses because of the hardness of your heart suffered you to put away your wives, but from the beginning it was not so;" "Thou shalt not commit adultery;" "A man shall leave father and mother, and shall cleave to his wife, and they twain shall be one flesh."

The Lord called the Scribes and Pharisees hypocrites, serpents, and vipers, and through the angel He spoke of those outside of the Holy City as dogs and sorcerers, from which it might be argued that the Lord and the angels are abusive, and that we are justified in speaking likewise of those who differ from us in opinion. But such a course would not be in accord with other portions of the Word, such as, "Love your enemies, bless them that curse you." Further, the Lord did not call the Jews those names with such feelings as we would, were we to do likewise. He called them such from their in-

terior quality, which was in correspondence with serpents, vipers, and dogs. The interior quality the Lord saw, and in compassion and love He thus warned them; but of interior quality man knows absolutely nothing, and would, therefore, condemn himself were he to judge.

The Writings Misinterpreted.

We gave an inquiring friend "Conjugal Love" to read. His first objection was to the memorable relation, number 10, where one entering heaven unprepared says of his experience that judgment was given, "Strip him naked, cast him out, and throw his clothes after him; and so I was cast out." His objection was that such an experience was contrary to the spirit of heaven. Not only had he overlooked in the Word the parable of the man which had not on a wedding garment, but he was unfamiliar with spiritual phenomena.

To understand such scenes, it is necessary to know how spiritual experiences are outwardly represented in the spiritual world. In the memorable relation referred to, five persons give their experiences in trying to enter heaven before prepared, every one differing according to the state of the intruder. It should be noticed that the person narrates his experience, not that of the angels. He heard the command. To him it appeared that he was stripped, and cast out. But the experience of the angels, upon a higher plane, was far different. Neither did they do what the person narrates. The person was a hypocrite. The Lord sent forth light; that light stripped the intruder of his deceiving mask, and at the same time separated him from the angels. The angels saw the man's hypocrisy unmasked, and turned from him. The man saw and heard what he narrates, for the spiritual unmasking by truth from the Lord so made him appear to himself. This is fully explained in A. E. 426-4.

"When the good are separated from the evil, which is done by the Lord by means of a moderate influx of His Divine, and by a looking into those things that are of spiritual affection with angels and spirits, then the Lord causes those who are interiorly good to turn themselves to Him, and thus to turn themselves away from the evil; and when they so turn themselves, they become invisible to the evil; for this is a common thing in the spiritual world, that when any one turns himself away from another he becomes invisible to him. When this is done, the evil are separated from the good, and at the same time from the sanctity that they had simulated in externals; and thus they look towards hell, into which they are presently cast."

It is necessary to understand how internal things are representatively presented in the spiritual world, for one might infer that the angels were represented as rude, and thus the Writings would seem unbelievable; or if believed, one might justify his own natural proclivities to be uncivil toward others.

If the reader of that memorable relation had compared his conception of angels, which he got from the Writings, with other statements in the

Writings, he might have known that he was in error, for his opinion did not accord with other statements, because they so often tell how the angels say nothing to hurt another's feelings, or stir up his evils, that they overlook evils, regarding them lightly, yet not with levity, and that they do not even think of persons, but only principles.

The Sermon

The Triumphal Entry.

BY THE REV. THOMAS A. KING.

And they went their way, and found the ass tied by the door without, in a place where two ways met, and they loosed him. (Mark xi. 4.)

Beloved: The life of our blessed Lord, when studied in the light of the spiritual sense of the Holy Scriptures, has a far deeper than a mere historic significance; for interiorly seen and studied, our Lord's life, as recorded in the New Testament, is the outward form of His life as He now lives it in all who become His disciples.

His journeys from place to place are symbolical of the progressions which His life makes in man's life.

This thought of Christ takes Him out of the limitations of the mere credal idea into the great, broad, catholic conception of Him as the incarnate Word, reaching in His Divine Humanity all sorts and conditions of men. What He did, He does; what He said, He says.

From this spiritual and elevated standpoint let us learn the significance to our spiritual life of the story of the Triumphal Entry. Palm Sunday, in fact all the sacred days of the Christian year, have something more than a mere historic significance to this church. Their *raison d'être* lies in the fact that they are occasions for bringing forth the great Christian doctrines for which the church stands.

Historically Palm Sunday stands for a service which reminds the church of the Lord's triumphal entry into the city of Jerusalem. On that occasion, as He rode the ass into the city, the people cut down palm branches and strewed them in the way, and cried, "Hosanna, blessed is he that cometh in the name of the Lord." From the earliest times, the Christian Church has observed this day, and in commemoration of that event has called it Palm Sunday.

These days of the Christian year pass over from the old to the New Church; and the historic events in our Lord's life which they commemorate, have unfolded from them their spiritual meaning and purpose.

That today's instruction may be clearly seen let us fix the literal facts of the story of the text in our minds. Our Lord and His disciples were journeying from Jericho to attend the feast of the Passover in the Holy City. They had come as far as the Mount of Olives. Here they stopped for a short rest. While resting here, Jesus sent two of His disciples into the village over against them to untie and bring to Him, a certain ass which stood by a door in a place where two ways met. Finding the ass, they untied it and brought it to our Lord, and He rode it into Jerusalem.

The ancient kings of Israel rode to their coronation on an ass; and when the people saw our Lord entering Jerusalem as their ancient kings had come to their coronation, they supposed that their hour of deliverance from Rome's oppression had come. Cutting down palm branches, they strewed them all the way leading from the Mount of Olives to Jerusalem, while preceding the Lord and following in His train, were great multitudes swayed by national enthusiasm and filled with visions of the restoration of the kingdom of Israel. Such is the literal and historic side of today's service. What does it mean? What is its significance to our spiritual life?

To begin, let us think of the meaning of the meeting of the two ways where the ass was tied by the door outside.

Thought of in relation to the human mind, what are these two ways? The answer to this question involves a knowledge of the doctrine of the degrees or planes which form the human soul.

Every human being is constituted of two perfectly distinct minds, the one natural, the other spiritual. Most men recognize this duality of being in themselves, even though they are not able to psychologically define it. Every system of theology teaches it. In the teaching of this church the constitution and nature of these two minds are clearly defined. The natural mind is an organism lying close to the plane of the bodily senses and formed of what enters from the world through the doorway of the senses.

The natural mind is created on a level with the world. It opens out to nature, sees nature, believes nature and knows nothing but nature. In man's fallen state, this mind is filled with evils, which, if he becomes regenerated, must be seen, acknowledged, confessed and shunned as sins against God. If one lives merely in his natural mind, while his intellectual, civic and moral life may become outwardly beautiful and free from disfiguring habits and things that blemish, still one remains a merely natural man, daily mistaking the refinements of his selfhood for the true spiritual life.

The spiritual mind is created on a level with heaven. It is formed of what enters from above. It spiritually sees the truths of heavenly life, believes in them and lives in the very light of them. All in whom this spiritual mind is in the least degree opened, are responsive to the spiritual sense of the Holy Scriptures and the inner life which the church teaches.

Now if we have a clear mental picture of the two minds in man, we are prepared to take the next step and learn something of the constitution of each mind.

Let us start with the thought that the trinal nature of God is reproduced and imaged in all that He creates. In nature, we have the three kingdoms. Thus while we may speak of nature as *one*, yet we know that nature is comprised of three kingdoms which we have learned to designate as the mineral, vegetable and animal. Everything is trinal in its constitution because every orderly creation is a copy and print of the eternal mind. From the natural world in its three distinct departments, it is easy to ascend to the mind. What do we find true of the human mind? We find that each mind

in man—the spiritual mind and the natural—is formed of three degrees.

In the psychology of the church, these degrees are designated by names which clearly indicate their quality and place. The degrees of the spiritual mind are called, celestial, spiritual, and natural. The degrees of the natural mind are called rational, scientific and sensuous. These designations are in no sense arbitrary. In the system of psychology revealed in the church writings, they mark mental distinction as clearly as the terms mineral, vegetable and animal mark physical distinctions in nature. Looking at the spiritual mind, we see the celestial plane of it as the highest, the spiritual as the middle and the natural as the lowest. Looking at the natural mind, we see the rational plane of it as the highest, the scientific as the middle and the sensuous as the lowest.

These facts in regard to the mental constitution are necessary in order to clearly see how the two ways in man are formed. Think with me a little farther, as we point out the wonderful truth taught by the story of the two ways.

The two ways are opened simultaneously. A child, when born into the world, has in potency or possibility, the two minds of which we have spoken; and at birth two degrees or planes of the child's soul are opened. They are the celestial, which is the highest of the spiritual mind, and the sensuous, which is the lowest of the natural mind. As the sensuous plane is forming by a ministry to its little body by its parents, at the same time, the celestial plane of its spiritual mind is opened by an angelic ministry, and stored with heavenly states.

The next step is the opening and forming of the scientific plane of the boy's natural mind. This brings him to the age of questions; and just as soon as this scientific plane is opened in his natural mind, the Lord, through the ministry of heaven, opens and stores with holy and pure things, the second spiritual plane of the boy's spiritual mind.

Next comes, in the order of mental development, the opening of the rational plane, which is the highest of the natural mind; and as it is being formed and filled with useful things from the world, the Lord opens and through the angels, stores the natural or lowest degree of the spiritual mind of the young man with holy states of feeling and thought.

In the light of this Divine psychology, we see how the two ways are formed. One way reaches down from the Lord through the internal mind and the other way reaches up from the world through the external mind.

What a wonderful process it is! Associated with parents and teachers in their work of opening the way that leads up from the sense plane in the infant, to the rational plane in the young man or young woman, are the holy angels whom our Lord declares behold the Father's face, and of whom St. Paul says, "Are they not all ministering spirits?"—angels loving, beautiful and tender, opening the way down through the spiritual mind.

Don't you see that this wonderful truth is what is so beautifully revealed to us in the Bible story of Jacob's dream, and the ascent and descent of the angel's on the rounds of the dream ladder?

The angels that Jacob saw ascending on the ladder, picture to us the natural truths by which the outward or natural mind of the child is opened

upward to the spiritual; and the angels that he saw descending the ladder, picture to us the spiritual truths by which the inner or spiritual mind is opened downward to the natural.

These two ways—the way up through the natural mind and the way down through the spiritual mind—are the two channels of the influx; for there are things that enter through the world and things that enter through heaven.

Beloved, think again. If there were not a place or a plane of our mental constitution where these two ways meet, man would be a mere automaton—a being of mere passivity, swayed by mere influx and incapable of the development of character and without individual differentiation from the Divine life.

Thus in the Divine psychology opened to us by the Lord in this text, there is provided a meeting place for these two ways. The mental place, where the two ways meet, is the rational plane or faculty, which, while it is the highest plane of the natural mind, is, at the same time, by its very structure and position in the soul, an intermediate plane between the spiritual and the natural in man.

Down to this rational plane, the way from heaven through the spiritual mind, descends; and up to it, the way from the world, through the external mind, ascends. There the two ways meet.

I cannot leave this subject without calling the attention of parents to the usefulness of this knowledge in enabling them to co-operate with the Lord in the beautiful work He does for their children, by intelligently guiding their mental processes and assisting them to form their natural minds in correspondence with what He is doing for their spiritual minds.

From earliest infancy to the time when our children enter the arena of responsible human life, the Lord does this beautiful work for them; and the revelation to parents of how He does it, puts them in a position to guide more intelligently the natural education of their children. What is done for them in storing their spiritual minds with germs of heavenly life and their natural minds with useful knowledge, makes it possible for them to become good men on earth and, after death, angels in heaven.

Think again. When these two ways have been formed and when they meet in the rational plane of the soul, what is found to be the condition or state of the rational or reasoning faculty? It is in bondage; it is tied to the senses, and outside of any real spiritual understanding of Divine and heavenly things. What is this? It is the spiritual meaning of the ass tied *outside* by a door in the place where the two ways met.

The animals mentioned in the Holy Scriptures stand for certain human qualities. The horse is the symbol of the understanding of spiritual things, especially the things of the Holy Word. The horse looks up; he carries his head high. This is true of the spiritual understanding. It looks up to God—to heaven—and grasps and comprehends the high things of God's Word. The tableau presented to us in the book of Revelation—that of the Son of Man riding on a white horse, followed by the armies of heaven on white horses—what does it mean? It is a picture of the Word of God as now opened in its spiritual sense, received and understood in the church. That this is the meaning of the Divine

tableau is evident from this:—that on the Lord's thigh was written a name that no one could read, and it is said: "His name is the Word of God."

The ass, different from the horse, carries his head down—he looks down when he walks and watches where he places his feet. This characteristic of the ass is what makes it the Bible symbol of the natural reason of man, which of itself looks only to the earth and believes only what it sees or can be demonstrated to the senses. It knows nothing about God, and utterly denies the supernatural. This is its natural state. The spiritual verities of life do not appeal to the natural reason. It is the ass tied outside. It sees nature only and mistakes the shadow for the substance which casts it.

See how true this is! The materialist looks out upon the glorious universe, revels in its beauty, explores its secrets, studies its laws and phenomena and comes to the conclusion that nature is self-evolved and that life results from material structures. Why is this so? It is because his reason is tied at the door outside of spiritual things.

The rationalist probes nature in quest of the reason of things; and in doing so, denies the need of Divine revelation, makes his puny intelligence the final authority, laughs at the Bible and pities those who look to it as the source of all wisdom. To him it is only a collection of strange and meaningless stories—a book of fables and ancient legends. Why does he take this mental attitude toward nature and revelation? It is because his reason is tied to his senses and looks down and out instead of up and inward.

The agnostic looks at spiritual things and says: "I don't know anything about them. Nobody does. I neither affirm nor deny. I can't know what does not report to my senses. Give me an ocular demonstration of God's existence, of a spiritual world and supernatural forces, and I will believe." Why is this attitude taken by the agnostic? It is because his reason looks down and is tied to nature.

Beloved, this is the story of the ass tied outside. Standing there, tied at the door outside, the ass represents how in the natural man, be he materialist, rationalist, agnostic or religionist, the noble faculties of the rational mind are tied to dead things—to matter, to pride of intellect, to sensuous impressions and to creeds—and is therefore not free, and open to acknowledge the Lord.

Rationality and freedom are what differentiate man from the animal; but in order to rise above the animal plane, his reason must be instructed and untied. Man's rational mind cannot originate the truth. It is only a capacity in him for the reception of truth. It must therefore be untied and brought to the Lord. This is what is meant by the two disciples untying the ass.

This is the age of reason in religion. Appeals to fear and the emotions of the natural man are no longer effective. Creeds and doctrinal formularies imposed for centuries upon men as being the truth of God and which in the past were quietly accepted by the people are rapidly passing away. So long as the ass was tied outside, so long as human reason was held under obedience to mere church dogmas, there was no difficulty attending the old interpretations of religion.

The intellectual freedom which has come with the new age, has caused, in many instances, the ass

to break loose—the reason to make a complete break with the religious traditions of the past. What is the Higher Criticism of the Scriptures, championed by divines and scholars of denominational Christianity? It is the ass broken loose. Modern learning has rendered untenable the dogmas of the church; and reason, broken loose from tradition, is destroying the old foundations of faith.

While the spiritual life must be implanted and cultivated by means of the rational faculty, still reason is not the supreme arbiter of truth. It is man's capacity for its reception. It must be brought to the Lord, and formed and guided by a rational, infallible and authoritative revelation of Divine truth from the Holy Word.

Reason, broken loose from the old dogmas, has become iconoclastic and destructive, but reason untied by the good and truth of the internal sense of the Word, is led to the Lord and becomes humble in the presence of His truth.

The power to reason, to receive rationally the Divine truth, is the noblest and most ennobling gift of God to man. When the two disciples were untying the ass, they were asked, "What do ye unloosing the ass?" They said, "The Lord hath need of him." In the building up of His New Jerusalem, the Lord has need of all that is rational. He lays tribute upon all modern learning—all true science, all true art, in fact, all that belongs to the rational side of life.

The crown of all the churches has been given; and in it the Lord does not condemn nor cast away the achievements of intellect. He simply assigns reason its place and subordinates its achievements to the higher realities of the spiritual life. The highest province of reason—the true sphere of science and philosophy—is to recognize the immanence of God in His world, and revelation as the utterance of Divine wisdom for the guidance of life—to bring the ass to the Lord. Then shall reason be great and grand and noble. Then shall science take its real place as the servant of the higher truths of the unseen world. Then shall philosophy become the handmaid of spiritual Christianity and the learning of the world tributary to religion and confirmatory of revelation.

In closing let me say: The Lord riding the ass that was untied and brought to Him—the Lord making His Triumphal Entry riding on this ass—don't you see that it represented how He subordinates all lower things to Himself and uses them to carry forward the grand purpose of His kingdom in the world?

If men will bring to Him their natural reason—all their learning—all their intellectual acquirements—He will glorify them all by bringing them into proper relations to what is Divine and spiritual.

This is the thought I would leave with you. Bring your reason to the Lord. He has need of it. He can't regenerate you until you open your reason to Him. He will illuminate it with His truth and make it wise in all the practical affairs of life. Do this, and he will make His triumphal entry in your life; for then the spiritual shall be first, the rational second and the natural last. Then the way that was opened down from heaven through the spiritual mind shall become a royal highway of ascent to heaven, and the way that was opened from the

world up through the natural mind, shall become a shining road down which will pass the love and thought of the soul for the betterment of the world. Amen.

Contributed

Finding the Lord's Word.

"Have we lost the Bible?" is the striking title of a serious inquiry made by Bishop Charles D. Williams, of the Episcopal Church of Michigan, in an April magazine article. Asserting that the Bible has been in the past "a divining-rod, a magician's wand, a Delphic oracle" to some, and a "sword of the spirit" to others, he finds modern thought has really destroyed the first idea of the book and endangered the second. Evidently unable to think of the Bible otherwise than as do the critics who reject much of the book because it will not meet the tests applied to other books, the author likens the letter of the Word to the empty tomb where Mary sought her Lord on the resurrection morn, and insists that "if we only follow fearlessly the leading of the profounder and more reverent scholarship of our day, we shall find a living and eternal Word of God instead of the dead letter of the Book which had become the object of our idolatry."

That this is the usual thought of most modern thinkers is hardly disputable, and it is interesting to place alongside of it the recent overwhelming vote in the Episcopal Church body by which the King James version of Scripture is reaffirmed, as against all revised versions. The inconsistency of these views is more apparent than real; the people adhere to the old with the heart rather than the mind, and the clergy, unable to accept it, call the Bible an idol. But the church, so far as it is not actuated by obstinate pride in its own past, is more right than the Bishop. Both must ultimately learn that they are grasping the shadow at the expense of the substance, but a shadow which is a true outline, as the genuine literal Word is of the heavenly truths Divinely embodied in that spiritual sense which alone constitutes the Word of God, is very much more reliable than that "profounder scholarship" which has more reverence for its own learning than for spiritual truth not apparent in mere language forms. It is a reed shaken with the wind on which men rely, if they seek to discard the literal Word and construct a better Bible from the fruits of scholarship; but in the spiritual sense of the Scriptures will be found that infinitely better "version" which will meet the Bishop's every need, because it can be rationally understood by the reverent mind and proves itself Divine, whatever men may fancy are the demerits of the literal words.

This Diviner Word of God is within the one that the world has known. It has always been there, though not seen. It is not man-made. It only needs to be interpreted by the language of correspondence, which shows this world and the literal sense of the Word to be alike, the body of which the spiritual world and the spiritual sense of the Word are the soul. The means of knowing this fact and seeing it beyond all reasonable doubt is now available through the descent of the New Jeru-

salem—in the truths of the Lord's Second Coming made known through Emanuel Swedenborg, "servant of the Lord Jesus Christ." This is the "better Bible" which establishes the old one upon a foundation that cannot be undermined.

G. E. MORGAN.

Poverty vs. Wrong-Doing.

A very suggestive paragraph is going the rounds of the secular press regarding the number of suicides in Prussia during the year 1906, and the causes that led to them. Of the total of 7,298—5,584 men and 1,714 women—the exact causes could be ascertained only in about three out of four cases. The figures are as follows:

	Men.	Women.
1. Disappointment with conditions	6.6	3.6
2. Physical suffering	10.3	8.8
3. Nervous diseases	3.3	6.5
4. Insanity	21.1	33.9
5. Weakness of intellect	1.0	2.3
6. Alcoholism	11.6	1.3
7. Attacks of passion	2.8	6.3
8. Immorality	.5	.2
9. Sorrow and despair	9.4	7.4
10. Guilty conscience	7.3	6.9
11. Anger and quarrels	1.6	1.8
12. Unknown	24.5	21.0

Of course it is impossible to tell, from such a list as this, just what trials and difficulties may have led up to the final results as given. For instance, the first cause, "disappointment with conditions," or poverty, may have been traceable to alcoholism, or weakness of intellect, or to other reasons. On the other hand, the fifth, "insanity," may have been caused, in part at least, by poverty or suffering; though it is much more likely to be due to some evil of life or wrongdoing on the part of the victim or his parents. But taking the list just as it stands, it is somewhat surprising to find that so few suicides are traceable to environment, 6.6 of men and 3.6 of women, while all other causes combined amount to 68.9 of men, and 75.4 of women; and also that 23.8 of the suicides of men and 16.5 of those of women are attributed to actual evils, viz., alcoholism, attacks of passion, immorality, guilty conscience, and anger and quarrels. It seems to imply that evils or sins are what men need to be saved from more than unhappy or uncomfortable environments.

S. S. SEWARD.

The Wonders of Human Life.

We are not aware of the heights within us. As long as we are on earth we are conscious in a plane of mind which is only just above the body, and we are not conscious very far even in that. If we were we should come into psychic states very different from our ordinary mentality. But above all these, above the whole plane of mind whereon we are conscious while on earth, are many mental degrees or strata which are on the same planes with spirits and angels. The human spirit is like a vast department store, of many stories. The elevator remains mostly in the basement, or on the first floor. Enter the elevator there and you know little of what is passing on the floors above you. But you can ascend to any one of those floors, and come in touch with crowds of people, and with many departments of

human life. Ascend in the elevator, and each and every floor will open out to you, on its own level, into vast and complicated affairs. Just so it is with the human spirit. It is composed of many floors, or planes of existence. The elevator, our consciousness, remains in the basement of the physical body, or on the first floor of our ordinary intellect. And while our point of consciousness is there, we know not what is passing in the upper planes of our spirit, which are on a level with spirits and angels. If the elevator, our consciousness, were to ascend to the higher planes of our being, if we were made conscious there as here, we should find the Lord, through ministering angels and spirits, ever at work for our good. Each and every plane of mind in us above our ordinary consciousness, is full of teeming life without limit. And the work of those beings there is always in harmony with what we do here, and corresponds to it. If we do things here, on this plane of our earthly consciousness, which are in harmony with good spirits and angels there, it affords them a basis on which to work, a receptacle into which to flow. The angels of God rejoice over one sinner that repenteth.

E. D. DANIELS.

Communications

Hindrances to the Church's Growth.

DEAR MR. EDITOR:—I would like to see some editorial comment, or at least a reply made, by some of our able ministers to the contributed article in this week's MESSENGER (March 18), entitled "The Chief Obstacle to Growth." The writer seems to be pleased with your editorial on this subject in the February 26th number, but from the substance of his letter it seems to me as if he was not fully in accord with the general truth made known therein by you, viz., that "Our part is to do our duty faithfully and uncomplainingly and leave the results with Him who alone can know the set time, never wavering in the belief that the Lord will steadily bring the church to the station appointed."

Am I right in believing that this applies to conjugal love, and that by simply performing uses this love will be bestowed upon us in the Lord's own time? Is it really so that "many of the young people of the church are passing on to middle age in lives of selfish singleness"? Such a thought is so abhorrent and contrary to the desires of human nature that one would be tempted to deny it, even if our experiences with the young people did not disprove it. Does not conjugal love become perfected or consummated by marriage, according to the degree of development of the church in each of us, and not the reverse, as stated by Mr. Brown? This seems to me to be the true order of influx.

I have often wondered why the subject of conjugal love has not been referred to more in the MESSENGER. I know it to be a fact that a great many young people are thirsting for enlightenment, being desirous of putting the truth into practice, if possible; and since it is now claimed that the church's slow growth is largely owing to a life contrary to that of conjugal love, I think the welfare of all might be served by some comment in the church's paper,

TRUTH SEEKER.

Toronto, Ont.

"The Secular Church."

EDITOR OF THE MESSENGER:—In the friendly and kindly notice of our new monthly, *The Secular Church*, which A. L. M. gave in your issue for April 1, the statement that "it advocates . . . a church without denominational limits, open to the whole world of men and women who are seeking simple honesty and integrity in the every-day affairs of life," might convey a misapprehension. *The Secular Church* does not concern itself with the question of church organization with or without denominational limits; nor with the question of church creeds narrow or broad. What *The Secular Church* stands for is that man's spiritual life is not to be realized in ecclesiastical organizations, but in his calling or business in the world. As for such organizations *The Secular Church* holds that they are solely for the purpose of instruction and for the observance of such representative or recreative worship as their votaries find useful, and that they should disavow being in any sense whatever the almoners, or even the official possessors of God's truth or favor. They are merely the creations of those who choose to form them, and may very properly be made as narrow or as broad as their makers find useful. It is the claim of these man-made churches that they are something more than the inventions of their founders, and that the observance of their ritual is the substantial worship of God; that *The Secular Church* opposes. "In the heavens," says Swedenborg, "Divine worship itself [*ipse cultus*] does not consist in going to church and hearing preaching, but in a life of love, charity, and faith, in accordance with doctrine; preachings in churches serve only as means of instruction in matters of life."

CHARLES H. MANN,

Editor of "The Secular Church."

Withholding Truth from Those Who Cannot Receive It.

It is generally believed by those who accept Swedenborg's teachings as a revelation, from the Lord, that he was so far enlightened as to see the state of the human mind, and to know whether the things he wrote concerning the spiritual world, man's life after death and the meaning of the Holy Scriptures, could be received or understood by men in the world at his day, or when his books would be read. This must have been given to him to know at the time he wrote, even while he was writing, else why should such truths have been revealed to him, at all?

He knew the state of the Christian world, or of the church, at the time he wrote. He could not change anything he had written, to suit the times; nor retract it; because it was absolute truth, not from himself, or from any angel or spirit, but from the Lord alone, as he expressly declared.

It may readily be admitted that many things he wrote would not be fully understood until after his decease. We know that they are only partially understood, even at this day, more than a century since their first publication. I have been impressed on this subject, in reading a passage in "Arcana Coelestia" (3596) in which the representation of Jacob is treated of. This is Swedenborg's language:

"How the case is with the appropriation and conjunction of the truth, represented by Jacob, may appear from what has been said above; but as these subjects are of such a nature that they transcend the apprehension of the natural man, and cannot be seen except in the light in which the rational or internal man is, in which light few at this day are, because few are regenerated, therefore it is better to illustrate them no further, inasmuch as the illustration of things unknown, and transcending the apprehension, is not to bring them into light, but more into the shade; besides

that such things are to be established as a superstructure on the ideas of natural truths, whereby they are to be apprehended and these, also, at this day are wanting; and this is the reason why the passages immediately preceding have been explained so briefly and only as to the internal sense of the expressions."

It would seem as if Swedenborg paused while he was writing, and that he was led to go no further at the time, feeling that he might transcend the apprehension of those who might read the spiritual explanation of the story of Jacob and Esau, as it relates to man's regeneration. He knew that man must see the truth, or understand it, for himself, in order to be profited by it and that it would be better for a man not to hear it, if he could not understand it. No doubt he was guided by the Lord in making known the wonderful truths contained in his writings, revealing what *could* be received. We are not to understand that he places a limit to man's spiritual enlightenment. This may go on forever; let it be remembered, however, that it will always be according to the degree of his regeneration. How plainly these teachings are confirmed by the saying of Paul: "Now the natural man receiveth not the things of the spirit of God: for they are foolishness unto him, and he cannot know them, because they are spiritually judged." (1 Cor. ii. 14.)

WILLARD H. HINKLEY.

Current Literature

The League Journal.

The March number has for its frontispiece a fine reproduction of a painting of Swedenborg's summer house. The opening contribution is an allegory on the growth of the New Church and its uses. Next follows an account of the Los Angeles League, by Emilie S. Perry, with a picture of the New-Church Chapel, which is apparently beautifully situated. Under "What Do We Believe?" answers are given to a series of questions appertaining thereto. A likeness and account of the Rev. W. T. Lardge, president of the New-Church Sunday-School Union of Great Britain, are given. "Letters to a Young Friend" are continued, the subject being, "Who Was Jesus Christ?"

The Secular Church.

We have received the initial number of the monthly entitled "*The Secular Church: The Divine in Business*," edited by the Rev. Chas. H. Mann and published by the Secular-Church Publishing Co. at Elkhart, Indiana. Its rallying cry is given out to be, "Man's workshop is the temple of God," and "it will stand for the Divine in business and advocate the secularization of the church, that is, its establishment in the field of man's temporal life."

The paper is a small, neatly-printed quarto of eight pages, and this, its first number, is largely devoted to the exposition of the doctrine of the uses of life as the only plane in which true worship exists and the consequent purely empty and spectacular, not to say farcical, character of all acts of worship and other ecclesiastical functions as such.

With all that Mr. Mann has to say of the necessity of worship in the sense of religion being carried into business no New Churchman can find any fault. The only question is whether there is here anything to be found that is not said equally well if not even better in a multitude of journals of ethical and economic character all over the land, not to speak of the almost constant reiteration of this principle in the addresses of President Roosevelt presented at every variety of occasion. Thus Hamilton W.

Mable, editor of the *Outlook*, in a widely published lecture delivered by him before the Y. M. C. A., says, speaking of the "higher uses of business":

"The highest uses of business can only be secured with the clear recognition of its symbolism, of the significance of the inscription upon the coin. The commodity and the symbol must be kept together. Real religion is the recognition of God in His world; that ultimately all power flows from Him; that we are in a spiritual order. This means Christian standards in business. The really religious man knows that there is no division between the things that belong to business and the things that belong to God. This Christian standard is not an arbitrary imposing of an external order on business, but a recognition of its real function and a bringing out of its interior order and significance.

"The essence of religion is a recognition that God is a living presence in the world; that all things flow out of Him; that all things belong in a spiritual order and are signs and symbols of the Invisible. To the religious man separation of religion and business is atheism; a survival of the old idea of the religious and secular. This was a rending of the garment of God; a division of His kingdom. The perfect religious life knows no division of things that belong to God and to man; it does not concede a foot of ground to the devil. If it is impractical to deal with the higher uses of business by applying Christian standards, it is impracticable to kneel at altars and sing Te Deums. The altar is a great and beautiful symbol, but he has missed its meaning who does not see that all things with which he deals are symbols. The man who believes that religion is worship and business simply shrewdness and force is not better than the Hindoo who puts his god over the door of his shop and prays for cunning when a customer enters."

But saying this much of business Mr. Mable does not feel called upon to say things derogatory to the church or to tell the young men that in attending to their outward religious duties they are engaging in child's play with toys.

There would hardly seem to be a crying need of a New-Church journal specifically urging this point of religion in work unless it carries with it the doctrine of the spiritual man and the distinct uses of the church and its worship as bringing a spiritual quality into the worship of the workshop; and this is just what the paper not only does not do, but expressly denounces doing. We cannot conceive of the editor, whom we respect as a sincere New Churchman, really in his practice or his immediate advice as a religious teacher, following out his principle here avowed to its logical results, whether as regards the positive side of the religion of uses or the negative and destructive character of worship as "play," having no interior or spiritual significance or substance whatever, any more than a child caressing a doll is a real mother, or a boy riding a hobby-horse is a real horseman. As for the "Divine-in-business" side, we do not see how this can be regarded as a new phase of religion coming to mankind in only this mature age of the world. The principle of charity in business, of the religion of just dealing, is as old as the Bible. The Old Testament rings with it; the prophets constantly warn the church of the danger of "subverting a man in his cause," and the Decalogue forbids both stealing and bearing false witness, which are dangers belonging especially to the "business" world. Now the church, being that peculiar institution "where the Word is," seems to have some special function not only of instruction, but of authority, in bringing in this Divine element into the business world as something in it, indeed, but not of it, and as having its existence in quite a distinct and discrete plane of man's life, given him from above and brought to his notice by certain Divinely instituted ordinances which "while in this life man must by no means omit," and if he omits it is to his spiritual peril and

loss. It is certainly strange that Mr. Mann in enumerating the opportunities of worship in business or the uses of life, should, in this initial number of his paper, seem to see uses only in the shape of "trading" or "workshops." This is certainly far from the New-Church doctrine of charity, which distinctly specifies among the "uses of charity," those of "the priest," describing in what way he is a "form of charity"; which doctrine also designates as a distinct class of "uses" those which relate to provision for the mind and the soul of man, and which regards these as being uses of a higher order than those which relate only to the body and its needs.

But it is when we come to Mr. Mann's characterization of the church and its worship as "play" as contrasted with the serious "work" of the shop or the counter, that we find him committing himself to the sorriest of logical consequences. If it be true that "the acts of formal worship by means of appropriate ritual is but the play of religion" (p. 6); that "he who sings praises to God in a church is only playing at praise"; that "he who upon his knees beseeches God is only playing at prayer"; and that "he who confesses his sins to God is only playing at repentance," then allowing the utmost margin in the use of this unfortunate and dangerous figure "play," as attached to things held sacred, we are brought face to face with the whole plane of our formal external worship as a profanation of the worst kind, namely, not only what Swedenborg calls "an external worship without an internal," but an external worship purposely and knowingly done as an empty form having no real or necessary relation whatever to our life in the world. Carrying out his principle, Mr. Mann should say to his congregation, if he conducts a formal ritual worship of any kind, not, "Let us pray," but, "Let us play at prayer;" not, "Let us give thanks," but, "Let us play at thanksgiving;" not, "Let us worship and bow down," but, "Let us bow down and play we are worshipping!" It is idle for Mr. Mann to answer that he is using the term "play" in a perfectly innocent and reverent sense as meaning "recreation and rest" in "external symbolical expressions," for his whole argument, in which he dwells at length, being drawn from the succession of ages from the child to the man, here falls pitifully to pieces. If the solemn acts of worship, those holy sacraments themselves which the doctrines of the church teach us conjoin man to heaven and to the Lord in the degree that man spiritually, not "plays" at them, but employs them in humility and sincerity as avenues of spiritual influx into his very life—if these are child's play for the men of the New Church, then they should not be apologized for and patronizingly allowed as recreations, but positively and forever put away as things just as abnormal and repulsive as to see a grown woman nursing a doll and a grown man riding a hobby-horse.

