

# New-Church Messenger

"Behold, I make all things new"

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## New-Church Messenger

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### Using Swedenborg's Name.

The President of the Convention in a paper read before the Illinois Association, and which appears in a recent MESSENGER, deprecates the use of Swedenborg's name in lectures or sermons, in setting forth the doctrine of the New Church, because this gives the impression of a human and not the Divine authorship or source of the doctrine. It had better never be used, according to Mr. Seward, but if used at all it should be with a distinct assertion of Swedenborg's agency not as author but merely as transmitter or voice of a revelation strictly Divine. At the same time we have a tract put into very wide circulation by the General Convention's Literary Bureau consisting of three sermons or addresses by the General Pastor of the Pennsylvania Association, and President of the Theological School, entitled "Swedenborg on Three Vital Subjects: I. The Lord; II. The Bible; III. Death and Resurrection," and the writer starts in with the plain and unqualified purpose to tell what "Swedenborg teaches" on these themes. Where there would seem to be the utmost reserve of the personal element in the advice of the President of Convention, the most unreserved presenting of Swedenborg himself as the teacher is the actual practice of the writer of the above popular tract.

Our purpose is not to find fault either with the spirit of loyalty to the Divine in the Writings displayed by the President of Convention, nor with the popular style adopted by Mr. Worcester in his three addresses, but rather to avail ourselves of the illustration it affords of the need of caution in laying down rules of practice in the New Church without regard to the circumstances which will affect the usefulness of what is done by a word, and there is a difference between an audience of believers and an audience of strangers, doubters, inquirers, and unbelievers. The world is largely of the latter class. To them to declare a message on the authority of one whom they do not in the least regard as authority, least of all as Divine authority, is to close their ears, and bid defiance to their freedom and their reason; while to address a body of New-Church believers in a manner assigning the doctrines of the New Church to human authorship is offensive or at least unsatisfactory.

On the other hand, to plainly announce to a promiscuous audience of strangers and unbelievers certain teachings as of Swedenborg and to let these appeal in their own rational and Scriptural authority to the hearer, not in the spirit of, "This is dogma which you must believe because Divine," but, "This is a message that asks for your candid and rational consideration," is a way much more likely to win a favorable hearing and willing acceptance. Not but that the element of Divine authority in the Writings is most essential in the constitution of the Church, but that this will come later when it has the basis of a rational acceptance to rest upon.

Swedenborg seems to have been willing first to appeal to the reader's reason and his belief in the Scriptures in winning his attention to the new revelation. "Consult your reason and the holy Scripture," was his almost uniform advice to the novice; and while he by no means conceals his Divine and authoritative commission as the apostle of the New Jerusalem, yet he does not insist upon this at first as the reason for his reader's attention; at the same time that no reader can ultimately accept the Doctrine without the conviction that it is Divine and that the personality of Swedenborg is entirely secondary and intermediary in giving authority to the Doctrine.



### Closing the Saloons in the South.

The Birmingham (Ala.) *Ledger* in a recent statement gives some interesting facts in connection with the effect of prohibition in that large manufacturing center of the Southland. The statement shows that the voting out of the 120 saloons in Birmingham has not killed business. While the revenue received from the saloon formerly was \$117,000, which was lost when the saloons were abolished, a large saving by the city of money, the expenditure of which the presence of the saloon made necessary, has equalized matters, so that no increase in taxation upon real and personal property in the city has been caused by the no-license regime.

The decrease in crime since prohibition went into effect is 45 per cent. The decrease in the number of homicides and assaults to kill is 75 per cent. The decrease in the number of drunks in the city has been 70 per cent, while the decrease in the number of arrests, notwithstanding the enlargement of the city, has been 40 per cent. These and other facts which are from time to time published by the Birmingham *Ledger* and other southern papers are of such a nature that even "they who run may read."

## The Sermon

### Life and Good, and Death and Evil.

BY THE REV. JOHN WHITEHEAD.

See I have set before thee this day life and the good, and death and the evil. In that I command thee this day to love the Lord thy God, to walk in His ways and to keep His commandments, and His statutes, and His judgments, that thou mayest live and multiply: and that the Lord thy God may bless thee in the land whither thou goest to possess it. (Deut. xxx. 15, 16.)

When the Lord brought out the children of Israel from Egypt through their leader Moses, He first led them to Mt. Sinai, where the Law was revealed to them by the Lord out of heaven. The very first principle inculcated in their minds was that the Lord their God was the source and origin of the law. Obedience to the law, or what is the same, obedience to God, was inculcated as the very foundation of religion; disobedience to the law was disobedience to God, and this destroys the foundations of religion.

After the revelation of these laws the people were arranged in order according to their tribes under their appointed leaders; the tabernacle was built as a house of worship, the tables of stone on which were written the Ten Commandments were placed in the ark in the holy of holies; the rituals of worship were revealed; the priesthood of Aaron and the Levites was established; the tribes encamped round about the tabernacle, and all things were arranged according to their relationship to the ark of the Lord in the tabernacle.

Now they were ready to go forward in their journey to the promised land. When they journeyed the ark led the way; when they rested and encamped

the ark and tabernacle were the centre around which they were arranged. They were thus led stage by stage until they came to the borders of the promised land, the land in which their forefathers had dwelt, and which had been promised to them as a haven of peace and rest. They who had been slaves in Egypt bearing the burdens, building the store cities and temples, cultivating the land, but enjoying little of its products, were promised their freedom from the oppressor's yoke, and every man, it was said, should sit under his own vine and fig tree where there were none to molest them and make them afraid. This promised land was given as a reward of obedience, for it was said to them: "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, of vines and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper." (Deut. viii. 7-9.)

Moses led the people from Mt. Sinai, until after many wanderings, they had gained strength to enter upon the conquest of the land. When they left Egypt they expected to take possession of this beautiful land in a few days. They thought that the Lord in some miraculous way would drive out the inhabitants, and give them possession without any exertion of their own; but they were led about in the desert until they had become a hardy and a warlike people. They were tested in the crucible of experience. Obedience to the Lord was the test to which they were subjected. There were many temptations, many lapses, many punishments, but at length they stood on the borders of the land and could see its glory and beauty.

In view of all this, Moses in the closing days of his leadership gathered the people together, and reviewed the story of their journey. He gave anew the commandments of the Lord in a form applicable to their life in the land of Canaan, and placed vividly before them the essential principles on which their prosperity or their adversity rested. These principles are as applicable to us at this day as they were more than three thousand years ago to the children of Israel standing in view of the mountains and valleys of the Holy Land.

The Lord set before them a contrast of two great principles of life, one of which would bring blessing, happiness, peace and prosperity, but the other would bring a curse, misery, captivity and adversity. He set before them the blessing and the curse; the blessing it was said would be given: "if thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul."

On the other hand, it was said to them: "If thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life



and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

The principle thus vividly set before the children of Israel when they were ready to enter into the promised land, is a representative image of the principles of life which He sets before all men as they stand and look forward toward life in the kingdom of heaven. Heaven and its happiness, its delights, its peace and freedom from all evils, is represented in the Word of God by the land of Canaan. The Israelites in their journey from Egypt to Canaan represent those who by the principles of revealed truth are following the Lord in the endeavor to live the life of heaven. Their following the leadership of Moses is a representation of how men should follow the truth revealed by the Lord, for this alone has the power to lead to heaven. What, then, are these fundamental principles of a heavenly life?

The Lord contrasts the principles of life and death, of good and evil, saying: "See, I have set before thee this day life and the good, and death and the evil." Life is contrasted with death, and good with evil. Life is the activity and joy arising from good, death is the stagnation and misery arising from evil. The activity of natural life with its joys and pleasures, is a beautiful representative image of still more interior activities of the mind and life, arising from conjunction with God through obedience to His commandments. But on the other hand death, physical death with its stagnation and loss of joy and delight, is a picture of the spiritual conditions of the mind and life resulting from disobedience to God.

The commandments of God are not mere arbitrary dictates which may be changed at will. They are the expression of unchangeable law. They cannot be changed any more than the laws on the physical plane of our being. The law of gravitation is fixed and unchangeable, so is the law governing the consequences of good and of evil actions. Life and good are received from obedience to the commands of God; death and evil from disobedience. It is said: "I command thee this day to *love* the Lord thy God, to *walk* in his ways, and to *keep* His commandments, and his statutes, and his judgments, that thou mayest live and multiply; and that the Lord thy God may bless thee in the land whither thou goest in to possess it."

We are commended to love the Lord. In other places in the Word we learn the reason, namely, because He is the source of every blessing, both spiritual and natural. He gives us life with all its joys and pleasures; He is the Creator of all things by which we exercise our faculties. He gives us food, clothing, and shelter. He gives us the very faculties of mind the activity of which is the origin of every pleasure and delight. As we love those persons who bring to us the joys and pleasures of natural life, so it is also a law of spiritual life that we should reciprocally love Him whose constant care is over us, to provide all things needful for the development of our life. This love also is implanted and cultivated by obedience to His precepts.

We are commanded to *love the Lord*, to *walk* in His precepts, and to *keep* His commandments. Love is the activity of the very inmost plane of our being, namely, of the will itself. Whenever our love is active and manifests itself, we are manifesting

that which is our very soul and life. That which agrees with our nature and satisfies it, calls forth our love and its affection; that which disagrees with our love, produces antipathy and aversion. To love the Lord therefore requires us to come into harmony with the Lord, into co-operation with His uses; to come into obedience to His teachings.

Besides *loving* the Lord we must *walk* in His ways. The natural act of walking or moving about from place to place is used in the Word to represent a spiritual movement of the mind and life. We walk in His ways when we live according to His precepts. The Psalmist in describing the happiness of the man who lives in obedience to the laws of God says: "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters, whose leaf shall not wither, and whatsoever he doeth shall prosper."

To walk means to live. It is not only necessary to know the law of the Lord, but it is necessary also to do it; we must walk in His ways, that is in the principles of life which He has revealed.

It is also said they must *keep* His commandments, and His statutes, and His judgments. The word to keep is the translation of a Hebrew word that literally means to watch. A man in his life is like a watchman on a watch tower looking out for the appearance of the enemy, lest he invade the country, and rob and murder its inhabitants. The evil thoughts, principles, and affections are the enemy we must guard against; which can be effectually done only by watching according to the law of the Lord.

The law in the Jewish Church and nation was divided into three great divisions called commandments, statutes, and judgments. All things inculcating the principles of spiritual life were called commandments; all things relating to the laws of worship were called statutes; and all things relating to the civil state were called judgments. There were, therefore, three classes of laws which the man of that nation was commanded to obey, the laws of spiritual life, the laws of worship, and the laws governing his relation to his country. These divisions also depict three great classes of laws which we must obey to attain to the kingdom of heaven. We must obey the laws of spiritual life by coming into the acknowledgment of the Lord, and into a spirit of willing obedience to Him. We must cultivate and obey the laws of worship, because these are the means by which we gain a knowledge of the Lord and learn the way of life, and come into the practice of His worship. We must also obey the laws of the civil state. We must become good and useful citizens of the world, and do our duty in the country, taking upon ourselves the responsibility of forwarding every movement promotive of good, and laboring against everything that worketh for evil.

To make a perfect and well-balanced man, one must cultivate and develop two distinct phases of his life: 1st, his relation to God; 2nd, his relation to his fellow men. His relation to God as well as his relation to the neighbor is governed by laws which must be learned and known. A knowledge of these laws requires us to learn and study them,



just as we need to study the things of this natural life. The laws governing all planes of human life are revealed by the Lord, and the principles of worship are prescribed, that we may continually be instructed and initiated into a loving relationship to God; and at the same time taught the true relationship which we hold to our fellow-men. The church is the means by which we are given the right standpoint from which to view all our relations in life. It is our spiritual mother which nourishes us, brings us up, and finally introduces us into the kingdom of heaven with its peace and happiness.

The kingdom of heaven is not attained at once. It is a long journey thither like that of the Israelites to the land of Canaan. Every stage of their progress is a representative picture of what we must go through as we progress in the work of regeneration, and the Lord vividly places before us the principles which should govern us, when He says: "See, I have set before thee life and the good and death and the evil:—therefore, choose life, that both thou and thy seed may live." Amen.

## Contributed

### "His Truth Endureth."

From time to time, in the history of the Christian Church, the Word of God has passed through fiery trials. But in every instance it has come forth like gold purified by fire. The age of trial has been a crucible to purify, rather than a conflagration to consume. The Word has come forth purified of certain false conceptions which the church has attached to it. In the early part of the last century the fires of infidelity raged and threatened to consume all spiritual faith. In England the leaders of society were Hume, Gibbon, Bolingbroke, and other giants of infidelity. In France, Voltaire, Rousseau, Madame de Pompadour, and others. In Germany, Frederick the Great, the friend of Voltaire, and, like him, a deist. There were flippancy, frivolity, and sensualism in the church, sporting and drinking among the clergy, deism in theology, lasciviousness in the novel and drama. Isaac Taylor said that England was in a condition of virtual heathenism. Archbishop Secher said that an open disregard of religion was the characteristic of the age. Archbishop Cornwallis gave balls and socials at Lambeth Palace, until even the king interfered, and it was said that the best way to stop Whitefield at his work was to make him a Bishop. In the early part of the reign of George III. Blackstone, the celebrated lawyer, and author of the commentaries, went from church to church and heard every clergyman of note in London, and reported that he did not hear a single discourse which had more Christianity in it than the writings of Cicero, and that from what he heard it would have been impossible for him to discover whether the preacher were a follower of Confucius, Mahomet or Christ. Collins and Tindal denounced Christianity as priestcraft. Whiston pronounced the miracles of the Bible to be grand impositions. Woolston declared them to be allegories. This state of affairs existed and prevailed not only in the national but in the dissenting churches. Such was the state of affairs

in England, while in America Samuel Blair and others declared that the cause of religion "lay a dying."

What was the result? Was Christianity destroyed? Was the Bible blotted out? Nay, the angels who rejoice over one sinner that repenteth, were bending over the earth with intense solicitude. There was a spiritual movement even in the heavens, earth felt the effect of it, and the Wesleys and others in England, and Jonathan Edwards and others in America, were the means of a great religious awakening. Instead of the Bible being destroyed, William Carey alone secured its translation into forty different languages, and the circulation of 200,000 copies. And now there are nearly a hundred different Bible societies, translating the Bible into nearly 300 languages and dialects, and sending it to every quarter of the globe.

So today there is a lack of faith in the Word of God. This is acknowledged on every hand. The fact is acknowledged and bewailed in almost all the great religious periodicals. The so-called higher criticism is tearing the Bible to pieces. Prominent and influential men in almost every great religious denomination are denying the time-honored doctrine of the inerrancy of the Bible, and are even contending that large parts of it cannot be accounted for at all.

But the Scriptures will not be destroyed now, any more than they were in the eighteenth century. They are sure to triumph. Out of the present storm will come the calm and the clear sky of a better understanding of the Word, interest in it will be re-awakened, belief in its Divinity will be restored, and it will shine as the sun. The Lord's Word shall not return to Him void.

E. D. DANIELS.

### The Power of Gypsy Smith.

New Churchmen who have had the opportunity to hear the appeals of the noted English revivalist, Gypsy Smith, before an audience of thousands of people, comprising minds of all grades of intelligent culture and religious or irreligious life, must have been struck with two elements in his appeal which in their effectiveness are strongly corroborative of the teaching of the New Church regarding the essentials of the church and of the religious life.

"Gypsy Smith," as a hearer has described him to me, "seems verily like a second John the Baptist coming into the world of Sadducees and Pharisees with his bold and terrible and unflinching warning, Repent ye! for the kingdom of heaven is at hand." He does not hesitate to address his vast audiences, made up largely as they are of professed Christian people—even turning to the clergymen who sit in throngs on the platform at his side—and denounce their Phariseism, the hollowness and shallowness of their formal religion; and he speaks to the Sadduceean unbelief and the Publican sensualism and worldliness that lurks in the hearts and lives of those whose eyes are bent upon him; and he tells them of their one primal, absolute need, of "actual repentance!" This, he says, does not consist in contrition, in sorrow, in simply knowing and confessing your sin; but it consists in the *act* of turning away from the evil practice and to God and His strength, in shunning the evil as sin. "From



sin," he says, with a tremendous gesture touching the ground with one finger, "to God!" lifting the other hand and stretching it heavenward. There is not a word of vicarious atonement, of faith alone, hardly of faith at all, but of an actual laying hold of the Divine power in Jesus Christ and resisting evil in His name. Together with this call to actual repentance there is therefore this realizing of the Lord as an actually present and mighty Saviour, who is the closest Friend, the truest Guide, the strongest Defender that any soul can have. "Repent and believe" means in Gipsy Smith's preaching, "Look to the Lord alone as your close-at-hand Divine Saviour and God, and shun your evils as sins against Him." In these two profoundly true teachings of the Word lies doubtless the power the revivalist has over the vast multitudes he addresses.

Secondary to these causes, but not without their own importance as aids, are the charms of the man's personality in his language and in his song. Frankly avowing his Gipsy parentage and boyhood, he speaks a language that is notably pure and forcible, almost classic in its beauty, except for the Anglo-Saxon bluntness of it. As I heard an Episcopalian clergyman say of it, "It shows us what the English language can do that has not been at Oxford!" The quality of his voice is very pleasing in his platform addresses, but it is still more telling in its appeal when heard in leading the vast audiences in their revival songs. I heard him literally teach a new song to an audience of some six thousand hearers, beginning with its singing by the vast choir of five hundred, then by his voice alone—heard like a fine vibrating violin tone all through the vast space of Convention Hall, then taken up at his command successively by this and that section of the audience, including "my ministers' choir" on the platform, and those in the far distant gallery, one after another, his own voice taking up the refrain alone between each repetition by the singers, until at last all are singing in the great refrain:

"None but Jesus,  
None but Jesus  
Can do helpless sinners good."

The tune, he tells us is, "Carsalem," and the hymn, that which was sung with such tremendous effect in the great Welsh revival of two years ago.

On the last night of his mission, starting at ten o'clock, he led a great throng of followers of every class, including the poorest rabble of the streets, a company which the press estimated as fifteen thousand, through the avenue and down into the disreputable parts of the city, stopping here and there before the houses while his singers sang "Nearer my God, to Thee," or "Where Is My Boy Tonight?" and sending out printed calls to come to the midnight meeting in a theatre near by—a strong literal reminder, surely, of that day when John the Baptist came in the wilderness, saying, "Repent ye: for the kingdom of heaven is at hand . . ." and "preaching the baptism of repentance for the remission of sins," and "saying to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance!" It is the voice of the letter of the Word appealing to men where they are, and not afraid to tell them of their need and of their only help.

F. S.

### "When Thou Prayest Enter into Thy Closet."

It is true that we do not have in the New Church the popular, public prayer meetings. It is not that the New Churchman, living up to the full stature of his privileges and duty, does not pray. He prays "always." There is a difficulty in making one's prayers in public. Conscientious clergymen, even, in their public ministrations, must experience shame in their pulpits often to find themselves praying to the people who hear them—thus not praying at all, in any true sense. It is doing as the "hypocrites do." It is not easy to compose oneself properly to pray in public—to forget, in a measure, the environment and talk with God; hence the teaching: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly." (Matt. vi. 6.) "What is the prayer of the mouth, if the mind is not in it, but babbling?" (A. 1094.)

There comes forth in real praying a something like revelation—a something manifested in the affection of him who prays, as to certain internal joy. I sympathize with the poet, who says:

"Ere on my bed my limbs I lay,  
It hath not been my wont to pray  
With moving lips and bended knees—  
But silently, by slow degrees,  
My spirit I to Love compose;  
In humble trust mine eyelids close  
With reverential resignation;  
No wish conceived; no thought expressed;  
Only a sense of supplication;  
A sense all o'er my soul imprest  
That I am weak, yet not unblest,  
Since in me, round me, everywhere,  
Eternal strength and wisdom are."

O. L. BARLER.

### Thoughts on the Sunday-School Question.

#### III.

That human beings may live orderly in the natural world it is first necessary that their will and understanding should have a perception of the foundation upon which they rest and from which they should correctly proceed in all their future career. It is known that all natural life is based upon spiritual life. This cannot be correctly perceived by the natural mind until some knowledge regarding the spiritual life has first been acquired. This knowledge cannot be obtained by means of natural sciences or physical appearances. It is therefore necessary to have the aid of metaphysical facts, and as such facts cannot be proved to the comprehension of the merely natural mind, a study of metaphysics is therefore absolutely necessary. Metaphysics is closely allied with psychology. Together they are the foundation of true natural science and philosophy and should be found working orderly and harmoniously in all natural transactions.

Metaphysics is the science of the soul, and psychology is the philosophy of the soul. Together they contain and comprehend all spiritual knowledges, and to them alone must we apply for a perception of the foundation upon which to base an orderly life in the natural world. As metaphysics and psychology both treat of the spiritual side of humanity and matter, a knowledge of them must first be obtained by a revelation or statement from the infinite source of all spiritual verities, which is God; and as He



has given us but two such aids, therefore the only true and pure metaphysical and psychological fountains to which mankind can go for aid are the Bible and the writings of Swedenborg regarding the Heavenly Doctrines. The Doctrines teach pure metaphysics, and the Bible is pure metaphysics and psychology in a natural form. I believe there are in the world today various persons who are eminently fitted to take the lead in an educational movement in accord with these ideas. They have prepared themselves for it, chiefly by a study of Swedenborg's writings, the light from which has illumined their minds sufficiently to make metaphysical facts contained in the Bible apparent in their understanding. The result is that a true spiritual philosophy is awakened in their souls, and from thence they are capable of formulating and advancing a true system of education in the natural world, from its very first commencement, with each individual mind. It is now up to those persons to unite, and after due consideration start a movement having for an end in view the reorganization of the world's educational system, that all who come into the world may be able to start the voyage of life orderly and therefore correctly.

J.

## Communications

### "The Use of the Name Swedenborg."

From Another Point of View.

Our good friend, President of our Convention, the Rev. S. S. Seward, sounds a note of warning—MESSENGER, November 18—against using the name of Swedenborg too freely in quoting from his writings for the New Church, lest we forget that the Divine truths contained in these writings are not from the man, but from the Lord alone. I do not share with Mr. Seward his apprehension of this danger. No New Churchman can fail to recognize that the unfolding of Divine truths in the Word of God, with the drawing therefrom of the doctrines for the New Church, was—as must needs be and as Swedenborg constantly declares—given him by the Lord alone, under the guidance of His Holy Spirit. Truth is never originated by human being, but pervades the universe from its Author. Man's eyes are but opened to see it. To see the Divine truths in the Word of God, only the Spirit of the Word can give the power. Of this in the New Church there can be no question. But the form which these truths took in Swedenborg's mind, and the words by which they were to be expressed, depended on the form of his mind and the words in his vocabulary. Through no other mind and pen could the doctrines have been presented in just the same form. And it is helpful in studying them to bear in mind the man and his experience. But with Mr. Seward in citing these doctrines drawn from the Word, or the internal sense given of any passage of the Word, we would all avoid attributing them to Swedenborg—unless in required reference to one of his volumes. With Mr. Seward we credit them to the Writings of the Church, or better, the Doctrines of the New Church. (Never in a long life have I heard the expressions suggested by Mr. Seward, "The Lord says," applied to any quotation from Swedenborg's writings; and I trust this was but a momentary thought which would never be carried out.) Thus far in regard to the unfoldings of the Word of God and the doctrines drawn therefrom. But a very large part of Swedenborg's writings for the New Church consists of the relation of things heard and seen in the other world. How can these be cited without naming the one who heard and saw?

In the early days of the Church, when in this country it was beginning to be talked about, our fathers were sensitive as to being called Swedenborgians. But I remember hearing our old friend, Mr. Theophilus Parsons, remark: "The time may come when we shall be very thankful for that distinctive title." Every thing is starting anew. Any church may call itself new. Even the proper title for our New Church—that of the New Jerusalem—may be usurped by others. The distinctiveness of our church depends solely on its acceptance of the heavenly doctrines coming down to it from the Lord of heaven through the service of Emanuel Swedenborg. This name is and must continue for ages to be its Hallmark. To us who accept these doctrines, the name is a constant reminder that we are reading, not the speculations of any man, but truths revealed from heaven to a mind opened to receive them. And to those to whom the doctrines are new, the name of Swedenborg serves for an introduction and invitation to become acquainted with them. It was not without purpose that he was authorized and, according to Cuno, commanded to subscribe to his crowning volume, "The True Christian Religion," "By Emanuel Swedenborg, Servant of the Lord Jesus Christ."

BENJ. WORCESTER.

## Current Literature

### Some Good Books for Children.

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

a. *Familiar Nursery Jingles*. Illustrated in color and in black and white by Ethel Franklin Betts. (Fred'k A. Stokes Co., N. Y. 54 pp. \$1.00.)

b, c. *The Chaucer Story Book*. Eva March Tappan. Illustrated. Twelve stories from the Canterbury Tales told in simple modern language. (Houghton, Mifflin & Co. 215 pp. \$1.50.)

b, c. *Heroic Legends*. Agnes Grozier Herbertson. Illustrated in color. (H. M. Caldwell Co., N. Y. 253 pp. \$1.50.)

b. *Dorothy and the Wizard in Oz*. L. Frank Baum. Illustrated in color. A continuation of Dorothy's marvelous adventures begun in "The Wizard of Oz." (The Reilly & Britton Co., Chicago. 256 pp. \$1.00.)

d. *Old Farm Story Box*. 4 vols. Virginia Bennett. Illustrated by E. Stewart Hardy. Four little books: The Pigeon Tale, The Duck Tale, The Fieldmouse Tale, The Windmill Tale, telling a story about a little boy who made a visit in the country. (E. P. Dutton, N. Y. 64 pp. each. \$1.00.)

a, b. *Christmas in Denmark*: Hilda's Wish. Bertha D. Hoxie. Illustrated by the author. (Dana, Estes & Co., Boston. 27 pp. 50c.)

a, b. *Christmas in Holland*: A Loyal Little Subject. Sarah G. Pomeroy. Illustrated by Bertha D. Hoxie. A charming little tale of a sledge journey and visit to Amsterdam made by three little Dutch children. (Dana, Estes & Co., Boston. 31 pp. 50c.)

a. *Story Book Friends*. Clara Murray. Illustrated in color and in black and white. Stories and verses compiled from well-known authors. (Little, Brown & Co., Boston. 185 pp. 50c.)

a, b, c. *Lullabies of Many Lands*. With text set to music. Elizabeth Withington. Recommended as a home book. (H. M. Caldwell Co., N. Y. 50c.)



**Recent Important Press Notices of Swedenborg.**

*Swedenborg: Scientist and Theologian. The Nation*, Oct. 15, 1908.

*Emanuel Swedenborg. The New York Sun*, September 6 and 13, 1908.

*Emanuel Swedenborg: Das Porträt eines Geistersehers von Anselm Ruest. Die Gartenlaube*, Leipzig, Dec. 19, 1907.

The marked increase of attention recently shown to Emanuel Swedenborg in the public press may be attributed in part to two causes, the recent issue of the magnificent Rotch Edition of his theological works in thirty volumes, by Houghton, Mifflin & Co., and the interest aroused on two continents by the removal in state of Swedenborg's remains from England to Sweden and the solemn reception of them with imposing ceremonies in the Upsala Cathedral. But both these events were anticipated by an awakening of interest in Swedenborg's science on the continent of Europe through the addresses of Dr. Neuberger of the University of Vienna, of Professor Retzius before the Congress of Anatomists in Heidelberg, and of Dr. Hans Schliefer in his doctor's thesis before the University of Berlin in 1901, on Swedenborg's Influence upon Goethe. While the two lengthy notices of Swedenborg in the *Nation* and in the *Sun* are in the character of reviews of the Rotch Edition of the Writings, the article in the *Gartenlaube*, appearing in 1907, must be traced to other interest than that aroused either by the new edition or the recent public solemnities over Swedenborg's remains.

## I.

The *Gartenlaube* article is of peculiar interest because it is carried by this popular magazine of world-wide circulation directly into the homes and firesides of the German people. It contains a familiar portrait of Swedenborg and occupies six columns of its large folio pages. It is entitled the Portrait of a Spirit-seer, or a "Visionary," as the term was once used; that is, a seer of visions, but these visions are no longer treated in the spirit of contempt or ridicule, but of serious philosophical inquiry, although by no means in a tone of unreserved assent. The writer seems to have been influenced largely by Emerson in his estimation of the spiritual side of Swedenborg's teaching, although it is probable that the immediate interest of the writer was awakened by the recent utterances of the brilliant and erratic Swedish mystic August Strindberg of Stockholm. "Secrets as old as the world tremble throughout the history of mankind," says the writer in beginning his article, and he goes on to show how these deep-hidden mysteries blaze forth from time to time in a kind of blinding vision, leaving men dazed thereafter by their effects. "Before the cauldron stands August Strindberg and out of the senseless misty whirl rises the inventive God of Life, the throbbing pulse of the stone. August Strindberg ventures today up to the very gate of miracle, but the naturalists say he is become a mystic and a fanatic. Over there in Stockholm two centuries ago stood the cradle of another naturalist and mystic, Emanuel Swedenborg. Emerson said of him, 'His genius was to shape again the science of his time, to push on to the very boundaries of space and time, to venture even into the dim realm of the soul and to attempt the founding of a new world-religion; and he began his studies in quarries and smithies, in foundries and shipyards and laboratories.'"

In the *Gartenlaube* the biography of Swedenborg is traced from his youthful travels and studies up to the Divine vision and call, and then a glance is given at the two great new contributions which Swedenborg claims to have been the chosen instrument of revealing to mankind, this spiritual sense of Nature—i. e., the spiritual

world—and the spiritual sense of the Word, which is the essential Divine truth and the basis of a final and permanent form of religious faith in the minds of men. The writer finds Swedenborg's ideas of correspondences or of the "real" things existing in the spiritual world before they are embodied in the natural things of the world, anticipated in Plato's ideal philosophy; and he finds the existence of a kind of lower or semi-conscious soul in the lower kingdoms as taught by Swedenborg, more fully and clearly taught by Leibnitz in his theory of the nomads and their progressive degrees of consciousness. Still he by no means denies to Swedenborg the merit of great contributions to philosophic and religious ideas. He objects to Swedenborg's doctrine of the internal sense of the Word as a final and exhaustive revelation, because this seems to reduce this freedom of religious thought and vision; and he objects to the very earthly kind of conversation and deportment displayed by the spirits with whom Swedenborg holds converse. These are minor difficulties which disappear entirely as one realizes the difference between the infinity of principle and of life as compared with the finitude of every earthly and human conception of these, and as one through familiarity with the thought of the spiritual world as human comes to be less impressed with the virtues of "spirits" as such and more inclined with the apostle to "prove the spirits" and see whether they be good or bad. But the great conceptions of Swedenborg's system are not overlooked. "One might regard this whole theology as a unique and complete paraphrase of the Biblical Word regarding man as the image of God; and as Swedenborg had revealed to him from God or from heaven the idea of the Grand Man so every man is a little heaven in himself." "Of one thing, whatever men have thought or written, one must be absolutely convinced, and that is of Swedenborg's absolute honor and truthfulness in revealing, according to his convictions, what he had actually 'seen and heard.'" The writer remarks upon Kant's mingled humor and seriousness in his "Dreams of a Spirit-seer," and says that "his letter to Fraulein von Kuddblock relating to the marvellous instances of Swedenborg's clairvoyance produced a profound sensation among his contemporaries and had nothing in common with the misrepresentations in vogue."

On the whole, it would seem that the impression upon the German mind left by Mr. Ruest's review must be a wholesome and constructive one. It brings Swedenborg into comparison and rank with the greatest of all the world's thinkers and it sets forth distinctly his two great messages: The Word is Divine; the spiritual world is real. In the midst of the prevailing confused theology of the universities and of the churches in Germany at the present time the simple utterance of these two affirmative words may not be without its uplifting effect.

## II.

Mr. Hazeltine in the *New York Sun*, in his articles in two consecutive Sunday issues, occupying in all ten columns or nearly two full pages of that closely printed space, noted for its exhaustive and able book reviews, has given in the first series of six sections or chapters a glance at Swedenborg's personality and life, and in the second series, also of six sections, "some conception of his teachings" and an attempt to explain "how it has happened that although he has been in his grave more than 130 years his doctrines still survive in the Swedenborgian sect or Church of True Religion, which has branches in the United States, the British Colonies and in Continental Europe as well as in England where it first took root." The author is indebted quite largely, we conclude, to the excellent popular biography of Swedenborg by George Trobridge, recently



published, for the very graphic and interesting account of Swedenborg as a man and of the important incidents in his career. The review itself would make an excellent little tract of popular use or for circulation among the young people of the New Church, too many of whom are likely to be less informed in details of this kind than many others who look to secular sources for matters of biography and of general science and philosophy. Surely it is no slight boon to the readers of the New York *Sun* to have put before them in so succinct and attractive a manner the great principles both scientific and theological which have hitherto been confined to the book shelves of a small religious denomination; and something of this outside-world atmosphere may vibrate healthfully into the possibly lethargic state of the intellect of the Church body itself.

