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"Behold, I make all things new"

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Bible Stories in the Sunday School.

In the graded lessons of our new course the youngest classes are assigned the work of studying the Bible stories. The reason for this is that they were written especially for children, they contain universal truths in graphic form, and they contain within a spiritual sense adapted to the angels who are present with the child. The angels perceive the internal sense and are delighted with it. This delight is communicated to the child's mind, intensifying and infilling, the natural delight in the external story. The delight which children take in Bible stories is in reality heavenly delight inflowing into their minds from associated angels, the delight really being aroused by heavenly truths and goods far above the child's infantile comprehension. The child, however, ascribes the delight to the literal story, and thus in his tender affections there is implanted a love of the Lord's Word, which is the foundation on which rests all his future religious development. These are truths so familiar to the New Church, that it seems almost needless to state them. Every Sunday-school teacher is familiar with the reasons why Bible stories are taught to very young children, and why the historical part of the Word is taught first.

Sometimes we may more clearly see the value of

the truth revealed to the New Church when we view it in contrast with the positions held by others. It is of interest to us to see where the modern or higher criticism is leading Sunday-school workers who have accepted its teachings. On July 20th, in the Isles of Shoals, N. H., the Unitarian Sunday-School Institute opened its session, to be continued for a week. Dr. William C. Gannett, of Rochester, N. Y., gave the first lecture on "The Old Testament in the Education of the Child," in which he applied the results of the Higher Criticism to his subject, Dr. Gannett, among many other interesting things, said:

"Changes are needed in Sunday-school methods more radical than any yet attempted. . . . We live in an age when our main thought of religion is that of direct relations between God and the soul, but we are living under the traditions of an age when the main thought of religion was that of an external Bible revelation of God. . . . Our Sunday-school methods are conformed to the older thought; they are still little else than Bible schools. With our views of God in nature, God in history, God in the soul, should the Bible be still the supreme and almost the only Sunday-school tool? . . . Our children grow tired of Bible repetition; little respect is felt for the school by either children or parents. . . . Children do not learn to love the Bible, nor has the training any deep effect on character or life."

In his analysis of the situation, Dr. Gannett says that a radical revolution in their Sunday-school methods is necessary. He advocates the elimination from the Sunday school of the teaching of Bible stories to young children. He would let parents use them along with fairy stories. Criticising the present method of teaching Bible stories in Unitarian Sunday schools, he says:

"The serious charge against it is that in reverence for the book it would use almost all the stories for the moral and religious development of the child. No God-picture is too manlike or barbaric, no patriarch too mean, no hero chief too bloody, no murder too atrocious, but it must become an instrument for religious education, so that just at present, at least, the liberal orthodox use of the Old Testament represents a confused mixture of the old-time reverence and the new-time criticism."

Criticising two of their best teachers who have written manuals on the subject of teaching the Bible stories, he says:

"Shall we in view of all the omissions and recasting necessary, use these stories at all before the age of twelve?" He answered, "No, not for the little ones. Keep that time of early childhood for the presentation of the highest, sweetest, and best we know, for the thought of our highest ideals, not for scare stories about God. . . . The rule should be to use nothing

from the Bible that we would not use if it were not in the Bible. We should never take a murder story from the morning paper to teach a child brotherly love. It is true that they underlie English literature, that they are famous world stories, that they are admirable art, that they are favorites with children, that they must know them, yes, but that must be in the home, if at all, where the mother has her half hour every day and the father and mother have their Sunday afternoon chance. Let the tales be told by wise, intelligent mothers, religious enough to take counsel with their own hearts as to what they shall teach. . . . Give them along with other folklore tales, and let the child's sense and conscience judge them with no Bible or Sunday glamour on them, that blessed but sometimes mistaken glamour. If you use them at all with little ones give them only the best."

In this address there is no recognition of the Bible as a Divine revelation, no knowledge of its internal sense, of its being the medium by which the human race is connected with heaven, no idea that it is the Lord's Word. The stories are but "folklore tales," and for the most part brutal ones at that. The attention of the critics has been centered so fully on the material of the narrative, that the spirit within has been entirely lost sight of. It is as though the human body were examined solely from the chemistry and the physics of its materials, and the human form as a medium of expression of the mind and soul were lost sight of altogether. Surely the higher critics need the knowledge of the spiritual sense of the Word and the science of correspondences, as guides to lead them out of the maze of appearances in which they are entangled.

In the New Church we fully recognize the value of teaching the Bible stories to very young children. The idea of excluding them from use with children under twelve years of age is abhorrent to us, because it would exclude the child from receiving the tender remains of affection and love for heavenly things which are communicated especially through these parts of the Word. Of this we read:

"All the histories of the Word are truths more remote from Divine doctrinals, but still are serviceable for little children and boys, in order to introduce them into the interior doctrinals of truth and good, by degrees, and at length to Divine things themselves; for within them in their inmost is the Divine. While children are reading them and are affected by them from innocence, then the angels who are with them are in a happy celestial state, being affected from the Lord with the internal sense, consequently with those things which the historical facts represent and signify; it is the celestial happiness of the angels which flows in and causes delight with the children. In order that this first state may exist, or the state of infancy and childhood of those about to be regenerated, the histories of the Word were given, and so written that the things therein one and all contain in them things Divine." (A. C. 3690.)

The historical things are perceived in the child's conscious mind, but the internal mind is affected by the internal sense. The Word of the Lord is like a body containing a living soul. Although the literal story may be in a form not agreeable to the ethical concepts of the cultured modern mind, as in the story of Abram and Hagar, which is one of those condemned by Dr. Gannett, yet it is such

that by correspondence it describes one of the processes of regeneration. It depicts the formation and birth of the first rational, and the final rejection of this as the governing principle of the mind, after the second or spiritual rational is developed. The mistake which this critic of the Bible stories makes is in judging the literal form of the Word as if it were a philosophical treatise, and in attempting to teach ethics by using the stories merely as means of conveying the ethical instruction. The ethical influence is exerted in quite a different way. The ethical and spiritual lesson is in its internal sense. This is perceived by the angels, and its influence is borne in upon the child's interior mind. The conscious ethical lesson is implanted in later life when the rational mind is opened, and the child begins to inquire into the reason why certain evil things are described in the Word, and why the Bible heroes did evil and cruel deeds. Calling children's attention to the things of the letter which are not in the form of higher spiritual truth destroys the spiritual influence of the story. It arouses a feeling that the Word itself is not true, but the ethical lesson which the teacher attempts to convey is lost in the apparent contradiction between the Word and the teacher.

The very forms of the letter as they are written are vessels to contain spiritual and Divine things. To omit, amend, alter, or condemn the story from the Word injures the influence of these heavenly things in the child's mind. The Lord Himself made use of them, as is evident from the following:

"The Lord was instructed from boyhood as another man. . . . Knowledge, from the Word are such that they are open from the Lord Himself; for the Word is itself from the Lord through heaven, and the Lord's life is in every single thing of the Word, although it does not so appear in the external form. Hence it may be evident that the Lord in boyhood was not willing to imbue Himself with any other knowledges than those of the Word; and this was open to Him, as was said, from Jehovah Himself, His Father, with Whom He was to be united and become one; and this the more, because nothing is said in the Word which does not in its inmosts look to Him, and which did not first come from Him; for the Human Essence was only an additament to His Divine Essence which was from eternity."

An editorial in the *Boston Herald* of July 23 enters into a defense of Swedenborg in his claim of open vision into the spiritual world. It recites the case of a woman in Connecticut recently declared dead, who at the end of an hour came to life, much to her regret, for, as she said, she had been in a beautiful country which was illuminated by a light unlike that of sun, moon, or any ray due to the ingenuity of man. In this country she saw calm, restful persons. She talked with some and was ingenuity of man. In this country she saw calm, "intensely delighted" with the conversation. After asking, "Were the supernatural things seen

dreams?" the writer argues the possibility of the opening of one's vision into the spiritual world, making several references to the journal of John Wesley to show his belief in the nearness of the spiritual world and the possibility of intercourse with it. "It must be admitted that visions of another world have been seen by persons who were neither hysterical, epileptics, nor insane; who were at the time apparently dead to this world."

The Sermon

Spiritual Odors.

BY THE REV. ARTHUR MERCER.

I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered.
And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loathe yourselves in your own sight for all your evils that ye have committed. (Ezekiel xx. 41, 43.)

The words translated "sweet savour" are literally in the Hebrew, "odor of rest." They suggest a grateful fragrance, and also a state of peace after toil and trouble.

Sweet odors were prominent in the Jewish representative worship. There was not only the appetizing savor that went up from the burning meats of the altar of burnt offering, but there was the fragrance of the burning aromatic gums and spices which went up from the altar of incense, and this plainly expresses the fact that the heartfelt and living worship of man to God, goes up as a sweet odor to Him.

But the "sweet savour" is something more than a symbol. It is a very real thing. Swedenborg, giving an explanation of these same words where they occur in another part of the Bible (Gen viii. 21; A. C. 925), tells us a wonderful fact in connection with them. They signify, he says, that worship derived from true love and faith is grateful to the Lord, and then goes on to say that these qualities in the soul of man do actually give forth a most sweet and delightful odor in the spiritual world. The presence of the angels may be known afar off, he tells us, by the exquisite fragrance that is emitted from their bodies, and this from the fact that their holy desires and sweet thoughts do actually smell sweet to the sense of the spirit. On the other hand, he tells us in other places, the presence of evil spirits may make itself known by the offensive odors which they emit, and this solely from the evil and filthy quality of their inner life. In this world, where the substances with which we deal are material in their nature, it is only material things which can affect us in that way. But in that world where all substance is spiritual, it is only the spiritual things which can so affect us.

"And there shall ye remember your ways, and all the doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all the evils that ye have committed." You see why, do you not? We shall not altogether realize the true nature of our evils until our arrival there. Here it is mainly the appearance, the outside of a man, that concerns us. In choosing our companions we con-

cern ourselves more with the looks and style and manner, and the cut of the clothes, than with the feelings and thoughts that inhabit the secret places of the soul. In our estimation of ourselves, we loath ourselves for the evils of our nature mainly in the degree that they become visible to others. We do not clearly see that they are filthy and disgusting if we can successfully conceal them, and so righteousness here is largely a matter of external respectability.

But it will be different there. In that world there is nothing hidden which shall not be made known. Every evil of which we have been conscious, but have not rejected from our wills; every thought by which we have sanctioned and condoned the evil, will become terribly manifest.

Here is a little poem. It is not nice, but it is horribly true:

"In the olden days when immortals
To earth came visibly down,
There went a youth with an angel
Through the gates of an Eastern town.
They passed a dog by the roadside,
Where dead and rotting it lay,
And the youth, at the ghastly odor,
Sickened and turned away.
He gathered his robes about him,
And hastily hurried thence;
But naught annoyed the angel's
Clear, pure, immortal sense.

"By came a lady, lip-luscious,
On delicate, mincing feet;
All the place grew glad with her presence,
All the air about her sweet;
For she came in fragrance floating,
And her voice most silvery rang,
And the youth to embrace her beauty,
With all his being sprang.
A sweet, delightful lady;
And yet, the legend saith
The angel when he passed her,
Shuddered and held his breath."*

—MACKAY.

In this life the garb of respectability, the charm of appearance and conversation, will pass muster. In society people will smell only the sweet scents with which we have perfumed our garments. But in the spiritual world it is our inner life which shall smell sweet or foul. We shall no more be able to hide it than the rose can conceal its fragrance or the carrion fungus its fetid smell. And if we carry into that world any vile qualities of mind and heart that have become a part of our real life, then beautiful women will shrink from us; little children will fly from us, and good men will bar us from their presence. Yea, we shall loath ourselves in our own sight for all the evils that we have committed.

It is said that when one enters the mosque of St. Sophia in Constantinople one finds himself in an atmosphere that is always fragrant with the odor of musk. It has been so ever since the sanctuary was built, more than a thousand years ago, though nothing is ever done to keep the place perfumed. And when one asks the explanation of this mystery, he is told that the mortar in which the stones and bricks were laid was mixed with musk, so that through all the centuries that have followed, the very walls of the building have been giving forth a fragrance which time does not lessen.

We are building our houses now in which we shall dwell forever. One by one the deeds that we do are being built into the walls of the Temple. To carry out the analogy let us say that the mortar is the motive from which we act, which holds all

*Quoted from N. C. Messenger, Nov. 2, '04.

the stones of the building in a well-ordered structure.

Let the motive be the motive of love and let the deeds be the deeds of service. It is a lurid light that this Scripture throws on the meaning of life. Put every doubtful thing away from you. Take no chances on the effect that any practice is to have upon you. For they are all writing their record upon you. A habit may not be wrong in itself, but it may be wrong to you. And it is wrong if it ties you to the earth, and does not leave you untrammelled in your way to God. Ordain and consecrate yourselves to Him. Lay your powers upon His altar and ask that He will mingle them with the fire of His love. Let the offering be without blemish, and He will accept you with your sweet savor. After the toils and sorrows of this life you will enter into the odor of rest,—into peace perpetual and perfect. And the fragrance of that purity and peace, which rises like incense from the hearts of the angels, shall wreath you round and keep you in God's presence.

Contributed

The Permanent and the Temporal.

As birds flying, so will the Lord of Hosts defend Jerusalem. Defending also He will deliver it; and passing over He will preserve it. (Isalah xxxi. 5.)

The student of the Inner Word is familiar with the fact that the "birds" of this verse refer to the thought elements of human life, while the "lion" of the preceding verse refers to the volitional, the emotional, the will elements of that life. He is also aware of the fact that the Lord defends something permanent, while He allows the temporary and the transitional to pass away and to disappear. "Jerusalem" signifies the church as to doctrine, and the "Lord of Hosts" is the Divine truth in the same doctrinal aspect.

The world's history is full of doctrinal movements, which have risen to some height and fallen again into archæologic disuse. Some of these have passed entirely away; some project more or less feebly into the present with a time-honored and a valid record of facts accomplished. Some, like the Spiritualists of the late forties, drift imperceptibly into some practical form of therapeutics, like hypnosis, and the work done at the Salpetriere, and in Nancy, though it may seem a far cry from the Fox Sisters to such men as Liebault, Reichenbach, Richet, Ochorowicz, Charcot and others. Yet this serious and practical survival of the thought movement called Spiritualism can no more be denied than the fact that probation after death oozed into the race-brain as a mental result from that same system. Others go into other practical lines. One can hardly think of the Seventh Day Adventists without thinking at the same time of the Battle Creek Sanitarium, and this residual legacy of the stir which this doctrinal movement created in its time cannot be said to be unwelcome. Thus there is as a residue from some of the doctrinal movements of the world, the "birds flying" something tangible, something practical, in almost every instance, and these instances might be entered as a

"defense of Jerusalem" and the validity of the hope, that permanent results are brought about, even though a doctrinal movement, as such, may disappear or grow insignificant.

One of these movements which has contributed several important items of permanence to the structural organism of the Race-Man is the movement called the "Friends." There are few which have left so marked a trace upon the body of habit, custom and prejudice, which we call "the Race." And the student of things permanent under the cover of the transitory cannot do better than to devote some time to the history of these people, a history which is not here to be adduced but from which a few deductions are to be made. Clustered as the entire movement was about a belief in the immanence of God and in the conduct of life's affairs through the immediate and silent direction of the Spirit, there can be no doubt that this particular point of doctrine is actually the least important of all that the "Quaker" has done for the world. The traces which he has left behind in this particular are slight. One feels tempted to think of the silence into which the mental healer goes, when she wants to gain power, as having its faint rudimentary origins in the silence into which the "Friend" went in the halcyon days, when the denomination was larger and stronger than it is now. It may be permissible to think also that the somewhat notable disregard which the Friends have, or rather had, of the literal sense of the Word of God may have contributed very largely to the attitude of critical literalism which has arisen to wrench the hold of old superstitions regarding the Bible out of the cobwebbed minds of people who still persist in thinking mediæval thoughts in these days when the world has awakened out of the sleep of the Dark Ages and is looking about over the hills and mountains and islands of God with eyes that stare in disillusioned wonderment.

It is not so much in the domain of theology, however, that we look for the permanent results obtained by the Lord out of a movement which must have seemed essentially dogmatic and "doctrinal" to the world in which it arose. It is rather in the domain of practical citizenship and use that we look for these permanent results growing out of what was by nature and origin transitory and temporary.

Historically it is a fact that prison reform actually arises with the "Quakers." They had practical and, as Prof. James would say, pragmatic reasons for that reform. They were made personally acquainted with the needs of prisoners by the inhuman way in which they were thrown into the various jails of the countries in which they lived and to which they were driven in exile.

They were packed, men and women, into filthy jails, regardless of age, of health, of provocation; they became intimately acquainted with what prisons meant in olden days and by them was the seed sown which rose presently in the work done by that line of men and women beginning with Dickens and Scott and not yet near its end.

In the same way there is no court process in this land which does not prescribe a form of affirmation to take the place of the oath. And this so that men and women spiritually sensitive may not be asked to drag the Word of God through the noisome

grossness of criminal trials in the grand jury room. The world has been the gainer by that.

And so has it been with slavery. This, too, is historically traceable to the Friends. Reference to almost any of the many histories concerned with this remarkable movement will demonstrate this so clearly that it cannot be gainsaid.

And war. How perfectly sane the attitude of the "Friend" that as a Christian he cannot fight or go to war. How can he, when Christ is the Prince of Peace as much as He is the Son of God?

Add to these points the subconscious transmission of the elements of purity of life, of self-control, of simplicity and directness of language and of unostentatiousness of dress and you have the contribution which the "Quaker" has made to the welfare of the world.

It is understood, of course, that what is here said of the Quaker is said of the movement as a whole. For it is perfectly possible to realize that in individual lives the same self-control may stand for violent repression of a nature which may at some point, here or beyond, break out of all bounds by the very reason of that repression. That unostentatiousness in dress, in certain individuals, may create a larger vanity than the most elaborate display—for there may be dormant self-righteousness back of the demurest style of dress, which may work mischief with a strengthless soul. There may be brusquerie back of directness of speech that was not thought of in the minds of those sober men and women who came like a wave after the beginnings of the movement had taken sufficiently definite shape to be recognized as something other than personal idiosyncrasy. As to individuals, all this is admitted. But the movement looked at as a whole, as a thing that passes through the doctrinal atmosphere, or as "birds flying," as our text hath it, leaves behind it distinct traces of what permanent work the Lord does behind and beyond the scaffolding of temporary things and transitional things, of which man thinks so much and angels so little.

ADOLPH ROEDER.

The First Step in Adult Regeneration.

Standing on the threshold of adult life, where with equal facility one can look towards heaven, or towards heaven's opposite, the hour is propitious and full of promise, if the subject will have it so. That is, he may take the first active step in his regeneration, if he will.

This first step consists in the opening of the Natural or lowest degree in man's heavenly internal, and the elevation of the Rational or highest degree of his external life into it. To simply believe that a thing is so does not regenerate a man. To think things, and even to know them, is not effective. To will and do them is effective. A mere belief does not produce good, as a tree produces fruit. The man, not faith, is the tree producing fruit. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Ps. i. 3.)

The first and second stages of adult regeneration have many trials, and spiritual temptations, and the reason is, "So long as man is in truth, and not yet in good, he is in an untroubled state, but when he

is in the good of the thing then he is in a tranquil state, thus is in peace." (A. C. 8722.)

Spiritual temptations with victories over them are what make a man spiritual. Man is born with tendencies to self-love, and he has much to overcome, before he comes to love others as he loves himself.

The Lord keeps man, as to his internal life, in good and truth, but as to his external life, it is permitted that he be let into his evils that he may see them and desist from them. If he desist from them, as sins against good and truth, his victory is sure, and not all the hells combined can do him the least harm. "As soon as man sees and acknowledges his evils to be sins against what is good and true, and desists from them, the Lord opens the internal mind and enters into the rational of the external, and disposes all things into order in that external of the man's life." (D. P. 147.)

In this first state of man's regenerate life, he is disposed to think of himself as good, and possessed of merit, in himself. The Lord permits this in him, for the present, considering the subject's ignorance—intelligence must come later when he can bear it.

This natural, or lowest degree in man's internal, now opened, answers to the lowest angelic heaven, and a man dying in this state, would find his home in the other life among the angels of this ultimate heaven. "The greater part of those in this lowest, natural heaven are not in truth, but in fallacies from ignorance, but they have the good of life as an end." (A. E. 443.)

Ignorance of itself, does not exclude from heaven, for the reason that they are disposed to learn, and will learn in heaven. "They are simple because they have their understanding from the sense of the letter of the Word, according to which they have lived." (A. E. 624.) O. L. BARLER.

The Righteous.

Who are the righteous? Those who are sincere at heart, and who are having all their thoughts and lives perfected by the truth. If a person's heart is sincere, the Lord regards him as righteous, even though he may have many opinions and practices still clinging to him. The Lord looks upon the heart. He judges righteous judgment. It is accepted according to that a man hath, and not according to that he hath not.

The righteous are the just. To justify is simply to regard as just. When in your thought you justify a person in any course of conduct, you regard him as just or right. So when the Lord justifies man, he regards him as just or righteous. The man may not be so in all respects. He may still have many opinions which are not just, and do many things which are not right, but if his heart or motive center is changed or made right, the Lord regards him as just or right for the sake of that. He justifies him according to his intention. So do you. If his intention be good, you justify or regard him as right according to that, even though his act may have been wrong. You do not justify the act, but you justify his intention. You do not justify the external deed, but you do justify the man, for the intention is the man.

Just so the Lord justifies man according to man's

intention. If the heart or will be trustful—if the man desires and seeks to obey the Lord—to trust in Him and do and suffer His will instead of his own, then he is a righteous man, even though his opinions are not yet all corrected, and his practices not yet all made right. The righteous are those who are right at heart, and who are undergoing the process of having all their opinions and practices made right by the truth. None others are righteous, though they have the speech and external conduct of an angel. The heart determines the matter.

E. D. DANIELS.

Suicide.

In the MESSENGER a month or two ago I published a short article on suicide, based upon some statistics from Germany as to the causes of suicide, and tending to show that the main causes were not poverty or environment, but evils of some kind rankling in human hearts and leading to the suicidal act.

My attention has since been called to an article on the subject by George Kennan, printed in the June number of *McClure's Magazine*. Both the newspaper reports as to the causes of suicide and the magazine article furnish food for thought.

One conclusion to which the students of suicidal problems have been led is that such cases are not controlled by any natural laws, such as climate, temperature, season or weather. This is shown by the fact that by far the greater number of suicides take place in the bright and balmy month of June, more in summer than in winter, and a greater proportion in good weather than in bad. Nor does the tendency to suicide seem to depend upon the general state of things in the world around us. War, it is found, always reduces the number of suicides markedly. If there is any imaginable occasion when the number would be increased, it is such a calamity as the San Francisco earthquake. But it is said that before the earthquake the suicides in that city averaged twelve a week, and that after it there were only three suicides in two months. It is found that men are much more prone to commit suicide than women, and that, strange as it may appear, the tendency to it increases as men grow older. There is also a marked difference in the suicidal habits of different races, and it is curious to note that the proportion found in Europe is continued among the same nationalities when they have emigrated to this country. In European countries the percentage of suicides to the whole population is less in the poorer nationalities, as the Irish, Spaniards, Portuguese and Italians, than among the Germans, the French and English. The only marked conclusion Mr. Kennan reaches is that suicides are most numerous where education goes on hand in hand with highly developed manufacturing interests; and the only explanation he puts forward is that education creates wants and aims that the monotony of a manufacturing life cannot supply, and so brings about a discontent that leads to the taking of one's own life. The only remedy he is able to suggest is less publicity; believing as he does that the publication of details of such cases in the public press familiarizes the mind with the idea, takes away from the horror of it, and so tends greatly to increase the number of cases.

Mr. Kennan does not pretend to examine the subject of suicide from any other than a natural point of view. He does not take the religion or faith of the people into account. And yet it seems to me that the fact that there are less suicides among the extremely poor people of Spain, Italy, and Ireland than in those countries where a higher education and complicated manufactures go hand in hand, points to the conclusion that a simple religious faith is a greater protection against the inroads of the suicide bacilli than education and improved methods of life. It is impossible for us to place too high an estimate upon education. But it must be education as the handmaid of religion, and not education in itself or apart from religion. Education apart from religion, while it may seem to elevate the standard of life, and provide means for the advancement of the human race, at the same time may supply the ill-disposed with more abundant opportunities and power to gratify their greed and self-love, and so lead to the most unholy and unjust conditions that have ever existed in the earth. Even in the church we may lay too much stress upon the importance of culture and philosophy as compared with that change of heart and new life from the Lord that can alone turn our gifts of whatever nature in the right direction. To our mind the simple and plain cause of the alarmingly increasing number of suicides at the present day is due to the more alarming loss of faith among the people, and the only sure remedy is the restoration of that abundant belief that sustained the martyrs amid their fiery trials and that surely ought to be sufficient for us in our more quiet and homely walk of life.

S. S. S.

The Doctrines of the New Church.

BY ALBERT J. EDMUNDS, A. M.

1. The Deity is essential Manhood: His infinity is not infinity of space, nor His eternity an eternity of time. Consequently He could and did manifest Himself in all His fulness in the human person of Christ, and took a closer hold of us in so doing. The humanity which He assumed in the world He made Divine, and in that He is present with us. As God the Father He is inscrutable and inaccessible.

2. There is no personal devil. The only real personality is goodness and truth. Individuality or selfhood is the basis of evil, and the highest angel feels that he is only preserved from it by the Divine mercy. Only God is good. Our evils cannot be extinguished, but must be subjected and inverted.

3. Man is not life in himself, but only a form or receptacle of life from the Lord, who alone is real Man. In other words, there is a *discrete degree* between God and man, not a continuous one. People imagine that man's spirit shades off into God like twilight into sunrise. This would be by *continuous degrees*. But it is not so. Discrete degrees do not shade off into each other, but are different in their most radical elements, like cause and effect, infinite and finite, fate and freedom, good and evil, God and the devil. These do not shade off into each other, but are opposites in their very being.

4. There is an equilibrium, on this plane, between good and evil, heaven and hell: this is necessary to develop our individuality, and it gives rise to the *apparent* freedom of the will. (Anticipation of Kant's Antinomies.) We have to do good *as if* of ourselves, but acknowledge that the

will is the organ of the Deity, and its correct action is His and from Him: only its perversion is from ourselves.

5. Life is love. Love saves, and not belief. But, owing to the connection between the will and the intellect, a good life gradually forms (though unconsciously and by working upon such truth as a man has) a correct belief, especially as to the Lord's Divine-Human. Consequently, when a good Chinaman dies he accepts the doctrine of the Incarnation as soon as he is told of it.

6. Heaven and hell are not places, but states; and we are in them here.

7. Salvation is found only in persistent efforts of the will; but these efforts are only ours in appearance, and must be acknowledged to come from the Lord in His Divine Human.

8. The passion of the cross was not redemption, but merely the last act whereby the Lord destroyed the imperfect humanity derived from His mother, and substituted for it the very substance of the essential Manhood of the Godhead. Redemption consisted in combats with the powers of evil; for at the Incarnation the balance between good and evil had become deranged, and, but for that supreme act, the human race would have perished as spiritual beings, and gone back to the beast. The assumption of the human in the world was the only means whereby the Deity could descend from His serene height and meet with evil on its own plane. He admitted temptations into His human: they could never have entered His pure essence, and thus could never have been met and fought by Him.

9. There is a correspondence between the natural world and the spiritual—i. e., an arrangement by which the two are interlocked. For instance, when the soul is connected with the body, it can only maintain that connection by like being locked with like. This is not a fancy, but a scientific perception of eternal things vouchsafed to Swedenborg.

10. There is, in the Scriptures, an internal sense, which is Divine. But while in Gen. i. to xi. there is an internal sense without any external historical fact, yet in *most* of the Scriptures of both Testaments the external history is also true, but so arranged and told as to make a connection with the Divine.

11. All angels were once men. There are no unincarnate spirits. Michael, Gabriel, etc., are names of angelic societies, which appeared to the eyes of seers as single angels.

12. Monogamy is the jewel and reservoir of the Christian religion, and the only souls who can be fully united in that love are those who believe in the Lord. This love is as pure as God, and begins from Him in the heart of a woman, whence it is communicated to man by a Divine contagion. In the period of betrothal this love elevates the minds of the couple as high as they are capable of. If only they ascend high enough, the affection at marriage descends into the body chaste. Conjugal love begins in the spirit, and is pure even in the flesh; while the opposite love (which is infernal) begins in the flesh, and is defiled even in the spirit. Lovers (especially the man) should therefore be praying day and night to be sustained in the highest atmosphere the Lord can lift them into.

13. Though there is an intimate connection between earth and heaven (which is a vast congeries of societies), yet the practice of communicating with the other world is dangerous: it generally brings one into *rapprochement* with the lowest atmospheres of that world, and such communications are untrustworthy. (Confirmed by the Society for Psychical Research a hundred and forty years afterwards. See Dr. Hodgson's article in *The Forum*, April, 1896.)

14. All nations are judged by their own religions and

the highest revelation has been withheld from those who would have profaned it. Profanation of Divine mysteries and symbols is a deadly sin, and sinks the soul into the lowest regions of self, which is the only source of evil. Reverence for all religious institutions, rites and symbols is absolutely necessary to spiritual progress. God Himself educated the Hebrews by moderating their gross religious rites (such as animal sacrifices) instead of eradicating them. To have eradicated the external form would have been to destroy the religious sentiment.

15. The end of the world (i. e., the consummation of the æon) took place in 1757. Thomas Carlyle considers that all history before Christ may be regarded as Act I. in the world's drama; the period between Christ and the French Revolution is Act II; while that enormous upheaval began Act III, which we are now in.

Unknown to the seer, the year 1757 was itself a pivot. No one in Europe could then perceive that the battle of Plassey, in June of that year, was destined to bring about a political connection between Europe and Asia which was the dream of Alexander and the despair of Caesar. The battle of Plassey was the beginning of the Anglo-Indian Empire, which has resulted in an interchange of knowledge and thought between East and West without a parallel in history.

Everything about Swedenborg's life is dramatic, and unites him with the great currents of history. Born in 1688, the year of the English Revolution, which heralded the Toleration Act, and made possible the free-thinking of the Deists and Voltaire; and summarizing his philosophy in his last real work, the *True Christian Religion*, in 1771, Swedenborg, in these junctures, connected his life with world-history in a very striking way. George Fox, a century before, had seen certain truths which he saw, especially the supremacy of love and its works over faith, but as it were in a glass, darkly; whereas Swedenborg's giant mind grasped firmly the intellectual elements of his perceptions, in a manner impossible to the rustic of Leicestershire. As Emerson says of Swedenborg, "A colossal soul, he lies vast abroad on his times, uncomprehended by them, and requires a long focal distance to be seen."

Communications

Hope from the Young People's League.

EDITOR OF THE NEW-CHURCH MESSENGER:—I have been much interested in reading the *League Journal* for July. If its contents is a true indicator of the spirit of the Cleveland meeting, the church may take courage from the attitude of its young people. I was one of those who doubted the effect which would ensue from their association as a separate organization of the church. But I think I have seen a steady growth of real spiritual interest in their hearts.

Take the address before the League of the retiring President. It places strongly before the minds of the members the thought that they cannot be truly interested in a religious system which does not commend itself to them in its relation to life—one of the three fundamental points of New-Church doctrine. It also points out the confusion which exists in the mind of the world today of morality and spiritual life. A most important thing for the young to clearly see, when they consider the distinction between our church and other religious organizations.

I think I have heard that the author of this address intends studying for the ministry in our Theological School

at Cambridge. I hope this is so. May the League produce many another young man, who shall turn his thoughts toward the ministry as a field which will give him opportunities for pointing out the way to heaven to a sin-burdened world.