It is a dangerous thing for a man to play fast and loose with the Word of God and the sacred ordinances of religion founded thereon. The doctrine that for a man to "confess his sins before God" is only "playing at confession," that the real repentance is in the "turning from the evil ways," is in effect to say that a man may turn from his evil way without any previous act of confession; which we know to be impossible, for Swedenborg distinctly says:

"Actual repentance is to examine one's self, to know and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore help and power to resist them, and so to desist from them and lead a new life, and to do all this as of himself. Do so once or twice a year when you come to the Holy Communion." (Summary Exposition, No. 114.)

Now if this is all "play," and does not belong to the present "mature age of mankind," then the New Church has been certainly woefully deceived, and the sooner we dismiss these solemn conceptions of our religious duty and the practice of them, the better. We will turn our backs to the church door and go to our workshop and our banking house and merchandise counter. But are we to seek there the inspirations and the support of the higher life? Why then suspend these activities on Sunday? Why is their worship not sufficient and good for all time? Is it not because the church with its ministry and sacred rites and times is that institution whereby *alone* the "Divine exists among the people"? "it being essential to the common good of society that there be that which is Divine among the people and the ministry, by which is meant all priestly offices and the duties attached to them, being the provision made for the existence of things Divine." (Canons. Chap. iv. See also D. L. W. 320, and A. E. 79.)

Church News

The Pennsylvania Association will meet with the Frankford Society on Good Friday, April 17, with sessions morning and afternoon.

In Philadelphia the Pastor has a confirmation class of twenty-five young people whom he is instructing in the meaning and duties of church membership.

The engagement is announced of Miss Julia F. Gould of Toledo, O., and Mr. J. W. Saul; also of Miss Mary Dimond and Mr. W. R. Saul. Both young men are sons of the editor of the MESSENGER.

The marriage of the Rev. Hiram Vrooman, and Miss Alice C. Loud, which is soon to take place, will be saddened by the recent death of the fathers of the two parties. Both fathers died in March.

The lecture on "Em. Swedenborg as a Scientist and a Theologian," which was delivered by Axel Lundeberg before the Swedish Good Templars of Chicago, was attentively listened to by a small audience of about 100. The chairman of the meeting, in thanking the lecturer, said that judging from the fact that not a single one had left the hall during the lecture, though it was longer than usual, lasting for an hour and a half, the audience must have followed the speaker with great interest, and that he hoped that it was not the last time he and his Good Templar brothers would have a chance to listen to so interesting a subject. In fact, before the speaker left the hall he had to promise to deliver another lecture in May.

From a private letter it is learned that the new stone church now going up in Glasgow, the corner-stone of which was laid when Dr. Sewall was in Scotland last summer, will seat 250 persons. It will have a good hall and book-room with accommodation for sales and library. The land is a small piece and they are obliged to build in two stories; but it will be a pleasant and presentable building, well planned, and beautifully finished. The site is first-class, near the Western Park, on its very fringe, and near the University. It will cost nearly \$25,000 and they expect to open it free of debt. Into this new building both the north side congregations will go. It is being built by the combined efforts of both, and for both. There is an admirable spirit of co-operation and friendly aid. The outlook for the church in Glasgow is certainly changed for the better.

Brooklyn, N. Y.

On Sunday, March 29, W. H. Reece preached at the morning services. Somebody calls his Sunday-school class the "Stranger's Class," which, by the way, is a suggestion. If there were such a class in every church it would perhaps appeal to the stranger reading of its announcement in the Sunday reading notices.

The "Auction Sale" by the Brooklyn League lately herein announced to occur March 27, was postponed. It will take place in the lecture room at the church on the night of Friday, April 10. A musical entertainment precedes the first thump of the auctioneer's hammer.

The annual concert by members of the choir and others was given to a good audience on Friday evening, April 2, in the lecture room. Quite an elaborate program was rendered. The proceeds are to be added to the funds of the music committee.

A "barn dance" was given by Miss Clara Fester of the Brooklyn Society, on Saturday evening, March 28, at Clinton Mansion. The proceeds were kindly donated by her to the uses of the Buffalo Society, being added to the sum raised in the general church for that purpose. The hall was decorated with straw, etc., and many of the young folks attended.

A large attendance is recorded at the last "children's tea" held in the lecture room Friday evening, March 27. Mrs. J. C. Ager was chairman of the committee in charge. Several strangers were present.

Board of Home and Foreign Missions.

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

Amount reported Jan. 9, 1908.....	\$3,032.58
Rev. L. F. Hite, Cambridge, Mass.....	2.50
Boston, Mass., Society.....	45.22
C. C. Ryan, Jefferson, Wis.....	25.00
Geo. Copeland, Jefferson, Wis.....	25.00
James G. Wentz, New York City.....	100.00
Walter Ball, Baltimore, Md.....	15.00
C. A. E. Spamer, Baltimore, Md.....	50.00
Treasurer Gen'l Convention, part of income of funds.....	206.38
Income on investments.....	55.00
Total.....	\$3,556.68

LLOYD A. FROST, *Treasurer*,
45 Milk Street, Boston.

March 27, 1908.

The Orphanage.

The following has been received on orphanage account since last report in September:

Balance over.....	\$ 6.35	Mrs. M. J. Whitmore.....	5.00
Mrs. S. T. Bennett.....	2.00	Mrs. T. B. Haslem.....	1.00
M. J. Stall.....	5.00	E. H. Alden.....	5.00
Franklin Jackson.....	25.00	Mrs. Mary C. Leuth- strom.....	5.00
Patrick Smith.....	2.00	A Friend, Dayton, Ky.....	2.00
Gertrude Onis.....	10.00	Mrs. L. Rodgers.....	5.00
Annie R. La Mott.....	5.00	Urbana Students, per Mrs. Burton.....	6.00
Carrie Sproat.....	3.00	E. H. Scott.....	10.00
Col. W. S. La Mott.....	5.00	A Friend.....	1.00
Geo. Copeland.....	25.00	Mrs. Elizabeth Gould.....	10.00
Mrs. Lewis Ryder.....	5.00	Wm. H. Swift.....	25.00
Misses Warriner and Hughes.....	5.00	Madam Bonne E. A. de Rievriere.....	5.00
Dr. J. C. Hoffman.....	2.00	Chas. Whittemore.....	50.00
Henrietta Drost.....	10.00	Mr. Jones.....	1.50
Violet Farden.....	3.00	Emily W. Waterhouse.....	2.00
Mrs. Alice Puig.....	1.00	Annie E. Grebenstien.....	2.00
W. M. Cunningham.....	8.00	M. J. Hyatt.....	1.00
Mrs. Sarah A. Serqua.....	5.00	Catherine C. Ryder.....	10.00
Mrs. James B. Taylor.....	20.00	Dr. N. S. Marshall.....	1.00
Jay A. Morgan.....	2.00	John Shoenberger.....	2.00
Eugene B. Stevens.....	5.00	A. W. Parker.....	5.00
Missionary Society, Fall River.....	5.00	Rev. Jas. Reed.....	10.00
Ladies' Aid Society of Pittsburg.....	5.00	Mrs. Kate Hunter.....	5.00
Mrs. E. M. Adams and Alice Bigelow.....	5.00	Mass. Women's Alliance W. B. Murray.....	11.00
Mrs. Mary Howard.....	5.00	E. F. Young.....	5.00
H. L. Weaver.....	2.00	Total.....	\$376.85
Eliza S. Smith.....	5.00		

Paid six months' rent.....	\$135.00
Paid groceries, seven months.....	127.69
Paid fuel.....	16.75
Paid water, gas, clothing and incidentals.....	30.18
Paid Furniture.....	172.65

	\$482.27
Reduced by income from rooms rented.....	78.00

Total contributions.....	\$404.27
	376.85

Deficit.....	\$ 27.42
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There have been several contributions of clothing from two or three sources, for all of which we are grateful. There has been more or less illness among the children, but the physicians have been kind and made no charge for services. The little family are comfortably settled in the home mentioned in last report. The house contains four rooms besides those occupied as the orphanage. Though vacant several weeks since being furnished for lodgers, they are now occupied by ladies, but we have to make the rent low to get them filled at all. There is perhaps not a city in the south where the sign "Rooms to Rent" is so common as in Richmond.

We are now prepared to take other children and provide them with all the care and comforts of a home so far as facilities are concerned. I have had the offer of four, but felt obliged to defer the matter until the contributions over and above present requirements were in sight. Our hope is to fill the extra rooms with children as a part of the orphanage, rather than take in lodgers, which is an expedient to reduce expenses. Here is a substantial beginning of a New-Church orphanage, and opportunity for unlimited growth. A love of the use on the part of those who have the money is the essential of success.

There is still \$100 due on the furnishing, which we are trying to pay off at \$10 per month. It may be noted that I have paid the deficit from my own slender purse; and the rent for March will be due April 3rd, and current expenses are accumulating, with no assets save the confidence that the Lord will provide as heretofore.

I have felt it necessary to hold down expenditures to the lowest possible point. One may determine by a little calculation that the grocery bill amounts to only a fraction over one dollar per week per person. But for the extremely mild winter the fuel bill must have been considerably larger. My oldest boy (15 years), with occasional assistance from myself, as a necessary economy, has repaired the shoes for the orphanage as well as for my own family. The friends I am sure will need no urging to continue the contributions, and a larger sum will enable us to enlarge the use which is now altogether practicable.

March 29. J. B. SPIERS,
301 S. Pine St., Richmond, Va.

England.

The announcement made in the notes from America in the March number of the *New-Church Magazine* to the effect that the meeting of the General Convention will be held this year at Cleveland and Lakewood, Ohio, during the second and third weeks in June, is of particular interest to friends in England. The one hundred and first session of the General Conference is to meet at Southport, in Lancashire, on Monday, June 15th. It therefore appears that if both these programmes are carried out the Convention and Conference will be, for one or two days at least, in simultaneous session. This circumstance, although it may prevent any exchange of personal visits between the members of the two bodies, ought not to be without its stimulative effect on all who participate in the

meetings. Such a coincidence is, I believe, without precedent, and might be made the occasion of an exchange of direct telegraphic greetings. The Convention will be well on with its business before the Conference begins to assemble on the Monday, at 3 p. m. Members of Conference continue to arrive all Monday evening, and the first full assembly of the Conference will meet on the Tuesday morning. It is customary to receive any visitors who may be present at that time, and if a message from the Convention can be then read, it is sure to receive an enthusiastic welcome and to evoke a fraternal reply, which should reach the Convention in Cleveland before it disperses.

Much interest is being manifested by the public press in the forthcoming removal of the remains of Swedenborg to Sweden. It is stated that the Swedish warship, *Fulgia*, now in the Mediterranean, will on her way home call at one of the Channel ports and take the body on board and bear it to his native land. For 136 years the body has lain beneath the communion table of the Swedish Church in London, of which the Rev. Arvid Ferelius was the pastor. This church is situated near to the docks, at the East End. Its locality is unsuited to the convenience of the present Swedish colony in London, and it is likely to be taken down and re-erected somewhere in the West. The memory of Swedenborg is commemorated by a tablet placed in the church in 1857, and the little building long has been a place of pilgrimage for New Churchmen, not a few of these being visitors from America. This object of interest London is to hold no more, and while we may from our own point of view regret the removal, it cannot be otherwise than a subject for satisfaction that our illuminated scribe should receive from his own countrymen even so tardy a recognition of his great attainments as a scientist. We may hail this event as a beginning of the reversal of the popular verdict, which up to the present has been given with such unanimity against him. The prime mover in this rehabilitation of Swedenborg's reputation is the scientist, Dr. Anders Retzius, and the homage thus paid is an acknowledgment of his scientific attainments exclusively. The press, while giving considerable prominence to the proposed removal, is careful to avoid as far as possible any reference to Swedenborgian doctrines. The New Church as a body is recognized, and its numerical strength both in Great Britain and in the United States is adduced. These, it may be assumed, are matters of public, that is, of worldly, interest, but any teaching on spiritual subjects is not. The whole treatment of the matter, when observed from this point of view, furnishes a reliable indication of the spirit of the age. A suggestion has been made for the holding of a New-Church service on the occasion, but no definite announcement is yet to hand. Among the London papers which have given prominence to the facts the *Daily News* has been conspicuous.

The news of the sudden but peaceful passing of the Rev. S. M. Warren from your midst at the close of an unusually long and useful life was received with feelings of deep sympathy in this country, where he had many personal friends and where his good qualities were known and admired. You will indeed miss his gentle spirit and his wise counsel from your gatherings, but the Lord, who is ever provident for the welfare of His church, will undoubtedly raise up amongst you others upon whom the prophetic mantle will fall, and who will be prepared by Him to receive the Spirit in a sevenfold measure.

L. A. S.

All in the universal globe who acknowledge a God and live according to the civil laws of justice, are saved. (C. L. 351.)

The Removal of Swedenborg's Remains.

Recent numbers of the Stockholm daily paper *Svenska Dagbladet* have had frequent mention of the removal of the remains of Swedenborg from England to Sweden and of the disposition to be made of them in Stockholm. The following extracts show the popular interest in this important national event. A correspondent writes:

"Having seen in the Swedish papers that the government contemplates sending for the remains of Swedenborg in the magnificent cruiser '*Fylgia*,' and also that the Royal Swedish Academy has been requested to choose the burial ground, which it is proposed shall be in the cemetery of the Solna Church, I beg to suggest that of all the great men of Sweden few are so renowned in the world as the great seer and scientist, Emanuel Swedenborg, whose name, unlike many others, not only shines with undiminished splendor, but in every year that passes is recognized more and more in the scientific world.

"It is certainly a high mark of esteem when the Swedish government permits its finest warship to return with his remains; but shall this respect end here? To every one who reveres our great memories it will seem hardly appropriate to have Swedenborg's remains deposited in the Solna cemetery. It is true that it is said to be the purpose to make this cemetery ultimately the resting place for our great men; but it is not exclusively so, since the privilege of purchasing there is open to all.

"As a reason against his being buried in the Maria Church itself, to which parish Swedenborg belonged, it is mentioned that he had no affection for this church, as he differed in faith from the whole established church and never was present at a service there. Considering that since his death, in the year 1772, he has been buried in the Swedish Lutheran Church (in London) which comes under the jurisdiction of the archbishop of Upsala, the consent of this dignitary would have to be obtained. But no such objection can apply to the Ridderholms Church, which we consider the Pantheon of Sweden. (This is the great central church in Stockholm, in which only royalty and the most distinguished of Swedish subjects lie buried.—Tr.) If means be taken to have the remains placed there at present, it could later be determined what should be done in the future. There is now talk among those who are interested of erecting a mausoleum. It would be wise to have a more general discussion of this matter, and if a decision has already been arrived at, that it be still opened for further consideration." (Signed) "T. U—n."

A later issue of the same paper says:

"The opening of Swedenborg's coffin in the Swedish Church in London took place on Wednesday, March 6 (1908). The Swedish minister and consul-general in London were present, and also the directors of the Necropolis and Pastor Lindskog."

"The remains will be carefully exhumed and packed in cotton ready for transportation. About April 6th the '*Fylgia*' will reach Dartmouth for this purpose. On the day of the transference a memorial service will be held, at which members of the Swedenborg Society and other English societies will probably be present."

Still later appears the following, under date of March 10th (1908):

"As before said, the coffin of Swedenborg was opened last Wednesday in the Swedish Church in London. The opening was done in the presence of the Swedish minister, Count Wrangel, the secretary of the legation, the consul-general and the pastor of the legation, Lindskog, and a few other invited persons. The tomb has not been opened for thirty-three years, and the cemented door was quite difficult to open. The vault was in good preservation. The envelope around the remains consisted of an inner structure of lead and an outer one of oak. In the coffin was seen only a skull, whose genuineness is doubtful, and a number of bits of bone. Directions have come from Stockholm that the remains be laid in cotton, but considering their condition, nothing was touched. After a few photographs had been taken of the vault, everything was put in place and closed.

"The present opening of the vault has revived again the old doubt about the genuineness of the earthly remains. As is known, the so-called genuine skull was brought back,

but after investigations in the forties one was rather skeptical. It is now expected that Professor Retzius' inquiry will completely clear away all doubts. The Swedenborg Society in London declares that their documents show the genuineness of the skull."

LATER.

"A committee has been formed to advise and make plans in regard to the resting place of Swedenborg's remains, but it has not yet come together."

Morning Light, London, under date of March 14th, adds these comments:

"The Swedish frigate, 'Fylgia,' lately in Indian waters, is now on its way homewards, and will call at Dartmouth, between the 6th and 9th of April, to take on board the coffin from the Swedish Church. All arrangements connected with the removal are in the hands of the Swedish ambassador, Count Wrangel; but it is not yet decided whether a memorial service shall be held or whether the removal be made in the most private manner possible.

"At present the Stockholm press contains, in consequence of this event, more references to and information about Swedenborg than it has perhaps ever done before; and his countrymen and kinsmen according to the flesh are looking forward to the reception of his remains in a spirit of great enthusiasm. * * *

"The event at least is one which will enable us to pay a tribute to his memory, on that side, especially, which is still practically unrecognized by his own countrymen.

"If a memorial service is conducted in the Swedish Church, there are many who would like to be present, even though they could not understand the language in which it would be conducted. But we believe there is every probability that an official application, which has been made for the holding of an English service in the same church, by the clerical head of the New Church, may

be agreed to. If so, public notification will be duly given."

We in America are too far away to be present at the memorial service in London or at the solemn reception and depositing of the remains in Sweden. But we are not too far away to do that which will be perhaps our most appropriate and useful tribute, the sending of donations to the fund for the Swedenborg Memorial Church to be erected in Stockholm to commemorate Swedenborg as the servant and the messenger of the Lord in His Second Coming. Donations to this fund, now amounting to about \$7,000, may be sent to either of the members of the committee, Mr. Julien Shoemaker, of Philadelphia; Mr. James R. Carter, treasurer of the Convention, 246 Devonshire street, Boston, or to the undersigned,

FRANK SEWALL.

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To Unknown Seas.

Beyond the bar the waves roll fierce and dark,
While safe within the bay, lit up by sun
And wrapped in languorous calm, lies a frail bark
At rest, and dreams the port of home is won.

Not yet. A shadow sweeps across the day
Like pointing finger, and a wailing breeze
Beats the furled sails, and sets the mast a-sway,
And, hurrying, beckons on to unknown seas.

The call has come. Though wild the billows toss
Beyond the bar, out! out to brave the odds
Of fateful leagues. Whether for gain or loss,
'Tis well. Up with the sails! The wind is God's.
AMY T. MARTSON.

The Church Calendar.

April 12. Palm Sunday.

The Lord as the Son of Man.

Introit Hymn 172: "All glory, laud and honor."

Selection 159: The earth is the Lord's.
Proper Psalms: xxxi., xxxii., xxxiii.

Anthem xiv. p. 184. Hosanna.

Lesson I. Dan. ix.

Response Anthem v. p. 104: "Who hath believed on report?"

Lesson II. John xii. 12-50.

Hymns:

402. "The Son of Man goes forth to war."

173. "Ride on, ride on in majesty."

The Holy Week.

The Lord's Temptation and Passion of the Cross.

April 13, Monday. Lesson: Luke xx.
Hymn 348: "Thou knowest, Lord."

April 14, Tuesday. Luke xxi.

Hymn 370: "Yes, He knows the way is dreary."

April 15, Wednesday. John xiii.

Hymn 386: "Saviour, I follow on."

April 16, Thursday. The Holy Supper and New Commandment. John xvii.

Hymn 464: "Zion to the Saviour singing."

April 17. Good Friday.

The Crucifixion.

Introit Selection 161, Parts I. and II.:

"Who is this that cometh?"

Proper Psalms xxii., xl., liv.

Lesson I. Isaiah lii. 13: liii. to end.

Resp. Service xiv: "O my people, what have I done to thee?" p. 37.

Lesson II. John xviii. xix. to v. 37.

In place of Benedictus: Sel. 162, Part

III. "Surely he hath borne our griefs."

Hymns:

176: "When I survey."

178: "By the cross of Jesus standing."

April 18. Holy Saturday.

The Preparation.

Service for Easter eve (without music).

Proper Psalms: xiii., xiv., xvi., xvii.

Lesson I. Exodus iii.

Selection 71: "I will lift up mine eyes" (read).

Lesson II. Matt. xxviii. 57-66.

Magnificat (read).

Instruction Preparatory to Holy Supper. See the Instruction and Prayers in the New "Rites and Prayers," pp. 115 to 125.

April 19. Easter Sunday.

The Risen Lord.

Introit Hymn 179: "Come, ye faithful, raise the strain."

Selection 151: "Thy way, O God, is in the sanctuary." (This is the song of thanksgiving for deliverance in the Red Sea, and hence for triumph over temptations).

Proper Psalms xxx., xcvi., xcix., with Doxology to chant 212 (Mag.).

Anthem xv.: "Worthy is the Lamb," or Selected Choir Anthem.

Lesson I. Exodus xii.

Resp. Service xv.: The Resurrection, p. 39.

Lesson II. John xx. 1-18.

Benedictus, to festival setting 762, or to chant 761 (Mag.).

The Adoration, "We worship the one God, etc." may be chanted to No. 773, or to 774.

Hymn 188, "Sing with all the sons of glory."

After Sermon:

Offertory with responses, "Book of Worship," appendix, p. 45, with "Special Thanksgiving" for Easter, p. 43, followed by ante-communion prayer. [See the new "Rites and Prayers" pp. 126-132.]

Hymn 475: "Draw nigh and take the Supper of the Lord."

The Holy Supper: At the beginning, Sel. 16: "I will go unto the Altar of God." At the close, the Angelic Anthem, Sel. 80, "Alleluia."

Children's Easter Festival.

If the children's Easter Festival be united with the morning service, the children may sing as a processional on entering church the song in "Hosanna" p. 104, "Jesus is risen," and on retiring before the Communion the recessional, "Hosanna" p. 102, "Morn of joy." On entering the children may place their Easter offerings on the chancel rail or steps, and on retiring receive their flowers or Easter tokens. During the service the children may sit together and take part in the service, being trained to sing their responsive line in the ternary chant 151, in turn with choir and congregation, and also to sing the Benedictus and the hymns.

Baptisms

SEWARD.—At New York City, Dec. 5th, 1907, Katharine, infant daughter of Frederic K. and Sara Day Seward; Rev. S. S. Seward officiating.

COSTER.—At Highland Station, Orange, N. J., March 26th, 1908, Herbert Seward, infant son of Eric H. and Mary Seward Coster; Rev. S. S. Seward officiating.

Obituary

VROOMAN.—Judge H. P. Vrooman, of Council Grove, Kansas, in his 80th year, passed into the spiritual world from the Springfield Hospital, Springfield, Mass., March 8th. The Rev. Hiram Vrooman, a son of the deceased, of Providence, R. I., officiated at the funeral services.

Judge Vrooman was well known in Kansas as one of its leading pioneer reformers. Although not a member of the New Church he had come to embrace many of its doctrines, and a few days before his death was very much comforted by talking with his son concerning the New-Church beliefs respecting the nature of the entrance into the spiritual world and the experiences which follow thereafter.

SWEZEY.—At Emporia, Kan., March 27th, 1908, Dr. William Carolus Swezey of Olivette, Kan., results of an operation at the St. Marie's Sanitarium.

Dr. Swezey was born in Long Island, July 14th, 1833, hence he was 74 years, 8 months and 12 days old. His parents moved to Michigan in 1835. The doctor was a graduate of the Eclectic Medical College of Cincinnati, Ohio, also a graduate of Ann Arbor University of Michigan. He opened his first office in Switzerland county, Indiana. He entered the Union army as a private and was raised to the rank of Regimental Sergeant of the 140th Indiana regiment.

He was married to Miss Malinda Clark, Dec. 29th, 1859, who survives him. He was the father of eight children—seven boys and one girl.

Dr. Swezey served two terms in the Kansas legislature, and supported both Senators Ingalls and Plumb for the U. S. Senate.

One sister and one brother survive him, Mrs. Dr. A. McGregor of Olivette, Kan., and Dr. John M. Swezey of Crossplains, Ind.

Dr. Swezey became interested in the Heavenly Doctrines through a personal friend, a Mr. James D. Taylor, while attending college in Cincinnati. He had this interest confirmed by attending the New Church in Cincinnati and hearing Rev. Messrs. Giles and Beaman.

He moved to Kansas in 1870 for the purpose of joining the New-Church colony located at Olivette by Rev. A. J. Barteles. Here he has lived and followed his profession ever since.

The last ten years of his life he has been supremely interested in natural reforms. He frequently delivered lectures on these subjects, giving special emphasis to the Single Tax.

His funeral service was held in the M. E. Church at Olivette, and the sermon was preached by Rev. A. B. Francisco, our missionary minister. The doctor being a Mason, this fraternity assisted in the burial rites. He was very happily married, and leaves a widow in good circumstances.

He was a splendid and greatly-beloved physician, who acted on the doctrine that "all religion belongs to life," hence his profession was, as Mr. Mann would say, his altar.

A vast throng assembled at his funeral service and the floral offerings were an evidence of the esteem of his many friends.

Special Notices

MASSACHUSETTS ASSOCIATION.

The next meeting of the Association will be held in the house of worship of the Boston Society, on Monday, April 20, at 10:30 a. m. The exercises will begin with religious services, and the General Pastor will deliver an address on "Prophecies concerning the New Church." Reports of societies and committees will be read. In the afternoon the subject of "Mental Healing" will be continued from the October meeting, introduced by a paper from Henry E. Goddard, M. D., of Brockton.

JAMES REED, General Pastor.

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The Work Completed.

Our services leading up to Easter should have prepared us to realize the practical meaning of the Lord's death and resurrection, which with returning years should open with ever-deepening revelation of the Divine grace and mercy.

Plainly the Lord had said that He must be put to death, and rise again. But so strange had become the faith that one could die and live again, that the Lord's prophetic words had no meaning even to His disciples.

The dark and painful hour, when the hells should be stirred from their very depths for their final assault, drew near with Gethsemane's trying ordeal. The disciples could not stand an hour of it, and in the heaviness of spirit failed and fell asleep. Alone the Lord struggled against inward assaults, praying while the great sweat-drops of blood fell to the ground. Soon followed the agony of the cross, the character of which the Lord reveals in those words, "My God, my God, why hast thou forsaken me?" The women weep; His followers lament, "We trusted that it had been he which should have redeemed Israel." Hope had vanished, and the age's midnight had reached its fullness. Then the light commenced to dawn. The women bring the glad news, We have seen the Lord! He is risen! He

appears to the disciples. Their joy is too great to believe. They are rescued from their deep despair. Their hopes are not only restored, but made new through understanding the meaning of what they had been through, and they become again servants of their former Master in His established kingdom.

Thus in the space of a few days were brought together the severest sorrow and deepest suffering upon the one hand, and upon the other the greatest joy. This reveals to us the experience of the regenerating. It is an intense and full picture of temptation and redemption. That one progress, he must be brought face to face with himself. He must feel his own inability to cope with the powers of hell in himself, and know that he without Divine help is lost. Being faithful to the right until his own spiritual midnight is full, until his self-nature is dead, the light breaks, and the Lord comes to him, and raises him from spiritual hopelessness, sorrow, and death to life and rejoicing. Not only once are we to experience this, but over and over again, with ever deeper heaviness and pain followed by the ever-increasing joys of redemption, until the work is finished, until through great tribulation we have washed our robes and made them white in the blood of the Lamb, and are prepared to come before the throne in the life everlasting.

The Glorification of the Human of the Lord.

The New-Church idea of redemption differs fundamentally from the belief that the Lord once for all redeemed the world by death upon the cross, that through faith in the fact one might be saved.

The Lord clothed Himself by virgin birth with a human like ours. The hells assaulted the infirmities of that human. The Lord met the hells in that human, and subjugated them by temptation combats. These temptation combats culminated in the passion of the cross, and the hells were subjugated by the victorious power of truth and love over falsity and evil. Thereby a way was provided for man's redemption. To obtain that redemption man likewise must fight against evil and falsity, and subjugate the hells in himself. The Lord so subjugated the hells that everyone is now at liberty to subjugate evil in himself by looking to the Lord, and shunning evils as of himself, yet acknowledging that the power to do so is from the Lord.

The Lord is still redeeming mankind from the hells, and this more and more. By the assumption of the human and its glorification the Lord made provision for an unceasing and ever-increasing redemption and resurrection from death in sin. By the assumption of the human, God came to men upon the earth, and revealed Himself on their plane of life. By the glorification of that human He remains with man. The popular idea of the glorification of the human is nothing other than that the Lord made Himself glorious in the sight of mankind and of God. In the New Church the subject may be thought to be complex, but it is really simple. To form a definite idea, think of God as superior to the degrees of creation, which He in the beginning put forth from Himself; say, the three degrees of the spiritual world and the three degrees of the natural world. When He created man, He formed him with a spiritual part coinciding with the spiritual world, and a natural part coinciding with nature. The spiritual part the Lord could take on from the angels in the spiritual world, but to take on the natural part He must clothe Himself from nature. This He did by the virgin birth, whereby He clothed Himself with a human like ours.

How He glorified that human, and made it one with the Father, can be illustrated abundantly from nature. Take the simple illustration of petrified wood—wood turned to stone. Void of scientific terms and in simple language this is the process: A tree is submerged in water containing lime. As each atom of the tree decomposes, an atom of lime takes the place of the atom of wood. Little by little every atom of wood disappears, and is supplanted by an atom of lime. The result: The tree of wood has become a tree of lime, or stone, in which the annular rings, the bark and its corrugations, and the general form of the tree are preserved. We have all seen sections of such tree-trunks polished, and shining with their many rich and beautiful colors. This may help us to see clearly how the Lord glorified His human. First, He put the assumed human in order by thinking, doing, and willing what is right. He perfected the structure of the infirm and deformed human, which He took from mankind through Mary. This may be likened to the tree which must grow before it is petrified. Then commencing interiorly He displaced the material substance of the human assumed, and put in its place uncreate, Divine substance from Himself. Thus He made the human assumed Divine and one with God, preserving the natural structure with its life, such as there is on the plane of the brain, on the plane of the muscles, and down even to the life that is on the plane of the bones, just as in the petrified tree there are preserved the annular rings, the bark and its corruga-

tions, and the general structure of the tree. Thus God, having clothed Himself with the human like man's, made that human Divine by supplanting its material substances with uncreate substance from Himself.

At death man casts off the natural body, together with its planes of life, preserving the spiritual. The Lord rose with the entire natural body, and thus became fully man. He cast off nothing but material substance, for He preserved in the glorified human all the planes of life that are in the material body. In this way the human assumed became Jehovah Himself. Indeed, He allowed Himself to be called Lord instead of Jehovah, for no other reason than if He had been called Jehovah, He would not have been received. He rose from the sepulchre with a Divine Natural body, paralleling man's body plane to plane. By means of the Divine Human, the Lord is closer to us, and immediately from Himself He can guide, enlighten, save, and bless His followers upon the earth.

When the Lord came into the world, all goodness and truth had perished in the ultimate, that is, with man; and man was about to perish, for the Lord can be with man only by means of good and truth in the ultimate. Our great rejoicing at Easter is because, goodness and truth having disappeared with man, the Lord to save mankind clothed Himself with the ultimate, man's human, and made it Divine so that He could be with man in ultimates as never before, and thereby perpetually deliver from hell, order, redeem, and regenerate the fallen race. This the Lord does by the Holy Spirit, which was not until Jesus was fully glorified, for the Holy Spirit is the infinite and inaccessible life of God flowing through the glorified human and thereby adapted to man's reception even in his ultimates. "And I, if I be lifted up, will draw all men unto me."

The Sermon

"If a Man Die, Shall He Live Again?"

BY THE REV. O. L. BARLER.

(Job. xiv. 14.)

This is the oldest question on record, so far as is known, and it is still made a question at this day with vast multitudes of people. They tell us that they would like to know, "If a man die, shall he live?" The word *again* is not in the original text. The query is, Does life continue after death, or does death end all?

No line in the written Word of God, proper, questions the fact of man's continued existence after death. The text is not, as you have quickly discerned, from any one of the canonical books, but is from the wonderful and useful book of Job, where one might well expect to find such a question.

It can be safely said that, antedating the Divine

revelations given to this new age of the world, no satisfactory answer has ever been given to this question. The generations which preceded were not in a degree of life such that they could comprehend and thus could receive instruction concerning the state of man after death.

But now it is permitted to enter into these interior things, and to rationally comprehend how it is, and why it is that life is continued, beyond the grave—that death does not end all, as some contend. It can be shown, at this day, from the opened Word, and from things heard and seen in the spiritual world, that death, so-called, is but the transit—the passage itself—out of this world into the other life; and it would seem as if such knowledge ought to be and would be welcomed by every one.

In any case, we are prepared to give this question an affirmative answer, and to declare from certain knowledge that natural death has no sting even. "O death, where is thy sting? O grave, where is thy victory?"

It is known that a dying man—even a bad man—is not as a rule afraid to die, when his time comes. The reason is that the dying one is kept in the thought of eternal life; the best of the angels from the Lord's kingdom in the highest heaven are helpfully present with the dying of every class, keeping them in this thought—the thought of eternal life.