The reviewer as a whole follows faithfully his authorities and is most happy in his choice of graphic personal incidents and of tersely put scientific discussions. He gives a great charm to Swedenborg's personality in citing the lengthy account of Swedenborg's relation to his gardener Anderson and his wife as given in Dr. Wetterberg's "Altar Pictures," and lays, in a very happy manner, the basis in the reader's mind of a very profound conviction of Swedenborg's sincere and profound Christian character. He is not afraid of Herbert Spencer's doctrine of evolution, but rather lays hold of it—so far as relating to the adaptation of subject and environment, and shows how Spencer is only feebly stating a principle clearly asserted in Swedenborg's "Principia," regarding the ether: "The ether seems to have formed in the eye a mechanism of its own by which its vibrations can be received;" also "the undulating air flows into the ear and occasions in its tympanum a motion imitative of itself so that it seems to have formed a mechanism of its own." "In another place he (Swedenborg) says, 'Man is made after the motion of the elements'—a saying that seems to sum up Mr. Spencer's theory."

Equally forcible and clear are the reviewer's statements of Swedenborg's doctrines of the Trinity, of the spiritual sense of the Word, of the spiritual world. Mr. Hazeltine seems to have struck at the gist of Swedenborg's teaching in a most happy manner, and his analysis of the doctrines would make a good primer for Sunday-school classes. He does not overlook Swedenborg's wide influence in literature and names the great leaders in the world of letters, like Tennyson, and Browning, and Patmore, and Goethe, among those who have felt his influence, and he quotes the saying of James Freeman Clarke that "Swedenborg became the organ of a spiritual philosophy the power of which is hardly yet understood, but which seems likely to leaven all religious thought." He closes his review with a well-known passage from Emerson in which Swedenborg is described as the "colossal soul that requires long focal distance to be seen;" but a citation quite as interesting and perhaps less familiar to our readers is that from the great French novelist and moralist, Balzac, who says, through one of his characters: "Without doubt Swedenborg gathers to himself all religions or rather all the young religions of humanity. His books contain the elements of a vast religious conception. His religion is the only one a superior mind can accept. He alone enables man to touch God. He creates a thirst for Him. He rescues the majesty of God from the swaddling clothes in which other human faiths have muffled it." While the reviewer never, in this lengthy study, commits himself personally to an endorsement of Swedenborg's teachings, he certainly deserves the thanks of his many thousands of readers for his graphic and forceful presentation of

Swedenborg, not only in salient representative passages from his writings, but in the comments of those of his students and followers who have best understood and interpreted his great message to the world.

### III.

The reviewer in the *Nation*, under the heading, "Swedenborg, Scientist and Theologian," is much more personal in his utterance, devoting a considerable portion of his essay to the exposition of his own estimate and characterization of Swedenborg. The article fills somewhat over four columns of this rather exclusive and very conservative journal, and while its survey of the scientific and philosophic periods of Swedenborg's life is necessarily brief, and still briefer than that of the theological period, yet the points of doctrine or theory dwelt upon by the reviewer show that he has caught the real drift of Swedenborg's teaching and is not merely gathering scraps together for filling a literary column. Thus, he finds space to dwell upon the wonderful significance of the comparatively little known work, "The Worship and Love of God," and he connects it most intelligently with that "time of great stress when Swedenborg's whole nature was undergoing an inner revolution." The paragraph devoted to this period of Swedenborg's spiritual conversion and call is very noble and beautifully written. Describing Swedenborg's visions of the other world, he says: "Always analytic, dispassionate, unmoved to wonder or ecstasy, he passed with a cold, calm majesty through as varied a phantasmagoria as ever entered the human brain." Tracing a certain resemblance of Swedenborg to the mystics, ancient and modern, including those of the oriental cults, the reviewer discriminates very intelligently between these systems of hidden knowledge: "The very identity of doctrine makes the difference more marked." The true mystic is a subject of emotional ecstasy, and this Swedenborg never is. "Swedenborg's pages breathe the deepest intellectual truth; yet, untouched by passion, they leave us cold. This philosophic teaching is one of love—that love is the life of man and the Being of God—and yet we rise from reading with no kindled spark in our hearts. In his pages love becomes a cold and distant thing; his joys are joyless." How true this statement is in its description of the effect of Swedenborg's style of writing upon the ordinary reader, upon any reader, in fact, so far as the effect of style or of authorship can go. Is not just this the remarkable difference between Swedenborg and all other writers, that the man himself, the medium, is so thoroughly unimpassioned that he stands so cold, clear, transparent, unmoved, unblurred by any passing emotional stir?

Let the reader who owes to Swedenborg his real religious condition consider whether, if it had been Swedenborg's emotional warmth or majestic touch that has moved him, he would be convinced as he is of the reality of the great system of spiritual truths which Swedenborg has unveiled. But we do not know that Swedenborg's "joys are joyless." He does not so describe the joys of heaven; if we do not respond to his description, perhaps it may be owing to the dull and torpid surface of the receiver of these impressions in our own minds.

The reviewer again shows his intelligence in pointing out how Swedenborg's heaven differs from the oriental Nirvana, and how in general he abhors all mere spiritual abstractions as such and seeks always for the concrete, the personal and individual experience. "He was always at bottom an analyst, and never attained to that mystic emotion in which the details of vision are swallowed up in a sense of ecstatic union with the whole." The discrimination of the reviewer is perhaps nowhere better shown than in this thoughtful sentence: "The mind of the scientist



was torn open to dreams and visions; but beyond the barrier of form he could not go." No! Because form, according to Swedenborg, is the law itself, without which there could be no heaven, no cosmos, no human reason, no God of Infinite Wisdom, no man created in His image.

The writer to whom the public is indebted for this truly admirable notice concludes his article with the observation: "Even in these days of psychical research there are few more interesting problems than those presented by Swedenborg's theological writings, and patience is rewarded by sayings of pure gold. Their study is made easy by this uniform edition with its attractive format, its good print and paper and its unusually full indices." The anticlimax in this descent to the material volume of the Rotch Edition ought not to be so great as it may at first seem; for not only is it true that "all power is in ultimates," and a fine system of philosophy and theology is worthless nowadays without the books to convey it; but it is the appearing of this fine edition of the Writings and their being continuously advertised in the world that has called forth these extremely interesting and highly educative articles in the reviewers' columns.

FRANK SEWALL.

## Church News

There is much activity in the Berlin, Ont., Society, in prospect of having a pastor where the pastorate has been vacant so long. During all this time faithful ones have diligently cared for all the affairs of the church, and the interest in her welfare has not lagged.

The Sunday morning discourses by the Rev. J. E. Werren in the chapel of the Theological School, Cambridge, between now and Christmas, will be appropriate to the Advent season, the general subject being "The Preparation for the Lord's Coming." A series of Sunday evening discourses is being given on "The Twentieth Century Man."

The Los Angeles Society has been enjoying the ministration of the Rev. Howard C. Dunham during the past month. Rev. J. E. Collom, who resigned the pastorate of the society November 1st, has started another movement in that city under the name of "The New Jerusalem Christian Church," which holds morning and evening services and Sunday school.

The lectures of Rev. John Whitehead in Huntington Chambers, Boston, are very successful this winter. The average attendance is over one hundred. The general subject of the course is *Psychical Phenomena*; or, *Proofs of Life After Death*. At the close of each lecture the subject is opened for questions. The audience readily responds to the invitation. Many questions are asked and answered. On Sunday, Nov. 22, the subject was Swedenborg's *Psychical Experiences*; his testimony concerning the future life. There were one hundred and seventy-one persons present. At the close of the lecture, Mr. Whitehead was kept answering questions for an hour and a half, nearly all the audience remaining to the close. Many of the questioners ask for information in regard to Swedenborg's teachings on various doctrinal subjects such as the Divinity of Christ, and similar topics.

### Mauritius.

The wedding of Mr. Rivaltz de Chazal with Miss Jane d'Unionville took place at Curepipe Road last month, the religious ceremony being performed by the

Rev. J. G. Fercken. The fine church at Curepipe had been on the occasion, very simply and tastefully adorned with palm leaves and flowers, sent in by friends. Mr. de Chazal, as well as the young lady, are of the best and honorable members of the French descendants in the Island. The attendance was numerous and select. On their arrival a wedding march was played on the harmonium, and very soon after the assembly sang a most appropriate psalm. On that special occasion Rev. Fercken delivered a very eloquent sermon in French and spoke on the merits of marriage as of a Divine institution and gave a very clear interpretation of the "Conjugal Love" mentioned in Swedenborg's writings. When the religious part was over the relatives and friends met at the Family Hotel at Curepipe, where Mr. Leon de St. Pern toasted the married couple.

### Boston.

The November tea-party and social meeting of the Boston Society was held Friday, the 20th, and nearly 200 were present, including many friends and members of the neighboring societies of Roxbury, Brookline and Cambridge. Rev. H. C. Hay, the associate pastor, entertained the assembly for over an hour with a stereopticon talk on his last summer's travels with Mrs. Hay in Holland and Belgium. Several of the pictures shown were from negatives by Mrs. Hay.

One of the uses performed in the Boston Church by the Young People's Association is the providing of a bouquet for the church every Sunday morning through the winter. After church the flowers are sent to those of the society who are ill. This work of the young people is much appreciated.

In the Boston Sunday *Globe* of Nov. 22 was a symposium on "What Thanksgiving stands for today." One of the contributions was by Rev. H. C. Hay, of Boston New Church.

### Waltham New-Church School.

On the evening of November 13th the pupils, patrons and friends of the Waltham New-Church School, enjoyed a rare privilege when, upon the invitation of the Matron of the Girls' House, they assembled in the school hall to hear the Rev. Paul Sperry read *Enoch Arden*, with the musical accompaniment played by Miss Charlotte Hallett.

Mr. Sperry's rendering of this sad but beautiful poem was highly classic. His clear sympathetic voice combined with the beauty of the music, held the audience spellbound for one hour and a half, and as the last word was spoken, and the last note died away it was difficult to come back to earth and realize that it was only a story of love, self-sacrifice and tragedy. The tender beauty of the sacrifice of self for the good of others, should be an inspiration to those who heard Mr. Sperry's reading of this poem; they will never forget it.

On the following Wednesday afternoon the School Circle and their friends were invited by the teacher of singing to come to her room in the school house "to hear the lads and lassies of the school sing some Scotch songs." She created a Scotch atmosphere by having Scotch plaids and pictures about, and standing in the midst a pot of real growing Scotch heather, which she herself brought from Scotland over a year ago. The girls wore their plaid dresses, the boys their plaid ties and they sang the sweet Scotch bal-



lads we all love and never tire of hearing. One little lad, dressed in full Highland costume, recited a Scotch poem.

There is an increased attendance of boarding pupils at the school this year, both the girls' and boys' dormitories being filled to their capacity.

The boys rejoice in the organization of an Athletic Association, with the Associate Principal as President. The ball field is a very lively place in the afternoons, and all sorts of good plans are being made for the coming winter.

#### Berlin, Ont.

The Daughters of the New Jerusalem, in Berlin, Ontario, who have been patiently working towards this end for the past year, held a bazaar and sale of work on Friday evening, the 20th inst., in the parsonage, which is at present vacant. The Ladies' Aid Society lent a helping hand by furnishing a goodly supply of home-made baking. One of the enterprising members took orders for one of Berlin's manufacturing concerns, turning in the commission made, thus adding a neat sum to the proceeds. Altogether the bazaar was a decided success, financially as well as otherwise, netting the Daughters the sum of \$171.95.

The *Berlin Telegraph* of Nov. 21st has the following:

"The 'empty parsonage' on Water street was last night by no means empty, but was filled with buyers who, judging by their pleased looks and remarks, were delighted with the articles offered for sale and the reasonable prices charged. The spacious rooms looked very pretty. To the right the walls of the parlor were hung with a new idea in tapestry, namely, beautifully pieced quilts and rugs, and with the flowers gave the parlor quite a 'furnished' appearance. A glimpse into the dining-room revealed a bright room cheery and 'homey' with its pretty tables and flowers, where the willing waiters served refreshments. In the large hall a booth where candies and sweetmeats were sold proved quite an attraction, especially to the young people. Upstairs the different rooms were utilized for different booths, one for selling embroidered work and aprons, another for dolls and fancy articles suitable for Christmas presents, and still another for knitted and wool goods and burnt work. In the room where the home-made baking was on sale, the girls did a rushing business. If it is true that 'the way to a man's heart is through his stomach,' then the ladies of Berlin and Waterloo know that way well, as evidenced by the rapidity with which the large piles of good looking loaves, coffee cakes and cake disappeared."

#### Close of Long Pastorate.

For some months a movement has been in progress which has resulted in the Rev. E. D. Daniels deciding to leave La Porte, Ind., and accept a call to the pastorate in Berlin, Ontario. He has made two visits there, being accompanied the second time by Mrs. Daniels. In view of this call the *La Porte Herald* of Nov. 14th published over two columns of matter headed by an excellent cut of Mr. Daniels, in which is the following:

"He has a large and interesting family and a cultured wife, who is beloved by all that know her. Should Rev. and Mrs. Daniels decide to leave La Porte the announcement will be received with deepest regret, for no pastor, both inside and outside of his church, is more honored or respected than is Rev. Mr. Daniels, and none has more true friends than he."

At the close of the morning service on Nov. 15th, Mr. Daniels read his resignation which the *La Porte* papers of the next day published in full, the *Argus-Bulletin* containing, among other things, the following comment:

"In the event of Mr. Daniels' leaving the church in the work of which he has been such a conspicuous figure, La Porte will take farewell of a pastor whose labors have extended over a period of fifteen years, who has been foremost in the forward movements which have marked the city's life, whose sermons have been strong and virile.

Mr. Daniels has been religiously and fraternally an active man, doing those things which appealed to a strenuous nature, doing every thing well, making himself a potent influence in the attainment of ideals. Men of his energy and natural genius find pleasure in adding to the well-being of society and the making of human happiness. La Porte will miss his versatility."

On the evening of Nov. 25th the La Porte Society held a meeting which resulted in the election of a committee to confer with their pastor before taking action, and after learning through this committee that Mr. Daniels' resignation was final, the society on Friday evening, Nov. 27th, adopted the following, which appeared in the papers the next day:

"Resolved by the La Porte Society of the New Church, That the resignation of the Rev. E. D. Daniels as their pastor is accepted with great regret. This resignation brings to an end a long pastorate of great activity and usefulness. The activities of Mr. Daniels during his residence here have extended in many ways to the community at large, and many expressions of regret by those outside of this society have been occasioned by his proposed removal from this city. The departure of Mr. Daniels and his family are felt as a serious loss, not only to this society but also to the community not connected with it in which his interest and activity have been so great. At the same time it is recognized that the apparent leading of the Divine Providence is that he should enter upon the larger field of activity and usefulness which is inviting him, and it is the earnest wish and hope of this society that congenial and happy associations await him and his family in their new home, and that abundant blessings will attend their future labors."

Mr. Daniels has been closely identified with the affairs of La Porte. When an old and reputable Chicago house wished to publish a history of La Porte County and sought a writer, the citizens referred them to him and he undertook the work. After two years they published a large and costly history which they declare is one of the best they ever issued, and a large edition was soon exhausted. On the Sunday of the last General Convention a large Catholic hospital was dedicated in La Porte, in which the citizens were much interested. Mr. Daniels had been selected by the city council to represent the city, and on that occasion he addressed an open-air meeting consisting of thousands of people. This address was published in full the next day, and interested citizens sent copies to the highest Catholic dignitaries in the world, eliciting from several of them high commendation. Mr. Daniels has also been an active member of the La Porte County Pastors' Club, and is the only man who was ever president of that organization two years in succession. He has always stood squarely for the doctrines of the Church, but he has presented them rationally rather than in a dogmatic manner.

On these and other accounts it means much for him to leave La Porte. His pastorate will not end until the last Sunday in February next. What the La Porte Society will do has not yet been determined, except that they will earnestly continue the work of the church.

#### The Baltimore Book Depot.

Owing to the removal of the Maryland Homeopathic Pharmacy to less commodious quarters, where the depot cannot be accommodated, arrangements have been made for its transfer from 206 N. Liberty St. to 228 N. Howard St., where space for some of the cases and stock has been allotted by the kindness of Messrs. Boericke and Tafel, Homeopathic Pharmacists and Publishers. Some window space is also allotted. This is a more central locality, and we will hope for a more extensive patronage in consequence. Occupancy will begin Dec. 1st. The cases and books for which there is no room at the Depot will be kept at 3005 Pennsylvania Ave.



The report for the year ending Oct. 31 shows a gratifying increase of sales, which amounted to \$101.31, compared with \$64.81 for the previous twelve months. Sales were made to 220 strangers and to 41 New-Church people. They included 243 volumes of Swedenborg's works and 154 volumes of collateral literature.

The contributions amounted to \$50.50. They were also generous gifts of books from Mr. Eben Sugden, of New York, and Mr. Chas. Whittemore, of Newton, Mass. After deducting expenses there was a balance in hand of \$1.45.

This use of circulating the literature of the New Church is of such far-reaching importance that we ask for a large measure of co-operation in promoting it. While we are glad to give our time and labor to the use, adequate means are necessary for its efficient discharge. Contributions will be thankfully acknowledged by the undersigned.

G. LAURENCE ALLBUTT.

3005 Pennsylvania Ave., Baltimore, Md.

Nov. 23, 1908.

### Revision of By-laws of the General Convention.

The committee appointed by the Convention in 1907 to make suggestions for the revision of the Constitution of the Convention, was continued in 1908 to extend its work to the by-laws. The committee makes the following provisional report upon the by-laws, which it prints at this time that the changes suggested may have consideration by all who are interested in the subject. A comparison of the by-laws as here submitted with the by-laws as printed in the Journal of the Convention will show that the effort of the committee has been to remove inconsistencies, to simplify, and to arrange the by-laws in a systematic way under articles and sections.

ADOLPH ROEDER,  
JOB BARNARD,  
WM. L. WORCESTER,  
Committee.

### BY-LAWS OF THE GENERAL CONVENTION.

#### ARTICLE I.

##### RELIGIOUS OBSERVANCES AT CONVENTION.

SECTION 1.—The meetings of the Convention shall be opened by the reading of the Word and prayer, every morning.

SECTION 2.—The Sacrament of the Lord's Supper shall be administered on the Sabbath included in the session of the Convention.

#### ARTICLE II.

##### ROLL OF CONVENTION.

SECTION 1.—A Committee on Credentials, to consist of three persons, shall be appointed at the opening of each meeting of the Convention, to examine the credentials of the delegates, and make up the Roll of the Convention; said Committee to sit during the whole of that meeting, and to add to and correct the Roll, as may be proper.

SECTION 2.—All receivers of the doctrines of the New Church, who are in attendance at any session of the Convention, are invited to take seats in the meeting and inscribe their names and residences in a register to be kept for that purpose, at each meeting of the Convention; and such registry shall entitle them to participate in its deliberations.

This By-Law shall be read by the Secretary immediately after the opening of each session of the Convention.

#### ARTICLE III.

##### ORDER OF BUSINESS.

SECTION 1.—Immediately after the appointment of the Committee on Credentials, Reports and Communications shall be presented in the following order:—

- a. Address of the President.
- b. Report of the Secretary.
- c. Report of the Treasurer.
- d. Report of the General Council.
- e. Report of the Board of Publication.

- f. Report of the Corporation of the Theological School.
- g. Report of the Treasurer of the Theological-School Fund.
- h. Report of the Board of Managers of the Theological School.
- i. Report of the Trustees of the Building Fund.
- j. Report of the Trustees of the Rice Legacy.
- k. Report of the Trustees of the Rotch Legacy.
- l. Report of the Council of Ministers.
- m. Report of the Board of Home and Foreign Missions.
- n. Report of the Committee on the Publication of Swedenborg's manuscripts.
- o. Report of the American New-Church Sunday-School Association.
- p. Reports of Associations in alphabetical order.
- q. Reports of Societies.
- r. Reports of General Pastors and Ministers.
- s. Special Reports.
- t. Unfinished Business.
- u. New Business.

No debate shall be allowed on any of the above reports until all of them have been presented; but a motion to refer, or to adopt a recommendation, without debate, shall be in order.

The above Order of Business may be suspended at any to assign a time for its consideration.

by the Convention, shall take the form of a notice of motion, and shall be referred directly to the Business Committee (see Article XIII., Section 1), without debate,

### ARTICLE IV.

#### PARLIAMENTARY PROCEDURE.

SECTION 1.—The rules and regulations which obtain in deliberative assemblies generally shall govern the proceedings of the Convention, so far as they are consistent with the by-laws.

SECTION 2.—The *yeas* and *nays* shall be taken whenever they are called for by one-fifth of the persons voting.

### ARTICLE V.

#### DUTIES OF THE SECRETARY.

SECTION 1.—All reports of Associations, Societies, General Pastors, and unattached Ministers, shall be sent to the Secretary at least four weeks previous to the meeting of the Convention, and shall be prepared by the Secretary and presented to the Convention in print. Copies shall also be mailed to the Ministers and Associations ten days prior to the opening of the Convention. So far as possible, the following reports shall also be printed and distributed with them, namely, the reports of the Secretary, Treasurer, Auditors of Account of Treasurer, Board of Publication, Corporation of the Theological School, Treasurer of the Theological School, Trustees of the New-

SECTION 2.—All new business, unless otherwise ordered tees of the Rotch Legacy, Board of Home and Foreign time by a two-thirds vote.

Church Building Fund, Trustee of the Rice Legacy, Trus-Missions, Committee on Publication of Swedenborg's Manuscripts, Trustees of the Iungerich Fund, Committee to Audit Accounts of the Iungerich Fund, Trustees of the Swedenborg Memorial Fund, Trustees of the National Church at Washington, D. C., Committee on Transportation, Trustees of the Pension Fund. The Secretary shall condense and tabulate all reports and documents which are entitled to a place in the Journal, as far as is consistent with giving the substance of the proceedings; he shall revise the List of Societies appended to the Journal; and prepare, from the statistics of the several Associations, or other collective bodies of the Church, a table of the representatives to which the Associations respectively are entitled.

SECTION 2.—The Secretary and Assistant Secretary of the Convention shall constitute a Committee on the Journal, whose duty it shall be to procure the publication of the Journal entire as recorded, unless otherwise ordered by the Convention or the General Council; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall judge necessary.

For the expenses of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

SECTION 3.—The Secretary shall, under the direction of the President, distribute to the Ministers, Societies, and



Associations belonging to this Convention, the Minutes of the General Conference of the New Church in Great Britain, and other documents sent to this Convention, as soon as received. He shall also under the direction of the President distribute copies of the Journal of the Convention to foreign bodies or persons abroad.

#### ARTICLE VI.

##### APPOINTMENT OF COMMITTEES.

SECTION 1.—All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention, or provided in the Constitution; but the Vice-President may appoint committees in the President's absence.

SECTION 2.—The President and Vice-President are authorized to fill vacancies on any committee, or to appoint any committees that may have been overlooked, and to send their names to the Secretary for publication in the Journal.

#### ARTICLE VII.

##### FORMAL ADDRESSES.

SECTION 1.—The President shall present an address or sermon at each meeting of the Convention, setting forth the condition and wants of the Convention.

SECTION 2.—The President shall from time to time address the General Conference of the New Church in Great Britain, and other general bodies of the Church, or appoint some person or persons to do so.

SECTION 3.—All addresses ordered by the Convention to go forth in its name shall first be submitted to the Convention or the General Council for adoption.

#### ARTICLE VIII.

SECTION 1.—The application of an Association or other body of the Church to be received by this Body and represented in the General Convention, may be made through the General Council, and upon their recommendation shall come before the Convention. When the Convention has voted to receive such Association or other body, the President shall announce the names of its delegates, and invite them to come forward. He shall then inform them of the vote of the Convention, and, all the members of the Convention rising, he shall give the delegates the right hand of fellowship, and welcome them to all the privileges enjoyed by other delegates.

SECTION 2.—Application for the ordination of Ministers, or the investiture of General Pastors, or other matters relating to the office of the ministry, may be first received and considered by the Council of Ministers without previous reference by the Convention.

#### ARTICLE IX.

##### THE GENERAL COUNCIL.

SECTION 1.—Meetings of the General Council may be called by the President, Secretaries, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and at all meetings of said Council, seven shall constitute a quorum.

SECTION 2.—No appropriation of a larger sum of money than two hundred dollars shall be made by the General Council, unless a majority of the members thereof assent thereto; and no portion of the principal of the Rice Fund shall be appropriated by the Council; nor shall any appropriation be made by said Council at any time, beyond the amount in the treasury available for the purposes of the appropriation.

#### ARTICLE X.

##### CHANGES IN ROLL OF MINISTERS.

SECTION 1.—Every minister ordained by authority of the Convention, and not connected with an Association or other collective body acting under the rules of the Convention, shall report his official acts to the Convention annually. The Council of Ministers shall from time to time revise the list of the ministers, and report the same to the Convention.

#### ARTICLE XI.

##### THEOLOGICAL SCHOOL.

SECTION 1.—A Board of twelve Managers shall be appointed by the Convention, to which Board shall be entrusted the care and conduct of the Theological School. When the Board is elected, the members shall divide themselves into three classes by lot, numbered *one, two, three*; the first of which will serve one year, the second two

years, and the third three years; and thereafter four members shall be elected annually, by the Convention or the General Council, to serve three years. These twelve Managers shall elect the President of the Theological School, who shall thereupon become, *ex-officio*, a member of the Board.

#### ARTICLE XII.

##### BOARD OF HOME AND FOREIGN MISSIONS.

SECTION 1.—There shall be a Board of Home and Foreign Missions, consisting of the President of the Convention and of eighteen other members, nine of whom shall be ministers and nine laymen, to be elected by the General Convention. When the Board is elected the members shall divide themselves into three classes by lot, numbered *one, two, three*; the first of which shall serve one year, the second two years, and the third three years; and thereafter six members shall be elected annually by the General Convention, or the General Council, to serve three years. Seven members of the Board shall constitute a quorum.

#### ARTICLE XIII.

##### PREPARATION FOR CONVENTION MEETINGS.

SECTION 1.—At each meeting of the Convention, or as soon thereafter as possible, the President shall also appoint a committee of five persons, to be called the Committee on Business, at least three of whom shall be from the Association where the next Convention is to be held, which shall prepare for the next meeting thereof and shall have charge of the general business of the Convention, and the duty of which shall be to assign the order under which different subjects shall be presented to the Convention, and the time to be allotted to each subject; and to prepare and print the program of that meeting of the Convention, but such program may be changed at any time by the Convention.

#### ARTICLE XIV.

##### MISCELLANEOUS PROVISIONS.

SECTION 1.—All communications addressed to the Convention during the interim between its sessions, shall be sent to the President or Secretaries.

SECTION 2.—The Treasurer is authorized to audit the accounts of the President, Secretary, and Assistant Secretary for traveling expenses in connection with each session of the Convention, and to pay the same, and also the expenses of the Secretary of the Board of Home and Foreign Missions and of the Council of Ministers.

SECTION 3.—The Constitution and Act of Incorporation shall be reprinted with each Journal.

#### Resignation of the Rev. D. V. Bowen at Fall River.

Rev. D. V. Bowen has resigned the pastorate at Fall River, Mass., on account of failing health. On November 17th the people of the congregation tendered him and his wife a farewell reception. He has been pastor at the church at Fall River for four years, and retires the first of December to take up his residence in Winthrop, Mass.

Beside the members of the society many others were present, including the pastors of several churches, who have become acquainted with Mr. Bowen in the meetings of the Fall River Ministerial Association and who have acquired a high respect for his character.

The following letter from the society was received by Mr. Bowen:

"DEAR MR. BOWEN:—At the annual meeting of the society, Oct. 27, 1908, it was voted to ratify the action of the meeting held at the church at the close of services Sept. 13, on which occasion your resignation was read and accepted; and it was further voted that the president and clerk should send a suitable note expressive of our feelings in regard to your departure. There was but one voice of deepest regret that your continued ill-health has necessitated your taking this step. Many things were said showing a thorough appreciation of your work in the pulpit, as well as your general helpfulness as pastor. The uniformly good, kindly spirit shown by both yourself and by Mrs. Bowen has endeared you both to us all, and has made the community at large, and the other ministers of the city in particular, feel that we are losing two good friends whose place it will be most difficult to fill. Be



assured that our best wishes for a speedy and complete recovery go with you, and our confidence that, even if in the Lord's Providence you must suffer some time longer, that the mellowing influences of suffering will reach out to all of those who come in contact with you.

For the Society,

"ASA E. GODDARD,  
"T. D. W. WOOD."

### Mr. Daniel's Work.

The Rev. G. G. Daniel of the Institutional Mission, New York, writes to us as follows:

"I have been petitioned by the Board of Trustees of the Ebenezer Wesleyan Methodist Mission—a mission started about three years ago by a number of colored people immigrating to this country from the island of Nevis, B. W. I.—to become their pastor. The mission services are held in Granada Hall, a lodge room at 118 Myrtle Ave., Brooklyn, just two minutes' walk from the Hoyt St. subway station. The Wesleyan Methodist Church, like its sister church, the Moravian, has done our people the greatest amount of good in these Leeward islands of the West Indies, and has done much in laying the foundation for a true religious spirit among colored West Indians throughout. Perhaps it may be well for me to remind your readers that it was in the year 1732 that Leonard Dober and David Nitchsman, two young Germans, sold themselves as slaves to the Danish planters of the island of St. Thomas, in order that they might carry the gospel to the poor African slaves of that island. They had been present at a synod meeting of the Moravian Church at Hernhüt and had listened to thrilling stories related by Count Zinzendorf of Denmark and his missionaries concerning the state of the slaves in the West Indies. These young men at once vowed before God and the synod that they would forsake wives and children in order to preach the gospel to the poor benighted slave. The synod told them of the regulations regarding slavery—that they would not be allowed to go there as preachers; so they pledged their lives and started for Copenhagen, in Denmark. Before they reached this city a message to the authorities had gone before them describing them as "two madmen." They were taken before the king, who listened to their story of determined self-sacrifice, and giving them a small piece of money, ordered a free passage for them to the Danish island of St. Thomas. On reaching there, they sold themselves as slaves and worked side by side with the African slaves, speaking to them about Jesus as they could steal a chance. In this way they were able to sow the gospel seed; and when one and then the other died from the rigors of slavery under a hot, broiling, tropical sun, "God's watch-tower" (Hernhüt) had been established in the hearts of the people. The Moravian station now in St. Thomas is a great witness to the self-sacrifice of Leonard Dober and David Nitchsman.

"Fifty years after, a Mr. Gilbert, one of the slave owners in the island of Antigua, B. W. I., became a convert to Christianity under the preaching of John Wesley in London; and on one of the occasions when Mr. Gilbert was on a visit to England he took with him a female slave as nurse. She was baptized by Mr. Wesley and at the service cried out: "Would God that my brothers and sisters (calling them by name) could know about this Jesus!" This melted the heart of her master, who had always been kind to his slaves, and he allowed a missionary to be sent out to preach to the slaves on his plantation, and he also became local preacher. From Antigua "the gospel according to Wesley" spread through the islands.

"West Indians are very controversial with respect to the Scriptures, and easily fall in with sound reason. The doctrines of the New Church will easily become their inner vesture, even though long usage and the love attached to it would endear them to "isms."

"Here is a great opportunity for presenting these precious truths to an intelligent people: and I regard this call as of the Lord's Providence. To me it is another fulfilment of the prophetic utterance of John Wesley when a copy of Swedenborg's 'True Christian Religion' had reached him: 'We may now burn all our books of theology; God has sent us a teacher from heaven; and in the doctrines of Swedenborg we may learn all that is necessary for us to know.'

"The discipline of the Methodist Church is well suited to the present condition of our people, and, cleansed by the refiner's fire and fuller's soap of the New Church, can greatly help such a condition. The people know I am a New Churchman, and they are greatly enamored of the New Truths. I do not sever my connection with the ministry of the Convention, but minister to the wants of the people regardless of orthodoxy so-called. I send you a copy of our 'Evensong' service on Sunday, which opens with the *Adoramus* as an 'introit.'

"Now that there is such a demand for our literature, I am asking some who have the means to print short tracts (just leaflets) on all the various gospel subjects for circulation. We need brief things for working people who have not much time. I sometimes get such leaflets from England. I would write myself, but have not means to, print and publish. There are between twenty and thirty thousand West Indians in New York and Greater New York—a fair field to operate. New-Church literature of all sorts will be most thankfully received for distribution; and now that the new and handsome editions of the Heavenly Writings are on the market, friends may send me copies of old or used editions for circulation. My address is 56 West 99th St., N. Y. City."

### Bonfires.

The bonfires leap, and dance, and blaze,  
On every hand, when Autumn's here:  
The thin blue smoke curls through the haze,  
The red flames lick the brown leaves sere.

From every rustling, crackling heap  
An incense, pungent, sharp and clear,  
Arises, where the bonfires keep  
The altar of the dying year.

Wherever Autumn's altar glows,  
And smouldering leaves their incense bring,  
Where the pale smoke to heaven goes,  
I reverent stand, all worshipping;

Since in the soul an altar glows,  
Whereon the flames that cleanse arise;  
Where from our dying selfhood flows  
The incense of the sacrifice.

GERTRUDE CROWNFIELD.

Said Phillips Brooks: "I want to live, if God will help me, such a life that, if all the men in the world were living it, this world would be regenerated and saved. I want to live such a life that if every man were living it, the millennium would be here; nay, heaven would be here, the universal presence of God."