I see that the League has adopted "The Divine Providence" as the Reading Circle text-book. I have just completed a re-reading of this work, and I can assure the League members that if they attentively and diligently pursue its study through the year, they will reap a spiritual harvest that will be of inestimable and eternal benefit.

E. A. W.

Religious Advertising.

BY A WRITER OF ADVERTISING.

It is undoubtedly true that the religious thought and moral ideas of the people at large are undergoing a great change at this point in the world's history. The churches that are half empty cannot be filled by mere advertising campaigns, setting forth announcements of finer music and more learned discourses, greater social advantages, benevolent departments or even novel pulpit treatment of the same old themes that remain the same after all is said and done. The power of publicity may lift the present average of attendance, but it will drop back again after the artificial stimulant is removed.

No, I consider that "the article advertised" has got to be a better one, one that more truly ministers to the modern requirement, one that gives us a religion that "has relation to life." Empty phrase appeals by repetition only to empty minds. The rational mind demands rational religion. Much of the world's present-day religion lacks the eternal element of *living, breathing* truth, as opposed to dry and empty dogma. Advertising on new lines, then, is what I advocate; and when this is done, and the campaign is thorough and deep so as to bring out truth details, point by point, like a good follow-up system, we shall get the kind of results that stay, a permanent kind of response. This simply because a need is filled and a requirement satisfied that is not now met. It were useless to go on advertising an *unfitting* or inadequate article. The *fact* of advertising will certainly sell some of it "once around." But to make it worth time and attention that article must be something the world wants, and in a form to be easily used and applied. An invention is a failure when the model is built on academic lines, from "abstract" ideas. The builder of anything must get right down to the specific and condense into *useful* form something to meet an everyday need, meet it admirably and always with satisfaction.

That the present kind of religious help offered by most religious advertising is not "fitting" to the needs of the new world, is in my judgment, the cause of failure when a church can't be easily filled and kept full. The need is not a better or more attractive kind of advertising, but a radically better (more practical) thing to advertise, in fact and in the view-point of the people addressed. I consider that the churches at large should frankly meet the possibility that this is the truth of the matter, and guide their "advertising" talk along lines thus suggested. C. S. W.

The New Church and Missionary Zeal.

EDITOR NEW-CHURCH MESSENGER:—In your last issue is a very thoughtful article on "The Mission Uses of the Convention," which in a striking way expresses what so many feel who have in some way, even if only remotely, come in contact with the New Church as an organization. There is no denying the fact that this church is lagging behind other churches in missionary efforts. The New Church is not aggressive. It impresses outsiders as if its

adherents suffered from lack of faith in its own Gospel. There is no enthusiasm, no fervor, and consequently no visible progress. Unless "something happens" it almost looks as if the New Church as an organization would die from inanition. But this should not discourage any honest and sincere receiver of the doctrines of the New Dispensation. The sect commonly called the New Church is not the New Jerusalem descending from heaven. This sect has for its object the publication and circulation of the Writings, a use which it is performing effectively and to the full satisfaction of even the most garrulous critic. The organized New Church is a writing and publishing church more than any other denomination. But there its usefulness ends. It can do no more. Its congregations are dying out in all parts of the country and its abandoned church edifices are falling into ruins, sad remembrances of a hope that was never fulfilled. This, however, does not mean that the New Jerusalem has ceased to descend. It is coming all the time. There are signs indicating that it is present with other churches even in a greater measure than with the New Church proper.

It would be useless for the writer of these lines to try to point out what in his opinion are the chief causes of the case of "arrested development" the New Church represents, for it would be as a voice of one crying in the wilderness. Still I wish to call attention to it in a general way and briefly. The New Church is not keeping abreast of the great issues of our time and its leading men think that it should not do so. Other churches are, therefore, getting ahead of her principally by applying to practical and social conditions the great principles laid down in Swedenborg's writings. The Emanuel movement, for instance which is taking so strong a hold of other denominations, and the very roots of which are found in the New-Church writings, is resisted and discarded by this church. The attempts at the solution of the labor problem now so eagerly advocated by all other churches is looked upon with apathy by the New Church, though no one has so plainly indicated the way to the solution of this pressing problem of our day as Swedenborg in his theory of society as a human organism, one of the grandest discoveries in social science ever made. If the New Church persists in keeping aloof and being afraid of touching these modern issues she will soon be found lagging behind all other churches instead of marching ahead of them and showing them the way. Meanwhile all those who are receivers of the New Dispensation without being members of the sect should do anything in their power to hasten the descent of the New Jerusalem. We can do so by helping to spread the New-Church writings, by applying their doctrines to existing social conditions, by living a life of charity and faith, and by preaching the doctrines outside of the New-Church buildings if we cannot get inside. The writer of these lines after several vain attempts to get a hearing inside the New Church has started a mail-order business in New-Church literature and taken out a permit to hold street meetings for the propagation of these doctrines. And I hope others who have experienced their life-giving power will do the same, for we should realize that these doctrines are free, that Swedenborg never founded a sect, and that no one, either church or individual, has a monopoly in them. Therefore all you who can, go to work and make the New Church a living instead of a dead issue! The Spirit of God which the Lord promised is with you and you will speed on to victory; for "*Magna est veritas, et praevallebit.*"

AXEL LUNDBERG.

Good flows in by an internal way unknown to man, while truth is procured by an external way known to man. (A. C. 3098.)

Current Literature

Mr. Roeder's New Book.

Practical Citizenship. By Rev. Adolph Roeder. New York: Issac H. Blanchard Co. 1908.

Mr. Roeder is a close student of civic affairs and takes a practical interest in them. He is President of the New Jersey State Civic Federation, and has written much on economic subjects. * He is therefore well qualified to discuss the subjects treated of in this book. The chapters were originally published as separate articles in the Newark *Evening News*, where they commanded a good deal of interest. The work is divided into three parts, the first dealing with "The Machine," the second with "The Force," and the third with "Action and Practice."

Mr. Roeder works to preserve the democracy of the American government, and to that end advocates the election by popular vote of the members of the United States Senate. His book gives one an intelligent insight into the community life of the people, and points out many of the more flagrant abuses of privilege practiced by the great trusts and corporations.

These matters ought to be studied more fully and carefully by every citizen, and the present work will form excellent reading for all those who desire to do so.

A Timely Book.

The Bible: Its Rational Principle of Interpretation. By Thomas Child, author of "Root Principles in Rational and Spiritual Things." London: T. Sealey Clark & Co., Ltd. For sale by the Western New-Church Union. Price 50 cents net.

The author, who is now in the spiritual world, has contributed in this little book something of real value to the world. He shows that the principle of interpretation for the Bible is Correspondence or the relation between natural and spiritual things. He shows that mythology was originally written according to this principle, though afterwards perverted. "The myths of the world," he says, "are in no way the meaningless incongruities and immoralities and agglomerated nonsense they are sometimes thought. Be it admitted they have such elements, yet essentially they are very far from deserving such opprobrium. They contain three elements of a high order, the very naming of which will involve their recognition as human truths. First, they are splendid imaginations, lofty in design, and finely conceived, lying near to the foundation of all poetry. Second, they are intellectual conceptions of the highest order, dealing with, interpreting, and expressing in their own singular form, the fundamental facts of life, religion, and philosophy. Yet, third, they are more than both these—they are moral and religious intuitions in agreement with the highest good, taking sides with righteousness, and tracing these to their primal source with unhesitating inerrancy. Who in the early ages of the world could have written such blended poems and philosophies and religions? Savages? Why, man at his best today could not produce such work, even as a literary effort, to say nothing of the reflections which essentially they are of the great-heartedness of even corrupted man."

Speaking of the difference between God's Word and man's writing, he says: "Here is the last test of what Revelation is: Has it an internal sense by means of Correspondence with the letter? If it has, it is Revelation; if it has not, it is something interpolated or collated as such by man himself, and has no right to be there. I should not for a single moment accept the Bible as we

have it at man's hands without a principle by which we can test whether it be Revelation or not. That principle I have explained."

The Dangers Threatening Religion.

The popular magazines have invaded almost every field of human thought and activity. Their pages teem with articles relating to business, politics, home life, sports and social diversions. Recently a number of them have taken to printing articles about medical subjects. It is noteworthy, however, that in all the thousands of pages turned out by these secular publications every month one of the most important departments of life has been ignored completely. Religion, the aims and progress of Christianity, a subject that is near to the hearts of millions of men and women throughout the length and breadth of the land, has been passed over by these magazines.

Now, however, *Appleton's* magazine has turned its attention to this, the most important of all subjects with which the minds of men are concerned. The leading article in its August number is a serious, thoughtful discussion of the necessity of strengthening the hold of Christianity upon the nation through an awakening of the churches. It is written by Rev. Charles F. Aked, D. D., the brilliant English preacher who, two years ago, left the church which he had built up to a position of wonderful strength and success in Liverpool to take charge of the Fifth Avenue Baptist Church in New York. Dr. Aked does not discuss the needs of Christianity from any sectarian point of view, but he points out the undeniable fact that the churches in the United States have lost ground in proportion to the growth of population, and that the greatest danger to Christianity in America today is not from atheism, but from indifference on the part of great masses of the people. While it is not likely that all Christians will agree with all his assertions, it will be worth while for church members to consider carefully the frank statements which he makes of the dangers threatening the Christian religion in order that they may appreciate the necessity of more constant and earnest work on the part of everyone enlisted on God's side in the unending warfare waged by the forces of evil and unbelief.

While the publication of such an article as Dr. Aked's in a secular magazine would be a noteworthy departure in itself, the editors of *Appleton's* have taken up the matter in a leading editorial in which they say that religion is the most practical thing in the world, and announce that they intend to run a series of articles extending over a year or more, treating in a practical way of the means for making it a more widespread power and for strengthening its hold upon the great number of those who, though not actual disbelievers, still take no part, or only a slight part, in supporting the cause of Christianity.

A Cheerful Heart.

Though the clouds of life surround thee,
Keep life's sunshine in thy heart;
Then the clouds, if never welcomed,
From thy soul will soon depart.
While the blessed light and sunshine,
Sweetest happiness will bring,
And while traveling life's pathway,
Joyously thy heart will sing.

MARTHA SHEPARD LIPPINCOTT.

The falsities of evil are darkness, and likewise correspond to darkness; and so those who are in falsities from evil are as blind persons, who do not see the things that are in the light, and also shun them like birds of night. (H. H. 487.)

Church News

• Brockton, Mass.

The Brockton Church is open all summer. The pastor will take only a brief vacation.

The Rev. Louis G. Hoeck preached on July 26, and a large congregation was present to welcome him back.

The pastor and his wife rejoice in the advent of a daughter to their home, born July 20.

The Mississippi River Mission.

The Rev. Mr. Shields writes that the responses to his request for New-Church literature have been so liberal that he has all he can judiciously use for a month. He needs money now more than literature, as his expenses have been much heavier, and the importance of his mission has become greater, than he anticipated. He says he will have to resort to his trade (sign painting) for money to pay his expenses unless some good friends of the cause lend him their help. His address till the middle of August will be Dubuque, Iowa.

The New England Circuit.

Owing to the attraction of New England as a summer resort for ministers, as well as others, there comes about a kind of annual missionary circuit of preaching in various places in New England during the summer time. The temporary vacancy in the pastorate of the Bath Society is being supplied by a number of ministers in fortnightly visits. Rev. Frank Sewall, who is spending the summer with his family at Dyke Mountain, West Baldwin, Me., visited Bath on the two Sundays, June 28 and July 12, preaching to good-sized congregations and administering the Holy Supper on the latter occasion. Rev. Mr. Smyth preached there on the 20th. The Rev. Louis G. Hoeck, who is at Nantasket for the summer, preached in Brockton, Mass., on the 19th of July. Besides preaching in Bath, the Rev. Frank Sewall has held an open-air service at Dyke Mountain and will preach for a number of Sundays in the village Union Church at Sebago Centre, Me.

The Board of Missions meeting in Boston brought together a number of ministers from a distance, including Mr. Landenberger, of St. Louis, and Mr. Seward, of Detroit, and the advantage of having a full day to give to the meeting only showed the inadequacy of the scanty time usually afforded for this important business during the Convention session.

Denver, Colo.

On the evening of July 23rd a reception was given at the hospitable home of Mr. and Mrs. E. R. Barton, 2520 Race St., to Rev. Frank A. Gustafson and family, and Rev. Joseph Edward Collom and family. Dr. Gustafson has just entered upon the pastorate of the First New-Church Society of Denver. He has made a splendid impression, not only upon the membership of the Society who have pledged him their loyal support, but also upon friends and strangers that have been attending his services in increasing numbers. His initial sermon, preached the first Sunday of July, on "The City of the Apocalypse," seemed to be a prophecy of what under the blessing of the Lord the New Jerusalem here in Denver may become. The members were thrilled with hope and delight. During this month of July Denver has again justified her claim to the title of the "Queen City of the Plains." It is the earnest prayer of our people that under the leadership of

their new pastor our church here may be as "the city that lieth four square."

On the third Sunday of July we were favored with a sermon by our former beloved pastor, Rev. J. E. Collom, now of Los Angeles, Calif., who is spending a part of his vacation here, much to the delight of his former parishioners. Visitors to Denver are cordially invited to meet with us at our Chapel on Ogden St., between 24th and 25th Aves., every Sunday morning at 11. In the fall evening services also will be held and continued through the winter and spring.

Work of the Illinois Missionary.

Mr. Joseph F. Galecki, of Two Rivers, Wis., invited the Missionary Pastor of the Illinois Association to hold services at his home. On Wednesday evening, July 8, a service was held and the Holy Supper administered. The service was conducted in German, the subject of the sermon being "The Single and the Evil Eye." On the evening following the time was devoted to reading and considering a portion of "The True Christian Religion" on "The Three Universal Loves." Mr. Galecki purchased \$4.60 worth of works in English to give away and to loan. He is a very devoted New Churchman, holding services every Sunday morning in his home, and has read over 250 sermons at these home services, keeping a record of all the subjects of the sermons.

On Sunday morning, July 12, the Missionary Pastor preached for the Jefferson, Wis., Society at the residence of Mrs. Lewis Ryder and administered the Holy Supper. The evening service was held in the Methodist Church and the subject of the sermon was "The Cause of Affinity and Antipathy." The attendance was good. The Jefferson brethren were glad to be joined in the services by Mrs. Nancy Bartlett and Mr. Thomas Allstrom, of Beloit, Wis.

The Wellsville (Mo.) Society of the New Church is joining in the union services, held in the open air in the business part of the place. On Sunday morning, July 26, the Missionary Pastor, Rev. L. G. Landenberger, preached for the society in their own house of worship on "The Passing and Permanent in Human Life," and in the evening before the Union Congregation on "The Lord's Garments; or, the Literal and Spiritual Sense of the Word." There were about 300 people heard the sermon and they listened with great interest. It was the best opportunity the pastor has had to reach so many people, and many expressed their appreciation of the doctrines set forth.

Children's Sunday in Fryeburg, Me.

Sunday, July 26, was observed by the Church of the New Jerusalem in Fryeburg as Children's Sunday, with the holy rites of baptism and confirmation. According to the yearly custom, Bibles were presented to those children of the Sunday school who have reached the age of seven years, and Books of Worship to those who have attained the age of fourteen.

After the usual preliminary service twelve children were presented for baptism, namely: Esther May Walker, Emily Stone Walker, Ruth Cousins Gaffner, Myrtis Geraldine Mason, Helen Elizabeth Wiley, Donald Francis Wiley, Dorothy Howe, Charles Loring Howe, Hazel Zora Howe, Roger Wolcott Atkinson, Kenneth Kinsman Atkinson, Muriel Atkinson. Bibles were presented to Arthur Norman Hodsdon, Charles Loring Howe, Ruth Eda Sargent, Harold Francis Haley, Richard Barker Chase and Emily Stone Walker. Four received Books of Worship, viz., Reed Walker Sargent, Bertha Laura Warren, Clara Augusta Walker and Cassie May Nicholson. Two young

men, Arthur Dow Newman and George Burgess Newman, were confirmed.

The pastor, the Rev. Mr. Stone, gave a brief but comprehensive discourse on the importance of bringing little children to be baptized, and of training them up in the Christian life. Text, Luke iii. 52: "And Jesus increased in wisdom and stature, and in favor with God and man." The closing thought was an earnest hope that all little ones then present might grow in wisdom as our Lord grew, might later be received into His church on earth, and finally be raised up into the heavenly home.

The chancel was very beautifully and appropriately decorated with pond lilies, and a chorus of children's voices in the opening hymn proclaimed it essentially the Children's Day in God's house.

Urbana University Schools.

The commencement week of the Urbana University Schools passed off pleasantly with its usual exercises of the pupils on Thursday evening and the observance of Foundation Day, June 19th, on that date. The exercises of the pupils were creditable, notably that of Hugh D. Hite, of Virginia, whose essay on "Law and Order" showed an intelligent insight into the practical application of the Doctrine of Degrees. An excellent literary study was that of Miss Bachert on "The Miracle Drama," and Leslie E. Wethey's essay on "Progress" presented some useful reflections on the necessary conservative element in all true progressive movements.

On Friday, Foundation Day, the exercises were opened by the Rev. Louis G. Hoeck, of Cincinnati, with the appropriate prayers, including that for the festival of the "Sending out of the Apostles" and the reading of the appropriate Gospel Lesson by the Rev. Julian K. Smyth, of New York. The College Hymn, "Jesus shall reign," was sung, and the Rev. Frank Sewall, of Washington, D. C., delivered the annual address on "Swedenborg and the University," which will appear in full in the columns of the MESSENGER, and also in a separate publication.

The Trustees were in session all day Thursday and through the afternoon of Friday. It was an important and interesting and harmonious meeting, being the first after the receipt of a portion of the Ropes bequest for the foundation of the Professorship of Modern Languages, and a number of changes being required in the corps of teachers. The entire Board were present with the exception of Mr. Wentz, of New York, namely, Messrs. Horr, James and Ganson, of Urbana; Wunsch, of Detroit; Merrell, Lawson and Wayne, of Cincinnati; Sewall, of Washington; Smyth, of New York; Hite, of Cambridge, Mass.; and Hunter, of Indianapolis. The Board found many improvements in the buildings, both in the boys' and the girls' dormitories, looking to the health and comfort of the pupils and also in the beautifying of Barclay Hall and the new furnishings of the chapel in Bailey Hall. The need of a gymnasium and swimming pool was strongly urged and steps taken to secure, if possible, the necessary funds for their provision. The tennis courts, and the baseball grounds recently fitted up afford excellent means for these healthy exercises and a well-equipped gymnasium is the important remaining need in this regard.

The Board elected to the position of Head Master of the Schools, Mr. Paul H. Seymour, M. S., whose department of teaching will be that of physics and mathematics. Mr. Seymour is a university graduate in this department and is well known to the church through his term of excellent service as President of the League of New-Church Young People. He enters upon his duties with intelligence as a teacher and a practical administrator, and there is every

reason to hope for his very successful management and instruction. Professor Collette, who has long held the instructorship in French and German with great proficiency, was elected to the Ropes Professorship of Modern Languages. Rev. Russell Eaton, who has just completed his year of post-graduate study at Harvard University in English and Pedagogics, was elected to the Lewis P. Mercer Professorship of English, and the duties of religious instruction in the schools. Mrs. Burton was continued in her important and useful position as matron and superintendent of the social life of the schools; Miss Dillingham as temporary instructor in the classics pending the calling of a professor to this department, and Miss Virginia Smith was continued in the charge of the primary and kindergarten schools at Lyceum Hall.

On Friday evening the usual commencement and farewell reception was held at Browne Hall, the girls' dormitory building, with its usual pleasant reunions and tender partings. The home-like and nicely furnished house, with its ample shaded lawn, suggested a very pleasant home-life for the girl pupils, its only defect the past year being its lack of sufficient room for all the pupils applying. A number of the Trustees were present at the reception and visitors from Cleveland, Washington, D. C., and other places. The Rev. Julian K. Smyth remained over the Sunday following and preached for the Urbana Society.

The Life and Work of Dr. Wm. Mason.

It is with keen regret that the musical public learns of the decease of Dr. William Mason, who died at his home in New York city July 14th. His art and his character endeared him to all with whom he came in contact, and his death closes one of the most interesting careers in the annals of American music.

Dr. Mason, the third son of Dr. Lowell Mason and Abigail Gregory, was born in Boston, Jan. 24, 1829. His father, the founder of the present Mason family, has been justly called the father of music in America. He it was who introduced music into the schools of Boston when music had been considered an emanation from the evil spirit. He was the first to conduct those musical conventions or choir meetings, so popular at a time when the crudity of musical art in this country can scarcely be imagined. It was as accompanist to his father on these occasions that William Mason made his debut, while still a mere boy. He was fond of relating an episode of this period which occurred in a small Vermont town in 1840. He and his father were met and escorted to the hall where the exercises were to be held by a throng of people headed by a fife and drum, the only music that the village had to offer. The importance of the work of Dr. Lowell Mason, especially in building up congregational singing, can scarcely be exaggerated.

William Mason, although he possessed considerable facility at an early age, did little serious work until seventeen or eighteen years old. At this time his father suggested that he learn Bach's Fugue in F sharp major and offered him a grand piano if he did so. This task William soon accomplished. It is said that the only other musician in America who could play this piece without his notes, was Stephen Henry Cutler, then organist of Trinity Church.

In May, 1849, Mason went abroad and spent the years until 1854 in serious musical work. He first studied at Leipsic with Moscheles and Hauptmann, then at Dresden, under Dreyschock, and finally with the great master, Liszt, at Weimar. That Liszt esteemed him highly is shown by their subsequent correspondence.

After a public performance in London in 1853, at which

he achieved a considerable success, Mr. Mason returned to this country in 1854. It was about this time that Henry, his younger brother, established the now famous firm of Mason & Hamlin.

Soon after returning from abroad he undertook what is recognized as the first unassisted, exclusively pianoforte recital tour ever attempted in America.

Dr. Mason was of a very sensitive nature, and was so delicate as a boy that his mother despaired of being able to bring him up. Next to this sensitiveness and an almost childlike simplicity which endeared him to all his acquaintances, exactness was his salient characteristic, especially exactness in truth and honesty. He once told a pupil that to play what was written as a quarter note, as an eighth, was as dishonest to the composer as charging a dollar more for a pair of gloves than the marked price. On another occasion he remonstrated with a pupil who neglected to play the octaves in the bass of a piece of Schumann's saying that it was not only disrespectful to Schumann but dishonest to thus alter his composition.

Dr. Mason possessed a fine sense of humor and a genial and joyous nature that made him many friends everywhere. His simplicity, even his extraordinary busy life, never spoiled. It was indeed that ingenuousness which is the simplicity of genius, for Dr. Mason was a genius. At a time when musical art was at a low ebb in this country it was he who built up a love for the real music—the classic works of the great composers of Europe. He was particularly active in introducing the works of Schumann and Johannes Brahms. When he returned from Europe he brought over Schumann's symphony No. 1 in B-flat, but it was then considered too complex by orchestral conductors and laid on the shelf.

William Mason was the first great pianist in his own country. His playing was marked by the exactness which was a chief feature of his character and by a rare and exquisite beauty of touch. The tones which he produced have been likened to a string of pearls, each of the same size and shape, each a perfect brilliant unit, yet each a necessity to the complete beauty of the string. Added to this was the quality of maintaining the distinctness and legato at the same time, in rapid scales and arpeggio passages, a faculty which gives a far better impression of rapid motion than a really quicker but more confused style.

His organ playing was satisfying and inspiring with a deep religious feeling, particularly in the improvisations for which he was famed.

As a composer Dr. Mason achieved success, although he never composed in the great symphonic form. He created altogether about fifty works for the pianoforte, among which "Silver Spring" is the most notable. In composition he was a romanticist rather than a classicist and possessed a remarkable faculty for melody. His harmonies are also considered magnificent. His salon pieces, many of which he introduced at the home of Celia Thaxter on the Isles of Shoals, where he spent his summers, were noteworthy for their equisiteness and delicate beauty. He also wrote a treatise, "Touch and Technic," which has the indorsement of Liszt and is accepted everywhere as authority.

Dr. Mason was of an extremely sympathetic temperament and took a great interest in young pianists. Many of these he helped by giving them free lessons. For many years he gave his services to the Valley Church in Orange, N. J. He was a Swedenborgian and possessed of a strong and simple faith. For his church in New York he did much, both financially and otherwise. He took throughout his life a keen interest in all musical movements in this country and did his utmost to aid all worthy projects. He leaves a remarkable and unique collection of musical autographs,

many of which are reproduced in his book, "Memories of a Musical Life."

Among his pupils have been Sherwood, E. M. Bowman, Mrs. Morgan and Miss Kate Swan. He was honored by Yale in 1872 with a doctor's degree (the first of its kind had been conferred on his father by Columbia). He was loved and admired by his friends and universally recognized as the dean of the musical profession in America—*Boston Transcript*.

Notes of European Travel.

XVI.—LONDON.

I am aware of the danger of regarding as a current event what is already a past experience, but I feel that my notes of last year's travel would be incomplete without some mention, even at this late day, of the pleasant opportunities I enjoyed in London and the south of England of becoming acquainted with our New-Church brethren and their various and interesting church activities. Among these must first be mentioned my visit and my kind reception at a meeting of the committee of the Swedenborg Society, where a lively interest was shown in my account of the important work undertaken by the Royal Swedish Academy in publishing Swedenborg's scientific works and my analysis of Professor Nathorst's introduction to the "*Geologica et Epistolae*." The Society, which had just paid for its share of the now completed photographic copy of the "Spiritual Diary," promptly subscribed for twenty-five sets of the three new scientific volumes. It is now handsomely supporting the publishing in Stockholm, under Mr. Stroh's editing, of the complete "*Index Biblicus*," and, at last accounts, has crowned its liberal and enlightened patronage by the subscription for *one hundred and twenty-five sets* of the proposed entire series of volumes necessary to complete the Royal Academy edition! This will embrace all of Swedenborg's scientific and philosophical works in the original, together with all the letters and archives it shall be possible to gather together. This magnificent contribution of the Swedenborg Society amounts to a provision for one-half of the proposed edition of two hundred and fifty sets. This recent act, prompted in part by the inspiring visit and address of Mr. Stroh at the annual meeting of the Society on June 9th of this year, is a worthy capstone to the noble achievement of the London Swedenborg Society during the century of its existence, now about to close. The Society's room is itself an inspiration to one who loves the New Church and its history. Its portraits, its library of rare editions, its archives and the feeling that here, as at the world's commercial and spiritual center—for so Swedenborg described it—the tidings have come in and the messages have gone out into all parts and nearly all languages of the civilized world, inspire a feeling of gratitude to the Divine Providence and of honor to the faithful men who during three hundred years have supported the great use of disseminating through the press the heavenly doctrines of the New Church to all mankind.

At the New-Church College, where I had the privilege of delivering the annual opening address before the students, the faculty and a good assemblage of friends, I experienced a pleasant surprise in the dignity and commodiousness and domestic comfort of the building itself, as well as in the numbers present and the heartiness with which the occasion passed off. The chapel of the College is a lofty room with chancel and imposing reredos and an organ loft, and the brief religious service was carried through with bright music and earnest responses. Here, as at all the churches I visited at this time of the national harvest home festival, there were decorations of wheat

and fruit and flowers about the altar. Four of the clergy in vestments were in the chancel, the retiring principal of the College wearing his academic gown and hood, the others the white surplice. My address was on "The Pulpit and Philosophy," but I prefaced it with an expression of the desire that in all our church activities in England and America there might be a much greater mutual communication, co-operation and co-ordination of work, and to this end I wished that the College and the Convention's Theological School might be in much more intimate touch, if only by annual communication by letter; that our publishing societies might avoid the waste of labor and money in duplicating the work of editing and publishing; and I even ventured to express the hope that in the year 1910, which would be the centenary of the Swedenborg Society, there may be held in London a World's Conference or Congress of the New Church, in which New Churchmen of all lands and tongues where the doctrines have found reception might meet eye to eye and hand to hand. After the formal exercises the residing students, three in number, kindly showed me through the building. The library is a large, nicely-appointed room; the students' own rooms were cozy and homelike. The students, in cordial reciprocation of my suggestion, presented me before my leaving London with a neatly prepared letter of greeting to the students of the Convention's school, which I have handed to the late president of the school, the Rev. James Reed, and which will doubtless be responded to in due form by our students. While the body of resident students at the school in London is small, the entire number in all parts of the United Kingdom pursuing studies under the auspices of the school is much larger—about seventy, I believe—being many more than our school reaches, even in its correspondence classes. The standard of requirements in scholarship is quite rigid and thorough, and the examination tests are published from year to year, showing that the course of study required is neither vague nor superficial.

FRANK SEWALL.

Mr. Alfred H. Stroh's Address before the English Conference.

(From the Conference proceedings in Morning Light.)

Mr. Stroh said it was indeed a great delight to him to be present at a meeting of what he supposed to be the oldest body of the New Church in existence to-day. In studying the history of the New Church he had, of course, followed the beginning of the church in this country more than in any country, and with a reverence for the name of Hindmarsh. He was indeed delighted to be present at a meeting

of that body, to be present with the successors of the giants of 100 years ago. The New Church, he believed, was *one church*. The organizations of the New Church were parts of this one church. The various organizations might differ in many respects, and the differences were inevitable, depending upon the characteristics and temporary conditions obtaining in various countries, but that which ought to unite us was the essential characteristic of the New Church—the old truth which was made new once more. He believed that the bond which was to unite all the parts of the one church more and more was beginning to appear to-day with a wonderful strength. It was a fact that the whole of the church to-day was in one use, and that the greatest use which the church had to perform, namely, the preservation and publication of Swedenborg's works. If we published the works, the truths presented in those works would take care of themselves. It was as the representative of the Swedenborg Scientific Association, which had in charge the printing of the scientific works of Swedenborg, that he was able to be present there that day. If it were not for the movement which was represented by that Association, and which had extended to all parts of the New Church, he would not be there. Of the matters in hand at Stockholm he hoped to have an opportunity of speaking at some other time.

The Other Side.

We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often are we deaf to sigh and moan—
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn away and pass the other side.

The other side is trodden smooth, and worn
By footsteps passing idly all the day;
Where lie the bruised ones, and the faint and torn,
Is seldom more than an untrodden way.
Too oft our selfish hearts our footsteps guide,
And blindly lead us on the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten, and the sick and sore,
And bear them where a stream of blessing runs.
Instead, we turn our eyes—the way is wide;
And calmly pass upon the other side!

We are so blind and deaf! Adown the years,
Humanity is calling each and all,
In piteous accents, born of pain and tears;
I pray you, listen to the thrilling call!
You may not, in your selfish pride,
Pass guiltless on the other side.

—Rural Home.

The Church Calendar.

August 16. The Tenth Sunday After Pentecost.

The Christian Life.

Introit Selection 2: "It is a good thing to give thanks."

Lesson I. II. Sam. xv.

Responsive Selection 59: "Thy testimonies are wonderful."

Lesson II. Matt. xxv. v. 31.

Benedictus, 757.

Hymns (Mag.).

46: "Jesus, in Thee our hopes shall rest."

236: "Great God, we give Thee praise."

Births

SPERRY.—On Monday, July 20, a daughter was born to the Rev. and Mrs. Paul Sperry, Brockton, Mass.

EATON.—In Urbana, O., July 24, to the Rev. and Mrs. Russell Eaton, a daughter, Harriet James.

Baptisms

JOHNSON.—At Frederick, Okla., July 19, 1908, Frankie Irene and Louise Elizabeth, infant children of Mr. and Mrs. Frank W. Johnson, the Rev. A. B. Francisco officiating, who at the same time confirmed their mother and her sister, Mrs. Josephine Burson.