The separation of the gross part of the natural body from the purest parts—commonly called death—is a ministry to life, in that it is essential that the temporary and coarse part should be put off, that the soul—the man himself—may enter its own spiritual abode in a full and conscious life there.

Man, after death, loses nothing but the dross of the life he had in the world. All the substantial qualities of the life he had in the world of nature he retains; and he is so like himself in his new environment, that he knows not other than that he still lives in his world's body. He thinks this, at first; but is undeceived, at length. By little and little he perceives that he has more exquisite sensations. By these, and by his discourse with others in the spiritual world, he slowly learns that he is in the other life—a life continued from this—and that he lives again, and no mistake.

There are reasons why man can never die—never cease to live. The one great reason is that he is in what is eternal, and hence cannot die. It is known, from revelation from God out of heaven, that there is in man—in every one, on earth and in heaven—an inmost and supreme degree or form of life, into which the Divine sphere of the Lord first comes, and from whence the Lord gives life to man, and regulates all the lower forms which follow in succession, down to the lowest degree of life in the world.

This inmost of the soul is called the human internal, and is the Lord's entrance to angels and men, and is His dwelling place in them. And it is because man has this high form or degree of life that he is a man. It is this which distinguishes man from brute animals, for they have it not. And it is because of this that man is capable of receiving intelligence and wisdom through instruction; and because of this he can think and converse in a rational manner, and be elevated by the Lord to Himself; and it is by virtue of this that man lives to

eternity—that he can never die. He is in what is eternal both by influx and by reception—dying to this world he lives right on, upon the higher level.

It was of the Divine providing that Swedenborg was a true seer, and that he was intromitted into the spiritual world and that he heard and saw in all wakefulness just what the state of man after death is. He says:

"I can assert that man, as soon as he dies, is in the other life, and that he there appears to himself and to all others precisely as a man in the world, endowed with every sense; thus that the death of the body is only the casting away of such things as had served in the world, and that death itself is a continuation of life—but in another world." (A. C. 8939.)

He further tells us:

"I have conversed with such multitudes of deceased persons that I should underrate their number were I to record them as being a hundred thousand." (H. H. 312.)

He informs us that he had spoken in the spiritual world to almost all whom he had known in the natural world, and who had died; and with some after two days from their decease, even while preparations were going on in the world for the interment of the body, and he says, "They were astonished to find themselves alive, and in another world, since they had so little believed in a life after death."

Man is said to die when his physical body no longer answers to his spiritual body; but the man does not die. Man is man not from his physical form, but from his spiritual form and from the life that is therein. It is the spirit in the forms in man that thinks and loves, and that has affections and thoughts. It is man as a spiritual being that is in the human form, "and doth the body make."

But how is man raised up? it is questioned. Man's resurrection and entrance into the other life is a demonstrated problem, shown from experience. The revelator says:

"I was myself made the subject of that experience, in order that I might fully know how the great change is accomplished. I was brought into a state of insensibility as to the bodily senses, and thus nearly into the state of dying persons, the interior life remaining entire, together with the faculty of thought, that I might observe and retain in my memory the particulars of the process that I was about to undergo—the process being such as is experienced by those who are being resuscitated from the dead." (H. H. 449.)

He gives in full his experience, and says: "I was in this state for some hours." When the resurrection is accomplished, man finds himself in a body, to all appearance as in the world; only the body is a spiritual body—not newly given, but newly perceived—a body which in the world was invisible because spiritual eyes were not open to see it. In the spiritual world man's spiritual eyes are open, and the objects there are as visible and tangible to such eyes and senses as were the objects of this world to the natural senses; and the first state of man after death is much like that which he had in the world.

It is known in the world that man has an interior and an exterior life, and that these do not always agree. Paul speaks of the double life that he lived. When he would do good, evil was present. The face, the speech, and the manners of a man in the world are not the counterpart—the duplicate—of the hidden purposes and intents of the heart of the one who wishes to deceive. It is well for society

in this world that it is not so. Constituted as this world is, and circumstanced as we are, it is well that man's external life is not always a copy of his internal. And this world-like state of dissimilarity is the first state of man after death. He acts there as he acted here—at first. But change is not long in coming—the change being an adjustment between the interior and exterior man, until they act as one. There is a steady drifting to this state of agreement, or state of correspondence, between the external and the internal man, in the other life, until they act as one. This is the judgment spoken of in the Scriptures, whereby man comes into what is his very own.

It is not allowable for any one when he comes into his permanent state in the spiritual world to think and will in one way, and speak and act in a contrary way. "Every one there must come into the express image of his own thought and affection, and therefore become the same inwardly and outwardly." (H. H. 498.)

Things natural are the lowest things in man, and are the things into which he is born. The natural degree is essential to man and angel, but is the lowest form. Man is born into the natural that he may be born again into the spiritual—born natural but made spiritual.

The natural form or degree is necessary as a containant of the superior forms or degrees. To change the figure, the natural is as a foundation on which the spiritual is built. No house could stand without a foundation; and no man or angel could come into existence and endure apart from the natural degree of life. It is from this that no angel was immediately created as such. An angel has the natural degree of life the same as a man, less the gross part of the body. "These he puts off by death and retains only the purer substances of nature which is next to what is spiritual, and which are the containants of the spiritual." (D. P. 220.)

Man in this world, and also in his first state after death, restrains himself—coerces himself—to conform his conduct to laws of order because he finds it to his interest to seem other than he is. But in the second state of life after death there is no such restraint. All in this second state after death act according to their inmost qualities of life, barring only infringement upon the rights of others. The rights of all in the other life must be respected everywhere, and to this end there must be order and government in the hells as in the heavens. In this second state after death all show first what they are. Things hidden hitherto are laid open; secret things are uncovered, according to the Lord's words. "There is nothing covered that shall not be revealed, nor hid that shall not be known: whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the tops of houses." (Luke xii. 2, 3.)

In the other life, evil carries its own punishment, much as in this life; and evil-doers there are punished for the evil they do there—not for what they did here—and their own associates will be their task-masters, compelling them to respectful behavior; all must come into order. And thus it appears that all are saved to the best that is possible, to the best that is in each, and saved from the worst. In this sense universal salvation is true.

There is a third state of man after death, which is a state of instruction for all who will receive instruction. This is a necessary state, since it takes intelligence and wisdom to constitute an angel. No one can know what spiritual good and truth are, or what their opposites—the evil and the false—without instruction. Through instruction, we learn that the truth is to be loved, first for its own sake; and secondly, for the sake of the good there is in the truth. Truth and good in the life of man is the Divine in him, so far as the infinite can be in the finite.

Multitudes are going out of this world every day and hour, ignorant of what the life of heaven is, and all unfit for immediate entrance into any one of the angelic heavens. They have had little opportunity to learn, it may be; or they may have neglected opportunities. But going out of this world as a child in knowledge, and having a teachable disposition and willing mind, they will learn in the other life. Simple ignorance, in itself, condemns no one, for the reason that such are willing to learn, and will learn when the competent teacher appears; it may be in the other life.

The conclusion of the whole matter is, that dying—when the time comes—is an orderly thing, a step in life. Yes, if a man die, he shall live (again) in the higher realm.

"Unto Him that hath loved us, and hath washed us from our sins in his own blood: and hath made us kings and priests unto God and his Father, be glory and dominion forever and ever. Amen."

Contributed

New Thanatopsis.*

Beneath the glory of a brighter sun
Than that which keeps this moving globe of dust
True to its orbit, and with vision fed,
By spiritual light and wisdom sent from God,
I sought for Death throughout the universe—
If haply I might note the dreaded being
Who casts such awful shadow on our hearts,
And seems to break, with his discordant step,
The harmonies of nature. But in vain
I scanned the range of substance infinite
From God to angels, and through them to earth,
To beast, bird, serpent and the ocean tribes,
To worms and flowers, and the atomic forms
Of crystalline creations. Change had been,
Perpetual evolution and fresh life,
And metamorphoses to higher states—
An orderly progress, like the building up
Of pyramids from earth's material base
Into the fields of sunlight—but no Death.
With deep solemnity akin to fear,
I pondered o'er the elemental world,
That seeming chaos, but its bosom held
No embryonic forms but those of life;
Nor did the spiritual origin of things
Elude my recognition in the maze
Of chemic transformations. Then I read
The geologic leaves of stone sublime,
Immortal book in an immortal tongue,

*By Dr. Wm. H. Holcombe in "Southern Voices." Published by permission of J. B. Lippincott Co.

Full of mysterious life. And then I looked
 Into the dark mausoleums of the past,
 And up the swift and shadowy stream of Time,
 Upon whose banks nations and men are said
 To have perished. And I turned the teeming soil
 Of all the battle-fields of every age,
 Peered into charnels, tracked the desolate paths
 Of plague and famine, and surveyed with awe
 The secrets of the sea—but found no Death.
 To spirits, the veil of whose material temple
 Is rent in twain, and who are capable
 Of purer thought and more interior life,
 His name and nature are alike unknown.
 Throughout the choral harmony of things,
 And all the vast economy of God,
 He has no place or power. *There is no Death!*
 God,—God alone,—is Life; and all our life,
 And all the varying substance of the world,
 From Him derived, and vitalized by Him;
 And every change which we ascribe to Death
 Is but a change in form or place or state
 Of something which can never cease to live.

Insensate matter is the base of all,
 The pedestal of life, the supple mould
 Through which the vital currents come and go.
 The Universe, with its infinity,
 Is but the invisible garment of our God:
 The sun is but the garment of our heaven:
 The body is the garment of our soul,
 The coarse, material outbirth of its life,
 Its medium for a time, a shell which keeps
 Within its curves the music of the sea—
 A wondrous thing! which seems to live, but does not,
 For nothing lives but God, and all in Him.

The spirit is a substance, a pure form
 Of immaterial tissue, finely wrought
 Into the human shape, unseen in this
 Our physical existence, but the cause
 Of all its motions and its very life.
 When ripened for a more exalted sphere,
 The soul exudes its earthly envelope,
 And leaves the atoms of its chemic dross—
 Oh never, never more to be resumed!—
 For worms, or weeds or flowers to animate,
 While it withdraws to more august abodes
 Happier beyond comparison than those
 Who pass in joy from hovels all forlorn
 To palaces imperial.

None have died
 From earth's first revolution to the present,
 But all are living who have ever lived.
 Earth has indeed no monuments of Death,
 But only vestiges of those who passed
 Through this inevitable vale of shadows,
 And left behind the prints of busy hands
 That are still busier now, and songful echoes
 Of friendly voices that are singing still.

In gloom and darkness was the poet lost
 Who calls this earth the mighty tomb of man;
 'Tis but his temporary habitation,
 His cradle and his school of discipline—
 The dark, cold ground in which the seed is sown
 That, struggling upward, slowly germinates
 Until it bursts into the shining air.

Not Christ alone has risen, but all have risen:
 The stone is rolled from every sepulchre;

The grave has nothing it can render back.
 When we ascend to our eternal homes
 We leave no living fragment of ourselves.
 We do not pass from nature to the grave;
 But nature is our grave, from which we rise
 At seeming death, our real resurrection
 Into the world of spirits. And the tomb,
 With all its grief and tenderness and shadow,
 Is the creation of our sluggish minds,
 By kindly memories and sweet suggestions,
 To cherish and prolong the love of friends,
 Gone, but not lost; unseen, but nearer still,
 In beauty and in glory, to our life,
 Which lives in God, immortal as Himself.

The Resurrection of Manhood.

There are points at which our civic life touches the religious experiences of average humanity so closely that a contemplation of a civic topic from a religious side becomes a normal incident of study. And as the Eastertide approaches it may be permissible to cast the eye momentarily over the ground covered by these articles to see what indications of a resurrection there may be.

The word "*Resurgam*" is one of those used frequently upon the tombs in the Catacombs of Rome, and means "I shall rise again." In the older conceptions of theology it referred to the rising of the soul from the dead. In the newer conceptions, while it retains the old idea, it refers also to the revivification of buried manhood and of lost manhood.

The concept remains based upon the old familiar pictures which the Author of the Wonderbook spreads upon its pages for the contemplation of His children. It recognizes at its full value the startling outlines of the resurrection of the Christ, and gives no minor value to those other pictures in which a resurrection is set forth. In fact it adds enormously to the value of these pictures by introducing hitherto unrecognized factors into the interpretation of these scenes. For instance, it takes cognizance of the three pictures which are given in the Gospel story of resurrections other than the marvelous story of the resurrection of the Christ. It notes that there is a certain sequence about the three pictures which escapes the casual reader or the reader whose habit of observation is dulled by methodical rote.

The reader will recall that there is one picture in which the daughter of Jairus is raised from the dead. The New Theology, while admitting that the mind is, at first, arrested by the startling nature of the fact narrated, pleads with that mind, that it should not remain so arrested—that it should learn to look beyond the literal statement of a fact and even beyond the scientific or metaphysical interpretation which it may feel the need of making of the fact, to an ulterior purpose which is dimly veiled within the vividly colored outline of the picture. It calls attention to the fact that in this first picture the dead maid is said to be in the city; that both mother and father are with her; that she is twelve years old; that she is just dead.

Then it calls the attention of the reader to the next story—the story of the youth of Nain. Here the procession is moving from the city of the living toward the "city of the dead"—the young man is further along in years. Where in the previous case both parents were living, here the mother is a widow, and the young man is raised from the dead by the same potent word which aroused the dormant life of the child of Jairus.

And finally the third picture is placed before the reader. It is the picture of a man well advanced in years who is dead. He has long been dead. The length of time is

specifically emphasized and the story is anxious to call attention to this one factor: it delays the Master at a distance until death and corruption shall be assured; it introduces various dialogues confirmatory of this thought. Both parents are eliminated from the picture. The man is neither in the city of the living, nor is he passing from it to that of the dead. He is in his grave and has been there four days. Pains are taken to bring out these various features in the three stories, because it is evident that continuous study of the Bible would presently create a group of believers who would take special cognizance of just such features as these.

This group would admit all that any previous group might claim as to the validity of the miracles as such, as to the immediate purpose which might have been in the mind of the Divine Man in the performance of them; it would admit that they were demonstrations of Divine power; that they were recognitions of the power of faith; that they were parts of the integral work for which God had come to earth as Jesus Christ. But the members of this group of Bible students would also see beyond this immediate purpose, which to their minds is always more or less tinged with elements of temporality, which they prefer to remove to some distance from the Eternity of the Divine Person involved, an ulterior purpose in the narrative, which can be traced by this more accurate study of detail and by the grouping of several pictures as in this instance. And to this may be added at the pleasure of the student such details of other religious literature as he may care to use for cumulative and comparative purposes.

Thus this group of minds would readily recall among all peoples an insistence upon dormant manhood, which upon certain occasions and for certain reasons is aroused and called again to life! They would recall the stories of Barbarossa, who sleeps in the mountain of Kyffhaeuser waiting for the restoration of the Empire; of the seven sleepers of Ephesus; of the Japanese fisher lad, of whom a similar story is told; of Brunhilde, who, sleeping, must await the coming of Siegfried; and a multitude of other stories, in which the peoples of all the world have told their descendants the truth that there is dormant manhood and womanhood in the hearts of all people waiting to be aroused. And so these stories, besides being an illustration of the localized power of Deity, grow to be illustrations of the non-localized and therefore infinite power of Deity to arouse dormant manhood wherever it may be found. And the realization of the tenderness of Divine Grace, which is poured over these stories as the rays of the rising sun are poured over the sleeping mountains, adds to the charm and fascination of this kind of study. For if the Lord is able to arouse dormant womanhood, that has just fallen asleep, as in the case of the daughter of Jairus, may we not think that He is able to do that same thing to-day in the case of some erring daughter of His on earth, in whose heart regal womanhood is just about to fall from its high estate under some allurements which she has found it impossible to resist? And the pictures go on and tell us gently that even at later times, when the soul seems to have lost more of its manhood, and seems to be passing over from the city of the living to the city of the dead, there is hope and the power of the Lord is present to re-arouse the dormant manhood deeply hidden in the higher recesses of unconscious spiritual life.

Aye and far beyond that, where we talk of men and women as utterly lost; as absolutely "dead in sin," so much so that we have created varieties of dialogue to confirm the statement, even where our feeble theologic eye is unable to see any trace of life and we say: "Look at

that wreck—there is a man utterly dead to all higher impulses; dead in sin; dead to the world; not an atom of manhood left in him," even in that case the Divine voice graciously and sweetly says: "Lazarus, come forth," and then turns to us, the bystanders, who have tied the poor fellow socially hands and feet and sternly commands, "Loose him and let him go!"

Look this latter point over. Take, for instance, our prison system of fifty years ago. We started out with the proposition that such and such a man had committed such and such a crime, and that he must be punished for it. It was the punitive system. Society was seeking revenge for an injury presumably inflicted upon it by the violation of the law. But what has happened? Society gradually realized that it was creating a class of irredeemable convicts, of men and women hopelessly lost; that it was tying their hands and their feet, and that it must at some point learn to obey the Divine command, "Loose him and let him go." And so, beginning with Dickens's "Oliver Twist" and "Little Dorrit" men began to look into the Heart of Midlothian, into the Marshalsea, into Tyburn, into the Tombs, into Moyamensing. Gradually, very gradually, feeling the way cautiously along step by step we are doing—what? We are trying to stop turning out convicts from our prisons and trying to turn out men. An army of patient, kindly, gentle, tactful men and women is at work upon our prison system trying to "loose him and let him go," to strike the fetters of the convict from wrist and ankle and—awake the long-dormant manhood in his heart. And what, pray, is that, if it be not a resurrection after the pattern of Lazarus and a fulfillment of the dreamy and vague realization that hovered at the bottom of a convicted man's heart throughout the days, weeks, months and years of his prison term, "*Resurgam*," "I shall rise again?"

Look over our charity work. In what way does the work of charity in our great cities differ now from that of old? What is its keynote? "Help men to help themselves." And what does that mean, if not the re-establishment of lost manhood, which had been submerged under a more or less deep layer of callousness and shamelessness begotten of professional beggary. The man who is thrown out of work temporarily may not lose his grip on manhood; but the poor bit of humanity that has struggled with feeble effort against adversity for a while, but has gone down, because in youth it never learned to swim on the waters of life—that bit of humanity needs a carefully guided, sustaining hand for a time, that it may regain its lost manhood; that the bleared whiteness may disappear from its eyes; that the trembling hand may be strengthened; that the weakened knee may be steadied. That is the work of our charities, of our bureaus of associated charities, of our boards of federated giving, of our woodyards, our workrooms, our friendly visitors, our penny provident funds, our laundries and Sunday breakfast associations, and all the host of those directly and indirectly more or less wisely engaged upon the same problem of preventing the grinding out of beggars.

And is not that a resurrection, like that of the youth of Nain? It is a restoration of lost manhood and womanhood to hopeless and despondent souls. And as such it is not only the accomplishment of a worthy human work, but it is the fulfillment of a wonderful promise involved in these marvelous pictures of resurrection in the gospel story. It brings the image of Jesus away from Nazareth and Capernaum and the shore of Galilee, where the outlines of His life and grace are dim and vague, into the heart of our modern civilization and places it so near that we can faintly outline the halo of the Divine Man back of

the great army of human beings at work upon the restoration of manhood on earth.

And finally back of the more or less wise efforts we are now making to curb the evil of drink, what is there? Is it not the restoration of manhood? Apart from its economic aspect; apart from its mental aspect; apart from its social aspect; is not the loss of manhood the most serious side of the drink question? Of course, there are many men to whom drink is neither a temptation nor a menace; but are there not also many to whom it is? And so from the earliest efforts made by the W. C. T. U. in the day of small initiatment, up to our day, when a vast wave of prohibition, or something like it, is sweeping the country in a phenomenal way, cannot every unprejudiced eye see back of this thing the wakening consciousness that an effort should be made to restrict that which more than anything else, probably, undermines manhood? From the befogged brain of the man who takes an "occasional drop too much" to the besotted victim of alcoholism, is the man under the influence of liquor as much of a man as he would be if he were not under that influence? There is but one answer to a question of this kind and every man earnestly seeking the re-establishment of manhood and the resurrection of drowned souls will help to the best of his ability in the sane and rational carrying out of this work the clergyman, by careful and guarded emphasis upon the desirability of manhood, the need of it, the pathos of that which seems ludicrous, the troubles and trials of men and women, spiritually and mentally, arising from the abuse of drink; the lawmaker, by advancing steadily along the lines marked out by his wisdom in the attainment of good solid sense in the distribution of drink and its control, by a careful comparison of the various ways in which this thing is handled in various parts of the world and what the wisdom of the people has devised as a means of restricting a thing which evidently needs restricting, and by establishing in his own mind the ultimate goal to be reached and by so shaping legislation as ultimately to reach that goal, the man of maturer years, by guarding the lesser strength of the boy and the youth in a wise way, by being temperate in his conviviality, by setting no snare, which he, by reason of his greater strength and seasoning can readily evade, and by remembering that a year of sermons can be set aside and annulled by one ounce of example, if that example be set in the wrong direction; the saloon-keeper and the brewer back of him, by looking over the ground and doing what the lawmaker is asked to do.

Look into other countries and see why there is little drunkenness in Germany; see what England has done with her saloons and ask the question seriously why she is making a desperate move to cut out thirty odd thousand saloons. Look over the ground and estimate the relative value of four or five loosely held mortgages on that number of saloons presided over by an irresponsible barkeeper under the guise of ownership, and a solid sensible establishment, where a man can take his wife and his family to hear some music at night, and have the actual fulfilment of the desideratum called the "Poor Man's Club." Think of the advantage accruing to the man who is the first one to start such a movement which must come from the brewer, since it will not be accepted of those to be reached under any other guise, whether it be church, civic or humanitarian. I indicate only certain tentative lines of thought. That there is an infinite number more, goes without saying. But these will suffice to show in what probable direction the next step lies in the accomplishment of this phase of resurrection of swamped manhood.

So comes it about that beyond the localized marvel of the gospel story there is a practical lesson in the redemption

of manhood, which it is well to keep in mind, not as a thing of the future, but as a thing which we have actually entered upon and at which we are actually busily at work. And that man is wise, who, without losing his hold upon the theologic faith that is in him, will add to that faith the values here pointed out in the every-day life of a teeming, struggling world, which in tossing the waves of life high has swamped many men and women and has drowned out manhood in ways that seem hopeless, but are not so when looked at from the doorway of the grave of Lazarus and in the light of the eternal hope of the word "*Resurgam*."

ADOLPH ROEDER.

Mr. Roeder sends the MESSENGER the above as an illustration of the kind of work that may be done through secular papers. He writes a weekly article for the *Newark News*, along lines similar to the above, which while resting upon local and state interests, introduce such forms of the Inner Word as the readers of the paper will care to read. The *Newark News* has a daily circulation of 68,000 and is the most influential paper in the state of New Jersey. Mr. Roeder has reason to know that these articles are read by all of the lawmakers of the state, and by a very large circle of readers, many of whom preserve the articles for study and write letters and ask questions concerning them. He feels that this is an important work and one that gives gleams of spiritual light to many who might otherwise not have an opportunity to see such things in type.—Ed.

Communications

The Fall of Adam.

There is satisfaction in being assured that Mrs. Mills does not intentionally dispute anything which Swedenborg has taught us. But old readers have learned to distrust the speculations of those who think they see more deeply into his meaning than others have seen, or than Swedenborg himself saw fit to make plain. We octogenarians at least find his own language much clearer to us as well as more sure. It would be undesirable to burden the MESSENGER with full discussion of Mrs. Mills' communication of April 1, but it does not seem right to let pass her definition, or description, of the *proprium*:

"The *proprium* is created wholly evil, because it is only a bundle—if I may use the word—of natural faculties which make up the individuality of the man."

This is a total misapprehension of *proprium*, as the term is used by Swedenborg. He uses it constantly, not for any bundle of faculties, but for the sense permitted to man—while really belonging to the Lord alone—of all that he is and possesses *as his own*. This, being but the appearance, is innocent when recognized—as in heaven—as but the appearance, but became evil with man when he regarded it as real truth. Swedenborg says:

"Without this appearance [that everything that a man wills, thinks, speaks and does should appear to him as from himself] there would be nothing of his own to any man, nor would he be his own, thus he would have no *proprium*." (D. P. n. 176.)

And again he says:

"Man's *proprium* is nothing else than what is dead, though it appears to him as real, and even as all. Whatever lives with him is from the Lord's life, and if this should withdraw he would fall dead as a stone. . . . The Lord alone has *Proprium* [real ownership?]. From *Proprium* He redeems man, and from *Proprium* saves man. The Lord's *Proprium* is Life, and from His *Proprium* life is given to the *proprium* of man, which in itself is dead." (A. C. n. 149.)

OCTOGENARIAN.

"The Chief Obstacle to Growth."

A friend asks about the statement made under this head in the MESSENGER of March 18, as on the authority of Swedenborg, "that, while reformation of the natural may proceed with unmarried persons, regeneration can only take place in and by means of a conjugal marriage [sic] in the ultimates of the minds and bodies of a man and a woman, either in this world or the next." Will Mr. E. C. Brown kindly refer us to the "several striking passages" in which this statement is to be found? We cannot but suspect some straining of their import in his rendering. For we have a firm conviction that Swedenborg's own regeneration was far advanced and in less degree that of some of the best New-Church men and women we have known, for whom a single life was appointed. That this regeneration may be further advanced in the marriage of soul provided for them in heaven is not to be questioned. Meanwhile their example on earth is still an exalted one.

BENJ. WORCESTER.

Reply to "Some New-Church Member".

EDITOR OF THE NEW-CHURCH MESSENGER:—Kindly allow me to answer "Some New-Church Member" briefly and in a general way. I am glad to learn that the New Church is doing so much for outsiders, and especially for the infidels, and hope that the results of its efforts will soon show up by an increased membership and a vigorous growth of the church, so that we will see new congregations formed and new churches built in many cities in all parts of the country. The masses are now abandoning the old-fashioned and exclusive churches that keep aloof from the great questions which agitate the minds of the thinking men and women of our time, and there is no reason why they should not flock to a church that applies its doctrines to the practical everyday affairs of life.

"Some New-Church Member" wants to know what the writer has done for the New Church. Very little indeed, but in any case as much as his circumstances allow him. He has, for instance, distributed quite a few New-Church leaflets on street cars and in his immediate neighborhood. He has also sent some away by mail to parties whom he has reason to think would read them. He has further approached several persons in his home city and succeeded in interesting a few of them, one of whom is a man of a great influence, in the doctrines of the New Dispensation. Besides this he has also delivered a lecture on Emanuel Swedenborg, and is just going to deliver one or two more before a society of intelligent and critical infidels. He has also made an attempt to distribute New-Church literature among the inmates of the county jail in his home city, but found it impossible to reach the prisoners personally. He has met with severe misfortunes in the shape of illness and business reverses during the last two years, but if health and prosperity return he will not be found amiss, but is willing and prepared to do for the New Church anything within his power. I mention this not as a merit, and want no credit for it, but only as a reply to "Some New-Church Member's" direct question.

I can assure "Some New-Church Member" that I do not worry over the shortcomings of others, neither do I write this with the intention of criticising or advising. If there is any intention in my contributions to the columns of the NEW-CHURCH MESSENGER it is rather that of helping and building up and joining together than of arguing, hair-splitting and tearing down. In the growing organism of the Grand Man every individual has his function to perform, and the more we work in unison and harmony, letting every member do what he is most fitted to accomplish, the more healthy and vigorous will be the

growth of the structure we all love and like to see honored, respected and influential, as the most potent factor in modern civilization. Yours very truly and fraternally.

x.

The Messenger's Notice of the Secular Church.

EDITOR OF THE MESSENGER:—I have always regarded it as ungracious on the part of an author to think it necessary to reply to any criticisms of the press which do not happen to please him; but the writer of the notice of *The Secular Church* which appears in your issue of the 8th so caricatures the principle which that periodical stands for that as a question of privilege I beg to call attention to his representations concerning it, and to comment on them.

The teaching of *The Secular Church* that external worship is the play of worship, seems especially to trouble your reviewer, and he refers to it as though it were the same as telling young men that "in attending to their outer religious duties they are engaging in child's play with toys." He further alludes to this principle as teaching that formal worship has "no interior or spiritual substance whatever, any more than a child caressing a doll is a real mother, and a boy riding a hobby-horse is a real horseman." He declares that the application of this word "play" to things sacred brings us face to face with "the whole plane of our formal external worship as a profanation of the worst kind, namely, . . . an external worship purposely and knowingly done as an empty form, having no real or necessary relation whatever to our life in the world." And at the end of his arraignment he says: "If the solemn acts of worship" of the church "are child's play for the men of the New Church, . . . then they should be . . . positively and for ever put away as things just as abnormal and repulsive as to see a grown woman nursing a doll and a grown man riding a hobby-horse."

Against this travesty of the principle for which *The Secular Church* stands, I protest. In the article in *The Secular Church* entitled "The Work and Play of Religious Worship," which seems most to distress the author of the MESSENGER notice, the definitions of the words "work" and "play" are given as follows:

"Every kind of life has both its work and its play. The former is its going forth for the accomplishment of its mission; the latter is its recreative exercise—an action which either (1) merely representatively pictures, but does not directly accomplish, the purposes of its life, or (2) is a spontaneous expression of its life for the mere delight of the expression itself. Take the mother love and life for illustration. Its work is the putting forth of the devotion, the service, labor, care, patience and self-sacrifice required in rearing the child for usefulness in the world; but it has its play in the joyous expression of itself in the caress and in other outpourings of its delight in the intercourse of mother and child. Marriage love, too, has the same twofold expression: first, in service; and, secondly, in the direct expressions of that love."

Your reviewer might, if he saw fit, take exception to these definitions of "work" and "play" as in his judgment unwarranted; but it is certainly unjust to ignore them in representing what *The Secular Church* teaches; and he especially has no warrant to employ the words "child," "toys," "dolls" and "hobby-horse" in his strictures—thus entirely distorting the meaning of the article he criticises.

Play is not limited to children; it has an orderly existence on all the planes of human life, for it is the spontaneous self-expression which belongs to every love. And each given form of play possesses the dignity and the sacredness of the love whose play it is. Cannot every one see this as illustrated in the mother-love and its play? The maternal caress is not work; it is play. But it re-

quires no toys, and in itself possesses all the sweet dignity of the mother-love. But what a mockery would be the kiss of a mother who in other respects neglected her child! The play of love is manifested also in marriage love. Swedenborg declares that before the minds of consorts who are in marriage love heavenly delights appear "like the plays of innocence among little children." (H. H. 382 a.) Swedenborg even represents an angel as declaring that marriage love itself had its origin in "the play of wisdom and love." (C. L. 75.)

"Play," says Swedenborg, "denotes the festivities of the interiors." (A. C. 10416.)

CHARLES H. MANN.

Curing the Body through the Mind.

EDITOR NEW-CHURCH MESSENGER:—I find this extraordinary statement in the March 25 issue of the MESSENGER from the pen of Mr. Kip: "It is only through a knowledge of the exact correspondence of each specific disease that it is possible to apply any efficient mental healing. Until the exact correspondence of any given disease is thoroughly known I consider it wholly impracticable to heal it by mental or spiritual means."

We are, thus, indeed helpless. But fortunately a correspondent's "I consider" doesn't really settle matters, however sincere the doubter be. The vital functions of the human body are performed without our conscious concurrence. Such influences as we can bring to bear are commonly of a general kind. The state of the mind will alone send (down) proper instruction to change adverse functioning when we wisely enter such a state as will lead to better things. Man's will is subjective. His intelligence, following the wisdom to be gained from proper content of his understanding, commanding his will to obedience in a desired direction secures a change toward that new direction and order follows the former condition of disorder.

The body, Swedenborg says, is obedience. The sane mind controls it, or should do so. Obedience to the wrong "orders" yields wrong effects—sickness or a disorderly physical manifesting on the material plane (according to law) to truly represent the state of the mind. A change of attitude in the mind will result in a change of attitude and condition in the physical; because the physical is but the echo, as it were, of the mind, on the lower plane.

I know of several cases of mental sickness where the physical has, in natural course, followed and produced physical illness. One is religious mania. The victim thinks there is no hope for heaven to his individual soul. Another is suicidal tendency. He sees no reason for living, takes no interest in life. Another has hallucinations she calls "superstitious impressions"—which she admitted to be the dictates of folly but which were irresistible in her state of mind. Another was "nervous exhaustion" following a first idea that everything eaten would disagree with him. Many are suffering from lack of nourishment due to a fear to eat any but weak, light and insufficient forms of food.

No remedy for these things in mental treatment? How can any one say so. If they do, it is simply because they are theoretical in their knowledge. I know better from experience, for each of the above cases has been cured by "New-Church talks." As has another case of alcoholism, the victim of which had drunk steadily (and in "sprees") for a dozen years. He was taken in the very middle of a five-weeks' debauch, with delirium tremens, stopped drinking from that first minute of address and has not since touched a drop. He has secured employment and is now a respectable member of society. The treatment was general in one sense, but in another specific. Swedenborg does give us specific instruction with which to meet such cases.

For a man to learn how his mentality and spirit act in command over the body; to know that his life is inflowing from one of two directions—from the heavenly, or from the infernal source—and that it partakes of the nature of the source, is often enough to enable him to set himself right and change the direction of the influx and hence the nature of the life he gets and which is represented in the physical.

All men in wrong states give physical demonstration of the bad influx. Specific spiritual instruction from the Truth (and the New-Church truth is *specific*, is it not?) permits him to draw it down from his understanding into his will and thus into activity. The Lord waits upon us every minute of life eager to respond to the least effort to grasp the verities and to live toward Him.