"The love of self and the love of the world rule in the hells and constitute the hells, as love to the Lord and love toward the neighbor, rule in the heavens and constitute the heavens." (H. H. 554.)



## The Church Calendar.

**Dec. 13. Third Sunday in Advent.**

Introit Selection: "Then shall the eyes of the blind be opened."

Lesson I: Isaiah xlv.

Responsive Service III: The Ten Commandments. Exodus.

Lesson II: Rev. x.

Benedictus (Gregorian, Mag. 726-735): Hymns (Mag.):

136: "O come, O come, Emanuel."

138: "Hark, the glad sound, the Saviour comes."

## Baptisms

HUBBELL.—September 6, 1908, Gertrude Josephine, child of Joseph E. and D. Gertrude Hubbell, born March 29, 1906, baptized at Springfield, Ill., Rev. L. G. Landenberger officiating.

BROWN.—Earl Lindsay, born September 28, 1899, and Norma Ethel, born February 18, 1901, children of Hugh and Rosa Belle Brown, baptized at their home near Exchange, Mo., November 23, 1908, Rev. L. G. Landenberger officiating.

## Marriages

STEGMAN-ISRAEL.—Saturday, Nov. 7, 1908, in the Church of the English Society, Baltimore, Md., Miss Florence V. Israel was married to Mr. Edward J. Stegman, by the Rev. Arthur Mercer.

## Obituary

CLINE.—Edward Mercer Cline, of Oklahoma City, Okla., passed into the spiritual world on the 14th of November. He had been in poor health for two or three years, suffering from frequent attacks of nervous prostration.

Eddie, as his family and friends loved to address him, was the son of Mr. A. H. Cline, of Kansas City, but was born in Cleveland, Ohio, December 6, 1872. He was named for the Rev. L. P. Mercer and baptized by him into the New Church. He began traveling for a wholesale firm at a very early age, and soon gained the reputation of being the youngest and best salesman traveling out of Kansas City. His house located him at Oklahoma City, and reposed in him much confidence.

He was married to Miss Bessie Poole of Cleburne, Texas, and his remains were interred at that place. He leaves one child, little Bess May, of five or six years of age.

Besides being a splendid business man, of the most pleasing address, he was a dutiful son, a faithful husband, and a devoted father. He had many friends and absolutely no enemies. While living isolated from the New Church, he loved her doctrines and never failed upon any opportunity to mildly and pleasantly introduce them to his friends. They seemed to flow as a gentle current through his life.

While he and his friends very much desired the presence of a New-Church minister, the privilege was denied them, owing to their isolation.

The services were held in the Baptist Church of Cleburne, under the auspices of the Masonic fraternity, of which he was a member. A. B. F.

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John S. Saul, Editor and Publisher

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| Massachusetts State Bonds.....          | 200,000.00      |
| New York City Bonds.....                | 1,030,000.00    |
| Bonds of other Cities in this State.... | 530,000.00      |
| Bonds of Cities in other States.....    | 866,000.00      |
| Railroad Bonds.....                     | 1,068,000.00    |
| Bonds and Mortgages.....                | 5,792,932.75    |
| Banking House.....                      | 115,000.00      |
| Cash in Banks and Hand.....             | 416,958.16      |
| Accrued Interest and Rent.....          | 70,552.37       |
|                                         | \$10,139,443.28 |

### LIABILITIES

|                                                           |                 |
|-----------------------------------------------------------|-----------------|
| Due Depositors, including Interest to Jan. 1st, 1908..... | \$ 9,526,028.32 |
| Surplus at Par.....                                       | 613,414.96      |
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# New-Church Messenger

"Behold, I make all things new"

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### "The Unseen World."

The spiritual world is sometimes called the unseen world, because it is not visible to the senses of the material body. The materialist and the agnostic regard the life after death as unproved and unprovable, because it does not come within the range of the natural senses. Many ministers refer to the spiritual world as the unseen world for the same reason. We have heard the expression from the lips of New-Church ministers, no doubt thoughtlessly uttered; for we cannot conceive of the expression being used by them after due reflection.

When Swedenborg published the treatise on "Heaven and Hell" he placed on the title page the significant expression, "from things heard and seen." The invisible world, so-called, is a misnomer. It never has been invisible. In the long stretches of past history there have been many instances where prophets and many others have had their eyes opened to see the things of the spiritual world. Men in general have not understood the nature of these visions, consequently they have regarded them as hallucinations, and have looked upon them as the result of disorderly conditions of the brain or of the mind. The very word hallucination, which is now so commonly applied to designate visions and apparitions, carries with it the sense that

the person has been deceived into thinking he has heard or seen something which he really did not see. A hallucination is defined as "an apparent perception occasioned by a morbid condition of the nervous system, and without any corresponding external object, as the sights seen and sounds heard by one in delirium terms."

The writers on psychical phenomena usually refer to apparitions, visions, auditions or things heard, and telepathic communications as hallucinations. To so designate them is expressing a judgment of their nature, when, in fact, the subject of their nature is still under discussion. To call them apparitions, visions, auditions, telepathic messages, expresses no judgment as to their nature and origin. A strictly scientific terminology would exclude the term hallucination as prejudging the cases under consideration.

It is true that in these cases there is no external material reality present. The vision or apparition is not a material scene or person. There is no vibration of the external atmosphere when auditions are heard. There is no material medium of communication in the case of telepathic communications; but this fact does not constitute them hallucinations. There are two explanations of these phenomena, one the spiritual theory, the other the material theory. The spiritual theory explains them as openings of the senses of the spiritual body to perceive the spiritual object through the spiritual senses. The thing perceived is as much a real object external to the person perceiving it as is a material object in this world. There is no hallucination in perceiving it. It is a real object, really perceived through the senses, but through the senses of man's spiritual organism. The material theory explains them as disorderly cerebral effects due to some abnormal disturbance of the brain functions, or as the results of telepathic influences through the material ether according to laws or processes not yet discovered by science.

This prejudgment expressed in the term hallucination obscures and warps the judgment of many in the consideration of these phenomena. Formerly they were all swept aside as mere superstitions, and those who experienced them were regarded as nervously disordered or semi-insane. At the present time the investigations of the Society for Psychical



Research have proved that many of these psychical phenomena are facts which cannot be successfully controverted; but the members of that society are unscientific in designating them as hallucinations, thereby classing them with the delusions of the insane.

Swedenborg describes the spiritual world "from things heard and seen." He rejects the theory of idealism that there is no reality to external objects, that they are only ideas of the mind apparently projected into external space. He rejects idealism in its application to the objects of the spiritual world. The objects there are as real as the objects of this world. They are substantial and are actually extant before the eyes of the inhabitants of that world. The fact that they are correspondences of the mental and spiritual states of the inhabitants does not change this fact. The Lord creates them out of the substances of that world in correspondence with these mental states. The houses, gardens, paradises, and objects are actually extant. They are seen, heard, and felt by the senses of man's spirit. Swedenborg quotes the experiences of the prophets and others as proofs of their reality. He was gifted with special opportunities and conditions of mind by his dual consciousness, being in the two worlds at the same time. He was thereby enabled with scientific precision to gain a true understanding of psychical phenomena. This understanding is based on actual observation of things heard and seen in full wakefulness. He demonstrates in a rational manner that the spiritual world is an actual extant reality. It is a world seen and known by his observations and investigations through a period of twenty-seven years. What better demonstration could a scientist require, than that one of their own number, whose scientific discoveries have astonished the world, should be gifted with full consciousness in both worlds at the same time, and be thereby enabled to make known the reality of that world and the laws which govern its phenomena?

### "I Will Be with Him in Trouble."

The following extracts from a letter, written by one who has passed the three score years and ten, and during which there was much bodily and soul affliction, show that the truths of the New Church are "rod and staff" in passing through "the valley of the shadow of death:"

The doctrines of the New Church are a constant balm to my soul, and rich compensation for all my sufferings of body and mind through these so many years of hard battling—apparently almost alone! I see now how gently and how minutely the Lord has led me on. No words of mine can adequately tell of the soothing sweetness of His Word in times of temptation and trouble; nor how much I owe to Him for the light of His New Church, which is His Second Coming.

## The Sermon

### The Basis of Unity in the New Church.

BY THE REV. JOHN W. STOCKWELL.

And there shall be one flock and one shepherd. (John x. 16.)

The chapter tells about the two folds of sheep, under the same Shepherd, and says that they shall all be in one flock. (The English translation wrongly says "fold.") The question of different folds is one of different kinds of people: one fold one kind, another fold another kind.

As a preliminary study to that of the various kinds of people, let us consider the different traits of character the same person shows. "One man in his time plays many parts," as Shakespeare says.

Although educators dislike the setting up of a type—asserting that no individual grows up just as we think he should—still we can say surely that everyone passes through stages of infancy, childhood, boy- or girlhood, youth and man- or womanhood. Can we not say that the characteristic of infancy is "trust;" of childhood is awakening intelligence, healthful "curiosity;" of boyhood, "animal life," "sense activity;" of youth, "wilfulness," "headstrongness," zeal; of manhood, "sweet reasonableness?"

No one develops exactly that way, but everyone who grows up knows something of all of those traits, unless, perhaps, it be the last, that of "sweet reasonableness," the trait of true manhood. But this characteristic is coming more and more fully into our life. The father who will sit down with his boy and talk things over with him, carefully, sympathetically, is not a too frequent reality; but let us be thankful he does exist. You and I have seen him. Formerly it was authority, the hickory stick, the rod; now, "sweet reasonableness."

Have you noticed what a number of writers in the last ten years have given their pens to making real the experiences of children, boys and girls, from the charming child poetry of Eugene Field and James Whitcomb Riley to the boy stories of William Allen White, and Mr. Martin's "Emmie Lou" stories of innocent childlife?

How noticeable it is also that reasonableness is influencing the thoughts of people on religious subjects. The charitable way in which those of one church talk about those of another is a cause of rejoicing. The world is growing up and is coming into its manhood.

We have thought this an age of electricity, of engineering, of new thought. But, really, is not this reasonableness a deeper and truer characterization? Let us be ready to give "a reason for the faith that is within us," and to make our own that spirit of Isaiah (i. 18), "Come, let us reason together."

The study of the history of men moving together in groups will show that the motive of union has been sometimes simple trust in one another; again, common intellectual interests; again, mere animalism (the love of physical conquest, or glory); again, the love or zeal for some ideal or cause; and, lastly, attraction on a basis of harmony of reason,— "sweet reasonableness."

While we believe the Garden of Eden is an alle-



gory, it is an allegory of something, not of nothing; and we point to it as an example of life which was like in spirit the life in the story, and the characteristic of which was the "trust" of infancy. Indeed, it was the infancy of the race.

Coming later was the intellectual center, Nineveh; not the later corrupt city, but the earlier one, which it is said Nimrod, the great-grandson of Noah, builded. Ancient Nineveh was a great seat of learning, and Assurbanipal, who ruled in the same city several centuries before Christ, collected a library of over 40,000 volumes or tablets. This period seems to exhibit the childlike trait of intellectual activity.

Still later, was not the Jewish race, with ancient Jerusalem as its center, an example of boylike "animalism?" We mean by that word a condition in which the sense life is most prominent. That this was true among the ancient Jews is shown by their ceremonials which for them constituted worship; by their sharp partisanship attitude, by their method of warfare. They fought as boys fight—in groups or gangs, generally attacking or retreating like a mob in arms.

Early Christianity, with its illumination of the life of the spirit as contrasted with that of the body, and the zeal of its members, seems to me typical of youthful will and zeal. What city was its center? No city, and every city. But one little village I think of as associated almost exclusively with this spirit. It was the home of Mary and Martha and Lazarus—over the Mount of Olives from Jerusalem—the little town of Bethany.

Today when the manhood character should be exemplified, is there any joining together of men in sweet reasonableness? And have they a center, a city? I say "yes" to both questions. Men who believe, as a process of love and reason, in the cultivation of spiritual life, today form a spiritual brotherhood. And their center is in the New Jerusalem. Where? In Palestine? No: it is a mental, a spiritual city, and its structure lies in the Word of God understood as a book of revelation about this spiritual life; allegorically described as the Holy City, the New Jerusalem in the 21st chapter of Revelation.

This will need explanation; but before offering it let us add that these collections of men in the wide stretch of civilization which the illustrations cover are distinguished in a way even more important. Each group stands for a definite conception of God, and its own thought held in common by its members gave it its unity. In fact the origin of each was a new revelation of God to men; a new awakening after the influence of the preceding revelation had begun to fade away.

In Eden it was Jehovah Elohim (God) who is with men, talking to and counseling them, in terms of Divine Love. The men of that epoch had a conception of God in those terms which express His very near love for, and presence with man, providing and creating for him.

In the next period, the descendants of Noah, in ancient Nineveh and elsewhere knew Him as Elohim which used alone seems to indicate God's attribute of wise and loving protection: a protection like that He exercised over Noah, in the allegory of the flood.

With the Jews, however, the name of God was unpronounceable; He was known as a powerful

Diety, a sovereign God, who was to be obeyed and who conquered His enemies.

The early Christians knew God in the life of Jesus, the historical Jesus who stood forth as an embodiment of a life not of this world—a life not material but spiritual; who declared unto them a God who is "Spirit" and the worship of whom must be "in spirit and in truth."

Finally, what is the conception of God given for this present manhood period, those belonging to which live in the spiritual sense of the Sacred Scripture? It is that at last there has been given an understanding of Him which reveals all the qualities heretofore comprehended, united in the Divine Human Person, the Lord Jesus Christ, and further which shows His Holy Spirit to be in the life of His Holy Word.

"The Word of the Lord is like a body in which there is a living soul," we read in the teachings of our Church. "By means of the Word, the Lord is present with a man and is conjoined with him, since the Lord is the Word, and as it were speaks with the man in it." (T. C. R. 235.)

This is so because all the "prophecy" and all the "law" of the Old Testament, spiritually understood, were fulfilled in His life. See Him there in the synagogue at Nazareth, reading to them out of the scroll of the Law, the 61st chapter of the Prophecy of Isaiah, "The Spirit of the Lord Jehovah is upon me, because he has anointed me to preach the Gospel to the poor. And he concluded and closed the book, and gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." In Him the Word was made flesh and dwelt among men.

As He said after the Resurrection to the two disciples on the way to the village Emmaus, the Law and all the Prophets, spiritually understood, describe His Divine life in the world.

A little while ago a minister of the Gospel in France, Mr. Charles Wagner, wrote a book called the "Simple Life." It represented his views of what life should be. If he had been capable of actually living out completely the doctrines of his book, then he would have made the simple life more vital than it was. As one read its pages a certain vital essence in thought would be imbibed from the knowledge that some one had made it living.

The Sacred Scripture written through the agency of many different minds, and in widely scattered places, and far-spread moments of time, was still, we believe, collected and preserved by means of the peculiar genius of the Jews in such a way that when the Lord came into the world it presented a sacred canon of definite proportions and parts. And He lived it as no other writings were ever lived.

Now added to the Old Testament canon are the books of the New Testament telling directly of that fulfillment; and the book of Revelation, describing apocalyptically the changes in the spiritual world; and concluding the Sacred Word with plain teaching of completeness in the last chapter: "For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this



prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book."

So the Lord is the living Spirit of the Book. He dwells there; we may go to Him there. Our God today is the Lord Jesus Christ known in the worshipful reading of His Sacred Scriptures.

"But," you say, "your God is a God of a book. And your Bible is a fetish which you worship. Can not one find God in all history, in the wonders of Nature, in the service of his fellowmen?"

My answer is, "Certainly; God is a God of the living, not the God of a dead book; a book of leather and paper and ink. God lives in men's minds and men's lives. The book is dead; it is a tomb to him who approaches it externally with his hands, with his eyes. But the one who goes to it with his soul open feels in it the Lord Himself. If men are to be deeply influenced by His Spirit, it must be when their minds and their lives are filled with His Word.

Do you urge another objection? Do you say, "But in some places they do not have the Word; may they not know God, in this new way in lands far distant from Christian centers, in Greenland's icy mountains, in Afric's sunny shores?"

The influence of the teachings of Scripture is spreading everywhere, even where the Scriptures as such are not known. The circulation of the blood in the body goes out into the smallest veins and capillaries, but its center is in the heart. So is the influence of the Lord's Spirit going forth everywhere; but its center is in the lives of men in whom is this living Word.

But you are a New Churchman; you say, "I read the doctrines of the Church which quote passages from the Word, and explain the spiritual meaning of them. Is not that reading just as good as reading the Word itself?"

I think not. When one reads the Word itself, he comes into contact with the passages in the proper relation. Speaking of the spiritual sense, Swedenborg says: "The spiritual and celestial things therein follow most perfectly disposed in their order."

Furthermore, the doctrines themselves must be built up from the letter of the Word, and confirmed by it. One has faith in doctrines only "when he procures them himself from the Word, and thereby confirms them in himself as true; believing them because they are Divine."

What relation, then, we may ask, have the writings of Swedenborg to the Word? To open the gates into this spiritual city. To help men and women, you and me, whose minds are beclouded in the dim light of our material senses, and that of the historical sense of the Scriptures; to help us to see through the clouds and find the gates of the city and go in; he is the pilot out of the clouds of the natural reason and the historical sense of the Word, into that spiritual sense; and the Lord Jesus known in His living Word is the Light thereof.

As Daniel says in prophecy: "I was seeing in the visions of the night; and behold, in the clouds of the heavens, as it were, the Son of man was coming." It is a prophecy of the seeing of the Spirit of the Lord, through the clouds of the letter of the Word.

If our minds were more open to heavenly influences than they are, we should not need these Writings, but should feel the Lord's presence at once

in His Word, and with the angels would see and comprehend the spiritual meaning.

We find ourselves bound together in this world by many different ties. The accident of neighborhood, the agreement in taste and social position; the demands of our work, the interests of our intellectual or emotional selves. We are joined also by the spiritual bond of common worship of one God. That unites people in the real sense. Other bonds are arbitrary, artificial, temporary. The spiritual unions endure.

But spiritual unions are various spheres or circles, each one representing a definite conception of God. They are varied as were the groups in the progress of history. In one circle are those who know the Lord Jesus Christ as the Word made flesh and who have come into the possession of "sweet reasonableness." Outside of this circle is that formed of those who know Him in the life of the Lord as a figure in history merely. Again outside of those is a circle where He is known only as a Great Power. CH MESS. 19p Dec2 Cooper THREE

"Behold how good and how pleasant it is for brethren to dwell together in unity," says the Psalmist; and our hearts are in concord with his theme. But in the Gospel the Lord teaches that there are many mansions in heaven: that there are different folds. To dwell in the same fold with others requires of one that he know the characteristic thought of the sphere of that fold.

"There are many things which when they are heard are immediately perceived to be as stated, because they are truths, and they are thence affirmed; but if not at the same time confirmed by reasons, they may be invalidated by arguments from fallacies, and at length denied." (D. P. 136.)

We of the New Church are together spiritually in so far as we worship the Lord Jesus Christ in His Word. If we worship Him as a historical figure merely, or as a power, or only as the central doctrine in the writings of Swedenborg, we are not in that circle of thought. The present is called a new age. We call it the age of reasonableness, because today as never before it is possible to think of, and know, the Lord rationally in His Word.

Those who are in that sphere will try to love all men, hoping that all may be of His flock—one flock and one Shepherd—but their ears will be sensitive, their minds tender, and their hearts true to the voice they hear within their own particular fold.

The question of the relationship between the writings of Swedenborg and the Word will be further considered, along the line of thought in this sermon, in an article to be published later.

#### Hymn.

Father, in this sad hour of grief  
We turn for help to Thee;  
Thy Word alone can bring relief,  
Thou said'st, "Come unto Me."

That which we call the hand of death,  
Is but the gate to Life;  
When once we've drawn the heavenly breath,  
Our souls are freed from strife.

"Thy will be done," shall be our prayer;  
What is, is for the best;  
Father, we thank Thee for Thy care,  
In Thee alone is rest.



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**Philosophy and Science in Teaching.**

Progress is impossible unless good in the will be guided by truth in the understanding. The Professor of Philosophy in the New-Church Theological School has in the MESSENGER of November 4th given an excellent statement of the conditions requisite for a clear and comprehensive grasp of the truths in Swedenborg's revelations; and of the power to adapt that which they involve to the wants of mankind; and the carrying out of his educational programme will, I believe, be productive of most important results. For these eternal truths must be stated in adaptation to the specific trend of the age in which men live; and this involves an understanding of the successive stages of thought in the past, with their most manifest successes and failures. How the new revelation meets the essential problems of philosophy and science may thereby be plainly and definitely shown; and also how known natural facts can be intelligently seen to come forth as effects from known spiritual causes.

If interest in Swedenborg's statements by the leaders of thought can be excited a like interest will be aroused in the many minds who are led by them. Indeed, in this way, we are informed, that the condition before the Fall will be retrieved. As man fell "so he can now only be healed by truths in the forms of scientifics; for that order to be perfect spiritual truth must be rooted in natural truths." Professor Flint notes: "Could Swedenborg's doctrine of Correspondences be verified our means of insight into the character of God would be largely extended." (*Encycl. Brit. Art. Theism.*) Now we can show reasonable evidence of its truth on every hand. I may therefore be permitted to draw attention to the fact so generally overlooked, though recognized by psychologists, that we all reason and communicate with each other by symbolic representation—in fact, that the laws of correspondence operate in all that we think, say, or do. Every reader is engaged in interpreting graphic forms or letters according to their respective groupings, in order to form what we call words, which are merely symbols or signs of ideas. The case is similar with the aerial vibrations set in motion by the vocal organs of a speaker, and which strike as sounds in the ear of a listener. The thoughts are not directly transferred from speaker to hearer, but symbolized in agreed-upon correspondent sound-waves which are interpreted by the hearer; and the thoughts or ideas of the speaker become thereby reproduced in the hearer's mind. The eye and the ear correspond to the mental functions of which they are the physical organized embodiments, and with which they make one; and these again not only correspond to that which is psychical within them, and which forms them, but also with their universal environment; the laws of continuity and directness operating together. "Thus the eye is formed exactly according to all the modifications of the ether, and the ear according to all the modifications of the air; and therefore the eye and ear have a connection and correspondence with the ether and air." (S. D. 4063.)

The importance of impressing this fact in the teaching of the young is to my mind great, because it is a basis from which they may work in after days with a clear and right understanding, and so materially assist in dispelling the spiritual darkness with which the world is enveloped. Professor Hyslop, in considering telepathy from the notions some have formed concerning thought waves or vibrations in the transference of ideas, has found it requisite to note the truth that, "we do not communicate ideas in normal life, but we interpret signs. The vibrations of sound are not the communication of thoughts, but they are only physical events which we use, as we use the Morse symbols in the telegraph. . . . It is precisely the absence of all such analogies between normal communication and telepathic transmission that makes the latter so inexplicable." ("Enigmas of Psychical Research," p. 139.)

Swedenborg himself did not believe in telepathy before experience in the spiritual world had shown him its truth. We ourselves can only will and think connectedly or telepathically with the discarnate spirits with whom we are interiorly though imperceptibly consociated; and the natural thoughts arising in us by spiritual influx necessarily present themselves by transition into our consciousness in the language to which we have been accustomed, or we could not think at all. All natural languages are in correspondence to the one universal spiritual. Let us suppose a group of men of diverse languages clairaudient to the flux of spiritual language through a Divinely-inspired medium whilst their conscious mind remained in natural perception; the hearing of everyone would inevitably be in the sound-forms of his own language, for otherwise he would have no perception of what was meant. This Swedenborg learned by experience. (S. D. 1305.) What has been named miraculous or incredible in regard to this matter on the day of Pentecost as related in the Acts of the Apostles, becomes here cleared of its mystery. Some of the ultra-normal phenomena of our own day have been strikingly suggestive of the truth of this correspondent change in telepathic receptivity. And when we arrive at the time when the application of the principles involved in Divine revelation to facts elicited by scientific research will enter and take its rightfully highest place in the new philosophy, such cases may be used in illustrative coöperation with the first words of the Creator, which are eternally operative, "Let there be Light."

I would like to add that the spiritual plane of creation which is above and prior to the natural is all good in its correspondences, and that only the natural spiritual degrees below nature's purest elements can be perverted into evil. This latter spiritual constitutes the souls of plants, animals, and the natural mind of man; and when divested of matter, and of all good, the souls of infernals. The supernatural-spiritual constitutes the souls and embodiments of the angels, whilst the natural-spiritual of their unregenerate state, with all its evils, have been removed and rendered quiescent. The natural-spiritual organisms of infernals are separated from their supernatural spiritual degree which preserves them in existence forever, although eternally above their personal consciousness. Between these two organisms is the *limbus*.



The late Dr. Burnham in his graphic work on "Discrete Degrees" exhibits a most singular misapprehension of the fact noted by Swedenborg, that the spiritual organisms of infernals are beneath the limbus which connects their unopened spiritual with the heavens, and tries to explain it away. Did the good Doctor, and those who issue the book, not recognize the fact that were there no "spiritual atmospheres below the natural sun," there would be no life nor energy in nature? Were the spiritual organisms of infernals of that spiritual which is above and prior to nature, hell would be above us as well as heaven. To my mind the singularity of Swedenborg's expression seems like an inspired corroboration of the inner harmony of the various statements appertaining to the subject. The error in the book ought to be corrected.

Ventura, Calif.

WM. DENOVAN.

### The Study of the Doctrines and of the Word.

There are reasons, which seem to me strong, for studying the doctrinal books of the Church,—H. and H., D. P., D. L. and W., T. C. R., etc.,—with a direct and continuous reference to the Word. These reasons are:

1st. The Word is an integral whole, its spiritual and celestial senses are continuous within it, and by reading in it one may have the particular passages which he is studying in his mind in their true context.

A. C. 1408: The Word of the Lord is like a body in which there is a living soul.

A. C. 1871: As the reading of the Word ascends into the spiritual sense it becomes more beautiful . . . and at last is presented before the Lord as the image of a man.

A. C. 2953: The spiritual and celestial things therein follow most perfectly disposed in their order.

A. C. 4442: Each of the subjects represents in a continuous series, the heavenly and spiritual things of the Lord's kingdom; and, in the supreme sense, the Lord Himself; . . . and, what is more, they are real correspondences, which are continuous through the three heavens from the Lord.

2nd. The law of influx by reverent reading of the Word, now to be referred to, would seem to apply with most force when that reading is of the Word as a whole.

In No. 235 T. C. R. it is said: The Word, as to the sense of its letter, is a Divine medium of conjunction with the Lord, and of consociation with the angels of heaven.

Doc. of the Sac. Scriptures 78: By means of the Word the Lord is present with a man and is conjoined with him, since the Lord is the Word, and as it were speaks with the man in it.

3rd. All doctrine is to be confirmed from the Word itself.

T. C. R. 229: That doctrine should be derived from the sense of the *letter of the Word* and confirmed by it. . . .

The doctrine of genuine truth may (also) be fully derived from the literal sense of the Word; for the Word, in that sense, is like a man clothed, whose face is bare, and whose hands also are bare. All the things which appertain to the faith and life of man, consequently to his salvation, are there naked or bare, but the rest are clothed; and in many places where they are clothed, they appear through the clothing as objects appear to a woman through thin silk before her face.

T. C. R. 230: Doctrine is not obtained by that (the spiritual sense of the Word, which is given by the science of correspondences), but it is only illustrated and corroborated.

A. C. 1461: The knowledges must be from the Word,

for knowledges from the Word are such that they are open from the Lord Himself.

A. C. 5402: There are two ways of procuring the truths of faith: by doctrinals, and by the Word. When . . . by doctrinals only, he has faith in those who have drawn them from the Word. But when he procures them himself, from the Word, and thereby confirms them in himself as true, he believes them because they are Divine.

Recently I went through H. and H., D. P., and D. L. and W. to find how many and what passages of the Word were quoted in them. The exact results, tabulated at the time, I have not before me now, but they showed that there was in each of the books named a far greater number of quotations from the Gospels than any other part of the Word.

With these results in mind, I thought it might be possible to arrange a course of study in one of these books which has been assigned for study this year by the Young People's League, namely, D. P., which would have a systematic reference to the Gospels. The quoted passages from the Gospels in D. P. were, however, not sufficiently numerous to be a basis for a parallel study of that part of the letter of the Word, with that doctrinal book.

But the entire life of the Lord studied in a consecutive manner in the four Gospels, appealed to me as especially appropriate to the doctrine of the Divine Providence, both subjects being that of the Lord's power operating on the third degree of the Divine Trinity.

The various harmonies of the Gospels divide the history of the Lord's life into distinct periods. The different harmonies differ one from another somewhat in this arrangement. I followed that made by John, which groups the events into seven natural periods, as follows:

In the "Divine Providence" the first three sections are introductory, and then begins the statement of "the Laws of the Divine Providence." There are five consecutive sections each of which announces itself as "a law of Divine Providence." Then follow two more sections, which seem to belong properly to the treatment of this subject, seven sections in all.

The remaining divisions in the book, seven in all, are descriptive for the most part of that operation of Divine Providence which is called Divine Permission, namely, the rule of the Lord over those not at the time allowing themselves to be included in the stream of Divine Providence.

The seven divisions which contain the laws proper of Divine Providence are headed:

- I. The introduction.
- II. Childhood and ministry to the 1st Pas.
- III. 1st Pass to the 2nd Pass.
- IV. 2nd Pass to the 3rd Pass.
- V. 3rd Pass to the last week.
- VI. Last week to the Resurrection morn.
- VII. The Forty days after the Resurrection.

It is a law of Divine Providence that—

1. Man should act from freedom, according to reason.
2. A man should as of himself remove evils as sins in the external man.
3. Man should not be compelled by external means to think and will, thus, to believe and love the things of religion.
4. Man should be led and taught by the Lord from heaven through the Word and doctrine and preaching from it.
5. Man should not perceive and be sensible of any thing of the operation of Divine Providence, but yet should know and acknowledge it.
6. There is no such thing as one's own prudence; there only appears to be; and also ought to appear as if there



were, but the Divine Providence is universal from being in things most particular.

7. The Divine Providence regards eternal things and temporal things only as they agree with eternal.

In comparing these divisions of "Divine Providence" with the seven periods of the Lord's life there opened up a line of study of the two together, which I am now using in the Young People's Sunday-school class.

In Part I. of the Lord's life one insignificant event is the annunciation in Matthew in which it is declared that the Lord shall be called "Jesus" because He shall save His people from their sins. In Part II. occur the TEMPTATIONS of the Lord. In Part III. occur some of the most striking of the Lord's miracles. The Sermon on the Mount and the wonderful series of parables, beginning with that of the Sower (Matt. xiii.) come in Part IV. The Transfiguration and Peter's confession that Jesus was Christ stand out prominently from Part V. In Part VI. is the Triumphal Entry and the events of the last week. And in the closing section all the joyful occurrences of the Easter and post-Easter days.

Out of each division, one of the most, if not the most, significant event is taken and used as the inspiring idea in the study of the corresponding section in the seven of "Divine Providence," as follows:

- I. Jesus, Saviour: Man should act from freedom.
- II. The Lord's Temptations: Man should as of himself remove evils.
- III. The Lord's Miracles: Man should not be compelled by external means.
- IV. Sermon on Mount, Parables: Man should be led and taught by the Lord through the Word.
- V. Transfiguration, Peter's Confession: Man should not perceive the operations of Divine Providence but should know and acknowledge it.
- VI. Triumphal Entry: No such thing as man's own prudence, but it ought to appear so.
- VII. Resurrection: Divine Providence regards temporal things only as they agree with eternal things.

If the study were carried along in this way and the seven divisions, elucidating the seven laws of Divine Providence were taught, then the remaining seven divisions of the book, dealing mainly with Divine permission, might be taught in connection with a review of the whole. It does not seem so important to impress upon the minds these permission laws as it does the providence laws, though, of course, every student of the book should know distinctly what these are.

As an illustration of the working out in detail of a lesson I may be permitted to mention the points used in presenting Part I. The Lord, as Saviour, the necessity of human freedom. I read the story of the announcement in Matthew, explained the Hebrew word, *yeshuah*. Then I discussed the thought of being freed from bondage and the various kinds of freedom, the nature of freedom as not license, but allegiance and love to something, and the highest kind being found in allegiance and love to the Lord. Then, returning to the Matthew story, I explained how it was that people had lost their freedom and that the Lord was to restore it by restoring again to their knowledge His love for them, so that their love to Him, and spiritual liberty by reason of it, could again be possible.

Another Sunday's lesson could be devoted to the next sub-topic in Part I.

B. Whatever one does from freedom according to his thoughts is appropriated to him; and perhaps in connection with it the presentation of the infant Jesus in the Temple from Part I. in the Bible story. (Luke ii. 2.)

C. By means of thought and will man is regenerated: the wise men and the shepherds.

D. And conjunction with the Lord is had thereby. The Lord in the temple saying, "Wist ye not that I should be about my Father's business?" (Luke ii. 40.)

JOHN W. STOCKWELL.

### Communication with Spirits.\*

At the ministers' meeting held in connection with the last annual meeting of the Illinois Association of the New Jerusalem a gentleman submitted a series of questions regarding intercourse with spirits, which was assigned to me for reply. And accordingly, at this meeting of the Association, I submit to the ministers the following:

#### QUESTION I.

"Is intercourse with spirits by means of a human medium, for the purpose of proof that a future life *does exist*, an evil use of it?"