Special Notices

THE ALMONT SUMMER SCHOOL.

The Almont Summer School will hold its ninth annual session this year from and including Sunday, August 16th, to and including Sunday, August 30th. The Rev. S. S. Seward will have charge, assisted by the Rev. Thomas A. King and others. Circulars will soon be issued, and can be had by applying to Mr. Seward at 307 Merrick avenue, Detroit, or, better yet, to Mr. James R. Hamilton of Almont, Mich. The circulars will contain full particulars regarding the place and how to get there, the expense, the classes, etc.

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Denver, Colo.
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Shipley & Co., 123 Pall Mall, S. W.,
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Mann, C. H., Nyack, N. Y.
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Social Uses of the Convention.

The social life is one form of the expression of love toward the neighbor. This love is expressed in various forms. The love of use is the love of providing things needful for our fellow men. The various forms of business life are so many modes by which the love of uses is expressed. This love, however, is merely natural as felt and exercised by the natural man, who is impelled to perform uses from love of reward, honor, or fame. It is made spiritual when performed from the love of use itself without any selfish or worldly end in view. This unselfish life is implanted by the truths of the Word.

Love of the neighbor is also expressed in various kindly acts. It is also expressed in our social relations to him. The cultivation of what is called social life is one of the means of developing the love of the neighbor. It opens up the heart to kindly and friendly feelings and influences. It forms in us the habits of courtesy, kindness, good will and helpfulness. It leads people to exert themselves in promoting good feeling and in giving pleasure to others. Even here the natural man and the selfish impulses may prevail. The motive in doing these things may again be selfish. We may desire to be thought well of; we may seek praise

and glory of men, and not really express kindly feeling from the heart. The spiritual principles of the church teach us, not to do less in friendly ways to others, but to seek to cultivate in ourselves the right motive in doing friendly and social acts, that the outer deeds may be true expressions of the love reigning within.

The church is the highest expression of love toward the neighbor, because its use is the provision of things needful in the development of spiritual life; even as business is the means by which provision is made for the needs of the natural life. The church, by its teachings from the Word of the Lord, feeds, clothes, and gives shelter to all the spiritual affections and thoughts. It feeds and clothes the soul, as the merchant feeds and clothes the body. The church does on the spiritual plane what business does on the natural plane. When the members of the church gather together in the larger assemblies to provide for the uses of the church in general, they are performing the highest use of charity.

In these assemblies, besides the discussion of principles and doctrines, besides the transaction of business necessary to the development of the general uses, there are various social functions. The individuals enjoy mutual social companionship and social intercourse. Persons from all parts of our country meet together, form friendships, enjoy the mutual companionship of kindred souls impelled by love of the same uses, and thereby they cultivate mutual love on the spiritual plane. The ends and purposes which bring them together are the desires of promoting the uses of the Lord's kingdom in heaven and on earth. These spiritual ends make the companionships more interior and spiritual. They extend our sympathies beyond our local spheres, and broaden our minds to sympathize with the work going on in the remotest bounds of the earth.

We may gain an appreciation of the value of the personal contact and intercourse, if we will think what the church would be if each one was confined altogether to his own locality, and was not able to meet others in general meetings. We would, under such conditions, lose sympathy with the work done by others, we would gradually lose the spirit of

helpfulness and coöperation in the general uses of the church. We would also lose much of the appreciation for the local uses. Our sphere of influence and sympathy would be narrowed. We would grow cold, unsympathetic, and selfish.

At the meetings of the General Convention the social intercourse takes various forms. There is provision for general social meetings, as at Cleveland and Lakewood in the Receptions at the Colonial Club and the Clifton Club, where opportunity was given for the renewal of old friendships and the formation of new ones. The strain of business and of discussion is dropped for the time, and the friendly feelings are brought into expression. It is surprising how many friends we writers have made through the columns of the MESSENGER whom we now have a chance to meet, and we hear now and again an encouraging word showing that the seed has not fallen on barren ground. A writer knows not where his seed lodges. It is refreshing and encouraging to meet face to face with the friends made through the pen and the printed page.

These general social meetings even more than the business meetings bind the church into one, and cement it together in brotherly love. They give a solidarity and unity to its spirit, when debate alone would tend to separate friends and brethren. How often do the Writings of the church teach that the unity of the church is in charity; that men may differ in doctrine and in opinion, but if charity prevails, still the church is one. The Convention is no exception to this rule. We differ from each other in particular views. The Heavenly Doctrines have such an infinite adaptability to varying states, they are so many sided, and we are so limited in our capacity, that there is room for many varieties of opinion, even as in the world of nature the three kingdoms manifest an almost infinite variety of forms; but these are only an added perfection to the whole. It is similar in the church. Discussion and intellectual treatment of subjects emphasize differences, varieties, and modifications; but if we stop here dissensions rather than unity are developed. There is need of some cultivation of charity, and we get this in the social intercourse and worship at the meetings of the Convention.

The meetings of Convention are an important means of education in the church. Every minister should attend the meetings. Every society should see that it is represented both by the minister and by the laymen. The added interest in and appreciation of the work of the church thereby gained will give renewed life to the society.

The personal contact of the workers in the church, both lay and clerical, of both the young and the old, has a broadening and an elevating influence. It leads us to appreciate the good qualities in our

workers. It removes misconceptions and misunderstandings. It cements the church into one. It enables us to see that the same love of the Lord's truth animates all. It shows us that the spirit of the Lord is moving through many channels in the reformation of the world. It cultivates humility by showing that we are only a very small part in the general movement of the church. The *ego* grows less, the greater humanity increases in our estimation. The love of the neighbor in its individual aspect and in its wider sense as the church is cultivated and developed by the social life provided by the meetings of Convention. In fact, nothing can take the place of this as an essential use of the church.

The Sermon

The Doctrine of Spheres.

BY THE REV. L. G. LANDENBERGER.

And the incense which thou makest in its quality, ye shall not make to yourselves, it shall be holy to thee to Jehovah. The man who shall make like it, to make an odor with it, shall be cut off from his people. (Exodus xxx. 37, 38.)

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. (John xii. 3.)

It is evident to every thoughtful person that in the commandment given by the Lord to Moses concerning the making of ointment and incense there must be a deeper meaning than that which is contained in the literal law. The punishment for making similar kinds was to be followed by being "cut off from his people," a punishment which was considered extremely severe to a man of the Jewish Church.

In the light of the spiritual sense of this portion of the Divine Word, which the Lord has revealed and in which light He comes to our understandings, we can now see that by the ointment which was made by Moses and used to anoint the tent of the congregation, the ark of the testimony, the table and all its vessels, the candlestick and its vessels, and the altar of incense, the altar of burnt offerings and all its vessels, the laver and its base—and with which ointment Aaron and his sons were to be anointed to perform the office of the priesthood, was represented good and its perceptions which flow from the Lord's Divine Human, and that by the incense which was to be burned before the testimony in the tent of the congregation, and which would be the place where the Lord meets the worshipper, was represented confessions, adorations, prayers and such things of worship which come forth from the heart into thought and speech.

The ointment is a type of the things pertaining to the celestial kingdom, whereas the incense has reference to the spiritual kingdom—thus these two sweet odors represent Divine spheres that prevail in heaven.

In relation to individual life the ointment means the life of love and the incense the thought life: thus the heavenly fragrance that goes forth from the life of him whose will is receptive of good and

whose understanding is formed of the truths of faith.

From this it ought to be evident that the endeavor on the part of any one to make a similar ointment is, as we are instructed, "to imitate Divine things from art, to have the skill to assume a semblance of good affections, and of somewhat of charity toward the neighbor, and of love to God," and to make an "incense" like unto it is an "imitation of Divine worship by the affections of truth and good from the proprium," that is, from the self-life.

In other words, the spiritual law laid down in the commands which forbade making ointment and incense like unto the kind made by Moses, is that while man has the power to imitate a heavenly life by assuming the ways of a good man in appearance, speech and deed, he should not do so. Unless his heart is freed from self-love and his understanding from self-intelligence, and they are the abode of the good love from the Lord and the truths of faith, he is but skilled in the art of putting on the garment of an angel, while inwardly, as to his spirit, he is not in connection with heaven and the Lord. Seemingly there is the odor, the sphere of a good life, but it is an imitation. In this portion of the Divine Word we are taught the doctrine concerning spheres.

The real subject to which I desire to direct your attention is the cause of affinity and antipathy throughout the realms of the universe. We are to think not only of the cause of the likes and dislikes among human kind, but concerning the reason why there is attraction and repulsion among the kingdoms below man. This subject involves the teaching concerning spheres, and in regard to this subject we are taught very much in the Writings for the New Church. It is remarkable how all-embracing this doctrine is, for it relates to the quality of the Creator and Sustainer of the universe; it involves the redemption of mankind; it touches the life of heaven and hell—and the nature of good and bad animals and things on the earth; it embraces the nature of man, the qualities of the marriage life, the innocence of childhood, the organization of men into societies larger and smaller. The subject concerning spheres is so all-inclusive, because it involves not only the essence of all things, but the relation which things bear to each other.

But first of all let us enquire what are spheres; or what is meant by a sphere? Everything has been so created that it has within it a certain essence, or quality. In fact, the reason why one thing differs from another is that the substances that compose them are of different qualities. This quality of a thing makes itself known by a sphere that goes forth from it and thus surrounds it. We all know how true this is, although we may not consider how much the fact implies. In the mineral kingdom it is not so readily perceived, as in the vegetable, yet we know that each metal gives forth an odor which is peculiar to itself and is but a way of making the quality of the metal known. All grasses, herbs, flowers, trees and fruits give forth spheres which are expressive of the qualities that constitute them. And not only do all animals give forth their own peculiar odor, but they know their food, and their enemies by the acuteness of their scent. But not only that: the dog will pick out his master from among a crowd of men—or he will follow the trail

of his master's sphere for long distances, showing how peculiarly different the sphere—that is, even the natural sphere—of each one's life is. The birds, bees, horses and dogs—in fact, all animals—are governed much more by scenting the spheres that surround things and beings than by anything else.

Now in the face of the fact that all things in the natural universe are surrounded by spheres which are their qualities made manifest, it is not so difficult to step on to a higher plane and see that there are not only natural spheres, but also spiritual spheres. It is indeed known to some extent that each person carries with him a sphere and that likes and dislikes, and affinities and antipathies originate in the differences of their natures; but what is not fully known nor clearly understood is that the sphere that goes forth from a man is the very quality of his love and thought; thus a spiritual sphere which comes from the end man has in view.

Let us consider for a moment the origin of all good spheres. This leads us to the acknowledgment of God. In fact, all sane thinking begins with the acknowledgment of God: not a being that is the interior essence of nature, but an Intelligent Being who loves, is wise and whose acts are uses. The sphere that emanates from God must be a sphere of love, for we know this from the revelation which He made of Himself when he came into the world: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life." The sphere that goes forth from the Lord is not only the activity of His love, the nature of which is to give itself to others to make them happy, but it is a sphere of Divine ends and uses. The Creator of the universe has brought things into existence that they may serve a useful purpose. He has created man in such a way that he should be a vessel receptive of the Divine life—that he can be governed by the same ends that govern the Lord and thus be in the very sphere of Divine love and wisdom.

We need not stop to discuss the origin of evil and thus the origin of evil spheres. We know that man has degenerated; has sinned, has brought on disorder and consequently spheres that are not good. Thus it is not only true the individual has a sphere, but every society of men has a sphere peculiarly its own; every village, town, city, state and nation. Every church has its sphere, every religion causes an affinity and produces its own sphere. Now the spiritual world, which is the home of man after laying aside the material substances, is where it becomes very evident what the sphere of a man's life really is. In this life it can be perceived to some extent; by some it is perceived more readily than by others. But because the physical body modifies and qualifies the spiritual sphere that goes forth from man's life's love, the nature of it is not made so manifest. But in the other life the quality of a person's life is made clearly evident, because the sphere is not merely a sphere, but an odor that is perceptible to others. From this law of life—because of this fact—there is a heaven and a hell. Those who in times past have ignored the commandments of God have formed a quality of life which

turns the Divine sphere from the good into opposite spheres, thus into ill-smelling odors.

"Man does not know that according to the life of his affection a certain spiritual sphere encompasses him, which is more perceptible to the angels than a sphere of odor is to the most exquisite sense in the world: if his life has been in external things alone, as in pleasures derived in hatred against his neighbor, from revenge and consequent cruelty, from adultery and from self-exaltation, and the consequent contempt of others, from clandestine rapine, avarice, deceit, luxury and the like, the spiritual sphere which encompasses him is foul and offensive as the sphere of odor in the world arising from dead bodies, dunghills, stinking filth and the like. The man who had led such a life, carries this sphere with him after death; and because he is wholly and entirely in that sphere, he cannot be anywhere but in hell where such spheres are. [On the other hand, we are taught]: But they who are in internal things, viz., who have had delight in benevolence and charity towards their neighbor, and especially who have found blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere, which is essentially celestial; and therefore they are in heaven. [Now consider the following]: All the spheres which are perceived in the other life, arise from the loves and consequent affections in which spirits had been principled consequently from the life, for the loves and consequent affections make the very life itself; and since they arise from loves and consequent affections, they arise from the intentions and ends for the sake of which man so wills and acts, for every one has for an end what he loves; therefore ends determine man's life and constitute its quality; from thence (viz., from the end that man has in view), especially is his sphere which is perceived most exquisitely in heaven, because the universal heaven is in the sphere of ends." (A. C. 4464.)

Now it may seem that one's life is so mixed that it is almost impossible to tell whether one is governed by the heavenly sphere, or an infernal, or selfish one. It is true that in the beginning of man's regenerate life there are mixed motives, or at least motives of a rather low kind, but it should be remembered that man is forming principles after he attains his majority that are becoming more pronounced—that he is forming a character whose motive is either the service of God, or the service of mammon. Because a man appears outwardly to do right, honor God and society, is no sign that he does so at heart. For the love of self leads man to do many good and honorable things. As for instance:

"Where each regards his own private good as his end, the Lord cannot possibly be present. This very thing, man's self-life, or what is purely his own, excludes and removes the Lord; for the man that regards this as his end bends and inclines the general good of the society, and that of the church, yea, and the kingdom of the Lord, towards himself, and this to such a degree, as if they existed only for him; thus he takes away from the Lord what is His, and substitutes himself in place of it."

Now, consider with me this point, for it is the one that deals directly with the subject; how the spheres of life are formed:

"When this is man's ruling principle (viz., regarding one's own private good as the end of all one does), it communicates its influence to all his thoughts, yea, to the minutest particulars of his thoughts; as is universally the case with whatever has the supreme rule in the mind. This does not appear so manifestly in the life of the body, as in the other life; there a man's ruling principle manifests itself by a *certain sphere*, which is perceived by all around him; and this sphere exhaling, as it does, from every particular of his constitution, is of the same nature and quality as himself." (A. C. 1312.)

We know that the motive qualifies the act—that as a man thinketh in his heart so is he. The great truth brought to our attention in this instruction is

that the end makes the man; that the end man has in view reigns in all that he feels, thinks and does, and he becomes a medium of the heavenly sphere of good and truth, or converts the good into its opposite, the evil, and the truth into its opposite, the false.

When Pharaoh promised the father and brethren of Joseph the good things of his country in the language: "For the good of all the land of Egypt is yours," its deeper meaning lay hidden until the Lord opened His Word and revealed the fact that its promise is to all who seek in His name to get the highest good out of all natural things, for Egypt signifies natural life with its belongings; but to get the highest good out of Egypt man must make natural things instrumental. Everything must be regarded for the sake of the good of use. Thus when heavenly secrets are unfolded the meaning is:

"Knowledges, indeed, and also truths, should be objects of regard, but they must regard good as their end. . . . The case herein is like that of the body and its soul; man ought to have a regard for his body, to nourish it, to clothe it, to let it enjoy the delights of the world; but all this not for the sake of the body, but of the soul, in order that the soul, in a sound body, may act correspondently and rightly and may use the body as an organ, altogether oblivious to it. Thus the soul should be the end; but man should regard even the soul itself only as a mediate end, not for its own sake, but for the sake of the uses it has to perform in each world; and when man regards uses as an end he regards the *Lord* as an end, for the Lord arranges both things for uses, and uses themselves."

As remarked a while ago, it seems that there is a mixture of good and bad motives, or ends, in most all people, and yet this is only seemingly so.

"To regard anything as an end, is to love it above all other things, for what a man loves, he regards as an end; what man regards as an end is evidently discernible, for it rules universally in him, thus it is continually present, even when he seems to himself to think nothing about it; for it is fixed in him and constitutes his interior life and thus secretly rules all and every single thing. [To make this more explicit let these examples which are given assist us]: He who from the heart honors his parents, has that honor present in all and every single thing which he acts in their presence, and which he thinks in their absence, and it is also perceived from his gestures and speech. So he who from heart fears and honors God, has that fear and honor present in every single thing which he thinks, speaks and acts; because it is in him, even when it does not seem to be present, as when he is engaged in more remote occupations, for it rules universally, and thus in every particular thing: the ruling principle in man is manifestly perceived in the other life and for the spheres of his whole life, exhaling from him is thence derived. From these considerations it is manifest how it is to be understood, that God should always be set before our eyes: not that we ought continually to be thinking about Him, but that fear or love of Him should reign universally. When this is the case God is kept before the eyes in every particular thing and man neither thinks, speaks, nor does what is adverse or displeasing to Him; or if at any time he transgresses, that principle which universally reigns, yet lies interiorly concealed, manifests itself and admonishes." (A. C. 5949.)

From these considerations we can see how significant was the act of Mary, as described in the Gospel by John, in taking a pound of spikenard, very costly, and anointing the feet of Jesus and wiping them with her hair. So that the house was filled with the odor of the ointment. What could this act mean except that when we are actuated by a true love of the Lord we must express it? There must be a way in which we can in a most real sense anoint the Lord's feet and wipe them with our hair. To know how we may do this we must know what is meant by the Lord's feet. By the "feet" are always

meant something natural—that is, something that we can touch, because it is in the realm of man's ultimate life—that is, his natural life. So that when reference is had to the Word—as the Lord is the Word—by feet is meant the Word in its letter. “As the Word in the letter is natural, and natural things are meant by the feet, the ultimate of the Word, like the ultimate of the church, is called: The place of the feet of Jehovah, and His footstool.”

Here we see how a real love of the Lord manifests itself in an affection for His Word, and the application of its teaching to the particular affairs of life, meant by the hairs. And how one's love pours itself forth for the church because it is the Lord's means of doing good to others. This truth is presented to us in another form as follows: “As the feet of the Lord signify the ultimates of Divine order, and this specifically is the external of the church, of worship, and of the Word, this external is called in the Word His footstool.”

It is here, then, that we are given to see what is meant by the Lord's feet that we can anoint: *they are the ultimates of Divine order*. They are in fact all things of natural life. While the Lord is related to us as to our spirits, we show our love for Him only in the degree that we love those things which are within our reach: we love Him when we have an affection for the truths His Word teaches, the church which confesses and adores Him; we love Him when we have an affection for the use which the civil order performs for mankind; we love Him when we take care of our bodies and minds, that we may be of service in His kingdom; and in the degree that we seek in all things to learn the particular truth that applies to our daily lives in detail, do we wipe his feet with our hairs. Doing this, the house is filled with the odor of a heavenly ointment. The Divine sphere from the Lord, which is the love of use, fills the heart and life; we are led into deeper realization of the Divine mercy; our worship is more spiritual, our perceptions keener, our hearts more grateful.

Contributed

Swedenborg and the University.*

I think of a pretty lawn with shaded walks surrounding a very cozy little Bishop's palace within view of the towers of the Cathedral of Skara in Sweden, whose bells will ere long be summoning us to the Sunday morning service. At an ancient stone table at which may have sat and pondered the priests of Wodin or Balder in centuries past, now occupying a pleasant recess at the end of one of the avenues, I picture to myself the ardent and impetuous young student Emanuel Swedberg—say in the year 1708—two hundred years ago—now home from the University at Upsala for his Sunday visit with his father, the great Bishop of Skara, Jesper Swedberg. I think of the young student writing at this table to his one close and confidential friend, his brother-in-law, Eric

Benzelius, the learned scholar, afterwards to become the Archbishop of Upsala, and giving vent to his impatient desire to go abroad into the great world, to explore, to study, to invent and inaugurate all sorts of new paths to a truer knowledge of the universe. His letters, glowing with the ardor of youthful affection and a still stronger intellectual zeal, are stored in the library of the cathedral at Linköping; but the history of the fulfillment of those yearnings is known to the world. The impatient student “went abroad” indeed. No longer were his Sundays to be spent in playing the organ for the pious hymns of the Bishop's hymnbook in the cathedral at Skara or in the ancient parish church at Varnhem.* He was in London writing Latin verses at the tomb of Casaubon, or diligently studying Newton; or at Oxford searching the Bodleian library; or learning every kind of practical handicraft in workshops here and there; or in Paris visiting the libraries or the scholars; or in Germany exploring mines, and living with the dukes and princes who delighted in publishing his works on scientific subjects; or roaming through the churches and palaces of Italy, or again in the College of Mines at Stockholm diligently pursuing his duties as Assessor under the patronage of his king and admirer, Charles XII.; corresponding with the Academies of Science at Paris, St. Petersburg, and in Stockholm; contributing papers on important civic matters in the House of Nobles and the Swedish parliament; laboring always at research in nature as well as in books; sounding the very depths of all past investigations; projecting vast theories regarding the origin of the universe—its birth out of the Infinite, the order of its creation; and, at length, hearing in the midst of his most ambitious researches into the nature of the human body and of the soul itself, the voice of God bidding him to lay down all his ambitious strivings in science, to close his great books on the “Principia” and the “Anatomy” and the “Soul,” and to open One Book alone henceforth, the Holy Scripture, and seek there what by a special Divine illumination should be revealed to him as the Word of God in its internal and spiritual sense. The voice was reverently heard and obeyed. With awful interior struggles of soul, in which worldly and intellectual ambition fought with the impulse of this higher calling, nights and days passed in agony until at length on an Easter Sunday in April, 1744, he goes to the Holy Supper and hears the hymn, “Jesus is my best of friends,” and on returning it seems to him “as if the buds had opened and were green;” and in this restless night that follows there comes a feeling of holiest peace “as if he were in heaven, and he can only cry out: Holy, holy, holy Lord God of hosts! Praise and honor and glory be to the Highest!” Thence he says, I accepted the following creed: “God's will be done! I am Thine and not mine. God give His grace for this work, for it is not mine.” (Doc. Vol. II., pp. 154, 172.) Then comes the vaster journey, the greater exploration in which at the call of his Maker this spiritual Columbus explores the living spheres of the other world, beholds the structure, the laws, the life of heaven, of the world

*Address at the Commencement of the Schools of Urbana University, Urbana, O., June 19, 1908.

*A village not far from Skara, in whose church Bishop Swedberg frequently preached, and where his remains lie buried in a tomb adjoining the church's wall.

of spirits and hell, and the vast relation of correspondence existing between the spiritual and natural worlds and the intimate and momentous relation between our present life here and the future life for which it is shaping us, for good or for bad, in the world to come.

The great volumes of these hitherto hidden mysteries—Arcana he calls them—were edited and issued in Latin, the language of the learned, from the press in London or in Amsterdam. Year after year the wonderful titles were announced and the stately volumes were sent to the Bishops and to the universities—"Heaven, Hell and the World of Spirits;" "Angelic Wisdom regarding the Divine Providence;" regarding the "Divine Love and Wisdom;" regarding "Marriage;" regarding the "Holy Scriptures;" the book of Revelation opened now in its spiritual meaning; and the doctrines of the Lord Jesus the Only God; of Faith; of Life; and finally the great compendium, "The True Christian Religion, or the Universal Theology of the New Church signified by the New Jerusalem in the Revelation." The clergy at home awoke to the fact that a new voice was in the air proclaiming a new Reformation, the calling of the churches back to the true acknowledgment of Jesus as the One and Only God in place of the three which their theology had set up for worship, and back to the Holy Scriptures, as truly Divine because filled with the "spirit and life" of the eternal Word itself, which had clothed itself in the symbols of a literal Bible, just as in the Incarnation it clothed itself with flesh in the visible person of Jesus Christ. And as He was glorified by laying off the infirmities of the natural body and by rising above the earth in a humanity made wholly Divine, so the Bible was glorified and shown to be Divine in the revealing of the spiritual sense behind the "clouds" of the literal and historical sense. The Lutheran established church at home, steeped in conservatism and in the selfish and comfortable Faith-alone doctrine of the past, frowned on this disturber of their ancient peace, and threatened Swedenborg with persecutions of every kind. Finding a peaceful refuge under the freer sky of England, where he could publish his books at liberty, it was there he spent his declining years; and the Church of England, more liberal than that of Sweden, furnished the first men out of its ordained and most highly respected clergy* to translate Swedenborg's theological writings and publish them to the world, inviting their own people and fellow clergy to unite with them in recognizing the wonderful mercy of the Lord in these latter days in effecting his second and spiritual coming, in the new revelation of the Word, now, in its spiritual sense, beneath the sense of the letter. They called upon the clergy of Christendom to behold herein the fulfilling of the prophecy of the Gospel, that, when the faith of the Christian Church had grown dark and cold, the Lord would indeed "come again in the clouds of heaven" with power and great glory, the "clouds of heaven" being the literal sense or the "parable" of Scripture as given to prophets and evangelists, the "power and glory" being the

spiritual sense within, but now revealed through the Lord's newly-chosen apostle and servant, Emanuel Swedenborg.

Dying at the advanced age of 84 years, in peace and in the kindest relations with all about him, there in the city of London, the scene of the proud ambition and intellectual striving of his early youth, after receiving the Holy Communion on his death-bed with humility and devotion and affirming before his priest the truth of all he had written as a seer and a revelator of God, Swedenborg's remains were buried in the modest little church of the Swedes in Princes Square in London, in the year 1772, marked later by a marble tablet erected in his memory.

There they have rested until, in this year of grace, after a lapse of one hundred and thirty-six years, a new voice is heard—as of a newly-awakened world—calling the great prophet of the north to return again to his native land whence he was so long banished by a selfish and blinded clergy, and to receive the honor awaiting him from the king, the universities, nay, from the highest Consistory of the established church itself. Instigated first by the request of the Royal Swedish Academy of Sciences, under whose auspices Swedenborg's scientific and philosophical works are now being published, with introductions furnished by the most learned scholars of Sweden, the British Government yielded to the desire of the king of Sweden that Swedenborg's remains might be removed to their native soil. With impressive ceremonies they are lifted from their long resting place in the little chapel in the presence of the representatives of the two governments and of the Lutheran Church and the Church of the New Jerusalem, whose apostle Swedenborg was. Covered with flowers and laurel, the coffin is borne on board the finest warship of Sweden, which has called at the port of Dartmouth to receive them, and with impressive ceremonies, including music and the reading of a Latin ode, *Vates Redux*, "The Prophet Returned," the remains are brought to Karlskrona, the naval station of Southern Sweden, and there are received in solemn state by the president of the Swedish Royal Academy, members of the Swedenborg family and the representative of the American Swedenborg Scientific Association. Meanwhile an agitation is roused in Sweden as to how the nation can best honor the memory of its great exile now returned. Petitions flow in to the government from the Royal Academy, from the Skara Cathedral, the seat of Bishop Swedenborg, whose Sunday morning bells we heard waking Swedenborg from his boyhood dreams and longings—from Varnhem, where the aged Bishop lies buried, from those who would see the monument erected in the midst of the royal tombs in the great "Pantheon" church of Stockholm, and others who would lay them to rest in the peaceful churchyard of Solna among Sweden's poets and scholars; and lastly from the highest ecclesiastical body of Sweden, the Consistory of the Cathedral of Upsala—Swedenborg's university city—the body of clergy that had a century ago denounced him as a heretic and madman—now asking the king that the great prophet's remains may be placed under a fitting monument in one of the recesses of the great cathedral. Hither by the king's orders they are sent on the 19th day of May in this year, 1908, and here

*The Rev. John Clowes, rector of St. John's Church, Manchester, and the Rev. Thomas Hartley, M. A., rector of Winwick, Northamptonshire. The Rev. Augustus Clissoll, M. A., of Oxford University, was the translator of the "Principia," and also published elaborate expositions of the theological works of Swedenborg.

for generations to come the university students and the pilgrims from all parts of the world will come with their tributes of admiration and honor to this illustrious scholar, prophet and "servant of the Lord Jesus Christ."

The following extracts from the letter of an eyewitness describe the solemn and imposing reception of the remains at Upsala:

THE RECEPTION OF SWEDENBORG'S REMAINS AT UPSALA.

According to announcement, the remains of Swedenborg were deposited in the Cathedral of Upsala today (May 19th), the casket having arrived at Upsala early yesterday evening. Representatives and members of the Swedenborg family, of the Royal Swedish Academy of Sciences, and of the New-Church Societies arrived at Upsala today shortly before 1 o'clock. At precisely 1 o'clock the casket was placed in a hearse, which, accompanied by two carriages filled with wreaths, led the way to the Cathedral. In the long procession followed members of the Swedenborg family, students of the Vestmanland Dala "nation" (of which Swedenborg had been a member, 1699-1709), priests from the Cathedral, representatives of the city and district of Upsala, professors and teachers from the university, army officers of the Upland artillery and infantry regiments, representatives and members of the New-Church Societies, of the Academy of Sciences, the Archbishop of the Swedish Church, the Rector Magnificus and others connected with the university, priests of the consistory of the Upsala diocese, members of the Scientific Society of Upsala, the corps of students, following their banners nation by nation. Winding through the streets of the old university town, between rows of school children bearing the Swedish flag (over three thousand children participating), the stately procession approached the Cathedral, whose bells were chiming and from the vicinity of which could be heard the noble strains of the Swedish national anthem. It was my privilege to accompany the members of the Academy of Sciences, and so I had an excellent position for observing the subsequent proceedings in the Cathedral.

After the casket had been placed in the Bjelke Chapel, situated in the Cathedral near the entrance, to the right, and immediately opposite the chapel, on the left side of the Cathedral, containing the imposing epitaph of Linnaeus, a fine silver gray embroidered cloth was spread over the casket and upon it was placed a silver-laurel wreath from the Societies of the New Church in Stockholm and Gothenberg. Round about the casket were placed wreaths from the Swedenborg family, University of Upsala, Academy of Sciences, student corps of the University, Swedenborg Scientific Association, Ladies' Circle of the Swedish Society of the New Church, and others. I was informed that the wreaths from England, which had been brought from Carlskrona, but not yet placed in position, would be added later. The chapel looked very beautiful indeed; in the center on a platform was the casket, surrounded by wreaths, and along the walls were placed various kinds of fir trees, whose perfume filled the air.

At the head of the casket could be seen a large wreath of laurels with inscription in red and black on a sheet of parchment:

IN MEMORY OF
EMANUEL SWEDENBORG
FROM THE
SWEDENBORG SCIENTIFIC ASSOCIATION
AND
ADMIRERS IN NORTH AMERICA
UPSALA 19 19/5 08

The inscription was fastened upon the lower part of the wreath together with three silk bands, the Red, White and Blue, representing the Association and admirers in the United States and Canada.

During the day a wreath was added by the House of Nobles, the decision to do so having been voted the evening before.

The singing, both choir and solo, was very well executed, and at the close the whole assembly joined in singing that grand old Reformation hymn, "A Mighty Fortress Is Our God." The words of a cantata sung had been composed by a student of theology in the Vestmanland-Dala nation, August Lindh; the music was by E. G. Geijer and P. U. Stenhammar. Printed copies of the words had been freely distributed in the pews, together with a finely printed poem, composed by the Rev. C. J. N. Manby, secretary of the

"Receivers of the New Church" ("Nya Kyrkans Bekänare," established 1784), accompanied by a photographic reproduction of the silver wreath from which the poem received its title of "Silfverkransen."