Who can learn to swim by standing on the bank in vain imitation of genuine motions which alone are to be felt and effective against real water? Jump in! and learn to swim—by swimming. Who, seeing the scow attached to a tug-boat despairs because it cannot in and of itself change its direction? The tug-boat captain knows it is "obedience" and will move when and as he wills. Who despairs at the condition in man physically bound and in chains? Only he who suffers from the illusions of self in the world of appearances, who does not know that the Truth will set him free. The New-Church truths, included in the writings of Swedenborg now extant, are practical or they are nothing. I know they are practical in this particular direction. If you don't, then try them. Don't base adverse conclusions on imagination. Theory draws handsome blue-print plans; but practice builds.

CLIFTON S. WADY.

320 Classon avenue, Brooklyn, N. Y.

Complete Editions of the Writings.

EDITOR NEW-CHURCH MESSENGER:—In your issue of March 18th appears a letter from Mr. James Everett Young, of Boston, commenting upon my letter of February 19th relating to the edition of the Writings published by the American Swedenborg Printing and Publishing Society. While I doubt not that Mr. Young is sincere in his belief, he is certainly very much misinformed as to the facts, and in view of this, and as others also are perhaps misinformed, and as Mr. Young calls upon me for further information, I ask space in the MESSENGER to reply briefly to his letter. Let me say, first of all, that I do not consider that there is any "rivalry," as some have intimated, between the American Swedenborg Printing and Publishing Society and the Rotch trustees, except the honorable rivalry which should actuate all New Churchmen in making known as widely as possible the Writings which contain the Lord's revelation to the New Church. The Rotch edition is admirable in many respects, and it is far from my intention to discredit it in any way; the only object of my previous letter to the MESSENGER was to correct the erroneous impression that that edition is the *only* "complete and uniform one."

Mr. Young expresses himself as being in some doubt as to whether I really meant to say, in my previous letter, that "the American Swedenborg Printing and Publishing Society of New York did have a complete and uniform edition of the Theological Writings published by Swedenborg on the market in 1905, or at any time, say, ten or twenty years before that."

I assure Mr. Young that this is exactly what I meant to say, and that when I wrote that I wrote from knowledge. Of course, I do not mean by this that my personal association with the work of the society goes back twenty years prior to 1905; but I know something personally of

the work of the society in recent years, and from this knowledge, and from the records of the work, and other sources, I am satisfied that I was correct in stating, and I now repeat, that in 1857 this society had on the market a *complete and uniform edition* of all of the theological works published by Swedenborg himself, and that this was later supplemented, about 1897, by the posthumous works, and that all of these publications are still in print and on the market; that is to say, the society has had on the market since 1857 a complete and uniform edition of all the theological works published by Swedenborg himself, and since 1897 a complete and uniform edition of the works just mentioned and also the principal posthumous works. I also meant exactly what I said as to the reprints of the Latin texts, the Latin-English edition, and the publications in various foreign languages.

If any statements at variance with the above facts were made, as Mr. Young intimates, in the Conventions of 1905 and 1906, they certainly were, as he suggests, "wrong and unfounded." Why such statements, if made, were contradicted, I cannot explain; I was not present myself at either of these Conventions; if any other members of our board were present they were perhaps occupied with other matters, or possibly the statements were not brought to their attention. The society, being not connected with the Convention, is not officially represented thereon, and there is no one charged with the duty of correcting any erroneous statements of this kind which might be made. However this may be, I wish to state most emphatically that any such statements which may have been made were entirely erroneous and misleading, and most unjust to the Swedenborg Society.

I cannot imagine how any such impression as to our edition as Mr. Young seems to have could possibly have originated. There is absolutely no foundation for such an impression, so far as I know. It is true that quite recently, since our "Library Edition" has become better known and is more and more called for, the same care has not always been taken to keep a large supply of every volume of the *old* edition in stock at the sales room, and it is possible that there have been requests for some particular volume which could not be supplied on a moment's notice; but this would not indicate that the volume was out of print or not on the market, as any volume which might be temporarily not in stock could be obtained, and would be obtained if the purchaser required it, instead of the corresponding volume of the "Library Edition." But even if it could be said that some particular volume which happened to be at the moment not in stock at the sales room was therefore to be considered as not "on the market," still this would only apply to a comparatively recent time, and would afford absolutely no justification for Mr. Young's intimation that the society's complete and uniform edition was not "on the market in 1905, or at any time, say, ten or twenty years before that."

As to the extent of the sales of this complete and uniform edition I have no personal knowledge, and can only reply to Mr. Young's inquiry by stating that I have been informed by the manager of the society that 85,000 volumes of this edition have been distributed.

I trust that I may be pardoned for the length of this communication, but it has seemed to me that in the interests of truth and justice this long-standing and oft-repeated misstatement as to the society's edition of the Writings should be finally corrected.

EDMOND CONGAR BROWN.

New York City, April 3, 1908.

Everyone comes into heaven from the Lord, and into hell from himself. (C. L. 350.)

Current Literature

A New Religious Publication.

The Faculty of Divinity in Harvard University have published the first number of a quarterly journal called the *Harvard Theological Review*. In these times of waning interest in theological writings, it may seem that there is less need of more religious reading than of readers of religion. But the prestige of so large a university will, without doubt, win for this publication, if it is conducted in a practical way, a first place among Unitarian journals. We hope that this publication may represent the best in its faith, avoid the noisy clamor of Higher Criticism, endeavor to make known what is seen to be Divine in the Lord and the Word rather than to magnify seeming errors, and lend its forces to constructive Christianity rather than to destructive criticism. In such and in every truly Christian undertaking we wish the journal boundless success.

The New-Church Review.

The April number of the *New-Church Review* is fittingly prepared in memory of the Rev. Theodore F. Wright, Ph. D., the first part being devoted to that purpose. A historical sketch is presented by his brother, Horace Winslow Wright. The memorial address by Wm. L. Worcester follows. John C. Moses writes of "Dr. Wright as a Pastor." A paper on "The Ministry," prepared by Dr. Wright for a gathering of ministers of different faiths, which he had handed in, appears in this issue. "The Fundamental Purpose in New-Church Mission Work," by John Whitehead, is a rightly conceived and profound paper. He goes down to foundation principles in treating the naturalism of the day as derived entirely from making God to consist of three persons, which idea closes heaven, while the idea of God as one opens heaven. "The Divine Provision for Graded Lessons in Religious Instruction," by E. J. E. Schreck, brings to mind the exhaustless resources that the New Church has for systematic instruction of the young. It should be of interest to all, and of exceptional inspiration to teachers and parents. "Easter," by Robert S. Fischer, is an interesting and instructive contrast between the Old Testament and the New Testament presentation of death. "Correspondences in the Word," by Everett K. Bray, treats instructively of that feature of the Word which shows that doctrine is to be drawn from its literal sense and confirmed thereby. "Swedenborg's *Geologica et Epistolae*," by Frank Sewall, is an inspiring account of the publication of Swedenborg's scientific writings, now carried on by the Royal Academy of Science.

Good Books for Children.

These books are recommended by the Committee on Sunday-School Libraries. The italic letters before the titles show the ages for which the books are suited: *a* means under eight years; *b* eight to fourteen; *c* over fourteen. List prices are given. There is a liberal discount to libraries:

b. c. Harper's Electricity Book for Boys. Joseph H. Adams. Instructive and useful for boys interested in electrical apparatus. Illustrated. (Harper & Bros., New York. 407 pp. \$1.75.)

b, c. Stories of Charlemagne and the Twelve Peers of France, from the Old Romances. Rev. A. J. Church, M. A. (The Macmillan Co. 374 pp. \$1.75.)

b. The Treasure Seekers. G. Nesbit. (Frederick A. Stokes Co., New York. 296 pp. \$1.50.)

b. Pixie O'Shaughnessy. Jessie De Horne Vaizey. A

pretty story of a lovable Irish family and the youngest daughter's doings in boarding school. (George W. Jacobs & Co., Philadelphia. 368 pp. \$1.50.)

a. Over in the Meadow. A Song and Story. Olive A. Wadsworth. (Morgan, Shepard Co., New York. 27 pp. \$1.00.)

b. The Little Gray House. Marion A. Taggart. An ideal picture of ideal home life. (McClure, Phillips & Co., New York. 267 pp. \$1.25.)

b. Our Little Canadian Cousin. Elizabeth Roberts MacDonald. Another of the "Little Cousin" series. (L. C. Page & Co., Boston. 129 pp. 60c.)

b. Milly and Olly. Mrs. Humphrey Ward. A story of two natural children in their pleasant home life, with delightful glimpses of the Lake country. (Doubleday, Page & Co., New York. 302 pp. \$1.25.)

b. Lisbeth Longfrock. Translated from the Norwegian by Laura E. Poulsson. A story of Norwegian peasant life. (Ginn & Co., Boston. 149 pp. 60c.)

The Western New-Church Union has issued a new edition of the little 16-page pamphlet entitled "Church of the New Jerusalem: What It Believes," the first edition being exhausted several months ago. It is a good thing for giving one's friends an idea of the doctrines of the New Church. Every New Churchman should keep a few of them in hand for use as opportunity requires. It will fit into an ordinary envelope. Price, 5 cents a copy.

Swedenborg's Doctrine of the Incarnation, a paper read at the meeting of the Presbyterian Ministers' Association of New York City and vicinity October 21 last, by Frederick M. Billings, and to which reference has already been made by the MESSENGER, has been issued in pamphlet form from the press of J. B. Lippincott Company. It is an encouraging sign of the times when so clear and forcible a presentation of the New-Church doctrine of the Lord as this is listened to by a body of orthodox ministers.

Church News

The Rev. J. S. David, of San Diego, Cal., preached in Los Angeles April 5, and in the evening of the same day he delivered his lecture on "Wonders of the Sky."

Miss Elsie Roeder, of Orange, N. J., was recently awarded the first prize in a competition of eighteen designs for an advertising poster for a musical and variety show.

At the Humboldt Park Church, Chicago, special Palm Sunday services were held April 12, when the annual presentation of Bibles was made to children of the Sunday school.

Mr. F. W. Faxon, 11 Chauncey place, Jamaica Plain, Mass., would like to hear from any one who can supply any or all of the following copies of the *New Jerusalem Magazine*: Vols. I. to XI., 1877 to 1887, and most of the numbers in Vols. XII., XIII., XIV., 1888, 1889, 1890.

The Rev. John Faulkner Potts is making a trip to the Pacific Coast, and it is understood that a meeting of the Pacific Coast Association will be held at Los Angeles while he is there. Mr. Potts was expected to preach in Riverside on April 12 and in Los Angeles on the 19th.

The annual "Home-coming Sunday" at the Boston Church was observed April 4, when over four hundred people were present at the morning service. The first appearance in the choir of the chorus made up from the Boston young people was most satisfactory, and Mr. Cobb, the organist, deserves a great deal of credit for the results obtained after so short a period of training. After service a collation was served in the vestry, at which about

two hundred sat down, and in the afternoon the Communion service was attended by a large number, including many from distant points. Ten new members were admitted to the society. On Monday evening, April 6, was held the annual meeting for the election of officers and committees of the Boston Society, and a larger number of members was present than for five or six years.

In Bridgewater, Mass., a series of Lenten devotional sermons is being delivered on Sunday mornings by the pastor, Rev. H. C. Small. Theme, "The Prayers of Our Lord." The several subjects are as follows: The Fast and Prayer that the Lord hath chosen; Prayers of Gratitude; Prayer for the Church; The Prayer at Gethsemane; Prayers upon the Cross; The Unwritten Prayers.

In the Calvert Street Church, Baltimore, on Easter Sunday morning the Sunday school will have a service in the school room at 9:30, before the regular service, when an exercise will be given entitled "Lady, Catechism and the Child." This play is designed as a means of bringing home to the children those things which the church so especially requires that they should know and believe.

Prominence of the Name of Swedenborg.

From a cable dispatch it is learned that the body of Swedenborg was, on April 7, taken up from the vault in front of the communion table in the Swedish church in Princess Square, London, where they were deposited at his death in 1772. Services were held over the body in the afternoon, after which it was placed on a train for Dartmouth, where it was embarked the next day on the Swedish cruiser *Flygia* for Sweden. At Dartmouth, we are told, there was an imposing procession from the railroad station to the water front, the coffin being escorted by delegations of Swedish and British naval officers and bluejackets and deputations from Swedenborgian churches and Swedish societies. The band of the *Fylgia* played funeral marches.

The removal of Swedenborg's remains from London to Stockholm has given a great deal of prominence to the man and his work, especially in Sweden and England. We published extracts last week from the Swedish *Dagbladet*; and this week copy the following from *Morning Light*, showing what prominent London papers have said about Swedenborg:

"The London Press, as was expected, has had a good deal to say about the removal of Swedenborg's body to Sweden. The *Standard*, *Daily News*, *Daily Chronicle*, and *Morning Leader*, have all given prominence to it in their columns. The dead body, alas, appears to be much more an object of interest than the man himself in his lifetime. We can only rejoice, however, in the fact that some attention is thus being called to the life's work of this herald of the Second Advent, and that there is an increasing desire to know more about his remarkable personality.

"The *Daily Chronicle* describes him in approving terms as 'a pious, learned and brave man, who believed himself to be in constant intercourse with angels.' In announcing the fact that 'the New Church has not grown much,' it goes a little beyond its book in the gratuitous assertion that it is 'not likely to grow.' With commendable caution it refrains from giving reasons for this unhelpful opinion, but admits that 'some of the leading Swedenborgian beliefs have permeated the older creeds.'

"The *Standard*, in giving a brief sketch of Swedenborg's life, speaks of him no less appreciatively as 'one of the most intellectual men of his time, a charming and loveable personality'; and refers to his production of 'those marvellous works which stand alone in the region of imaginative literature.'

"And this is the teacher at whom the world, in days not so long gone by, ignorantly hurled the epithet of 'Madman!' Such comments as we have quoted above are significant of the changing times, and of the development of public

opinion. It is indeed a new age in which we live; an age in which it may well prove an increasing privilege—an achievement, merely to be alive.

"The *Westminster Gazette* says, 'Emanuel Swedenborg, whose remains are being removed to Sweden, was buried beneath the Swedish Church which adjoins the once notorious "Ratcliff Highway," now metamorphosed into respectable St. George street. He lies beside another distinguished Swede, Dr. Solander, the disciple of Linnaeus and fellow-laborer in botany with Sir Joseph Banks, who sent the first lecturer on natural science to Oxford. The Swedish Church was the scene of the last "sumptuary law" on dress promulgated in England. On Sunday, September 18th, 1748, an order was read here prohibiting all natives of Sweden from wearing gold or silver lace on their clothes. Although Swedenborg formed no definite religious organization, his adherents are still numerous and possess at least four chapels in London.'

"The *Daily News* publishes the result of an interview with the Rev. J. Lindskog, pastor of the Swedish Church,

in Prince's Square, St. George's-in-the-East, where Swedenborg used often to attend, and where his remains have lain for 136 years. 'Swedenborg,' he said, 'is not, I think, so well known in his native land as here—i. e., as a religious thinker—and he has certainly more followers in America. Nevertheless, our great author, Strindberg, who was once a freethinker, has now become a Swedenborgian, and refers to him often in his last book as "the teacher." As a scientist he is perhaps better known; some of his scientific discoveries were marvelous, and it is on the application of Professor Retzius, professor of medicine and natural philosophy, of Stockholm, that the Swedish government proposed the removal. The professor is paying part, if not all, of the cost. It is not yet decided whether the remains will be buried in one of our great churches.'

"In London," said Mr. Lindskog, 'he (Swedenborg) lived very frugally. I suppose he resided here to use the British Museum, and because he could get the materials he wanted for his works. He published many books in Latin of a religious and scientific character.'

The Church Calendar.

April 26. Sunday after Easter.

The Risen Lord.

Introit Selection 19: "The Lord is my light and my salvation."

Proper Psalms. ciii., civ.

Lesson I. Exodus xiv.

Response. Te Dominum 755, "We praise Thee, O Lord."

Lesson II. Luke xxiv.

Benedictus. 761.

Hymns:

186. "Arise, all souls, arise."

183. "The strife is over, the battle done."

Births

HAYES.—To Mr. and Mrs. John Hayes, Toledo, O., March 3, a son, James Charles.

SCHNEIDER.—To Edward and Ida Schneider, in St. Louis, Mo., March 11, 1908, a daughter.

Marriages

ROBINSON-DOLIBER. — At Brookline, Mass., April 8, by Rev. James Reed, Miss Margaret Eleanor Doliber, daughter of Mr. and Mrs. Thomas Doliber of Brookline, and Mr. William Attmore Robinson, Jr., of New Bedford.

ADKINS-REESE.—At Winslow, Ark., April 4, 1908, Hershall H. Adkins and Laura Estelle Reese were united in marriage, the Rev. W. H. Adkins officiating.

Obituary

CLEMENTS.—Passed into the spiritual world on March 18, 1908, near Vevay, Ind., Mrs. Harriet Clements, aged nearly eighty-eight. She was the daughter of James N. and Rebecca Taylor and sister of W. P. Taylor. Her parents came in pioneer days to Indiana from Philadelphia. She was born in a log cabin and rocked in a sugar-trough cradle. Outwardly her life was a quiet, uneventful one, but with an influence for good

reaching far and wide. For years before her death she was almost deaf, and she turned to her books for comfort, and truly she found it. She loved and lived the doctrines of the New Church. She had the most wonderful mind, with the humility and sweetness of a little child. I imagine her in her room, with the sweet old face, in the big arm chair, and her church books everywhere. There was such an atmosphere of peace and New Church that this verse often came to mind: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

KNECHTEL.—Elizabeth Maria Knechtel, wife of Jacob D. Knechtel, passed away at her home in Wellsville on Sunday, March 22nd, 1908. Mrs. Knechtel (nee Schwendker) was born in Preus Mitten, Prussia, November 3rd, 1840, and thus attained the age of 67 years, 4 months and 27 days.

She left her native country in 1858 and settled near Berlin, Canada. At Berlin on January 26th, 1868, she was united in marriage to Jacob D. Knechtel, from which union there were born four sons and one daughter. Five years before her marriage she was baptized into the faith of the New Church and united with the Berlin New-Church Society, and when the family moved near Wellsville in 1871 she became a member of the Wellsville New-Church Society and remained faithful until her departure into the other life.

Mrs. Knechtel was a faithful wife, a devoted mother and a good neighbor. She was a modest, gentle soul, whose kingdom was her home, and where she exemplified an industrious spirit. Her life was characterized by a deeply religious spirit and she took a keen interest in the teachings of the New Church and the services.

The funeral services were held in the M. E. Church Tuesday afternoon, conducted by Rev. L. G. Landenberger of St. Louis, who delivered an address on the words, "Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow with them." (Rev. xiv. 15.) The church was filled with an audience that testified to the esteem in which the departed one was held. Besides the husband, she leaves four sons, Allen S. of Visalia, Calif.; Christian of Newton, Kansas; Adam and Edward, and one daughter, Miss Mary.

HOGARTH.—At Los Angeles, Cal., March 4th, 1908, John Willett Hogarth, in the 32d year of his age.

Born in Washington County, Wisconsin, Sept. 1, 1876, Mr. Hogarth came to Los Angeles in Nov. 1905, and on the 7th of January following became a member of the Society. His father and grandfather had been New Churchmen, the latter being led to the doctrines through his wife, a daughter of Mr. Robert Mackie, who for years was an earnest supporter of the New Church in Scotland.

The deceased from childhood had strong religious tendencies. That his associates in an Episcopal Sunday school, where he attended, might have no excuse for non-participation in the worship of the church, he purchased from his own savings several prayer-books and distributed them.

He was quite young when his interest in the Writings was awakened. His grandfather's books had been stored in an upper room. To these he had access; and that he was a zealous reader is evidenced by the fact that frequently while plowing he would take from his pocket one of the works, and read while the horses were allowed to rest.

His knowledge of the doctrines was both clear and comprehensive. He was punctual at the means of grace, and took an earnest part in the uses of both the Church and the League.

It was while engaged in reading the Word on his knees at his bedside, with prayer for Divine enlightenment, that the Lord called him to the better land. He had been for some years predisposed to apoplexy, which prevented him from engaging in regular employment. This was always a source of disappointment, for the doctrine of usefulness was sweet to him. It seemed a gracious providence that his transition should have occurred in so peaceful a manner and in his own home.

Special Notices

TO BE LET.

The summer cottage belonging to the Rev. S. S. Seward, at Monument Beach, Mass., near that of the Rev. John Goddard; seven bedrooms, large living room with fire-place and wide verandas, with view of water, and excellent bathing, sailing and fishing. For particulars apply to the owner at 307 Merrick Ave., Detroit, Mich.

Special Notices

THE GENERAL CONVENTION.

The eighty-eighth annual session of the General Convention of the New Jerusalem in the United States of America will be held in the Church of the Redeemer, Lakewood, Ohio, Detroit street, opposite Elmwood avenue, beginning Saturday, June 13, 1908, at 12 o'clock noon.

S. S. SEWARD,
President.

C. A. E. SPAMER,
JOHN W. STOCKWELL, JR.,
Secretaries.

MASSACHUSETTS ASSOCIATION.

The next meeting of the Association will be held in the house of worship of the Boston Society, on Monday, April 20, at 10:30 a. m. The exercises will begin with religious services, and the General Pastor will deliver an address on "Prophecies concerning the New Church." Reports of societies and committees will be read. In the afternoon the subject of "Mental Healing" will be continued from the October meeting, introduced by a paper from Henry E. Goddard, M. D., of Brockton.

JAMES REED, General Pastor.

WOMAN'S ALLIANCE.

The regular meeting of the Rhode Island New-Church Woman's Alliance will be held in the vestry of the church in Providence on Tuesday, April 21, at 3 o'clock. Miss Mary A. Brownell will speak. All women are cordially welcome. M. ELLA JACKSON, *Secretary*.
53 Wesleyan Avenue.

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From J. J. Thornton, Glasgow, Britain:

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"I am delighted with your useful work. The absence of unnecessary technical expressions is much in its favor; the selections from the Word and the Writings are well chosen, and admirably commented upon. The diagrams, so useful to the subject in their simple but effective presentation, are prominent among its useful features. The book is, in my opinion, one of the most useful of our collateral writings, being especially attractive and well adapted to the continued instruction of our youth, immediately following the Sunday school. * * *

From L. G. Landenberger, St. Louis, Mo.:

"Dear Brother Barler: Your work has every excellence; it is clear, concise, illustrated by diagrams and by memorable relations. Above all else it is true to the heavenly pattern shown in the mount. Every New Churchman that wishes to understand the doctrine of discrete degrees ought to read the book, for it gives one, boiled down, the teaching necessary to understand in order to enter intellectually into the mysteries of faith and which can be gotten in the Writings only by much research and study."

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Worship Universal and Eternal.

Worship is coeval with developed man, and will be as endless as the heavens. We are taught in the Writings that the Most Ancient Church held most holy worship on mountains, by means of which there was sacred communion with heaven. The Ancient Church clothed the worship of the Most Ancient Church with ceremonials, and so had representative worship. "The Jewish Church had worship, the rituals of which contained all the arcana of the Christian Church."

The Christian Church from the time that the apostles were sent out to preach the gospel unto all nations, held worship. And the Lord, our perfect example, "as his custom was, went into the synagogue on the Sabbath day." We are told that there is worship at stated times in heaven, that there are preachers there, and that even the celestial angels attend worship.

In these times of the devastated church, when the Word is adversely criticised from the pulpit, when the Divinity of the Human of the Lord is denied by implication and openly, when preachers display their own notions rather than the truth and good of the Word, and when worship is so much supplanted by popular music and other forms of entertainment, it is to be expected that the importance

of public worship should be minimized by many, and even thought to be unnecessary provided the prevalent idea of a good life is lived. Against the subtle forces that would disintegrate public worship, and lastly even the organized church, the church must ever be on guard, and admonish those who would have the Lord lead them to heaven through availing themselves of the instruments of His providence. For by public worship there is now as ever most holy communion with heaven, refreshment and encouragement of spirit, instruction and strength, beside the public example, and the mutual helpfulness of one to another in the Lord's work in ourselves and in the world.

Worship of Divine Origin and Institution.

The people of the Most Ancient Church were in Divine order. They did not have to learn truths as we do, and then through obedience attain love from the Lord. They were in innocence and obedience, and love from the Lord flowed into their wills, from which truths were born spontaneously in the understanding, just as light is evolved from heat. Such would be the case now, but the external mind has become a perverted form, which must be restored to order before love can flow from the internal into it and operate without perversion. This may help to understand how worship was not of human institution, but of Divine origin. The minds of the people of the Most Ancient Church were in order. Their wills were open to influx from heaven. The Lord's love flowed into their wills, and truth was born spontaneously in the understanding. The people of the Most Ancient Church being of such a character, love flowing from the Lord into their interiors modified particulars into accord with itself, and thus so communicated with heaven that their worship "made a one" with worship in heaven. But the love that flowed from heaven and effected worship in the Most Ancient Church was from the Human of the Lord in heaven. "Hence the Divine Human is the origin, and also the object, of *all* Divine worship." It can no more be said of worship that it is of more or less importance as one thinks it, than the like can be said of the Divine Human. To think little of the church's worship closes the interiors against the love of the Lord and heaven's influx; to think

it much opens the interiors to be one with the Lord and heaven.

Because the Divine Human is the origin of all worship, it is said that when the worship of the Most Ancient Church was about to cease, it was "foreseen by the Lord," and "provided that doctrinals of faith should be preserved," which was done by representative worship. That the worship of the Jewish Church was not of human institution, is evident from the Word wherein its particulars are all set forth by the Lord, which acts were symbolical, containing all things of the Christian Church of which the Jews knew absolutely nothing. This symbolical worship was provided by the Lord that there might be communication by correspondence between man in the ultimate and heaven.

No more can it with any degree of approval be contended that the Christian Church is of merely human institution. The Lord Himself instituted the most holy act of worship, the Lord's supper, and bade us, "Do this in remembrance of me." And the Writings are explicit in telling how to prepare for that sacrament. The Lord likewise instituted baptism, and commanded it. And He sent forth His disciples to preach the gospel unto all nations.

Let none of us yield to the spirit of the times which would quickly devastate all things of worship and disintegrate the church, but rather let us value the sacred treasures of the Lamb's Bride, and humbly grateful for the holy instruments of man's salvation devoutly avail ourselves of all their uses, which have their origin in the Divine Human of the Lord.

Worship Essential to the Existence of the Church and of All Holiness.

Ofttimes the most destructive falsities are half-truths or overstated truths, and the most subtle and deceiving because of the partial truth. Take this from the Writings for illustration; "He who believes that serving the Lord consists solely in frequenting a place of worship, hearing preaching there, and praying, and that this is sufficient, is much mistaken. The real worship of the Lord consists in performing uses." Here is a partial truth, from which many have reasoned that worship is not essential, that one may outgrow it, and that the duty of office well done is all the worship that the Lord requires. This half-truth must be finished with its supplement, "The frequenting of places of worship, the hearing of preaching and prayer are also necessary." Again it is said, "Internal worship, which is from love and charity, is real worship, and external worship without it, is no worship." With this half-truth one may reason that as he desires to be internal and not external, he can dispense with external worship; consequently he may disparage it. But read further, and we come to the other

half of the truth, namely, "It does not follow from this that there ought not to be external worship."

The Most Ancient Church was composed of an internal people; indeed, they were of an internal genius. This is not the case with any person or people now. Knowledge now must be acquired from without as vessels of influx. Truth must be learned from preachings, books, and the Word, or acquired in external ways, for every one is now born of an external genius; therefore his worship can not be exclusively internal. It must have the externals of worship in which internals exist. Hence there is this most beautiful and tender admonition:

"But man, while in the world, ought not to be otherwise than in external worship also; for internal things are excited by external worship, and by it also external things are kept in holiness so that internal things can inflow; besides that, man is thus imbued with knowledge, and is prepared to receive heavenly things; and is also gifted with states of holiness, of which he is unaware, which are preserved for him by the Lord for the use of eternal life."

Surely the world little recognizes the necessity of worship or there would be a larger attendance upon that function. Pitifully its state appeals to us to strengthen the things that remain, to save every external sign and symbol of worship that ere they fade away, they may be filled with righteousness, and be revived. It may be that even our own church underestimates the service of worship to the world, and its benefits to the individual which are so affectionately described in the above. But the Writings go much further than this. Internals can not exist without externals. If the externals of worship did not exist on a plane that appeals to the senses, on a plane where worship can be seen, and heard, internal worship would wane, and finally perish in the utter extinction of all holiness. It is for this reason that the Writings, though so often saying that externals of worship such as rituals are nothing in themselves, yet as frequently enjoin externals. As to their indispensable use, we are told in no uncertain terms, nor is anything wanting to show how the church and all holiness rests upon them.

"The internals of the Ancient Church were all things that are of charity and of faith from thence; all humiliation, all adoration of the Lord from charity; every good affection towards the neighbor; and other things of a like nature. The externals of that church were sacrifices, libations, and many other things; which all, by representation, referred to the Lord, and regarded Him."

Then as to the Christian Church it is said:

"The internals of the Christian Church are precisely similar to the internals of the Ancient Church; but other externals have succeeded; that is to say, in place of sacrifices and such things, there are things symbolical; and from these in like manner the Lord is regarded."

This conclusion follows in speaking of the very ceremonials of worship:

"As has been said, the church cannot exist unless there be an internal and an external. The internal, by

itself, would be a something undefined, unless it terminated in some external. . . . Wherefore, unless there were external worship, he would know nothing whatever of what is holy."

At Easter the church year reaches its climax, and thereafter oftentimes the attendance diminishes. This may be an opportune time to impress ourselves not merely with the apparent benefits of worship as rest, recreation, or instruction, but of its deeper uses of the enrichment of the soul, consociation with angels, the union of the church on earth and the church in heaven as one, communion with the Lord, and the preservation of the church and holiness upon earth. With such ideas of worship let us cherish it with tenderness, reverence, and most sacred love, fulfilling the will of the Lord even in the ultimates of the church's ritual.

The Sermon

Prayers of Gratitude.

BY THE REV. HERBERT C. SMALL.

In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even, so, Father, for so it seemed good in thy sight. (Luke x. 21.)

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people that stand by I said it, that they may believe that thou hast sent me. (John xi. 41, 42.)

One's prayers are the true index of his life. I do not here refer to the words with which men often grace their lips in public petitions to God; for these may serve to conceal rather than reveal the real prayer of the heart. True prayer is affection, is desire, sometimes breaking into audible sound, sometimes burning and shining in hours of private devotion and meditation; but ever moving in every act and calling as its vitalizing spirit and purpose. No man can help living as he prays, nor avoid praying as he lives. For prayer and life are one and the same thing. The daily and unceasing petition which goes up from each one of us is that secret end which flows from the ruling love. That which would delight us most could we at this moment have whatever it were possible to desire, is our prayer, and is likewise the measure of the men and women we are.

It is because of this that I am asking you for a few Sabbaths to draw near the Lord during His prayer hours and listen to His words, so that you may catch a glimpse of the Saviour's personal life, that life which was being lived in secret, as it were, with the Father. For though the Lord's life was never different in one set of circumstances from what it was in another, always the same eternal purpose of love pursued with Divine sincerity, yet in His seasons of devotion and communion with the Father He is either alone for the time, or else we lose sight for the moment of the multitude which usually surrounded Him and to whom His words are mostly directed. And then it is that as He pours out His soul to the Father in supplication, in love, in thanks, and in benediction, we know our Lord and Saviour most truly and intimately. We

seem to drink the cup that He is drinking of and to feel the baptism that He is being baptized with.

It may come as a surprise to some who have not carefully searched the New Testament, to learn that the recorded prayers of our Lord are very few in number and usually very brief. The only long prayer is that in the 17th of John, where on the eve of His crucifixion He reviews the aims and purposes of His life and voices His desires for His church. The rest are couched in a few sentences at most, and often in only one. We considered last Sunday the nature of the fast and prayer that the Lord has chosen, and also the instructions and the model by which to frame acceptable petitions. They should not be designed to attract the applause of men, nor by their length, frequency, and vain repetitions "be heard for their much speaking." The Lord's Prayer, which at that time was given as an example of acceptable prayer, is a model of simplicity, directness, brevity and comprehensiveness. In form, in spirit, and in compass, it is beyond criticism. It meets all the requirements of spoken prayer, it voices all the needs of this physical body and this earthly life, while earnestly supplicating the Father in heaven for blessings to supply every possible want of the soul. And if the Gospel narratives are fairly complete, it would appear that all the prayers of our Lord were simple and direct, but full of heavenly meaning.

But before we turn to special instances of prayer, we ought to say a word as to the significance of prayer in our Lord's case. We recognize in Jesus the incarnation of Jehovah, the God of earth and heaven. He was and is "Immanuel, God with us." As such what could He lack that He need pray for? and to whom could His requests be presented except to Himself? Being, as Paul said, "the fullness of the Godhead bodily," prayer would seem like a meaningless exercise, directed nowhere and seeking nothing.

But the infinite God did not make His descent into the world as God but as man. He could not dwell in our midst except by the agency of finite faculties and a physical body all of which He took from the Virgin Mary by the process of birth. By this act the Lord acquired a human nature as a receptacle and covering of His Divine nature. At first this human, though dependent for its existence and life upon the Divine as a body upon its soul, was not Divine, was not essentially God, possessing neither the consciousness nor attributes of Deity. Its first estate was natural, imperfect, and evil like that of other men. It had to grow into consciousness of its Divine source and power. The human was not God at first, but became so by degrees. The merely human limitations were gradually laid aside. The human consciousness did not at first include the Divine consciousness, but later became one with it; so that what by birth was a finite nature with Divine possibilities, became at last the Divine-Human by a process resembling man's regeneration, but called with reference to the Lord His glorification. The Divine in our Lord was as a higher nature in Him, to be perceived, accepted, and willingly expressed by the lower Human nature. The Human was related to the Divine as in man the natural life is related to life of the spiritual man. As in us the natural man under the influence

of the spiritual nature prays and strives for conjunction with it as with another person, so the Human of the Lord supplicated the Divine in Him, came into knowledge of it, obeyed its dictates, and communed with it as a separate person. Our Lord's entire earthly life was a process of awakening the Human to the presence and purposes of the Divine; prayers with the works of wisdom and love were means to this awakening and conjunction. Consequently the Father to whom Jesus directed His supplications; with whom He communed, and to whom He rendered thanks, was not a separate person but a higher personality or nature within Himself, not another God in a trinity of Gods, Father, Son and Holy Spirit, but the very God-nature itself in the trinity of God, Man, and Saving Life which composed the one person of our Lord Jesus Christ.