#### ANSWER.

The Lord Jesus Christ has anticipated this question in the parable of the rich man and Lazarus, in which the rich man, having died and after being buried, while in hell said to Abraham, "I pray thee therefore, father, that thou wouldest send him [Lazarus] to my father's house. For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 19-31.)

By these words the Lord taught not only that the evil cannot be reformed by means of intercourse with the dead, but also that a belief in the other life brought about by such means is not as true a one as that which comes through the Word of the Lord.

"All they who come from the world express the greatest surprise at their being alive, and at their being men alike as before; at their seeing, hearing and discoursing, and at the sense of touch remaining as before, and that there is no difference at all. But when their surprise ceases, they afterwards wonder that the church knows nothing concerning such a state of men after death, thus neither concerning heaven nor hell, when yet all, as many as have lived in the world, are in the other life, and live as men. And whereas they wondered why this was not made manifest to man by visions, inasmuch as it is an essential of the faith of the church, they were told from heaven that this might have been done, since nothing is easier when it pleases the Lord, but that still they would not believe who have confirmed themselves in falsities against these things, although they were to see; also that it is dangerous to confirm anything by visions with those who are in falsities, because they would thereby first believe and afterwards deny and thus would profane that truth itself, for to profane is to believe and afterwards deny, and they who profane truths are thrust down into the lowest and most grievous of all the hells. This danger is meant by the Lord's words, 'He hath blinded their eyes and hardened their hearts, lest they should see with their eyes and understand with the heart,'

\*Read at the meeting of the Ministers of the Illinois Association held in Chicago November 6th, 1908, and approved by them.



and convert themselves, and I should hear them.' (John xii. 40), and that they who are in falsities would not believe, is meant by these words: 'Abraham said to the rich man in hell, They have Moses and the prophets, let them hear them; but he said, Nay, father Abraham, but if one from the dead went unto them, they will repent; but Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead.' (H. H. 456.) In the work on The Last Judgment where almost the identical words occur, the quotation from Luke is introduced with the words, "and that they who are in worldly and corporeal loves would not believe, is meant by these words."

We have a similar teaching in the "Apocalypse Explained," n. 1156:

"All they who wish for miracles and visions are like the sons of Israel, who after that they had seen so many wonders in Egypt, at the Red Sea, and on Mount Sinai, still in a month afterwards receded from the worship of Jehovah, and worshipped a golden calf. (Exod. xxxii.) They are also like the rich man in hell," etc. "And they are like Thomas, who said that he would not believe unless he saw, to whom the Lord said, 'Blessed are they who believe and yet do not see.' (John xx. 29.) They who believe, and do not see are such as do not wish for signs, but truths from the Word, thus Moses and the prophets, and believe them; these latter are internal men and become spiritual, but the former are external and remain sensual."

There is more to the same effect in the Doctrines.

The rich man wanted some spirit to have intercourse with his brethren; for what purpose? Why, evidently for the same purpose for which our friend thinks it is proper to have such intercourse, "for the purpose of proof that a future life *does exist*." But the Lord demonstrated by this parable that it would fail of its purpose. Even though it might be accepted as proof, it would fail to establish true faith in the Lord. And this is the prime reason why belief in the spiritual world is an essential part of the Christian faith. Had intercourse *for the purpose of proving* the existence of the spiritual world not been an evil use, why should the Lord have forbidden it?

#### QUESTION II.

"Is information by such spirits that the doctrine of the resurrection of the mortal body is false, because they have solid spiritual bodies and hence have no need of the gross body as laid off at death, an evil use of such intercourse?"

#### ANSWER.

This is a mere detail of the general question answered above, and the teaching adduced above therefore also meets this question. Yet we may particularize, that the story of the rich man and Lazarus implies that a spirit would tell actual facts relating to the spiritual world, such as the substantiality of souls. Yet, although he would tell the truth regarding such facts, it is the purpose of the Lord's parable to show that such intercourse is forbidden.

#### QUESTION III.

"Is information by such spirits that they are not allowed to answer the question, 'Are you with Jesus?' and thus indicating that the answer must be sought in 'Moses and the Prophets,' an evil use?"

#### ANSWER.

How can the answer to a question whether certain spirits are with Jesus be found in "Moses and the Prophets"? The question is one virtually asking the spirits whether they are angels. Surely the Word does not give the information whether the spirits whom our inquirer questioned were good or evil spirits. They may have been the latter. But what is it that we find in "Moses and the Prophets" about this very subject of intercourse with spirits? "When thou

comest to the land which Jehovah God is about to give thee, there shall not be found in thee one that maketh his son or his daughter to pass through the fire, that divineth, divinations, and that interrogateth the hells, or an augurer, or a juggler, or an enchanter, or that interrogateth a python, or a soothsayer, or that inquireth of the dead; for an abomination to Jehovah is every one that doeth these things; and on account of these abominations Jehovah, thy God, expelleth them before thee. For these nations which thou shalt possess hearkened unto those who interrogate the hells, and unto diviners; but as for thee, the Lord thy God hath not suffered thee thus to do." (Deut. xviii. 9-14.)

Herein is forbidden every kind of magic, including all the practices of modern necromancy or pythonism, usually called by the misnomer "spiritualism." They are more particularly and manifestly described by the two expressions, "interrogating a python" and "inquiring of the dead," even if they are not included in the phrase, "that interrogateth the hells." A "python" is that which in the common version of the Bible is called a "familiar spirit," and also, in Acts xvi. 16, "a spirit of divination," which Paul cast out. "It was a sooth-saying demon, or a spirit without divine authority, pretending to foretell future events, or making communications from the spiritual world, and was supposed to be within the person possessed."

What else does "Moses and the Prophets" say about having intercourse with spirits? "A man or a woman in whom is a familiar spirit (or a python) shall surely be put to death; they shall stone them with stones; their blood shall be upon them." (Levit. xx. 27.)

This command in Moses and the Prophets is of much farther reaching importance than whether the spirits with whom our friend was speaking were "with Jesus," a question concerning which they were discreetly silent.

Saul, obeying the law of Moses, put all such mediums, or people that had familiar spirits, out of the land. But when he turned away so utterly from the Lord that the Lord would no longer answer him by the orderly way, then he tried to find a medium who might have escaped the officers of the law, and he was led incognito and at night to the woman of Endor, who had a python or familiar spirit. He asked her to "Divine unto me by the ppython." "A python is the spirit that manifestly speaks and acts through a person in this world who seeks the intercourse and submits himself to his operation. But these practices are also, and with equal clearness and exactness, included under the terms 'inquiring of the dead.'"

Again, in Moses we read: "Regard not them that have familiar spirits (pythons), neither seek after wizards, to be defiled by them. I am the Lord your God." (Lev. xix. 31.)

Again, in the chapter that follows, using Swedenborg's translation, "And the soul which has respect to pythons and to soothsayers, to go a-whoring after them, I will set my faces against that soul, and I will cut him off from the midst of my people." (Levit. xx. 6.)

In the degeneracy of the Israelitish people we read not only of Saul having recourse to mediums, but of Manasseh, king of Judah, we read: "And he made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits (pythons) and wizards; he wrought much wickedness in the sight of the Lord, to provoke him to anger."

We have read what "Moses" teaches respecting such practices. The prophets add their testimony. So Isaiah: "And when they shall say unto you, Seek unto them that have familiar spirits (pythons) and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there



is no light in them." (Isaiah viii. 19, 20); giving practically the same teaching as the Lord Jesus Christ in the parable concerning the rich man and Lazarus.

Again, in Isaiah: "And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof; and they shall seek to the idols and the charmers, and to them that have familiar spirits (pythons) and to the wizards." (Is. xix. 3.) And once more: "And thou shalt be brought down, and shalt speak out of the ground; and thy speech shall be low out of the dust; and thy voice shall be as of one that hath a familiar spirit (python) out of the ground, and thy speech shall whisper out of the dust." (Is. xxix. 4.)

It would be tiresome to continue quoting the warnings against mediumship in "Moses and the Prophets."

#### QUESTION IV.

"Does not the fact of the last two answers, together with the further fact that a spirit, claiming to be Rameses II., said he had been added to the band of spirits with this questioner in answer to his prayer for as clear light of the ancient science of correspondences as his capacity would permit, for use to his fellowmen, show that such intercourse has an 'orderly' as well as a disorderly use?"

#### ANSWER.

How could the spirit "claiming to be Rameses II." be he? Rameses II. was the king "who knew not Joseph," and was evidently not a good man at all, or he could not have been so atrociously cruel to the children of Israel. If it was Rameses, the likelihood would be that he was a devil and would tell all manner of lies. But we are taught that the evil no longer know who they had been or what station they had occupied in the world. Moreover, Rameses II. belonged to the period of the second Ancient Church, who were all judged by the Lord at His First Coming, and who remain in their respective heaven or hell. The world of spirits, whence alone communications can come to us, is peopled with spirits who have departed this life within the past thirty years. (H. H. 426.) The questioner himself expresses the doubt whether it was Rameses, for he speaks of a spirit "claiming to be" he. If it was not Rameses then it was still a lying spirit. Rameses or not, he lied. In this connection read what Swedenborg says:

*"That spirits tell lies and narrate things that are very fictitious.—When spirits begin to speak with man, he must beware that he believe nothing that they may say. For nearly everything they say is fabricated by them, and they lie; for if they are permitted to narrate anything, as what heaven is, and how things in the heavens are to be understood, they would tell so many lies that a man would be astonished. This they would do with solemn affirmation. Wherefore I have never been permitted to place any faith in those things which spirits have narrated. They are desirous of fabricating things; and whenever there is any subject of conversation, they think they know it, and they express their opinion about it in various ways, one after another, entirely as if they knew. And if a man then listens and believes, then they insist, and in different ways deceive and seduce him. For instance, if they are permitted to speak about future things, or about things in the universal heaven that are unknown, or about all things which a man desires to know; yet all things which they say, while they speak from themselves, are nothing but lies. Wherefore man must beware and not believe them. It is on this account that the state of speaking with spirits on this earth is most perilous, unless the man be in the true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands, that a man cannot but believe and obey them." (S. D. 1622.)*

"Nearly everything they say is fabricated by them"—not everything. They may tell the truth, but we cannot be sure it is true. At times most of what they say may be true in itself, in accordance with the principles held by the medium himself or those associated with him. But they lie as to their identity and as to their mission.

The ability which spirits have of personating people known to the medium or to those who are within the medium's sphere, is, as is well known, due to the fact that when spirits are near man they can read his memory, and indeed they imagine that the man's memory is their own, and so can easily deceive. The doctrine is fully set forth in the following: "It is believed by many that man may be taught by the Lord, by spirits speaking with him; but those who believe this, and are willing to believe it, do not know that it is connected with danger to their souls. So long as a man lives in the world he is in the midst of spirits as to his spirit; and yet spirits do not know that they are with a man, nor does the man know that he is with spirits. The reason is that they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately. For man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences; a union by correspondences causes that one does not know anything concerning the other. But as soon as spirits begin to speak with a man, they come out of their spiritual state into the natural state of man; and in this case they know that they are with a man, and conjoin themselves with the thoughts of his affection, and from these thoughts speak with him. They cannot enter into anything else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance that the speaking spirit is in the same principles with the man to whom he is speaking, whether they be true or false; and likewise that he excites them, and by his affection conjoined to the man's affection strongly confirms them. Hence it is manifest that none other than similar spirits speak with man or manifestly operate upon him; for manifest operation coincides with speech. Hence it is that no other than enthusiastic spirits speak with enthusiasts; also that no other than Quaker spirits operate upon Quakers; and Moravian spirits upon Moravians; the case would be similar with Arians, Socinians and with other heretics. All spirits speaking with man are no other than such as have been in the world, and were then of such a quality; that this is the case has been given me to know by repeated experience. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that the Holy Spirit speaks with him, operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From this is manifest the danger in which the man is who speaks with spirits, or who manifestly feels their operation.

"Man knows not of what quality his affection is, whether it is good or evil, and with what others it is conjoined; and if he is in the pride of his own intelligence, the spirit favors every thought that is from that pride; in like manner if there is in any one a favor of particular principles which has been inflamed from a certain fire, which is the case with those who are not in truths from genuine affection; when the spirit from similar affection favors the thought or principles of the man, then the one leads the other as a blind man leads a blind man, until both fall into the pit. The pythonists of old time were of this quality, and also the magi in Egypt and in Babylon; who, on account of their speaking with spirits, and of the operation of spirits upon them, manifestly perceived, were called 'wise.' But by this the worship of God was turned into the worship of demons, and the church perished; wherefore such intercourse was forbidden the children of Israel under penalty of death.

"The case is otherwise with those whom the Lord leads; and He leads those who love truths, and will them from Him. All such are enlightened when they read the Word, for there is the Lord, and He speaks with everyone according to his comprehension. If these hear speech from spirits, which also sometimes happens, they are not taught but led, and this so providently, that man is still left to himself; since, as before said, every man is led of the Lord by affections, and thinks from them as from himself in



freedom: if this were not the case, man would not be capable of being reformed, nor could he be enlightened. But men are enlightened variously, everyone according to the quality of his affection, and his intelligence therefrom. Those who are in the spiritual affection of truth are elevated into the light of heaven, even so as to perceive the enlightenment. It has been given me to see it, and from it to perceive distinctly what comes from the Lord, and what from angels; what is from the Lord, this has been written, and what is from the angels has not been written." (A. E. 1182, 1183.)

"To speak with spirits is rarely granted at the present day, because it is dangerous, for then the spirits know that they are with man, which otherwise they do not know. . . . It is not allowable for man to speak with them in turn, for if he spoke they would know it." (H. H. 249.)

EUGENE J. E. SCHRECK.

(To be concluded.)

### Use of the Catechism.

The following, being an extract from the report of the Washington Sunday School to the Maryland Sunday-School Union, at Wilmington, Del., Oct. 16, 1908, will be of general interest:

Swedenborg uses "the Catechism" as identical with "the Decalogue" in the "True Christian Religion" whose Chap. IV. has the heading, "The Catechism or Decalogue." But that he had in mind also a primary form of religious instruction embracing more than the Ten Commandments simply, is evident from his mentioning the "Catechism as the doctrine of the universal Christian Church which teaches repentance" (R. 531), and "the Catechism which is in the hands of all Christians" (T. 530), and from his mention elsewhere of those doctrines which all children are taught regarding the essentials of religion, as in A. 5376: "A man born within the church from his earliest childhood learns from the Word and from the *Doctrinals of the church*, what the truth of faith is and what the good of charity is. On this doctrine is founded the principle of what is called catechism instruction.

The Washington Sunday School lays stress on the teaching of the Catechism in its simplest form in a very early stage, when it has to be committed to memory by rote, embracing as this does the learning to recite the Lord's Prayer, the Commandments, and the Creed, or Faith of the New Church. This is psychologically as well as doctrinally a sound principle, bringing into the child's religious instruction the primer or a, b, c element, which is purely a form impressed upon the memory serviceable as a vessel to receive affections of truth and good as the mind develops.

Once firmly fixed in the memory these simple fundamental forms become a standard by which to measure and estimate other impressions: without such standards the child's mind is in a drift of impressions with nothing definite to hold to.

It would be very desirable if in connection with such a primer of religious instruction every child had also a little primer of religious devotions or prayers and songs which might be an intimate home and every-day companion. It would help to make the church something more practically real with the child and youth than merely a place to go to for an hour on Sunday morning. All that the Writings teach us regarding Remains emphasizes the needs of these two things in the little child's mind—forms of truth regarding the Lord and our duty, and forms of affectionate and reverent approach to Him in prayer and adoration. Without these two—the mere intellectual instruction whether in the Bible or in the doctrines remain mere scientifics and may have very little to do in developing a spiritual life.

## Communications

### "The Sunday-School Question."

The column in you issue of November 11, signed "J.," under this heading, raises several questions that may be worth consideration.

J. refers to the (non-Catholic) Sunday schools of thirty years ago with satisfaction, but tells us that today the only large church that works primarily and logically for the salvation of scholars or people is the Catholic. Protestant Sunday schools may differ from what they were. I have worked in them with intervals over thirty years, but I think that, all told, their condition now compares favorably with that of a generation ago. The problem today differs from that then, so that an exact duplication of old methods would be unwise.

In regard to this, and in regard also to the phases of the subject to which we will turn in a few moments, it will be well to remember the process of throwing off doctrine that is one of the healthful signs in our time. I am, in fact, inclined to think that the preference of J. for the Catholic Church overlooks this throwing off, or *vastation*, as our technical word is; for the Catholic Church tries to remain today as it was a millennium ago, except that it has added a few more extreme teachings, as Papal Infallibility and the Immaculate Conception of the Virgin.

It is not easy to see what J. would have us do. Some things are becoming impossible; one of these is teaching religion by the teachers of the public day schools. A New Churchman would not welcome any one of the old catechisms as part of the day-school work for his children, nor would a Jew; and Catholic and Methodist have preferences in regard to catechisms that are very marked. As a New Churchman I welcome the lessened amount of dogmatic teaching which brings into comparative prominence the essentials of Christianity by throwing out of untrue details of the creeds. Until we have a more thorough acceptance of these essentials in their true and simple grandeur, it is well that the children be given a rest from overmuch religious study. I would say, educate your teachers, your day school teachers, if you can, into religion; but to have dogmatic teaching of Christianity put into the hands of young women who use as text-books the books of the agnostic Herbert Spencer and others like him, is manifestly foolish. Far better to have the stories of the Bible simply and winningly told at the Sunday school by earnest teachers not deeply drilled in the mysteries of the old church or of the new atheistic science.

Two years ago an attempt was made to get the use of the machinery of the day schools on the Wednesday afternoons, so that the churches might take that half day for religious teaching. Dr. Wanner has published an interesting little book on this, entitled "Religious Education and the Public School." (Bonnell, Silver & Co., New York; 75c.) We cannot quote the book; it should be read. Perhaps the best will be to give an idea of the course of instruction proposed: There are six grades, Infants, Primarians, Juniors, Intermediates, Preparatorians and Catechumens. In memorizing, the beginning is made with the Lord's Prayer, then the Commandments, then a creed. Hymns also are learned, and a church service; also prayers. The rest of the syllabus deals with Bible stories, sacred geography, etc.

The relation of the public school to religious teaching has been fought over ever since public schools began. The outcome in France and Germany has been to give up a part of the week, somewhat on the lines advocated by Dr. Wen-



ner, but in neither England nor in this country has this been done. But there, and here, the Sunday school, and more recently the Christian Endeavor societies, have taken firm hold, and their aid in the building up of an orderly habit for Sabbath usage must not be overlooked. If children were taught religion in the week, the Sunday-school attendance would probably decrease, and the secularization of the Sunday would be more marked.

The subject and the book on the subject are deserving of attention. At the moment the most practical problem for us is the perfecting of our Sunday schools and an endeavor to increase the attendance in them. They should be considered as an aid to build up the church, rather than as the strict preserve for church children. F. M. BILLINGS.

## Church News

Mr. John B. McGeorge has been appointed manager for the American Swedenborg Printing and Publishing Society and the New-Church Board of Publication, in place of Mr. L. S. Smyth, resigned.

The Philadelphia League has as a branch of its uses a sewing school at 51st and Lancaster avenue, which opened November 21st with an attendance of 76 scholars. The sessions are each week on Saturday, from 10 o'clock until noon.

Friday, Nov. 27, was the occasion of the first of this season's social assemblies by the Boston Young People's Association at Howe Hall. Dancing was from 8 to 12 and everybody seemed to be having an enjoyable evening. There were about seventy-five couples on the floor. A. Duncan Clark, chairman of the Social Committee, in whose charge these parties are, was floor director, assisted by seven aids. The matrons were Mrs. W. J. Pettis, Mrs. John Whitehead, and Mrs. Kate McMahon, all of the Boston Society.

### New York.

The New York Society recently gave a very delightful reception to the Rev. and Mrs. Smyth in commemoration of the completion of ten years of Mr. Smyth's present pastorate. The reception rooms of the Church were decorated with palms and flowers, a collation was served, and the evening passed most delightfully for all who were there. During the day the Pastor received many letters and tokens of personal affection, and the trustees of the church, together with members of the Church Committee, sent a very beautiful crystal clock as a sign of their appreciation and esteem, accompanied by a message pledging their sincere and hearty co-operation in his efforts for the church.

The Pastor, by the advice and request of the Church Committee, is delivering for the second time his four lectures on "Who Was Swedenborg?" At the time of this writing, two of the lectures have been delivered to good congregations made up very largely of strangers, who manifest a great deal of interest.

The Pastor is conducting a very successful class in the study of Spiritual Psychology, on Wednesday mornings. The scriptural basis of the study is the account of the Creation Days in Genesis, and the aim is to follow the evolution of man's spiritual nature, tracing the processes step by step by which man becomes "born from above." The topics thus far considered have been "The 'Heavens' and the 'Earth'"; "The Spirit Brooding on the Waters"; "The Sacred Uses of Memory"; "The Dawning of Spir-

itual Intelligence." The class meets in the library of the church. A class of some eighteen young people meet with the Pastor on Sunday mornings in a study of the Life of our Lord.

The Pastor announces two Sunday morning sermons on the widely-discussed subject of Religion and Health. The first sermon, "Who Healeth all Thy Diseases," will consider the healing of the natural body; the second sermon, "Bethesda, the House of Mercy," will consider the healing of sick minds. \*

### New-Church Evidence.

The galleries and auditorium of Metropolitan M. E. Church were crowded last evening, the occasion being the third sermon of Rev. Dr. John Reid Shannon's series on "The All-Surrounding Spirit World." The speaker made clear his position on "modern spiritualism," declaring his belief that most of its demonstrations were fraudulent, but, he continued:

"The one truth that gives to spiritualism its power is that death is not death, but transition; that the dead are not dead, but living, and living near at hand. They have only passed from one room into another room of the many-mansioned house of our heavenly Father. They are real folks and not shadows; not specters, not outlines of being, but real folks, with forms visible to spirit eyes and tangible to the apprehension of spirit touch.

"This is the world of shadows; the spirit world is the world of realities, of causes, of primal essences, out of which all things are evolved as sparkles from undying flame, as flashes from eternal fire.

"We are in this world to be spiritually educated for the environments of the spirit world."—*Washington Evening Star*.

### In a New Field.

Mr. Hugh Brown, of Exchange, Mo., wrote me several months ago he would like to have me come down into the southern part of Missouri and deliver some sermons on the doctrines of the New Church. I arranged to go for three services, leaving St. Louis on Friday, November 20th. I had to stay over night at Leeper, Mo., in order to catch the train for Ellington, the nearest point to Exchange. Before leaving Ellington for our four and one-half mile drive to Brother Brown's farm, I called on the editor of the local paper, to whom I offered a copy of "Heaven and Hell" and a copy of Doughty's "The Secret of the Bible," if he would insert an ad. of the works in his paper three times. This he willingly did.

The drive to the farm was through rocky country—"the hills and hollers" of Missouri, with a pine tree here and there brightening the hillsides. But what principally interested me was the story of how our Brother Brown had run across the books that had led him to ask a minister of the New Church to visit him and hold meetings in the neighborhood. For years he had been reading Swedenborg, but he had never seen a preacher of the truths that had gladdened his heart.

Strange to say, he first became interested in Swedenborg by seeing a picture of him and reading a line about him in Pierce's "Medical Adviser," which was fifteen years ago. He saw an advertisement of "Heaven and Hell" shortly after that and purchased it. He at once realized, after beginning to read, that he had found "a well of water." And since that time he has read Swedenborg's works and collateral works of the New Church with great delight.

The Christian Church had been engaged in which to hold our meetings. The first meeting was held on Saturday evening, November 21st, and although Exchange is a place where there are only two stores, one saw-mill and



a few houses, there were 60 persons present, counting the babies, of which there were a number at each service. I delivered a sermon on the Word, and the interest was good. On Sunday morning, November 22nd, there were about 70 at the service, and the sermon was on Regeneration. In the evening I preached to about 75 on "What does the Holy City New Jerusalem mean?" After the preaching, I sold a number of books, and gave away some booklets and tracts. I sold several dollars' worth of books, and those that were not sold in the church Brother Brown bought.

On Monday morning, November 23, two of his children were baptized at the home, it being out of the question to have them baptized in a church which believes so strenuously in immersion. The minister kindly invited me to take Sunday dinner at his home. I almost forgot to say, the church in which the services were held, does not believe in using an organ in worship. The simplicity and frankness of the people was refreshing, and their manner of singing reminded me of Sol Smith Russell's New Jerusalem song.

On my way back home I stopped at Ellington long enough to lunch and write out an abstract of one of the sermons for the paper, which the editor promised to print.

L. G. LANDENBERGER.

#### Board of Home and Foreign Missions.

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

|                                                |            |
|------------------------------------------------|------------|
| Amount reported Oct. 27, 1908.....             | \$2,169.69 |
| Kenwood Parish, Chicago, Ill.....              | 15.37      |
| Waltham (Mass.) Society.....                   | 12.80      |
| Humboldt Park Parish, Chicago, Ill.....        | 11.41      |
| Geo. H. Owen, Moline, Ill.....                 | 2.00       |
| Denver (Colo.) Society.....                    | 3.50       |
| Baltimore (Md.) Society.....                   | 9.59       |
| Mrs. E. H. Hensley, Milano, Tex.....           | 5.00       |
| Los Angeles (Cal.) Society.....                | 3.50       |
| Philadelphia (Pa.) Society.....                | 59.89      |
| Philadelphia (Pa.) Society, Sunday School..... | 6.46       |
| Brockton (Mass.) Society.....                  | 20.29      |
| Washington (D. C.) Society.....                | 11.46      |
| Roxbury (Mass.) Society.....                   | 17.66      |
| Cambridge (Mass.) Society.....                 | 13.65      |
| Cincinnati (Ohio) Society.....                 | 28.50      |
| Rev. H. C. Hay, Boston, Mass.....              | 5.00       |
| Providence (R. I.) Society.....                | 25.00      |
| Lily M. Houts, Chicago, Ill.....               | 2.00       |
| Ezra Hyde Alden, Philadelphia, Pa.....         | 10.00      |
| Job Barnard, Washington, D. C.....             | 10.00      |
| Trustees Chillicothe Fund.....                 | 100.00     |
| Pretty Prairie (Kans.) Society.....            | 9.50       |
| San Diego (Cal.) Society.....                  | 2.70       |
| H. R. W.....                                   | 3.00       |
| Income on Investments.....                     | 20.00      |
| Total .....                                    | \$2,577.97 |

LLOYD A. FROST, Treasurer.

45 Milk St., Boston, Nov. 30, 1908.

#### Keeping the Church Alive.

Upon Oct. 25th, at the home of Mr. and Mrs. Walter Adams, occurred one of those gatherings which it seems to me can be appreciated by no others as fully as by a little band of isolated receivers of the truths of the New Church. The occasion was the 75th birthday of Mrs. Adams, and the guests were just our own little circle of "receivers." Mrs. Adams is the daughter of Mr. and Mrs. George Bigelow, charter members, I believe, of the Detroit Society of the New Church, and whose membership therewith was only severed by the summons to the higher society in the heavens. Mrs. Adams herself from early girlhood has been connected with the church, having been

received into it by the Rev. Geo. Field during his pastorate in Detroit. Our circle here comprises but five members, but we improve all opportunities of getting together to talk over the things of the church in which we have all a common interest, the MESSENGER with its varied correspondence being our chief connecting link with the external church, and it may be that some of its most appreciative and discriminating readers are to be found in just such little circles as ours. Upon August 15th last, the 80th birthday of a sister of Mrs. Adams (Mrs. J. E. Norton) afforded us one of these golden opportunities, when the same little company gathered at the home of the writer. Another sister, whose present home is here, is and has long been a member of the Chicago Society, which city was her home for many years. Our nearest resident minister is the Rev. J. M. Shepherd, who has conducted services for us many times. A much appreciated poem was received from him upon this occasion, as also one from a loved friend, Mrs. A. L. Washburn, of Denver, Colo.

Would it not be helpful if others in like situations as ourselves would sometimes tell us through our church paper their own especial ways of keeping alive in their hearts the fire of Divine love and of interest in the Writings?

O. B. T.

Oakland Co., Mich.

#### The New Churchman to His Bride.

Beloved, I am thine and thou art mine,  
Not for this brief space only of the hurrying years  
Which we call life, but through the vast Beyond  
Whose shoreless sea doth girt the heavenly spheres.

Oh, blessed hope! Oh, glorious certainty  
That we shall be divided nevermore!  
E'en death but veils awhile the face we love,  
To smile again as brightly as before.

Each the completeness of the other is,  
Union the closest, type of one Divine—  
Marriage of love and wisdom in our Lord—  
Which makes all heaven and earth with glory shine.

When on thy loveliness I fondly gaze—  
Thy lustrous eyes, the sheen of thy bright hair—  
Oft the unwelcome thought intrudes, that age  
And death must blight what is so passing fair.

But I bethink me that they cannot touch  
Thine own sweet inner self, the spirit bright,  
Which, in immortal youth and fadeless bloom,  
Will ever lovelier grow in heaven's light.

So then, when time and death their work have done,  
And loosed the robe of flesh from off our souls,  
We'll dwell, united still, in that fair land,  
Where peace eternal like a river rolls.

There, hand in hand, we'll do our King's behests,  
Speeding upon His work with joyful feet;  
Or if on separate missions sent, what bliss,  
After the parting brief, again to meet!

Jehovah Jesus! First, best, dearest Friend!  
I bless Thee for Thyself, all gifts before,  
And for Thy next most precious boon to me,  
My angel wife, my own forevermore.

M. L. H.

"A society, smaller or larger, is the neighbor according to the good of its use. . . . No society can be regarded otherwise than as a man in the composite. It is therefore one's neighbor according to the good of its use which it performs." (Charity, 41, 42.)



### The Greatest Thing in the World.

To love abundantly is to live abundantly, and to love forever is to live forever. Hence, eternal life is inextricably bound up with Love. We want to live forever for the same reason that we want to live tomorrow. Why do you want to live tomorrow? Is it because there is some one who loves you, and whom you want to see tomorrow, and be with, and love back? There is no other reason why we should live on than that we love and are beloved. It is when a man has no one to love him that he commits suicide. So long as he has friends, those who love him and whom he loves, he will live, because to live is to love.

Be it but the love of a dog, it will keep him in life; but let that go and he has no contact with life, no reason to live. He dies by his own hand. Eternal life also is to know God, and God is Love. This is Christ's own definition. Ponder it. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Love must be eternal. It is what God is. On the last analysis, then, Love is life. Love never faileth, and life never faileth, so long as there is Love. That is the philosophy of what Paul is showing us; the reason why, in the nature of things, Love should be the supreme thing—because it is going to last; because, in the nature of things, it is an eternal life.

It is a thing that we are living now, not that we get when we die; that we shall have a poor chance of getting when we die, unless we are living now. No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God. For God is Love.—*Henry Drummond.*

### Perception.

Perception of things good and true in the other life far surpasses anything had in this life—the mental view is more prompt after death, as we are distinctly taught.

Perception is a certain internal sensation from the Lord alone, as to whether a thing is true and good. (A. 104.)

It is little known in the world what perception is. There can be no perception and illustration of the truth apart from affection for the same.

When a man is in interior things from affection, and abstracts his mind from sensuous things, he is in rational apperception. (A. 5141.)

The Lord does not teach truth—nor can man learn truth apart from good.

The Lord from good leads to think what is true, and unknown to man inspires the apperception that this is true because the Word says so. (A. 5952.)

Tell some truth to one who is in common perception, and he will see it; tell him that God dwells in love and in wisdom with man, and he will see it; . . . tell him that God is love itself and wisdom itself, and he will see it. But say the same things to one of the learned, who has not thought from common perception—but from ideas received through sight from the world—he will not see it. (W. 361.)

O. L. BARLER.

"Charity is everything which relates to life. . . . Charity is to will and do what is just and right in every transaction." (H. H. 364.)

### CHARITY IN COMMON DUTIES.

Every man who looks to the Lord, and shuns evils as sins, if he sincerely, justly, and faithfully does the work that belongs to his office and employment, becomes a form of Charity.

This follows as a consequence from the law, that man is born in order that he may become a charity, and he cannot become a charity unless he perpetually does the good of use to the neighbor from affection and its delight. Wherefore, when a man sincerely, justly, and faithfully does the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only towards the community or public, but also towards the individuals and private citizens. But this he cannot be unless he looks to the Lord and shuns evils as sins; for the first (essential) of charity is to look to the Lord and shun evils as sins, and the second (essential) of charity is to do goods. And the goods that he does are goods of use, which he does every day, and which, when he is not doing, he thinks of doing; there is an interior affection which remains inwardly, and desires this. (Doctrine of Charity, vii.)

Charity in the business man. If he looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly, and faithfully, he becomes a charity. He acts as from his own prudence, but, nevertheless, trusts in Divine Providence; he is therefore not despondent in misfortune, nor elated with success. He loves business as the principal of his employment, and money as its instrumental. Thus he loves his work, which in itself is a good of use, and does not love the means above the work. He shuns avarice, which is an evil, and the root of many evils. He loves the common good while loving his own good. Not that he gives to it of what is his own beyond what is due; but because the public good is also the good of his fellow-citizens—from which indeed it exists—whom he loves from the charity of which he is a form.