Early during the services the Archbishop ascended the pulpit and in a short address touched upon the homecoming of Swedenborg's remains and their reception in the Cathedral, also reminding his hearers of Swedenborg's great qualities of mind and heart, which make him an inspiration to the Swedish people.

II.

And now let me answer, in as few words as possible, what has all this to do with the schools of Urbana University, standing here on a spot that was a savage-haunted wilderness in those days when Swedenborg dreamed beneath the shades of Brumsbø, of a new world of learning and of faith?

It was shortly after Swedenborg's Latin works had begun to be translated by the reverend clergy of the Church of England, that a box containing these volumes was sent across the ocean to Philadelphia by a Mr. James Glen. There they were opened and the books first read, tradition tells us, by an intelligent and earnest woman—sometimes called the mother of the New Church in America—Hetty Barclay, and a descendant of her family, coming to Ohio, became one of the first trustees of Urbana University, and the name "Barclay Hall" is borne by the room where we are, in memory of this historic connection. Then followed the printing in Philadelphia of Swedenborg's "True Christian Religion," among the subscribers to the edition being two signers of the Declaration of Independence, Robert Morris and Benjamin Franklin; and the printer of this book was Francis Bailey, the ancestor of another family of the founders of Urbana University, whose name is borne by "Bailey Hall," the building adjoining this.

Here in these buildings has been done a work in years past that kept this institution in close spiritual or mental touch with that Royal Academy of Stockholm of which Swedenborg was a member and which has carefully preserved his manuscripts. Our library here possesses the stately volumes of photographic reprints of Swedenborg's scientific and philosophical MSS. which were made at the Royal Academy at the expense of many thousand dollars contributed by the religious following of Swedenborg in America and England. From one of these volumes a former professor of this university, the professor of classical languages, the Rev. Philip B. Cabell, transcribed the pages of the treatise *De Cerebro*, "On the Brain," the work whose published portions had attracted the admiration of the anatomists of Europe*, and have thus been one of the incentives to the present great revival of interest in Swedenborg as a scientist on the part of European scholars. His transcription of the work *De Cerebro* from the Latin MS., done here by Professor Cabell in some 950 pages, has, at the request of the Royal Academy in Stockholm, been sent to their Commission engaged in the present publication of a magnificent monumental edition of all of Swedenborg's scientific and philosophical works.

Again the former "classics" room of this college—the room over the entrance of Bailey Hall—has been the scene of the labors of the president of the college, with a chosen body of the classical students in translating an important work of Swedenborg

*See the Address of Professor Gustave Retzius before the Congress of Anatomists at Heidelberg, 1902.

from the Latin, the work *De Anima*, "On the Soul; or Rational Psychology," a work which has entered into the standard literature of the church and will be read and studied in this country and in England long after those who engaged here in these happy and congenial labors have passed on to the great school above. So the work done at Stockholm by Swedenborg, and now doing there by the Royal Academy of Sciences, is connected, by however a modest yet by a real link, with the work done here at the Urbana University and in furtherance of that high purpose for which this school was founded and which alone entitled it to claim the high title of "University."

For why should such an august name have been placed in the State of Ohio's charter of an incipient school, which as yet had nothing but a grove of trees to start with? Why, except that the founders saw that in the combined science and theology of Emanuel Swedenborg there lay the possibility of erecting a scheme of truly universal education? By this I mean an education no longer one-sided and toppling—either to a bigoted and irrational theology to be accepted by blind faith, on the one hand, or to an utterly godless and agnostic science on the other; not an education that sees in the universe of human experience only a material earth and a perishable body, but an education that sees two worlds in the universe, a spiritual world and a material world, and that sees in man two bodies, a spiritual body and a natural body; therefore an education that, by the law of the correspondence between the natural and the spiritual works of God, can interpret the psychology of nature, the providential meaning of natural science and of man's earthly life, just as, applied to the Bible of Divine Revelation, it can read, beneath the history in its holy letter, the universal and Divine spiritual sense which testifies to its Divinity and to its unity as truly the Word of God. Such a conception of a universal science and basis of school culture—universal as no system of teaching resting upon sound scientific and philosophical ground had ever been hitherto—this was what justified, or seemed to justify, the founders of this school in calling it a university; not necessarily that here everything was to be taught from typewriting to flying a machine, but that whatever was taught should retain and embrace and illustrate that profound and universal principle, that God can be known; that He can reveal things both in Nature and in a Book; that He can become Man and the Redeemer of men; and that His kingdom embraces, beyond the lower planes of man's earth life also the upper spiritual planes of man's eternal life; and that man can be taught the relation between these two planes or spheres here and so read the meaning of science and of the earthly life and "justify the ways of God to man."

Was not such a scheme of learning worth while? If Urbana University can stand truly for such a standard of education—for such a breadth and height of knowledge—striven for, even if not attained—what matters it if, for its period of waiting and of the discipline of trial and patience, and the cold regard even to open disparagement on the part of those who should be its friends, it has a hard struggle to keep its head above the waves of competition among educational institutions of far more popular type? When in the mad race for success

in business or for capturing the biggest numbers or for attaining the money prizes offered to those schools consecrated to religion who will abjure their religious faith and seize the endowment, so that we behold venerable colleges, founded by religious zeal, tumbling over each other in their haste to see who can avow the most entire rejection of an established creed, is it not something for a college to have a faith it *can* profess and yet not grow blind in bigotry or in superstition or in the acceptance of any irrational dogma? A college built upon theology promulgated by a man who had "lived the largest life" of any of his age,* who had sounded the science and philosophy of the world and had found the secret of their harmony with Revelation, so that he might write upon the temple of the new learning this motto, *Nunc licet intrare intellectualiter in mysteria fidei*, "now it is permitted to enter intellectually"—i. e., *with* the understanding, and not putting it aside—"into the mysteries of faith"? Is it not something worth while for Christian parents to know of a school where their boys and girls can be taught the practical and cultural branches of learning without losing their belief "in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord!" For such a mission, surely, the schools of Urbana University need not be ashamed to stand. And on the other hand, standing for this high calling, the university must remember its sacred obligation not to bow to meaner ends, nor lower its ideals for the sake of mere popular favor and patronage. A small school with a high, nay, a Divine and universal idea, is always large and high, whatever its numbers, if it be faithful to these ideals; but a small school that has no other motive than to be larger for the sake of making more money, no matter at what sacrifice of scholarship, of dignity, or morals even, such a school, no matter how large in numbers, is ever becoming smaller even to what is mean and contemptible in an estimate of educational values and rank.

Let, then, this high ideal be ever kept up and striven for in the schools of Urbana University. Let the system of rational Christian education made possible in the writings of the great scholar and prophet of the new learning, Emanuel Swedenborg, and let the high hopes and aims of the good and earnest men who were wise enough to see this basis, and self-sacrificing enough to give and labor for it,—let this be the inspiration for those of our time to whom is fallen the duty of conserving the fruits of their labors and of adding the best of our own, in striving still for the attainments of their ideal, a University of Christian learning.

FRANK SEWALL.

Washington, D. C., May 22, 1908.

The Wind That Blows.

The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west;
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's goodwill
Meets all its wants.

—British Weekly.

*Emerson's Assertion.

Two Pictures.

THE TRUE GENTLEMAN.

"The true gentleman is God's servant, the world's master and his own man; virtue is his business, study his recreation, contentment his rest, and happiness his reward; God is his Father, the church is his mother, the saints his brethren, all that need him his friends, devotion his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, providence his steward, charity his treasurer, piety his mistress of the house, and discretion his porter, to let in or out as most fit.

"Thus is his whole family made up of virtues, and he is the true master of the house. He is necessitated to take the world on his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a Man and a Christian."

THE TRUE CHRISTIAN.

"Living according to the laws of religion is to be led by the Lord, and one who is led by the Lord is led to do good and speak truth for the sake of good and truth and not for the sake of self and the world. Uses are his enjoyments and truths are his delights; every day, also, he is taught of the Lord what to do and to speak, likewise what to preach and what to write, for evils being removed, he is continually under the Lord's auspices and in illustration." (A. C. 825.)

The Second Step in Adult Regeneration.

In this degree of his life man is acting from truth or faith, and is acquiring good thereby; and so long as this state of looking from truth to good, rather than looking from good to truth, continues, the man is let into trials and temptations, and the conflict must go on. Prayers and crying alone, never accomplish anything; there must be combat, and victory in combating. The Lord does not worry men—tempt them; but in the Divine Providence spiritual trials are permitted to come. If there is that in man that encourages temptation, that makes temptation possible, it must be exorcised—cast out.

The mere suffering in temptation has no virtue. The suffering which the Human of our Lord endured, before its glorification and union with the Divine, was incidental to the Lord's mission in the world—it was no part of that mission. If the frail human could have been assumed and made Divine without suffering, it would have been just as efficient, and the Lord would have overcome the hells and redeemed man all the same. This glorying in the Cross as a gallows tree is a vain glory! Why look to "a crucified" Lord, when He is risen? "He is not here"—not in the tomb. Why exploit the scene of a dying man, taking the sinner's place, and suffering in his stead? Suffering has no merit. And yet we see the picture everywhere exploited throughout Christendom—portrayed in sculpture, carving, and crucifix; in illuminated missals and other pious books, and in passion discourses throughout the Christian world—all in the face of the truth proclaimed in doctrines revealed at the Lord's second coming, that the only worthy sym-

bol of the Christian Cross is that of heavenly love in all its degrees!

In man's redemption, it was needful that the Lord should combat the hells from the human side; there manifestly could be no combat and no suffering from the Divine side. The Infinite Divine is above all suffering; and when the Human of the Lord was made Divine, there was no suffering possible on any side. If a battle could be bloodless, and the victory won without a shot, it would be a victory still!

If a man should pass out of the world at this second stage of his regeneration, he would, on entering the spiritual world, come into some one of the societies in the spiritual, or second heaven. I have no space to describe and expound this matter further here.

That the church, in the man of this world, is a church militant, the Sacred Scriptures fully recognize. As in the early chapters of the Apocalypse, in the letters sent to the seven churches, it is said seven times: "And he that overcometh, to him I will give," etc., etc.—not the same things, but suitable things. Each will receive what is right, according to the quality of the life and warfare of each—all are to have combat, and overcome in combating.

In the other world, every one's measure, or form of life, is full, to overflowing. "Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over!"

O. L. BARLER.

Communications

Systematic Teaching of the Doctrines.

EDITOR OF THE MESSENGER:—A sentence in a recent editorial of the MESSENGER refers to the "systematic teaching of the doctrines of the New Church" as a desideratum in the progress of the church. It raises the question, "Is there any systematic teaching of the doctrines of the New Church now going on anywhere in that organization? And I fear the answer must be in the negative in almost every department of the church, save possibly in the Theological School.

Look over our New-Church literature, permanent and temporary, and where is there any attempt at systematic teaching of the doctrines? Where in the pulpit? The localities where any such attempt is made are rare, so rare that one is tempted to call the effort here and there made sporadic and unique.

The clergyman happens across a text in the Word or a statement of Swedenborg, and he takes it as a basis for his next Sunday's sermon, or for a headline for an article. But the sermon stands alone. The article is detached and unconnected with other things and thoughts in the same line. Here and there there is a course of lectures on related topics, and some one talks of the spiritual world six times or of the internal sense of the Word six other times. But the tremendous totality of the truth revealed through Swedenborg goes untold. The solitary student takes up a comprehensive view occasionally, but the people are not put in touch with that view. There is an occasional book on degrees, or on mental healing or on the rationale of the New Revelation. Now and again a series of articles in the MESSENGER or the *Review* on some topic,

which arouses a little interest, a slight controversy, and then fades into oblivion. There is no systematic attempt at studying the doctrines except in rare instances.

It is not my desire to give this absence of the systematic any undue prominence or to deplore it as a grievous failure on the part of the church, but it would be a distinct pleasure to see a definite amount of space devoted weekly in the MESSENGER to a continued series of articles by the clergy of the church on something like Gilbert Hawkes' topical index of Swedenborg. Not to a compilation of Swedenborg on any one topic or series of topics; of that we have no further need, now that Mr. Potts has done such capable work in his "Concordance." Any collection of Swedenborg's statements in reference to any definite topic is no longer necessary, either in sermons or in articles for the MESSENGER, since it simply amounts to copying Mr. Potts' work and in many instances doing it less capably than it has been already done in the "Concordance."

But it is evident to the student of Swedenborg that there is a tremendous unit of truth revealed by him. The Unity of Deity, the Unity of Purpose in creation, the Unity of Aim in Divine Providence, the Unity of action of all planes of life through correspondence, the Unity of will and understanding in the regenerate man, and other unities. The duality of the Word, of man, of the world. The trinity of kingdoms in nature and in the spirit, of time, place and condition, of structure, function and form. The influx of life into the soul, into the Word, into the church, into the natural world, into the will, into the understanding, its reflection and refraction in the biased mind, its perversion in the egotist, its translucency in the altruist. A thousand and one things present themselves which are almost *terrae incognitae* to the average New Churchman, and he thirsts for them without knowing exactly whence comes the chiplike dryness of the mental world in him and around him.

A coherent plan for systematic study in the hands of one man, or of a small committee, a careful distribution of the work to the clergy of the church, a systematic study of the thing thus produced by the readers of the MESSENGER, with questions and answers to be put at the close of any section and to be actually turned in to some central person or committee, and an absence of refusals to co-operate on the part of those asked to do so would give us a vital core for our work, of which it is now devoid.

ADOLPH ROEDER.

The Science of Correspondences and Some Facts about Alcohol.

Slowly but surely the evidence is accumulating which makes any rational defense of alcoholic beverages impossible. That alcohol is a producer of energy and only injurious in large quantities has long been the refuge of those who wished to defend or felt it their duty to defend as virtuous the use of fermented drinks. But long ago the evil effect of alcohol upon the nervous system, the circulation, the stomach and nearly every important organ, even when moderately indulged, was established. Its power to lessen human endurance and to blunt the sensibilities both physical and moral has likewise been demonstrated. And now as the result of still more recent experiments in the field of bacteriology, facts have come to light showing that alcohol in every sense and in any quantity is a foe to the human organism.

These facts, according to *The Temperance Cause*, are put forth by no less a person than the celebrated Russian scientist, Metchnikoff, who succeeded Pasteur as head of the Pasteur Institute of Paris, and are the fruits of his

own experiments. In his recent London lectures before a large and representative audience of medical men he showed that alcohol even in tiny doses paralyzes the white cells of the blood, upon which the body is to a considerable extent dependent for its immunity from disease. It is well known that the white corpuscles of the blood are "phagocytes"—that is, devourers or destroyers of disease germs that enter the circulation. When these are lacking or crippled the barriers against disease are thrown down. The introduction of small doses of alcohol into the system paralyzes these, so that they remain passive and motionless.

It has been found that the physical body of animals and of men when subjected to alcoholic influence falls a prey to the ravages of various diseases from which it can be protected if in its normal state.

Medical science knows how to protect rabbits from anthrax, but when they have been dosed with alcohol all remedies fail. Examination of the blood in such cases showed that the failure was due to the paralysis of the white cells by the alcohol.

Most significant from this point of view was the Institute's experience in the treatment of incipient hydrophobia. The success in checking this dreadful disease in all temperate patients was only equaled by the uniform failure to do so in all alcoholic patients.

Prof. Metchnikoff sums up his experiments and closes his lecture with these words: "Besides its deleterious influence on the nervous system and other important parts of our body, alcohol, therefore, has a harmful action on the white blood cells, the agents of natural defense against infective microbes."

These facts are interesting in themselves to all lovers of scientific progress; they are also important theologically as affecting the doctrine of Correspondences. The most of us have been to alcohol a good correspondence. The process of fermentation resulting in pure alcoholic spirit has been likened to the work of temptation which purifies spiritual truth of its natural impurities. The refined alcoholic spirit, therefore, is said to correspond to pure truth, and so the moderate use of distilled liquors is advocated, and the Sacrament of the Holy Supper solemnized with fermented wine to preserve the correspondence.

The important question is, how does this accepted teaching as to the correspondence of alcohol square with scientific facts? If the effect of spiritual truth upon the mind of its receiver is analogous to the action of alcohol upon man's body, and this is the principle on which the Science of Correspondences rests, its influence can hardly be called beneficent. If truth, like alcohol, in even small or insignificant doses, destroys our spiritual defenses and opens the mind and life to the ravages of evil thoughts and suggestions, should we not do well to become spiritual "teetotalers"?

I think the time has come to clearly acknowledge that we are confronted with a case of misplaced correspondence. Unless we do so there is danger of bringing the whole Science of Correspondences into disrepute. A thing whose entire influence upon the human body is evil cannot have a good correspondence in accordance with any principle of interpretation I am familiar with. But if we say that alcohol, instead of symbolizing spiritual truth, is a symbol of truths falsified, thus inward falsity, the analogy is perfect. For the white and the red cells of the blood evidently represent the vitalizing and protecting forces of living truth and goodness in the human soul. Truth, not good, defends against falsity and evil, hence the white cells which represent the power of inward truth,

not the red ones, are the phagocytes. If alcohol truly corresponds to the knowledge of spiritual truth we should expect it to quicken and build up the white cells and be usable in generous quantities with wholesome effect, just as spiritual knowledge and principles sustain and invigorate the soul of man, and may be freely acquired with most happy results by every sincere person. But *alcohol plainly has no normal function to perform in the human system*, which thus shows its likeness to what is false, for falsities, especially from perverted truths or from evil, have no normal place in the human mind, and when received even in a mild degree, war against the saving influences of inward truth and virtue, and open the door to evil thought and desire.

It is not my purpose to discuss the entire subject and follow it into its application to the Sacramental Wine, but to emphasize its relation to scientific facts. We well know that Swedenborg plainly declares that vinegar or sour wine represents falsity. Yet vinegar is but a final step in the process of fermentation or decay of sugar which creates alcohol. Sugar and what is sweet in general, denotes what is spiritually pleasant and delightful, thus has a good correspondence and may be generously used. If the final product of the destruction of sugar has a bad correspondence, might we not reasonably infer that this intermediate product has a similar character?

But here it should be noted that vinegar, though corresponding to a false and evil state, produces no especially injurious effect upon the physical system. This would seem to show that the correspondences of things were founded on considerations which are independent of their physical effects. If a wholesome thing may correspond to an evil state and an injurious thing to a good state, we have still something which needs explanation in the vindication of the Science of Correspondences. Can we cut the Gordian knot?

H. C. S.

An Interesting Request.

EDITOR NEW-CHURCH MESSENGER:—Recently I received a visit from a local speaker of the Theosophical Society of Seattle, Wash. He informed me that he had been appointed to deliver a lecture to his fellow theosophists, on Swedenborg and his religious teaching. And then he requested me to kindly give him a summary of these teachings, which would relieve him from wading through all the voluminous writings of this author. I expressed my readiness to comply with his wishes, according to my ability.

While explaining to him the Heavenly Doctrines, which were and are given to the world through the instrumentality of Emanuel Swedenborg, I punctuated especially those truths which are diametrically opposite to the so-called theosophical teachings, that God is the world, and the world is God. They do not use these words, but the substance of their teaching is the same. Because they teach an evolution, according to which the highest and final perfection of man will consist in a total dissolution of his distinct personality, into the peaceful ocean of this god, after a certain order of numerous reincarnations. Our theosophical inquirer admitted that this was the case.

But I explained that the doctrines of the New Jerusalem are:

God is One, in Essence and in Person. His Being consists of Eternal Love, Infinite Wisdom, and Almighty Power. Moreover, He is the only One, or Original Man,—Self-subsisting and Self-existing Life. All other manifestations of life, in the spiritual as well as in the natural world, are only created forms or external receptacles, which are vivified by influx into them, from the Eternal

Life of the Creator, and manifest themselves according to their forms, in chains of orders, from the lowest to the highest, and so form an orderly and useful Universe of God's Creation, which must forever remain distinct from the Creator. The wiping out of this distinction would be equal to the destruction of the universe, contrary to the love of God.

Our doctrines also teach that no human soul can be created or called into existence, except in a natural world. There is no man, angel or devil in existence that was not born as a child in a natural world.

Last week my Theosophical inquirer mailed me a synopsis of his intended lecture, and asked me to correct it, where I might have misunderstood him, because he did not wish to misrepresent Swedenborg. Examining his statements, I was surprised to find that he had correctly comprehended our leading doctrines of the Lord, the Word, and Life, the Science of Correspondence; also of man's regeneration and his never-ending progress in the heavens. He took also notice of the Last Judgment and the New Jerusalem with Swedenborg's revelation.

But concerning the origin of evil he was incorrect. He understood that the separate existences of heaven and hell are the only cause of the equilibrium which makes the freedom of choice between right and wrong, or good and evil possible. I informed him that the equilibrium between *action* and *reaction* came into existence with the creation of the world.

From every natural sun his respective solar system is created. The planets flying from the sun, in their centrifugal powers, and the sun, by his centripetal power, cause all his planets to revolve on their own axes, and around the sun, in their orderly ellipses. These two powers are an equilibrium. But the natural sun is dead in itself; it only receives its power from the Spiritual Sun of Righteousness, from which proceed spiritual heat, which is Love, and spiritual light, which is Wisdom, and their inherent Eternal Power, which are turned in the natural suns, by the order of correspondence, into natural heat, light and power. And the natural universe, proceeding from the Spiritual Sun of Heaven, constitutes the orderly reaction necessary to all Creative Power, the result of this universal equilibrium.

The reactive forces of man's sensual or natural mind is orderly; there is no evil about it. This natural sensualism is destined to be developed and to be met by heavenly and spiritual influx from above. And this creates the equilibrium, necessary for the formation of a thinking, rational and responsible being,—a true image and likeness of God. Evil was not created by God; it only came into existence by man's abuse of his freedom. Man was created for heaven, and gifted with power from on high, to rule over the animals in him.

GUSTAVE REICHE.

Columbia Station, Seattle, Wash.

Swedenborg's Works in Libraries.

EDITOR OF NEW-CHURCH MESSENGER:—Some time ago, arriving early at the freight tariff department of the Baltimore and Ohio Railroad, the office in which I am employed, I observed a number of novels of various kinds on the desk of one of the men. I made inquiry in regard to the books being there, and I was informed that they belonged to the Baltimore and Ohio Employees' Free Circulating Library, an institution which I had not been made acquainted with before.

The party who occupied the desk on which the books were lying was the agent for attending to the circulating of the books in the freight tariff department. He gave

me a catalogue of the books in the library, but I did not notice any of Swedenborg's works in the lists.

Some time afterwards I gave this party a forty-cent copy of "Heaven and Hell," in cloth, to put into the library. He was very much pleased to accept the copy, saying that before handing it in he would like to read it over himself. A few days ago he showed me a communication he had received from the librarian (Mrs. E. P. Irving), which read:

"Please express my appreciation of his gift to above gentleman. Should have sent thanks sooner, but have not been well. Am very busy. E. P. I."

The agent for the department said he had read the book and that he was pleased with it. Some of his immediate relatives had also read it before he turned it into the library.

The library is situated in Mt. Royal Station. The agent spoken of above had not read any of Swedenborg's writings before.

LAWRENCE GUNTON ALLBUTT.

Church News

The Baltimore Northwest Mission has continued open on Sunday mornings during July and August.

"The Rev. Mr. Sewall" should be substituted for the "Rev. Mr. Seward" in the article "A Noteworthy Meeting," in the MESSENGER of July 29th.

The Rev. Harry C. Vrooman is conducting the service in the Providence, R. I., church during August, while the pastor, Rev. Hiram Vrooman, is on his vacation.

From Denver it is learned that things are opening up promisingly. There is a fair attendance at church services. Evening services and Sunday school were commenced the first Sunday in August.

Rev. John Whitehead is holding a series of vesper services at Oak Bluffs, Mass. The meetings are held on Sunday afternoon and weekday evenings. Mr. Whitehead is also visiting other parts of the island and regards it as a good point for missionary work.

Mr. George Trobridge of Belfast, Ireland, author of the latest life of Swedenborg, and other works well known in the New Church, is an artist of high standing and reputation. *Morning Light* informs us that three of his water-color drawings have recently been purchased by the Belfast City Council for the local Art Gallery. Mr. Trobridge was for many years headmaster of the Government School of Art in that city.

Hancock Point, Me.

Included in the summer colony at Hancock Point, Me., has been this year a small number of New-Church people, and not so far away, at Sutton Island, as usual, the Philadelphia colony of Burnhams and Worcesters. Sunday, July 26, Rev. Wm. L. Worcester, by invitation, came over here and conducted services in the union chapel. There was a full attendance, and much interest was expressed in both the preacher and his sermon.

The Louisville Church Desecrated.

From a Louisville, Ky., daily paper it is learned that vandals entered the New-Church house of worship recently, and after desecrating the place in various ways, departed with all of the hymn books, the water cooler and the cover of the piano. They wrenched several of the pews from their fastenings in the floor and pitched them

out in the aisles. Then they took the long poles with which the gas jets in the ceiling are lighted and broke all the chandelier globes and the electric light bulbs. The aisles were strewn with glass and bits of broken wreckage. The vandals effected an entrance by forcing one of the side windows. It is presumed there were several in the crowd, and that the perpetrators of the vandalism were more than mere boys, for they could not otherwise have succeeded in tearing up the pews. The only thing that the invaders showed any respect for was the Bible. It was left lying on the altar and had not been touched. Every song book in the church, however, was taken. Before the members of the church arrived on the scene the water cooler and the piano cover had been brought back and placed in the front yard. Some of the books which were taken from the church were found in a grocery across Walnut street from the church. The proprietor disclaimed any knowledge of how they came into his possession. The church, which was formerly the Fifth and Walnut Street Methodist Church, is now occupied by the Louisville Society of the New Jerusalem.

The Kramph Will Case.

By his will dated November 30, 1854, Frederick J. Kramph, a devoted New Churchman of Lancaster, Pa., left the net balance of his estate, after the payment of certain bequests, to seven trustees, "in trust for the purpose of endowing a university of the New Jerusalem, to be founded in the consolidated city of Philadelphia, for universal New-Church education in these United States, and for the education of New-Church ministers, who are to teach the doctrines of the New Jerusalem, as laid down in the writings of the Honorable Emanuel Swedenborg." Later on, it is further provided, "that whenever a perpetual charter for the establishment of such a New-Church University shall be obtained, the above-mentioned trustees, or if prior to the final settlement other trustees should have been appointed by charter, my executors shall transfer all the rights and trust given to them by this, my last will and testament, to the trustees then and in that case lawfully appointed and constituted in and by said charter."

At the time of the death of Mr. Kramph his estate was indebted to a large amount and was practically insolvent, and would have been utterly so if it had not been carefully nursed by the widow and family, who denied themselves and engaged in certain employments to eke out a support which the estate could not give them, until a time came when the debts were finally extinguished by a sale of a valuable part of the property intended for this trust and by the rentals of the other portion. Mr. Kramph died in 1858, and as a matter of fact it took fifty years to pay the debts and legacies and finally to dispose of the property. As there was nothing for the trustees to do but to perpetuate their board by filling vacancies in their number from time to time, they held no meetings until they received a notice that the property would be sold this spring, and then in December, 1907, they met and organized.

At the final settlement of the estate in the Orphans' Court of Lancaster, in July, 1908, the trustees claimed the balance of the estate, about \$38,000, for the purposes of the will. The Academy of the New Church, at Bryn Athyn, claimed the fund on the ground that it is such an institution as Mr. Kramph had in mind. The heirs also entered a claim, holding that neither of the other claims was valid.

As the Academy was presenting and supporting its claim, the counsel for the trustees attempted in cross-

examination of a witness to show that the teaching of the Academy is not representative of the larger body of the New Church, but of a seceding body, and cannot justly be held to represent the New Church as known to Mr. Kramph. Being thwarted in this purpose by the court, the counsel asked pointed questions in regard to the use and interpretation of the work on "Conjugal Love" in the Academy. The conflicting views of the Academy and the Convention were presented, the former as expressed in a written statement by the Bishop and endorsed by the Councils of the Academy, and the latter as expressed in the Resolution and Report adopted by the Council of Ministers of the Convention in 1903.

The Judge in his decision of the case set the claims of both the trustees and the Academy aside, and awarded the bequest to the heirs, holding that the teaching of Swedenborg is itself immoral and contrary to statutes of Pennsylvania. A reading of the Judge's decision shows in other respects the slight and imperfect knowledge of the position of the Convention in regard to this matter of which he attempts to speak.

The future action of the trustees will doubtless be guided by careful counsel. Meantime the truth is not affected by a hasty decision based on misconception.

Notes from England.

The Victoria University has conferred the degree of LL. D. on Mr. E. J. Broadfield, who is Chairman of the Council of the New-Church Conference. The same degree was conferred on Sir William Mather, who is one of the Conference Trustees.

In connection with the movement for woman's suffrage, which is emphasized by the agitation carried on by the "suffragettes" at the doors of parliament, the following item from the Conference report in *Morning Light* shows the conservative attitude of Conference in the matter of woman delegates:

"It was reported that Miss L. W. Rhodes had come as a representative from Liverpool, and the ruling of the President was asked for as to whether she could sign the Roll. The President said there were some rules of Conference which had never been written. Conference had met for 100 years and it had followed one invariable custom, and he did not feel competent to allow of any departure from that well-established custom, which was practically a rule, until the Conference had had an opportunity of considering the question. And this it could only do after due notice of the question had been given. Although regretting the circumstances, he could not allow the lady to take a place in Conference."

It is not reported that any "notice of motion" was subsequently entered.

The following tribute to the memory of the late Dr. Wright was offered by Mr. E. J. Broadfield:

"Mr. Broadfield spoke further with reference to the Rev. Dr. Theodore Wright, as having had a seat, by invitation, in the Conference on more than one occasion. Some of them might remember the delight we had experienced when he first spoke; the charm of his voice, his pure and refined eloquence. Conference was reminded of the Doctor's great work in connection with the theological school at Harvard. Mr. Broadfield moved that Conference should express appreciation of Dr. Wright's services to the church, and sympathy with Mrs. Wright in her affliction."

This was seconded by Mr. C. B. Bragg, and supported by the Rev. J. J. Thornton.

Among the "suggestions to forward the work of the church" sent in through the President's report is one: That the best book that can be lent is a copy of the "Hymns and Liturgy." There is no doubt that the church liturgy or ritual as laid before visitors entering our places

of worship is more carefully and critically scanned with a view to really finding out the essentials of our religion and our worship, than any tracts distributed at large. A well-known clergyman and writer in the Episcopal Church was heard to remark in reply to some doubtful inquiry as to the teaching of the New Church, "Why! have you not seen their Book of Worship?"