In the words, therefore, which the Son addresses to the Father, we see the state of the Lord's Human as to its understanding and reception of the Divine; we set the degree of its responsiveness to the ends and purposes of eternal love. His prayers reveal to what extent the Human is being imbued with the Divine spirit, and filled with the zeal of saving the world; for the Divine love and wisdom was like an intense fire, to melt down the Human nature into molten gold, purifying it and pouring it out into forms of Divine goodness and usefulness.

How significant from this point of view is this prayer of thanks in Luke's sacred Gospel, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." How the hard and callous nature which the Lord had taken from Mary was being softened and subdued! Its inherent pride and willfulness was being humbled. It was learning the wisdom and the joy of being childlike, trustful and innocent. This prayer shows that the Human was distrustful of its own unenlightened wisdom and prudence, because these states "hid" the inflowing light and cast deep and cheerless shadows. In accepting the Divine will as the only expression of goodness, and in meekly yielding to it and embracing it, the Human spirit of the Lord found a source of eternal rejoicing. "Even so, Father, for thus it seemed good in thy sight."

And in voicing the gratitude of His own heart and the fact whose contemplation had called it forth, the Lord enunciated a great law, not only of His own Divine Human nature, but of human nature everywhere. The cultivation of those states which united the Lord's Human nature to His Divine nature, which "glorified" the Human, making it victorious over the deepest hells and invulnerable to their assaults, and so an instrument of the world's redemption and salvation; transforms the natural part of every man into the image of the spiritual man, regenerates it, gives it power over the lusts of self and of the world originating in the hells, and so brings to it spiritual life and salvation.

The words of the prayer may be supplemented by a verse from the eighth Psalm, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Hid from the wise and prudent and revealed unto babes! Out of the mouth of babes and sucklings strength! *Revelation, strength*, what a heritage for those who become children in heart, who lay aside their own pride and

will, and meekly, reverently, lovingly wait upon the Lord to learn and obey His will! It is a truth which we can never too deeply sense nor too assiduously apply in our round of life, that if we would have visions of truth, hear heavenly harmonies, wield an influence over our sins, sweep away the cares and anxieties of the world and purify, soften, and glorify our natural inheritance in the flesh, we must not aspire to be great and honored and powerful, but must surrender all things, honoring the things of a low estate, cultivating goodness of heart and the virtues which are hidden with God. They are our spiritual foes that swell our hearts with worldly-minded greatness and importance, with trust in self and pride of ability, with hope of great attainments and consciousness of merit. This man-made wisdom and prudence is spiritual foolishness. When we abandon it all, and learn that the meek and the poor in spirit are they that are truly blessed, we shall have stilled "the enemy and the avenger" of our souls.

The second prayer of our text was spoken above the grave of the dead. It was the spiritual vehicle of that Divine energy which restored the loved form of Lazarus to the bosom of his family and friends. There is in the petition no wild and vehement supplication for the strength to do what was really an unheard of thing. In the Lord's mind the work was already done. The Divine presence was an assured fact to the Human of the Lord. The simple statement, "Father, I thank thee that thou hast heard me," came as a grateful acknowledgment of power already given. It were as though the silent need of the hour had unlocked the storehouse of the Divine life, and that Jesus, perceiving it rushing in with victory over death and the grave, had only to say, "Father, I thank thee." And why may it not be? If the heavenly Father knoweth what things we stand in need of before we ask, why may not the mere presence of need, the slightest unconscious turning of the soul for help even before the prayer can find voice, bring down the answer? It was evidently so in the case of the Lord's Human. In Him was most clearly shown the truth of the Divine promise in Isaiah, "And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear."

So perfect was the trust, the confidence, which the Human reposed in the Divine, so intimate the union, so beautiful the harmony and accord between them, that even the possibility that the Father might fail to hear Him, which the thanks might remotely imply, seemed like a blemish upon the fair countenance of that sublime faith, making it necessary to add, "and I knew that thou hearest me always, but because of the people that stand by, I said it, that they may believe that thou hast sent me." His own faith did not need even the bolster of acknowledgment, but for the sake of others who would not understand, and whose faith in His Divine mission was weak, He gave voice to His thanks. They must know even as He knew that the power over death was God's and not man's.

And how would it be with us, if we possessed a similar unshadowed assurance of the Divine presence and power? Would we not see the spiritual wrecks of possible manhood and womanhood raised to life which now lie in unconscious graves, bound

hand and foot with the grave clothes of sin and worldliness?

"Verily, I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." "And all things whatsoever ye shall ask in prayer believing, ye shall receive." Such is the declaration of the Lord on another occasion. And can we doubt its truth? It was the truth of the Lord's own life, and had often been demonstrated to Him in the process of His glorification.

What a glorious state to be in, when the natural life of man is so responsive, so sensitive, to the impulses of God, that prayer and answer are identical; when there is such unbroken confidence, such mutuality of the natural and spiritual man that each is the other's perennially!

But such intimacy, such confidence, such assurance of the continual operation and presence of spiritual and Divine realities can only come through experimental acquaintance, through a life lived in their sight every day and hour after the manner of our Lord's earthly sojourn. 'It cannot be manufactured, it must be imbued by life, by temptation combats, by self-surrender and striving, by fasting and by prayer.

We belong to "those that stand by" and hear our Lord pray this prayer of sublimest assurance; let it convince us of His Divine character and mission. And may we be so convinced of it that we shall turn to Him to raise our dead souls to life, after removing the falsities and the sins that block the entrance to our spiritual graves. And through conjunction with Him, through the inward revelations which are made to spiritual babes, may we come to an uninterrupted sense of God's presence and favor wherein we can gratefully and triumphantly pray, "Lord, I know that thou hearest me always."

Contributed

The Lord's Prayer.

Thy kingdom come.

The Lord's kingdom implies His laws, which are not arbitrary enactments, but the means by which His love shows itself.

In the kingdom of the body each organ has its functions. There are certain requirements upon which depends the health of the various parts. The eye sees as the result of laws which enable it to do so. It is indeed these in form, and the more thorough their manifestation, the more completely does the eye perform its use and serve as an advantage. So with the ear, the hand, the foot, and all the parts. They are all of them expressions of the Lord's regard for our physical wellbeing, that a good foundation may be laid upon which life in the world may go forward as preliminary to our eternal life. Hence as the preparation for that higher life has to keep pace with the physical, as our earthly opportunities are to be improved, that what is everlasting may be ours when the temporal has served its purpose, we need to be under the guidance of spiritual laws. We need to know and to adjust ourselves to the conditions under which our souls may

thrive the most. We need to learn the great realities which show the Lord's working in creation, in redemption, in providence, and with reference to our after lot, that what He does in these ways may be participated in, as His larger plan for us.

The petition, "Thy kingdom come," involves that we welcome these laws, and bring them into operation in our minds. It involves thankfulness for all that the Lord has taught us about Himself, and thus an openness of mind to it. If we hallow the Lord's Name, or regard with deep affection what He Is, or the qualities which that Name brings before us so winningly, that will be the very factor in quickening our thought to contemplate and accept the particulars of His government in us. For love gives insight to see the way it takes. Fondness for anything makes one alert to learn all about it. Love and reverence of the Lord, therefore, will produce in us an eagerness for what He has to disclose. And this will surely help us to see that the Lord has now come with very opportune and very precious benefits, that He has disclosed truths which in their acceptance put us in the way of life's best attainments, of life's best blessings. The truths of the New Church do this as nothing else can. They are organic in their action. They bring the mind into proper order. They draw out its capacities. They prove how excellent is that kingdom into which the Lord invites us, and which He bids us share.

The nineteenth Psalm points out the immense value of letting the Lord's truth rule in us:

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward."

And now it is definitely shown how fully we may come into the possession of all this, as doctrines are given from the Lord Himself to enlighten us, to protect us, and to entirely satisfy us. For when we know Him clearly, we can respond more confidently. In T. C. R. 352 it is said:

"Faith becomes more spiritual in proportion to the number and coherence of truths, and consequently less and less sensual-natural; for it is thus exalted into a higher region of the mind, from whence it views below it in the natural world numberless circumstances and proofs that tend to confirm it. . . . It becomes more illustrated, more perceptible, more evident, and more clear; it acquires, also, a greater capacity of being conjoined with the goods of charity, and hence of being in a state of greater alienation from evils; and it becomes by degrees more and more removed from the allurements of the eye and from the lusts of the flesh, and consequently is rendered happier in itself; it becomes particularly more powerful against evils and falses, and thence more and more a living and a saving faith."

Here is the vantage-ground whereon we obtain success that is permanent, and come into our proper heritage of mutual usefulness, for "the Lord's kingdom is a kingdom of uses." (H. H. 219 and 387.) And all the truths that the Lord has taught us have respect to uses. His activity is the constant exercise of loving use, and it is this that He would promote in us. He would draw us away from self-concentration with its inevitable wretch-

edness, and build us up in righteousness, in largeness of endeavor, in the enterprise of imparting, of uplifting, of bettering, of making room for the increase of heavenly-mindedness, and for the acknowledgment of its superiority over all that is egotistic and selfish.

To pray, "Thy kingdom come," is to pray for such an establishment of the truth in us, for such an entrance of solid principles into our minds as the Lord has supplied to cover our every need, that His government may be felt taking the place of self-service, giving us interests that are far in excess of that, activities which are not narrowing and destructive, but are edifying and communicative, conveying unsullied delight to all.

G. L. ALLBUTT.

Helpfulness of the Church Life.

What can be more in harmony with the angels than the offices and teachings and worship and sacraments of the church, or, in a word, the church life? Take, for instance, the sacraments of baptism and the eucharist. While we observe them here, on this plane of our earthly consciousness, the angels are doing a corresponding work for us there, on those planes which are above our consciousness, and thus we are laying up treasure in heaven—treasure on the heavenly planes of our immortal being. And from that treasure, thus laid up for us, we afterwards are drawing. We feel the effects of it coming down into our conscious mind. We receive good impulses and truthful thoughts from it, which we can welcome and adopt, thus voluntarily making them our own and working them into our character. Is not this of great practical use?

Even if we perform our religious duties when the heart is not free to it, compelling ourselves to do so, this is the case. Take, for instance, the sacrament of the Holy Supper. We may go to it not because we feel drawn to do so, but on the contrary we feel like remaining away. We have no ardent love to go. We compel ourselves. Does it not stand to reason that they who have not lived a church life and performed religious acts and thus laid up treasures in heaven, cannot in the time of trial have the same helpful thoughts and impulses come forth within them that the religious have? When we are called to lay our dear ones away whom the Lord has taught us to love, and whom under all ordinary circumstances it is right for us to retain with us in this mortal life—when, be as faithful as we will, we are denied many of those temporal blessings which in these days are necessary to an orderly home—when we are laid upon beds of sickness, and are disabled though our service is most needed—when we are called upon not only to put away sinful practices and states, but to sacrifice things which in themselves are right—in these and a thousand other such experiences we need to see that the Lord permits them only because they are necessary for our higher and eternal good. When we look out upon the world and see the idle and worthless possessed of wealth and living in luxury, while the worthy poor starve in garrets and hovels—the wicked exalted to positions of honor and trust while the good are compelled to struggle for existence—virtue and innocence ruthlessly destroyed while libertines not only go unpun-

ished but receive honor and live sumptuously every day—the devastations of war, famine and pestilence—when we see these and countless other dark things, we need to have the great truth come forth in our consciousness, that even all these things are not as bad as it would be to prevent them by taking away human freedom, and thus destroy the very possibility of virtue and heaven. We need to see also that the Divine sovereignty is back of all that has been, is, and will be, and that these dark things are only temporary, and that the final destiny of all intelligent beings will be in perfect harmony with Divine love.

When, though we struggle hard and earnestly to overcome some besetting evil, we fail, and are discouraged, and are tempted to desist, we need to see that we have been trusting ourselves, and not looking as we should to Him from whom alone cometh our help. When we can find no peace because of our sins, we need to see that by our severe self-accusation we have been making ourselves to be something when in reality we are nothing, and so have broken the first commandment of having another God than Jehovah, and that we must come to say, "I live, yet not I, but Christ liveth in me."

E. D. DANIELS.

Communications

Obstacles to the Church's Growth.

EDITOR OF THE MESSENGER:—A "Truth Seeker," resident of Toronto, Canada, would like to see some able minister comment on "The Chief Obstacle to Growth of the New Church." I am a woman, and have a great affection for the church and its success, and the cause of its slow growth is perfectly clear to me; so I cannot forbear offering a few lines on the subject, in answer to the above. It consists in the fact that the Writings or internal meaning of the Word is not preached by the ministers in so-called New-Church pulpits. Whether one terms this subject "Conjugal Love," or a life lived from the principles of truth and good, it is the same.

But how can humanity do this wonderful thing they prate of unless they know the way? The way is not taught in our churches, but the sermons and food given to the congregations are man-made. Is it any wonder then that those who are longing and fit to live such lives are starved, and do not frequent places of worship? If the truth was made attractive, the church would increase and many men that never go under existing circumstances could not be made to stay away then. But it must not be an occasional banquet, so to speak, that they would attend, with slight allusions to Swedenborg, etc., but daily and weekly bread that will sustain them throughout their business and in their homes and satisfactory to the heart.

I have heard persons say when I broached this thought to them, "Oh, if any one wants anything so doctrinal as that they better read for themselves." But it is receiving it in a body that gives us all the strength, and many do not have the time, and we should think of strangers who may often want to accompany us, to be helped. The very simplicity and terseness of language in which Swedenborg was inspired to couch his messages from the Lord to us, would be one of the greatest attractions to a real "truth seeker." Long extracts verbatim should be part of the worship and often obscure passages of the Word explained to straighten subjects out in people's minds who are

in darkness about them. A church conducted along these lines would be most unique and helpful, different from all others in the world.

I, for one, hope to see the time when such conditions come to pass. That would be a New Church *indeed*—a lighthouse set upon a hill—to teach us how to live exalted lives while still on earth we dwell—consecrating even our natural affections.

A LOVER OF THE CHURCH.

Secularizing the Church.

EDITOR OF THE MESSENGER:—If we use the words in a good sense, it is not difficult to see how the church should be "secularized," and how the State should be spiritualized. In principles, both questions are settled in the "Arcana Coelestia" beyond all possible doubt; and human reason is needed only to deduce the principle, and apply it to Church and State. The principle deduced by reason is, that man is created a dual being. The application reason makes of this dual principle is that one part of his nature is spiritual, and the other part is natural. To be orderly, in his spiritual nature there must be created a church, and this church must give to him quality and fitness to be a just and orderly "secular" citizen. Without the church in him he cannot live a just and orderly secular life, in the true sense. This is because "a bad tree cannot bring forth good fruit."

For the church in this manner to constitute the just and orderly citizen, is to "secularize the church"; and for the state to recognize this power in the church is to create the good citizen, is the just spiritualization of the state. This is the proper coördination of Church and State, thus proving the apothegm, "As is the Church, so is the State." Accordingly, in all ages, *ex necessitate rei*, the more corrupt has been the Church, the more corrupt has been the State.

In the exposition of Exodus, there are three general churches very copiously, but very exactly, defined. There are myriads of individual churches in each one of these general churches. The general churches are, the external spiritual church, the internal spiritual church, and the celestial church; but no one is in even the lowest of these churches unless he is sufficiently regenerated to recognize that whatever good he has is from the Lord. Before this he regards all that he does, as meritorious.

Now let all the clergy and the laity be in one or the other of these three churches. All will thence have a good life and light in them. Their self-life will then be subordinate to their spiritual life. The two inferior churches will have the benefit of the superior light of the higher church. Without debate or controversy they will accept the instruction coming from the superior light. The aggregate condition of all these people will be the church in them. The "secular" side of this church will be the state they will constitute to live in, in this world. This state will be the orderly, "secularized church." And so the church will be the interior of human nature, regenerated; and the state will be the exterior of human nature, regenerated. While the church and the state are related, they are also discreted. In the church the persons will worship God, conduct proper ecclesiastic matters, and live their spiritual lives. In the state, the persons will observe the Golden Rule, conduct their worldly matters, and live their secular lives.

In this condition of Church and State there will be no theories, no uncertain speculations, but all will have the certainty of enlightened, spiritual reason. Just such is the certainty of the replete and complete teaching of the "Arcana Coelestia," extending through hundreds of pages

in the exposition of Exodus. There is no mistake and no doubt left in the teaching. If it is not apprehended, comprehended and applied, so as to see how the church should be "secularized" and how the state should be spiritualized, the result is unfortunate, and to be regretted. The *Outlook* and other papers are discussing, substantially, the same question; and the question is likely to become, speedily, the question of the world. There is no solution of it to be found save in the teachings of Swedenborg, understood and applied.

J. M. WASHBURN.

2361 Champlin St., Denver, Colorado.

Church News

The Philadelphia League has two plays in course of preparation, scheduled to appear about the middle of May.

The Rev. F. L. Higgins has resigned the pastorate at Toronto, Canada, and the Society there is looking for another pastor.

In Cincinnati the choir leader, Mrs. Fenton Lawson, is instructing five young men who are expected soon to join the choir and make it one for mixed voices.

The Chicago papers have had lengthy and appreciative notices of Swedenborg the past week, growing out of the removal of his remains from London to Stockholm.

The *Handsworth Herald* announces that the health of the Rev. R. R. Rodgers is improving, and he is now staying at Torquay. The congregation at Wretham Road Church have presented him with a magnificent illuminated address, bound in green morocco, and a cheque for £1,025.

An appeal is made on another page of this paper in behalf of the church in Buffalo, which it is hoped will receive cordial consideration from the people of the church generally. The case is clearly stated in the article referred to, and we are glad to be able to give with it a cut of the church itself.

The Rev. E. W. Shields has gone north to Wabasha, Minn., to start on his trip down the Mississippi, noted some weeks ago. He was to be in St. Louis April 19, and in La Crosse or Wabasha the following Sunday. He has arranged for the continuance of his work in Hot Springs during his absence.

The Boston *Transcript* of April 14 published nearly a column and a half about "Swedenborg, the Scientist," written by the Rev. John Whitehead. The article is being sent also to many of the secular papers of the country, some of which will doubtless publish it. It is so good that we should like to reproduce it in the MESSENGER, but cannot do so for lack of space.

From *Morning Light* it is learned that representatives of the various New-Church Institutions in London were to be present at the services in the Swedish Church on April 7, when the remains of Swedenborg were removed for transmission to Stockholm. On the same day a united memorial service was held at Argyle Square, to which all New-Church people were invited.

In Cincinnati on March 24 there was a very large "Library Party," when Mrs. Lawson contributed several delightful songs, new and old. The choir under her direction rendered several numbers which were very much enjoyed. Mr. W. N. Hobart gave a talk on the state of the library in the forties and its prospects now. Miss Collins furnished two readings, the latter of which called forth re-

peated encores. Home talent contributed a trio. About seventy slides gave an excellent idea of Swedenborg, his home and contemporaries, and our New-Church buildings throughout the country. Many pictures were also exhibited in the parlors together with the two lamps used by Swedenborg as a student at Upsala University.

The commencement at Urbana, Ohio, has been postponed until the 19th of June, the change of date being made to avoid conflict with Convention. This will make it easy for those who are in attendance at Convention to get to Urbana for the exercises if they so desire, and also places the date of Commencement on "Founders' Day," the 19th of June. The Urbana people extend a cordial invitation to those attending Convention to go there for the two or three days of the exercises. Hotel accommodations of Urbana are ample.

The Orphanage.

ED. MESSENGER:—By an oversight, in my recent report on the orphanage, I failed to credit the Ladies' Aid Association of the Boston Society with \$25, received per Mrs. A. M. Kunhardt, about Jan. 6. The same is hereby gratefully acknowledged.

Sincerely yours,

J. B. SPIERS.

Brooklyn, N. Y.

A social meeting of the church took place at the house of Mrs. Robert Shaw on Monday evening, April 13.

Mrs. J. C. Ager is gradually getting about again, after an illness which confined her to the house for some time.

The "Auction" by the Young People's League held in the lecture room on the night of April 10 was a social success, and a sum above \$25 was added to the treasury. Music and recitation preceded the sale, on which a bidding limit of 50 cents per article had been imposed.

The annual meeting and election of officers of the Brooklyn Society takes place on Friday evening, April 17th.

Quite a number of the young people of the church will take their first communion on Sunday morning, the 19th.

Folders have been distributed announcing Mr. Smyth's course of four lectures in the church auditorium, on Swedenborg, beginning Sunday evening, April 26th.

Rev. Arthur Mercer occupied Mr. Ager's pulpit on Sunday morning, April 12th.

Toronto, Canada.

The Toronto Society held its Christmas celebration for the children on Christmas morning, with a programme consisting of recitations and songs from the children and suitable remarks from pastor and older members, after which candies and a book for each member of the Sunday school were distributed.

On January the 29th appropriate services commemorating the anniversary of the birth of Swedenborg were held in the church, with a good attendance.

The Ladies' Aid have not taken up any connected line of work this year, but always arrange for and prepare the suppers when socials are held at the church. They have done some work for the Children's Shelter, which is a "home" for homeless children. But as we are few in number and there is a feeling on the part of some of the workers against bazaars or sales, as the

best means of raising money for church uses, it was decided some time ago that for the present they would confine their efforts to the individual earning in some way of \$5.00 a year each, the sum of which was to go towards the building fund, and the moneys collected at regular meetings and otherwise to be kept for running expenses for other occasional uses as might be desired. The plan, so far, has seemed to work quite satisfactorily and considerable hard work and hustle have been avoided thereby.

On Wednesday evenings a doctrinal class has been carried on, the subjects of which have been varied.

The League reading course has been followed by the young people, after the Sunday evening service, thus making four services for the pastor, and for those who attend them all, beginning with the Sunday school in the morning. These services have been greatly enjoyed.

The pastor has prepared services in keeping with the season now approaching—the Easter-tide.

The choir have been doing excellent work in their efforts to supply acceptable music for morning and evening services. They have been faithful in their attendance at the weekly Friday practices; they have been faithful to their young leader, who has co-operated with the minister and thus they have been faithful to the church and a great source of comfort and support to both the pastor and the society, as every harmonious effort for good must be, also bringing a clear conscience and a real uplift to themselves. At this time of writing they are preparing music for the annual social to be held on April 7th and for the Easter service soon to follow. Harmony which comes through true devotion by each individual member is the one thing needed in our so-called New-Church organization, as the little Toronto choir has illustrated. May the selfhood in each and all of us be so subjugated that we may realize this one great and extended need as we read and listen to our heaven-sent messages.

Massachusetts Woman's Alliance.

The Massachusetts New-Church Woman's Alliance held its last meeting of the season in the vestry of the Boston church, Wednesday afternoon, April 1, the president, Miss Mary E. Howes, presiding.

After the usual business (annual reports, etc.) Mrs. Clyde W. Broomell read her exceedingly interesting paper, "The Psychology of Song," which was the application of New-Church truths in the domain of song. The tones came from the affection of the will; and the articulation of words from the thoughts of the understanding; showing that even in song there is the union of love and wisdom. The folksong she called "the wildflower of song," and the artsong, "the cultivated rose." Song-illustrations were given by Mr. Mogan and Mrs. Broomell.

In January Rev. George S. Wheeler told the Alliance of the "Use and Work of the Waltham Free Reading Room." In February Mrs. H. M. Laughlin and Mrs. Vincent Gregg gave some personal experiences in "New-Church Settlement Work." Miss Critcherson of New York could not be present, but sent a greeting and a short report of her work. Mrs. Charles H. Taft read a poem by Rudyard Kipling called "The Sons of Martha." On March 4th Miss Helen Reed presented her delightful paper, "Memories of Art Life in Italy," which was followed by music on the harp by Miss Raymah Dowse.

The social teas, a most attractive feature of each

meeting, have been in charge of Mrs. J. Everett Young and Miss Sherrill.

The Alliance has contributed toward the sustaining fund of the Lynn Neighborhood House, and has sent money and clothing to the New-Church Orphanage.

At the last meeting, April 1, the retiring president, Miss Howes, received a rising vote of thanks from the Alliance.

An Appeal to Aid the Cause of the Church in Buffalo.

For the last six or eight months a quiet but earnest effort has been in progress for the purpose of paying the mortgage indebtedness incurred in building the church in Buffalo, N. Y. It has been carried on by its devoted and broad-minded pastor, and under the auspices of the New York Association. Its success has been such as to awaken the hope that a more general appeal to the masses of the church may complete the purpose in view.

Having been appointed a member of the Committee on Subscriptions, and having been active in the forma-



NEW JERUSALEM CHURCH, BUFFALO.

tion and growth of the Society almost from the beginning, and being deeply interested in the development of every group of the church everywhere, I gladly make the appeal in behalf of the Committee and the cause.

The basis of the appeal has been stated in the circular that has been already sent out to individuals, which is in part as follows:

"Years ago a few New Churchmen, residing in Buffalo, came together for Divine worship and the instruction of their children in a New-Church Sunday school. They met in a hall belonging to one of the members. Their financial resources being meagre, they had little hope of soon being able to have a church edifice of their own and the services of a regular minister, but by concerted action and the assistance of outside friends in the church, they organized an ambitious plan of church extension. By means of subscriptions and mortgages on the property, a lot was purchased in the

center of the highly favored and growing Elmwood district, and the present church building was erected. It is a brick structure, well planned, and has a seating capacity of about two hundred.

"The church building was hardly completed when by illness, death, financial losses and removal from the city, the society was deprived of the active assistance of several members on which it most depended. The loss of the financial aid and valued leadership of these devoted friends brought embarrassment to the little society; but with the generous aid of the New York Association, it has worked zealously under the leadership of three successive pastors, and has now attained a position in which it would be self-supporting if relieved of debt. The only debts are the mortgages contracted at the time of building, and a small fraction of the accrued interest, together amounting to nearly \$10,000. An organized effort is now begun to pay off the entire debt and thus relieve the society of a burden which threatens its perpetuity.

"The matter is presented to the friends of the church, not as an appeal for help from a struggling society (of such there may be many equally worthy), but as an exceptional opportunity to advance the cause of the church by conserving and utilizing agencies already at work in an important center.

"There is no point in the United States where it would seem to be of greater moment to build up a strong New-Church organization than in this great city of Western New York, midway between Boston and Chicago. It should be noticed that this is the only active society of the church in New York State outside of New York and Brooklyn, and the only one between New York and Cleveland. The society forms the active nucleus for an earnest center of organization. Friends visiting Buffalo have been delighted with the signs of church activity, particularly with the Sunday school of thirty-five members.

"The society is in good standing in the community, and receives frequent favorable comment of the local press. Thanks to a little band of missionary workers, the New Church is no longer unknown in the city of Buffalo. They stand ready and anxious to continue this work, if enabled to retain the church building.

"The New York Association has appointed a committee to co-operate with the Buffalo Society in an effort to raise the sum necessary to meet the indebtedness, which as stated is now slightly less than \$10,000."

The friends in Buffalo have pledged themselves to raise \$1,200. Friends outside of the society have subscribed \$3,000, making \$4,200 as the amount already subscribed in response to the private appeal, and leaving \$5,800 as the amount still to be raised. In order to complete the total sum, this appeal is now made, through the columns of the MESSENGER, to the whole church. The burden is laid upon the hearts of all the members and friends of the church in the country, whether belonging to one of our societies or isolated, and whether blessed with a large amount of this world's goods or not. All the "willing-hearted" are asked to give, each according to his means. It is hoped that those who can give little will not be discouraged by that fact, because it encourages the larger givers to do their share to know that others are helping all in their power; while a united and generous effort will be sure to be successful.

In making this appeal one thing, also mentioned in the circular above quoted, is insisted on, viz., that this is not a proposition to make a gift to the Buffalo Society and pay off its debt, but is in the nature of a loan without interest. It is understood that the title of the property will remain with the Buffalo Society and that the interest which the general church will have in the investment will be recognized by a non-interest-bearing mortgage to the General Convention in amount equal

to the contributions of those not affiliated with the society.

Under this arrangement the money, or at least the greater part of it, will revert to the General Convention, even if the Buffalo Society should fail and the property be sold.

Subscriptions may be sent either to the Rev. Thomas French, Jr., 40 Brantford Place, Buffalo, or to Mr. Eben Sugden, 377 Broadway, New York City, or to Mr. R. A. Shaw, 182 Front Street, New York City, and will be promptly acknowledged in the MESSENGER.

On behalf of the Buffalo Society and of the whole church, and bespeaking the generous contributions of the whole mass of the people,

S. S. SEWARD,
President of the General Convention.

The New Rites and Prayers.

The book of Rites and Prayers, which was published by the Convention in a tentative edition for the use of the ministers and the discussion of which was laid on the table at the last meeting of the Ministers' Council to allow for further examination and trial, will probably be taken up at the coming meeting, and as the time will necessarily be limited it will expedite the discussion if those who have amendments or criticisms to offer or notices of necessary verbal changes or printer's errors, will send them beforehand to the undersigned so that the results of the examination and use by the ministers may be classified and matured as far as possible for profitable action. Many changes, mostly of a minor nature, have already been sent to the undersigned, including some valuable verbal criticisms from our brother ministers in England, to whom copies were also sent in order to receive the wider benefit of their judgment in a matter which should be of interest to the whole church.

An unfortunate misplacement of the preface to the "Rites and Sacraments," putting it at the beginning of Part I., devoted to the new edition of the "Prayers," instead of at the beginning of the second part which is devoted to the "Rites," is misleading, as it conveys the idea that the whole book, both "Prayers" and "Rites," has been "prepared by the General Pastors," whereas it is only the Rites that they have had in charge, the collection of Prayers having been made by the Committee on the Revision of the Liturgy. The two collections were bound together for convenience and economy, but the preface to the Rites by an unfortunate oversight was misplaced as described above.

Among the most interesting and valuable of the comments on the new book are those offered by the president of the English Conference, the Rev. W. T. Stonestreet, in an article furnished by him to the *New-Church Magazine* for August, 1907, entitled "A New Book of Worship." After commenting on the great diversity in liturgical usages in the New Church from its beginning and the reasons therefor, the writer describes the various attempts made toward compiling a liturgy which shall adapt itself comprehensively to the two widely different elements of the New Church which may be designated as the Episcopalian and the non-conformist or congregational types.

"Some attempts," he says, "have been made to produce an entirely new service book, but they have been no more successful than the attempt to write an entirely new hymn-book, and the general tendency has been to compromise, retaining some of the old forms of liturgical prayers and introducing new forms as well as extemporaneous utterances. The result has not

been entirely successful, inasmuch as a few societies have compiled an order of service for themselves or adopted the revised Book of Common Prayer.

"Generally speaking, the organized New Church has followed an order of worship of some sort, and more frequently a liturgical than an extemporaneous order. In this it has followed what appears to have been the practice of the primitive Christian Church, which, so far as the few ancient remains can tell us, adopted a kind of liturgical order alike in ordinary worship and in the celebration of the Holy Supper.

"Most of the ancient liturgies of the Eastern and Western Churches upon which the Book of Common Prayer is based are believed to be handed down from the primitive Christian Church, and these were in turn probably modifications of the forms used in the Jewish synagogues. The service book issued under the authority of the (New-Church) General Conference to some extent follows the order of the Book of Common Prayer; that is to say, it opens with sentences from the Word of God; it contains an invitation or exhortation to worship; a general confession; Psalms, chants and anthems; a calendar of lessons; the Commandments and responses; a litany and a series of thanksgivings and prayers for the great seasons of the Christian Year. But it (i. e., the Conference's 'revised service') departs from the lines of the Book of Common Prayer by providing five separate forms of morning and evening services each with different and much longer prayers than those of the Church of England order. . . . This revised service of the Conference departs much further from the original than that adopted by the Birmingham Society, which keeps as close to the language of the Book of Common Prayer as the need of doctrinal accuracy will permit. There is good reason for this adherence to the accustomed phrases; the original, as the Rev. R. R. Rodgers says, 'is unsurpassed in beauty, variety and simplicity of its language and stands without a rival as a manual of devotion.'

The Rev. Mr. Stonestreet then proceeds to describe the new American "Rites and Prayers," calling it essentially "a revised edition of the Book of Common Prayer with the collects and various rites in addition." "In many respects," he says, "it is superior to our revision," being more full and more closely following the original. A criticism is here offered of an "obscurity in the order" of the prayers, those for morning and evening service not being sufficiently set apart, but this arises from the writer's not understanding that in the American Book of Worship this collection of prayers is prefaced by a distinct directory or order of service for both morning and evening worship, this "order" varying according to the preferences of various societies. "But the prayers for occasional use, for penitential seasons, with the special thanksgivings and collects for special seasons," he goes on to say, "are above praise. They give a variety and beauty to the order which it would be difficult to excel."

"The Litany, which again closely follows that of the Prayer Book," he says, "is a fine production and worthy of examination and adoption by our English Conference. The antiphons, collects and Gospels are a distinct addition to the service and might be of much use in our order of worship in marking the great events of the Christian year. A careful examination of the order for the Holy Supper and the Burial of the Dead convince me that our own somewhat bald services might be equally improved on similar lines. The Confirmation Service I have already used, not for Confirmation, but for the introduction of senior members, and I think it could be admitted with considerable benefit. In addition to the services for Ordination and Dedication, etc., private and family devotion are provided for, and altogether a valuable manual for public and private worship has been produced which, systematically used, cannot but be of great use in upbuilding true piety in the New Church.