Charity in workmen. By workmen are meant operatives and artificers of the various kinds. These, if they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, become forms of charity, each one in the proportion that he loves his own work, and applies himself to it. For their works are goods of use, serviceable to the neighbor for various necessities and useful purposes, as, for food, clothing, dwelling, protection, preservation, enjoyment, and many other things; and they are benefits to the commonwealth. Each one, just in proportion that he applies his mind to his work and labor from the love of it, is in it, as to affection and thought concerning it; and in proportion as he is in it, he is withheld from thinking and loving vanities, and afterwards is led by the Lord to think and love goods, and also to think and love the means to goods, which are truths. It is different with him who applies himself to no work.

Charity in servants. Servants, as well as masters, become charities, that is, angels, when they look to the Lord and shun evils as sins, and do the duties of a servant sincerely, justly and faithfully. Their duties, which are special and continual goods of charity, are, to attend on their masters, to wish well to them, to speak no evil of them, to act as sincerely in their absence as in their presence, and not to scorn to serve: for everyone, in whatever degree of dignity he is, ought to serve; even a king should serve the Lord. And in proportion that anyone serves faithfully, in that proportion he is loved and led by the Lord. And so far as anyone looks to the Lord and shuns evils as sins, he serves freely and not by constraint. (Doctrine of Charity, vii.)



## The Church Calendar.

Dec. 20. Fourth Sunday in Advent.

Introit Selection 111: "O Zion, that bringest good tidings."

Lesson I: Isaiah lii. to v. 12.

Responsive Service V.: The Ten Commandments. Responses, p. 20-1, B. of W.

Lesson II: Rev. xvii.

Benedictus (Gregorian Chant, Mag. 726-735).

Hymns (Mag.):

132: "Sleeper, wake, a voice is calling."

137: "O how shall I receive Thee?"

## Special Notices

### WOMAN'S ALLIANCE OF RHODE ISLAND.

The regular meeting of the R.-I. N.-C. Woman's Alliance will be held in the vestry of the church in Providence on Tuesday, December 15, at 3 p. m. Miss Alice Wilcox, of Pembroke, will speak on "What is Good Food?" All women are welcome. M. ELLA JACKSON, Secretary.

## Births

SMITH.—Twin sons were born to Mr. and Mrs. Gilbert H. Smith of North Wales, Pa., on Friday, Nov. 27.

## Marriages

KAMERER-HUNT.—In Chicago, December 3rd, Forest Kamerer and Edna Hunt, the Rev. John S. Saul officiating.

## Obituary

HALL.—At Newtonville, Mass., Nov. 14, 1908, Francis Dewson Hall, in his 77th year.

Mr. Dewson Hall was born in Wrentham, Mass., of New-Church parentage, but in his early life he was connected with the Boston New-Church School, and attended the services in the church in the city. In later years he was a resident at Newtonville, and a member of the society there. He was a cousin of the late Francis A. Dewson.

At the age of 14 he left school and entered the hardware store of B. Calender & Co., and at the age of 18 became a member of the firm until its dissolution thirty-six years later.

Always an earnest believer, he took a great interest in the doctrines, and was a constant attendant upon the church services. He met his trials with faith and courage. In feeble health during the last few years, he retained a cheerful, hopeful spirit. Of his family, his widow remains, and also three children by a former marriage. Of Mr. Hall it may be said as of the apostle, that he has fought a good fight, and has kept the faith.

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John S. Saul, Editor and Publisher

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|-----------------------------------------------------------|-----------------|
| California State Bonds.....                               | \$ 50,000.00    |
| Massachusetts State Bonds.....                            | 200,000.00      |
| New York City Bonds.....                                  | 1,030,000.00    |
| Bonds of other Cities in this State...                    | 530,000.00      |
| Bonds of Cities in other States.....                      | 866,000.00      |
| Railroad Bonds.....                                       | 1,068,000.00    |
| Bonds and Mortgages.....                                  | 5,792,932.75    |
| Banking House.....                                        | 115,000.00      |
| Cash in Banks and Hand.....                               | 416,958.16      |
| Accrued Interest and Rent.....                            | 70,552.37       |
|                                                           | \$10,139,443.28 |
| LIABILITIES                                               |                 |
| Due Depositors, including Interest to Jan. 1st, 1908..... | \$ 9,526,028.32 |
| Surplus at Par.....                                       | 613,414.96      |
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# New-Church Messenger

"Behold, I make all things new"

VOL. XCV. No. 25.

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### Changed Attitude toward the New Church.

That the world has entered upon a new state in its attitude toward the revelation for the New Church is evident on all sides; and the reason is not hard to see. The increase of knowledge and the growth of intelligence is opening the human mind to reason, so that the dogmas of the church which were once accepted without question, in a kind of blind faith, are now no longer palatable and have been rejected by thinking people.

But while people have in a large degree lost confidence in their old teachers, the well-disposed in-  
most have faith in God and believe that the Bible is in some way a revelation from Him, and they reverence it as sacred and as containing what is important to their spiritual wellbeing. The doctrines of the New Church appeal to these, so far as they are understood.

Again, there are many who have some knowledge of the New Church, either from early instruction or from contact with the Church at some time in their life, who have the greatest respect for the Doctrines. These, perhaps, have never yet had their minds awakened to the importance and value of spiritual things. They are affirmative to the teachings of the New Church, but know little as to their real internal value. The state of men about them is largely external and they fall into the common

current of life without much thought in the matter. But when the awakening comes to them they will be ready to receive the New-Church doctrines.

The issue of cheap editions of the Writings has given them a wider circulation and consequently made men more familiar with Swedenborg and his mission. They are more than ever read and talked about in current literature. And the more they become thus known the more they are respected. The prejudice that once existed against the New Church has largely passed away, and people are freer to read than they used to be.

And then there is a smaller degree of the sectarian spirit among New-Church people themselves than in the past. They are more anxious to have others know and profit by the truth than to become members of the church organization and thus build it into an ecclesiasticism which can make a showing before the world.

These things indicate that a changed condition has come over both the Church and the world and demonstrate that the New Jerusalem is indeed descending to earth, though, perhaps, not assuming the outward form among men that in our earlier days we imagined it would. It is wise for the Church to be always alert and watchful for opportunities to reach and help men in whatever state of thought and life they have; and we believe that the Church is sincerely seeking to do this, and is coming into a more thorough and effective organization for bringing its principles to the help of mankind.

### Co-operating with the Lord.

There are three general principles which may animate man in relation to his salvation: (1) He may trust in the Almighty to do everything for him, without doing anything for himself; (2) he may depend entirely upon his own exertions, without reference to the Almighty power; or (3) he may combine his own exertions with the Divine power in such a way as to coöperate with that power. This last is the only safe and sure way, and is in harmony with the order of heaven; because in pursuing the first of these principles a man makes himself a mere machine; in pursuing the second he becomes his own god, by resting his salvation on his own powers, independently of the power of God; the fatal consequence of which is that his own activities



only tend to separate him more and more from the beneficent life of God. Accordingly, the Lord, with a view to secure man against both these rules of conduct taught the necessity of a reciprocal conjunction of Himself with man, saying, "Abide in me, and I in you."

Man's duty, therefore, is to desist from evil and do his work, whatever it may be, with the knowledge and acknowledgment that the power to do so is of the Lord alone. Unless he does acknowledge the Lord and look to Him, his conduct will be of no avail to his salvation; therefore the Lord said again, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

When the Lord in the synagogue healed the man with the withered hand, He required the man to put forth his own exertion. He said to him, "Stretch forth thine hand;" and when the man did so, it was restored whole as the other. Is not this the means by which the Lord communicates life and power to us on both the physical and spiritual planes? There would doubtless be much less invalidism in the world if people would, in a spirit of faith in the Lord, use the strength and power which they possess. If they think they are sick and weak and unable to help themselves, and in that feeling put forth only a half-hearted effort to live and act and do for themselves and thus rise superior to their ailments, real or fancied, they will be sure to confirm themselves in their weaknesses and in their inability to do. But if they have good courage, and feel that all the intricate mechanism of the body is given for use, to serve the spirit, as its agent, and to do its bidding; and if they have faith in the Lord, that He created the body for healthy activity, and know that He flows into it with His Divine life to make it into His image and to keep it so, then surely He will be present to help. He will give strength to do, and to put aside the obstructions which we call disease. Only men must observe the right attitude toward the Lord, acknowledging Him and voluntarily coming into the outward order of His life.

And if this is true of our physical ailments—as it most assuredly is more than is generally realized—it is much more true of diseases of the soul.

The redemption which the Lord came into the world to effect, was the redemption from hell. He came "to save His people from their sins." And in taking away the sins of the world He, of course, takes away the consequences of sin. He takes away, first, diseases of the spirit, and then diseases of the body, with all their attendant sufferings. The Lord's redemption was aimed at the root of all evils, and at the root and cause of all suffering, whether of mind and body. And in order that His redemption may be applied to us we must do our part, and

coöperate with Him, shunning all evil because it is of the devil and opposed to the Lord, and then do good because it is of God and from God.

### The Evangelical Basis.

Among the subjects talked of for discussion in the Convention's conferences is that of the Evangelical Basis. The question is becoming one of vital importance in connection with great inter-denominational movements among Christians, especially in the Young Men's Christian Association, and in schemes for united work in foreign missions. The old interpretation of "Evangelical" has meant practically churches that believe in Calvinism and do not use a prayer book. But with the decline of Calvinism among the more liberal and progressive of the sects this is becoming less and less attractive as a feature, while loyalty to Christ and to His Divinity seems to be more and more emphasized.

Is it not time that the New Church should come to the aid of these wavering bodies and set forth the true Evangelical Basis of the Gospels, viz., the Divinity of the Lord, the holiness of the Word, and the life of charity? Would not the discussion of this topic at Convention be more attractive and instructive to the general religious public than any other that we could bring forward, and at the same time be most useful to our own body in setting forth clearly just what our relation is to others in the most central and vital topic of religion?

## The Sermon

### The Possibility of the Incarnation.

BY THE REV. HIRAM VROOMAN.

And the Word was made flesh, and dwelt among us, full of grace and truth. (John 1. 14.)

There are many professing Christians, not only in the Unitarian Church, but in nearly all the denominations, who claim to believe in a personal God and at the same time deny the possibility of the incarnation of God in Jesus Christ. I promise you at the beginning to show at least the possibility of the incarnation.

It is nothing short of spiritual calamity to be so confirmed in the notion of the impossibility of the incarnation as to have the mind closed against the ample and sufficient reasons which exist in proof of it. Some persons falsely claim that the incarnation would be equivalent to the reduction of the infinite to the finite. They assert this as one all-sufficient reason for denying Christ's Divinity. This, of course, we all know would be an impossibility. We know that God did not become finite when He became incarnate in Jesus Christ.

In showing the possibility of the incarnation of God in Jesus Christ, I shall begin with a simple fact which has been well enough tested and demonstrated to cause all scientists to believe in it. It is



the simple fact that all things are related. This fact ranks so high in the aristocracy of facts as to be called a principle. It is a universally acknowledged principle deduced from countless demonstrated facts—this, that all things are related.

First of all let us be clear as to what relationship means. Relationship means that one thing affects the other thing so that each is different from what it would be without the other. It means that if any speck of dust should suddenly become annihilated, a change of some kind would take place in every object of the universe.

It follows as an inevitable conclusion that God is related to Nature and that Nature is related to God. This is so for the sufficient reason that all things are related. God is not only related to Nature but to every one of the infinite number of finite things in Nature. And this relationship means, as pointed out, that God and finite things are reciprocally affected. This relationship between God on the one hand and every created finite reality on the other is the key for our unlocking the possibility of the incarnation of God in Jesus Christ.

I hope that the tremendous significance of the relationship between things is beginning to dawn upon you, because it is one of the most important of the foundation stones in the temple of rational religion.

We all understand the importance of using the proper methods in the attainment of any result. Method is as necessary in thinking as in working with the hands. As to method, the one employed by scientists in discovering new facts, or in discovering new relationships, which is the same thing, is to look for the effects which one thing produced upon or in another thing as the natural expression or result of its relation to it. For illustration, the way one becomes aware of cold weather is, first of all, by feeling its effects in his body. The chemist becomes aware of certain relations when the effect of explosion is produced by certain substances coming into contact. And this is the method by which we learn definite and concrete things about God. We gain definite and concrete knowledge of God by observing effects which God is producing in our individual lives, and in the different things of the world; and, to repeat, this is the method which the scientist employs in securing whatever reliable information he has about any material thing—his information is gained by observing the effects which things produce in and upon each other. A man may know in a definite and positive way as much about God as he can learn of the effects which God produces in finite things as the result of His relationship to them.

One of the stock arguments of the agnostic is something like this: Inasmuch as the finite mind of man cannot, in the nature of things, comprehend the infinite, therefore, men cannot know God. It is true that the finite cannot comprehend the infinite, but the finite can and does comprehend many of the finite effects which the infinite One produces in Nature and in Human-nature.

It happens that there are secrets hidden even within a grain of sand which are as utterly beyond the powers of any scientist to find out, as those which are hidden in God's infinity. The things which any scientist may learn about a grain of sand are not so many as a millionth of what it holds in

secret. Before denying that we can know anything about God because of so many things in Him that are beyond our comprehension, let us consider for a moment the things which are beyond our comprehension in a grain of sand.

Any grain of sand, so science declares, is related to every other object in the universe. This means that a grain of sand affects, by some form of action, every other object whatsoever, and in return is affected by that other object. Furthermore, a grain of sand is largely the product of what has been contributed to it, as from cause to effect, by every one 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 stated that the secrets hidden within one grain of sand, if revealed, would lay bare the universe. Furthermore, a grain of sand is one of the constantly contributing causes helping to determine what every object and every activity of this world and all solar systems are yet to be throughout all coming time. But notwithstanding this incomprehensible phase of the grain of sand, we are confident of the reliability of such knowledge as we possess pertaining to it. We have observed some few effects which the grain of sand produces and these are all we know about it. Precisely the same thing is true of our knowledge of God. We are observers of certain effects which God produces in finite things and from these we gain our knowledge of God.

We have heard frequently the expression that God abides in human hearts. It is a very common expression. What does it mean? It is usually thought of in a mystical way and is many times very misleading. We are now ready to see what it means and to think of its meaning in clear and definite terms. By God's abiding in human hearts means simply that He is producing effects there. And He not only abides in human hearts but as literally abides in everything which He has created of the mineral kingdom as well as of the animal kingdom. He abides in everything, even the most infinitesimal by way of producing effects in it.

But it has already been observed that the grain of sand itself, by virtue of its relation to everything else in the universe, produces effects in every other thing. Does it follow, then, that the grain of sand abides in every other thing in the same sense that God abides in things other than Himself? Yes, such is precisely the case. The only difference between God's abiding in everything other than Himself and the grain of sand's abiding in everything other than itself is the difference between the effects which they respectively produce. We say that God abides in the human soul. And so does the grain of sand. Both the grain of sand and the human soul have existence and, therefore, they are related and, therefore, they produce effects in each other and, therefore, they abide in each other. But, the important thing to be noted is this: The effects which God produces in the human soul are vastly different from the effects which the grain of sand produces therein.

And, as said, God abides in the grain of sand as literally as He abides in the human soul; but the effects which He produces in the one differ most widely from those which He produces in the other. Hence, one thing's abiding in another means simply



and precisely that the one thing is affecting the other.

If you should attempt to write down all that you could learn about the effects produced by the solar sun in the vegetable kingdom of the world, you would be confronting an endless task. The sun abides most marvelously in every flower, in every grain of corn, in every tree, by the effects which it produces therein. And it is in a similar way that God abides in Nature, including the solar sun itself.

From these observations, it becomes strikingly manifest that God's abiding in a man does not make man God. The fact of man's distinctiveness from God, the fact that man is in no sense Divine, cannot be taken to heart too seriously by this generation for the reason that one of the most subtle and most pernicious and most malignant and most widely permeating perversions of truth is the assertion that man is himself Divine. The so-called "new theology" and "new thought movement" and so-called "religious liberalism" of the present time are all permeated with this unreasonable and illogical and ridiculous assertion of man's Divinity and of man's identity with Deity.

It would be nearer the truth to say that a grain of sand on this planet is a part of the pure fire of the sun than to say that a man is a part of God. The sun abides in a grain of sand, but the grain of sand is not for that reason the sun, neither is it any part of its pure fire.

Is it not a fact that there is a difference between any two things?—a difference by which the one thing is distinguished from the other. Are any two things in all the universe precisely the same? None but the idiotically inclined would so affirm. Hence, is there not a difference of some kind between the eternally self-existent Life and any one of the finite forms of life which has been created by it? The self-existent Being is Himself a Unit. The infinite One abides in His own unique state of Being with Divine Love and infinite Wisdom and omnipotent Power. The word "Divine" represents God's own distinctive and absolutely unique quality of love. This is the true Biblical meaning of the word. This word is the one which designates God's own absolutely unique quality of love in contradistinction to all other qualities. Persons who are claiming Divinity for themselves and who are identifying themselves with the infinite, are playing with a most dangerous fire of spiritual egotism. If it were not for a partially redeeming innocence of ignorance which usually accompanies it, this claim would be blasphemous presumption.

It is vital to the logic of our thought in this connection to observe that the difference between any two things does not cause those two things to be separated. Two things are different even when they are visibly connected. Every one will observe a difference between the right arm and his left arm even though they are visibly connected. And as stated before, there is an invisible connection of relationship even between the two most distantly separated molecules of matter in the universe. *There is no such thing as absolute separation of two objects, but there is invariably some difference between them.* Hence, although there is so great a difference between a finite man and God that the highest flights of our imagination can bring us relatively not so near to comprehending it as the flights

of a bird bring it close to the sun, yet, we are not separated from God, but, on the contrary, closely and vitally and intimately connected with Him by various ties of tender relationship, many of which He has revealed in His written Word.

To see the essential difference between the infinite and the finite is another important step toward comprehending the possibility of the incarnation. There can, in the very nature of things, be but one infinite, whereas finite things must necessarily be infinite in number. The infinite is unlimited and is self-existent, and from it all finite things derive their being. The infinite is, as it were, the one fountain from which all finite things flow. In thinking of any finite thing in Nature we are compelled to observe its limitations. If we think again of the grain of sand, we note that its limitations are such as to preclude its ever becoming a solar sun. Hence, by God's abiding in the grain of sand, and He certainly does abide in the grain of sand as has been pointed out. He does not thereby cause the grain of sand to be or to do anything for which it is disqualified by its finite limitations. The infinite God, by abiding in finite things, causes them to do only limited things.

We have stated that God abides in Nature, that He abides in the solar sun as literally as He abides in the human soul; likewise that He abides in the grain of sand and in every other finite object of the universe. By the infinite and unlimited One's abiding in the solar sun and in the grain of sand and in each one of the other infinite number of finite things of Nature, what happens? I will tell you what happens. The solar sun is thereby made to fill its function. The grain of sand is thereby made to fill its function. Every object in Nature, with the one single exception of man, is forced to fill its function. Neither the solar sun nor the grain of sand nor anything else is made to do one iota more than to fill its function. With man he is made responsible for some of the things involved in his filling his function.

It will be important now to observe that the functions of the sun and of the grain of sand and of all other finite things all differ. No two finite objects in all the universe fill precisely the same function. And each finite object, from a speck of dust to a solar sun, is enabled to fill its function and even compelled to do so, solely from the fact of God's abiding in it. In other words, the effects which God produces in every object of Nature, or the effects produced by God's abiding in that object, are equivalent to that object's filling its function.

If you have followed the foregoing observations closely, you will find that the door is now open and that you may step in and see not only the possibility of the incarnation, but some of the definite and concrete things which the incarnation of God in Jesus Christ implies and involves.

It has been shown how God abides in anything finite and what happens by His abiding in it. It is now to be observed that God abode in the finite part of Jesus Christ, which was inherited from the virgin mother Mary, in just the same sense that He abides in a grain of sand and in any finite man.

But now pause! What were the *effects* produced in Jesus Christ, and, through Him, in the spiritual universe, by God's abiding in Him? These effects are the revelation of who He was. We have noted



the difference between God's effects in the grain of sand and His effects in the solar sun. There is a yet greater difference between God's effects in Jesus Christ and His effects in any other man. In comparison with Jesus Christ no man is so much as a grain of sand in comparison with the sun.

What, then, was the *function* of the finite flesh which God employed in His incarnation? It was something entirely different from the function of the flesh of men. Again, the functions of the two differed more widely than those of the sun and the grain of sand. *Jesus Christ filled the function of acting the part of God Almighty Himself within a man's finite limitations.* Hence, we see that the flesh and blood of Jesus Christ were not God. And there was an external human mind inherited from the virgin mother Mary, which was finite and therefore was not God. But interior to all of these was the soul of Jesus Christ which was God Himself.

Divine revelation gives us our information about these effects of God in and through Jesus Christ. And I may say by way of side remark that Divine revelation itself is nothing but an effect from God in finite things. Revelation informs us that one of the effects of God in Jesus Christ was the gradual expulsion of all that was finite in Him and a gradual substitution of what was Divine, so that after Christ's resurrection and glorification there has existed a Divine Humanity. This Divine Humanity is a new condition of relationship between God and men, created or established by God's becoming incarnate in Jesus Christ, by which the Divine of God abides in the finite of men in new ways, producing the effects of redemption and salvation and other effects, all of which effects are revealed and made clear in the spiritual sense of the Bible.

God does things for men or affects men, which is the same thing, in many ways and by different methods and with as many instrumentalities as there are finite things. Some things He does for men through the solar sun and other things He does for them through every grain of sand. He does yet other things for every man through the instrumentality of every other man. Then, if in His infinite Wisdom, God should find it necessary to do for men what seems to us a strange thing, in addition to the innumerable other things of His doing which seem less strange, and become incarnate by taking from the womb of a virgin a finite vestment of flesh for His Own indwelling, should it strike us as being impossible? We can see that it would be as possible as any other thing whatsoever which He has ever done for men. And whether He would do it or not would depend solely upon man's need of His so doing.

Through the Bible God declares that there was the need of His becoming incarnate in Jesus Christ and that the incarnation did actually occur. And such an occurrence is to be considered the most significant fact of history. And, in the very nature of things, such a happening brings with it facts of greater practical importance for our consideration than anything else which could be imagined. Should we not therefore search diligently and eagerly the Records whose Divine function it is to make the Lord Jesus Christ manifest to men?

"He that pursues any occupation from an affection of charity comes into a heavenly society." (Charity, 88.)

## Contributed

### A Vision of Hell.

(C. L. 461.)

Far distant hills in blue haze softly resting;  
Green plains and shady groves in nearer view;  
The song of birds, the breezy scent of flowers;  
A beauteous world, but strange, as well as new.

Past are the pangs that I had felt on dying;  
The choking breath, the dimming sight are past;  
The failing pulse, the cold and fear at parting,  
All, all are gone; and here I stand at last.

So full of life, so full of joy in living,  
That I can scarce believe that I am now  
In other world, a spirit 'mong my fellows,  
And feel but heavenly breezes on my brow.

Heaven! Nay, not heaven this. No crowns are here,  
Nor angels' music, nor the songs of praise,  
Nor golden mansions. If earth life is finished  
Where is hell's darkness? and where heaven's rays?

But, soft, a voice comes stealing through the air:  
"Oh, new-born spirit, hear!  
Wouldst thou attain to heavenly pleasures rare,  
Thou upward must arise,  
Must strive toward the skies,  
And seek the abode of Jesus, Lord most dear.

"But if thou wouldst to hell direct thy ways,  
Then downward take thy road.  
For hell beneath thy feet is; bend thy gaze  
Toward the lowest deeps,  
Where darkness ever keeps  
Its shadowy watch o'er evil's grim abode."

What wondrous words are these! Lo, here I fall  
Upon my knees before Thee, God of all,  
And ask most humbly that Thy mercy may  
To me give light, and lead me on my way,  
To shun the evil and its gloomy hold,  
And rise to heavenly love, and joys untold.

And lo! an angel, pure and stately, stands  
Before me, and with eyes all filled with love,  
Thus guides my thought, and teaches me the way:  
"Search, gentle spirit, for the path above,  
Among thy like, who dwell around thee here.  
Away; and ask what joy is, all unfeigned;  
This, when thou knowest, thou shalt surely know  
What hell and heaven are, and how attained."

Mystery on mysteries! Joy the way to heaven!  
This well I understand. But then, how strange,  
Joy is the way to hell! Nay, I have striven  
To know the truth, and still I wide will range  
And question ever till the truth is given,  
And I have found my hell, or else my heaven.

\* \* \* \* \*  
Ah, I have wandered over devious roads,  
Through sylvan coverts, and through city street,  
By homes of wealth, and poverty's abodes,  
But answer to my question cannot meet.

Joy! cries one, why joy is bliss!  
Bliss is joy, who knows not this?  
Joy is pleasure! Eyes alight!  
Pulses beating with delight!



Joy is joy! 'Tis but a name,  
 Joys of all kinds are the same!  
 Others say that joy is smiling;  
 Wreathing lips, and words beguiling;  
 Laughter, mirth and joking tongue;  
 Pleasant speech in friendship flung!  
 Joy is feasting, drinking deep;  
 Rich wine sparkling, hearts aleap;  
 Smiles of women, tender kiss,  
 Soft embraces, these are bliss!  
 Joy does surely most abound  
 Where wine and women most are found!

These are the thoughts that ever men beguile.  
 No truth is here, but foolishness and sin.  
 These but the fantasies with which to wile  
 A vacuous hour in ignorance, and win  
 Applause from those who never felt the smile  
 Of God's approval warm their soul within.

But what are these upon yon mount assembled?  
 A glorious company, both wise and fair to sight.  
 Ah, never, sure, have these the truth dissembled,  
 They will my question answer; give me light.

"Oh, fair and wise, to me your wisdom give;  
 Foolishness seems to fill the vales below;  
 Give me the truth, that so my soul may live;  
 Teach me what joy is, and thus make me know

The road to heaven and hell, and what they are."  
 And then those wise ones answer quickly made:  
 "Joy is the essence of all, both near and far,  
 Of things eternal, and of things that fade.

"Of things in heights above and deeps below.  
 Joy is the core of heaven's delights above,  
 And joy the cause of hell's eternal woe,  
 And joy the cause of all angelic love.

"But joy is various. In heaven 'tis in all good,  
 And in all truth, and things for God that make.  
 For all things false and bad the hells have stood,  
 Their joy is in the bad, and for its sake.

"Joy springs from what we love. Its cause is there.  
 Love we the good (and we are what we love),  
 Then we are good, and all our joys are fair,  
 And raise us upward to the heaven above.

"Joy springs from what we love. Its cause is there.  
 Love we the bad (and what we love we are),  
 Then we are bad, we turn from things above,  
 And joy in fallen things. The fall is far.

"Is heavenly joy within our hearts?  
 Then love, unselfish labors;  
 And warmth and light our love imparts,  
 We love and help our neighbors.

"When hellish joys our souls delight  
 Then self is all supreme,  
 And frenzied pleasures, malice, spite,  
 Out from our bosoms stream.

"So joy is hell, and joy is heaven,  
 But joys are not the same;  
 For one to hate and self is given,  
 And blasphemy and shame.

"And one to love and gracious deeds,  
 And gentleness of life;  
 And this to Christ's own peace e'er leads;  
 The other leads to strife."

Ah, this is wisdom. And I see 'tis true,  
 What comfort to my weary heart is given!  
 Love I the evil, and my choice I'll rue;  
 Love I the good, and my reward is heaven.

But lo, where other spirits stand in discourse sweet;  
 To learn more truth from these I will draw near;  
 Tell me, oh wise ones, what is joy? that meet  
 I may present me at heaven's gates, nor fear

To be refused. "Oh wandering soul," they said,  
 "Thou only joy canst have in what thou dost desire.  
 Thy life is from the Lord alone, and thence are fed  
 Thy mind and heart and body with life's fire.

"So intimate the influx of His life to thee,  
 That even the smallest thought or wish is His.  
 We think and love but what we will, for free  
 We are, to wander down, or up to heavenly bliss.

"Life, as 'tis given us, ever tends to heaven.  
 Life, as we use it, may be used for ill.  
 Our joy is heaven when life is used as given;  
 Our joy is hell, when life with hell we fill.

"Truth in its brightness, and the purest love,  
 These constitute the joys of heaven above.  
 Falsehood, and selfishness and foul desires,  
 These are the joys that feed hell's fearful fires."

Then as they ceased to speak, these spirits wise,  
 Down in the vale, before my 'stonished eyes,  
 The ground burst open with a horrid roar,  
 A noise tremendous, and the flames outpour,  
 With smoke, and stench of disgusting kind;  
 And through the smoke and flames, three spirits twined,  
 And made as though to join us. But the wise  
 Forbade them. "Come not near; nor rise  
 To where we stand, O souls on fire  
 With evil love and foul desire.  
 Stand where ye are, and tell us, if ye may,  
 What is your joy? Now speak without delay."

"Joy is ours. Our joy is all our own. We part with none;  
 Our joys fill all our needs.  
 Joy we in our joy, and thus we joyed since hell begun;  
 Our joys come from our deeds.  
 Angels above, 'tis said, have joys that satisfy;  
 Our joy is ours, and loved by us, we want no joys on high.

"Joy we in fleshly loves, and women's charms beguiling;  
 Such loves delight our hearts.  
 Joy we in strife for place, with watching crowds all smiling,  
 Such strife its joy imparts.  
 Joy we in riches vast, in large estates, and power;  
 Joy we in being first; such joy our actions dower.

"Win we our neighbor's wife from him, we laugh his  
 shame to scorn,  
 Such joy is joy indeed;  
 Win we our neighbor's wealth, 'tis good, and ruined let  
 him mourn;  
 Our joy is fed by greed;  
 First among men, as kings and rulers we must ever be;  
 Then joy is ours; though friends must fall, we grasp suc-  
 cess with glee.

"These joys are ours; in them we find delight and gladness;  
 But still, at times, we weep;  
 When we have failed in our desires and joys, then sadness  
 Assails our souls; we keep  
 Not joy forever. If hot desire 'gainst heaven itself rage  
 high



Then punishment and woe await us. Our joys then from us fly.

"Then come the pains and flames of hell and torments dire.

The joy is lost awhile;

Not the weak joys to which your angel souls aspire;

They cannot men beguile.

Lo, we are men; and rule ourselves, and rule all things below!

Our joys are manly joys, naught humble will we know!"

Then those lost souls and wayward raised

Their raging voices 'gainst the heavens on high;

Then their fierce, proud desires up blazed,

And sought to reach and dominate the sky.

Beast like, they raved, blasphemed,

And up the mount it seemed

That they at last would make their fearful way.

But at that moment, from high heaven, a ray

Of purest, clearest light descended,

Embracing all around;

Wise spirits with knees humbly bended,

And vile ones raging found.

And, as the light shone on their madness,

Wider the earth gaped still;

Backward these staggered; fury, sadness,

By turns their features fill;

And as the flames and smoke rose dusky from the ground,

Sullenly downward plunged those souls whose only joy was ill.

"Lo! God is pleased! and angels filled with joy,"

A voice angelic rings throughout the air.

"Thou seekest Truth; in Good thy powers employ;

And joy thou'lt find in what is pure and fair.

"Spirit new-born, oh watch and pray, that thou

Mayst keep the joy of heaven within thy heart;

If love for others be thy love as now

For aye, this love true joy will e'er impart."

GEO. G. PULSFORD.

### A Notable Religious Gathering.

A remarkable church convention, showing something of the new state of the world, was held in Philadelphia the first week of the present month, participated in by more than thirty religious bodies representing an aggregate of 18,000,000 persons. The gathering was described as the first meeting of "the federal council of the churches of Christ in America," and it is believed that so comprehensive a religious convention could never have been held prior to the beginning of the twentieth century. Preparations for the gathering have been in progress for six years past, and the objects are stated as follows:

"To express the fellowship and catholic unity of the Christian church.

"To bring the Christian bodies of America into united service for Christ and the world.

"To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"To assist in the organization of local branches of the federal council to promote its aim in their communities."

Among the churches which are sending delegates are the various Baptist churches, the Christian

connection, the Congregational churches, Church of the Disciples, Evangelical association, Evangelical German synod, Society of Friends, Evangelical Lutheran church, the Mennonites, Methodist Episcopal church North, Methodist Episcopal church South, and both African Fellowships of Methodists, Methodist Protestant church, Moravian church, the Presbyterian churches, Protestant Episcopal, Primitive Methodist, Reformed churches, Reformed Presbyterian churches, United Brethren, United Evangelical church, United Presbyterian church, Welsh Presbyterian church, and Seventh Day Baptists.

### Communication with Spirits.\*

(Concluded.)

QUESTION V.

"Does the fact that Swedenborg, or a spirit claiming to be that messenger of the Lord, said of the New Church that it was 'growing just as fast as possible,' and also that it would become more perfect as it grew; and further that he was sometimes with the questioner and also often with others of the New Church when searching for the truth, show an evil use of such intercourse? Or is it not a proof that it is orderly when used for a good end?"

ANSWER.