One of the most interesting discussions in the Conference was that on the question of suspending the New-Church College in Devonshire street, London, as an educational home and center and using the funds of the college for the education of young men of the New Church in the larger universities; and the question was raised as to the hurtful effect of close intellectual association of young New Churchmen with the students and professors of institutions where the fundamental doctrines of the church were held in question or in open disrespect. The more fundamental and serious question was not broached upon—how are we to have instruction in the higher education, scientific and philosophical, from the New-Church basis so long as we have no trained and disciplined New-Church scholars and no institutions where such training and discipline can be had? It is not enough to own a building and call it a college and on this ground demand the attendance of young men of the New Church; but a building, however humble, and faculty of three or four able men of scientific education clearly grounded both in the science and philosophy of Swedenborg and in the theology of the New Church, would put capable young men in a position where they could go through any university courses at home or abroad and be able to illuminate and elevate lines of study or discussion they may meet with, rather than to be perplexed and humiliated and blinded by these. It is the New-Church philosophy and scholarship we want and the world needs, and it is a pitiful sight to see the hungry New-Church mind going round seeking food out of the empty mangers of modern scientific and philosophic discussions. The facts of modern research and discovery, so far as they are facts and not guesses, slyly concealed in the sober garb of verified knowledge, are the materials we have to build with: but how to build a structure without a heaven-concealing dome is for the New Churchman to prove, and this he must do from principles to be found in the science and philosophy of the New Church. Before devoting its funds to sending students to Oxford, where the most flagrant denials of fundamental Christian truths are published without rebuke, let the New-Church College consider the establishment of a school of New-Church research and philosophy, availing itself of all the learning and experimental work within reach—just as Swedenborg did in his own studies—and then applying the truths of a rational and spiritual philosophy thereto. Then we would have a center indeed of New-Church learning and a school whence young men could go out qualified to study with advantage in any of the schools of the world.

It is according to appearance that the eye sees, but the understanding sees through the eye; hence seeing is also predicated of the understanding. The appearance is that the ear hears, but the understanding hears through the ear; hence also hearing is predicated of attention and listening, which is of the understanding. The appearance is that the nostrils smell and that the tongue tastes, but the understanding smells by its perception, and also tastes; hence also smelling and tasting are predicated of perception—and so in other cases. The sources of all these faculties, of both kinds, are love and wisdom; from which it may be evident that these two make the life of man. (D. L. W. 363.)

The Church Calendar.

August 23. The Eleventh Sunday
After Pentecost.

The Christian Life.

Introit Selection 14: "God be merciful unto us."

Lesson I.: II. Sam. xxii.

Responsive Selection 49: "Blessed are the perfect in the way."

Lesson II.: Matt. xxviii.

Benedictus, 757.

Hymns (Mag.).

238: "The Lord our Saviour is the way."

55: "Praise, my soul, the King of heaven."

Births

STIFF.—A son, James Frederick, was born, August 1st, to Mr. Henry P. Stiff and Mrs. Alice Packard Stiff at Brockton, Mass.

CONANT—On Thursday, July 30, to the Rev. and Mrs. Harold S. Conant, Philadelphia, Pa., a daughter, Constance.

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John S. Saul, Editor and Publisher

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New Church Almanac and Year Book for 1908. Paper..... .05

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The Spiritual Sense of the Word.

In these days of investigation of all problems by the rational mind, the Word is receiving marked attention. The higher critics have thoroughly dissected the literal story, and have come to the conclusion that its history is very unreliable. In this we cannot agree with them. They approach the problem in great measure from their own notions and imaginations, and not from the side of ascertained facts. The historic statements are verified at innumerable points by history and archaeology, but the critic will sweep all these aside by general assertions unsupported by documents; as for instance, it is affirmed that the patriarchs, including Moses, had no real existence. They stand for tribes which wandered into Canaan bringing their distinct gods and traditions, and afterward they became amalgamated into a nation, and their traditions became incorporated into one narrative in the Bible. These are mere assertions without any proof whatsoever. The critics leave everything regarding the Bible in the greatest uncertainty. They destroy all ideas of it as a Divine revelation.

In the work on the "Sacred Scriptures" it is shown that when men from an examination of the letter begin to doubt its Divinity, and cease to believe that it is the Word of God, this belief in it as a

revelation cannot be restored by mere literal criticism but only by seeing the spiritual sense within the letter. We there read:

"Lest, therefore, man should be in doubt whether the Word is such, its internal sense has been revealed to me by the Lord, which in its essence is spiritual, and is within the external sense which is natural, as the soul is in the body. That sense is the spirit which gives life to the letter; it can therefore bear witness to the Divinity and sanctity of the Word, and can convince even the natural man, if he is willing to be convinced."

The higher criticism, the discussions of scientists, and the general development of the rational mind through education, have unloosed many minds from their spiritual moorings, and have set them adrift in search of answers to their desire for knowledge of the deeper things of human life. To satisfy this craving, or to take advantage of it, a host of religious and philosophical fads have sprung up. The central idea of many of these is that man is Divine. One who believes himself to be such is not in any condition of mind to accept any external revelation from God, still less can he accept the letter of the Word as that revelation, and as the means of conjunction with the Lord and consociation with the angels.

How is this belief to be restored? Swedenborg says by means of the internal sense. Who will do the work of restoration? Must it not be the organized body of the New Church? Swedenborg indicates that it will be a long time before the internal sense of the Word will be received. It is evident that the belief in the literal story as Divine must first lose its hold on men, before they will receive the letter as the vessel which contains the Divine meaning within, as the body contains the soul. We now see going on in the Christian world a great modification of religious beliefs. Shall not the New Church take advantage of this opportunity to present its doctrines before the public mind in forms adapted to the new conditions, that man may be saved out of this spiritually chaotic condition? Is it not of special importance to their salvation that they be brought back to the acknowledgment of the Divine in the Word, because the Word is the medium of conjunction with the Lord?

Sometimes straws indicate the trend of the public mind and indicate their openness to ideas. A very large number of Christians now regard the early chapters of Genesis as myths or allegories,

but they cannot unfold the spiritual sense, because they have not the principles by which it is unfolded. Origen, who lived in the third century of the Christian Era, believed there was a spiritual sense to the Word and attempted to unfold it, but he failed to gain a knowledge of the spiritual sense itself. Christian Science in our own day does the same, but the result is a crude, undigested mass of assertions without proof or evidence of its truth. Even Philo the Jew, who lived in the first century, taught that the Old Testament was an allegory, but he could not unfold its real meaning. Professor Nathaniel Schmidt, of Cornell University, in a lecture on Philo at Green Acre this summer said:

"Philo adopted the allegorical method of interpretation. As a Jew he had no difficulty in accepting the Scriptures as the infallible utterance of God coming through man by inspiration. His Judaism consisted in retaining belief in one God and the infallibility of the Scriptures. He was the first to ask where did Cain get his wife? How is it possible that God should have made the world and then destroyed it? He declared that a snake could not talk; says Cain is only symbolic of a peculiar quality of the soul. He treats the old Biblical stories as allegories, putting away everything that he does not believe, and bringing in everything he does believe, and, honest in his interpretation, he calls black black and white white. . . . In the allegorical method (says Prof. Schmidt) one gets away from externalism. Philo values the teaching of the allegorical system because it tends to emancipate man's being, like the Sufis reading an allegorical meaning into the Koran. The same tendency we find, it is interesting to note, in Swedenborg. In this manner man is freed from held by literalists."

In all these allegorical interpretations of Scripture there is the acknowledgment of an internal or spiritual sense within. There have been many attempts to draw it out, but the interpreters have really read into the Scriptures their own arbitrary ideas, because they have had no knowledge of genuine doctrine nor of the law of correspondences by which the Word is written.

The Lord when He appeared to the two disciples at Emmaus expounded or unfolded from the Scriptures of the Old Testament the things concerning Himself. The apostles believed that they contained such a sense, but the church and the world was not ready for the full revelation of it. In His Second Coming the Lord has come by unfolding out of the Word its spiritual contents. He has revealed the spiritual sense of the Word by which a knowledge of the Divine things therein is made known. The belief in the Word as a Divine Revelation is now made known to the world. The Divine nature of the Lord Himself is made manifest. The spiritual world is revealed, and the true nature and destiny of man is unfolded. By these truths the Christian world can be brought back to the acknowledgment of the Word as a Divine revelation from God, and thereby to conjunction with the Lord and consociation with the angels. Without these truths the world will run into vain doctrines derived from self intelligence, which cannot elevate man above self and the world.

The Sermon

The Call of Divine Truth.

BY THE REV. WILLIAM H. MAYHEW.

Ho, every one that thirsteth, come ye to the waters. (Isaiah lv. 1.)

The fifty-fifth chapter of Isaiah is one of the most beautiful and comprehensive of the entire Word. Viewed merely upon its outside it is seen by the simplest mind as a noble poem abounding in choice and varied imagery. The waters, the wine and the milk, the rain and the snow coming down from heaven and watering the earth and causing it to bring forth and bud, the mountains and the hills breaking forth into singing, and the trees of the field clapping their hands, the fir tree and myrtle displacing thorn and the briar—upon all these does the lover of poetry dwell, as affording an ideal of beauty—as suggesting a charming picture of natural life over which he delights to linger. The devout soul, however, has always gone deeper than this and discerned more in the passage than any charm of poetic imagery and diction could give. The winning words of persuasion, or invitation, and of promise in which the chapter abounds have given to such its chief attraction and have led them to turn with fresh delight to the reading and the re-reading of its beautiful paragraphs. Yet few of these have been able to see in it more than the most general spiritual truths and to discern in its imagery aught else but figures of speech bearing no very definite relation to the simple truths inculcated.

But now that the Word is Divinely opened and we are able to realize that everything in it is spiritually significant, that it has no embellishments of rhetoric, no mere figures of speech, we see it in an aspect entirely new. Its poetry is not less beautiful, the general truths of its letter lose none of their value, but its every external feature comes to be regarded and viewed from the light that shines from within. Its power, its beauty, its grandeur are seen to be inherent, not in the form and quality of its letter, but in the very substance of its spirit, as being the ever-living Word of the Lord.

Looking thus upon the passage before us, we cease to regard it as mere figurative truth and come to see it as exact truth. It is the absolute and ever-enduring Word of the Lord, brought down to earth and crystallized into such forms of earthly expression as are perfectly adapted to convey to us (in our varying states of affection and intellect) the light and the inspiration that are essential to our spiritual growth and progress.

"Ho, every one that thirsteth, come ye to the waters." That little word "Ho," which introduces all that follows, does not especially address the intellect, it does not bring a thought to the understanding; it simply attracts the attention. It leads him to whom it is addressed to pause, to look up, to turn about that he may see what the call means.

As we pursue our way of life, the Lord calls to each one of us in a manner exactly analogous to this. He wishes to speak to us, He wants to bring a great and beneficent truth home to our heads and to our hearts. But first He must arrest our at-

tention; He must, in some way, lead us to pause, to turn toward Him, to listen to His gracious words. And so He says, "Ho, every one that thirsteth." All the many means and instrumentalities of reaching and awakening us are included in this simple word "Ho." It is not necessarily a loud and outwardly startling call that it represents. Oftener it comes, as the still, small voice that reaches the heart, that touches the depths within us. A word fitly spoken, a strain of once-familiar music, the soft pressure of a little child's hand in ours, the scent of the flowers that we smelled in years gone by—simple things like these may be the instrumentalities through which the Lord says "Ho" to us,—through which He leads us inwardly to pause, inwardly to turn toward Him and to listen to the words He would speak to us.

Sometimes, it is true, the call is louder. There are great joys that move us deeply and render us more open to hear the heavenly message. There are great sorrows, too, that humble and soften our hearts, and make us ready to receive with affection the words that can help and heal us. There are hard and trying experiences which break in upon the superficial, smooth-gliding life we may be living and force us, as it were, to turn to the loving Father in heaven, and listen to the kind, wise words that fall from His lips.

All these call, the great and the small, those that seem to speak loudly to us and those that address us in soft and gentle tones, have a like purpose in view. They seek to touch our hearts and lead us to turn to the truth that comes to help and save us. In them all, we may hear the Lord's voice saying, "Ho, every one that thirsteth, come ye to the waters."

The Lord when He was present in the flesh said, "No man can come to me, except the Father which hath sent me draw him." (John vi. 44.) The Father which sends the Son is the Divine Love from which proceeds the Divine Truth. It is this love that must always draw us to the truth. The heart must be touched, the affections must be enlisted, before we shall feel any living interest in the truths of heaven. Hence the invitation of the text is preceded by the awakening utterance, "Ho, every one that thirsteth."

And who are they that thirst? Thirst is a desire for drink, and water is the basis of all that meets this desire and assuages the thirst. Very grateful and refreshing to the heated, fevered body is the draught of clear, cool water. And to the anxious and troubled soul there is that which brings a like refreshment. The truth that shows us the path of life, that tells us what to do, that points a way out of our difficulties and brings relief to our anxieties,—comes to our minds with the same cooling, satisfying effect that the draught of water has when brought to the lips. It is water to the soul for there it fulfills the uses of water. To every one there comes this thirst—this awakening of desire to know for one's self what is right, what is true, what is good, what is useful and enduring in life. And it is to such states that the Lord's call is addressed, "Ho, every one that thirsteth, come ye to the waters."

It is to be noticed that the invitation is to come to "the waters." It is the Lord's invitation and it points to His Word as the source of truth, of revealed truth, of genuine truth. It is not an invita-

tion that sends us off to seek water we know not where, our minds full of uncertainty if we shall find it at all. But it bids us come to "the waters." The Lord has provided the waters. He has revealed the truth in all its fullness. At the very beginning of the Word we find these waters referred to. In the second verse of the very first chapter of Genesis we read that "the Spirit of God moved upon the face of the waters." In the work of our spiritual recreation, which is described in these opening chapters of the Divine Word, the spirit of God moves upon that within us which is susceptible to its operations. The knowledge of Divine truth which has been received into the mind in all our more open and impressible states and which lies there associated with the tender thoughts and good affections that accompanied its reception,—this knowledge forms the waters upon which the Spirit of God moves. And all through the Sacred Scriptures do we find these waters named as representing the presence and operation of the truths for which they stand. In fountains and brooks, in wells and pools, in rivers and streams and seas, are set before us, in differing aspects, the Divine Word from which these waters proceed to do their refreshing, cleansing, and purifying work. And at the very end of the Sacred Volume we have the opened Word revealed to our view as "a pure river of water of life, clear as crystal," to approach which the fullest invitation is given in the words: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that thirsteth come. And whosoever will, let him take the water of life freely."

Truth comes to us from many sources, it reaches us by numberless and varied channels, but it all has one original Source, even Him who was "the Word made flesh," and who was "in the beginning" "with God." He tells us, "Before Abraham was I am." He announces Himself to us not only as "the way," and "the life," but as "the truth," likewise, and He says, "The words that I speak unto you, they are spirit and they are life." Hence His Word speaks not as the scribes, not as the writers of this or any other age, but with authority,—with the authority that inheres in what is seen as essential truth when it addresses the open and rational mind.

Water comes to us in many receptacles, and reaches us through numberless channels, but the one Source from which it comes in its purity and fullness is the sky above us. In contact with the earth, if it does not gather impurities, it absorbs elements that make no part of its original constitution. But as it descends from the heavens it is pure water. And so we read respecting the Word of the Lord: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. xxxii. 2.)

To those who thirst for living water, for the water of life, for truth to live by, for truth to satisfy the heart, to feed the thought, to keep the mind and life active in useful ways—there is but one Source from which it can be supplied. The speculations of men, the wisdom that comes from earth only, the maxims that have been formulated out of mere natural experience—none of these can quench spiritual thirst, can meet the longings of the earnest soul, which has come to realize something of its

wondrous capabilities and its possible destiny. Such a soul craves the Lord's word, it can be satisfied with nothing less. The truth which, while always addressing the rational mind, speaks with the voice of authority, carrying conviction to the heart as well as the head, this is what the thirsty soul longs after.

Hence to come to the waters is to come to the Lord. It is not to come to the truth as a mere abstraction, but, as a living power embodied in the Lord who was the Word made flesh, and who is the Word made spirit. "If any man thirst, let him come unto me, and drink" is the Lord's own invitation.

To drink water is to take into the physical organism not only that which shall cleanse it but that which shall materially aid in its nourishment. By dissolving the food and carrying it through the various channels and processes needful to prepare all that is of value in it for the support and renewal of the bodily tissues, water subserves a vital use to our physical well being.

And "the truth"—the living water which the Lord gives us in such abundance—performs a like use for our spiritual organism. As we take it into the mind and give it circulation through all the currents of our thought and activities it not only does a work of inward cleansing, separating the evil from the good, and carrying it away, if we will only give it up, but it brings food to our thought and refreshment to our activities. It sets in motion everything good within us; all the good affections and kindly impulses which would otherwise be lost are awakened and rendered mobile, and active, and living. Just as water carries the food where it is needed, where it can be absorbed and assimilated and give nourishment to the body,—so does the truth carry the good which the Lord imparts to us in so many ways just where it is needed, just where it can be absorbed and utilized in building up the essential—the heavenly, life.

What is it that often causes our spiritual food to seem dry, uninviting and innutritious? It is simply that we do not see and feel its application: It is not practical to us, we do not discern its fitness to the life; in a word, its use is not plain. But if we come to the waters, thirsting for truth to live by, longing to know what it practically means to our own feelings, our own thoughts, our own words and actions—to everything of our own lives—then we are fed. All our truer impulses, all our nobler emotions, all our deeper yearnings, find direction, and we are fed. What was dry becomes interesting; the waters have softened it and set it in motion, and carried it home to our hearts, our thoughts and our activities.

"If any man thirst, let him come unto me and drink," is the Lord's invitation. If we long for genuine and lasting happiness, if we long for rest from anxiety and solicitude, if we yearn after truer and more ideal living, we can have all these, if we will come to the waters. In His opened Word, the Lord brings to us "a pure river of water of life," in which His truth is seen to course "clear as crystal." And His invitation is, "Ho, every one that thirsteth, come ye to the waters."

And the invitation is but repeated and amplified at the close of the sacred volume in the words: "And the spirit and the bride say, Come, and let

him that heareth say, Come, and let him that is athirst come, and whosoever will let him take of the water of life freely."

Contributed

Spiritual Health.

When we remember that our Lord said, "I am come that they might have life, and that they might have it more abundantly," we may conclude that health is a very important matter, for God's life received through unpolluted channels, and received in clean vessels, spells health on whatever plane of being it may manifest itself. You will all agree that the mind is the most marvelous thing in man. Complicated and wonderful as is his physical body, more wonderful still there is back of and within every organ of that structure the spiritual body, for as Paul says, "There is a natural body and there is a spiritual body." Then, again, within and superior to this spiritual body is the mind of the person. Like the body with which it is clothed, the mind is dual. Dr. Jekyl and Mr. Hyde give us a crude but graphic picture of this, and each one's experience verifies it. Good names for the two planes of the mind are, the natural man, and the spiritual man. The Bible calls one the heavens, and the other the earth. When the Word says, "Hear, oh heavens, and give ear, oh earth," the call is to these two planes of the mind soliciting our undivided attention. If we would understand anything about health, spiritual or natural (contrary to some notions) we must know the nature of disease. Learn of the structure of the mind, how the mind acts on the body, and the reverse. We should especially study this mutual dependence, their independence, and their interdependence. A step in this direction is to know why disease exists. It is because in being created for companionship with our Maker, in order to be more than superb animal machines, we must be endowed with freedom.

If two are to be companionable they must have similar interests; so man was created to receive, reflect, and harmonize with, his Divine Author's life; therefore we are vessels, to be filled to overflowing with freedom. Whenever, from any cause, it is lacking on any plane, it follows that we pant for freedom. This is a normal symptom. Our blunders come when we sacrifice a higher freedom for a lower.

Free creatures must have undisputed territory to govern; this is an immutable law. Thus it inevitably follows that God gives us a domain or field of action—the field of the mind and heart—that even He cannot enter uninvited without destroying the foundation of our being. This is called free will, and a better name can hardly be found, for certain it is we are all blest with a keen sense of ability to refuse the evil and to choose the good, which stamps us as free. We are always loving, thinking, and doing, which is unmistakable evidence of that force denominated will.

Free will involves nothing less than the task of governing ourselves. Much preparation is necessary before we are fitted to do this; so we enter into the work only by degrees, a very little at a time.

Just as control of the body is gradually gained during a period of many years, so with the mind; on reaching adult age, even if unusually well educated, we are only just beginning to get possession of ourselves—yes, even only just beginning to get acquainted with ourselves—and one thing it were profitable to know is, "The heavens are the Lord's, but the earth hath He given to the children of men." This means, the higher regions of the mind are so completely under the Lord's control, that they never become disordered. The earth given to the children of men (the lower plane of the mind), that is where all diverting of life's forces from their appointed channels, all disturbances, come from. God forever says to each one of His children, "Let us make man," or, as we more commonly say, "character." He created us for happy activity in sharing in His work, and making man, perfecting character, blessing humanity, is God's eternal occupation.

One of the wise conditions under which we co-operate with the Lord in character building, is, that we first learn this control of ourselves. Yet we progress in self-control and character building only so far as we look away from self to the welfare of others, our hearts attuned to the All Father's will; like mother earth, who in her relations to the sun is a most perfect picture of ourselves. She perpetually yields increase as of herself, yet unceasingly turns toward the sun, the source of her being and power. Our maker and preserver is the Sun of the soul, but in man the delight of feeling all sufficient unto himself has led to insistent turning from that Sun; this generates disease. It is a sure sign of disease whenever an unselfish impulse or noble thought finds hindrance within our breast. Who has not experienced that? The disease germs are there without doubt. Well, then, how about provisions for health—what are they? Wheat and tares are good synonyms for health and disease. Let us use them.

The heavenly Father has been planting wheat from the very beginning of our existence by means of every good sower of seed that could be enlisted. Not only this, but while faithful guardians and teachers have been busy storing the lower mind with right states of feeling and thought, His angels "that do always behold the face of the Father"—that is, the best of the good men and women that have left this earth—these angels, all unseen by us, are busy doing a wonderful work in that higher spiritual mind. In earliest infancy they hold the mind in peace, innocence and purity, causing happy currents to flow through the babe to such an extent at times, that even the physical plane evidences its response, and the quiet child smiles in its slumbers or at moments when there is no outward cause for it. At such times let us remember that everything has a cause.

Wonderful it is that the fabric thus built by angel hands in that too-little-known region of our being, is the seat and spring of all deep joy we may ever feel thereafter. As the days of infancy recede, we gradually dwell less and less with these angels who play so skillfully on our affectional and emotional natures, and enter more and more into companionship with those who are especially fond of exciting the love of knowledge in the mind.

So that during childhood—the "How and Why" period—we are provided for as to both planes of

our mind by the willing workers of the Master's vineyard in both worlds; and thus we journey on until we reach the age when we begin to reason and form conclusions about things for ourselves called the rational or independent period.

Thus reaching adult age, in what condition do we find ourselves? The earth of our natural mind lies before us to possess it. Whichever way we turn good things and bad things in feeling, thoughts, and habits present themselves for choice, but notice this, whether we choose the good or bad on this plane, it is merely natural, of the earth, earthy, and has no spirituality in it except as that heavenly quality descends from God by way of those high regions of the mind built during childhood by angelic ministrations. Spirituality develops when we as children look to Him as the Source of all that lifts us above a mere sensuous life.

We may in mental things become rich, like the young man who had kept all the precepts from youth up and yet lacked the one thing needful—poverty of spirit—that is, the humble acknowledgment that all goodness flows in from God, and that we are only vessels. What, then, is the use of all this training and cultivation of the true and the good on the natural plane? Why, just this, to furnish the mind with vessels. Like the widow in the parable we must borrow vessels wherever we may, that they may be filled with heavenly oil to save us in our need, and that oil descends from the higher regions of the mind.

The Holy Word portrays the process again and again under various parables and histories, the most wonderful and beautiful of all being the birth of the Holy Child, for strange though it seems, we must be born again of "water and the Spirit," of something on the natural, and something super or above the natural plane. The water is in our natural mind, and means all the good instruction gathered there, but that heavenly quality and substance called the spirit, descends from God through, and resides in, that higher spiritual plane on the mind. It is the very presence of God with man, and it waits only an opportunity to come forth and unite the lower plane of the mind with itself, and this it does wherever man thinks of his heavenly Father, and shuns an evil as a sin against Him. How simple is the key we hold, and this is the beginning of spiritual health.

And are we healed at once then—made whole from that very hour? "Yes," and "no." There is no better statement of the law than this: "Every place whereon the sole of your foot shall tread, that will I give you to possess it." The mind has its head and foot; its foot is in its lowest plane. If we shun any particular evil from this motive—that it is a sin against God and our fellowmen—we immediately call into exercise two planes of our mind, the foot, which has to do with the stand we shall take on the subject, the conduct, the way in which we shall walk, and the spiritual plane of the mind, from which comes the inspiration and motive power for all unselfish conduct. Any so-called good deed is truly so only when the motive is clean and pure; that means, that from the higher plane of the spirit a heavenly quality of life flows down, cleansing the soul of impurities in its descent. Therefore, the Master says to each one of us, "Whatever ye

shall bind on earth," (in other words, the lower plane of the mind) "shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." That is, He is with us, in binding evils and unbinding virtues. Also, "He that would be cleansed needeth only to wash his feet" (the lowest mental plane again) "and he is every whit clean." This is said because in God's sight man is only a complete creation, or truly human, when all his faculties have been opened and called into orderly exercise, and in this view of man, the only place where any disorder exists is in the lowest parts, which, related to the planes above it, are as the feet to the other parts of the body.

Thus it is that spiritually we are healed of any disorder the very instant we cease to practice that particular evil, provided we shun the evil in this dual way—that is, exercise at least two distinct parts of the mind at once.

Although spiritual health comes instantly with this double method of shunning sins, we must remember the charge, "Go, and sin no more," for we all know relapses can occur with diseases, and that they are more serious than the first illness.

The motive within any act or line of conduct determines its value to the soul. If every Christian precept be kept for the sake of bodily health, the motive is no higher than the body, so not even the first step in spirituality is thus taken, for the simple scientific reason that the spiritual plane of the mind, whence flows pure, unselfish love for others, has not had the slightest degree of exercise, and exercise is a law of any kind of health and growth. If the health is treasured for the sake of serving one's fellows, a spiritual motive is exercised, so development on that plane does take place. Let us remember, too, that the spiritual growth will be in exact accord with the prevalence of such motives from day to day, while success with the bodily health may or may not keep pace with the other at all; many factors will enter into that.

One might very innocently violate important laws of physical welfare, or violations of health may be imposed by persons or conditions entirely beyond our control. In such cases, disease and suffering may have to be endured notwithstanding high spiritual attainments. Indeed, the heights of spirituality (aye, even divinity) are sometimes reached only through sublime and willing endurance, of keenest suffering, both physical and mental, as was plainly shown at the crucifixion, when He who had proved Himself Master of forces, natural and spiritual, willingly underwent physical torture and mental anguish of unfathomed depths, as incidents in His pursuit of bringing spiritual health to man.

Our woes have come from putting asunder that which God hath joined together; our healing will come when the lower mind acts in harmony with the higher part. Then we shall realize the beauty of that promise, "Thy name shall be called Beulah, for thy land shall be married." The heavenly marriage being just this, an undivided mind, wherein noble impulses find ready expression. Our normal state comes so far, and only so far as we cease to do evil and learn to do well, therefore we should value a long life in this world, that our healing may go on and on. Each day a new opportunity to turn from disease and to radiate health by receiving of God's life more abundantly presents itself.

Will not this produce an effect then on the bodily plane? Most assuredly it will, not only for ourselves, but better still, for others far and near. Diseased conditions on any plane will be overcome only so far as the work is done in a dual way—without and within. Action must take place both on the seen and unseen sides. We cannot do right without helping the cause of health on every plane.

X. Y. Z.

The Third Step in Adult Regeneration.

Love—heavenly love—is the supreme affection in the celestial man. The third step, when the work-day is done, brings man into the celestial degree. With this man, love precedes, and truth follows. It is otherwise in the first, and in the second stages of adult regeneration. The celestial degree of life is the highest heaven of life to which man, as an angel, can aspire. There is nothing beyond this for any created intelligence in all the universe.

We are at the close of the sixth day of the creative week, and the Sabbath dawns. On the Sabbath no work is done. There is no longer need for further work or combat to acquire good by truth, these now being fully conjoined and making one in the celestial man. "This state—the celestial—is what was represented by rest on the Sabbath day." (A. C. 8506.)

During all man's days or states of labor and combat, he looked at good from truth, *i. e.*, he looked from what is external to what is internal.

"Man before regeneration acts from truth, but by it good is acquired, but after regeneration man acts from good." (A. C. 8505.)

The common experience, before regeneration, is that of Faust:

"In my breast,
Alas! two souls dwell—all there is unrest;
Each with the other struggles for mastery;
Each from the other struggles to be free."

The celestial angels are free; they have no bonds; if they have they do not appear. Their bonds, if they might be so called, are the perceptions of good and truth. They do not want to be their own, and to have their own way. "Not my will, but Thine be done," is the prayer.

The "Garden of Eden," before the wily serpent of man's sensuality entered it, symbolizes the intelligence, and blessedness, and peace of the celestial man—dwelling alone, *i. e.*, not being infested with evil spirits. "Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. lxxx. 10.)

O. L. BARLER.

The Transfiguration.

How often have you had the Transfiguration realized in your own experience! Recall your temptation to love the world and its pleasures supremely—how you fought against giving them up, yet feeling the necessity for it; how you had to continually urge yourself against them. It was trial and labor. There was no joy in it. But you won out. And then the Lord took you "apart" into a "high mountain" and was transfigured before you. He opened your perception to see the why and the wherefore of your experiences with His truth and filled you with the glory of His presence. He showed you how you were created for heaven, but that you must

first be a man in the world if you would be a man-angel there; that you must first know and experience your own life with all its foibles and illusions that you might learn to comprehend and voluntarily accept the life He would have you know. He showed you why and how He must leave you apparently alone to fight against your inclinations and ambitions that you might know how empty and meaningless and worthless they are as compared with what He would offer and afford. He showed you that in spite of all appearances He had been with you all the while, guiding and leading, not breaking your will and shattering your ideals, but winning your appreciation, bending, not breaking, gently insinuating Himself and His influence into your thought and motive and act that you might be all the more yourself since He was in you and your effort. And so He led you out of death into life.

Compare this with your earlier conception of the Christ and His ministry with your life; the rigor of temptation's discipline; the hard grind to obey His law, the disinclination and self-compulsion necessary in putting away your heart's desire. Truly you have a Transfigured Christ! The old ideal made new, the old service of fear and compulsion made one of delight and joy. The same Christ, but a Christ Transfigured. The same discipline, but a discipline of love and prayer.

FRANK A. GUSTAFSON.

Psychic Research.

A STUDY OF RECENT DISCOVERIES.

Ephraim is as a silly dove without heart; they call to Egypt; they go to Assyria. (Hosea, vii. 11.)

In these days of psychical research, when the pendulum of thought swings slowly and ponderously back toward the spiritual side of things, under the impact of such hands as those of Sir Oliver Lodge, Crookes, Zoellner, Aksakow, Flammarion and others, the attention of the thinking world is turned once again toward the "spiritual world" as a world manifesting in this world by phenomenal means. We have in this turning an enlightening example of Ephraim, that side of the human mentality, which makes fairly well directed efforts to understand spiritual things, yet fails because its fundamental conceptions of spirituality are unsafe premises. It thinks of the spiritual world as a world of phenomena or effects, when the spiritual world is a world of causes. Its constituent parts are love, wisdom, mercy, justice, equity, reason, logic, judgment and other mental and spiritual traits. This spiritual world is more difficult of apprehension than a phenomenal spiritual world, and for this reason it eludes the apprehension even of many of those who have clear ideas otherwise on spiritual things.

Other parts of the human mind which tend in the same direction are variously named. There is that side of the mind which seeks to know, merely for the purpose of knowing. This is denominated "Saul," and ends in self destruction. There is again that side of the mind, which seeks to know for the purpose of refuting. This is called "Samson," and it likewise ends in self destruction. Again there is that side of the mind, or that phase of human life, which tries to understand spiritual things for the purpose of the larger service of humanity. This is called "Elisha." And yet again there is that side

which rests content with the dim vision of spiritual things garbed in the ecclesiastic and the obsolete. This is called "Aharon," specially when that figure is involved in the picture and the narrative of the "golden calf." And still again, there is that which actually understands and knows the spiritual verities and relationships. This is called "Isaac."