"Careful study of this new Book of Worship impresses me with the fact that the old forms of devotion

employed in the primitive church before the corrupting influences of false doctrine were prevalent are capable of satisfying the devotional feelings of almost all New-Church people and fulfil the two conditions demanded of a New-Church liturgy: first by supplying utterances which are catholic in the highest sense, expressing the universal sense of our dependence and of true adoration, in attractive, simple and dignified language; and secondly, by supplying the devout heart with just those expressions which it needs and cannot of itself formulate, and all this without exaggeration or unnatural restraint.

"The verdict which I believe all thoughtful minds will pass upon this book is that it is chaste, simple, effective, and scholarly, and is worthy of experimental use not only in the United States but in Great Britain."

These words of high and friendly commendation are the more gratifying in that they hold out a prospect of a possible union, in the future, of the New Church in America and Great Britain in an earnest effort to produce a common liturgy for the New Church which may serve for use everywhere with those desiring to worship in the liturgical form.

While the writer speaks in the above comments only with commendation of the new Rites and Prayers, and particularly of the Litany, as "following closely the form of the Book of Common Prayer," it is due to the compilers of these new forms to observe that whatever general resemblance to the English Prayer Book they may bear, in almost every particular feature the difference is so marked where really brought into comparison by examination side by side, that the distinct doctrinal and cultural contents of the New-Church form become all the more emphatically expressed by the very comparison itself. This will be especially manifest in the case of the Litany, which is retained unchanged from the present Book of Worship, Psalter Edition, where the opening petition addressed to the Lord Jesus Christ alone stands in most striking contrast to the tripersonal address of the old Anglican form; and throughout the Litany bears evidence of the very careful doctrinal emendations this ancient form of responsive or "common" prayer underwent at the hands of its revisors, among whom was one of the most scholarly and devout minds the New Church has ever known, the late Nathan Francis Cabell, father of the Rev. Philip B. Cabell of Virginia. Other features of these prayers and rites will be found by the liturgical scholar to be much more closely related to the devotional forms of the early Christian Church than to anything in the Anglican Prayer Book itself, although this venerable form, and practically the only Christian liturgy in the sense of a uniform established order in the whole Protestant Church, and as such referred to by Swedenborg, traces much of its contents back to the same primitive source. But all general assertions of resemblance and imitation between the ancient forms and those of the new book will have to be modified by a careful examination and comparison in detail of the alleged portions, and the act of comparison will of itself and involuntarily serve to impress the student or the worshipper familiar with both forms with the distinctiveness and the power of the new doctrine as here clothed in devotional language.

FRANK SEWALL,

Chairman of the Committee on Revision of the Liturgy.

1618 Riggs Place, Washington, D. C.

No one has repentance, unless he actually separates himself from the things of which he has repented, and he separates himself from them only when he shuns them and turns away from them. (A. E. 143.)

Notes of European Travel.

XIII.—SCOTLAND (CONCLUDED).

At the great annual dinner of the "Bonnet Makers and Dyers," a wealthy charitable organization which has grown out of the ancient system of guilds or trade-unions in the city, founded centuries ago, I was again seated in a pleasant company of semi-officials and professional gentlemen and within easy hearing of the distinguished body of special guests and speakers. As a gathering of many of the most important business men of Glasgow the meeting afforded me an excellent glance at the contemporary Scotchman. The guest of honor was the Earl of Roseberry, a member of the House of Lords, whose speech in answer to the toast to the "House of Lords" was full of interest to my American mind as affording, at first hand, an expression of existing feeling on certain matters of fundamental national importance to Englishmen, and not without their bearing on American political interests as well. The point of Lord Roseberry's speech was his self-defense before the accusation of being a peer; in other words, his defense of the House of Lords as an integral constitutional part of the British government. He made skilful use of humor and satire in his address and carried the sympathy of the great audience with him, as was evident from the indignation felt at his being interrupted by a question from some radical malcontent in the company, and from the affectionate good-bye verse sung by the great company standing when he left the hall. What struck me as an American was the utter frankness almost to rudeness with which Englishmen discuss public affairs and class relations with one another. Freedom of speech has not been fought and bled for in vain in the old England of the past. It was strange indeed to hear a British peer stand up and plead for the continuance of the House of Lords on the score of such a humble record of service and of merit as he might offer in extenuation of the "offense of being a peer." If he was a peer, he said, he could not help it, and if he was a member of the "Second House" (for he never once mentioned the House of Lords but under this title), it was not his fault, but that of the British Constitution, which put him there. But being there, he continued, was no easy berth. If as a peer he should venture to second any measure of the House of Commons he would be called a coward, courting favor with the masses; if he stood up in opposition, to protect the country from what he regarded as hasty and dangerous legislation, then he was called an obstructionist and put forward as another illustration of the useless and noxious character of that outgrown feature of the government. "So," he said, looking over the company with the slightest glimmer of a twinkle in his eyes, "there would seem to be left to the poor peer nothing else to do but to eat, drink and be merry today, for tomorrow we—" Here he stopped for a moment till the laugh burst forth from the company at the detected pun, and then added, "Out of deference to my honorable hosts and their vocation I will not complete the ancient adage!" In the course of his speech Lord Roseberry compared the two houses of Parliament with the two houses of the American Congress, and made the American Senate an example of the important and indispensable function of the "Second House" in any system of representative government.

Listening to this speech and reading the British newspapers with their columns upon columns of the most radical and revolutionary advocacy of socialism, disestablishment, non-conformity and home rule, an American might have felt, this summer, that his own country across the seas was the conservative and stable land, where even the

church itself stood on a surer basis than in this crowded little island of jostling antagonistic individualities and of bluntly-uttered arguments. Perhaps the spirit of Anglo-Saxon self-assertion self-subjected by free reflection characterizes both our peoples alike, and it is only the different environment that makes the apparent difference in civic life. In a bag of potatoes shaken down and standing for a long time everything has become so stationary and each one potato, big or little, so packed into just its own required space that it seems hard to move or change in the least the relative situation, however uncomfortably it is fixed, and there is no partial movement till the whole shall break up or tip over. If the same potatoes are thrown loosely into the big potato bin, they may be rolled about and no great friction or opposition is aroused. But the potatoes remain the same; and under like conditions Americans and English will behave much alike under whatever name or uniform.

One sad reflection tinged my views of the old mother country, both England and Scotland, and cast a prospective shadow upon even our own proud land of America. It arose from the lack of small freeholdings or land tenancies for the poor people, driving these classes into the towns and creating conditions of degraded and brutal poverty unparalleled, it seemed to me, in any country in Europe. There was visible little or no peasantry or farming industry or livelihood covering the lands with small homesteads sheltering happy families of parents and children, enjoying the healthy influences of life near to nature. Instead there are the stretches of rolling hills covered with wild growth of stubble or brush, reserved by the nobility or wealthy proprietors for their season's pleasure of grouse shooting, or here and there for a deer park. Years ago I enjoyed the picturesque beauty of these vast stretches of velvet-hued hills, so rich in their heather and gorse, with the deep green valleys lying so silent and lovely between. Now I thought of the grand forests that had been stripped from the hills by short-sighted greed, exposing those same green valleys to the disastrous freshets that render them unfit for culture and good only for bog and peat fields, and destitute of any sign of human habitation. Meanwhile in the cities what a tragedy of humanity is shown in the gaunt and horrid forms of vice and poverty that crowd the streets and alleys—telling of generations born and bred in conditions that destroy the last vestige of humanity and leave the wretched victims to a condition hardly above that of beasts. Is it a wonder that for institutions of benevolence and charity looking to the relief and redemption of this sunken half, England perhaps leads the world? When it was charged against the established Church of England that its adherents got their church privileges at less cost to themselves than any other church in the world, it was said in reply, and truthfully, it may be, that the same people contributed in like reversed proportions to the various charity organizations for the relief of the poor and the reform of the vicious.

But how tragical is the spectacle of a reform begun at the wrong end and of the dismal failure of efforts to lift up and advance a class of men and women who have become dehumanized through the violations of nature in depriving them of the possibility of self-maintenance and the normal human ambition that this involves, by taking the soil from under their feet for the pleasure and sport of the wealthy and titled classes, and herding them in the towns amid conditions that can only breed poverty and vice and every form of wretchedness, so that their emigration to America is looked upon as a happy and good rid-dance!

My Edinburgh friend, in reply to my suggestion that the poor drunken and ragged and bruised creatures of Canon-gate and Cowgate be sent out to the waste meadows and mountain pasture lands and given a chance for small farming, told me of the effort, made within recent years, to colonize this very class in some neat, cheery and wholesome tenements in a newly built suburban section of the city, which I had noticed as a feature of the city's extension since my last visit. "And was this successful?" I asked. "No!" he said. "It was an utter failure. If we sent them out and set them up in comfortable quarters with provisions for a few weeks, when the time was up they crawled back into their dens in the city, as if glad to get there." And why should they not? I asked myself. If the human instinct has been bred out of them for generations, why should they not follow the instinct of the "beast that has no understanding"? In a word, what a terrible retribution is any nation earning for itself—our own, perhaps, included—which for immediate greed or from culpable ignorance allows nature's wholesome provisions for human living to be destroyed and a civilization, so called, of artificial and selfish abuse of nature to be substituted in its place! I thought of our own beautiful mountain ranges in America being stripped of their forests by the wealthy wood-pulp corporations, of the ruthless destruction of trees with no effort to replace them, and of the discouragement of small farming industries by grasping monopolies and the consequent driving of the young from all the healthy pursuits of agricultural industry into the abnormal strife and worry of the town life, and I considered again if under the same motives of self-seeking or indifference to another's good our own people may not be preparing conditions in the far future as sad to behold as the desolate heathery hills and the dismal city slums of the old country.

I am no economist, either political or social, and I make these reflections with the profound consciousness of the inability of a foreigner to judge with a fair judgment of the conditions of a country or its government which he knows only as a visitor. But nations, like individuals, live to learn, and we learn by observation and reflection, and perhaps by sharing these in friendly and charitable spirit one with another.

FRANK SEWALL.

The Church Calendar.

May 3. Second Sunday after Easter.

The Risen Lord.

Introit Selection 19: "The Lord is my light."

Lesson I. Deut. xiii.

Responsive Service vii. The Blessings, p. 23.

Lesson II. John x.

Benedictus, 761.

Hymns (Mag.):

180: "The day of resurrection."

184: "To Christ the Prince of Peace."

Marriages

HATHAWAY-WOODCOCK.—In Winthrop, Mass., Feb. 10, 1908, Dr. George Stimpson Hathaway, United States Navy, and Miss Frances Lillian Woodcock.

Obituary

BARNHARD.—Philip Barnhard, Sr., born in Clermont County, Ohio, February 23rd, 1836; died at Anchorage, Ky., March 25th, 1908. He was a Christian in all his life.

NORRIS.—Lucy D. Norris passed into the spiritual world April 6, from her home in Grand Rapids, Mich., in the eightieth year of her age. She was the widow of the late Lyman D. Norris, who was a man of prominence in the profession of law, well known throughout Michigan, and a staunch New Churchman. A son, Mark Norris, is also a lawyer of ability, who stands high in his profession, and is well known in Grand Rapids as one of the best citizens and as a New Churchman.

Mrs. Norris was not a member of the New Church, but of the Congregational Church, but while her husband was living she attended the New Church

with him in the morning and her own in the evening, while gradually, year by year, both before her husband's death and since, she grew into sympathy, harmony and interest in the New Church, until at her demise she was in fact a New-Church woman. The remains were interred at Ypsilanti, Mich., where she and her husband formerly lived.

BENNETT.—Elisha L. Bennett passed into the spiritual world in Milwaukee, Wis., April 11th, 1908.

He was born Oct. 6th, 1829, in Chertville, Me. When 12 years of age he emigrated with his parents to Marietta, O. Their only means of conveyance and transportation was the emigrant's wagon. About the year 1856 he came to La Porte, Ind., where he lived almost continuously until 1878. In 1857 he was married to Miss Anna, daughter of Judge Hanna, of La Porte, since which time they have been more than husband and wife, for they were inseparable companions almost every moment. For many years he practiced law and was

notary public in La Porte, and also county surveyor. In 1878 he moved to Milwaukee, where he was in charge of the North Chicago Rolling Mill Company and Illinois Steel Company. In 1890 he retired from active business, since when he has lived in comfort, enjoying seasons of travel and sojourn in different places, and in the study and investigation of the subjects which he loved. Of late years, with his wife, he has spent a part of every summer in La Porte. He had a fine mind, especially in the higher mathematics, of which he was exceedingly fond. Of late he has been in failing health and at times a great sufferer, but he was uncomplaining, and endured all with the quietness and patience which became his fortitude. He made no profession of goodness. So far as he had any religious predilections they were in favor of the New Church, which was the church of his wife and her ancestors; but he often said that he could not understand New-Church doctrines as they were usually presented. But though he made no profession of religion, he lived a life of strict and honest principle, and did right from the love of right. Among others who keenly feel his removal are his wife and a son, W. H. Bennett, M. D., of Chicago.

He was a member of the Masonic fraternity. Impressive and well-attended Masonic services were held in Milwaukee on Saturday, where he was well known and highly respected. The remains were brought to La Porte on Sunday, where they were received by a Masonic delegation. The funeral was held in the New Church at La Porte on Monday afternoon. The Masonic fraternity of the city were present in a body, and the pastor, Rev. E. D. Daniels, preached a sermon which was appropriate to the occasion. After this the remains were conducted to Pine Lake cemetery and buried with full Masonic honors.

BIRCHMAN.—At Detroit, Mich., April 11, 1908, Marian, wife of Charles John Birchman, aged 35 years.

Special Notices

THE NEW-CHURCH BOARD OF PUBLICATION.

The annual meeting of the New-Church Board of Publication, a corporation organized under the laws of the state of New York, will be held in the rooms of the American Swedenborg Printing and Publishing Society, No. 3 West Twenty-ninth Street, in the city of New York, on Wednesday, the 13th day of May, 1908, at 3 p. m., for the purpose of electing directors in the place of those whose terms of office will then expire, and for the transaction of such other business as may come before the meeting.

A meeting of the Board of Directors will be held at the same place immediately after the annual meeting.

ADOLPH ROEDER, Secretary.

WESTERN NEW-CHURCH UNION.

The annual meeting of the Western New-Church Union, for the election of trustees and officers, will be held Monday, April 27th, at 8 p. m., 501 Masonic

Temple, Chicago. All who have paid the annual fee of one dollar, are members, and entitled to vote. All who are interested in the Union and its work will be welcome at the meeting.

THE AMERICAN SWENDENBORG PRINTING AND PUBLISHING SOCIETY.

The annual meeting of The American Swedenborg Printing and Publishing Society will be held at No. 3 West Twenty-ninth Street, New York, on Tuesday, May 12, 1908, at 4 p. m., for the election of five members of the Board of Managers, and for such other business as may come before it.

L. S. SMYTH, Secretary.

THE GENERAL CONVENTION.

The eighty-eighth annual session of the General Convention of the New Jerusalem in the United States of America will be held in the Church of the Redeemer, Lakewood, Ohio, Detroit street, opposite Elmwood avenue, beginning Saturday, June 13, 1908, at 12 o'clock noon.

S. S. SEWARD, President.

C. A. E. SPAMER,
JOHN W. STOCKWELL, JR.,
Secretaries.

YOUNG PEOPLE'S LEAGUE.

The twenty-first annual conference of the American League of New-Church Young People's Societies will be held in connection with the General Convention Thursday evening, June 11, 1908, in the Church of the Holy City, Cleveland, O., and Friday evening and Saturday morning, June 12 and 13, 1908, in the Church of the Redeemer, Lakewood, O.

For the Executive Committee:
WILLIAM F. WUNSCH, Pres.
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Guiding Principles.

To the April number of the *New-Church Review* the Rev. John Whitehead, A. M., contributes a paper entitled, "The Fundamental Purpose in New-Church Mission Work." This able contribution is of exceptional value in clearly showing that the acknowledgment of one God, the Lord Jesus Christ in His Divine Human, is not merely theoretical, but fundamental to the existence of the church, for the conception of God as three persons closes heaven, while the idea of God as one opens heaven.

Mr. Whitehead's paper also commends itself to special notice because it is adapted to present states through the writer's discernment of misleading tendencies of the day, and the statement of a guiding principle, which, if followed, will keep one from going astray.

Mr. Whitehead in mentioning the tendency of the church to regard any particular truth in the world as the appearing of the New Church, says:

"When modern spiritualism arose, because it recognized the existence of spirits and the spiritual world, it was regarded by some as an approach to the New Church. But when examined more deeply and in the light of historic development, we find it to be the very opposite of the New Church, and full of antagonism to the Divinity of our Lord Jesus Christ. Professor Bush hailed Andrew Jackson Davis as an apostle of the new age. Many New

Churchmen were drawn into the acceptance of T. L. Harris as another great leader. The vagaries of Holcombe and Christie in later times influenced the minds of many for a short period. At the present time there is a strong tendency in the church to direct its efforts to civic reforms."

We are familiar with many individual cases where Christian Science, Theosophy, and beautiful developments of single tenets have been mistaken for the faith of the New Church, but eventually have proved to be only a bait, leading the unwary into distressing falsities and errors of life. In regard to such tendencies Mr. Whitehead says:

"The New Church is founded on a system of truth or doctrine. Every particular truth is a part of the whole, and bears a relationship to the whole like the relation of an organ of the body to the whole body. The taking of one truth out of the system, accepting that and rejecting the rest, does not make the recipient a New Churchman. It is like severing an organ from the body, which act deprives the member of its life. The acceptance of the idea of a spiritual world does not make a man a New Churchman. The preaching of the immediate resurrection of the man at death does not make a minister a New-Church minister; nor does the rejection of the teaching of the old creeds involve the acceptance of the genuine doctrine of the New Church. The New-Church doctrines are a system with a central heart which gives vitality to the whole. If that center is not received, the body of isolated truths is dead. That central principle is the doctrine of the Divine Human, with the correlated doctrines which belong with it. This doctrine is the life principle of the New Church. Without the Lord Jesus Christ in His Divine Human as the God of heaven and earth, the intellectual concepts gathered from Swedenborg lose their life-giving powers."

It is of the Lord's permissive providence that so many fads and schisms are springing up on every hand, for even the power to do evil is from Him. This tendency now so marked is normal to the state of the world when the teachings of the former church are rejected along with the Word, and no one is supposed to know the truth. It is the Lord's way to permit people to carry out their self-derived ideas as the best plan to deliver them from their false heavens. It is not for us to take away what the Lord grants, but it is our duty to make clear what the New Church is to those who desire to know, that none may be led to take refuge under any of these modern Jonah's gourds. Those who apply this test to new theories, "Is the acknowledgment that the Lord Jesus Christ is the only God, that His Human is Divine, and that the Word is holy and to be obeyed held as the essential fundamental to desired results?" will have a sure guide, and their shelter will not, when the sun is risen, wither away.

The Changing Attitude of China Toward Christians.

The *Church Times*, London, brings to the knowledge of the English-speaking world the purport of a book written in Chinese by Kao Poo-Ying, who is represented to be not only learned, but free from prejudice. The work is of interest not only in showing how Christians are regarded by the most progressive in China, but more particularly because it was prepared by the order of Viceroy Yuan for use among students, and as an advanced reading-book in the schools of Chihli. The Chinaman's opposition to Christians has upon his part been sincere. He has thought them to be an actual evil. The book contains a long argument and many examples to show that Christians have been misunderstood, and that the religion of Jesus Christ is "an amiable and entirely harmless body of opinion, which meets the human ideals of a large number of persons of many colors, white predominating."

The author thinks that the preaching of religion is merely a matter of earning a living, and that the preachers are blameless men earning honest livelihood. The writer sees in the Christian faith two hopelessly irreconcilable bodies, Catholic and Protestant, engaged in perpetual rivalry, with the Protestant faction subdivided into many competing sects, among which the Christian may take his choice as he pleases. The great upheaval of the Reformation is represented to be a design on the part of European nations to deprive the Pope of temporal and political power, and has resulted in giving equality to every doctrinal belief, if in accord with the moral code of the country. The author has no conception of the Divine nature of the Christian faith, and regards it as a congeries of opinions of goodly people. Its intrinsic excellence commends it to respect. The book is thought to be a strong appeal for religious tolerance, and is expected to have a wide influence in making the rising generation friendly toward Christians.

Who the Neighbor Is.

In *Charity and the Commons*, of Feb. 29, Simon W. Patten, author of "New Basis of Civilization," discusses the use that Miss Richmond, authoress of the manual, "The Good Neighbor," makes of the parable of the Good Samaritan to enforce doctrines radically different from Mr. Patten's contentions. Miss Richmond would have the well-to-do go out and be friendly with the mass of people who differ from them. "She puts friendly visiting in the fore as the duty of the well-to-do and the need of the poverty-stricken," says Mr. Patten. To enforce this she argues that the one who fell among thieves was a Jew, who being helped by a Samaritan shows

that the rich should be neighbors to the poor. Mr. Patten believes that no such duty rests upon the well-to-do, that "personal service is effective only when given to those like oneself." To substantiate this he claims that the one who fell among the thieves was a Samaritan, who therefore was helped by a Samaritan like himself, Mr. Patten mirthfully says that a friend advised him, though a good interpreter of Mills, not to attempt Biblical exegesis. We compliment the good judgment of the friend. The nationality of the one helped is not known, nor is it important. If the teaching of the parable depended upon the nationality of any one, his nationality would have been made to appear. We can not conceive of a parable with the deterring element left out. Yet it should be noted that Miss Richmond errs equally in making her proof rest upon the unfortunate being a Jew. Yet notwithstanding Mr. Patten's erroneous reasoning, he arrives at the correct conclusion that the well-to-do are not in duty bound to associate with the poverty-stricken, if they are not disposed so to do. Mr. Patten says, "The need of the poor is not for advice, but for a better environment, and the duty of the rich is not to spend an occasional half day in moralizing to the poor, but to give a definite part of their income to improve the conditions under which the poor live." We may go still further and say that the rich are under no moral obligations to give of their means to the poor, any further than they feel disposed. To give wisely to the poor, to associate with the fallen and oppressed, to uplift them, are noble forms of charity, for which many some are particularly adapted. We wish for more of this kind of workers. But there are many forms of charity, the highest of which, because of the mutual relation of uses, is to do faithfully and honestly the duties of one's occupation. We are aware that the popular idea of charity does not include this. But besides one's occupation there are many lines of charitable work. If one chooses to improve environments, endow libraries, colleges or churches, institute educational enterprises, and associate only with his kind and kin, he has every moral right to do so. And now to substantiate this position, a third interpretation of the parable will be given. The parable says that he was neighbor who showed mercy and helped. We are neighbors to those whom we can help. One sees a kind of good that he can do, and does it, he is then a neighbor, and, irrespective of the kind of good, fulfils the teaching of the parable. But one is no more obliged to do any particular kind of charity, than he is required to be a doctor rather than a lawyer, or a preacher rather than a statesman. No one has a right to direct another as to the form of charity that he shall perform. Each should do the kind that he truly loves and believes in, whereby by variety

of good works the whole is perfected. One may do good to the individual, another to the state, another to the church, each of which is the neighbor. For no other purpose than to do good to these is any one born.

In co-operation with the Literary Bureau recently established by the General Council, the MESSENGER is republishing two articles, one from the *Boston Transcript* and one from the *St. Louis Globe-Democrat*. The former is from the pen of the Rev. John Whitehead. The latter is an editorial expression of the *St. Louis* paper. Strike-offs of these articles from the MESSENGER press will be made and sent out in the form of a clipping sheet to a large number of newspapers throughout the country, in the effort to secure a wide publication. The transfer of the mortal remains of Emanuel Swedenborg from London to Stockholm gives opportunity for bringing to the attention of the public much that Swedenborg stands for, and it is hoped that all who can will co-operate locally to this end. The MESSENGER is endeavoring to perform its part, but the clipping bureau is expected to be a permanent feature of our work and articles for use in this way are invited by the Literary Bureau and should be sent to its Chairman.

The Sermon

"Who Is My Neighbor?"

BY THE REV. LOUIS G. HOECK.
(Luke x. 29.)

We are taught by the Lord many times to love our neighbor as ourselves. But the question frequently comes before us, Who is my neighbor? Who am I to love as myself? That is a fair question, and we shall determine in the first place the principle upon which we must decide it, and then examine the various degrees of neighborly love. First, the principle which settles the question.

There are two sources whence the love of the neighbor originates—one from self, and the other from the Lord. A man either loves his neighbor, because his neighbor loves him, or he loves his neighbor because his neighbor loves the Lord, and has something of the Lord's love in him. To love the neighbor for the former reason is to act according to a false principle. But he who loves his neighbor for the latter reason acts from a true and eternal principle. The false principle is a worldly principle, a purely selfish one, which leads man astray. Yet it is the principle which prevails everywhere. Men love those who love them, they are kind to those who are kind to them, they think well and speak well of those who favor them, or are in any way agreeable or gracious to them. They look up to and respect those upon whom they are dependent, and from whom they expect any benefit. They love those who praise and flatter them. They show their deepest affections to those who belong

to them, simply because they belong to them. These they call their brethren whom they love. The basis of this love, however, is pure self-love. Translated into simple language, it reads, "I love you, because you love me." The absolute unreliability of this principle is seen from its effects. They who are guided by it condemn those who do not favor them or agree with them. They indulge in backbiting. They love the good and evil in their friends without any discrimination. They hate those who do not love them. They cannot love any good that may be in them, because they cannot see it. They are blind to any good save in those who love them. This principle of loving those who love us is, then, altogether false and unreliable. It fails entirely to answer correctly the question "Who is my neighbor?"

The only way in which we can discern aright who is our neighbor, and who not, is to depend for the answer not upon ourselves, but upon the Lord. We shall see clearly who is our neighbor when we "esteem every one as a neighbor according to the quality of his love to the Lord, and from the Lord." That places the judgment outside of a personal estimation—a mere like or dislike. It forces us to look beneath and beyond mere external considerations—good looks or wealth, or manners—or blood relationship, or mere favoritism—to the more important qualities of character. And, in thus regarding character, it compels us to admit evil in our friends, if we know it, and to acknowledge good in our enemies, if we see it.

This is what the Lord teaches us in the parable of the Good Samaritan. The priest and the Levite passed by the suffering traveller, and left him to die of his wounds. The Samaritan, on the other hand, did all he could to restore him. The Lord's question to the lawyer brought out this very point, that our friends are not necessarily our neighbor whom we are to love, and our enemies are frequently that neighbor. The lawyer's question is, "Who is my neighbor?" The Lord's question to him is, "Which of these three, thinkest thou, was neighbor unto him that fell among thieves?" Which of the three was the neighbor whom he was to love? And the lawyer answered promptly, "He that shewed mercy on him." Note, now, what the lawyer admitted. The priest and the Levite were kith and kin to him, of his own flesh and blood. But they were *not* the neighbor, in this instance, whom he was to love. The Samaritan, with whom the Jew had no dealings—the despised stranger, the Gentile, the heathen—was the neighbor whom he was to love, and that for his act of mercy. We are thus taught to love good wherever we find it, in friend or foe. It is hard to see the neighbor whom we are to love in those with whom we have no dealings, those whom we dislike, or even hold in contempt. This, however, is the test of the principle. We must love good which comes from the Lord in whomsoever it exists, and hate evil in whomsoever it exists. And we are to love those most in whom we find the greatest degree of the Christian life. We must therefore search into the character of every one with whom we have any dealings, know if their goodness is genuine or spurious, and love that which is of the Lord according to its quality. If we do not act on this principle we are liable to be deceived time and again, and to love and foster

not that which is good, but that which is evil, and thus encourage it. This then is the true principle which shall aid us in discovering the neighbor whom we are to love.

So far, however, we have only suggested the application of this principle to the individual. Now we shall extend beyond this sphere. We are to love, or do good to, an individual according to the kind of good and truth in him. But there are higher degrees of the neighbor than that of the individual. The good of the community stands higher than that of any individual in it. One's country is neighbor in a still higher degree. Above that again are the church and the Lord's kingdom; and above all the Lord Himself is the neighbor in the highest degree. These degrees are not generally recognized. Yet the reasons for regarding society, one's country, the church, the Lord's kingdom, and the Lord Himself as neighbor in successive degrees appears plain the more we consider it.

The city is our neighbor whom we are to love more than any individual in it. This perhaps sounds a little strange. Yet we know that the good of the many is of greater importance than the good of the individual; and the good of the individual, as we all know, has often to be sacrificed for the good of the many. We are thus to love the good of the township more than that of any person in it. It is in a higher degree the neighbor whom we are to love as ourselves. When we apply the principle already stated with respect to the individual to the town as our neighbor, we learn then to see what is to be loved—the good and not the evil. Corrupt and evil practices in the management of the city are far more sinful than individual evils that affect only one or two persons. They reach farther and are far more disastrous in their effects. Whatever good is done for the whole likewise reaches farther and is of greater value. Magistrates and public officers ought therefore to be respected according to the position they hold and the good they do for the benefit of the community.

It is only reaching one step further when we apply this principle to the country. The chief magistrate in the land is honored before any other civil functionary. But we should honor no man because he is the head of the civil government, but because of the good which he does or endeavors to do for his country. So far as those in authority at the capitol are governed by pure party politics or by corruption they are not our neighbor who is to be loved and respected in such a high degree, but the opposite. Partisanship and corruption in such high places are more reprehensible than any evil in any individual in the rank and file of society. True patriotism rises above all party spirit and corrupt practices. He who has it lives for the good of the whole nation, and is ready to die for it. How base and dishonorable the man who sacrifices the good of his country for his own personal benefit! How much the country suffers because of the existence of such men! How noble, on the other hand, that man who sacrifices his life in the cause of justice or his country's good! How base, also, the man who sells his vote, who cares naught for the welfare of the land! He who acts thus little realizes the great seriousness of the evil done. He is a traitor to his country. But what shall we say of those

great corporations that prostitute their powers by controlling the government for their own private gain! Their sin is immeasurably deeper, because the evil consequent thereon is most grievous indeed. They sadly betray the trust committed to their care.

Neighbor to us in a still higher degree is the church. To call the church the neighbor to whom we are to do good sounds strange to a great many. And to place it as neighbor in a higher degree than one's country must doubtlessly appear mistaken to those who think little about the subject. "The church, however, is our neighbor, and entitled to a superior degree of love, and consequently to be ranked above our country, because a man by his country is initiated into civil life and by the church into spiritual life." The country educates her children for life in this world, but the church trains them for the life eternal. "Civil life is but temporal, and comes to an end, and is then as if it had never existed; whereas spiritual life having no end, is eternal." (T. 415.) We must therefore look upon the church as our neighbor that is to be loved even more than our country.

At the present day I believe that the majority of men do not consider the church as entitled to a higher degree of love and respect than their country. Of course the love of country is unquestionably at a very low ebb. And we cannot expect those who have a perverted idea of patriotism to think highly of the church. Yet we expect the leaders and captains in society, the thoughtful and responsible members of society, to at least recognize the truth, and yield obedience to it. In this class of people, however, we have to face an appalling amount of indifference. They are indifferent to the welfare of their town and country. We cannot wonder then that they are indifferent to the welfare of the church, and disregard their duty toward her as their neighbor whom they ought to love more than their fellowmen or their country! It is a sad and an ominous sign of the times that so many people have no vital interest in religion, that so few men attend church, that so few of our children too are brought up to attend the church and serve her in love. It is worse for a man to absent himself from the church, than from the poll. His influence in doing so is more harmful in the one case than in the other. We should not forget that we are all influences for good or evil, for better or worse, in this world. And actions always speak louder than words. Persistent non-attendance at church when attendance is possible, acts strongly against the neighbor, because it is a violation of the command to love the neighbor. The confirmed absentee from church, the man who finds little or no use for the church, exemplifies the love of self in preference to the love of the neighbor. He influences both young and old against loving the neighbor as themselves, which is especially sad in the case of the young. To gain a faithful love for the church of the Lord children must in many cases rise above the example of their parents.

We should not, however, regard this high love of the church as our neighbor in a superficial way. It means much more than a love of attending church, partaking the sacrament, or helping in any way to promote our church's welfare. It involves much more than loyalty to any external organization. Above all, the love of the church as our neigh-

bor implies a sacred regard for her teachings in our daily lives. We dishonor the church when we are false to what she teaches. A true church, a church worthy of our best love and affection, is one that tells us plainly from the Word of God our duty to the Lord and our neighbor. We ought to love her because she helps us to see what is right and true, what is our duty to others in the home, our duty in our work, our duty in recreation, our duty to the state and to our country. Our church should be beloved above all other earthly institutions because she reveals the Lord to us, the perfect life, and how to gain that life. She directs our footsteps heavenward all the time. She turns our eyes upward to the only source of help and comfort when tempted to forsake our duty, when in distress or misfortune, or suffering in any way because of the oppression of the enemy. We show our love to the church as our neighbor in a very high degree when we respect her teachings, and strive with all our heart and soul and mind and strength to practice them daily. But if we make no effort to practice what the church teaches, then we do not love her as our neighbor, no matter how assiduous we may be in our attendance at worship or in advancing her interests in any other way. The church demands more than a mere empty profession of love for her from her members. When this true love of the perfect heavenly life which the church inculcates is sought by men above all else then the external organization will not languish or lack workers, and the world will gradually become transformed.

Above the church in which we have been brought up, or which we have adopted, comes the Lord's kingdom. This we are to love in a still higher degree. The Lord's kingdom "includes the church dispersed throughout the whole earth, and also heaven." "He who loves the Lord's kingdom, loves all those throughout the whole world who acknowledge the Lord, and live in faith toward Him, and in charity toward their neighbor; and he loves too all who are in heaven." This demands breadth of us. From this love of the Lord's kingdom as our neighbor we rise to the summit—the love of the Lord Himself. He is the Good Samaritan, our neighbor in the highest degree. From Him spring all good, all truth, all love of the neighbor, all charity. The more we look to Him as the fountain of all love, the more we feel in sympathy with every good person wherever he is to be found, or to whatsoever church he belong; the more we are inspired to work in peace and love for our own church; the more we are influenced by true patriotism and citizenship; and the more we are helped to be just and sincere in all our dealings with our fellowman.