The answer to Question IV. may stand as an answer to this question. We may note that the spirit who claimed to be Swedenborg employed such very general terms 'that they might be used to apply to anything and everything almost. For instance, we may very truly say that 'the United States are growing just as fast as possible.' Again, 'The little girl across the street is growing just as fast as possible, and will become more perfect in time.' Or, again, 'The oak tree in the forest is growing just as fast as possible, and will be more perfect in time, as it grows.' 'The New Church grows just as fast as possible.' Surely. If it could grow faster it would. And that as it grows it will become more perfect is surely true, if the New Church is at all the New Church. It is in accord with the universal law of growth. 'It is not what it will be.' This is unquestionable. Every New Churchman would have said the same. These are not arcana of heaven that need a revelation by a spirit to tell us. They do not reflect the wisdom of Swedenborg, and are themselves evidence that the spirit who claimed to be Swedenborg was not he.

But the fact that a lying spirit can pass himself off on an unsuspecting man, as Swedenborg, and 'by the use of such self-evident sentiments that, after all, do not touch the real question as to the reason for the slow growth of the New Church, can persuade him that they prove Swedenborg's identity and the orderliness of spirit communication, fully illustrates the teaching that the speaking with spirits is attended with danger to the souls of the people who engage in it.

Why is it dangerous?

Because the spirit speaking to the man comes out of his spiritual state into a natural state, or, out of the state of a spirit—an inhabitant of the spiritual world—into the state of a man of the natural world, and indeed of the natural state of the man to whom he is speaking, and conjoins himself with the thoughts of the man, and is therefore in the very same principles that the man himself is in, whether they be true or false. In this case, we have no doubt that the questioner himself has had so much faith in the Divine Providence, that he would recognize that the New Church is growing as fast as it can, and that as it

\*Read at the meeting of the Ministers of the Illinois Association held in Chicago November 6th, 1908, and approved by them.



grows it will become more perfect, and the spirit told him his own ideas. But the spirit also excites or stirs up the man's principles, and strongly confirms them, so that the man will not be willing to give them up, as is the case with this whole subject of intercourse with spirits. "Indeed," as wrote one fifty years ago, "it is from this very circumstance of their favoring the man's views, and making him feel strong in them, and confident that they are right views, that the man loves to have the intercourse. For every unregenerate man, being in the love of self, loves his own opinions, and delights to have them appear clearly right, or to have them confirmed. And he who seeks this intercourse, becomes therefore, by means of it, more and more confirmed in his own views, and consequently in this view among the rest that this intercourse is good, and that the speaking spirit is good,—or at least, that the intercourse is not dangerous; when yet it may be performing even then the work of injury, if not destruction, to his soul. By favoring and confirming the man's loves and opinions, they appear to him as near friends; when yet it is in this very way that they are performing the work of destruction to his soul: not only preventing the work or process of regeneration from going on in him, but, by fixing and confirming his natural state, rendering this work more and more difficult to be performed." ("The Pythonism of the Present Day.")

## QUESTION VI.

"Does the 'woman of Endor' by what she said and did, and by anything more as related in I. Sam. xxviii., afford the least proof that she was a 'witch' as claimed by Rev. Edward C. Mitchell in his sermon in the MESSENGER of November 13th instant [1907], namely, one who conjoins 'the falses of evil of self-love with those things which appertain to the church'? (See A. C. 9188.)"

## ANSWER.

The best answer to this question consists in quoting what Swedenborg says about the woman of Endor:

"Wonderful things occur here, namely, that the woman of the python or of Apollo, incited Samuel.

"It is to be observed, that it was by no means Samuel who was raised from the dead by the python [or familiar spirit], but that this was merely a fallacy. Some one else was raised up, who represented Samuel; for when evil spirits, or their leader, are permitted to do this, they can represent any person whomever they wish to, provided only that the person had been seen by the man, or was known to him. And they can do this so skilfully, that not the iota of an expression, or whatever was natural to him, is lacking. Some spirits made me experience this two or three times. They presented to me certain persons whom I had known in the life of the body, and I spoke with them for a long time. They were such as they had been in their life; but despite this I doubted in every instance whether they were the same; and I also told the spirits this. In this manner they can put on whatever person they are allowed to, provided only that he had been known to the man.

"That it was not Samuel is clear enough, because the woman of the python [or familiar spirit] did it; also because we read in verse 13 that gods came up, and in verse 14 that he asked whether this was Samuel. It is so manifest to me that it was not Samuel, but that he was represented by some evil spirit, that nothing is more manifest.

"It is also granted evil spirits to tell things that are to come, but this from God Messiah, through good spirits, to whom it is given in like case to rule absolutely the speech of evil spirits. This has been granted me to know so often, that I cannot number the times; namely, that evil spirits speak exactly as they tell them. The evil do not indeed know this at the time, but in my case this was manifestly indicated in various ways, for which reason they became very indignant: for this was their god. No one ever knows things to come, but Jehovah God alone. But evil genii are also persuaded in this manner that they know things to come, which is utterly false: for they cannot utter the least sound from themselves." (Adversaria, IV. 5019-5027.)

The fact that the truth about Saul's future was foretold on this occasion does not prove the orderliness of this intercourse with spirits.

Although the woman is not called a witch in the Authorized Version of this text, she answers the description of the varieties of witches, soothsayers and the like in Deuteronomy xviii., which is quoted in A. C. 9188, the number referred to in the question. They are classed together: "By diviners, augurers, witches and the rest who are there named, in the internal sense are meant those who destroy the truths and goods of the church by scientifics perversely applied; thus who do so from their own intelligence, and by falses derived from the evils of self-love, and the love of the world."

## QUESTION VII.

"Is the gift of mediumship always obtained by 'forcing the way into the spiritual world,' as indicated by Rev. Mitchell in his said sermon, or does not the Lord often confer it 'to be useful to men'? How is this forcing done?"

## ANSWER.

No, the gift of mediumship is not always obtained by forcing. Sometimes it comes naturally. But although spirits may be heard by natural mediums, the latter are particularly warned in "Heaven and Hell," as quoted above, not to answer.

How is the "forcing" done? In a variety of ways, all of which arise from the insistent desire to have communication with spirits. Sometimes it is done by the combined willing of a number who hold each other by the hand, forming a circle; and by the concentration of the wills and thoughts of many, and wilful persistence, such intercourse may be established. Thus it is done by an abuse of correspondences, and is magic.

Sometimes it is done by means of the Ouija board, or the Planchette. And there are other methods, that are familiar to all who have read well-authenticated accounts of seances.

The question implies that there are mediums who are such naturally without seeking "the gift" (if such it may be called), and who may perform uses thereby. Unquestionably such mediumship is not to be classed with one that has been "forced." Yet the observance of the injunction in "Heaven and Hell" will keep such mediums from requesting the visits of a Rameses II., or of a Swedenborg.

The fact that people have thus been led to the New Church may be regarded as a use. But there is a vast difference between good that is brought out of a disorderly condition into which men have fallen from ignorance, and the results of a violation of known laws of order.

## QUESTION VIII.

"Does Swedenborg anywhere in the Writings of the Church forbid such intercourse as 'disorderly' beyond the fact that 'it is dangerous except to one in faith?'"

## ANSWER.

Why yes. He says in A. C. 9349, that the command, "Thou shalt not suffer a witch to live" (Exod. xxii. 17), is one of those laws of the Israelitish Church which, far from being abrogated at this day as to their literal import, like other of the Israelitish laws, judgments and statutes, are "altogether to be observed and done." Would it be decreed by God that a "witch" must not be allowed to live, that is, must not be sustained and encouraged in witchcraft, if the practice were orderly? It is because it is against order that witchcraft and all that is classed with it, is forbidden.

Those of the New Church who have yielded to the powerful seduction of spiritualistic mediumship are apt to acquiesce in the teaching in A. C. 5863 and elsewhere, that it is dangerous for men to seek intercourse with spirits, and indeed to have such intercourse, but point to the fol-



lowing proviso, "unless man be in genuine faith and be led by the Lord," as authorizing their becoming mediums.

Such a state of mind has been so ably commented upon in a report made just fifty years ago, that I cannot do better than quote. The report in question has been quoted before in this paper. It is entitled, "The Pythonism of the Present Day. The Response of the Ministers of the Massachusetts Association of the New Jerusalem to a Resolution of that Association Requesting Their Consideration of What is Usually Known as Modern Spiritualism," and was written by the late Warren Goddard, Sr. He says:

"The committee are also aware that there may be those who feel free to take part in these manifestations, from an inward belief that they themselves are 'in the good of faith,' and therefore cannot be injured. But it is to be remembered that a genuine faith or belief in the Lord and in His Word never can lead anyone from the Lord and the Word; that those who act out this faith, who act from this faith, who live this faith, that is, who are in the good of faith, will always seek light of the Lord Himself through His own divinely appointed means—through preparation by regeneration—never by means forbidden in the Word. For, if we are in the faith we shall really believe the Divine means to be the only true and effectual means, and shall not be disposed to seek any other. It is the want of faith, the unwillingness to believe the Lord and His Word, that produces the inclination to consult the things of sense concerning matters of faith. Those who are in the good of faith are constantly looking to the Lord, and by it are made to cleave always unto Him; all such can therefore always be protected by Him: as they seek, so are they enabled to receive His protecting power. They submit all to Him; and He therefore can lead them in their freedom. To those of them who He sees will be benefited by open intercourse, He grants it without the use of magic means; indeed without interference on their part: and as they leave all to Him, He protects them against all injury from the falsehoods, the jugglery, and witchcrafts of spirits. And those of them who He sees will not be benefited, He protects from such intercourse, and from the arts and seductions of necromancers and witches in either world, which would lead them to desire and to seek it. Both are protected by the same power, and from the same cause, against all that would vitally injure; for, 'according to their faith, so it is unto them.'"

E. J. E. SCHRECK.

## Current Literature

### Some Good Books for Children.

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

b. c. *Famous Indian Chiefs I Have Known.* O. O. Howard, Major-General, U. S. Army. Illustrated. The good qualities of the chiefs and their kindly response to good treatment are emphasized. (Century Co., N. Y. 364 pp. \$1.50.)

b. c. "Whose Home is the Wilderness?" Wm. J. Long. Illustrated. Affectionate studies of the life of bear, wolf, deer, geese, etc. (Ginn & Co., Boston. 230 pp. \$1.25.)

b. c. *Peeps at Many Lands.* Illustrated in color. (Adam & Chas. Black, London.) South Africa, Dudley Kidd. 87 pp. \$1.00. Burma, R. Talbot Kelly, 85 pp., \$1.00. Morocco, John Finnemore, 85 pp., \$1.00. Siam, Ernest Young, 83 pp., \$1.00.

b. c. *Letters From Colonial Children.* Eva M. Tappan. Supposed to have been written from children in the colonies of America to their friends in the mother country. The illustrations are reproductions of old pictures, maps

and plans. (Houghton, Mifflin & Co., Boston. 319 pp. \$1.50.)

b. c. *Tan and Teckle.* Chas. L. Bryson. Illustrated. A story of two little field mice and their family and friends. (Fleming H. Revell Co. 239 pp. \$1.25.)

b. *Harry's Island.* Ralph H. Barbour. A story of camp adventures. Illustrated. (Century Co., N. Y. 306 pp. \$1.50.)

a. *Childhood.* Verses by Githa Lowerby. Illustrated. (Duffield Co. \$1.50.)

c. *Abraham Lincoln; the Boy and the Man.* James Morgan. A very interesting life of Lincoln. (MacMillan. 425 pp. \$1.50.)

## Communications

### "The Social Order for the New Church."

In a small pamphlet with this title, by the Rev. A. B. Francisco, speaking of the New Church, it is said:

"Its only enemy is the old church with its false doctrines and evils of life which it has inculcated in the minds of men, together with the deductions drawn from them, leading to doubt, agnosticism, infidelity, self-worship, mammonism, and every variety of falsity, which evil seeks to hide behind, the multiplicity of which constitutes the consummation of the church in man; wherein concordant unity of spiritual thought is destroyed among men except that unity which is the result of loss of freedom through compulsion and the loss of rationality through persuasion, leading to numerous sects, presided over by pope, bishop, president or leader."

Is it not time to stop this insulting talk about "the old church"? More than fifty years ago in our good old *New-Jerusalem Magazine* we declined to use the expression. The first age of the Christian Church, now at its end, out of the imperfection of the men of whom it consisted fell into grievous errors of doctrine, failing to give the real spiritual help the world needed, and is now gradually being superseded by the new age of which "The New Church," so called, is favored with the heavenly doctrines drawn from the Word of God. The Christian Church of today, Protestant and Catholic, is not the church of the 16th and 18th centuries. It is receiving day by day new light from the new heaven and, if not yet in the full light of the Lord's second coming, is at least in the penumbra of that light which shineth from the east even unto the west. Everywhere its professors, its teachers and ministers are preparing the way in practical teaching for the new reception of the Son of Man. Shall we rebuke them because they follow not us? And why throw upon "the old church" even in its darkest days the blame of all the sins of men—merely because it had not the strength to overcome them? The time had not yet come. It is still the same evils with which the New Church has to contend. May she with the Lord's help be more successful than her less happy mother to whom she owes her birth.

B. W.

### The Federation of Churches.

The Federation of Churches has been holding an immense meeting in Philadelphia, some thirty different Protestant denominations being represented, numbering a constituency of many millions. At a recent meeting great enthusiasm was aroused by the advocacy of a union of all Protestant churches in the one grand work of foreign missions. Whatever jealousies and differences exist at home, over there among the heathen these can all be easily put aside and the great essentials form the only and sufficient basis of a strong united Christianity! "But



what shall these essentials be?" calls out a vigorous voice from the west, the editor of the *Western Christian Advocate*, and, taking the platform, he says that there can be no unity without something to unite upon, some common creed however simple! "Let us do away with everything else, and come down to these three essentials: The inspiration of the Bible, the Divinity of the Christ and salvation through the Atonement."

A pity that there was no New Churchman there to call a halt in this fatal blunder, this desperate effort to retain in the basis of union this one most unevangelical clause in Protestant creeds, the Calvinistic doctrine of the atonement! Even the practically wise editor of the *Advocate* must be aware of the aversion shown in the Oriental mind against the cruel and harsh doctrine of a man's salvation through the vicarious suffering of another to appease an angry God. The churches at home are revolting at it; the gentiles of the east will have none of it; the very success of the joint efforts of the missionaries have been owing to their leaving out this vindictive court-house redemption and their preaching the saving and healing love of Jesus and His direct power through the believer's faith in helping to put away evils as sins against God and to live in obedience to the Commandments. If any thing is to be left behind to die out here in the decaying Protestantism, let it be this terrible blot on Christianity caused by the Calvinistic doctrine and preaching of the atonement. Spare the simple-minded gentiles of the east from this dreadful and unnecessary disfigurement of the Gospel! Teach them the true evangelical basis of Christianity, the three essentials, the Divinity of the Lord, the holiness of the Word, and the life which is charity. On this basis may not only all the mission efforts be practically united, but may it become by a reactive influence, if by no other, the basis of a true Christian unity of the various denominational organizations at home. To aid in this let the New Church raise her voice in proclaiming and advocating the true evangelical basis. If not adopted universally, it will, so far as it becomes known, serve as a standard, a criterion by which thousands of young men and others may be led to reflect and to judge critically according to the Scriptures and their own reason whether indeed the so-called "evangelical basis" be truly evangelical and whether it should not be discarded for one breathing the true spirit of the love and saving power of a Divine Redeemer.

FRANK SEWALL.

#### Numbers of the New Jerusalem Magazine Wanted.

EDITOR OF THE MESSENGER:—If there are any of your readers who happen to have any of the following numbers of the *New-Jerusalem Magazine*, which they are willing to dispose of (Volumes III. to VII., April, 1841; July, August, September and October, 1859; October, 1871), they will confer a great favor by addressing

Very truly yours,

EUGENE J. E. SCHRECK.

#### The Swedenborg Chaplet.

DEAR MR. EDITOR:—I find that I am in error as to the cost of the Swedenborg chaplet presented in the name of "admirers in America" at the obsequies in the Cathedral of Upsala on May 19th by Mr. Alfred H. Stroh, who, in the emergency, assumed the entire expense, which amounted to 80 crowns, or about \$22, instead of the \$12 named by me in a recent communication. A friend, sending his contribution for the reimbursement of Mr. Stroh's generous outlay, has called my attention to my error, and on referring to the original sources of my information I found I misread the amount of cost. Those who would like to

participate in making this tribute to Swedenborg's memory theirs by a contribution, large or small, may mail the same to me.

FRANK SEWALL,

President Swedenborg Scientific Association.  
1618 Riggs place, Washington, D. C.

#### A New Version of "Now I Lay Me".

In a number of the *Children's New-Church Magazine* that I saw many years ago, was a version of this children's evening prayer, in which the two last lines were changed. I have not been able to get hold of that number, but it is said that a little girl in repeating the usual prayer, when she had got as far as the third line, "If I should die before I wake," ejaculated earnestly, "I wouldn't die for a hundred dollars." So for reasons that will be apparent to all, I submit the following:

Now I lay me down to sleep,  
I pray the Lord my soul to keep,  
He'll keep me safe through all the night,  
Until He brings the morning light.

GEO. W. CHASE.

## Church News

The Lynn Neighborhood House gave a Thanksgiving dinner to forty children and ten grown people. They are planning to have a tree on Christmas with presents of candy to two hundred children.

Ebenezer Wesleyan Methodist Church, at 118 Myrtle Ave., Brooklyn, N. Y., was agreeably and profitably surprised with a visit from the Rev. J. C. Ager, Pastor Emeritus of the Clark-and-Monroe St. Church, Brooklyn, and Dean of the New Church Theological School at Cambridge, Mass., on Sunday evening last, December 6th. It was the occasion of the celebration of the Holy Supper, and we had prepared to address the congregation from the subject, "The Holy Supper a means of conjunction with heaven." The Rev. Mr. Ager entered the hall and sat at the back, but we quickly recognized his smiling face and while the *Magnificat* was being sung as following the Second Lesson, we went down and escorted him to the platform and there and then issued a conscription upon him to speak from aur theme. He was at home with his subject and delivered as eloquent a dissertation upon the subject as any one could listen to. He instructed us that there was the intellectual in man on the one hand, and the emotional and volitional on the other; and that while the celebration of the Holy Supper acted as a reminder of the Lord's revelation of Himself to man as the Divine Truth and the Divine Love, it also taught man the highest uses of the powers within him and thereby forged the connecting chain between the church and heaven.

He advised the church to support its minister in the good work and wished members of the congregation every spiritual blessing. We are open to any such surprises at any time.

G. G. D.

#### Boston.

Rev. J. K. Smith will deliver his series of lectures on Swedenborg at the Boston church on four Sunday evenings in January.

Friday, Dec. 4, was the annual fair of the Ladies' Aid Association in the Boston church vestry from 3 to 10 p. m. The vestry was profusely decorated with garlands and banners of crepe paper and all agreed it looked prettier than usual on these festive occasions. A special turkey



supper with the ice cream was served to nearly 200 people in spite of a rain storm that came up unexpectedly at dusk.

The apron table, tables for fancy articles, candy, plants and cut flowers were well stocked and with the aid of an auction at the end of the evening almost everything was sold. The sons of the New Jerusalem had a mystery table which was interesting, especially to the younger folks, added several dollars to the grand total, which was nearly \$250.00.

The Boston Young People's Association held its December meeting Thursday, Dec. 10, commencing with the usual informal supper at which about fifty were present. Mr. E. Hyde Alden, editor of the *League Journal*, was present for a short time and held quite a reception of his old friends before the meeting was called to order. After a short business meeting, the company was entertained by phonograph music illustrated by shadow pictures.

The lectures being delivered by Rev. John Whitehead are arousing much interest in Boston. The audiences are large. The subject is open for questions after the formal lecture. Many questions are asked, the lecturer being sometimes kept an hour and a half answering questions. They take a wide range, showing that the interest in theological subjects is not dead in the public mind. Five-sixths of the audience are not connected with the New Church. This is the fourth year that Mr. Whitehead has been lecturing in Boston. The lectures are a strong presentation of the theology of the New Church. The results show the value of a steady, strong, and systematic presentation of the doctrines of the New Church.

#### The Pension Fund.

EDITOR NEW-CHURCH MESSENGER:—A year or two ago the General Convention made a recommendation that the societies connected with the Convention should take up a collection at or about Thanksgiving time for the purposes of the Pension Fund. This year this recommendation seems to have been forgotten by a great many of the societies, and no collection has been taken, and I write to suggest that possibly the societies which have overlooked this matter and failed to make any provision for this very necessary purpose would be glad to take up a collection at or about the Christmas season. We must never forget the duty that we owe to our old ministers, and it is more necessary now than ever that this fund should be kept up, because there are some old and faithful ministers who ought to receive aid from this fund and who absolutely need the help which it can give.

I trust that this notice will be sufficient, and will merely conclude by saying that the checks for the amounts of the collections should be sent to James Richard Carter, Treasurer of the General Convention, who is *ex-officio* Treasurer of this fund, at 246 Devonshire Street, Boston, Mass. Yours very truly,

W. M. McGEORGE, JR.

#### Death of the Rev. J. B. Parmelee.

The Rev. J. B. Parmelee of Muscatine, Iowa, passed away at Eldora, Iowa, on Saturday, November 28th. He had gone there to spend the winter with some friends, and they reported that for two weeks previous to his death he had occasionally spoken of not feeling strong; but he took a walk every day for exercise. On Saturday morning, the day of his death, he went down town, and on his return seemed very weary, looked pale, and said his head was tired. His friend, Mrs. Arnold, got him on a couch, and after resting a short time he felt better. He ate a little dinner and visited in the afternoon with Mrs. Arnold's parents, who came to see them, and then went into his

room for a treatment that he thought might prove beneficial. Mrs. Arnold's parents left, and she, being anxious for Mr. Parmelee, went to his door and called twice. Receiving no answer, she opened the door and saw him on the floor, one arm over a frame of some sort that was in the room, his head resting against it. The appearance was that feeling himself falling he had tried to support himself; but he was gone when the doctor arrived. His body was taken by his daughter to Muscatine and buried on Muscatine Island by the side of his wife.

Mr. Parmelee preached several times for the Philadelphia Society during the past summer, and also at Wilmington, Del., where he was once pastor and was much honored and loved.

#### England.

With the return of autumn there has been a resumption of missionary and other activity in our Societies. So far the work has proceeded on recognized and well-tried lines, and can be described in a few words. In the London district the ministers have united in giving a simultaneous course of Sunday evening lectures under the general title of "Life in Two Worlds." The subtitles of the four lectures have been, "The Soul here and hereafter," "Marriage here and hereafter," "Employments in Heaven," and "The Pleasures of Life here and hereafter." Arrangements are in hand for a similar simultaneous effort to be made by the Societies in and around Manchester early in the New Year.

A successful missionary effort has been made by the Rev. W. Reginald Horner at Liscard, a district across the Mersey from Liverpool. Four lectures given in October obtained average attendances of more than three hundred. The effort will be followed up by the establishment of a weekly reading-meeting and a further course of lectures. The subject of the course was "Life after Death."

The subject of the wide spread evil of cheap, pernicious literature is occupying attention, and a committee has been appointed by the Lancashire and Cheshire District Union to obtain information and to suggest a course of action. It is probable that similar circumstances exist with you in America, and our friend Mr. J. S. Bogg, of 43 Ashley Road, Altrincham, Cheshire, would be glad to learn if any methods have been adopted by you to cope with the evil, and with what measure of success.

We are looking forward to further church extension, as the Society at Blackpool in Lancashire has decided to commence building in the spring.

The Rev. Thomas Moss, B. A., now at Newcastle-on-Tyne, has accepted an invitation to the pastorate of the Church at Brightlingsea, near Colchester, which has been vacant since June, 1907. Mr. Moss, who is the son of a former head-teacher at the New-Church Day school in Peter street, Manchester, will commence his ministry at Brightlingsea in March.

L. A. S.

#### Meeting of the General Council.

A meeting of the General Council was held in New York on December 8 and 9, in pursuance of the plan that has been adopted to make the work of the General Convention continuous throughout the year and in that way render the organism of the Church more living and effective. Several matters had been referred to the Council, and these were taken up and considered.

The thing which consumed the most time was the revision of the Constitution and By-Laws. These had already been referred to a special committee, the results of whose work were given to the Council in print. The greater part of two days was consumed in going over the articles in



detail. The proposed instrument will be presented to the Council of Ministers and the Convention in print.

The thing of the most practical importance before the Council was the report of the Literary Bureau. This organization has grown out of the plan recently adopted by Convention for unifying the various parts of the Church and bringing them into more effective co-operation and usefulness. The Bureau comprises six committees made up of the most active workers in the Church, the chairman of each committee being a member of the General Council. These chairmen met with the chairman of the Bureau the evening before the General Council was called together and reported on the progress of their work. This enabled the chairman of the Literary Bureau to make a full report to the Council of the work in progress by the Bureau. The report was very satisfactory and was mainly approved and commended by the Council. Three neat booklets have been issued under the auspices of the Literary Bureau during the year calculated to present the doctrines of the New Church intelligently to the world, and a vast amount of other work is in progress. The Council authorized the Bureau to make an appeal to the Church for the sum of \$500 to be used in the prosecution of its work.

A communication was received from Stockholm relative to the Memorial Church in Swedenborg's native city, and it was voted that the Treasurer be authorized to pay half the cost of a certain strip of land the possession of which is necessary to perfect the site now owned for the church.

Several matters affecting the welfare of the Church were considered. The subject of the reorganization of the Board of Missions was deferred till the next meeting of the Council on account of some misunderstanding of the special committee to whom the matter had been referred, and whose report was not in proper shape.

Fourteen members of the Council were present, comprising ministers and laymen in equal proportions. A spirit of great earnestness and good feeling prevailed. There is every reason to expect an interesting and useful meeting of Convention at Brockton in June next.

#### Program of the Next General Convention.

The Business Committee for the Convention of 1909 met in Boston on Thursday, December 10th, to arrange the details of program. All the members were present, and much progress was made. In general, the assignments were made similar to last year's program, though there were some important changes. Associations or Societies wishing assignments on the program are asked to communicate as early as possible with the undersigned.

One change the committee voted for unanimously, but it felt that there should be some chance for expression of opinion by members of the church at large. The plan was to omit the Preparatory Meeting, usually held on Saturday evening, and not entirely successful nor useful, for many reasons, and to have instead a supper, at which it would be hoped all the Convention people might be present and at small expense. The purpose would be to bring the people intimately together, and to give opportunity after the supper for a few brief addresses upon some important subject and general discussion, in which all might take deep interest and profit, like a large New-Church family gathering. It is hoped that those who usually attend Convention will consider this proposition seriously and express their opinion to the president of their local society, and it is requested that those presidents communicate the feeling to the undersigned at their earliest convenience. It is not a banquet that is considered, but a quiet supper, either in the church vestry or other suitable place if that is not large enough, where the love

of the church's welfare may be uppermost in our thoughts.

There are assignments open for three subjects, for papers and discussion, in addition to the noon addresses of Monday, Tuesday and Wednesday. The committee is considering several important ones and would value suggestions of other subjects of exceptional importance for these assignments. Please communicate personally with the undersigned.

PAUL SPERRY, Chairman,  
129 West Elm St.,  
Brockton, Mass.

#### Divine Providence.

One highest, holiest purpose over all,  
One end in view since primal life began,  
As far beyond the deepest thought of man  
As infinite from finite, ne'er to fall  
Or fail a purpose pledged beyond recall.  
Yet wisdom self-revealed now lets men scan  
What Love desired and Wisdom formed the plan  
To save the fallen human race from thrall.

So now, in time's fruition, we may know  
What man ne'er fathomed until from on high  
(Brought out from its long-buried hiding place  
The literal Word) internal truth doth flow,  
To save mankind who doomed themselves to die,  
And form a heaven from the human race.

T. M. MARTIN.

Sometimes we have to endure wrong and injustice from others. It is not easy to do so. We are apt to resent such treatment, saying that we will allow no one to "walk over us." Yet here, too, as Christians, we may safely follow the example of our Master. He endured wrong without murmuring and without resentment. We need never fear being the loser from any injury we suffer for the name of Christ, for being faithful to Him. He who loses his life in this way shall find it again. We need not trouble ourselves to look too carefully after our rights. It is worrisome business, and we would better just go on with our own duty of love and be measurably indifferent to what happens to us. George MacDonald says: "The grandest thing in having rights is that, being your rights, you can give them up." If they are another's rights, you are bound to defend them; but being your own you can let them go. That is what it must mean oftentimes to be a bridge. You must be willing to lie down across the cracks and chasms and let people go over you.—(Anonymous.)

#### What the Boy Will Do.

Before a recent Sunday-school Convention in Washington, D. C., Professor Mitchell Carroll made this terse remark about the training of a boy, which parents in the New Church, as well as elsewhere, may well give heed to. The subject under discussion was that of church attendance and Bible reading, and the remark made was, that "a boy up to his tenth year will do as his father tells him, and after that he will do as his father does!"

"In the idea of every man his country is as one. All the laws therefore, both judicial and economical, are framed as for one. One's country, then, is as it were a man in the concrete; and it is called a body. . . . Its good which is to be promoted is called the public good, and the common good." (Charity, 43.)



## The Church Calendar.

### Dec. 24. Christmas Eve Vespers and Children's Festival.

Processional: "Hark, the skies with music sound." Mag. 145.

Proper Psalms, 110, 111, 132. Doxology to Mag. 724.

Gospel, Luke ii. 1-20, to be recited by the children, standing, in unison with the minister's reading.

Magnificat: "My soul doth magnify the Lord," Sel. 75, B. of W. or Mag. 764-72.

All recite together the Adoration: "We worship the One God." All kneel in the closing prayers of the Evening Service.

Then may follow the lighting of the tree, the children's carols and recitations, distribution of gifts and the Recessional hymn: "Little children, can you tell?" Hosanna p. 100.

### Christmas Day.

#### The Holy Communion.

Introit Hymn, Mag. 149. "Come hither, ye faithful."

Selection 9. "And in this mountain."

Proper Psalms: 2, 19, 45, 85. Doxology after each.

Choir Anthem.

Lesson I: Isaiah vii. 10-16.

Responsive Service XIII.; The Incarnation.

Gospel: John i: 1-14.

Benedictus: Festival setting No. 762 or 761, Mag., "We worship the One God," sung to Mag. 774, or B. of W., p. 196.

Hymn 147, Mag., "Hark! the herald angels sing."

Sermon.

Offertory with Responses in Book of Worship; Appendix, p. 45: with the Special Thanksgiving for the Incarnation, p. 43; followed by the Ante Communion Prayer; B. of W., p. 62, Psalter Ed.; the hymn, "O God, unseen yet ever near," Mag. 467; and the Holy Communion, in which is sung, at the opening Sel. 16: "I will go unto the altar of God, and at the close the Angelic Alleluia, Sel. 80.

### Sunday after Christmas.

Introit Selection 142: "Yea, all kings shall bow down to Him."

Choir Anthem: "Thou, O Lord, art our Redeemer; Thy name is from everlasting."

Lesson I: Isaiah lxi.

Te Dominum: Mag. 754 or 755.

Lesson II: John xxi. v. 15.

Benedictus, Mag. 756-762.

Hymns, Mag.

157. "Roll out, O song, to God."

162. "Let every heart exultant beat."

## Obituary

SCHLOEMAN.—John W. Schloeman, at his home, 8 Windermere Place, St. Louis, Mo., on November 25, 1908, at the age of sixty-eight years and seventeen days.

Mr. Schloeman was born in Lensinghausen, Hanover, Germany, November 8, 1840. When he was seven years old he came with his parents to St. Louis in the month of December, 1847. About fifty years ago he became a member of

the German New-Church Society in St. Louis, of which Mr. H. H. Dickhoener was pastor. He was united in marriage to Miss Anna M. Graefe, February 12, 1866, in which relation they lived most happily together for nearly forty-three years, and were blessed with two sons, Otto and Edwin, and three daughters, Mrs. E. R. Sewing, Mrs. W. O. Polster and Miss Laura Schloeman, who all with their mother survive him.

Mr. Schloeman enjoyed the esteem of everyone who knew him and he had many friends. He was a faithful husband, a devoted father and an able and thoroughly honest business man. Throughout his life he was faithful to the teachings of the New Church and during his bodily sickness he looked forward with hope and cheerfulness to the life to come. The end of his earthly pilgrimage came peacefully—he closed the eyes of his earthly body to have his inner sight opened in the light of the spiritual world.

On Sunday, November 29, the funeral services were conducted by the Rev. C. A. Nussbaum at the family residence in the presence of the family, numerous relatives and friends. The minister preached from the 23d Psalm, as Mr. Schloeman had found much comfort in his faith that the Lord was his Shepherd and that goodness and mercy were to follow him all the days of his life in this world and in the world to come.

KAVANAUGH.—In San Bernardino, Cal., Wednesday, November 18, 1908, Mrs. Russell Kavanaugh, age 86 years.

She resided at the home of her son in San Bernardino, Cal., and by her sunny disposition won a large number of friends who will mourn her death.

Mrs. Kavanaugh was born in Abingdon, Va., but removed to Kentucky in early years, when she was married to George W. Kavanaugh, who was successively a member of the State Legislature, member of the State Constitutional Convention, and for many years circuit judge of the district in which he resided, at that time embracing seven counties.

While holding court at Harrodsburg, Ky., Judge Kavanaugh was taken suddenly ill, and died within a very few hours—November 18, 1870, preceding his wife just thirty-eight years to a day.