And finally, so far as this list of faculties is concerned, there is that side of the mind which approaches spiritual things from a scientific basis, and which, while having its scientific side thoroughly rationalized, has not yet attained a rational concept of the spiritual, such as is involved in the name "Isaac." This is "Ephraim," technically denominated by Swedenborg, the "new understanding."

The basic fault which underlies the attempts of Ephraim, with its appeals to science (Egypt) and reason (Assyria) it shares with all those who emphasize the *phenomenal* of any kind in their search for the spiritual. For, as was said above, in its final analysis, the spiritual world consists of love, wisdom, use, mercy, justice, loyalty, kindness, tact, sympathy and other of "the Humanities"; for the expression of which reason, imagination, logic and other intellectual functionings serve more or less fitly. But a *phenomenal* world is not a spiritual world, the phenonema, even where they involve intelligence and "familiar intelligence" most intimately, are not in and of themselves, spiritual, nor do they predicate a spiritual world. Hence a message purporting to be from a spiritual source, is not made spiritual by the fact that it is of obscure or unintelligible origin. Neither does it prove to be of spiritual origin, because it purports to convey messages involving the smaller intimacies of a past life; neither does it prove spirituality by conveying some high and moral lesson. Its spirituality is proven only by the absolute unconsciousness on the part of the recipient. Our friends in the other life are in constant communication with us. They give us the best thoughts and impulses they have and consequently the best we have. But not one of them knows that they are giving nor we that we are receiving. In fact, both they and we would stoutly maintain about just such equally shared property that it is decidedly our own and their own. It is by means of this utter unconsciousness of healthy intercommunication of the two worlds, that they can be kept apart and interdependent. And the phenomenal side of test and rapport prove spirituality very much less than they prove refined naturality. The discovery of radio-activity, of the X-ray, of the N-ray, and all that these involve, has not only unsettled the basic concepts of science, it has also altered the assumptions of metaphysics and "naturalized" much that was hitherto considered spiritual. For it postulates a realm of nature-forces, with the "ion" as a minute universe, which realm of forces is too little known as yet to warrant further assertive statements concerning it. But the assertion may be ventured that the realm of "finer forces in nature" will furnish many of the phenomena now claimed by the Society for Psychical Research as interpretable only by communication with the spiritual world. It may be safely assumed that even those bearing the earmarks of identity have these marks impressed upon them rather by the recipients, than by the senders of the "message." If,

for instance, Sir Oliver Lodge were looking for a message from G. W. B. Meyers, his knowledge of Meyers, of his peculiarities, his expectation of certain manners of expressions, of certain well-known and familiar lines of thought would give the message received as much of the Meyers' tinge, as though Meyers himself were sending it. And more, possibly. Almost any message will take on the tinge of the essential knowledge of the searcher and the waiting mind below acts like the waiting eye. For instance, when you are looking for a friend in a crowd, you see him several times and you fit his face over chance faces of passers by, even if that friend has forgotten his appointment and is not in the crowd at all. Your eye was "tuned" to that face and it saw it. Even if that sight was assisted by certain little peculiarities of your friend, by the way he wore his brown derby, the way he swings his shoulders, the brilliancy of the red tie, which you are sure he is wearing. The ultimate outcome of the search is the conviction that an inordinate lot of nondescript folk wear derby hats, and red ties and swing their shoulders as does your friend. So the waiting mind of a recipient will unconsciously garb an alleged message from the "spiritual" world, with an identity, which that message may be far from actually possessing, and so make its own pertinacity the most successful means of its own self-deception.

If the student of spiritual things will hold in mind the two thoughts, that the two worlds depend upon their absolute unconsciousness of interrelation, and that there are endless fields of undiscovered higher nature forces and that immediately above this field lies the gigantic aggregate intelligence, human intelligence, which is called the Race Man, it will be better able to see whither the present work of such men as Sir Oliver Lodge is tending. It is tending very much more toward an elucidation of the intelligence of the Race Man, that mysterious something which men have always called the "interior church" or the "congregation of saints," and which men of late have learned to call the "Uebermensch" the Superman, than toward any elucidation of the nature of the spiritual world. And in leading men to see this giant source of their own rationality and intelligence, it will have accomplished as great a use, as if it had demonstrated the existence of a spiritual world, which at heart no one doubts. For the atheist and the agnostic does not doubt the spiritual world. He doubts the substitute for such a world, which our mediaeval monks hammered out of their subliminal egotism. A spiritual world as distorted as their concept of God, and of theology. That spiritual world every man has doubted, even the men who first shaped and fashioned it. But the real spiritual world of actual humanity no one has ever doubted. It need not be proven, any more than you need prove to a man that he breathes. If you brought to him some absurd theory about his breathing, he may doubt your theory and he may laugh at it. But even for that laugh he must needs breathe, and no one needs prove to him that he breathed. That is a granted fact. So is humanity, and its absolute refutation of nature, which is spirituality. Thus, for instance, if nature had her way about an imperfect organism, it would and will kill it. She ruthlessly sweeps away the weak and lets the strong survive. She relentlessly destroys the unfit and lets

the fit survive. But men resist her. Two-thirds of our work is done by flying in the face of nature. We take painstaking care of the sick, of the weak, of the unfit. The idiot, whom nature would destroy in a few days after birth, by making him incapable of knowing how to take nourishment, we take the utmost care of, we build asylums for him, we train people to know how to prolong that life, which nature would heartlessly take away. Why? Because we are spiritual. We battle against nature when she is trying to break down the tissue of the lung, with the great white plague. Why? Because we are spiritual. We take care of the poor, the weak, the decrepit, the insane, the hopelessly sick, the criminal, the defective, the degenerate. Why? Because we are spiritual. Because there is that in us, which rises above nature and is bitterly opposed to nature. And this in us has given the natural side of us unpleasant titles. It has called the natural man by names, which the natural man considered indecorous. And rightly so. They are. Yet they are perfectly true. For we are spiritual because we battle against the natural man. Because there is that in us that rises above nature and defies it. Hence, the spiritual world is the world of charity, of love, of service, of use, of kindness, in which men live now and hereafter, and a phenomenon, or a series of phenomena proves as little about that spiritual world as a series of Bertillion measurements prove that there is a giant sense of justice back of our efforts to change prisons into reformatories and to stop turning out convicts and to turn out men.

Experiments in psychical research are exceedingly useful in their place, but they demonstrate an entirely different line of things from those which Ephraim sees in them. ADOLPH ROEDER.

The Lord's Prayer.

"And lead us not into temptation."

Before the Lord's work can be completed in us, temptation must be encountered. The Lord says of His disciples: "Ye are they that have continued with me in my temptations; and I appoint unto you a kingdom." (Luke xxii. 28, 29.) And the Apostle James writes: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (i. 12.)

What, then, is meant by the petition: "Lead us not into temptation"?

In A. C. 1874, we are told:

"Many things in the Word are spoken according to appearances, and according to the fallacies of the senses; . . . nevertheless, those forms of speech may serve as common vessels for the containing of things spiritual and celestial, for it can be insinuated into them, that all things are from the Lord; then, that the Lord permits, but that all evil is from diabolical spirits; afterwards, that the Lord provides and disposes, that evils may be turned into good; lastly, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and becomes spiritual, then celestial, and at last Divine."

In the next number, Swedenborg relates:

"It was given to perceive angelic ideas in the Lord's Prayer, about these words: 'Lead us not into temptation, but deliver us from evil.' By the good spirits who were near, by a certain idea perceptible within me, temptation and evil were rejected, and this even until what is purely angelic, namely, good, remained, without any idea of temptation and evil, the literal sense thus perishing alto-

gether. In the first rejection, innumerable ideas were formed respecting this good, how good may come from man's affliction, and yet affliction is from man and his evil, in which there is punishment, and this with a kind of indignation joined with it that it should be thought that temptation and its evil come from any other source, and that there should be the thought of evil when thinking of the Lord. These ideas were purified the higher they ascended. The ascents were represented by the rejections (concerning which also see No. 1393), which were made with a rapidity and in a manner inexpressible, until they passed into the shade of my thought. Then they were in heaven, where there are ineffable angelic ideas solely concerning the good of the Lord."

Yet whilst we are on earth, this purely angelic way of regarding the petition which we are considering, can scarcely fall to our experience. The angels are free from temptation; we are involved in it. They have conquered, and now enjoy the fruits of conquest. We are still in the fight, and need all the encouragement, help, and support that can be given to bring us in safety through. Wherefore the darker side of what temptation implies necessarily engages our attention. The sense of danger threatening, and of the responsibility of our present position, tends to keep the mind fixed more or less upon the distressing incidents of the ordeal through which we are passing, although, by our Heavenly Father's mercy, many a gleam of sunshine is afforded, to reveal the certainty of what lies beyond, and to cheer us with the promise: "Ye shall be sorrowful, but your sorrow shall be turned into joy." (John xvi. 20.)

What are the causes of temptation? The Divine does not tempt. Certainly it is said in Gen. xxii., "God did tempt Abraham." But this narrative is written according to the appearance which is with those who are in unspiritual states. At the period spoken of, the people were inclined to the abomination of sacrificing their children, having fallen into the superstition that this was the way to obtain Divine acceptance. Hence, to counteract this evil, "it was permitted to institute burnt offerings and sacrifices" of animals. (A. C. 2818.) Abraham yielded to the inclination to which he was prone, superstitiously attributing it to a Divine impulse, and it is so expressed in the letter of the Word, to represent his state of mind at the time. But afterwards a ram was provided, when Abraham was about to slay his son. The attempt was permitted, but not the act, and the entire circumstances were overruled that good might follow, viz., that Abraham might be rescued from his infatuation, and from the consequent misery which the immolation of Isaac would have entailed.

With the Apostle James, then, "let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." (i. 13, 14.) As the Doctrines set forth: "It is the evil with man which causes temptation, and which also leads thereto, of which evil there is no cause in God, as there is no cause in a king or a judge why man should do evil, and suffer punishment, for it." (A. C. 2769.)

In our next we will consider the nature of temptation, and the appearances induced under it rendering this petition necessary.

G. LAWRENCE ALLBUTT.

Communications

Mythology and Correspondences.

It was with great interest that I read the article by Mr. Lundeberg entitled, "Does the Science of Correspondences Furnish Any Clue to the Interpretation of Scandinavian Mythology?" in the July 22nd number of the MESSENGER.

This comparison between Mythology and the Bible has opened a new field of investigation which will prove particularly valuable to New-Church people. There are two books upon this subject which those who are interested will feel well repaid in reading. "Symbol Psychology," by Adolph Roeder, takes up in group form certain stories common to the myths of all races, and shows the method of finding and interpreting the truths hidden within them; and J. J. Garth Wilkinson's "Book of Edda called Voluspa," discusses in detail the symbolism in the Scandinavian mythology, thus following the very line of thought which Mr. Lundeberg has put before the readers of the MESSENGER.

R. K.

An Excellent Object Lesson.

EDITOR OF THE MESSENGER:—The suggestion was made at our recent Convention that we ought to make use of the public press for the spread of New-Church truth. Will you permit me to offer your readers what seemed to me an excellent object lesson, both as to method and as to content? The following piece appeared in the *Congregationalist*, and was copied by the *Boston Transcript*:

"Happy is the man or woman who loves and tends a little garden. Great gardens are often a perplexity or a weariness, to be superintended and not tended. But a little garden may be a touch of paradise in our prosaic world of labor and of care. It may be no bigger than a pocket handkerchief. It may be large enough to take the greater share of time and thought in the growing days. Within these bounds and limits of possession and self-bestowal it may become an enrichment of our thoughts, a source of constant joy, a teacher of great lessons in our soul's life. When man was shut out of Eden, God was not shut in. He still walks in little gardens in the cool of the day to hold high converse with those who can enjoy His presence.

"The seeds of the tree of knowledge of good and evil long ago blew over the Eden wall to spring up invisible in every good man's garden patch. That is one reason why a bit of the soil is such a place of learning for little children. Its secrets of life, its struggles with the opposing forces of weed and weather, its honest sweat, by which the fruit of toil is gathered, are the best preparatives for that struggle with the untoward, hindering forces of the great world in which the child must prove himself a plant of use and not a weed. There is virtue in the spade and hoe and weeding hook. They make the scent of the flowers sweeter, the taste of the fruits more delicate, the life of the world more intimate with the child's own life. There is no school more suggestive and informing than the school of the soil."

Apropos of the subject matter of this quotation, a church in Chicago has transformed a vacant lot next to its edifice, upon which in former years ashes and tin cans were dumped, into a garden in which vegetables grow and flowers bloom. The result is that the neighborhood has received a much-needed toning up, and boys with a tendency to hoodlumism have been turned, through their natural interests, in the direction of decency and manliness.

Who can say what may not be the good fruits of such a practical step beyond our usual methods? This is a day in which our fellow beings need rather to be *shown* than told, and so, whether it be our efforts to utilize the public press or to appeal to humanity through the silent medium of the vegetable, I believe we should argue largely through suggestive illustration.

J. P. DRESSER.

Yarmouth, Maine.

A Plea for the Orphanage.

EDITOR NEW-CHURCH MESSENGER:—I feel moved to say a few words to our people in behalf of our orphanage. Surely they do not understand the need nor the importance of the use to be served by this work. If we do not save the children to the church where is our hope for the future? Many New-Church parents do not do this; the labor of providing for the needs of the body, crowd out the needs of the spirit; but here is our faithful missionary pastor, Brother Spiers, and his large-hearted wife, with a love for the work and longing to gather in all who come, and no means provided with which to work, and actually obliged to turn away to be educated under the auspices of the old church, children who are brought to them. And as yet it is so little that is required. Can there be any readers of the MESSENGER who are really unable to give any assistance? Can we not all do something? What if it is but a little? In the aggregate it might be much. What if we do sacrifice something? Did not our Divine Master sacrifice *all*? Are we not called upon to sacrifice? and would not His blessing be upon it? But most of us, I feel sure, would never miss a necessity or a comfort by giving a portion to this great use. And let us remember that the need is *immediate* and *imperative*. The work must be abandoned unless we one and all unite to sustain it. The Convention can do but little; as has been explained through the MESSENGER, its funds can only be used for specific purposes. Brothers, sisters, this work is for *us*. Let us join together and give as the Lord would have us, "every one whose heart stirs him up and every one whom his spirit makes willing"; and let us not forget the kindly word of encouragement and approval which may go far to lighten the burden of these faithful workers for the Lord's kingdom. Is it not better to give *now* as we are able than to leave something to be given after our death and which they may receive and may not?

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

O. B. T.

Church News

Brooklyn, N. Y.

A very pleasant reception was given Monday evening, July 27th, to Rev. Wm. L. Reece by the Summer Services Committee of the Brooklyn Society of the New Church, at the home of Mr. Lemuel E. Wilmarth, 352 Adelphi street. The following resolutions were offered by Dr. Moffat and unanimously adopted:

"Whereas, With great reluctance we acquiesce in the departure—for a much-needed rest—of the Rev. William R. Reece, whose gentle, unostentatious ministrations in connection with, and previous to his preaching of the last seven weeks, have won the warm friendship and esteem of all who have come to know him;

"Resolved, We hereby tender our sincere thanks for

his spiritual and other help, and extend our heartfelt wishes for his happiness and prosperity, in the belief that he is at the opening of a career rich in usefulness to his fellow men and in the upbuilding of the church."

The Mississippi River Mission.

The Rev. E. W. Shields is now at Dubuque, Iowa, with his Mission Boat. After leaving Lansing he stopped at two or three places before reaching Dubuque. At Lynxville he stayed two or three days, preaching on the street evenings and distributing literature. There has been a Christian Church in this place, but while they have a good, two-story brick chapel, yet they have had no services in it for about two years, as the membership has died or moved away. The custodian offered it to Mr. Shields to preach in the next Sunday if he would stay. The Congregational minister who preaches there and in some other places in neighborhood once a month was called on. He is described as a very earnest, intelligent and promising young man. He said this was the first opportunity he had had of meeting a New-Church minister or to see the writings of Swedenborg, but he had seen so many references to him and quotations in his studies that he was anxious to get them direct. Several books were given him—"Heaven and Hell," "Four Leading Doctrines," Giles' "Man as a Spiritual Being," MESSENGERS, *Helpers*, *New-Church Review*, and tracts of his own choosing, and he took Lippincott's address, promising to send for the gift books. Two ladies also became deeply interested and took literature to read and distribute.

At Clayton, Iowa, Mr. Shields found a stronghold of Roman Catholics, with a few Lutherans. He preached one sermon, but few took literature.

At McGregor he preached and distributed literature. The pastor of the Methodist Church said he had all Swedenborg's theological works and esteemed them very highly; but the pastor of the Congregational Church said he had once started to read them but threw them aside as nonsense.

On leaving McGregor he was soon met by an old man in his skiff, who lives on and owns an island in the river. This man had heard of Mr. Shields. He claims to be a New Churchman and was very enthusiastic. Mr. Shields dined with him and gave him an armful of literature, which he said he would distribute in Cassville and New Haven, Wis. He is a very popular man and said he would do all the missionary work he could.

At Guttenberg a stay of six days was made, with preaching in the city park and distributing of literature. It is largely Roman Catholic, but some Methodists and Lutherans were found who received literature gladly. The pastor of the Methodist Church has the Writings and loves them. Many others seemed deeply interested.

He is now at Dubuque, Iowa, where he intends to remain until August 25, when he will move on down the river to Clinton, Iowa. "I caught a very severe cold," he writes, "that will perhaps interfere with my preaching for a few days until I get it broken. I found in the express office here a package of MESSENGERS and *Helpers* from Brother A. H. Cline of Kansas City; also a box of 'Heaven and Hell' from A. S. Adams, Rochester, Minn.; one box of 'Heaven and Hell'; a few *Helpers* and three dozen 'Heaven and Hell'; one large box of books by freight from Brother Whittemore, 16 Arlington St., Boston, containing quite an assortment of New-Church literature, which represents my library. I think I have all the 'Heaven and Hell' and old-date MESSENGERS that I can give away judiciously this season. I have on hand now, I think, about one ton of New-Church literature, which

seems to include almost all the old-date periodicals as well as shelf-worn books. I think that a great number of the New-Church people who got 'Heaven and Hell' by the hundred have failed to find receivers for them and are now sending them to me.

"The last day we were at Guttenberg we went to dine with Mr. Timkin and wife, who seemed very much interested, and while I was away the Catholic boys cut my main line and untied two others, to turn my boat loose; but I had an 80-pound anchor cast that they could not get at, so they got fooled. . . . If I get nothing else out of this trip, I will have a little experience, anyhow.. I am now glad that none of the New-Church ministers came to my relief, for I feel that very few would have been willing to have made the necessary sacrifice, without getting any financial support, as people positively will neither buy any of the books, nor contribute money. They do not understand our doctrines, and very few care to investigate; yet I believe that every place that I have stopped I have planted seeds that will grow.

"Remember that all mail sent to me after the 18th should be sent to Clinton, Iowa."

The Mission to Japan.

Among the subjects discussed at the recent meeting of the Board of Missions was that of translating the Writings into the Japanese language for use among the students and educated classes of Japan who are now, according to reports, in search of a new religion to supplant the old. A resolution was passed asking the American Swedenborg Printing and Publishing Society to undertake the translating and publishing of selected works beginning with the little book of extracts in English prepared by Mr. Fred. Billings. The name of an intelligent and reliable translator was given, who has offered to undertake the work, being a well-known Japanese scholar and educator in Japan, not unacquainted with New-Church literature. An interesting account was read of young Mr. Carl Spamer's Bible teaching in his classes of Japanese boys in Tokio.

Meanwhile, in the Swedenborg Society in London the same subject is receiving attention and more decided and prompt action than with us. In the annual meeting on the 9th of June it was stated that "the Committee had authorized the translation of 'Heaven and Hell' into Japanese and took steps through Mr. Sale and Mr. C. Holme, the secretary of the Japanese Society, to secure a translator. Letters from both the Japanese Embassy and the Japanese Consulate have been received and in due time a sympathetic as well as competent translator will no doubt be secured."

The works named for translation in the Board of Missions were the "Divine Love and Wisdom" and "Heaven and Hell," the "Doctrine of the Lord," the "Sacred Scriptures," and the "New Jerusalem and Its Heavenly Doctrine," the idea being that these would be taken up successively in the order named. It was thought that the cultured Japanese mind could best be approached by an appeal to each philosophic thought such as is made in the "Divine Love and Wisdom," rather than by the more dogmatic works. In any case there should be the most cordial and intelligent co-operation in these two enterprises, and if these could be merged into one it would be still better. The Japanese scholar and translator named to the Board by the undersigned, who was the mover of the resolution, is Mr. Nobuta Kishimoto, who has taken high honors in his philosophical studies at Harvard University some years ago, and is personally known to both the undersigned and to Mr. Carl Spamer.

FRANK SEWALL.

Notes of European Travel.

XVII.—LONDON (CONTINUED).

The services at which I preached in Argyle Square and Camden House will always be pleasantly remembered. Both places are endeared by sacred memories of the past, and both had their measure of new interest for me. I admired the healthful vigor and earnestness of the young pastor of the old New-Church Society of Argyle Square, where the changing social conditions of the vicinity have not baffled his zeal and intelligent skill in making the church a medium of spiritual enlightenment and comfort. Here was the Holy Communion observed at the close of both the evening and the morning service, the two services, morning and evening, being held almost invariably throughout the English societies. The clergy are in surplices, and the minister is generally assisted by a lay reader, who also wears the surplice, without the stole. The service following generally the outline of the Anglican Common Prayer, with its chanted Psalm and written, stated prayers, differs in one feature from our own service in that in the morning the responsive service of the Decalogue, and in the evening those of the Beatitudes, is read by the minister, standing before the altar, instead of at the lectern, this custom being retained perhaps from the ante-communion portion of the Anglican ritual. The hymns are sung with great heartiness and in good tune, and it was delightful to hear, in some of the small societies—notably, as I remember, in Edinburgh and in Bath—the men's voices predominating in strong volume. When we reflect on the timid silence or apathy of many of our congregations when the hymns and chants are sung, it certainly seems as if the church, so far as its worship is concerned, had ceased to "heartily rejoice in the strength of our salvation and to make a joyful noise unto him with psalms."

At Camden Road there was the same excellent service in the beautiful church interior, and here, in the adjoining rooms, we participated in some delightful social and semi-formal exercises, one being a social gathering with music, speeches and an amusing little play, and another the presentation of prizes to the winners in the reading circle who had passed the best examinations on the questions sent out by the Swedenborg Society on the year's reading course. The prize books were beautifully bound copies of different volumes of the Writings, and it was with very sincere congratulations on possessing them that I presented these to their winners, at the same time that I dwelt upon the real prize that every reader had already received in becoming acquainted in the year's reading with the precious truths of the Heavenly Doctrines. In all these exercises the genial presence and animating spirit of the Rev. William A. Presland, the pastor of Camden Road Church, and of Mrs. Presland, together with the meeting of many friends, old and new, from the various London societies, gave us the feeling of being very much with our own, and made the ocean's barrier seem a narrow one. The privilege of meeting again Mrs. Tafel and Mr. J. B. Keene made us still more thankful that we had been able at this time to visit England and to renew acquaintances so valued in the past.

A pathetic and now a certain historic interest will cling to my recollection of my visit to the little church in Prince's Square, Ratcliffe Highway, in the east end of London, where Swedenborg's remains lay buried, and which I visited with a feeling of sad doubt and perplexity as to what disposition would be made of them in the event, which seemed close at hand, of the abandonment and closing of the church and sale of the property into other hands. The Swedenborg Society and the London societies had taken no action. The district where the abandoned church would stand was becoming more and more degraded and desolate, and there

seemed to be no ray of light indicating what could be done to preserve in proper honor and respect the sacred remains buried there, and visited with reverence by Americans and others at intervals for over a century. My lonely walk, saddened by these reflections (it was in the month of October, 1907,) was not made the more cheerful by the glimpses on every hand into the dismal houses and shops whose occupants or loiterers bore the mark of poverty and vice. Reaching the square and recognizing the little church, a modest but graceful building, under the shade of the churchyard trees, I tried the gate to find it locked, and finding the way to the neighboring house of the janitor and caretaker, I asked for admission to the church. The janitor kindly took me in and showed me the tablet on the wall in memory of Swedenborg; the altar with its picture and lights; the sacristy with its portraits of the former rectors since Swedenborg's time, including that of Pastor Ferelius, who administered to Swedenborg the last Communion—all familiar to me from former visits, but now appealing to me in a painful way in the thoughts they awakened regarding their future disposal. Talking with the janitor I learned that the Lutheran congregation, finding the locality more and more unsuitable and impracticable for their meeting place, they were about purchasing a site in the West End, and that this property would have to be sold for conversion into the new, and that meanwhile the congregation had become reduced to a very small remnant of attendants. Seeing in the pews copies of a cheap mission edition of the English "Book of Common Prayer," I learned that these were in use by a mission body who held services there on Sunday evenings, led by two ministers who gathered the people of the neighborhood into the church in large numbers and held the service and afterwards invited them to a social tea meeting. There was something cheering in this, and I felt that the sphere of such a worship ministered to the poor of the hedges and highways, was not discordant to the memory of Swedenborg, and I enquired if this was a church mission, whether the church would not purchase the property and hold it for this use. The answer was that the ministers in charge were not in regular orders, or were not recognized by the establishment, and as they had no means of their own they could do only what the mission offerings enabled them to do in maintaining these night services. I am giving these statements as I remember to have heard them, not vouching for their accuracy as to fact; but they did combine to present to my mind a peculiar feeling of a vastation in the church, of the passing away of something of the past to make way for something new. If I had been a prophet and given the prophet's dream I might have seen these remains lifted reverently from their resting place and borne in honor to their native Sweden and laid in state in the beautiful cathedral of Upsala, amid the plaudits of children and people and the eloquent eulogies of scholars and clergy. All this has since that visit, so short a time ago, taken place. What will be the ultimate disposal of the little church in Prince's Square still remains a question.

FRANK SEWALL.

The angels in heaven both see and perceive the evils and falsities that sometimes arise in themselves, also the evils and falsities in which spirits are who are connected with the hells, in the world of spirits; but the spirits themselves cannot see their own evils and falsities. (H. H. 487.)

To love any one, and not to do him good when there is the power, is not to love; but to do him good when there is the power, is to love him; and in this case all things of charity towards him are contained inwardly in the deed or work itself.—A. C. 6073.

Writings of Swedenborg.

The following is a chronological list of the writings of Swedenborg. Those printed in italics, in the latter part, are theological works:

1. Select Sentences of L. Annæus Seneca and Pub. Syrus Mimius, 1709.
2. Ecclesiastes XII, 1709.
3. Latin Verses in honor of Sophia E. Brenner, 1710.
4. The Northern Muse sporting with the deeds of Heroes and Heroines, 1715.
5. Heliconian Sport, or Miscellaneous Poems, 1716.
6. A Sapphic Poem, celebrating my dearest father's Birth-day, 1716.
7. Daedalus Hyperboreus, 1716.
8. Information concerning the Tinware of Stiernsund, 1717.
9. Importance of an Astronomical Observatory in Sweden, 1717.
10. On the Causes of Things, 1717.
11. New Theory of the End of the Earth, 1717.
12. Mode of Aiding Commerce and Manufacture, 1717.
13. Establishment of Salt-works in Sweden, 1717.
14. Nature of Fire and Colors, 1717.
15. Algebra: in ten books, 1718.
16. Geometrical and Algebraical Matters.
17. Attempt to find Longitude by the Moon, 1718.
18. On the Motion and Station of the Earth and Planets, 1718.
19. The great Depth of Water and strong Tides of the Primeval World, 1719.
20. Swedish Iron Furnaces, 1719.
21. Anatomy, showing our moving and living Force to consist of Tremulations, 1719.
22. New Directions for discovering Metallic Veins, 1719.
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A Summer Night.

Across the mountain, moor and vale
 Shadows are creeping up the trail.
 And soon shall come those wondrous tints
 That warmly glow when ev'ning prints
 Her promise of another day
 In colors that we fain would stay.
 But, broad or delicate they be,
 Against each silhouetted tree,
 Softly they melt from mortal sight
 When gentle Nature breathes Good night.

And yet, no light of land or sea
 Is destined for obscurity—
 No color in the sky or blade
 But for immortal end was made.
 And so I like to think that we
 Past life's good-night, shall surely see
 All beauties blent to oneness fair
 In lasting glory, over There.

CLIFTON S. WADY.

The mind of man is the man himself. For the first warp of the human form, or the human form itself with all and each of the things of it, is from the first principles continued from the brain through the nerves. This form it is into which man comes after death, who is then called a spirit and an angel, and who is in all perfection a man, but a spiritual man. The material form which has been added and superinduced in the world is not the human form of itself, but is so from that spiritual form; and is added and superinduced in order that man may be able to perform uses in the natural world; and may also draw with him from the purer substances of the world some fixed containant of spiritual things, and thus continue and perpetuate life. It is of angelic wisdom that the mind of man not only in general, but also in every particular, is in perpetual effort toward the human form, because God is a Man. (D. L. W. 388.)

The Church Calendar.

**August 30. The Twelfth Sunday
After Pentecost.**

The Christian Life.

Introit Selection 14: "God be merciful unto us."

Lesson I. I. Kings iv: v. 20.

Responsive Selection 53: "Teach me, O Lord, the way."

Lesson II. Mark v.

Benedictus 757.

Hymns (Mag.):

17: "O Everlasting Light!"

250: "O Lord, how boundless is Thy Love."

Baptisms

At Archer City, Tex., July 31st, Mary Delia, Annie May, Howard Dunham, Albert Harold, and Della Lucile, children of Mr. and Mrs. L. H. Tarr, Rev. A. B. Francisco officiating.

Obituary

AUCHTERLONIE.—At Sharon (a suburb of Boston), Mass., on Friday, August 7, 1908, Francis Alexander Auchterlonie, son of the late A. J. Auchterlonie. The deceased was born at Montreal, Can., Dec. 14, 1867.

WUNDERLICH.—Mr. Franz Wunderlich, of Jefferson, Wis., passed on to the other life on the 3d inst. He had recently reached the age of 85 years. He was an intelligent reader of the Writings of Swedenborg and a full receiver of the New-Church doctrines. He was a constant attendant upon New-Church services whenever opportunity offered and was a constant contributor to the uses of the church whose faith he accepted. His education was liberal, his life above reproach, and he had the respect of all his neighbors.

G. C.

LEAVITT.—Mrs. Calvin Leavitt, at the age of 87 years, died at her home in Bridgewater, Mass., July 16th, of paralysis.

For eleven years previous to her death Mrs. Leavitt had been wholly confined to her room and often to her bed in consequence of a stroke of paralysis which affected her limbs. Her mind, however, was ever clear and active. She showed a sympathetic interest in the affairs of her town and country, and always had a warm welcome for her friends and neighbors, by whom she was greatly loved. Her gentle manners and speech, her placid face and peaceful look, together with her fair complexion and snowy hair, gave her a most saintly appearance and invited respect and love.

Mrs. Leavitt had been interested in the New Church from her girlhood and though not a member of any society, attended worship regularly before her illness and to the last was an intelligent and receptive reader of the Writings

and of the church periodicals. She was ever a patient and trustful woman, and loved to speak of religious things.

Mrs. Leavitt's husband had been a cattle merchant, and for some years they lived in Brighton, Mass., but the most of her life was passed in her native town of Bridgewater and the first fifty years of it in the house which had been owned and occupied by five generations of her Whitman ancestors.