"It is believed by many, that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honors, and to be engaged continually in pious meditation concerning God, concerning salvation, and concerning eternal life, and to spend one's life in prayer, in the reading of the Word and pious books, and also to afflict one's self. But this is not to renounce the world; to renounce the world is to love God and to love our neighbor; and God is loved when man lives according to his commandments, and the neighbor is loved when man performs uses."

Contributed

Mary at the Sepulchre.

Whom seekest thou? (John xx. 15.)

What must have been the agony of the days between the crucifixion and the resurrection! Think of the disheartenment and despair of His disciples. And then think of how they learned the truth.

There is a great lesson here for us,—how we may learn to know the Lord and to see His operation as it really is—to see the true inwardness of our experiences and what He seeks to accomplish in them.

Things are not always as they seem. Look at your own religious experience and its failure and learn the lesson of the resurrection.

You have by means of religion gained a new idea of truth, its end and meaning. You have seen that the world is not surging on urged by blind forces, but that it is the Lord's world and He is in its every life and movement. You have seen disorder give way in your own life as you learned His truth and strove to put away your sin. You thought, thus, that you were becoming His disciple and had His life in you. Then, suddenly, your light went out, and like other disciples of old you laid away a forlorn hope. So long as He was present with you and His truth was active you were strong. But when temptation came your strength failed before the rabble and riot of sensual clamors demanding His death and you stood by and saw it all, helpless, alone. All you could do was to bury the memory of it.

How often this experience of burying a dead Saviour! But is it all? Is there nothing more? What of Mary Magdalene? She came to the sepulchre. She found the Lord in the garden. So may you. Mary—the inmost religious principle of your life—the love for goodness and innocence purified by the Lord's own operation—comes to the sepulchre. Yes, the sepulchre of the written Word wherein is contained the body of the Lord, to find the stone rolled away. It takes just this to make the Lord and His salvation real to us. Why have we not succeeded? Why this despair? Because we have not known the Lord, nor His operation. Only as the Lord can roll away the grossly material impressions we gain from the letter of the Divine revelation can we see the truth as it is. And then we may see that even the traditional things of our mere memory and knowledge, which, like grave clothes enshrouding the dead hope, inadequate though they have been, are nevertheless true and have served a purpose, for we find these "linen clothes" lying in the sepulchre. But more than this. Angels as well—not merely the traditional principles of the Word in a self-conscious experience, but living, vital principles of truth and life, full of heavenly vigor and strength from the Lord—these are in the Word as well.

And when we begin to understand their purport, even yet we fail to grasp the cause of failure, even yet we cannot see the Lord's operation. Even now we fail to comprehend the cause in self-strength and self-reliance, that after all we have only been seeking to build an earthly kingdom, whilst His is a heavenly kingdom; that we have sought to be

religious and spiritual according to our own ideals, not according to His. And even when, like Mary, we meet Him face to face we know Him not. Oh, how often this is true and we rebel and murmur and mourn and lament! But "Whom seekest thou?" What do you look for and expect? the same old ideal that failed and died and which you buried? or the living Lord of Life? What do you seek, the old ideal of your salvation that proved itself so inadequate to meet your needs? or a salvation according to His intent and as He gives it? What do you seek to console you and give you hope?—your ideal of what His church should be, or His? What? Your old inadequate, feeble, self-conscious religious living, or a new life and walk with Him and according to His way? "Whom seekest thou?"

Yea, here is the great lesson we need to learn—that He is not as He seems to our senses. He is greater, far greater. "He is not here. He is risen, as He said." The old ideal failed because it had served its use. We need now the newer and truer. The old ideal of salvation was sufficient for the time, but now it must be raised above mere intelligence into love and life. The church must no longer be as we have made it. It must be His and as He makes it. Our religious life must not be as we have lived it in the past. It must be new and true and as He would have it. Yes, we need to know the Lord anew, not as He was, but as He is. We need to see Him and know Him in these things, resurrected. Then may we truly know Him and call Him, "Rabboni, Master."

F. A. GUSTAFSON.

Heaven and Hell.

When we take up this widely-circulated record of "things heard and seen" by its celebrated author, Emanuel Swedenborg, the majority of us, no doubt, read the title with an idea of some remote region to which we may go after death. Yet the writer distinctly teaches that both heaven and hell are ever-present states of spiritual life in which we dwell as absolutely today as we may do in any future period of the soul's existence.

The thought that I am thinking, the feeling that I am cherishing this moment must be as actually pervaded and inspired by the atmosphere of heaven or of hell as the breath I inhale is drawn from the atmosphere of the earth. And even this earth atmosphere, though on a different plane, has no existence except through the spiritual world, and must in its degree, partake of the qualities of heaven and hell. We cannot escape nor postpone our choice. Until we cease to think of either heaven or hell as a place to be entered after we quit our earth bodies, we can have no true conception of the "wonders" revealed "from things heard and seen" by the Seer. Whoever reads this book with only the simple curious wonder as to what it may tell of a future unknown life will miss the infinity of meaning that it brings to our use in the present time. Whoever follows Swedenborg's vivid outpicturing of the spiritual world, as a literal transcript of individual life then mistakes what he calls representatives for the realities of which they are the visionary and ever-changing types.

Now, as truly as when the Lord himself declared

the truth, "the kingdom of heaven is within you." The signs and wonders, after which our human curiosity so vainly seeks, are only truly revealed in the spiritual life. There needs to be but the unfolding of the Divine principle of love implanted in the souls of men to show forth, even in the earth, the wonders described as belonging to the kingdom of heaven. There is no limit set to the outshining of God's life in man except the limit of his own will which is the limit of his understanding. But because the individual is but an atom in the life of the Race Man there may be no perfect coming of the kingdom until there is a unity of will in bringing forth the image and likeness of God that is hidden in the soul of humanity. We are always looking toward the realization of our divine possibilities. It is no dream. It is both a prophecy and affirmation of faith breathed by us whenever we repeat the Lord's prayer, "Thy kingdom come, Thy will be done as in heaven, so on earth."

Is there any denial of possibilities here? "Ye, therefore, shall be perfect as your heavenly Father is perfect."

Is there any limitation—any hedging of the Divine Power which invites our human co-operation? It is not in what we have done but in what it is possible for us to do that we shall find the fulfillment of the Master's words. It is curious how, with professed belief, we stumble over that heaven-illuminated Sermon on the Mount, and yet practically deny its most powerful statements. What we in our human reasoning have not verified as literal facts we seek by our metaphysical explanations to weaken and set aside as food for babes.

With our unfolding understanding of spiritual things we say there are no longer any miracles—the age of miracles is outgrown. Why? Because the events falsely called miracles are but the fulfillment of spiritual law on the ultimate plane of life, and as such we see in the marvelous unfoldments of the hidden power in nature, the dawning light of the kingdom foretold as coming to the earth. When we accept in thought and deed the spirit of the Gospel teaching, the so-called miracles of our Lord become a living law.

So closely are we overshadowed by the spirit world with its potencies of good and ill we seem in these days to stand in the midst of the warring hosts of heaven and hell. It is no seeming. We have but to study the records of "things heard and seen" to find exactly on which side we are serving.

"Man is a heaven and also a world in the least form after the image of the greatest."

A. L. M.

Song: The Sun of Love.

Lo! the Sun of Love hath risen,
See the darkness disappears;
Lo! the Sun of Love hath risen,
Drying up life's mist of tears.

Lo! the Sun of Love hath risen;
Fragrant flowers burst into bloom;
Lo! the Sun of Love hath risen;
Earth for sorrow hath no room.

Lo! the Sun of Love hath risen;
Soar, O soul, on pinions strong,
While its beams all things are waking,
Sing Love's grand triumphal song.

LURA BROWER.

SWEDENBORG, THE SCIENTIST.

(From the Boston Transcript.)

The removal of Swedenborg's body from London to Stockholm, after it had reposed in the Swedish Lutheran Church in London for one hundred and thirty-six years, is a part of a larger movement for the recognition of the great genius of Swedenborg in the domain of science, which has recently gained great impetus in his native land. It is a curious fact that Swedenborg's philosophy has had a much wider influence in the world at large than in his native land. It has profoundly influenced the greatest writers of Germany, France, England and America. Many men of eminence in the domain of literature, science, philosophy and theology have acknowledged their indebtedness to the philosopher of the north.

The movement now on foot to honor the memory of Swedenborg on account of his great scientific attainments had its beginning outside of his native country. Dr. Max Neuburger of Vienna in 1901 delivered an address before the Assembly of German Naturalists and Physicians, entitled "Swedenborg's References to the Physiology of the Brain." In this address Dr. Neuburger pointed out some of Swedenborg's most important conclusions in the field of cerebral physiology, in which he was far in advance of his time, and anticipated many modern discoveries. Thus he says: "He leaped a whole century ahead of his age by the announcement of another discovery, for he was the first one to show that the cortical substance of the brain is the exclusive seat of the higher psychical activity, the point of attack of the soul." The address concluded with the warmest expression of appreciation of the great genius of Swedenborg in this field of research, and the opinion was expressed that "this man, during the scientific period of his life, exhibited a penetration in various fields of research that is nothing less than magnificent."

Following up this interest in Swedenborg, Dr. Neuburger addressed a communication to the Academy of Sciences of Stockholm, in which he expressed his regret that Swedenborg's extensive manuscript on the brain, which is preserved in the Library of the Academy of Sciences, had not yet been published. This led to the appointment of a committee to investigate the matter. Professor Dr. Gustaf Retzius, the chairman of the committee and president of the Academy, made a study of the subject of Swedenborg's physiological treatises. The results of this study he presented before the congress of anatomists at Heidelberg, May 29, 1903, in his address as president of that body.

The committee of the Academy of Sciences now made a thorough examination of the manuscripts of Swedenborg, all of which had been deposited in its library by his heirs. This investigation brought to light a remarkable array of scientific and philosophical works, many of which had never been published. They covered many fields of scientific research, in included treatises on mathematics chemistry, metallurgy, magnetism, ontology and cosmology, geology, paleontology, psychology and anatomy and physiology. There are over eighty titles, many of them bulky treatises, in which Swedenborg seemed to grasp the hidden causes of things. By his principles of vibration, degrees, series and order he reduced the various domains of science into a unified whole. Moreover,

he anticipated by a century some of the scientific discoveries of the nineteenth century, especially in the field of anatomy and physiology.

Dr. Retzius became so impressed with the value of these works that he proposed to the Academy of Sciences to issue an edition of Swedenborg's scientific and philosophical works, and offered to bear the expense of the first three volumes himself. The first volume of this series has just been issued from the press. It contains Swedenborg's contributions to geology and a number of his letters. The preface is by Dr. Retzius, and the eminent paleontologist and geologist, Professor Alfred G. Nathors, has written the introduction, in which he gives a lucid analysis of Swedenborg's contributions to geology in that early stage of the science, and gives him high praise. Volume II. will contain treatises on chemistry, physics and mechanics; and volume III. on cosmology. Four other volumes are planned, two on the brain and two on physiology.

The movement to transfer Swedenborg's body from England to Sweden originated when the fact was made known that the church in London in which his body rested was to be torn down. The question then arose what should be done with his remains. The Swedish Government requested of the British Government permission to remove his remains to Sweden, which request being granted, a war vessel was despatched for the purpose, and the body was transferred, with appropriate honors.

A number of different movements in Sweden have been instituted with relation to Swedenborg and his works. One of these is to be the establishment of a museum which shall preserve original portraits of him, his relics and his works. The librarian of the Stockholm Academy, the institution that possesses his manuscripts, has planned a Swedenborg room to contain these and other Swedenborgiana. Besides this there is the resumption of the publication by a photolithographic process of fac-similes of the manuscripts. This movement by private subscription resulted in the publication of ten volumes about thirty years ago. Three splendid volumes in the new series have just issued from the press.

Swedenborg's investigations in the realm of nature were of the most profound character. He early propounded the theory that all forces in nature, including our vital force, consist mostly of minute vibrations or tremulations. He carries this principle all through his scientific and philosophical treatises. Electricity, magnetism, light, heat and even gravitation, according to his principles, are vibrations of the ether in its degrees. In the human body the motions of the brain and the lungs produce series of motions which are of vital importance in the economy of the system. Another principle which is of universal application in his philosophy is his doctrine of degrees. He shows that as we ascend from gross matter to the finer and subtler forms of nature we come to more perfect forms and forces, which are the causes of those things manifested in the solid matters of the earth. This applies in the sphere of nature and its atmospheres, and in the human body and its finer tissues and fluids. There is thus an ascent in perfection in the

body itself, but the ruling power in the body is the mind and soul within, and this ruling power or organism was the ultimate goal which Swedenborg endeavored to reach, and some of the most sublime of his investigations in physiology and psychology are in regard to the influence of the mind on the body and the display of its forces in nature.

Although many of Swedenborg's treatises have remained unpublished during a period of one hundred and seventy-five years, some of the most important of them were published by Swedenborg himself in Latin and have been translated into English. A new edition is now being prepared and published by the Swedenborg Scientific Association of America. A tardy recognition of the scope and importance of one of these works, "The Principia," has recently been made. It was believed that the nebular hypothesis of the origin of the solar system originated with Laplace. A few years ago the astronomers Nyren and Holden showed that Swedenborg was entitled to the honor of having originated this theory. Dr. Retzius in speaking of this work says: "In the first volume of his 'Opera Philosophica et Mineralia' he explained among other things, his new hypothesis of cosmogony, a nebular hypothesis, in which—long before Kant and Laplace—he represented in word and illustration the formation of the planets in the solar system. Laplace himself informs us that he had received his first ideas on this subject from Buffon, and Buffon, as is known, had Swedenborg's work in his library."

In his studies in the field of the human body, in his works on the brain, on the anatomy and functions of the nerves, the circulation of the blood, the functions of the various organs, the motions of the brain and the lungs, he advanced the knowledge of physiology a century beyond his contemporaries. In fact, instead of being out of date, we see some of the ablest scientists are now cooperating to bring his works before the world. They are doing this not merely as an honor to the man, nor for their historic value, but because they throw a brilliant light on the problems of the present age. Ralph Waldo Emerson, speaking of Swedenborg as a scientist and philosopher, says:

"Our books are false by being fragmentary, but Swedenborg is systematic, and respective of the world in every sentence; all the means are orderly given; his faculties work with astronomic punctuality; and his admirable writing is pure from all pertness and egotism. His writings would be a sufficient library to the lonely and athletic student; and the 'Economy of the Animal Kingdom' is one of those books, which by the sustained dignity of thinking, is an honor to the human race. 'The Animal Kingdom' is a book of wonderful merits. It is written with the highest end—to put science and the soul, long estranged from each other, at one again. . . . One of the missouriums and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars. His stalwart presence would flutter the gowns of a university."

The Academy of Sciences of Stockholm is performing a valuable work in bringing forth from their dusty archives the treasures long hidden there in the manuscripts of Swedenborg. To put him forth in the garb of a philosopher divested of the later theologic vestments, will serve to bring before the world his marvelous qualifications as a scholar, and will place him in the ranks of Plato and Aristotle, Copernicus, Galileo, Bacon and Newton. If the movement in Sweden to honor the greatest scholar it ever produced results in bringing his name before the world of scholars, and

focuses the attention on his scientific theories and discoveries, it will perform a use not merely in the perpetuation of Swedenborg's memory, but will serve to promote a distinct step in the advancement of learning.

JOHN WHITEHEAD.

The Ashes of a Great Man.

(From the St. Louis Globe-Democrat.)

One may well wonder why Sweden has been so long in claiming the dust of one who may well be called her greatest son. That country has produced a number of men of high powers. In Gustavus Vasa and in Gustavus Adolphus, and even in Charles XII., Sweden may claim men taking rank in the Napoleonic class of military genius. In Oxenstierna she produced a diplomatist and administrator who ranks with Bismarck, and she has contributed many illustrious names to the clergy and to literature. But her greatest intellect was that of Emanuel Swedenborg, whose remains were started on the journey to Sweden less than a week ago, after lying interred in London for more than a century and a quarter. Whether the people of Sweden have but recently come to put upon the memory of Swedenborg the same high value with which the intellectual world has always treasured it, or whether this long delay has been only a result of that strange neglect which has been so often found in other peoples touching memorials of their mighty dead, the fact remains that for much more than a century the dust of Swedenborg was left to lie in a foreign land and in a poorly marked grave.

The great difficulty in understanding Swedenborg is in squaring his theories, or what some people call his dreams, with his demonstrated facts. True, it is not necessary to find a harmony between the dreams and the practical work of one of the greatest dreamers and practical workers who has ever lived. Swedenborg's works and his dreams are as wide apart as the poles. It is this which makes him so difficult, so impossible, of complete understanding. As the greatest engineer of his time, his work was of the practical, mathematical sort of precision to result in engineering feats which still stand as monuments to a great mind not troubled with illusions. As one of the few masters of the theoretical and applied science of his day, he was as exact and painstaking as are the scientists of this day, jumping at no conclusions, but creeping on from point to point, withholding no light for the illumination of a truth, and without preconceived prejudices, religious or other, to restrain him from pursuing truth to its ultimate. His philosophical and scientific works are written in calm, judicial temper, and this may also be said of his theological works. Even in the "Arcana Cœlestia" where we read of things foreign to all our accepted modes of belief in things possible, we find the visions set out not only with an exact minuteness, but in a coolness and dispassionateness such as the world has never found in a visionary. There is none of the fervor of hallucination, and none of the ecstasy of the self-hypnotized prophet, in Swedenborg's writings. He is as cool and accurate in telling us of the New Jerusalem as he is in dealing with the integral calculus.

The world is over the old notion that Swedenborg was a crack-brained visionary. He has always had a following, but in the main people have preferred to think of heaven as a city with golden streets and of hell as a place where the fire never goes out, rather than accept Swedenborg's theory that the future state

of existence will be one in which every soul will rise higher or sink lower on the lines of its spiritual development, up or down. Swedenborg's heaven of varied employments struck the world mind, when first announced, as being nothing short of sacrilegious. Now we are beginning to see that he was the first really great, purely intellectual thinker arising after the renaissance. Reading all of his books which have been translated into English will convince anybody that he must have had, at one time, the same doubts which troubled Voltaire, and which Voltaire expressed brilliantly and cynically without making any effort to solve. Swedenborg sought a scientific basis for doubt, and after that was found he sought and found a scientific basis for religious faith. In that one of his books called "The True Christian Religion" he clearly fore-shadows the higher and freer thought of today, which holds fast to God, and his Son, and his Word, and he interprets these by the use of so many "correspondences" that we suspect he wants us to understand and interpret his celestial vision in the same way. The world does well to honor the man who saw the coming of the day when it was still darkest night.

Swedenborg Memorial Services in London.

(From our regular correspondent.)

The events connected with the removal of the coffin containing the mortal remains of Emanuel Swedenborg from the Swedish Church in the East of London on Tuesday, April 7th, were sufficiently remarkable to justify their being characterized as distinctly worthy of the occasion. With the proposals for the removal your readers are already familiar, and many of them no doubt will secure copies of the special number of the *Morning Light*, which is entirely devoted to recording the event. It will be sufficient here therefore to state a few of the facts, gathered chiefly from an eye-witness.

The whole ceremony was carried out under the direction of the Swedish Envoy Plenipotentiary to the Court of St. James, the Count Wrangel. In the morning the coffin was brought up from the place where it was laid 136 years ago, on Sunday, April 5th, 1772, and was identified and sealed in the presence of the Count, the Rev. Joseph Deans, the Chairman of the Swedenborg Society's Committee, being present. It was then placed in a handsome oaken coffin sent from Sweden, the original name-plate being put on the outside.

The public service took place at 4 o'clock. At this service sixty seats were placed at the disposal of the representatives of the New Church. The accommodation in the building is for about 200. For the Conference the President, the Rev. J. R. Rendell, attended, and other institutions and societies were represented, while some placed wreaths on the coffin. The service was entirely in the Swedish language, and at the conclusion the Pastor, the Rev. J. Lindskog, kindly handed over the marked copy of the Prayer Book used on the occasion for preservation in the Conference Library. A crowd filled the space around the church, the windows in the high buildings of the Square being occupied by photographic artists.

A procession was formed, which followed the hearse to Paddington railway station, where the Count handed over the body to the care of Captain Bergmark of the Swedish war-ship "Fylgia." On the platform at Paddington a short service was hastily arranged. The body left about midnight, and was borne by rail to Dartmouth, where, on board ship, another service was held, at which the Rev. R. R. Rodgers was present. More wreaths were received here and placed on the coffin.

On the evening of the Tuesday a special memorial service was held at the Church in Argyle Square, which was fully attended and very impressive. Throughout the country in many of our churches special discourses were preached, either on the previous or the following Sunday.

The press notices of the event have been numerous, in most cases fair and appreciative, but often manifesting a superficial knowledge of, probably arising from a superficial interest in, the subject.

L. A. S.

Morning Light, of London, on April 11, issued an illustrated memorial number about Swedenborg, giving an account of the services connected with the removal of his remains from London to Stockholm. It contained a portrait of Swedenborg, illustrating a lecture by the Rev. Joseph Dean, recently delivered under the auspices of the Swedenborg Society. Other illustrations are, the scene in the Swedish church during the service April 7, showing the coffin in which the remains of Swedenborg were enclosed ready for removal to Sweden; the Swedish Lutheran Church in London, where the remains have reposed since Swedenborg's death; the memorial tablet that was erected in the church by one of his English admirers in 1857; Swedenborg's summer house; and Swedenborg's garden house in Stockholm. In the memorial service in the Swedish church the Swedenborg Society's handsome wreath occupied the position of honor at the head of the coffin and consisted of a glory of autumn leaves and immortelles. It bore the following inscription in Latin, Swedish and English: "A token of Reverence to the Memory of Emanuel Swedenborg (died in London 1772), Servant of the Lord Jesus Christ. Great in Science—Greater in Philosophy—Greatest in Theology. From the Swedenborg Society, London, on the occasion of the removal of his mortal remains to his native country. April, 1908." The wreath from the New Church in Great Britain was also beautiful and very satisfactory in its simplicity and appropriateness. It consisted of palm leaves and white lilies, and bore a suitable inscription in the three languages.

Representatives of the Swedenborg Society, the New-Church Conference, the New-Church College, and other institutions, went in carriages from the Swedenborg House, 1 Bloomsbury Street, to the Swedish church, and afterwards followed in the procession to Paddington Station. At Paddington a considerable number of New-Church friends and admirers had assembled to witness the arrival at this point, and the opportunity was taken by the Rev. J. Deans to give a brief address, in which he stated that as members of the New Church they were assembled to do honor to the memory of their great leader. They felt that they, too, were honored by the honor done to Swedenborg by his native country. He desired on behalf of the members of the New Church in Great Britain to tender thanks to the Swedish Legation and the Pastor of the Swedish Church for all the kindness that had been shown to them.

A united New-Church memorial service was held at Argyle Square Church in the evening of April 8th. The church was filled, and the service was most impressive. The chancel was tastefully decorated with daffodils and plants. A bust of Swedenborg occupied a prominent position to the left, the marble pedestal of which was adorned with wreaths of laurel. A laurel wreath also occupied the front of the pulpit. The officiating ministers, occupying seats within the chancel, were the Revs. J. R. Rendall, B. A.; H. Gordon Drummond; Joseph Deans; Isaiah Tansley, B. A.; W. A. Presland; W. T. Stonestreet, and A. Wilde.

Rev. Thomas Hartley, Personal Friend of Swedenborg.

EDITOR NEW-CHURCH MESSENGER:—In a letter lately received from Rev. W. T. Lardge, the pastor of the Preston New-Church Society, and the President of the New-Church Sunday-School Union in Great Britain, is mentioned the fact that the late Dr. Theodore F. Wright, on a recent visit to England, made it his business to visit the Parish Church of Winwick, in Northamptonshire, of which Rev. Thomas Hartley, the personal friend of Emanuel Swedenborg, was the rector. Mr. Lardge says this "is interesting to New Churchmen because Hartley had met Swedenborg in the flesh and was the first translator of 'Heaven and Hell' into English." As he favored me with a picture of this parish church I send it on to you



PARISH CHURCH, WINWICK, NORTHAMPTONSHIRE.

that all your readers may have a chance to see it. Mr. Lardge says: "The spot is but a hamlet, with a rippling stream of water running through it, the few cottages and houses ranged on either side. It is an ideal place for a lonely student."

Usually Rev. Thomas Hartley is styled the translator of the first English translation of "Heaven and Hell," and both the English and American publishers of the early editions of that work so style him, but in the memoir of W. Cookworthy of Plymouth it is stated that he (Cookworthy) translated the treatise "under the revision of Thomas Hartley, Rector of Winwick, in Northamptonshire," and the Preface hereinafter referred to plainly indicates that another and not Hartley was the translator. Whether he only revised this translation, or actually made it, he certainly did, in 1770, translate and publish, in quarto, the treatise on the "Intercourse Between the Soul and the Body," under the title of "A Theosophic Lucubration on the Nature of Influx, as It Respects the Communication and Operation of Soul and Body;" and he most certainly did very good work for the young church then being established, by the excellent and logical prefaces or introductions which he made to both these translations. Indeed, my special object in calling attention to the subject of this communication, is to remind those who have forgotten it, and to bring to the knowledge of those who have never heard of it, his remarkably useful and explanatory Introduction to "Heaven and Hell" written and published 130 years ago. I know of nothing in print that is stronger and better than his argument in favor of such a revelation, being not contrary to but confirmed by all Scripture and also by human testimony and experience. He meets and answers conclusively the imputation of madness cast upon Swedenborg, which, as he points out, is the same

imputation as that cast upon the Prophets, and even upon our Lord Himself. There is little that could be added to his explanation of the Science of Correspondences, the doctrine of the "Grand Man," and the inherent fallacy of Universalism. He desires that men may read Swedenborg, and so he pleads as follows: "Such, dear reader, and so excellent, are the things here offered for thy entertainment by this wonderful traveler. But if, after all, thou canst not read him as the enlightened Seer, and the extraordinary messenger of important news from the other world, read him as the Christian divine and sage interpreter of the Scriptures; read him as the judicious moralist and acute metaphysician; or read him as the profound philosopher; or, if he cannot please in any of these characters, read him at least as the ingenious author of a Divine romance; but if neither as such he can give content, I have only to add, "Go thy way and leave the book to those that know how to make a better use of it; and such I trust are not a few among the serious."

In concluding his introduction, he is "encouraged to hope that many things which have been offered in the course of this Preface will be found properly introductory to the following volume," and he says: "Besides, the weight and importance of the subjects here treated of adds to the credibility of the message, as coinciding with our confidence in the promises of the Lord, that He will reveal His secrets to His servants, and not forsake His Church in the time of her extremity; but send his extraordinary messengers and ministers endowed with light and power from on high to alarm the careless, to call back the wanderers, to confirm the wavering, and to comfort the spirit of the humble and contrite ones with glad tidings from the heavenly Canaan, the lot of their inheritance; and this in order to make ready a people prepared for the Lord against His second advent in spirit to build up the walls of the New Jerusalem; and when should such messengers be more expected, or when more entitled to a better welcome, than in this our time of desolations, when faith and charity have so far failed amongst us, and when darkness is on the face of the deep, darkness in the church, and darkness in the state, darkness in the minds of good men, and darkness on all the dispensations of Providence, so as to give emphatical application of those words of the Psalmist to our present condition: "It is time, O Lord, that thou have mercy upon Sion, yea, the time is come. (Psal. cii. 13.)"

There is much of interest about Mr. Hartley to be found in Note 1 to Vol. 1 of Tafel's "Documents Concerning Swedenborg," and in that same volume, as the very first document, is given the letter written by Hartley to Swedenborg, which produced from the latter the short autobiography, printed as Document II. in the volume cited. It will be seen from Hartley's letter that he promised Swedenborg that if he should be persecuted in Sweden he, Hartley, and Dr. Messiter (who was Swedenborg's physician in England, and who attended him during his last illness) "will prepare for you a convenient place and house, either in town or in the country, and we shall provide for everything that may conduce to your well-being. This will be no trouble to us, but will give us the greatest possible pleasure." In this letter he calls Swedenborg his "teacher and most distinguished friend."

If what is written will induce your readers to look up and study the above prefaces, to be found attached to the old editions of the book in question, one use will be performed, and if those who are circulating "Heaven and

Hell" so freely should see their way clear to publish this preface, it would not only fit readers better to understand the book in question, but would furnish instruction on many vital matters, including the "Science of Correspondences."

W.M. McGEORGE, JR.

Communications

The "Play" of Religion.

EDITOR OF THE MESSENGER:—I have read with interest the article in *The Secular Church* entitled "The Work and the Play of Religious Worship," and later the criticism upon it in your "Current Literature" department.

Nothing could more clearly illustrate than does the latter how clumsy a device natural language is for getting at one another's ideas and nothing more gratefully recalls Swedenborg's teaching that in the next world we shall have a more lucid method of communication. For your critic's distress at Mr. Mann's article is simply the outcome of his different apprehension of the word "play." He takes it in its superficial sense, just as we hear it in common speech without thought of any deeper meaning. To him it means something trivial, unworthy of reverence even, it would seem, "negative and destructive" in character; to him the act of a child caressing a dog, or a boy riding a hobby-horse has "no interior or spiritual significance." Well, there are all sorts of minds, and to many of them that exquisite disorder (?) of the baby's toys upon the floor is "clutter" and nothing more.

Granted this understanding of the word "play" and your critic's point is well taken. To the mind so constituted that it skims the surface and thus has for its rightful God appointed function the calling of the graceful and beautiful that there abides, to the mind that is, consequently, and of necessity, unphilosophical (because it couldn't be philosophical and at the same time fulfil its mission), or to him who has for the moment forgotten that children in their little plays by virtue of the angels with them "think of each and every thing as alive," and therefore does not recognize that the caress of a doll is the expression of potential future motherhood and the riding of the hobby-horse that of the boy's destined dominion over Nature, to him who does not know Froebel's definition—"play is the spontaneous representation of the inner life from inner necessity and impulse"—to such a mind Mr. Mann's use of the word "play" must be astonishing. It could not but seem belittling when applied to church ordinances.

But there are other sorts of minds than this. To the philosopher—to him who probes beneath the act to its cause, from the phenomenon to the activity within—to him this use of the word "play" opens a grateful vista of truth.

It explains why, in stress of spirit, torn between conflicting inner forces, it is so much easier to read the Word or beseech the Divine aid than to decide what to do to get out of the stress and then resolutely do it. It shows that the former is the spontaneous and therefore recreative, expression of our spiritual life, and the latter the laborious exercise of it. It shows why the elaborate church ritual of the "dark ages" did not prevent their being "dark." It shows why all over the religious world the "institutional church" is becoming

common among earnest people; for it reveals that to them their Sunday services alone cannot be adequate expression for their desire for righteousness.

Also to whoever is familiar with educational movements at the present day, the term must be suggestive. For the most progressive educators are recognizing, as never before, the value of play. They agree with Froebel when he says, "Play is not trivial, it is highly serious and of deep significance. To the calm, keen vision of one who truly knows human nature the spontaneous play of the child discloses the future inner life of the man." "The whole man is developed and shown in this, in his tenderest dispositions, in his innermost tendencies." The playground movement in Chicago is an instance of its recognized value in civic life. A new movement in Boston for the development of the blind declares that "the playground must be its basis."

To many, then, the word play means something other than to your critic; it stands for a power for good, for a thing well worth while.

All this upon the natural plane. But the business of the New Church is to deal with the spiritual plane and to do so by the law of correspondences which shows that the two planes run parallel and are to be developed on parallel lines. The Grand Man (the church), says Swedenborg, "passes through its ages like the little man." The soul of man, his spiritual plane, must then have its work and its play.

What is "the spontaneous representation of the inner life" of the *spiritual* man? What is the natural and instinctive outpouring of his sense of dependence upon God and joy in that dependence? Whatever form it take, that form is the "play" of his religion; and the more fully he realizes that he is the Lord's as to heart, intellect, or power, the more will his whole life be "play," filled with innocence and power united.

The articles of Mr. Mann and his critic are directed to different stages of spiritual growth and will seem true or mistaken, according to the spiritual age of the reader. Church-going is play or labor according to one's stage of regeneration. But that it does not of itself keep the worshipper near to the Lord Longfellow taught long ago in his "Vision of Sir Launfal," and ages before another vision declares, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

ELLEN ANDREWS.

Have We No Distinctive Doctrines?

EDITOR OF THE MESSENGER:—An editorial writer in the April number of the *New-Church Review* declares that to bring out the distinctiveness of the New Church in the full light of history is no easy task, and attempts to show that there is nothing obviously distinctive in our belief in the Divine Humanity of the Lord, in the Divinity and holiness of the Word, or in a life of charity as an essential of salvation, inasmuch as other churches have acknowledged and do in some sense acknowledge all these to be true. In line with this is the statement made by an Episcopal clergyman—after reading the answers to the questions under "What Do We Believe?" in the March issue of the *League Journal*—that there was nothing there set out which he did not believe.

The *Review* writer suggests as the one distinctive doctrine of the New Church that of the glorification of the Human of the Lord, that God is definitely and distinctively Man. A speaker at a recent meeting of the Pennsylvania Association declared that the New Church is the same as

the old church, with something added; that it follows the same commandments and hearkens to the same Lord, but believes His words from a new point of view, and that the chief difference is that through the revelation to the New Church men are now permitted to believe in the Lord Jesus Christ rationally and with clearness of vision.