Mrs. Kavanaugh was a talented authoress, being employed for some time on the Louisville *Courier-Journal*, and afterwards publishing several books of a varied character. She came to California about three years ago, visiting her sister at Santa Barbara for some months, later coming to San Bernardino. She made the trip from New York to Santa Barbara alone, although more than eighty years of age, and enjoyed it immensely, until within a short distance of Santa Barbara, where a wreck occurred which nearly cost her life, and from the shock of which she never fully recovered.

Rev. Howard C. Dunham, of West Bridgewater, Mass., who was an intimate acquaintance of the talented lady, conducted the services both at the house and at the grave. He spoke feelingly of the beauty of such a life as had been led by Mrs. Kavanaugh, whose chief mission in life seemed to have been to make others happy and to help them in their struggles and ambitions.

TAFEL.—Richard R. Tafel, aged 32, son of Gustave Tafel, whose obituary was published recently in the *Messenger*, died in Cincinnati on December 8, less than a month after his father passed away. At the time of his father's death he was bedfast and unable to attend the funeral.

He was a graduate of the University of Cincinnati and of the Cincinnati Law School. He was secretary to his father during the latter's term as mayor. At the close of the Tafel administration he practiced as an attorney for a time, then accepted a position as paymaster with a railroad at Laredo, Tex. Later he went into the farming business near that town. He became afflicted with tuberculosis and returned to the home of his parents.

## Baptisms

SMITH.—James Rembert, infant son of Mr. and Mrs. Glen Smith, baptised at the parents' residence, Atlanta, Ga., Dec. 5, by Rev. Junius B. Spiers. Rembert was born in Savannah, Ga., Sept. 8, 1908.

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# New-Church Messenger

"Behold, I make all things new"

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The present issue of the MESSENGER is the Christmas number, and we feel sure it will be appreciated by its readers because of its being so filled with the spirit that prevails at this season. The sermon is rich, beautiful and helpful. The poems, of which we give a number, in a department of their own, are a spontaneous expression from the hearts of our subscribers, nearly all of them written specially for the present number of the MESSENGER. They will be sure to touch the affections and help to make the Christmas season more enjoyable. The story is written by a dear friend of the children, whose contributions are always enjoyed and who will feel well rewarded if her work leaves a glow of heavenly kindness in the hearts of the little ones. Altogether we feel sure the Christmas number of the MESSENGER will prove an interesting and useful one.

### Clothed with Our Nature.

It has been a doctrine of the Christian Church from the beginning that the Lord Jesus Christ had two natures in His personality, a Divine and a human nature. He derived the Divine nature by conception from the Holy Spirit, and the human nature from the Virgin Mary. Thus in the Athanasian Creed we read that: "Our Lord Jesus Christ, the Son of God, is God and Man. God of

the substance of the Father, and man of the substance of the mother, born in the world. Perfect God and perfect man, consisting of a reasonable soul and a human body." In the endeavor to explain the nature of our Lord, the church became entangled in the metaphysical doctrine of the trinity of persons in God, which induced darkness in all subjects of theology. This darkness arose from the supposition that God existed from eternity in three Divine Persons. The theologians did not see that God is One in One Person, who assumed the human Himself, and thereby clothed Himself with our nature, that He might in His own Person come into the world and do the work of redemption.

What a wonderful personality was that of our Lord Jesus Christ! Divine by conception, His inmost soul was Jehovah Himself; human by birth from Mary, His body was like that of another man. As to His inmost Being and nature He was God; as to His external body and physical nature He was human, frail, imperfect, limited in time and space, subject to growth, education and development as to His body and mind in its degrees below the inmost. "He increased in wisdom and stature, and in favor with God and man." (Luke ii. 52.)

This teaching of the church concerning the Divine nature of our Lord has raised doubts in the minds of many intelligent persons. How could a person in a small human body be Divine, be God? Yet some of those who reject His Deity will say that man is Divine, or is a spark of the Divine, or is a part of the Divine; and they will admit that Christ had a greater portion of the Divine than other men. They mix their thought of God and man in utter confusion.

The Scripture teaching when understood in the light of the Heavenly Doctrine revealed through Swedenborg is free from this confusing of the nature of God and man. The Lord by conception from the Holy Spirit received His very inmost soul and life from God, so that His inmost essence was Jehovah the Father Himself. Clothing this inmost were the successive degrees of mind and body possessed by man. These degrees were limited and finite. From Mary the mother He took the body with all its hereditary



evils and imperfections. His human nature was like that of the Jews and of all men, prone to evil and subject to temptation and infestation. The Divine nature residing in His inmost soul was infinite in its perfections.

In the Lord's person, therefore, there were two natures. Was the Divine nature in Him limited in its omnipotence, omniscience, and omnipresence, by the overveiling of it with the human form? Evidently not! Even the spirit of man is not limited and circumscribed by the space occupied by the human body. In thought and feeling He can transcend physical limitations. Swedenborg was as to his spirit opened into the spiritual world and explored its heights and depths whilst his body was active in its limited physical sphere. Many things said by the Lord when on earth show the transcendent perfections of our Lord's interior nature. He speaks of knowing the nature of heaven and the will of the Father. He manifested His inner Divine Human nature to the disciples on the mount. As the mind transcends in its nature the imperfections and limitations of the human body, so infinitely more the essential Divine soul of our Lord was in no way limited by the finite nature of the human body He had assumed. God Himself is not limited by the finite universe, though as its centre and Soul He controls and governs it by His infinite power and presence.

Think of Him gathering from the finite substances of nature a human body that He might descend from the infinite heights of His Divine Nature and make His presence known and visible to men in the world! Not now speaking to men through prophets in making known His will; but speaking in person, communicating His thoughts, bringing His life into action through His own body in the world!

This human clothing, however, was not born Divine. He had our nature. He was tempted and infested by the infernal hosts, persecuted by the Jews, insulted, tortured, crucified. He suffered even to despair, despair of accomplishing the very end for which He came into the world, the salvation of the human race. In His bosom the emotions of the entire human race were concentrated and intensified, but through all the spiritual storms and stress, with the energies of all the hells pouring in to overwhelm Him, He resisted and conquered. He triumphed over His enemies not by overwhelming them by Divine wrath and vengeance, but by His infinite pity for their wickedness, and by His forgiveness of the evil done to Him and to His cause. "In his love and in his pity he redeemed them and he bare

them and carried them all the days of old." (Is. xlii. 9.)

The Divine and infinite soul of our Lord acted into and upon the body and the external mind to bring it in all things to full correspondence with itself, that the very external human form might express the Divine in fulness. The evil spirits and evil men in the world inflowed from without, resisting His will and purposes, thence He came into grievous temptation, conflicts and combats; but He conquered in all of them, and thereby reduced even the hells to order and under subjection to His power. He gives power to those who follow Him to conquer in His name.

What a wonderful personality is comprehended in Him! What marvellous mental states were developed in Him from the cradle to the resurrection. The concentrated mental regenerative states of all ages and all worlds are as nothing compared with the processes comprehended in the glorification of the Lord. The significance of the Lord's birth comprehends all the progressive elements at work in human history. It is the turning point whence begins the upward movement of humanity.

## The Sermon

### The Angel of His Presence.

BY THE REV. JULIAN K. SMYTH.

Another angel of his presence saved them. (Isalah lxiii. 9.)

The Angel-presence of God! There must be something in this Scripture phrase that is more than beautiful. The Lord must be trying to communicate some spiritual truth by means of it. It must stand for some mode of Divine revelation and of Divine help which He wishes us to know. The phrase cannot be a mere burst of poetic and religious feeling. It occurs too often for that. As we search the Scripture we find mention almost from the very beginning of "the Angel of Jehovah":—not angels as they ordinarily are revealed: a great shining host of spiritual beings such as were heard praising God on the night of the Nativity,—but an Angel as a being of power and of light coming forth as from God, speaking and acting in His name, and to all intents and purposes impersonating God Himself. And always this coming of the Angel is a means of help. Suddenly he stands forth, usually in some luminous form, sometimes known only by the sound of his voice. He speaks words of cheer; or he renders some service which transforms a dark and hopeless situation into one of glory. His mission is always one of rescue. When the spirit is weary, when the heart is breaking, when enemies are near, behold, the Angel of Jehovah! The Bible speaks of him as an angel; but when the angel himself speaks, he who sees and hears him, knows not but that it is God. It is "the Angel of God" who calls to Hagar and cheers her spirit, pointing out a



spring of water as she and the lad Ishmael lie famishing in the wilderness. It is "the Angel of Jehovah" who calls to Abraham and stays his hand as he is about to sacrifice his son. It is "the Angel of Jehovah" who appears to Moses "in a flame of fire out of the midst of a bush!" summoning him to his great leadership, and yet identifies himself so absolutely with God that he speaks in His person, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." "The Angel of Jehovah," panoplied in heavenly armor, appears before Joshua confronting the walls of Jericho. He appears to Gideon with the salutation: "The Lord is with thee, thou mighty man of valor." He appears to Manoah, and when Manoah cries: "What is thy name?" the angel answers: "Why askest thou thus after my name, seeing it is a secret?" And, not to multiply instances, this Angel-presence of God, lighting up the history of Israel here and there, broadens out into a great promise of a form of help which may be counted on; "Behold, I send an angel before thee to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before him, and hearken unto his voice; provoke him not, for he will not pardon your transgression; for my name is in him."

It is like that beautiful promise in one of the Psalms: "The angel of Jehovah encampeth around them that fear him and delivereth them." It is all inspiring. It is as if the Bible were taking this as a way of crying out to us: "See, and understand that God, through these people whom He is instructing and guiding as though they were wayward children, is trying to tell the whole world the truth of His sure presence; that He is for them and not against them; and that He lights up their strange history with instances of aid supernaturally given, that we may learn the larger truth of the nearness of the kingdom of God, and of His power unto salvation.

The commentators have been greatly puzzled over this repeated mention of "the Angel of Jehovah." If they say, "They are spiritual beings pure and simple," there is the further fact that almost invariably the angel speaks in the character of God. This is so noticeable that the term, "the Angel of Jehovah," has come to be recognized as something specific; as something which has to do with the revelation of God.

The explanation of this in the teachings of our church is very simple and most instructive. It is this: There were times, when, for purposes of revelation, an angel was so filled with the spirit of God that his own (the angel's) personality was rendered passive, and he became the complete and unresisting agent of the Divine Life. He thought no thoughts of his own, he exercised no wish of his own. In mind and in body he became the ready instrument of the Most High. He was to the Divine what the trumpet is to him who fills it with his breath and makes it vibrant with music. Only, of course, in the case of the angel, the instrument was a living one. And through such an instrumentality, from time to time, God spoke to men in words which they could hear and understand. He made them know that He was near. It was as if they saw Him standing before them, their spiritual eyes opened for the moment.

But not to dwell too long up explanations, think of the spiritual significance of all this. What does it mean that God should, without violence, possess Himself of an angel, and in a nature rendered completely His for the time being, should draw near to men, their spiritual senses being opened, and speak to them and act with them in a way so wonderful and real that they felt that they must have heard and seen the Lord of heaven? What does it mean? It means at least two things:

1. It means first of all that it is of the Divine Nature to make Himself known to men, to get near to them, to have them realize His presence, to let them feel that He knows and cares and that instead of isolating Himself in the infinity of His Being that He will walk the earth if it be necessary to be to man a helping God. Every one of these instances of the appearance of the Angel of Jehovah is in the nature of an Incarnation. It is God taking upon Himself a Nature by which, if only for a moment, men may see and know something of Him. And this is wonderful; this is stirring. We repeat or we hear the words: "No man hath seen God at any time;" but instead of being hopeless words we can cry: "Yes! but see at what pains God has been to reveal Himself to men! He is infinite; we are finite. He is all love; we are tormented with selfishness. He is all wisdom; we understand but dimly. But he does not suffer that to be an impassable chasm. He bridges it. Behold these angels of His presence! beings whom on His side He can so fill with His Spirit that they can speak and act as if they were He in His own Divine Nature; and beings who on man's side are capable of being seen and heard by his spiritual senses.

2. And this doctrine of the Angel-presence means another thing. It means that it is good for man to know that the God in whom he lives and moves and has his being is not simply some vast principle of life, but that He is a God who seeks him out in personal ways. His soul needs that faith. He needs it to give form and life to his conception of God. For this Angel of God's presence is always represented as exercising a saving power. If the man feels it; if he believes in it, it cannot but make him a better man. It puts a new purpose into his action. It raises up his life. He sees with a new power of vision, and the movement of his whole life reaches forward to its own best attainment. Instead of living simply for this present time, he can undertake to do and to be that which is too great for any mere seventy years of present life.

That, it has rightly been said, is a noble time, a bewildering and exalting time in any of our lives, when into everything that we are doing there enters, not as a mere idea but as a controlling influence, this living consciousness of the presence of God, sweeping our life along, not separating it from the earth, but making every part of it, while it still keeps its hold on the duties of this present life, soar up and have to do with the eternal interests of "the kingdom of God and his righteousness." Oh, in this world of "shallow believers and weary, uninspired workers," how we need this higher element to save us from the littleness and the cynicism and the disappointment of our lower selves! How we need the preserver-Angel—not objectively, as in the childhood days of the race—but subjectively, as a power of life that certainly comes to us, that it may



claim us and win us for noble things! so that there may be this continual incitement to serve God and our fellow-men! so that the ideal life may get into our blood and not be still, and we may "feel the thing we ought to be, beating beneath the thing we are!" Feel it with a glow of spirit; feel it is a part of our life's unalterable good, secure from any real harm in these "high-hearted ways!"

And how plain it is, and how beautiful, too, that this is what Christ's coming into the world essentially means. It was, it is, to bring to men, with a power of conviction and with a grace unmatched before, a realizing sense of the presence of God. The Romanist, the Protestant, the Unitarian, ourselves—we can all unite in that thought of the purpose of Christ's coming, however variously we may define His nature. That was, that is, the essential meaning of the Incarnation. That was the cause of the joy of the angels of the Nativity. That is the underlying reason why year after year we commemorate the Lord's coming; why we think it worth while to decorate our altars; and hear the Gospels that tell the story of the birth of the Christ-Child in their own matchless way, and sing the songs that bid our souls rise up and listen and rejoice, as if once more the angels were pouring forth their wondrous news, and shepherds were bending over the little child wrapped in swaddling clothes lying in a manger; and a light, the light of a company of angels, like a star, was guiding a company of Wise Men from the East. All the joy, all the wonder, all the spontaneous acts of piety and glorification are to make precious and real to us this essential fact, that God is revealing Himself to men, and He is making possible for them a realization of the saving power of His presence in a way so wonderful, and through a Personality so perfect for this work, that the whole world is to be affected by it, a new era is to be inaugurated because of it, and countless generations are to be blessed by it. As in times past God has come to men by filling an angel with His spirit; so now, in further accommodation to man's need, He comes by means of a nature conceived of His life, created for His purpose, that it may enable Him to pour out His love, and speak the truths of His wisdom not even through the bright appearing of an angel who comes and then is gone, but, more wonderful still, closer still, as though He were man among men.

More than any angel! Yes, infinitely more. And yet I think it is helpful to retain that figure of the Angel-presence. That is the way the prophecy speaks of Him.

For He said: "Surely they are my people, children that will not deal falsely; so He was their Saviour. In all their affliction He was afflicted and the Angel of His presence saved them." "The Angel of His presence"—that links this latest, greatest manifestation with these former and lesser instances. It is all a part of the effort of God to draw near to His people. And the phrase carries with it such a simple, but such a beautiful interpretation of what the Lord Jesus came into the world to do. He was to be the angel of God's presence. He was to make God known; known so surely, so personally, so intimately, that if any should ask: "Show us the Father," He would be justified in saying: "He that hath seen Me, hath

seen the Father." He was to make men feel that God was near, near as Himself; that He was merciful, merciful as Himself; that He longed for their salvation from evil, as He longed for it; that it was the love of His life to help them bear their burdens, to gain their spiritual freedom, to enter into the life eternal, as they could see it was the love of His life. "The Angel of His presence!" What more beautiful description could we have of the purpose of our Lord's coming? "The Angel!" the strong, bright, active, helpful agent of God's life in its effort to serve man. And how the meaning becomes all the more intense when we remember that the true rendering of this phrase is: "*The Angel of His face.*" God looks, God sees, God knows, God cares. The light of His countenance is upon us. We do not realize it. We become engrossed in the things of this life. Men ask: "Doth God know; and is there knowledge in the Most High?" And then the Lord Christ comes. He is the Angel of the Divine Face. And salvation through Him means just this: That through Him we gain the will to do the Divine Will. Through Him we gain the larger vision, the aspiration, the yearning for the good and the true. Through Him we are led to live under the power of motives, interests and ideals which He characterized as the "kingdom of God and His righteousness."

We gain this through Jesus Christ our Lord when we bring our lives into some degree of unison with His; when in the daily acts of life we remember His words and try to live up to them; when in the experiences which try our souls, we try to meet them in the spirit of a living faith that believes not in self but in an overruling Providence, and in the sustaining power of the spirit of God. Nothing shall so surely help us to this as faith in Jesus Christ, "The Angel of His Face." And happy for us if we can truly say:

"That one Face, far from vanish, rather grows,  
Or decomposes but to recompose,  
Become my universe that feels and knows."

## Contributed

### The Spirit of Christmas.

#### How Love Came.\*

ANNO DOMINI I.

The night was darker than ever before  
(So dark is sin),

When the great Love came to the stable door  
And entered in.

And laid Himself in the breath of kine  
And the warmth of hay,  
And whispered to the Star to shine  
And to break the Day.

O flowers, underneath the snow  
That chilled His feet  
As He passed by, did ye not know  
His footsteps sweet?

O birds, whose voice He gave to sing,  
How came it that  
In the passing Presence of the Spring  
Ye silent sat?

\*From the "Ode to Girlhood and Other Poems," of Mrs. James, published by Harper & Brothers, New York.



O Judah, with your Scriptures great,  
Had you forgot?  
The Messiah passed within your gate,  
And you knew it not!

O Bethlehem, for all, all men,  
The House of Bread,  
The great Love came at midnight then  
And was not fed!

With all your prudent thinking o'er  
The morrow's cares,  
With highways, taxes, markets for  
Your people's wares,

With soldiers and a judgment hall,  
And Romans trim,  
Your inns were large enough for all,  
Save only Him.

You slept. He lay awake to keep  
Watch over all;  
Your crowded hearts, the far-off sheep,  
The odorous stall.

Your priests are learned, your books are wise,  
Your legends grand;  
But the Heart that in your stable lies  
Ye cannot understand.

## II.

ANNO DOMINI MDCCCXCIII.

O aching, tired brain of Earth,  
So wise and cold,  
In winter desertness and dearth,  
And taxes old;

Be not too sure at midnight, when  
You close your door,  
There is no Stranger among men  
Uncared for.

Claim not to be the Morn with King  
And shepherd kind:  
You are Bethlehem, slumbering,  
All deaf and blind.

And through your empty streets and past  
Your windows dead,  
The Great Love comes to you at last,  
Unwelcomed.

Then, in the heart you only keep  
Your oxen in,  
The Great Love finds a place to sleep,  
And enters in:

And lays Himself in the breath of kine,  
All for your sake,  
And whispers to your Star to shine,  
And bids your Day to break.

ALICE ARCHER SEWALL JAMES.

**A Christmas Meditation.***De Profundis.*

Wonderbabe, celestial stranger,  
Cradled in the lowly manger,  
Crowded out of Bethlehem.  
Startled shepherds watching, praying,  
Telling miracles, and saying  
How the light shone over them.

*Clamavi ad Te.*

Joseph and the Virgin Mother,  
Gaze amazement at each other;  
And the sleeping, dreamless earth  
Knoweth not what hath befallen,  
That a Saviour seeks the fallen,  
Through a mystic human birth.

*In Excelsis.*

Circling choirs of thronging angels  
Sing their throbbing love-evangels,  
Through the cloven skies that night:  
Sweep into the heights unending,  
Stand before the Throne, low-bending,  
Whence there flows a sea of light.

*Gloria.*

Sing their songs that tell the vision,  
To the teeming fields Elysian,  
Then fall silent, kneel and pray,  
Ponder deep the Lord's compassion,  
Earth-life's coming joy and passion:  
"God, a Man, was born today."

ADOLPH ROEDER.

**A Christmas Thought.**

Across the deserts, wide and drear,  
There gleamed a wondrous star,  
Which wise men followed day by day  
From distant lands afar;  
To where in royal David's town,  
One ever blessed morn,  
The Saviour and the King of kings,  
A little Child was born.

Because there was no room for them  
Within the village inn,  
The Baby in a manger lay,  
Amid the cattle's din.  
But shepherds bent to worship Him,  
Within the lowly stall;  
The wise men gave Him costly gifts  
And crowned Him Lord of all.

For us, as for the seers of old,  
There shines a guiding light,  
Its broad beams stretching out to pierce  
The darkness of the night.  
Yet many hardly see the gleam,  
So thick the shadows lie,  
So heavy are the clouds which hide  
The azure of their sky.

Alas! There is no room for Him  
Within the hearts of men,  
No place to keep the Holy Child,  
The Babe of Bethlehem.  
The sordid cares of business life,  
The race for rank and gold,  
Have filled our hearts like ugly weeds,  
And left us hard and cold.

We seek in vain for happiness  
In pleasure's foolish whim;  
We often long for peace and rest;  
Then why not turn to Him?  
For He whose loving eye can see  
The little sparrow's fall,  
Along the rugged path of life  
Will gently lead us all.



Oh blessed Christ-Child, meek and mild,  
Come down to us today,  
Help us to find Thee evermore—  
The Life, the Truth, the Way.  
So shall the Christmas spirit fill  
The earth on Christmas morn,  
And heavenly love and blessed peace  
Within our hearts be born.

SUSIE PRISCILLA HOLMES.

### Christmas.

List! From far remotest clime  
Comes the glorious Christmas chime.  
Lo a world rejoices!  
Now a grand, triumphant strain  
Greets the sky, as once again  
Earth her joy thus voices.

Our homes re-echo cheer and song  
The while, an unseen myriad throng  
Are hallelujahs singing.  
Adown a shining path today  
To us they wing their viewless way,  
Anew glad tidings bringing.  
Join we then this wondrous throng,  
Glad hallelujahs hymning.

SARAH MARTYN WRIGHT.

### Christmas Hymn.

Lord of little children,  
Once a Child on earth:  
We, Thy children, praise Thee  
For that wondrous Birth.  
Child-like be our spirits,  
Lowly, Lord, as Thine:  
Make us in Thy likeness,  
Innocence Divine!

Lord of perfect Manhood,  
Victor, day by day,  
O'er the false and evil,  
Guide us in Thy way.  
Breathe Thy Manhood in us,  
Hold us by Thy hand;  
Thou alone, our Father,  
Thine, our Fatherland!

C. E. ROWE.

### Mariam of Nazareth.

All generations shall call me blessed. (Luke i. 48.)

Thou art blest beyond thy kind;  
Blest with meditative mind;  
Blest with insight rarer still;  
Blest with quick, submissive will;  
Blest by Gabriel, as he saith,  
"Hail! thou maid of Nazareth."

Journeying with swelling heart,  
Thy great tidings to impart,  
Need was none of spoken word—  
Felt the quickening infant stirred  
'Neath her breast, Elizabeth,  
Greeting thee, of Nazareth.

As the heavy days advance,  
Blest by angel visitants.  
Thoughts of innocence and cheer  
Bring the natal hour near  
When thou hear'st that first, faint breath,  
Blessed maid of Nazareth.

Blest beyond all imaging  
By the tender arms that cling;  
By the yielding, warm embrace;  
By the light on infant face,  
Radianee that dazzleth  
Mother-maid of Nazareth.

Blessed, thou? Yes, heaven-blest  
With the Babe upon thy breast.  
Tho' the years their anguish bring,  
Thy courageous heart may sing  
Love triumphant over death,  
Mariam of Nazareth.

M. J. ADAMS.

Green Forest, Ark.

### The Spirit of Christmas.

She comes, with the love of giving  
Writ large on her noble brow,  
Outreaching her arms in blessing  
To all who need her now.

She speaks, and the mighty North-wind  
Whispers through forests sear,  
That the gentle tones of her wondrous voice  
The humblest heart may hear.

She smiles, and as radiant sunshine  
Breaks o'er the world again,  
So the SPIRIT of Christmas giving  
Now wells in the souls of men.

Oh! glorified Giver of Christmas,  
Anoint our eyes that we  
Through the mists of material giving  
Thy spirit of love may see.

E. R. F.

Chicago, Ill.

### The Latest Divine Gift to the World.

The Christian Church celebrates Christmas in memory of the birth of Jesus Christ. And at such a time the words are especially dwelt upon which lead us to think of His coming as a Gift. "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." (John iii. 16.)

It is of untold benefit to the world that this most marvelous event should be annually dwelt upon. When it is recalled during how many ages preparation was made for the coming of this gift Divine, and consider the significance of the work accomplished: the subjugation of the infernal powers, the glorification of the Human, thus the fulfilling of the "law and the prophets," following which the Lord, who was Jehovah in the Human, had immediate access to the human race and power to save all that would look to Him and keep the precepts of His Word, what an event to celebrate it is!

While we rejoice in the coming of the Lord into the world, it is well to remember that He came as the Word. For if we see clearly that the gift of His first coming was as the Word made flesh, thus as the Divine wisdom of the Divine love, by means of which assumed Human He effected redemption, we can more clearly understand the manner and effect of His second coming. That His first coming was as the Word,



is evident from John, where we read: "In the beginning was the Word, and the Word was with God, and the Word was God." . . . All things were made by him (the Word); and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The Lord always comes to man as the Word. He gave Himself to the world as the Word made flesh. This is evident. But He promised to come again; and when it is seen that by "the Son of man" is meant the Lord as the Word, and that by "the clouds of heaven" in which He is to come in power and glory, is meant the letter of His Word illumined by the spiritual meaning, it also becomes evident that the gift of His second coming is Himself as the Word, but the Word in its illuminating and vivifying power.

That the second coming of the Lord was as the Word, is plainly seen in the book of Revelation, which is a book that treats of that event. In the first chapter the Lord appears to John as the Word, for He manifests Himself "like unto the Son of man," "clothed with a garment down to the foot," "his head and his hairs like wool," "his eyes as a flame of fire," "his feet like unto fine brass," "his voice as the voice of many waters," "in his right hand seven stars," and "out of his mouth a sharp two-edged sword going forth." All of these appearances are representative of the Lord as the Word, as we are taught in the "Apocalypse Revealed," where we are instructed: "The Lord is described as to the Word."

In order that the Lord might be enabled to bestow upon the world another "Divine Gift," it was necessary that the spiritual condition of the church should be made known, as is done in the second and third chapters of Revelation; that the heavens should be arranged in order for judgment in the world of spirits; that the judgment should be executed upon the evil of the Reformed Church and those in the Romish religion there; that the new heavens should be formed, the hells should be subjugated and reduced to order, and the new heavens formed,—all of which is described in the Revelation from chapters two to twenty, inclusive. And what is to be noted: all this was accomplished by the Lord as the Word. This having been effected, the Lord could give the world the heavenly doctrines of the New Jerusalem by means of which the New Church can be established on earth. Therefore the twenty-first chapter of Revelation treats of "the state of heaven and the church after the Last Judgment: that after it a New Church will exist on earth, which will worship the Lord alone." By the symbols of the "bride" and "the holy city" is described the church as to "its conjunction with the Lord," "its intelligence from the Word," "as to doctrine thence," and "as to all its quality." And in the twenty-second chapter "the church is still described as to intelligence from the Word from the Lord," "the coming of the Lord," "conjunction with Him of those who believe in Him and live according to His precepts."

From the above considerations it should be

plain that "the latest Divine gift to the world" is the revelation of the internal sense of the Word and its heavenly doctrine; that as the Lord came into the world by assuming the Human through the Virgin and became "the Word made flesh," He effected the revelation of the Word in its "power and glory" by using a mind prepared for that purpose, thus a man who could receive that revelation into his understanding, formulate it and have it published by the press. In the words of this servant himself:

"The second coming of the Lord is not in person, but is in the Word, which is from Him and is Himself. This second coming of the Lord takes place by means of a man before whom He has manifested Himself in Person, and whom He has filled with His Spirit, to teach the doctrines of the New Church through the Word, from Him." ("True Christian Religion, by Emanuel Swedenborg, Servant of the Lord Jesus Christ.")

While then we rejoice in the first Divine Gift to the world, those who have received the Word as opened by the Lord in His second coming have added reasons for being glad, for if we have any adequate appreciation of what this latest Divine Gift to the world is, we can see the truth of the statement in "Invitation to the New Church," No. 44: "This (disclosing of the spiritual sense) excels all the revelations which have been made since the creation. . . . Through this revelation there is an open communication of men with the angels of heaven, and there has been effected a conjunction of both worlds."

This Gift of the internal sense of the Word is the fulfillment of prophecy in its most complete sense, it crowns the revelations heretofore made by making them to be indeed the Word of God; it makes possible the crown of churches; and it equips a man with the means of becoming spiritually rational, thus to attain the measure of a man, that is, of the angel.

In its broadest sense the Second Coming of the Lord is a world-wide movement, having its beginning in the descent of the Lord as the Word in the spiritual world and which descent as to heat and light, love and wisdom, is penetrating the whole world, revealing the evils and falsities and enabling mankind to think in greater freedom. But for the establishment of the New Church on earth the heavenly doctrines of the New Jerusalem are necessary. They are the Lord's great gift of love, that by their reception into the understanding and heart the man of the church may become intelligent from the Word, and that the church may become associated with the angels of heaven and conjoined to the Lord.

L. G. LANDENBERGER.

### Divinity of the Lord.

Jesus Christ is the Infinite God manifest in the finite. It is true that other great minds—Zoroaster, Buddha, Socrates, Mohammed—directed men's minds to certain great truths, but Jesus preached Himself. He said, "I am the way," "I am the bread of life," "Abide in me." There are those today who would have us believe that He was only a son of God, just like any of the great masters, only pre-eminent by way of excellence; and that in process of time He came to be deified



by men. But He declared Himself to be the only begotten Son of God. He did not say, like the reformers, "Keep the commandments," but, "Keep my commandments," "Which of you convinceth me of sin?"

Says a writer: "If this claim is true, He has no standing room with the rest of mankind in the judgment. With perfect logical consistency, therefore, He declares Himself the King and Judge of all men. Picture to yourself a saint, let him be the greatest saint, put these words on his lips: 'I am holy, there is no sin in me; at once he falls from his pedestal, and the conscience of man turns from him in anger, and strips him of his crown. Yet here is a Man, the humblest, the purest, the most clear-sighted of all, who made this strange affirmation, and it has detracted nothing from the glory that encircles Him. This Man, I say, never betrays the faintest suspicion that He Himself may stand in need of pardon. Never does He strike His breast. Never does He shed one single tear of repentance, neither at the garden of Olivet, nor at Golgotha. Never does He regret a single thought or a single act. He says to His disciples, 'When ye pray say, Our Father, forgive us our trespasses,' yet He never prayed so Himself. Living, suffering, tempted, dying like a man, surrounded with sin, and having the most intense horror of it, never do we see Him concerned about His own salvation."

That life was the life of God manifest among men. It was utterly unlike anything that has ever been on earth. It is unique. It stands alone. Between it and all other lives there is a wide gulf. Yet, in certain directions, there is a professed reverence for the teachings of Buddha and other great masters, and many claim that their teachings are equal to those of Jesus. Thus they degrade Him to the level of mere humanity. It makes no difference how excellent, they make Him a mere man. They take away from the saint, his Saviour and his God in whom he trusts, and who he knows has saved him from a state of distrust and sin. And unless there is on earth somewhere a church which can rationally preserve and maintain the Divinity of the Lord, the foundation of spirituality is gone. "If the foundations be destroyed what can the righteous do?"

E. D. DANIELS.

## Communications

### The Power of Meeting Together.

EDITOR NEW-CHURCH MESSENGER:—It seems to me that in the communication from Oakland Co., Mich., signed O. B. T., printed in the MESSENGER of Dec. 9, is furnished a most practical and happy solution of the problem often presented, of how the Church may be preserved and made useful to those deprived of the aid of church organization or pastoral teaching.

If wherever there are even the "two or three" of the New-Church faith they would regularly gather together to study and discuss the teachings of the Church, it would be like keeping alive so many altar-fires of devotion to the true religion of life, that left unfed grow dim and often extinct.

Power lies in ultimates. The impetus given to thought and life when brought into contact and sympathy with its own kind in sphere and speech is beyond our ability to measure, but we recognize and admit its power.

Scatter the fagots kindled for a fire and each goes out, chilled and useless by its aloofness; draw them together, spark added to spark, life to life, and they glow and burn with fervid heat, warming and vivifying all within their sphere.

Everything must have a nucleus, a central cell, around which it may gather the form necessary for its power.

How can we say that any such nucleus is insignificant? Who can tell what acorn will produce the mighty oak on whose sturdy fibre may depend some great achievement of man? Or from what little seed of life sown in some humble gathering of friends, may rise the giant power that shall sweep aside the clouds of evil and glorify the pathway to heaven?