She displayed a strong love of family and relatives and was deeply interested in discussing her ancestry, for which facts she retained a remarkably clear memory. Mrs. Leavitt reared a family of seven children, only two of whom survive their mother—a son, Wellington, in Chicago, and a daughter, Josephine, in Bridgewater, with whom she has been living since her husband's death in 1886, and from whom she has received the most faithful and loving care during her long illness.

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John S. Saul, Editor and Publisher

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VOL. XCV. No. 89

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WHOLE No. 2772.

New-Church Messenger

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Divine and Human Life.

An isolated correspondent writes from Indiana: "I should very much like to see a good, able discourse published in the MESSENGER upon the text, 'To know God aright is eternal life.' It seems to me that to know God aright is the basis and foundation of all man's future state of life. And yet how little is really known by the masses! The old churches say God is a mystery unknowable by man; hence he must go blindly on to the spiritual world." Our correspondent is certainly right as to the importance of a true knowledge of God; for Swedenborg teaches that correct thought of God opens heaven to man, while false thought about God closes heaven. He is more explicit when he says that thought about God as a Man opens heaven, while thought about God not as a Man closes heaven. The whole teaching of the Bible as opened in its internal meaning is concerning God as a Man, making plain to the rational apprehension how God assumed the nature of man through the Virgin Birth, putting off from that nature all that was not in perfect accord with the Infinite Divine Nature of which it was begotten. It was so that He became the Redeemer of the world through whom mankind can be saved. The whole Bible is given primarily to teach the relation between human nature and the Divine nature.

The most wonderful thing within our knowledge is human life, with its broad scope and its infinite

diversity and quality. There is nothing in the kingdoms of nature which man can not in some measure understand, because there is collected into his nature something of the life and quality of everything existing in the universe, each and every thing being created to serve man, to minister to him, and to be of use in his growth and development.

The purpose of creation is a heaven of human beings, created in the image and likeness of God, to whom He can communicate His own life and upon whom He can impress something of His own nature. He desires to give His life to man to be man's own to use, and the more fully man suffers Him to do this the more truly are the purposes of creation accomplished.

The material world is God's theater of final activity, His workshop, where His ends or purposes are brought forth to their ultimate effect. It is a theater of uses, all of which are for the service of man, conspiring to his development and happiness and to the making of him into a perfect human being fitted to live eternally in heaven as an angel, near to the Lord, ultimating the Lord's life and co-operating with the Lord in promoting the ends of creation.

The Lord says in the Sermon on the Mount, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Man is primarily a spiritual being, the body being the instrument of the man to serve him in this world in effecting the purposes for which he was created. The various organs and viscera of which the body is composed and constituted are given to serve the body and make it perfect and healthy and strong. But this is for the sake of the mind or spirit. The eye is given that the understanding may be enlightened; the ear that one may be obedient to what he hears, and thus become wise; the taste and smell and touch, that one may perceive the quality of things and thus learn their proper relations to him and appropriate them to their specific uses. And so the whole material creation has relation to man's spiritual nature and its development, and to the uses which man as a spiritual

being can perform. To care for the mind, therefore, is to care for the whole man, because the body is then cared for most conscientiously as the instrument of the mind, and for its sake.

In the book of Genesis we are told that God created man in His image and likeness. God is perfect life, because He is life itself. God is order itself, and therefore man is a form of Divine order, because he was created in the image and likeness of order. "There are two things," says Swedenborg, "from which order exists, and by which it subsists—Divine Love and Divine Wisdom; and man was created a receptacle of them; wherefore, also he was created in the order according to which those two act in the universe, and principally according to which they act in the angelic heaven; thence all that heaven is, in the greatest effigy, a form of Divine order; and that heaven is, in the sight of God, as one man; and also there is a full correspondence between that heaven and man." (T. C. R. 65.)

Science tells us that all the elements of which the objects of nature are composed or constituted exist primarily in the sun. And the writings of the New Church show that "all things which proceed from the sun of the spiritual world, in the midst of which is Jehovah God, have some resemblance to man, and that hence whatsoever things exist in the spiritual world, conspire to the human form, and, in their inmost, they exhibit it; whence all the objects which are presented to the eyes there are representative of man. There appear there animals of every kind, and they are likenesses of the affections of the love, and thence of the thoughts, of the angels; and there are likewise shrubberies, flower-gardens, and green fields there; and it is given to know what affection this and that object represents; and, what is wonderful, when their inmost sight is opened, they know their own image in those things. And this is the case because every man there is his own love, and thence his own thought." (T. C. R. 66.)

Perhaps some of our ministers will favor the MESSENGER with a sermon on the subject of Knowledge of God.

In the first of a series of articles on "The Salvation of Christianity," which appears in the August number of *Appleton's Magazine*, Rev. Charles F. Aked quotes a distinguished London medical man, Dr. Murray Hyslop, as bearing this testimony to the efficacy of prayer:

"As an alienist and one whose whole life has been concerned with the sufferings of the human mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. * * * Let there but be a nightly communion, not as a mendicant nor repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such

a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to us."

The Sermon

Unconsecrated Weapons.

BY REV. CHARLES A. HALL.

The shield of the mighty was vilely cast away, the shield of Saul not anointed with oil. (II. Samuel i. 21. R. V.)

I am taking my text from the Revised Version of the Scriptures, because its rendering of the original language is more correct than that of the Authorized Version. The latter Version reads: "The shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil." An even more correct rendering would read: "The shield of the heroes is polluted, the shield of Saul is not anointed with oil."

It will be noted that the words of our text form a portion of David's lamentation over Saul and Jonathan after their death in the battle with the Philistines at Mount Gilboa. The lamentation was not merely over the death of Saul and his sons, but it had particular reference to the unfortunate state of affairs which terminated in their deaths. Saul was a wilful, disobedient king and out of touch with his God: because of his disobedience the Divine oracles were silent to him, and he sought counsel from the lips of a witch. During his lifetime, Saul engaged in several unconsecrated enterprises. We cannot forget his cruel persecution of David, and the fact that he entered into warfare with the Philistines without seeking Divine guidance. When David, in the course of his lamentation, made use of the words of our text: "The shield of the heroes is polluted, the shield of Saul is not anointed with oil," he was putting on record his knowledge of Saul's impetuosity and disobedience, and his grief because he had died through entering upon an enterprise without recognizing his God and consecrating his weapons to His service. When David lamented, "The shield of the heroes is polluted," he meant that Saul and his sons had defiled their characters by entering upon unhallowed warfare; and when he said, "The shield of Saul is not anointed with oil," he clearly indicated his own conviction that instead of elevating his military prowess to the service of Jehovah, Saul had entered into battle without dedicating himself or his cause to the Highest, or seeking His benediction.

A little thought will make it clear to us that anointing with oil was one of the most sacred and dearly cherished ceremonies of the Israelitish people. The ceremony in itself may have been somewhat of a superstition, or, at any rate, regarded with superstitious awe, and the majority who practiced it may have had little or no idea of its real meaning; yet, to us, it has a signification of much importance. Of course, I do not wish to convey the idea that it would be good for men in our own day to adopt ceremonial anointings such as obtained among the Jews: the importance to which I refer is discovered in that which is signified by the ceremony rather than in the ceremony itself.

The oil used in anointings was held sacred, because it is the symbol of the love and goodness of the Lord to the human race; also of the love which

should go out of the heart of man to his Lord and Master, and also to his fellow-men. In the book of the Revelation we read: "See thou hurt not the oil and the wine" (vi. 6), because the oil and the wine represent the interior goodness and truth begotten by the Lord's love and wisdom in our spiritual man, which, in the Divine Providence, are always intact and undefiled. The sacred oil is symbolic of that which is everything to mankind, the love which is life itself, and the goodness it begets.

The ceremony of anointing with oil had many applications. For instance, the stones which were set up for statues were thus anointed. We read, in Genesis xxviii., that the stone which was Jacob's pillar during the time he dreamed his remarkable dream of the ladder set up on the earth, whose top reached to heaven, the angels of God ascending and descending on it, was taken by Jacob, set up for a statue, and oil poured upon the top of it. Jacob associated the stone with the revelation which came to him in his dream; he set it up as a statue to represent that revelation; indeed, he made it a symbol of the truth that had been so vividly impressed upon his mind. In pouring oil upon the stone, Jacob consecrated it to be a memorial, to many generations, of God's mercy and wisdom. To us, the stone is a symbol of revealed truth, and the oil, which was poured upon it, indicates the holy origin, the Divinity of truth, the love of God from whence it issues, and in whose service it must be used. As Jacob anointed his stone with oil, so must we consecrate all truths which come into our possession to the love and service of God and mankind.

The altar used in Jewish worship, and all the vessels thereof, were anointed with oil. These sacred things, so central in the religious ceremonies of the Jews, represent worship originating in heart and thought, and their being anointed with oil means to us that our worship of the Lord must not be formal and merely ceremonious, but it must emanate from loving hearts and fervent spirits; it must not be the product of superstition or cowardly fear, but the outcome of pure affection—"worship in spirit and in truth."

Again, the priests, and even their garments were anointed; the ceremonial representing their consecration to their sacred office. Generally speaking, this application of anointing signifies that all who enter into the service of the Lord, whether of the clergy or the laity, must be actuated in their work by motives of love to the Lord and the neighbor.

Even the Hebrew prophets were anointed to their office. We read that Elisha was anointed to be prophet instead of Elijah. It was the duty of the prophet to receive the Word of God and declare it to his people for their instruction or reproof, without consideration of personal safety or reward in the execution of his office. He was anointed with oil to indicate the sacredness of his calling and the loving charity in which it was to be exercised. But the ceremony, in this particular application, has also its modern meaning. There is a sense in which we must all be prophets, willing to benefit by inspiration which comes to us through the spiritual spheres, and courageous enough to declare the truth to our fellow-men without fear of consequences, to "act the law we live by without fear, and, because right is right, to follow right were wisdom, in the scorn of consequences." The doctrine of truth, represented

by the prophet, must be made known both by word and deed. It is by that doctrine that men's understandings become enlightened so that they may see the true way of life; yet, we must declare the truth in love, our utterances must ever be graced by charity and sweet reasonableness, and we ourselves must be moved, not by the desire for publicity or power, but by that holy impulse which makes for genuine goodness of life.

Kings, also, were anointed to their regal functions to indicate that their rule must be exercised in the fear of the Lord and for the good of mankind. In ancient times the king was also a judge. It was possible for him to be prejudiced in his judgments, but the ceremony of anointing was to be a sign to him that he should judge without vindictiveness or prejudice, and that, in all his affairs, he was to exercise a loving, wise, and understanding heart.

Other applications of the ceremony of anointing with oil might be mentioned and considered, but sufficient has already been said to show the importance in which the practice was held, and also its significance; it is only necessary to our purpose, now to understand that in addition to the anointings to which I have referred, it was customary for the Hebrew people, before entering into battle, to anoint their weapons with oil, which ceremony was a species of consecration to the service of God. Therefore, when we read in our text that Saul's shield was not anointed with oil, it is equivalent to the statement that he had forgotten his God, and was not fighting in His service.

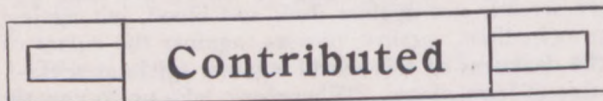
It is in this last consideration that our subject becomes instructive and spiritually luminous. Regarding warfare in its ordinary sense, we must see that no war of aggression is justifiable in the sight of the Lord, and that the only justification for the use of weapons of war is in the defence of what is good and true; and even in such defence we must use our weapons, not for mere barbaric slaughter, but in the hope of settled peace; fighting not with hatred or enmity in our hearts, but with love, even to our enemies.

But it is to spiritual warfare that our thoughts are chiefly directed, a warfare which should end in the conquest of self, and the establishment of the kingdom of the Lord in our hearts and minds. In this warfare we have not to deal so much with men, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take up to you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. vi. 12-17.)

Elsewhere (ii. Cor. x.) Paul tells us that "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The weapons which we need are clearly indicated in these passages; they are to be found in a true understanding of Divine revelation. They are, indeed, the illuminating truths of the Word of God, by means of which it is possible for us to obtain a decisive victory over evil and error. It was such weapons as these that the Divine Jesus used on the occasion of His temptation. When the tempter said, "If thou be the son of God, command that these stones be made bread," the answer was drawn from the Word: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again, when He was taken up into the holy city and set upon a pinnacle of the Temple, and told to cast Himself down, the reply was: "It is written, thou shalt not tempt the Lord thy God;" and when Jesus was tempted to worship His tempter, that is, His lower self, the temptation was overcome by the supreme truth from the Word, "Thou shalt worship the Lord thy God, and Him alone shalt thou serve." When we are tempted to live the worldly life and to seek delight in sensuous pleasures, there is one inspiring Scripture which should make us strong in the Lord's service: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself."

Yet, it was said by one of old, that "the devil can quote Scripture," and there is no question that times without number men have used the truths of revelation for the vilest, most sinister purposes. It is just here that the spiritual truth involved in our text comes home to us. The Lord has given us weapons in His word, also the powers of our own understanding and reason. He has endowed us naturally with an intelligence and an organization, by means of which we can dominate nature and shield ourselves against our foes. Yet, as it was said of Tyre, that "her merchandise and her hire shall be holiness to the Lord," so is it necessary that all our powers and talents, all the weapons of our spiritual warfare, should be anointed with the oil of love, the love not of self, but of the Lord; not of the world, but of mankind. Thus consecrating ourselves and all that we have and are to the service of God, we may depend upon it that no weapon of hell that is formed against us shall prosper.—*Morning Light*.



The Practical Meaning of Doing Good.

I.

Every man is responsible for directing the entirety of his personal powers to the doing of good. This is equivalent to saying that every person is required to try to do the most good possible or his maximum amount, and never to be satisfied with doing anything less than the very most possible.

Every created thing has its function. Everything does good when it fills its function. The function of gravitation is, among other things, to hold the worlds in equilibrium. The function of a chemical is, among other things, to act upon other substances according to its nature. The function of a man is to do good to the full measure of all his united powers for good. A man, however, differs from all

other created things in this, that he is not compelled to fill his function, whereas everything else is so compelled.

The faculty of rationality in filling its function will reason and that of memory will memorize and that of imagination will imagine in spite of any opposition a man may make. They are as certain thus to fulfill the requirements of their nature as the sun is to shine, and for the same reason: but—and here is a most significant observation—rationality will reason *in behalf of doing good* in preference to doing evil, and the memory will memorize *in behalf of doing good* in preference to doing evil, and the imagination will imagine in behalf of doing good in preference to doing evil, only when a man intends that they should and, in his freedom, decides that they shall. Every man may command the entirety of his faculties and personal powers and marshal them in battle array to fight for the right, or he may decline to do so which is equivalent to working for evil. This is done in perfect freedom, which is never interfered with by Divine Providence.

The work of doing good is vast enough and complex enough to absorb all the time and all the mental faculties and growing powers of a man to the end of this life and then on forever. But between the doing of all the good that one can, at all times, under all circumstances, during all of life, and the doing of only a little good at convenient times, there is the same great gulf that distinguishes heaven from hell.

Doing good begins in simple ways, but its progress leads to the most remote and intricate complexities of human activities and experience.

When a child says its prayers, obeys its parents, shares its playthings with playmates, is kind to the domestic animals, avoids saying bad words, it does nearly all the good things that it is capable of knowing anything about. When any person is kind to and considerate of the well-being of another person he does good in a simple way. When a person is tempted to break one of the Ten Commandments literally interpreted, that is to say, as they appear in their simplest and most limited aspect before they are expanded and amplified by the rest of the contents of the Bible—I say, when one is so tempted and overcomes, he does good in a simple way. All such good deeds, however, of a simple kind are relatively only a few of the very many deeds that a man does. What is one doing during the intervals between his good deeds of a simple kind? When he is not occupied in expressing kindness to a friend what is he doing? Between the times when he has occasion to refuse to break one of the Ten Commandments according to its literal interpretation, what is it that occupies his thoughts and his time? These intervening intervals represent more than nine-tenths of his time, energy and activities.

The rich young man who came to Christ stating that he had obeyed the commandments from his youth up had not considered the spiritual qualities of his motives and deeds which represented this larger part of the area of his life between the times when he supposed he was obeying the commandments. Christ telling him to sell what he had and give to the poor was under his peculiar circumstances equivalent to telling him to do his maximum of good instead of a fractional part of it. This necessitated obedience to the commandments accord-

ing to their spirit, which means according to their application to every hour of the day and to every detail of life.

A person may actually steal by the careless and selfish motive exercised in discussing politics and he himself be unaware of breaking a commandment. A man might covet what belongs to another by a selfish and impatient distrustful attitude toward his own headache or some other physical indisposition. A common and yet most serious spiritual sin is committed by many men of the self-righteous stripe when, in privacy, they gnash their teeth in the spirit of rebellion against the inevitable. To rebel against the inevitable is to rebel against God and to display an utter lack of trust in Divine Providence, and is the same spirit which would commit murder under sufficient provocation. Innumerable conditions and circumstances might be described showing wherein the commandments are broken and men's usefulness impaired by a willful lack of diligence to discover its requirements. Men are not simpletons to be limited to the simple aspects of doing good. Every man has been so graciously endowed with mental powers by his Creator that he is capable of directing the entirety of his emotions and powers of intelligence and activities in the doing of good, as he is capable of directing his hand on occasion into his pocket for a dollar to help a starving man.

It is an universally acknowledged principle deduced from a great number of demonstrated scientific facts that all things are related. Relationship between material objects is not a theoretical thing, but an organic thing or condition by which each object is affected by all others. It means that if any speck of dust were suddenly annihilated, a change of some kind would take place in every other object in the entire universe. This principle of inter-relationship and reciprocal relationship between all existing objects when thought of as existing between human beings is peculiarly alive with religious significance. In the sense that the relationship between oxygen and hydrogen is called chemical, that between human beings is called fraternal.

Any grain of sand, so science declares, is related to every other object in the universe. This means that the grain of sand affects by some form of action every other object whatsoever and in return is affected by that other object. Every grain of sand thereby and therefore does good to everyone of the innumerable millions of objects of the world and other worlds and is receiving good from them in return. This reciprocal exchange of good between all objects, other than human beings, is by compulsion—the compulsion of natural law under the direction of God.

Furthermore the grain of sand is the product of what has been contributed to it as from cause to effect by everyone of the innumerable activities of all the other objects of the universe during the interminable millenniums of the past, and thus it may be truthfully said that the secrets hidden within one grain of sand, if revealed, would lay bare the universe.

Furthermore the grain of sand is one of the constantly contributing causes helping to determine what every object and every activity of this world and of solar systems are yet to be throughout all coming time.

If so much can be said of the good that is being

done by the little grain of sand, how much more may be said of the good that can be done by any man?

Now make careful note, please, of the essential difference between the good to be done by a man and that to be done by a grain of sand. A man in his spiritual freedom has the power to determine in large measure the amount of good that he does to others, whereas the grain of sand has no power to increase or decrease its own good to other objects. Every man, howsoever vile and wicked, is compelled by Divine Providence as literally as is the grain of sand to do a certain minimum of good—otherwise he would never have been created. But what a difference between this minimum of good which a degenerate man is compelled to do against his will, and the maximum of good which a follower of Jesus Christ may do by the proper exercise of his will in making use of all of his personal equipment for righteousness! It is sufficient for us right now, in the consideration of this subject, to recognize the personal responsibility thus revealed, and set our faces like flint in the direction of doing all the good that we possibly can under our circumstances.

In this connection every person should bear in mind that his personal equipment, for whose employment he is made responsible by the Almighty in the work of doing good, and the peculiar circumstances under which he is compelled to direct this equipment is different from the similar things of any other man. Therefore, no person can follow literally the example of any other person, and, no one can measure his success by that of any one else, and no one can do anything more or better than to try to do his best under his circumstances. And we find from experience that in trying to do our best we fail many times in accomplishing the results which we aim at. Divine revelation, however, brings to us the most comforting assurance that, if the try that we make is of the right quality and steadfastness, even though we fail in producing the external results aimed at, we have, as a matter of fact, nevertheless succeeded in doing our maximum of good.

This principle of relationship between all existing objects shows that a man does good not only to the members of his family, to his next door neighbors and to distant friends and relatives, but to every man in the world. It even declares, granting the existence of heaven and hell, that every man is doing good to every angel and to every infernal spirit. This is not only as conceivable but as inevitable as that a grain of sand in this world should affect the equilibrium of things in the planet Jupiter. Indeed revelation shows that we are of service to those in the spiritual world. It is of fundamental importance to grasp this general principle of inter-relationship between human beings because a knowledge of it aids a man tremendously in a practical way in directing the energies that proceed from his personality so that they may be made more effective in the good that they do in behalf of that large number of human beings in the world whom he cannot know personally and who, even in their mass, are so numerous that he scarcely has a shadow of an idea of their significance. In point of quantity a man does vastly more good to the untold millions than he does to the few dozens of his personal acquaintances. And yet, as a matter of fact, the good that

most well-intentioned persons do to these untold millions is both unintentional and unobserved. It is possible for us to observe and to make intentional a large part of the good that we do for the untold millions of other people in the world. This requires, however, the development of a mental faculty which most persons seem to have allowed to atrophy. It is easy to imagine a business house collecting the different directories of the different cities and districts of the world and of taking the names and addresses therefrom for directing a personal letter to almost every man in the world. And so, a statesman for instance, in striving to do his maximum of good might easily see the good he is doing for the farmer, the mechanic, the merchant and the prince and every other citizen of every country in the world when he champions some proposed legislative enactment which stands for economic justice. In like manner there is no man even of the humblest position but who, if he has proper regard for the maximum of service that he may render to his fellow men, can think of his duties somewhat as the mailing of letters of blessing to every man in the world. By cultivating this mental faculty and this desire to serve in as large a way as possible we not only increase the amount of good that we do but we enlarge our own spiritual and mental capacities.

Many men will flippantly and thoughtlessly exclaim that they are trying to do the greatest good they can without giving the matter enough consideration to see the most manifest obstacles that are causing them to follow the opposite course. The chief obstacles which retard and prevent a man from doing good are other than the apparent ones. Between deceitful appearances and realities there is as great a difference in spiritual as in material things. The north star appears to be smaller than the earth but, as a fact, it is many thousand times as large. There is an appearance that the lack of money, of social position, of friends and such things stand as great obstacles to retard the doing of good. But the obstacle that is as much greater than all of these as the north star is larger than the earth, is the self-imposed lack of personal fitness. Every man is potentially fit for doing magnificent good. Every man has within him God-given powers that enable him to make himself as actually fit as he is potentially fit for the tasks of doing good. Hence, personal fitness for doing good is the distant twinkling luminary whose relative size and importance it is for us gradually to comprehend.

Inasmuch as good is what it is—a thing that some people mistake for evil and a thing only the hull or covering of which even most well-disposed people are able to see—personal fitness alone qualifies a man to do his best good. Personal fitness invariably commands its needed instrumentalities. This is true in spite of many appearances to the contrary. It is determined by a spiritual law which is none other than the law of the Divine Providence. We may state as a positive affirmation that every man achieves results of righteousness up to the full measure of his personal fitness, and his personal fitness is invariably dependent upon himself. Money, social position, friends, health and such temporal things which, in so far as they may be instrumental in the doing of good, are at the command of him who is qualified by fitness to make real rather than apparent use of them. But sometimes (and listen

attentively now because I am to state a fact to which most persons willfully close their ears) sometimes he who has personal fitness for doing exceptional good is not dependent upon wealth and abundance of temporal blessings as instrumentalities. Sometimes poverty and obscurity and hardship are themselves instrumentalities for good that are more potent and efficacious than wealth, prominence, ease and health. It is a further truth of deep and even disturbing significance that no man ever comes into personal fitness for his best quality of usefulness without his first becoming determined that, should poverty fall to his lot he would make use of it in the place of riches as best he could as an instrumentality for such good deeds as may be possible under his circumstances. The poor man who says that he would do good with riches and fails now to do good with his poverty is miserably self-deceived. The invalid who says that he would serve God with health and neglects to do so with his bodily afflictions is blind to his own selfish motives. "Whosoever doth not bear his own cross and come after me cannot be my disciple," declares the Lord Jesus Christ. Again He declares, "Whosoever he be of you that renounceth not all that he hath he cannot be my disciple." These utterances mean practically that whatever may be our gifts or deficiencies, financially, physically or mentally, we are to utilize whatever we have at all times as best we can under our circumstances in doing all the good we can. This is the attitude of mind which enables a man to realize his highest degree of personal fitness.

HIRAM VROOMAN.

How Materialism Overreaches Itself.

"Truth will out," for *Magna est veritas et prevalebit!* We might suppress it for a while, but it will sprout up again as soon as the environments allow it, as the grass that is growing even in the crevices of the rocks and on the cement pavements of our streets!

About once or twice every year there is going up a wail that Christianity, and with it the hope of immortality, now has expired. Humanity has at last waked up from its long sleep, and become sane and sober. Man dies—and shall never live again. This is the verdict of materialism, and it would seem that modern science is about to accept it. An indication of this tendency is the fact that the best and most eager efforts of our great minds is becoming more and more secularized. People now care less for the once so important hereafter, while their concerns are becoming more and more concentrated around the now. Instead of theology and metaphysics it is now the exact sciences, geology, astronomy, chemistry, physics, sociology, and so forth, that occupy the attention of the most advanced, refined, and culture in all classes. And in religion the center of gravity, the pivot around which everything revolves, has been removed from God and heaven to earth and ethics.

But it is remarkable that, while modern science has gone so far in observing and recounting and arranging facts, it has not advanced one single step in accounting for or explaining these same facts. On the contrary the greater the number of facts is that has come under observation, the deeper has become the always so intricate problem and mystery

of their meaning. We see nothing but effects, while their underlying causes are as much a mystery as they ever were, from the childhood of the human race. Sometimes our wisest men think that they have explained a fact or discovered a law, but then suddenly another fact appears that does away with the newly established law, and makes another explanation necessary.

It took humanity a very long time to conclude from the mass of accumulated facts that history is an evolution. The idea of progress, now so commonplace, was not long ago perfectly unknown. We need not go far back in time to find the idea of stability in its place. What was had ever been, and was going to be forever—always the same. There was nothing new under the sun. But, as civilization advanced so far as to arrive at some more marked milestones on the way, a vantage ground was gradually established, which furnished a standard of comparison, by means of which our thinkers and philosophers could establish it as a fact that humanity, with all its institutions—in fine, human society—was on a forward march. The old was seen everywhere to die, while the new was budding up in its place. It was soon noticed that this progress, this ceaseless evolution, was a growth. Later on it was hinted at, and at last discovered that it was an organic growth. Sociology as an independent science, was eagerly taken hold of and developed by our materialistic scientists. It proved to be the materialistic science par preference. It became the most popular of all the fads of our fact-mad time. There at last we had found a *terra firma*. Here at last we were standing on a ground resting not on dissipating mists, but on bottom rock facts. Here imagination or metaphysics and empty speculations had no sway. Everything was matter or tangible facts, and all the wonderful phenomena of social growth simon-pure matter all through.

But *hast du mir geschen, Les extrêmes se touchent*. On its strongest ground and in its most formidable fortress, materialism, like a venomous reptile, having nothing else to attack, bites its own tail and commits suicide. "Facts, facts," it cries, "give me more facts, and I will prove to you that there is nothing but matter. All known facts prove that, don't you know?" Granted that it be so, which by no means is sure, might there not be some hitherto unknown facts that prove the opposite? Facts might be stubborn, but they are two-edged swords.

It was at last discovered that social progress is an organic growth. Let us now go a step further. What does this statement mean? Simply this: society is an organic something engaged in the process of growth. It therefore, must be a living entity. Why not a living being? A being with will and understanding, self-consciousness and organs to execute the dictates of its will? Yes, why not? But you don't mean to say that society is a human being or a being similar to us? Yes, precisely so, Mr. Materialist, and, more than that, a human being whom you never have seen, and whom you cannot discover neither by microscope nor by telescope, thus an invisible being, whose existence, nevertheless, can be proved and established beyond the possibility of any doubt by just these same facts you have discovered, classified, and arranged in battle array in defence of your own pet theories.

A close study of social growth will reveal to us

the astounding fact that our human societies are human beings. Invisible beings, that is true, but intensely active, alive, and vigorous, growing from childhood to manhood and old age just like you and me. But, more than that, if we take pains to pursue our observations we will find that human societies so closely resemble human organisms as to make the correspondence between them absolutely perfect. Human societies have heads and brains, arms, hands, feet, heart and lungs, a nervous system and blood vessels—in fine every organ that we have. But these organs are in most cases still embryonic, at least in the larger societies, such as, for instance, races not yet fully developed into national unities and especially in the greatest of all societies, humanity, which as yet is in a protoplasmic state of existence. But not only the great societies, races, and nations are living organic beings. The same is equally true about smaller, yea, even the smallest societies or organizations. They are all of them human beings closely corresponding to ourselves in one and every detail. Human societies, therefore, are also exposed to the same diseases as human beings. Yea, these diseases have the same characteristics, some of them being acute and some chronic, some peculiar to social childhood, some to adolescence, and some to mature age. As soon as a smaller society has fully developed and reached maturity, it will drift, following the law of attraction, towards other societies of a similar nature, and with them form the germs or nuclei of other and larger ones. This process of coalescence will continue until they all have reached maturity, when they will form one great and harmonious unit—humanity—the greatest and most perfect human being of which we can conceive.

Well, this is not drawing on imagination. Everything that has been said is derived from and founded on simple, hard, and stubborn facts. Social science is as materialistic as anything can be. Materialism can never stand on a more materialistic ground than that supported by "social statics." And still right here it meets its fate. It overreaches itself and dies. For the very facts that constitute its foundation point to and prove the existence of invisible beings of a much higher intelligence, and more perfect organization than any that ever left a footmark on mundane clay.—AXEL LUNDEBERG, in the *Christian Register*.

The Dual Nature of Man.

The dual nature of which I speak is man's natural external, and his heavenly internal. The former is man's earth, the latter is his heaven. In this heavenly internal are all things good and true—no evil is there. This internal never sinned; it needs no regeneration. "In the internal man are remains which are affections of good and truth; but so long as the external man is not mastered, no way is opened for the things good and true from the internal to come forth." (A. C. 857.)

Apart from this internal the external man lives like a wild animal. The trials of life in the world—especially spiritual temptations—are permitted that man may learn to master himself, i. e., compel his external to be obedient to his heavenly internal. "Temptations are nothing else than the struggles of the internal man with the external." (A. C. 3927.)

The internal man is not the same as the external. They do not live on the same level of life. They live in different worlds. They do indeed, i. e., they should so accord as to constitute one life—one man—one angel. "Few believe that there is an internal man which is distinct from the external man, when they might know this from a slight look any day into their own thoughts, from the fact that they often think interiorly differently from what they think exteriorly." (A. C. 6309.)

With the internal man there is nothing but good and truth; with the external man there are the sensuous things, which uninstructed, lead the man astray. The internal man has his sight from the light of heaven; the external man has his sight and understanding from the light of nature. If they correspond they agree, and all is measurably good; if they do not correspond it is because they do not agree, they are opposites. When the man would do good evil is present, and has the mastery. When this is the case, the external man mocks at the spiritual man, and despises the things that the spiritual man loves.

The mind above—which is the internal—sees in the mind below almost as one sees his face in a glass, and acknowledges the things there that agree with it. "The internal clothes itself with such things as are of the natural or external that it may be there, and lead a life therein." (A. C. 6275.)

But if the external man neither wills or performs that to which his internal would impel him, because seeing nothing for self in it, "in that case the internal has no foundation to stand upon; whence the internal form of life is closed, so that nothing from heaven can come to the external—save enough to give faculty of thinking, willing and speaking." (A. C. 6299.)

O. L. BARLER.

The Other One.