It is true that it is not always easy to point out to one who is not clear as to the articles of his own faith what the New Church has that is different or distinctive. It is true that some of our accustomed phrases are unintelligible to one who hears them for the first time, but the difficulty of showing the distinctiveness of the doctrines of the New Church would seem rather to lie in our own ignorance or in that of our auditors than in the lack of such distinctiveness. For example, is not the doctrine that the Lord has made His second coming through the instrumentality of Emanuel Swedenborg so distinctive that we would find few outside the church who could say that they had always believed that? Is not the teaching that the Word has a connected inner meaning running through it from Genesis to Revelation, distinctive? Are there not in the teachings about conjugal love, and in regard to the future life, distinctive points of difference from anything the world has known or believed since its first age of innocence? To limit the distinctiveness of the doctrines of the New Church to the doctrine of the glorification of the Lord's Human, or to say that the difference lies merely in a spiritual way of looking at things, is to belittle the great facts of the entering of the world upon a new age and of the establishment of a New Church.

EZRA HYDE ALDEN.

The Divine Human.

In some discussions of this exalted topic there is the appearance that in descending into human nature and glorifying it, the Divine Being added something to His Divinity, made some change in Himself. Let us not fall into this error in regard to Him who is Infinite and Eternal, forever the same. What change was effected by the Incarnation was in created man. In him the Divine Truth, the Word, that was the light of the world, made a home for itself, in his understanding, in his will, and in his life. It is this Presence in man wherever received that we understand by the Divine Human, God-with-us.

B. W.

The Cure of Bodily Diseases.

EDITOR NEW-CHURCH MESSENGER:—In regard to Mr. Wady's criticisms of my statements in the March 25th number of the MESSENGER, I would say that these statements were intended to apply only to such physical diseases as are caused by inward evils or mental disorders, and not to cover the whole subject of the healing of diseases. There are a large number of physical illnesses which arise from natural causes; for instance, when a person unduly exposes himself and takes cold, or when he is injured in an accident, his cold and his injury are due to natural causes, and these and all similar illnesses and injuries should be cured by medicine, surgery, or any other treatment which careful scientific investigation has established as beneficial.

There are also mental disorders, such as religious mania, despondency, hallucinations, and intemperance, which latter is chiefly the result of the mental inability of an individual to resist temptation in the form of drink. These are cited by Mr. Wady; but it seems to me that these are mental disorders, and not strictly speaking physical diseases. The mind can often cure the disorders of

the mind; but the question up for consideration is the mind's curing the diseases of the body.

Although a general disorderly condition of mind or body may be helped and even cured by the application and acceptance of general spiritual truth, I am sure that no such specific diseases as appendicitis, cancer, diabetes, and goitre can be healed by any such general means; yet these severe and often deadly diseases are unquestionably the result of evil or disorderly states of the mind, and can be cured by sincere repentance of the specific evils which cause them. But to attempt to cure such specific diseases merely by the general truth that physical diseases correspond to mental and spiritual disorders would, it seems to me, only plunge us into the faith-cure of the Christian Scientists or into the miraculous healing practised by fanatical religious votaries in all periods of the world's history.

A. L. KIP.

Highland Park, Ill.

The New "Healing" Fad.

MR. EDITOR:—I do not wish to argue the case with Mr. Wady of Brooklyn, who is so insistent that the New Church shall adopt this popular movement, but will quote a most pertinent and sensible view of it, given by an Episcopal minister in the *Christian Standard*. He says:

"Among savages the medicine man still acts for both priest and physician. As men have risen in the scale of being, they have placed more emphasis upon the spiritual and less upon the physical. The founder of the Christian religion sometimes cured people of their diseases, but He never offered such healing to them as an inducement to join His church. Religion was rising. The first man was of the earth, earthy. The second man is the Lord from heaven. He is not a medicine man.

"People who 'get religion' because they want to 'get well' are on a low plane, and are sure to be disappointed in one particular and deserve to be in the other. Neither their religion nor their health is likely to be lasting. If they fail to get well, their last condition is worse than their first, for they are apt to regard religion forever after as a nostrum that has been grossly over-advertised. And if they do get well, why, then of course they have no further 'use' for religion. They are like the prisoner who, when the jail chaplain brought him his pardon, handed him in return the copy of the Bible that had previously been given him, with the exclamation: 'There, I sincerely hope I shall never need that again!'"

True regeneration and its subsequent benefits proceed in an orderly way primarily from a man's inmost, especially guarded and directed by the Lord's love and wisdom, both in sickness and in health. And regeneration is spiritual healing.

A. H. C.

Candidating.

There is a conundrum which asks, "What is the sweetest thing to a pastorless church?" The answer is, "A candy date." This may be the case, but in many instances the thing is not very sweet to the candidate. There should be no such thing as candidating. There is not, if the preacher has the true conception of the matter. If an invitation comes to him to go and preach to a church that has no pastor, and if there is no good reason to keep him at home, and if he thinks it would be a mutual benefit for him to go and preach the Gospel to that church, then let him do so. And while he is with them let him never think for a moment, nor intimate, nor act, as though he were a candidate for the place. For indeed it is a mutual matter, and the church is just as much on trial to him as he is to them—a fact which is often overlooked. Generally the talk is to the effect that the church has the whole say in the matter. But this is not the case. There are two parties to it. Not only is the church to decide whether they will have the prospective pastor,

but if they call him he is to decide whether he will have them; that is to say, he is to decide very carefully whether he can do his best work in that place, and there are many considerations to enter into the making of such a decision. In strict order pastoral changes should be made through the mediumship of the general pastor.

E. D. DANIELS.

Church News

The St. Louis English Society wants a pastor, the Rev. C. A. Nussbaum having resigned.

The poem, "New Thanatopsis," which appeared in the Easter number of the MESSENGER, can be had free of charge in pamphlet form by dropping a card to F. P. Fairfield, 21 Madison street, Boston, Mass. He has printed it for Rev. L. G. Landenberger, and wishes it freely circulated. Write for as many as you care to distribute.

The 26th of April being the anniversary of Odd Fellowship in America, the morning service of the Toledo Society was attended by a lodge of the order. The pastor, Rev. George E. Morgan, preached from the text, "Love your enemies; * * * if ye love them which love you, what reward have ye?" The Easter communion service was well attended, the rite of confirmation being also observed that day.

At Orange, N. J., the Rev. Adolph Roeder will give five Book Talks on the Sunday evenings in May. The books to be talked about are "Government, or Human Evolution," by Edmond Kelly; "The New Theology, Religious and Social Reform," by Rev. R. J. Campbell; "Brain and Personality," by Dr. Wm. Hanna Thomson; "Hypnotic Therapeutics," by Dr. John D. Quackenbos; "The Weavers," by Gilbert Parker; "The Shuttle," by Frances Hodgson Burnett; "The Helpmate," by May Sinclair.

From Mauritius it is learned by private letter that the Rev. Mr. Fercken is doing good work there. He has had four gentlemen of the Church of England baptized into the New Church. His sermons are eloquent, and consequently well appreciated. The island had just suffered from a hurricane which lasted four days. "The barometer had been falling to 742. The wind blowing hard had caused great damage to sugar-cane fields and to houses. The sugar crop is reduced to one-fourth of its product."

Easter Sunday services of the German New-Church Society of New York were very well attended. The church was beautifully decorated with ferns and daisies and a large white cross was covered with Easter lilies. In the Sunday-school the Superintendent gave a short address on seeds and flowers, their development and correspondence, and concluded with an extract from "Heaven and Hell" treating of an Easter celebration among the children of heaven. The beautiful songs from the new song book, lately published by the German Missionary Union, added much to the joyful spirit of the occasion. The pastor, the Rev. William H. Schliffer, preached a forcible sermon on the Lord's Resurrection, after which the Sacrament of the Holy Supper was administered.

The Boston Y. P. A. held its annual meeting for election of officers and banquet in the vestry of the Boston church Thursday evening, April 16. About seventy-five sat down to the tables, which were beautifully arranged in the form of the Swastika, and decorated with flowers. After the business meeting the company was pleasantly

entertained by shadow pictures, and the evening ended with some music on the piano by the president, Mr. Horace B. Blackmer, and singing the league hymn. The following officers and chairmen of committees were elected: President, Horace B. Blackmer; vice-president, Benjamin B. Shedd; recording secretary, Miss Miriam P. Clark; corresponding secretary, Miss Florence E. Reed; treasurer, Mr. Aubrey G. Perry; chairmen of committees, Mrs. Alice B. Hatheway, Miss Anna Randall, Mrs. Benjamin B. Shedd, Miss Edith Whitehead, Mr. L. W. T. David, Mr. A. Duncan Clark, Miss Lena A. Brackett.

Easter in Orange, N. J.

Easter was celebrated in the customary way in church and Sunday-school. The attendance at all services was unusually large and the services very impressive. During the Sunday-school exercises growing plants were given to the children. During the church services there were three baptisms: Margerie Josephine Hamilton de Uggla, Margaret Parke Burnett and Beatrice Elizabeth Burnett. Two of the children of the Sunday-school, having attained the age of seven, were presented with Bibles, and six having reached fourteen, were presented with Books of Worship, a ceremony in recognition of their confirmation into the church, its life and work. The Holy Supper was celebrated with unusual impressiveness, many remaining to partake of it.

Easter in Philadelphia.

On Good Friday night, April 17, the Philadelphia New-Church congregation enjoyed what was designated "A Passion Service," prepared by Dr. W. W. Gilchrist. It was something new to the congregation, and consisted of the story of the Lord's passion, from the Gospels, supplemented with hymns. The narrative was read by the Pastor, the Rev. William L. Worcester. The voice parts were taken by the choir of the church, assisted by an auxiliary choir from the Mendelssohn Club. Much of the read narrative was slightly accompanied by the organ,—short interpretative phrases unobtrusively punctuating the reading. The music was expressive not so much of the action as of emotions stirred by contemplation of the incidents. The service was very beautiful, impressive and enjoyable.

The Easter service held in the church was attended and assisted by the Sunday school. It was a joyous and interesting service. Twenty-six persons were confirmed by the Pastor, the number received at this time into the Society being thirty-two. One of those confirmed was from the Vineland, N. J., Society.

Easter in Detroit.

Easter is always a joyous event for the New Church. It was, however, especially so this year for the members and friends of the Detroit Society. The services conducted by our pastor, the Rev. S. S. Seward, were instructive, beautiful and impressive. The attendance outnumbered any previous attendance of the Detroit Society within the recollection of the writer, the number present being 144, and I am certain that all present felt the spiritual significance of that number.

The sphere of worship prevailing during services was delightful and inspiring, to which the baptism of two infants and the entrance into the New Church of five adults through the gate of baptism, all of whom have been faithful attendants upon services for some years, and the welcome extended to them by the entire congregation rising, very much contributed.

The ceremony provided the occasion on which, for the first time, the very beautiful and appropriate baptismal font presented to the Society by one of its old and esteemed members, Mrs. Thomas Leckie, in memory of herself and her late husband, performed the use intended by its generous donor, and for which elegant and welcome gift the members of the Detroit Society will ever feel grateful to Mrs. Leckie as a token of her affection for and of the profound interest and love of her late husband in the New Church.

HENRY WUNSCH.

The Literary Bureau.

The Literary Bureau, which has recently been appointed by the General Committee of the General Convention, is now prepared to enter upon its work of providing new missionary literature for the church which will be adapted to the present condition and needs of the world. In this task it seeks the co-operation of the whole church. There is doubtless much material that has been published in the church periodicals of past years and in the older collateral literature which might easily be adapted to present needs. The Bureau would be glad to enlist as many persons as possible in the search for such material.

The Bureau intends first to publish a series of leaflets containing clear and simple statements of doctrine adapted to the average mind of today. It is intended that these shall be published at such a price as to enable all members of the church to purchase them for distribution, and to make them so attractive in form that they will be gladly accepted and read. The Bureau will also try to stimulate an interest throughout the church in this form of missionary work.

The Bureau will also attempt to provide, in a similar form, the best attainable answers to questions of immediate interest. In furtherance of this end it invites the co-operation of all who are interested in the church in recommending such subjects for discussion, and in suggesting answers thereto.

The Bureau also asks to have its attention called to all references to Swedenborg in periodicals or books, and it will always be thankful for information of this kind.

All communications should be directed to the chairman of the Bureau, the Rev. John C. Ager, 296 Carlton Ave., Brooklyn, N. Y.

Palm Sunday in Englewood, Chicago.

Palm Sunday was a memorable day in the Englewood church. Owing to the fact that the Gospel particularly mentions the presence of children in the temple singing Hosanna to the Lord when He entered Jerusalem as king, of which day Palm Sunday is commemorative, it has been the custom, since Mr. Schreck's incumbency of the pastorate, to make this a special day on which the congregation and the Sunday school unite in worship. This time, the North Side Sunday school was invited, and the teachers and pupils got up early to make the fifteen-mile trip to the Englewood church.

They arrived in time, and took part in the processional, singing "All glory, laud and honor" as they entered the side aisle of the church, marched to the rear and then up the middle aisle, the pastor at the head.

The service was that usually followed in church, only that the music was adapted to the children, and the address also. The latter was a presentation of the purpose of the Lord in coming into the world, to be king and priest. This was prophesied of old, it was announced to Mary, it was recognized by the wise men who came to worship the Lord, and when the Lord began His public ministry He, like His forerunner, John the Baptist, pro-

claimed, "Repent, for the kingdom of God is at hand." It was therefore absolutely necessary that the Lord, who was the great and last prophet, should represent in outward form that He was king, even though His was not an outward but an internal kingdom. To the very last, before Pilate, He reaffirmed that He was king, and that He was born for this purpose that He might testify to the truth. Truth is king, and even Pilate came, though dimly, to see this, and purposely affixed the title to the cross, "This is Jesus of Nazareth, the king of the Jews." We commemorate the day, that we may understand this His kingship of truth, and that we may become loyal soldiers of our King, fighting ever for and with the truth, and against evil and falsity, and as His devoted citizens perform our uses according to His law of love.

The children and adults who filled the church listened with the most devout attention, the beautiful behavior of the children being especially noticeable and commented upon, and all felt as though the most delightful service had been held, betokening the presence of the King.

After the benediction, the Sunday school marched out to the song "Onward, Christian Soldiers."

Arrived in the Sunday-school room, the *Sower* was distributed to them, the record made, and then the visitors were regaled with hot chocolate and cakes and crackers to strengthen them for the return journey to their distant homes in the giant city.

In Memoriam, John Hitz.

Mr. John Hitz opened his eyes first in this world on Sunday, September 14, 1828, in "Hope Glen," Davos, Switzerland. His parents, John Hitz and Anna (Kohler) Hitz, brought him to this country in August, 1831, when he was three years old. They were accompanied by the grand-parents, Hans Hitz and Christine (Brosi) Hitz, who carried on the first well-equipped dairy farm that has ever been undertaken in this immediate vicinity, the land which the grandfather leased from a fellow countryman of his own, being now covered by the "Dean Place" and that in its neighborhood. His son took his family to Spottsylvania County, Virginia, near Fredericksburg, where he was engaged in extensive engineering work. After some years they came to Washington, and the elder John was chosen by his native Switzerland to be their first Consul-General to the United States. He died in Washington in 1864, and was succeeded by his son, our friend, who held the office for seventeen years, or until 1881; the office then became extinct.

In diaries and memorandum books Mr. Hitz has given us the story of his life. This autobiographical material covers sixty years, beginning them in 1848. From this source I take the data which I give, but shall confine myself to an all too brief statement of his connection with the New Church and the membership constituting the Washington Society.

The first knowledge of the doctrines of the church appears to have been brought to him by means of his friendship with the families of Judge Cranch, the Dawes and Greenleafs—A. Thomas Smith and others living in the vicinity of his home on South A street. In 1853 he went often to the little church on North Capitol street, using his knowledge of music for the benefit of church and Sunday school. Some affection drew him to the services and the society of the members of the New Jerusalem Church with considerable frequency up to the summer of 1856, when he married in Baltimore, August 5th, Jane C. Shanks, of Washington, whom he loved and to whom he was faithful to the hour of death. His marriage resulted in his spending the next few years of his life in Leesburg,

Va., but he was back in Washington in 1861, carrying his little lame daughter—his first-born—to Sunday school. The death of this darling little girl, who expired in the father's arms on Christmas day of that year, seems to have been the means through which his heart was brought to steady itself entirely on the truths of the church. The doctrine concerning the future life and its character and realities gave him that support which never left him comfortless while he lived. One may find, every now and then, throughout the long years since Joan went home, a prayer to the Lord that such should be the impulse of his heart and the acts of his life, that the innocent spirit of his child could draw near her father.

The older members of the society remember with affection the days of his superintendency of its Sunday school and his loving service as Santa Claus and his association with them on church committees, as chairman of committees on music and his active work when a member of the building fund committee; but his value to the church and to the community has never depended upon any office that he held. So much greater and nobler was his spirit than any place could restrain, so much loftier his feeling of what was right than he was able to express in words or deeds, that only his presence in person, or the thought of him absent, could ever in the least satisfy the love and faith in the hearts of his friends. He was the richest of all. Somewhere about him was the gift that we needed and it was never the merely material thing that one might have supposed. His conception of the service he should render to any one was founded on his close and intimate study of the Scriptures and the writings of Swedenborg. His modesty and humility helped him and us where mere intellectuality would only have hindered. Covering the period of time for at least thirty years back his diary takes the reader into the intimate processes of the method by which he sought to govern his life in both worlds—the inner one of the spirit and the outer one of action. About the year 1878, a time when special trials beset him, we find that he began to write down a text from the Word—by preference selections from the Psalms—and certain lines from the "Doctrine of Charity" and other writings of Swedenborg, on certain days, in place of making any other record as to his state of mind or the whereabouts of his body. Doing this became a never broken habit, and the effect of it upon him was such as to enrich his life and to place within his grasp that power from the Divine One that enabled him to serve as the channel through which there came to us, his friends, unnumbered blessings. For his own specially prized privilege—the delight and joy of the last ten years of his life on earth—was that he was permitted to use the Braille, for the purpose of putting into a form of language Helen Keller could herself read, the writings of Swedenborg. That this was a use that reacted upon the transcriber in the significant way of doubling, to say the least, his happiness as well as his power of service, I have been so conditioned as to be able to witness to, and I will give you some of his own words in support of what I have said.

"May 12, 1904. * * * * In my morning's Braille copying I greatly enjoyed pondering over No. 299 'Divine Love and Wisdom' and wondering how, when Helen would some day read those wonderful statements of Swedenborg, she would be affected by them. I cannot but believe her capacity for introspection will find in them treasures beyond even my ability to discern as yet. To me it is such a daily delight to feel, as it were myself for a time in a *sphere's realm*—entirely foreign to the natural environment—and so this morning the idea of the atmosphere we are constantly breathing, contributing as it were

an adopted form of Divine Use—I could not otherwise than feel privileged to know this. * * *

With these words of his own and with the earnest hope that in that happy upper country, to which the eyes of our friend turned so constantly, and from which they ever came back having the look of blessed visions, we may be his near, loving and beloved neighbors, I, his life-time friend, testify thus briefly, that here among us was lived for the sum of two and three generations this life that was in its best sense so "well worth while." He laid down only the body that could no longer be of service to him and to us.

MARY L. BARTON.

REMARKS BY DR. SEWALL AT THE FUNERAL.

In the departure of our friend to those higher and happier fields of service to which his Divine Master and ever-merciful Lord has called him this community feels the loss of a distinguished and highly valued citizen. The church society of which he was a member so many years will feel that outwardly is gone from them a spiritual support in his intelligent and deeply-spiritual faith and constant loyalty and devotion to the church and all its interests; one who in early years was a leader and a teacher of the young, whose loving influence has never been forgotten by them. But much farther than this his influence extended, and the pulsations of affectionate regard and honor awakened by this event will be felt throughout the world of enlightened, benevolent, educational effort. To this vast community, confined to no nation—the blind, the deaf and the dumb—the loving services of this devoted friend of mankind, in the administration of the Volta Bureau, has been literally like helping the blind to see, the deaf to hear and the dumb to speak. No one realized more deeply than he the great spiritual realities that lay beneath all these endeavors. He knew that there is a world of spiritual substance, as real as matter, and that man has a complete spiritual body beside his body of flesh. This knowledge inspired and helped him in outward ministrations for the restoration or the preservation of bodily organs of sense. None felt more than he the entire dependence of all benevolence and of science itself on the one great Source of Light and Health, the Saviour Jesus Christ, for beneficial results. It was this that lent the high inspiration to his life and that made itself felt to all. Laboring for such a cause and for such a Master, his life was a marvelously whole and happy one. Like that of his great fellow countryman, Pestalozzi, it was lived upon that high plane of enlightened benevolence that like the tranquil but glittering tops of the great mountains of his beautiful motherland, it served to reflect more directly the clear bright sunshine of the heavens.

His personality, sweeter by the discipline of trial, radiated the gentle influence of true friendship toward all whom he could benefit. The last message of his earthly life was but a concluding expression here of that benevolent helpfulness which has enabled him for so many years to be the spiritual guide and friend of one whose influence in return will always radiate to others the same beams of hope, of joy, of gratitude for the blessings of life.

Our friend needs no eulogy, nor would his own choice permit it. His tribute is a loving one in the affections of his vast circle of grateful friends who have felt the genial and uplifting influence of his life. His monument is in the enlarged and improved instrumentalities for benevolence and education to which his labors were devoted and in response to which many generations will feel the high and noble impulses of his life.

Special Notices

SECRETARIES' CALL FOR REPORTS TO CONVENTION.

AUXILIARY BOARDS, BUREAUS AND COMMITTEES.

Pursuant to By-Law 17 of the Convention, the Secretaries hereby request that all reports of Associations, Societies, General Pastors and Unattached Ministers, and also the reports of the following auxiliary lodges and committees of the Convention, be sent to the undersigned Secretary so as to reach him on or before Saturday, May 16, 1908, in order that they may be presented to the Convention in print, viz.:

- The Treasurer.
- Auditors of the Treasurer's Account.
- The New-Church Board of Publication.
- Corporation of the Theological School.
- Treasurer of the Theological School.
- Trustees of the New-Church Building Fund.
- Trustee of the Rice Legacy.
- Trustees of the Rotch Legacy.
- Board of Home and Foreign Missions.
- Committee on the Publication of Swedenborg's Manuscripts.
- Trustees of the Iungerich Fund.
- Committee to Audit the Accounts of the Iungerich Fund.
- Trustees of the Swedenborg Memorial Fund.
- Board of Trustees of the National Church at Washington, D. C.
- Trustees of the Pension Fund.
- Trustees of the Orphan Fund.
- Committee on Transportation.
- The Literary Bureau.
- The Bureau of Information.
- Prompt compliance with the above request will facilitate the dispatch of the business of Convention.
- Printed copies of these reports will be mailed in advance to the several Associations.
- The attention of presiding officers and members of the several boards and committees of Convention is respectfully directed to the matters severally referred to them. See Journal 1907, pp. 231-232.

C. A. E. SPAMER,
Secretary,
215 N. Charles Street, Baltimore, Md.

THE NEW-CHURCH BOARD OF PUBLICATION.

The annual meeting of the New-Church Board of Publication, a corporation organized under the laws of the state of New York, will be held in the rooms of the American Swedenborg Printing and Publishing Society, No. 3 West Twenty-ninth Street, in the city of New York, on Wednesday, the 13th day of May, 1908, at 3 p. m., for the purpose of electing directors in the place of those whose terms of office will then expire, and for the transaction of such other business as may come before the meeting.

A meeting of the Board of Directors will be held at the same place immediately after the annual meeting.

ADOLPH ROEDER, Secretary.

THE AMERICAN SWENDENBORG PRINTING AND PUBLISH- ING SOCIETY.

The annual meeting of The American Swedenborg Printing and Publishing Society will be held at No. 3 West Twenty-ninth Street, New York, on Tuesday, May 12, 1908, at 4 p. m., for the election of five members of the Board of Managers, and for such other business as may come before it.

L. S. SMYTH, Secretary.

THE GENERAL CONVENTION.

The eighty-eighth annual session of the General Convention of the New Jerusalem in the United States of America will be held in the Church of the Redeemer, Lakewood, Ohio, Detroit street, opposite Elmwood avenue, beginning Saturday, June 13, 1908, at 12 o'clock noon.

S. S. SEWARD,
President.

C. A. E. SPAMER,
JOHN W. STOCKWELL, Jr.,
Secretaries.

PASTOR WANTED.

The Toronto Society of the New Jerusalem Church is open to receive applications to fill the office of pastor for said society, which will be vacant on the first day of June now next. Applications may be addressed to the undersigned at 12 Cunningham Ave., Toronto.

J. B. McLACHLAN.

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John S. Saul, Editor and Publisher

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Receipts will also be sent to subscribers on payment of their subscriptions, and if one is not received, the subscriber is requested to write for it.

To have a change made in the address of the paper it is absolutely necessary that the old address be given, as well as the new, that the subscriber's name may be located on our books.

The date on the address on the envelope in which the paper is sent shows the time to which the paper is paid. If this date is not changed in accordance with payment within two weeks of the sending of the subscription, the subscriber is requested to notify the publisher at once.

PASTOR WANTED.

The Society of the First New Jerusalem Church in St. Louis, Mo., desires a pastor to fill the vacancy occasioned by the resignation of the pastor, Rev. C. A. Nussbaum. Address the secretary of the Society,

JOHN H. QUERMANN
No. 1450 N. Clinton St., St. Louis, Mo.

TO LET.

Cottage, Narragansett Bay, Buttonwoods, R. I. Ten rooms, bath, laundry, set tubs, electricity, five chambers, hair mattresses, wide piazzas. Address

E. H. COBB,
7 Avon Street, Cambridge, Mass.

TO BE LET.

The summer cottage belonging to the Rev. S. S. Seward, at Monument Beach, Mass., near that of the Rev. John Goddard; seven bedrooms, large living room with fire-place and wide verandas, with view of water, and excellent bathing, sailing and fishing. For particulars apply to the owner at 307 Merrick Ave., Detroit, Mich.

A Unique Book

Treating of the

Degrees of Life in Man

Albert Stearns, Syracuse, N. Y., sending an order for the fourth time, says: "Send two more copies of 'Degrees of Life in Man;' it is a splendid book."

From Robert Matheson, Chicago:

"The more I read this book the more deeply appreciative am I of its value to the New Church as a work that will in time be recognized as a standard authority on the vital subject of which it treats * * *. There is no better volume for the use of reading circles in the New-Church, whether those of the Young People's League or of classes for adults; and I trust it will be widely utilized for these purposes, as well as for family reading."

From Rev. Wm. Worcester, Philadelphia, Pa.:

"Your book is a simple and practical presentation of a doctrine essential to clear thinking upon any subject of human life, as for example, upon the subject of a child's development and education. Your many extracts from Swedenborg are to the point, and your own statements of doctrine are careful and concise. There is force in the use of Scripture passages as headings to the chapters. The 'Relations' from Swedenborg appended to the chapters will also repay a careful reading, illustrating as they do the doctrine abstractly presented in the text."

From Geo. Copeland, Jefferson, Wis.:

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BEATRICE NEBRASKA

The Church Calendar.

May 10. Third Sunday after Easter.

The Risen Lord.

Introit Selection 88. "The Lord is the portion of my cup."

Lesson I. Deut. xxvi. v. 23.

Resp. Service viii. The Two Great Commandments, p. 25.

Lesson II. John xvi. v. 16.

Benedictus 701.

Hymns (Mag.):

182. "He is risen."

181. "Angels roll the rock away."

Births

REED.—To Mr. and Mrs. Walter C. Reed, of the Boston Society, on April 8, a daughter, Elizabeth Foy.

Obituary

CHANDLER.—On March 20, Parker Cleaveland Chandler, and on April 13 Ellen Maria Chandler, children of the late Peleg Whitman Chandler, passed into the spiritual world. Mr. Peleg Whitman Chandler was one of the early members of the Boston Society of the New Jerusalem. He and his wife, Martha Ann, daughter of Professor Parker Cleaveland of Bowdoin College, were all their lives earnest members of the New Church.

HARTMAN.—Mrs. Mary Macferran Hartman, widow of Joseph Hartman, aged 83, one of the oldest members of the Pittsburgh Society, passed away at the home of her son in Rochester, Pa., April 11. Mrs. Hartman was a member of the Macferran family of Philadelphia, and was born in that city in the year 1825. In the year 1856 she came to Pittsburgh by the old stage and canal route, and became one of the most active members of the society in that city until failing faculties compelled her to remain at home. She was a woman of exceedingly gentle and amiable character and bore her many trials with a patience which spoke eloquently of her faith.

The funeral services were held at the home of her son in Pittsburgh, the pastor of the Pittsburgh Society, Rev. John R. Stephenson, officiating. He spoke of her life and faith in the doctrines of the church, pointing out that it is not so difficult to live the life which leads to heaven, the only real difficulty being man's unwillingness to yield up his life of self.

The services were largely attended by members of the New Church and personal friends.

DUNHAM.—On March 23rd, 1908, at the great age of nearly ninety years, Lucy Howard, widow of the late Rev. Charles Atwood Dunham, passed into the spiritual world from the house in which she was born at West Bridgewater, Mass. July 1st, 1818, the date of her birth, shows that her life had covered nearly the whole growth of the organized New Church in Massachusetts. Brought up in the old First Parish Church (Unitarian) of West

Bridgewater, under the noted pastorate of Rev. Dr. John Reed, grandfather of the present esteemed General Pastor of the Massachusetts Association of the New Church, early in life she became deeply interested in the new doctrine of which she was thereafter a staunch and loyal adherent. Her early married life was in Abington, Mass., where her husband was for a time interested in the manufacture of boots and shoes, and later missionary of the Massachusetts Association. In summer his wife was accustomed to accompany him on long carriage trips among the isolated New-Church people of Massachusetts, Rhode Island, and Southern New Hampshire. For some three years they resided in Boston, where he was agent of the Massachusetts New-Church Union in their rooms in Bromfield St., and Hamilton Place. Her husband's only pastorate was at Riverhead, N. Y., where they passed nearly ten pleasant years. Then, too, she has often been with her son, the Rev. Howard C. Dunham, in his various and widely-separated pastorates, and the New-Church people of Topeka, Kans.; Portland, Me.; Denver, Colo.; Louisville, Ky., and Galveston, Tex., will remember her as an earnest, kindly woman, devoted to the interests of the New Church.

The last years of her long life were mainly passed in her native town of West Bridgewater, and here her only son came to be with her in 1902; but it so came about that her departure took place while he was temporarily away for his health at Southern Pines, N. C. She had remarkably retained her native strength of mind, memory, and keen interest in affairs. She spent the day at the Massachusetts Association in Brockton last Fall, and had been there to church several times this winter. She was seriously ill but about two weeks, and most of that time she was up each day. Her earthly end was quiet and beautiful. After taking some nourishment, she gently dropped into sleep while her devoted attendants were talking to her. The awakening was in the eternal world.

The last rites were impressively conducted by her beloved pastor, the Rev. James Reed of Boston, grandson of her first minister, assisted by the Rev. E. B. Maylathlin, a friend and pastor of the historic old church where they were held, and in which she had been brought up.

Singular to relate, just a few weeks before, in the same church, the last services had been held for another Lucy Howard (Mrs. Thomas Ames), a life-long friend and companion in childhood who then lived next door. The two Lucy Howards had outlived all their generation in the community.

H. C. D.

HITZ.—John Hitz, for nearly fifty years an active member of the Washington Society, departed this life on March 25, 1908. At the annual meeting of the Society it was unanimously voted to make the following mention in the records of his life and services, as a permanent tribute and testimony to his worth as a man and as an expression of the affection and appreciation for him as a friend and fellow worker in the church:

"He was born September 14, 1828, in Davos, Switzerland, and came to this

country with his parents and grand parents when three years old. He grew to manhood in this vicinity, and became acquainted with the doctrines of the New Church in this city about 1860. He joined the Society in 1861, and on April 27, 1862, was elected to the office of Treasurer, to succeed Marsh B. Clark. He was before that time, and for several years afterwards, the superintendent of the Sunday school, in which position his services were eminently successful. On March 27, 1864, he became a member of the church committee, and continued thereon most of the time from that day until his death. He was a constant and prompt attendant at its meetings, and at the meetings of the society, and was ever ready to give helpful and wise counsel.

"His life, as known to us, was one of unselfish devotion to others. He was always quietly doing some kind and wise act for those in need or in trouble. He was cheerful and hopeful under the most adverse circumstances, and trusted implicitly in the wisdom and goodness of Divine Providence.

"Let us carefully keep his loving deeds in our hearts, and his long and useful life fresh in our memories, that the good he did while present with us may still continue as a blessing to our Society."

Special Notices

THEOLOGICAL SCHOOL.

The annual meeting of the corporation of the New-Church Theological School, for the election of Directors and other officers, and the transaction of such business as may legally come before it, will be held at the rooms of the Massachusetts New-Church Union, No. 16 Arlington Street, Boston, Mass., on Wednesday, May 27, 1908, at 4:30 p. m.

WALTER A. ROBINSON,
Clerk.

YOUNG PEOPLE'S LEAGUE.

The twenty-first annual conference of the American League of New-Church Young People's Societies will be held in connection with the General Convention Thursday evening, June 11, 1908, in the Church of the Holy City, Cleveland, O., and Friday evening and Saturday morning, June 12 and 13, 1908, in the Church of the Redeemer, Lakewood, O.

For the Executive Committee:

WILLIAM F. WUNSCH, Pres.

BERTHA M. WHITMAN, Sec'y.

AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.

The forty-first annual meeting of the American New-Church Sunday-School Association will be held in the House of Worship of the Lakewood Society, Detroit Street, opposite Elmwood Avenue, Lakewood, Ohio, on Friday, June 12, 1908, beginning at 10 o'clock a. m. The session will occupy the morning and afternoon.

The Standing Committee of the Association will meet in the same place at 9:30 o'clock a. m.

RUSSELL EATON,
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