The pivot around which the universe revolved had always been HIMSELF. All things were weighed and measured with respect to the bearing they might have on himself. How any event affected his general or particular personal interests was the test of its use and meaning. The judgments of men concerning himself constituted in his opinion the measure of their worth.

Everything that he did was prompted with a view to his own personal advantage. If he shared in any movement for the public good it was with aim single to the profit that must accrue to himself.

In religion he saw only a means of saving his own soul. He was not quite clear, perhaps, as to the nature of his soul. It was something with which he was to enjoy the life eternal and it was therefore a prudent thing to secure its salvation by the means provided by the church. The church was a saving institution and he supported it for his own safety.

In his inflated state of self-consciousness he saw all things in a distorted, false, colored and unreal aspect. He was the center and nothing in the universe which did not perceptibly relate to and minister to himself had any excuse for being.

But one time, after great suffering, which the medical skill of his small world was summoned vainly to relieve, a strange, incomprehensible thing came to pass. Holding on to it with a fierce grasp, he none the less felt the wrestling thing he called

himself slipping away—away—away into a great blank of oblivion.

When there came to him a gleam of consciousness he seemed weak and small as a new-born babe. He reached out feeble, groping hands but he could not find what he had called himself. Only a shadowy something like a collapsed balloon seemed attached to him by an invisible chord. What appeared to survive was a vital spark that had failed to find recognition and living service in the fantastic house he had called his life. He was like a starved, undeveloped thing just escaped from a shattered chrysalis, that had cramped and fettered his growth. He was lying faint and still in a wide, vitalizing atmosphere, against whose power the dead inert something he had thought himself had madly reacted while drawing unconsciously upon the source it had never recognized.

Was this the soul of which there had been such a vague, troubled, uncertain sense? Might it not be a secret heart-beat of the God life throbbing its course through all the devious ways of nature and never losing connection with its central Source? Was the black shadow of an earth existence, to which he seemed still inexplicably bound, going to quench the late dawning light of his soul and drag him down to bottomless pits of darkness? Oh, the despair of it! Surely, in the mercy of the Divine Providence there is always hope and the freedom of a new trial! How many times may a man err and be forgiven?

The Lord had answered.

And what is forgiveness but the power of love granting the freedom to repent and walk in newness of life? Oh, what agony to be crucified forever on the cross of failure!

In the deadness of his despair the bruised, bleeding and defeated one felt suddenly uplifted and borne by angel Samaritans, whose merciful work he might later learn and share. The living, eternal, unquenchable breath of God in the man was moving him softly back to the earth work he still had to perform. Even at the border of death and hell he had met the power that would not leave him to perish. To conquer the false claims of a perverted and insane selfhood, this was the end to which he must work in the orderly and endless progression of the Supreme and only Life.

A. L. M.

That there is a spiritual world, in which spirits and angels are, distinct from the natural world in which men are, has hitherto been deeply hidden even in the Christian world. The reason is, because no angel has descended and taught it by word of mouth, and no man has ascended and seen it. Lest therefore from ignorance of that world, and the uncertain faith concerning heaven and hell resulting from it, man should be infatuated to such a degree as to become an atheistic naturalist, it has pleased the Lord to open the sight of my spirit, and to elevate it into heaven, and also to let it down into hell, and to present to view the quality of both. It has thus been made plain to me that there are two worlds, which are distinct from each other; one in which all things are spiritual, which is therefore called the spiritual world, and another in which all things are natural, and is therefore called the natural world; and that spirits and angels live in their own world, and men in theirs; and also that every man passes by death from his own world into the other, and lives in it to eternity. (I. 3.)

Communications

Systematic Study of the Doctrines.

NEW-CHURCH MESSENGER:—It was with very great interest that I read the communication of Rev. Adolph Roeder in the NEW-CHURCH MESSENGER of the 12th inst.

It has always seemed to me one of the most important things in the New Church that the members should form the habit of reading the Writings, each one for him—or herself. Preaching or weekly instruction in a class cannot alone adequately instruct members in the doctrines of the New Church. Preaching and weekly instruction should stimulate reading, and point out the subjects most interesting and important; and soon the habit of reading will react, and cause the readers to listen with far greater interest to sermons, and to the instruction in weekly classes, than can possibly those who seldom or never read the books themselves.

There is no danger of members exhausting the wealth of instruction contained in the Writings, for they are of such a nature that the more they are studied the more inexhaustible will they be found to be.

The difficulties in the way of new readers or young people generally, ought to be met by those who are capable of preparing a synopsis of the Writings, consisting of a single volume of moderate size, yet sufficiently voluminous to embrace all the doctrines relating to the conduct of life, and to give a general idea of where to look for most things a new reader wants to know; a volume prepared in such a way as to lead gradually to a fuller knowledge and to stimulate study of a deeper nature as the mind of readers becomes opened by their researches; for nothing can so open the mind and actually fill the soul, and body, too, with health-giving influences as the habitual study of our Heavenly Doctrines.

BY ONE WHO HAS TRIED IT.

The Christian Year in the Sunday School.

In the recent report of the Sunday-School Association considerable space is given to the discussion of the Christian Year observance as an important aid in Sunday-school instruction. In a letter in the *Homiletic Review* on the same subject a writer asks: "What good reason could be found for ignoring and disregarding the existing Church Year and going about to create a new series of festivals and fasts? Per contra, what a long step it would be in the direction of something like unity in Protestantism if Advent and Christmas and Epiphany and Lent and Easter and Whitsuntide and Trinitytide might be the universal custom; each body observing them in its own way?"

The New Church, besides observing these Biblical events and themes "in its own way," would have to omit the last named as having no historical warrant or basis in Scripture, and as being a late invention growing out of the ecclesiastical dogma of "three persons and one God." In place of this "Trinity Sunday" of the old church, the New Church may with every Biblical warrant substitute its "Feast of the Holy City," this being the one great theme of Revelation succeeding after the descent of the Holy Spirit on the feast of Pentecost, or Whitsunday, as it has been popularly called. With this substitution, and regarding the entire Old Testament as prophetic of the Advent of the Lord, both in His first and second comings, the series of events and themes above named will be seen to cover the entire Word as the history and drama of man's redemption. Well has the writer said that no human in-

vention can excel or supplant this as a scheme of Biblical instruction by yearly rehearsal, whether to the old or the young. In the Divine ordinance of the sacred feasts in Exodus xxxiv. the yearly observance of the three great feasts, the Passover (Easter), the Feast of Weeks or First Fruits (Pentecost), and the Feast of Tabernacles (Thanksgiving), is made equally obligatory, in the letter, with the weekly feast of the Sabbath. "Three times a year," or the *annual* recurrence of these sacred reminders, is the Biblical basis of what may with perfect propriety be called the Biblical or Christian Year.

The writer to the *Homeletic Review* continues with advice which may well receive the attention of our Lessons Committee:

"I write to suggest one immediate good effect—in the working of the International Lessons Series. State and county Sunday-school conventions offer a most fruitful means of cultivating the spirit of Christian unity; yet, for the Episcopal, and, I presume, largely also for the Lutheran peoples, participation is made well-nigh impossible by the appointment of lessons incompatible with the recurring seasons of the Church Year—perhaps, for example, a Good-Friday topic on Christmas. Could the gentlemen who have the arranging of these series of lessons come to give practical application therein of the Church-Year idea, the Sunday-school conventions would immediately extend their usefulness through a wider circle."

F. S.

What the New Church Can Do.

Without in the least undervaluing the work done heretofore and the methods employed to accomplish it, I would call attention to two methods to be pursued, which, I am confident, will help on the progress of religious thought about us. The time has come when the truths of the New Church should be boldly proclaimed to the whole world, and the means placed in our hands by Providence is the public press. If we are taught, as we are taught, that the art of printing was provided of the Lord for the sake of the Word, and "that the Word might afterwards be published throughout the whole earth, is in consequence of the communication opened here amongst all nations, both by land and by water, to all parts of the globe; hence, that the Word once written might be conveyed from one nation to another and be taught in all places," if we are thus taught in the Writings themselves ("Earths in the Universe," No. 115, 116), are we not justified in concluding that we are to reach the world by means of the printed page? The press has indeed been of great service to the New Church in the past, and is today. But we have not made as yet any systematic effort to use it as advantageously as we can and should. Consider for a moment: Here are magazines that have a circulation of a hundred thousand, some of them reaching a half million readers! What an audience is possible to reach! There are numerous periodicals that are devoted to discussing religious as well as civil and social subjects. When has a writer of the New Church appeared in one of them for the purpose of presenting the teaching of the New Jerusalem on a current subject of religion? Then there are multitudes of new magazines—magazines that have sprung into existence in the last few years—why could they not be utilized for making known the very truths the people need, and who are interested in what is new?

Consider what a means for reaching the world the daily and Sunday paper is. They speak to myriads every day. The "Associated Sunday Magazine" has a circulation of over a million. And then there are many religious and semi-religious periodicals that are open to the public that wishes to speak through them. Taking all these ways that

are open to reach the reading public, it seems to me obligatory upon those who have become, under Providence, custodians of the truths that alone can help on the true religions of mankind, to make use of them. Have not these ways of reaching the multitudes been provided by the Lord for the very purpose of enabling those who co-operate with Him to enlighten those in darkness and to feed the hungry soul?

I would suggest, then, one method of making known the truths that will help on the progress of religious thought is to provide the magazines and periodicals referred to with articles that present the distinct teachings of the New Church. This work, I believe, should be undertaken by the General Convention and by the various organizations of New-Church people in this country and other countries. But this kind of work should be considered within the province of every minister of the New Church. It seems to me that a minister of the New Church should not consider he has done his whole duty if he has preached only to his congregation. He ought not to think that he is to minister only to such as come within the radius of his voice. He ought to feel he has a message for the whole community, and one of the ways of reaching the community is the printed page, especially the public press.

The second method I would call attention to as offering a way of getting the truth before the world that it may accomplish the Divine purpose, is to advertise it. And by advertising the truth I mean that the world ought to know where one can purchase the theological writings of Swedenborg. The opportunity for advertising and selling New-Church books is marvelous. If the means were adequate to insert advertisements in a large number of the leading magazines and dailies of the country, it would, no doubt, be surprising to see how many would be purchased. This could be done if the members of the church were to realize what a great field is open, for the possession of which we must use the advertising column. A newly provided way which is comparatively inexpensive, is the classified columns of both magazines and dailies, and also the journals which are issued in the interest of what is called "mail orders."

As an illustration of how many people can be reached at a small expense, a four-line "ad" in the *Literary Digest*, which has a circulation of over 100,000, can be inserted for \$2.60. The *Review of Reviews* asks \$6 for four lines, a periodical that is read by hundreds of thousands. There are weekly papers that have a circulation of over a hundred thousand—some a circulation of several hundred thousand—which charge but from seven to ten cents a word. In fact, there are all kinds of publications by means of which the great wide world can be reached.

As a bit of personal experience, let me state that since the first of last November I have received orders for books, as a result of advertising, from nearly four hundred persons. I believe we are justified in using every form of advertising Swedenborg's works that the merchant uses in making known his wares. Has there anybody any better goods to sell than the minister of the New Church? Lately I have been advertising as follows: "The Greatest Books in the World are Swedenborg's." Is this not a fact? If we believe it—yea, do we not know it?—why, then, should we not let the whole world know it?

Having thus presented what seems to me two very important kinds of work the New Church ought to very vigorously undertake, and concerning which I am enthusiastic as to results, as I have had some experience in the matter, yet I would not be understood as expecting exceedingly great results from efforts put forth along the lines suggested, nor would I be understood as conveying

the idea that here are methods that will speedily convert the world to the New Church.

What I wish to call attention to is that in these two methods are to be seen ways of co-operating with the Lord in placing the message of His second coming before the world, so that those who are desirous to be helped may find the means provided by the Lord that alone can really help. By means of the printed page we can bring the truth to many who otherwise would not get it until they pass into the other life. It is our duty—I prefer to say, it is our great privilege—to send the truth to the uttermost parts of the earth by means of the press, a provision of the Lord's mercy. Wherever men are they need the light of the Lord's second coming. What the church needs is men and women who will use their means for the dissemination of the truth, and ministers who will feel that they are called, not only to minister to the people with whom they come in immediate contact, but to all they can reach. The New Church needs to realize more fully than ever before the truth of our Lord's word, "The field is the world," and that the whole world needs the doctrines contained in the theological writings of His servant, Emanuel Swedenborg, for they have been revealed for the very purpose of helping on the true spiritual progress of the world. It is the mission of the New Church to respond to the command of her Lord, "Go ye into all the world and preach the gospel to every creature."

L. G. LANDENBERGER.

Church News

The editor of the MESSENGER is taking a few days' vacation at his old home in Strathroy, Ontario.

The engagement is announced of Miss Marguerite Badger of the Boston Society and Mr. Harold C. Morris of Toronto.

The address of the Rev. S. S. Seward after this date will be, 3087 West Grand Boulevard, Detroit, instead of 307 Merrick Avenue as heretofore.

The Rev. E. W. Shields, writes that he is running short of *Helpers* for his missionary work on the Mississippi. He thinks this periodical a real helper to the missionary. His address now is Burlington, Iowa.

The Swedenborg Society of London has just issued Swedenborg's "Doctrine of Life" in Esperanto, which may be had at the bookrooms of the New Church for 25 cents a copy, bound in cloth. The book is prefaced by a biography of Swedenborg by James Speirs.

In an article on "The Morning Hymn," in the *Musical Times* (London) for August, reference is made to the Rev. Jacob Duche, a clergyman of the Church of England, at whose instance the music to the hymn that has had place in all the old hymnals was written by Bartholemon. It is said of the Rev. Mr. Duche, that "although he remained a clergyman of the Church of England, he preached the doctrines of the New Church (Swedenborgian), and that Bartholemon fully embraced and died in that faith."

The New Church in Providence.

The Providence Society is holding regular services every Sunday during the summer months. During August, the vacation period of its regular pastor, the pulpit is being supplied by Rev. Harry C. Vrooman, a brother of the pastor.

In anticipation of the October meeting of the Massa-

chusetts Association, which is to be held in the Providence church, some improvements have recently been made in the church property which makes it more suitable for the entertainment of large gatherings. A new entrance has been made into the basement from the front part of the church, and the old matting on the high stairway to the vestry has been replaced by rubber.

Educational Ideals of Waltham.

Not being officially connected with the Waltham New-Church School except as the chairman of the committee on endowment appointed by the Alumni Association, and yet from contact with the school at different times during a period of forty years, a contact as a pupil and later as a parent, I feel that I can speak from personal experience concerning the school, and also from a knowledge of the ends and aims of its principal, Mr. Benjamin Worcester, who has had charge of the school for nearly half a century.

The subject of New-Church education has been considered in every new and earnest movement for the establishment of the New Church. Its seeds have been planted in England and in this country. Early in the history of the Boston Society a New-Church school was established in connection with that movement, in the year 1836, which was carried on for some years. The Waltham New-Church School was an outgrowth of this work of the Boston Society. It was incorporated in 1857 and was first opened in 1860.

In the persistence of New-Church educational institutions, sometimes under great difficulties and very adverse circumstances, there must be some very vital element which animates these movements. To learn what this is we must learn the ideals and principles which originally inspired them, and which persist in the later growth and development, even as the soul enters into, animates, and perpetuates the body through which it operates. If we examine the beginnings of New-Church educational institutions, we find that the original seed from which they started was a belief that the Heavenly Doctrines of the New Church have a vital relation to the education of the young. From this perception the various New-Church educational movements were founded, each deriving its specific form from the quality of the men who inspired the movement in the beginning, and from those who continued it. Once established, a school has its quality and heredity as marked as that of an individual person. In the establishment and in the continuance of a New-Church school, as in any other work, it is of great importance that it be founded on right principles and that they be continually embodied in the work of the school.

One thing we have heard said in the Council of Ministers this year is that there are no principles abstracted from persons; that everything must be tested by the law of pragmatism, namely, that the test of the truth is in its embodiment in uses. Applying this principle to education we can see that there can be no New-Church school in the abstract as a mere ideal of the mind. The ideal, indeed, is first conceived in the mind, but it must be made actual by bringing forth the idea into actual form in the world. The mental concept can also grow, develop, and be perfected, but it must also become embodied in use. We fix the ideal by ultimating actually what we conceive in idea to be a true form of New-Church education. When such educational work is begun its merits are not determined by picturing to the mind an abstract ideal condition in which all the teachers are paragons of learning and the pupils models of perfection. The pragmatic test must be applied by asking the question, How does it

work? The law of use must be applied. Our theories must be reduced into practical form. If they work, use or good is developed. The evils also which obstruct development must be removed and defects remedied, that the ideals may become fully embodied in life.

Ideals can exist only in human minds. Ideas themselves do not exist in books but in the mind; words are only representative of ideas, they are not ideas themselves. From this we may see that in the development of New-Church education it is necessary that the principles of the New-Church bearing on this work should be clearly seen and understood, especially by those who are practically engaged in the work, and that there should be a constant effort to embody these ideas in the practical training of the minds of the children and youth in the school.

If I am asked, What are the ideals prevailing in the Waltham New-Church School? I reply that they are both spiritual and natural. Spiritual in relation to the development of New-Church principles in character, and natural in the thorough training in the scientifics of the world. To learn the spiritual ideals we shall need to go back to the early history of the church in New England and learn the ideals of the sturdy characters of the men of that time. In general it is the embodiment of the spiritual principles of the New Church in the development of character. In other words, the whole trend and effort of the school, infilling every teacher, is the effort to develop a noble character in the pupils, to implant principles of honor, truthfulness, uprightness, conscience, reliability, everything that goes to make up a good citizen of the world, one who will promote the best things of the community in which he dwells, and also to impart the spiritual truths of the church; in short, to prepare the children for citizenship of the world and through this for citizenship of heaven.

The purposes for which the school was originally founded have been stated as follows:

"The great object is to bring the spirit and influence of the New Church to bear upon the school as fully as possible in all its interests; to adopt the best methods of instruction and discipline in all its operations; to provide for its growth in numbers, and its extension in the branches of instruction; and thus to let it become whatever may be needed in regard to education in the New Church." (*New Jerusalem Magazine*, 1865, p. 69.)

Mr. Benjamin Worcester has been connected with the Waltham New-Church School from its establishment in 1860, and has been principal of it during nearly all that time. His personal qualities, his learning and scholarship, his artistic temperament, his firmness, persistence, and devotion to the cause of New-Church education have been invaluable in the conduct of the school, and have left their imprint upon the lives and characters of those who have attended it, and who have thus come under his influence.

One ideal embodied in the practical management of the school is that the members of the institute and its Board of Managers place the full responsibility on the principal and give him the full power which properly goes with the office. His principles and ideals are the principles of the school. They work out in all the details of its life. They are embodied in the very quality of the school itself. The members of the institute co-operate with him; they hold up his hands, and this policy has resulted in a period of happy, peaceful co-operation unparalleled in the history of New-Church education.

The standard of scholarship in the school is high. It employs experienced and highly educated teachers and instructors. It has prepared many pupils for the high class colleges and technical schools with eminent success. It places no limit on its courses, but gives to each pupil

what is needed. It does not provide a college course, but for those who do not wish to enter college and who desire to receive special instruction in any line of school work the Waltham School stands ready to meet their needs.

Ideals must be embodied in ultimates in order to be anything. It is necessary to rise high into the very light of heaven to gain those ideals from the very fountainhead, but they must eventually be expressed in ultimate concrete form. What, then, are the ultimate forms in which the Waltham School is embodied? First, the location of this school is ideal. It is ten miles from Boston, in one of the most beautiful spots in New England. The teachers and pupils have access to museums, art galleries and libraries equal to any in our country. All that the most profound scholar may require is at hand. The school is located near the center of New-Church population. It is where the subject of education occupies a large place in the thought and affections of the people. These are of great advantage in the location of a school.

Its material plant consists of the chapel, the school-house and the gymnasium, containing also rooms for sloyd, chemical and physical laboratories, and for instruction in cooking. By the generosity of Mr. Arthur A. Carey the school has two new fireproof dormitories, one for boys, the other for girls. They are models of comfort, convenience and good taste. In addition to these new buildings there is a large dormitory, which was formerly used for the older boys. These homes are in charge of matrons who make the dormitories real homes for the pupils. The social life of the school is carefully cultivated, the pupils during the year enjoying games, musicales, dancing parties, stereopticon lectures, and many other forms of amusement and recreation.

The school buildings are surrounded by large grounds, in which is provided room for the games and sports of the students. Ball playing, tennis, coasting and skating find ample places for their exercise.

New-Church schools need financial support, like every other New-Church use. The Waltham New-Church School derives its support chiefly from the patrons of the school. There is in addition to this the income from a small endowment fund, and from funds for educational uses held by the Boston Society. These, however, are not sufficient to meet the needs of the school. The chief need at present is a scholarship endowment fund of at least \$50,000, the income to be used for the support of worthy applicants who are not able to pay full tuition and board. With the income from this amount a double use could be performed, namely, the education of worthy children not now able to attend on account of the expense, and the provision of means sufficient to keep up the work of the school and provide for its further development. The Alumni Association, formed two years ago, is now endeavoring to provide for these needs, and has issued an invitation to the Alumni and friends of the school earnestly asking for their co-operation and support, as follows:

"First, we need a sustaining fund, to be used in supporting the work until the endowment fund is adequate.

"Second, a permanent endowment fund, the interest alone to be used in current expenses.

"Third, the endowment of scholarships, the income to be used in supporting worthy pupils who are not able to pay the expenses of tuition and board. Every year such applications for assistance are received and cannot always be granted from existing endowments."

For the coming year we have several applications for scholarships which if granted will need the assistance of contributions toward these funds.

The Waltham New-Church School has been in existence

for nearly fifty years. It has grown and developed during that period by a steady effort to perform its use. It is now better equipped than ever before in its history. It looks forward to the future with hopefulness and the expectation of increased usefulness. Those who desire to enter next year should make early application, as many of the rooms are already engaged for the coming year.

JOHN WHITEHEAD.

Therumah.*

What "offering up" wouldst thou, O Lord, that man Should bring to Thee? For man, within himself, Is bankrupt in whate'er of truth or good Thy treasure-house would store. And yet Thou bid'st Him bring his all, though it should be but "half A shekel's weight." And what is this, O Lord, But what Thyself hast stored, from childhood's hour, Within his inner self, and now wouldst call To life and birth; not to enrich Thyself, But him whom Thou hast bidden come to Thee, And bring his little all and lay it on The altar of Thy love, a willing gift, Which gift is sanctified by that on which 'Tis laid? Strange paradox! to give, and yet, In giving, to have more! to "scatter, yet Increase"! Who gives to Thee, gives unto all; And thus, broadcast, the sunlight of Thy love And truth is manifested unto man.

Thy ways, O Lord, are not as ways of man. In asking all, Thou askest not for self; But that man's little self may open wide The portals of his inmost soul, and let Thee in, in all Thy rich munificence Of love and life that vivifies, and calls To active being all Thyself hast stored, By little and by little, in his soul, And guarded safe, by angels' care, till time When thou mightst draw that soul unto Thyself, That it, as of itself, might give to Thee What Thou hadst given to it; an "offering up" Through which way might be made to purify, And to enrich, forevermore, that soul; And evermore to lead it in the paths Of peace, and love, and truth, and every good. Therumah! "Offering up" but the "remains," The "half a shekel's weight," Thyself hath stored, That Thou might'st vivify and evermore Enrich the soul, and fill it with Thy love!

AMA LAURETTA WASHBURN.

*A. C. 2959.

That the mind of man is his spirit, and that the spirit is a man, is because by the mind are meant all things of the will and the understanding of the man, and these things are in first principles in the brain and in derivatives in the body; thus they are all things of the man as to their forms. And because it is so, the mind, that is the will and understanding, actuates the body and all its parts at pleasure. Does not the body perform whatever the mind thinks and wills? The mind arouses the ear to hear, and directs the eye to see; the mind moves the tongue and the lips to speak, the hands and fingers to do whatever it pleases, and the feet to walk whither it will. Is the body anything else than the mind's obedience? Can the body be this unless the mind in its derivatives be in the body? Is it in accord with reason to think that the body from obedience acts because the mind so wills? In this case they would be two, the one above and the other below, and the one must command and the other must obey. Since this is not in accord with any reason, it follows that the life of man is in first principles in the brains, and in derivatives in the body, also that such as the life is in first principles, such it is in the whole and every part; and that the life through those first principles is in the whole from every part, and in every part from the whole. (D. L. W. 387.)

The Church Calendar.

Sept. 6. The Thirteenth Sunday After Pentecost.

The Christian Life.

Introit Selection 15: "The Lord is gracious."

Lesson I.: I. Kings ix.

Responsive Selection 54: "Thou art my portion, O Lord."

Lesson II.: Mark ix. to v. 29.

Benedictus, 757.

Hymns (Mag.):

9: "Lord, in the morning."

257: "Since Jesus is my Friend."

Baptisms

At Hanover, Texas, Aug. 1, 1908, Lyddie, infant daughter of Mr. and Mrs. Murphy Watson. Also Carrie Neal, infant daughter of Mr. and Mrs. A. F. Robinson; Rev. A. B. Francisco, officiating.

At Milano, Texas, Aug. 2, 1908, Thomas Debbs, infant son of Mr. and Mrs. W. O. Fisher. Also Jewel, infant son of Mr. and Mrs. W. F. Hooker; Rev. A. B. Francisco, officiating.

At Adsul, Tex., Aug. 6, 1908, Mr. George Culley Mers and Mrs. Maggie Beatrice King were received into the New Church by baptism; Rev. A. B. Francisco, officiating.

At Wharton, Tex., Aug. 9, 1908, Lillian Jessie, infant daughter of Mr. and Mrs. J. C. Aschenbeck; Rev. A. B. Francisco, officiating.

Obituary

GORDON.—Departed this life, August 4, 1908, at Sequin, Texas, in the 69th year of her age, Mrs. Polley N. Gordon (nee Sanders). The deceased was born in Wythe county, Va., and moved to Texas in early life. When young she was indoctrinated in the truths of the New Church, and accepted them rationally when she arrived at mature years and made them living principles of action. She acknowledged the Lord Jesus Christ, as Creator, Redeemer and Regenerator, and the one true object of Christian worship.

She was a woman of strong personality and marked characteristics, managing ably and successfully the business of her farm after the death of her husband, many years ago. Perfectly sincere and candid in her intercourse with others she filled well and faithfully her several relations in life, a devoted mother, loving sister, true friend, and kind and hospitable neighbor. She leaves six daughters, two sons, a number of grandchildren, and sisters and brothers, and large circle of friends to mourn her loss. She was the niece of Mrs. Andromache Moore of Abingdon, Va., the first pioneer in proclaiming the doctrines of the New Church in Southwest Texas. She has entered upon the higher life for the performance of nobler uses.

A. M. E.

LECKIE.—In Detroit, July 18th, Jessie, widow of the late Thomas Leckie, 82 years of age.

Mrs. Leckie was born (MacDonald) in Perthshire, Scotland, and came to America with her parents in childhood. She was married at the age of eighteen, in Huntingdon, Quebec, and lived with her husband, who died a little over a year before her, over sixty years of an unusually happy married life. They had seven children, four boys and three girls, of whom only the three daughters and the eldest son survive; the grandchildren having also all of them been taken to the spiritual world in advance of them.

Mr. and Mrs. Leckie moved to Detroit in 1861. Mrs. Leckie was brought up in the Presbyterian Church; but in the early days of her life in Detroit she was with her husband associated with the Unitarian Church. Her husband having become interested in the New Church, she began to attend the services, and they were both baptized by the Rev. George Field, in or about 1865. They were both earnest and consistent members of the church; devoted to her uses and regular in their attendance as long as their strength held out. Mr. Leckie was a constant student of the doctrines, and never satisfied until he had probed any given subject to the bottom. An extended notice of Mr. Leckie appeared in the MESSENGER of June 12, 1907, under the title, "The Chief of the Clan."

Mrs. Leckie's pastor, who was unavoidably absent at the time of her death, left a letter behind him which was read at her funeral, and part of which we quote:

"No one can speak too enthusiastically of her lofty and noble character, the devotion and uprightness of her life, the breadth and brightness of her mind, the purity and beauty of her example, the strength and tenderness of her affections, or the extent and power of the influence she has left behind her. It would have been a high honor and sacred privilege to have borne testimony, especially to the depth and sufficiency of her faith. She had no more doubt of the awakening after death than of the new morning after the rest of night in this world. For months and even years she has been looking forward to the change that has overtaken her, not with calm courage and resignation only, but with eagerness and delight. She believed that whither the Lord had gone she should follow Him afterwards. She believed that He had gone before to prepare a place for her, and to bring her unto Himself. The heavenly mansions were far more real to her than those that were slowly but surely fading from her vision. She illustrated the saying of the poet:

"The soul's dark cottage, battered and decayed,
Lets in new light thro' chinks that time
has made;
Stronger by weakness wiser men become,
As they draw near to their eternal home."

It was the close of a long, useful, loving and beautiful life. It is now crowned by reunion with her devoted husband with whom she had lived so many happy years in this world. No one, not even those most closely bereaved, can wish her back again, or

fail to rejoice at the greater gain that has come to her.

The funeral services were very acceptably conducted by the Rev. J. M. Shepherd of Pontiac.

S. S. S.

KEITH.—Sumner Keith died at his home in Bridgewater, Mass., June 7, of cerebral apoplexy. He was in his 75th year.

Mr. Keith was born in Bridgewater, Nov. 20, 1833. He had no great liking for study, but attended the schools of his native town, and has always lived in the town of his birth. He was one of a family of four children, his only sister, Mrs. Theodore F. Wright, alone surviving him. He married Miss Sarah P. Mitchell in 1869, and reared a family of three sons, all of whom remain to mourn his loss. A mild attack of the same trouble which at length caused his death shattered his health a few years ago, resulting in a gradual failing of strength until the second blow brought him rest after several days of unconsciousness.

Mr. Keith was essentially a business man and a vigorous, forceful personality. In 1860 he succeeded his grandfather as Supt. of the Eagle Cotton Gin Co. of Bridgewater and prosecuted the work successfully for fifteen years. He then went into business for himself, becoming a well-known and prosperous dealer in coal, lime, cement, hay and fertilizers. This business, begun in 1876, he has handed on to his sons.

Mr. Keith was highly respected by his townspeople and his practical judgment and efficient services sought for. He served his town as selectman and in many other minor offices. His place in the Bridgewater Society of the New Church, of which he was for many years before his removal a faithful and enterprising member, was always an influential one. He took a very active interest in all its external affairs, besides being a most constant attendant upon its worship. Rugged and often brusque in manner, his active nature prone to fret itself against the bars of enforced idleness of his last years, he nevertheless carried a warm, true heart, and ever showed forth a high type of Christian character and business integrity.

SUMMER ADDRESSES OF MINISTERS.

- Ager, J. C., Waterloo, N. H.
Bowen, D. V., 40 Belcher St., Winthrop, Mass.
French, Thomas, Jr., Hotel Belvidere, Charlevoix, Mich.
Hay, H. C., and wife, care Brown, Shipley & Co., 123 Pall Mall, S. W., London, England.
Hite, Lewis F., Thoroughfare, Va.
Hoeck, L. G., Siasconset, Nantucket, Mass.
Mann, C. H., Nyack, N. Y.
Morgan, Geo. E., Peabody, Kan.
Reed, James, Cohasset, Mass.
Ritter, Edgar, Millbank, Ont.
Schreck, E. J. E., Covert, Mich.
Smyth, J. K., Ocean Park, Me. (Telegrams via Ocean Park, Me.)
Vrooman, Hiram, Cotuit, Mass.
Whitehead, John, Oak Bluffs, Mass.
Worcester, Wm. L., Sutton, Me.

New-Church Uses.

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