S. S. W.

### "The Books Are the Lord's."

EDITOR NEW-CHURCH MESSENGER:—I think many readers of the MESSENGER will share my surprise upon reading the statement of Mr. Benj. Worcester, in your issue of Dec. 2, that he has never in the course of a long life heard the words "The Lord says" applied to any quotation from the Writings. While I cannot claim either the years or the wisdom of your honored contributor, I must bear witness that I have frequently heard the expression used in the way mentioned, and I use it myself when occasion permits.

Why should Mr. Worcester so earnestly object to the use of these words? What phrase could possibly be more suitable to introduce a quotation from the Writings? It is stated over and over again that the Books are the Lord's and not Swedenborg's, that Swedenborg wrote what he was commanded by the Lord, that what he heard from the Lord was written and what he heard from angels and spirits was not written, that everything written was dictated and that it came from the mouth of the Lord alone, and many like statements. If the books are the Lord's and what is therein was dictated by His mouth, why should we not in quoting from them give the credit to the Divine Author?

Does not this reluctance on the part of many New Churchmen to allude to the Writings as the Lord's books, and to think and speak of what is said therein as the words of the Lord's own mouth, manifest something of the spirit of the old vastated church, and does it not really, though perhaps unconsciously, amount to a denial of the Lord in His Second Coming? We all know how hard it is for the average Old-Church speaker or writer to mention the Lord, and to what circumlocution and evasion he will go in order to avoid using that name, alluding to Him as "The Great Healer," "The Master," "The Teacher," "the Meek and Lowly One," "the Founder of Christianity"—anything, in fact, to avoid the acknowledgment of Him as the Lord of heaven and earth. Let us as New Churchmen carefully avoid, even in our forms of speaking, any such error. Let us devoutly acknowledge the Lord as the only God of heaven and earth, not only as incarnated at the First Coming, but also in His Second Coming which has been made in the Books which have been written by Him through Swedenborg, and in speaking of these Books let us avoid all evasion and always refer to them as the Lord's Books and the words therein written the Lord's words.

EDMOND CONGAR BROWN.

"The rich and the poor alike come into heaven, the one as easily as the other." (H. H. 365.)



## Church News

The next regular bi-monthly meeting of the Illinois ministers will be held on January 5.

The annual sale and supper given by the ladies of the Cincinnati Church was a gratifying success. The receipts were over \$300.

The ladies of the Humboldt Park Church, Chicago, held a successful Christmas sale on December 3. Nearly \$100 was cleared.

To encourage regular attendance in the Cleveland Sunday School a banner has been purchased to be presented each month to the class having the best average attendance.

In Cincinnati the pastor has been giving weekly talks to the young people on the principal subjects of religious doctrine. The interest is good and increasing. Several strangers were present, as well as the church young people.

One teacher of an adult Bible class, in Illinois, is sending nine members of his class each a four-months' subscription to the MESSENGER as a Christmas present. What better gift could be received?

The Rev. Mr. Eaton of Urbana, O., is now ministering regularly to the society at Columbus. He has arranged to stay over Monday once a month in order to get better acquainted with the members.

The Rev. Warren Goddard, Jr., who for a year past has been the minister of the Contoocook, N. H., Society, has accepted a unanimous call to become the minister of the Fall River Society, and will commence his new duties on Sunday, January 3, 1909.

In the Cincinnati League the plan for the monthly meetings of the reading circle is to print and circulate four or more questions on the reading for the succeeding month and then discuss them openly when they get together. The interest has increased. The "Divine Providence" furnishes many most practical questions.

The Rev. E. W. Shields writes that he has his Mission Boat on the wharf at St. Louis, with permission from the city authorities to stay for the winter; and as it is one of the best locations for missionary work about the city it is probable he will winter there. His address is "Market Street Ferry Landing, St. Louis."

*The Sower* for December 20 is the Christmas number. Besides the Christmas picture, the editor's Christmas talk to the children, and a Christmas story by Olivia S. Holmes, there is a "Christmas Morning Lullaby," words by Anna M. Hathaway and music by George E. Kinsley. There is also a Christmas rhyme by May Howes, besides other matter. This number of *The Sower* is half as large again as usual.

Services were held December 6th at Nip and Tuck school house in Osage county, Kansas, Rev. Geo. E. Morgan of Peabody filling an appointment instead of the Illinois missionary, who was in Tennessee. Several who had known the speaker as a boy in Osage county were present besides regular attendants. The Kansas Association would be glad to extend its usefulness in its territory, and inquiry upon the subject may be addressed to the President, Rev. F. L. Higgins, at Pretty Prairie.

### Pittsfield, Ill.

The Pittsfield, Ill., New-Church Society arranged to have the Missionary Pastor visit them and hold services on Sunday, December 13. Before beginning the morning service he read a letter from Mr. and Mrs. J. Albert Moore of Broken Arrow, Ind. Ter., formerly active members of the Society, in which they expressed the desire to be remembered as present in spirit in the "chapel on the hillside," where so many happy hours were spent together in learning "the many sacred truths," which, they wrote, "are the guiding stars of our lives." The letter was much appreciated, and after reading it, an appropriate song was sung in memory of the absent brethren, the Society having largely decreased in numbers by most of them removing west and south. The morning meeting was attended by 27, the sermon being on prayer. The Holy Supper was celebrated. In the evening the attendance was about 60, when a Christmas sermon was delivered. The brethren were much refreshed by the services.

### Flat Rock, Ill.

Mr. A. W. Duncan, the leader of the little group of New-Church people at Flat Rock, Ill., tells us something of his recent work for the Church in that community:

"On Sept. 20 I was called to conduct the funeral services of a child about 2 years of age.

"Nov. 9, I delivered the funeral address of Frank Hutchinson, aged 19 years. This was delivered here in the M. E. church. I was assisted in this by the resident pastor. Some time previous to his decease he had gone to Colorado Springs, Col., in the hope that his health might be improved. His decease took place there. The remains were brought here for interment. There was a large attendance here.

"Nov. 16, I was called to conduct the funeral services of Miss Vina Maxwell, aged 49 years. She was a member of the Baptist church. She resided about three miles west of here.

"Dec. 7, I received a telephone message from the undertaker at Birds, Ill., stating that I was requested to conduct the funeral services of Joseph Weger, a resident of Lawrence Co., ten miles from here. It was the request that there be some services at the residence and the funeral address be delivered at the Pleasant Hill church, seven miles distant. I replied that I did not see how I could go to the church, but would conduct the services at the residence. My mind was not satisfied afterwards with this decision, and I sent a message stating that I would go to the church. The services were held Dec. 9. When I reached the residence and was introduced to the wife of the deceased (I had never met with her before), she took me by the hand, saying, 'I am so glad you came. My husband was in Flat Rock and heard the address you delivered in the M. E. church on the occasion of Frank Hutchinson's funeral, and when he came home he said he wished you to conduct the funeral services at his death.' He had been an invalid for some time, and his disease had been pronounced incurable by his physicians. There was a large attendance both at the residence and church. By the time I reached home I had made a drive of thirty-four miles, but when I learned of his request I was glad I went."

### Public Religious Interest in Boston.

The Rev. H. Clinton Hay and the Rev. John Whitehead are giving lectures in Boston on the subjects of the Spiritual World and the Nature of Man's Soul, referring especially to the revelations of Swedenborg in the announcements. Both series of lectures are arousing attention in the public mind. So much is this the case that the news vendors think it worth while to send out dispatches about the matter. We quote one newspaper comment from the New Orleans *Times-Democrat* of December 6th, which, although somewhat mixed and inaccurate, will yet interest our readers:



"A remarkable wave of religious interest is sweeping over Boston, manifesting itself in many denominations, and in many ways outside any denominational life. One course of valuable Sunday afternoon lectures are being given by Dr. John Whitehead on 'Proofs of Life After Death,' the proofs founded on the revelations of Swedenborg. Dr. Whitehead is the editor of a paper called the *New Philosophy*, published in Urbana, O. Dr. Whitehead discussed the law of telepathy, pointing out that it is one of the spiritual laws—this flashing the message of spirit to spirit—and may demonstrate itself between those still living here; between those here and those who have passed on into the ethereal realm, or between those who are—both—in the ethereal realm. He reviewed the work of the Psychical Society, pointing out many analyses between the conclusions they have reached and the truth as taught by Swedenborg."

### Pulpit Exchanges.

At a meeting of the Church Committee of the Brookline, Mass., Society of the New Church, held Dec. 4, 1908, the following preamble and resolutions were adopted:

*Whereas*, At meeting of the Massachusetts Association of the New Church held at Providence in October last, Rev. John Goddard read a paper in which, among other things, he recommended more frequent and regular pulpit exchanges between ministers; and

*Whereas*, It has been suggested by several ministers of the Association that if action is taken it should be initiated by the Societies; and

*Whereas*, The Church Committee of the Brookline Society believes that such exchanges at regular systematic intervals between the several ministers of the Societies of the Massachusetts Association in so far as practicable and approved by the Societies would be beneficial to both the clergy and laity;

*Resolved*, That the Committee of the Brookline Society of the New Church record its approval of such an arrangement, and that the Secretary be requested to submit copies of these resolutions to the officers of the several Societies of Boston and its adjoining suburbs with the request that they submit the matter to their Societies or Church Committees to the end that in so far as the Societies approve the suggested pulpit exchanges at regular intervals be put into effect as early and fully as practicable—the second Sunday of each alternate month being suggested as appropriate.

*Resolved*, That our minister, Rev. C. W. Harvey, be and he is hereby requested to present the matter to the next meeting of the ministers of the Association and urge their co-operation in so far as it may seem wise.

At a special meeting of the Society held immediately after the service Sunday, Dec. 13, 1908, and duly called for the purpose and attended by a large majority of the Society, the foregoing action of the committee was enthusiastically ratified and approved.

### Introducing Swedenborg to the World.

At the November meeting of the Boston Swedenborg Club the subject of the ante-supper talk was on "The Proper Methods of Introducing Swedenborg to the World." A letter had been sent by the writer to several well-known New Churchmen asking their advice as to the best and most efficient way of getting before the public the theological works of Emanuel Swedenborg, recently published in most attractive form by Houghton, Mifflin & Company. "We wish very much," said the writer, "that these writings should be reviewed in modern form by competent and intelligent persons who appreciate spiritual and uplifting teaching. We have already on hand quite a number of favorable estimates of Swedenborg and his writings, made years ago, by some of the leading intellectual minds of their time. We think that it would be helpful if similar expressions of opinion could be spontaneously obtained from leading thinkers of the present age. If we could obtain such modern estimates, we should issue the same with our book notices. We would be very thankful to you

for any suggestions that you may feel willing to give us along these lines, or any other direction, that commends itself to you as a proper and efficient means of interesting the public and attracting their attention to these vital truths."

Among other replies received was the following, from Hon. John Bigelow, which I feel sure will interest the readers of the NEW-CHURCH MESSENGER:

"The question you put to me is one that has been addressed to me many times in different ways, by many people. The best answer that has ever occurred to me is that which Swedenborg gave by his example. He printed his books and put them in a few libraries. He admitted that the world was not to any considerable extent prepared to read them, but he, like the fisherman, dropped his hook and bait into the stream and left it where it would be ready for the fish that wanted it.

"When you reflect that sixteen centuries elapsed after Jesus visited the world before even Milton was more enlightened about the Messiah's mission than is recorded in his account of 'Paradise Lost' and 'Paradise Regained,' and that only a little more than a century has elapsed since Swedenborg made his revelations to the world, and when you compare the effects already manifested in the church from their distribution, to the dilatory spread of the Gospels, you will be warned not to expect from the Swedish revelator more than has been accomplished, if as much. The class must be limited for many years, if not centuries, which will be able to read Swedenborg's works with pleasure and profit; and unless the mind of the reader has been specially prepared by the discipline of life, and by experiences, as we would say, providentially designed to fit them for such theosophy, there is not much use of pressing it upon their attention. Of the members even of the Swedenborgian communion I know of very few who are really familiar with his works or are hungry for them. A member of the firm that is publishing the Rotch Edition in Boston told me some years ago that there was no sale for Swedenborgian literature in Boston. The American press is in the hands of people who either have no interest in spiritual literature, or are attached to some creed or sect that would make one turn his back upon a book with the word 'Swedenborg' upon it as an heretical enemy threatening his religious faith.

"The most eloquent apostles of the New-Church doctrines are the examples of them illustrated in the lives of individuals. Toward that all of us, if we try, can contribute more or less, but it is idle to think you can propagate New-Church doctrines by advertising them as you would advertise a fashionable novel. It seems to me that the church is doing as much in the way of introducing the world to the writings of Swedenborg as is either necessary or profitable. I have sometimes thought that if the periodicals of our church would discuss the events of the day by the light of Swedenborg's philosophy and theology, without naming him at all, they could make their publications interesting to a much more numerous body of people and impregnate society with doctrines and principles gradually which would prepare their respective communities ultimately to go for daily nourishment to the fountains from whence these principles proceed. If a person can live according to the teachings of Swedenborg, I do not see that he is much to be pitied for not knowing that he is indebted to Swedenborg for them.

"The New-Church press appears to be more occupied in glorifying Swedenborg himself than applying his teachings to a proper treatment of current events of public concern. That is partly due, I suppose, to the fact that all the New-Church presses are edited exclusively, or nearly so, by clergymen, who take only a secondary or yet more remote interest in the questions which most occupy the rest of the community.

"However, in compliance with your request to make any suggestions looking to a more rapid popularization of the doctrines of the New Church, I think it would be the establishment of a newspaper which should be a newspaper, and handle all public questions with freedom, and be as welcome a guest as any other secular paper in the household, officered by editors who would be able to treat all public questions from at least the ethical points of view of the New Church, without mentioning Swedenborg at all, any more than a Democratic newspaper finds it necessary to quote Jefferson whenever referring to any Democratic principle. In that way the standards of public life and



character could be quietly elevated and the people multiplied, who would not be long in finding themselves on Sundays more at home in a New-Church chapel than in any other. There is no reason why a daily newspaper could not be edited on New-Church principles or democratic principles; only the editors must be men who live in the world, and not men who by profession are struggling with all their might to keep themselves out of the world.

"I attach more importance to this suggestion from the fact that we have no periodical in the New Church that I think it would be of any advantage to the New Church to distribute outside of it. It is altogether too technically professional to attract or interest the general reader. Such a paper must be edited by men who live in the world and not in the cloister. I fear that the money to found such a press and the men to edit it will never appear until our nefarious tariff upon imports has been publicly recognized as the great vice of our age, and the blasphemous violation of the Golden Rule which requires us to do unto others as we would have them do unto us is officially denounced by our government, which I trust may be not much longer deferred.

"I fear you will find more criticism than constructive suggestion in this letter, but you must bear in mind that I speak only from the Pew and not from a Pulpit.

"Yours in the most cordial sympathy with all you desire and hope of and from the New-Church."

The subject was so interesting to the club that the discussion on the same was continued into the December meeting.

H. P. C.

## The Home Circle

### The Children's Sacrifice.

BY GERTRUDE CROWNFIELD.

The children were all gathered about the play-room fire, and were very quiet. The dusk was falling, and the fire made a soft warm glow in the room, while the flames that burst from the crackling logs made leaping lights and shadows on the walls. All the toys had been put away, the books were in neat piles on the big table, or in long, straight rows on the book shelf, and everything was in order for the night. As their mother entered the doorway she wondered at the quiet, thoughtful little group before her.

"Well, children," said she, in her cheerful voice, "what can you all be thinking about that makes you so very silent?"

The children looked up when she spoke, and Elizabeth, the eldest girl, replied, as she sprang up to greet her, "Just wondering and wondering about Christmas, mother, dear; and what the surprises are to be."

"And wondering if you will like our gifts to you, too, mother," added John, the taller of the two boys, rising to push the big arm chair before the hearth for his mother.

No sooner was she seated than Charles clambered upon one arm of it, Elizabeth perched on the other, and small Katharine, the baby of the house, climbed up into her lap, and settled down there comfortably, saying, "Muver, I like your lap the bestest of any chair in zis house." Everybody laughed at this, and Katharine lifted her large eyes inquiringly as if she would like to know what the laugh was all about. Mother drew her head close to her shoulder, as she kissed her, and then looked at each happy face before she spoke.

"Children," she said, presently, "you are all expecting a happy Christmas, aren't you?"

"Yes, indeed," was the general chorus.

"Suppose you were not expecting any happiness, nor any gifts, nor any surprises given or received. What then?" went on their mother.

"'Twouldn't be one bit nice," said Elizabeth quickly.

"Wouldn't like it," cried John, from the rug, where he lay at full length.

"But, mother; we *are* going to have 'em," protested Charles, as he turned her face toward him with two chubby hands.

"You are, to be sure," answered she. "I only wanted you to try to think what the dear Christmas Day would be like if none of you had anything to give to the other, as a means of showing your love and thoughtfulness, and none of you received any token of the love of your family and friends. It would make Christmas less joyous, wouldn't it?"

"It would, it would," cried all.

"Now, I will tell you why I have asked these questions, and then I am sure you will each and every one want to help me in a nice plan that I have. This afternoon I heard of some poor people who have not lived in the town very long. The father is dead, and the mother has to take care of four small children of about your own ages, and do the best she can to make a living for them as well. One of the children is quite sick, and the mother has to stay with her until she is better, so that she has had to give up her work, and use the little money she has saved to pay her rent and buy food and fuel. The children will not have any Christmas pleasures and are not expecting any. I stopped at their house on my way home to see if the mother could do some plain sewing for me, and although as I have told you, they are looking forward to nothing in the way of pleasure they were all happy and cheerful, and busy, helping their mother in all sorts of little ways. As I left their house I wondered if my own dear children, who have so many comforts and pleasures would not like to do something for these others who have so much less."

"Of course we would, mother," cried Elizabeth. "Just tell us what we had better do, and we'll surely help."

"This is what I thought of, dearest," said her mother, as she smiled at her eager answer. "I will give to each of you a half dollar to spend on some useful gift; something to wear, that will be sensible and comfortable for the winter. You shall select it yourselves, and I will trust you to be wise in your spending."

"But, mother," said John, laughing; "that isn't a gift from us when you are giving the money."

"Ah! but I have only told you half, so far," answered his mother. "Beside this useful gift I want each one of you to make a sacrifice and give one thing that belongs to you to one of the children. It may be a book or toy, whichever you choose."

"Very well," announced John. "I will give away my old ball and bat."

"And there is my brown-eyed doll," said Elizabeth. "I can perfectly well spare her. Besides her hair isn't very pretty any more."

"Children, children," remonstrated their mother, in a shocked tone, "I said a sacrifice."

"But, mother, the doll is all good and whole, and maybe the little girl will like her ever so much," protested Elizabeth, while John added, "The bat's



good and strong, and the ball will last a long time; truly it will."

"That was not what I meant, dear children," answered their mother. "I wished you to give something that you really prized, and would always wish to keep, unless your love for some one else should prompt you to give it to that person so that they might know the same pleasure that you had had. To give away what you do not prize any longer is not a sacrifice, and costs you nothing, and has no real love in it. I do not want you to give away anything that has been a gift to you upon any Christmas or birthday, but you have many things that you prize that you have been given the money to purchase at other times, and that you might unselfishly give. Remember, I do not insist upon your making the sacrifice at all. I want you to do it of your own free will, if you do it; still if you can make up your minds to give away what is your own, and because you enjoy it so much that you want some one else to enjoy it as their own, you will do what would be truly kind and loving, and what would be pleasing to the Lord who came down to us on Christmas Day and freely gave Himself to us to help and bless each and every one. There is nothing that He has that He would not gladly give to us, if it were possible, and I should be very happy if you can be willing to do this in His way."

The children were very quiet, and the mother said no more for a moment or two. Then, as she rose to leave the room, she said, as she placed little Katharine in her small rocking chair, "Now, dear children, think it over, and make up your minds, and if you decide to give anything in the spirit that I have tried to explain to you, you may leave it here on the play-room table tomorrow evening, along with the gift that you buy with the money I shall give you in the morning."

The following afternoon the children came into the playroom, bringing in their hands the gifts they had purchased down town, and unwrapped them to take another look. John had bought a pair of bright red mittens for a boy of about his own size. Elizabeth had helped Charles to pick out a worsted cap for another boy, for there were two boys and two girls in the family their mother had spoken of. She had helped Katharine to buy some pink outing flannel to make warm little sacques to wear over her nightgown for the sick child, and she, herself, had selected the material for a gingham dress for the oldest girl. They had consulted a good deal with each other before they bought the gifts, but now that the time had come to make the real sacrifice each one was quite silent, except little Katharine, who was playing happily with her best-loved rag baby, and not doing any thinking at all.

At last John walked over to the shelf, took down a game that he had been treasuring and enjoying for some months, wrapped it up in the parcel with the mittens and directed it neatly with the name his mother had given him.

"John," said Elizabeth, as she saw what he had done, "I believe that I will give my Hans Andersen's 'Fairy Tales' to the oldest girl. She will love them, for I do, and the little sick girl can have them read aloud to her."

"That will be fine," said John, "and perhaps when the one who is sick gets well enough she can play my game, too."

"Give my wag dolly to poor, sick girl," and Baby Katharine, with the sweetest smile, came and laid her rag child on the table with the gifts, while Elizabeth placed her red and gold volume of Hans Andersen in the bundle with the gingham.

Charles had been standing before his end of the toy shelf some time, thinking hard. He had already determined to make the sacrifice, but there were two things that he liked so well that he could hardly decide between them. One was the boat with white sails that he had made all himself, except that Elizabeth had hemmed the sails, and the other was a box of wooden soldiers that Uncle Tom had helped him to carve from soft wood, and of which he was very proud. The soldiers were very well done for a little boy, and Charles had spent many a happy hour making them, and playing with them. He looked at the boat once more, and remembered how much pleasure he had had with it as he set it afloat in the brook, and how proudly he had watched its white sail, as it drifted from one curve in the bank to the other, or sailed swiftly along as the snowy canvas caught the breeze. Yes, it was the boat that he loved best, after all, so he took it down from its place, and put it with the cap that was to be his useful gift.

That night, as the children gathered about the mother's knee to say goodnight before they hopped into bed, and had their last tucks and kiss, she asked, "Did you find what you wanted for the poor children?"

"Mother, dearest, they are all on the table where you asked us to put them," said Elizabeth, "and they are wrapped up with the names marked on the outside."

"And may I see them?" asked their mother.

"Oh, mother, certainly," replied John. "We just wrapped them up so that they would be ready whenever you wanted them."

"Did you find something that you thought would make them happy?"

"Oh, yes, indeed," cried Charles; "very happy, mother," and he smiled with delight as he thought of what his gift was to be.

The mother looked at the four happy faces, and saw that they had given freely and with loving hearts.

"Hop into bed now, all of you," she said, and the little flock scattered, each to his or her own bed.

When they were all tucked away the mother went to the playroom and unfastened the four packages. As she found, one after another, the game, the book, the boat, and the dearly-loved rag doll, the baby's gift, she looked at them a long while in silence, and then she called their father to see them, too.

"Look! They have given their best," she said.

### The Life and Soul of the Bible.

Rev. John Whitehead lectured in Huntington Chambers Hall, Boston, on Sunday afternoon, Dec. 13, on the general subject of the Soul revealed through Swedenborg. He showed that Swedenborg, when he had been introduced into the spiritual world, began the study of the Bible. He made concordances and indices, made a thorough study of the Hebrew language, noted down many psychical experiences by which he learned the modes by which the Bible was revealed and many facts learned from the persons mentioned in the Bible. On reading the Bible he ob-



served its influence and effect in the spiritual world. He perceived that it had a spiritual sense within the literal sense. In the spiritual sense it treats everywhere of spiritual things, of the Lord and His glorification, of man and his regeneration. The story of creation is not a treatise on geology, but on man's successive upbuilding spiritually until he becomes an image of God.

"The literal form of the Bible is not a history," said the speaker. "The early chapters of Genesis are not historical. Beginning with the twelfth chapter the facts are historical, but they are selected and used for the purpose of representatively describing spiritual realities. It is the spiritual sense that gives a Divine character to the Bible. Swedenborg reveals the principles which show manifestly the Divine nature of the Bible, but modern criticism leaves it a discredited piece of literary patchwork."—*Boston Transcript*.

### Heaven and Hell.

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The above was inserted in the St. Louis *Times-Republic* and *Post-Dispatch* on what is called "the amusement page." Mr. Landenberger reports that since the first of October, when he rendered his report to the Illinois Association, he has received orders for books from 129 persons. He will be glad to receive contributions for advertising the works of Swedenborg and collateral works of the New Church.

## The Church Calendar.

### Jan. 3. The First Sunday.

#### The Epiphany—"The Light of the World."

Introit Selection 136: "Arise, shine, for thy light is come."

Lesson I: Gen. iii.

Anthem X, Book of Worship; "And the glory of the Lord."

Lesson II: Matt. iii.

Benedictus Mag. 756-762.

Hymns, Mag.

158: "Lo the pilgrim Magi."

152: "Brightest and best."

## Obituary

WOOD.—Mrs. Mary A. Wood, for many years a member of the Fall River Society of the New Jerusalem, passed to the spiritual world Friday morning, Dec. 4, after a painful illness of more than six months' duration.

She was the wife of Theodore D. W. Wood, to whom she was married September 29, 1863, by the Rev. James Reed of Boston. Her husband survives her, also four sons and two daughters. Two of the sons and one daughter are members of the Fall River New-Church Society, and one daughter belongs to the Providence Society.

Mrs. Wood was a native of New Bedford, Mass., and was a birthright member through her parents of the Society of Friends. She united with the New Church in Fall River a few years after marriage and became an earnest and intelligent receiver of the Heavenly Doctrines, and a faithful worker in all society uses as far as her strength and opportunities would permit. She was undemonstrative in manner and feelings, but deeply interested in both the spiritual and temporal matters of the Church.

A former pastor of the Society, the Rev. George S. Wheeler, conducted the funeral services at her late home, and a quartet of gentlemen from the church chanted the selection in the Book of Worship, "I will lift up mine eyes to the mountains," and sang a favorite hymn of the deceased, "Jerusalem the Golden."

BANNING.—At Cincinnati on Dec. 9, 1908, Miss H. Luella Banning. She was of New-Church parentage. Her mother was a devoted member of the Cincinnati Society, her father a faithful attendant

there. A little more than a year ago a brother, to whom she was very much attached, passed into the spiritual world. She was suffering considerably then. The loss of her brother, however, seemed to affect her so deeply that she became a confirmed invalid, and gradually lost all strength and vitality. She bore her sufferings patiently and cheerfully. She was always very bright and happy wherever she was. She was thoroughly devoted to her Church, and always on hand when any service was required of her. She was also very active in doing whatever she could to relieve suffering and make others happier. She was generous and sympathetic. She will be much missed. But to miss others is to have their presence, for thought brings presence, and with it all the help that a purified presence can render. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

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## A Few Opinions about the Pamphlet

### Swedenborg's Relation to Some of the Problems of Our Time

By AXEL LUNDEBERG

B. A. Whittemore of the Massachusetts New Church Union writes: "I have just been reading your 'Swedenborg's Relation to Some of the Problems of Our Time.' It seems to me that the best missionary literature for the New Church at the present time is in just such pamphlets, designed to arouse in persons who are seeking spiritual enlightenment the desire to acquaint themselves with Swedenborg's teachings. Your booklet should do good work."

Dr. R. Greer, one of the pioneer residents of Chicago and well known as an author especially in spiritualistic circles, has among other things the following to say: "Of the many enthusiastic tributes paid to Swedenborg and his literature this latest, from my viewpoint, is the most able and noteworthy and will be of great interest to admirers of Swedenborg."

A young college graduate in a small town in Kansas, visited by the author last summer, writes: "I have read the pamphlet you gave me. This booklet is a powerful inducement to the study of Swedenborg's writings and if spread and read will hasten the day when he will be accorded the supremacy he deserves. It appears to me now that Emerson was but a disciple of Swedenborg expounding the same philosophy (?) in modern form."

President Roosevelt, through his Secretary, thanks for the copy of the booklet presented to him by the author and says it is a rule of his not to express any opinion about literature sent to him.

Space forbids us to mention many other favorable criticisms of this booklet, which can be obtained for ten cents of the

Western New-Church Union  
501 Masonic Temple, Chicago, Ill.



## Reason in Belief

An Examination into the Rational and Philosophic Content of the Christian Faith

London: Elliott Stock, Publisher  
62 Paternoster Row

New York. For Sale at 3 West 29th Street  
Price \$1.50

"Dr. Sewall writes with knowledge and conviction and from the standpoint of a broad and earnest-minded man." (Oxford Chronicle, England.)

"A fine, clean piece of philosophical theology." (Dr. J. McBride Sterrett, head professor of Philosophy in the George Washington University, Washington, D. C.)

The whole treatise is predicated on the need, for an age like the present, of an approach to the sanctuary of revealed supernatural truth through the door of human reason and intellect. It is not, in any sense, an attempt to square the supernatural truths which are the basis of Christian faith with the teachings of modern science; not another theory of a cosmical hypothesis; it is essentially a "faith" for this scientific age.

Perhaps no difficulty in the way of complete faith in the Scriptures assails the pseudo-scientific doubter so strongly as the divine incarnation, and the masterly argument put forward by Dr. Sewall on this subject is a prime test of the value of his work. (Washington Herald.)

"The argument is purely philosophical rather than theological. The line of discussion is first epistemological and then metaphysical. The purpose is to bring to the view of the scientific mind of our time a system of rational Christianity. \* \* \* The book, however, will appeal only to the thinkers among scientists. On the other hand, it will appeal to the large class of thinking men within the Christian Church who are perplexed as to the rationality of the Christian doctrine. For this it will have a clarifying and helpful message." (The Journal of Philosophy, Psychology and Scientific Methods, Oct. 11, 1906.)

"The arguments appeal to readers of a philosophic bent and are often suggestive and forceful." (Methodist Recorder, England.)

"On the philosophic side of his subject Dr. Sewall conveys the impression that he has thought things out with resource and independence. Here lies the value of his work. \* \* \* His book has perhaps the unusual fault of being too small." (Christian World, London.)

"Mr. Sewall's rapid yet completed retrospect of the growth of philosophic thought is most interesting. The argument is powerful and instructive. \* \* \* An armory of weapons against materialistic thought." (Morning Light, London.)

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# New-Church Messenger

"Behold, I make all things new"

VOL. XCV. No. 27.

CHICAGO, WEDNESDAY, DECEMBER 30, 1908.

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### A Happy New Year!

By the time the present issue of the MESSENGER reaches most of its readers the old year will have gone and another year will have begun. The new year is commonly looked upon as the proper time for new resolutions and the entering upon new purposes of life. But the true New Churchman is always leaving old things behind and entering upon new and better states. Every day is a new beginning, every hour, every step. The past is the means by which the present has been attained. The mistakes of the past are to be put away and a wiser course entered upon as the result of our growth in wisdom. If one has been in evils and those evils are made manifest to him, then he shuns them and enters upon what is new. The old is the symbol of evil and death, the new of good and life. Each awakening in the morning, each beginning of a new year should be full of hope for us in anticipation of the better things into which we are expecting to come. And it will be full of happiness as we accept those things which the New Church has to give. If we enter upon the new year in the spirit of faith in the Lord that we ought to have, and confidence in His care over us, His wisdom and His goodness, we shall certainly have a Happy New Year.

### International Peace.

As the Christmastide rolls on year after year, and the Christian nations are reminded of the song of the angels: "Glory to God in the highest, on earth peace, good will toward men," it is gratifying to see that there is a gradual movement in the direction of bringing on a condition when the difficulties between the nations of the world will be settled in an international court of arbitration. What a glorious day it will be, when "nation shall not lift up sword against nation, neither shall they learn war any more!" What a fruitful day it will be, when all the nations of the earth cease spending their wealth in manufacturing instruments of destruction and calling upon men to devote their days in a manner that, while protective, is yet unproductive, they do as the Lord of peace wishes them to, "beat their swords into ploughshares and their spears into pruning hooks!"

There has been much accomplished for rejoicing since the first International Peace Congress, planned in Boston, and held in London in 1843. This was followed by sixteen Peace Congresses, the last one being held in Boston in 1904 and by far the largest ever held.

The establishment of representative government in recent times in all Christendom except Russia; the peaceful union of small states to form larger ones, as in Italy and Germany, and the establishment of a World Court at Hague in 1901, are achievements which point the way to a settlement of disputes without resorting to war.

But the great work yet to be done, is, as pointed out by the American Peace Society, for all nations to pledge themselves to refer all disputes to the World Court; the establishment of a Stated World Congress, at first only advisory, but gradually increasing its powers and evolving a code of international law; gradual proportionate disarmament, and the organization of a small international police force.

These are steps that can be taken, and in the light of the present tendency, will be taken. They surely ought to be taken. War is an awful expense in lives, and in money. Without calling attention to the dreadful loss of life and destruction of property and expenditure of wealth caused by our late civil war, the amount of which is not just at hand, but



all know it is appalling, it cost England \$1,100,000 to subdue the Boers, and the latter lost 20,000 women and children in concentration camps. This is just one instance which exhibits the dreadfulness of war. What must be the grand sum total of the reign of Mars since he was enthroned!

What can the ordinary citizen do to overcome the spirit of war? We should cease worshipping at the shrine of this god of battle. Why should we not bring up our children without encouraging the idea that it is necessary to be a soldier in order to be a hero? A soldier who is called upon to fight for his country and who responds with a patriotic devotion is worthy of honor. But ought we not to discourage the military spirit—the spirit that glories in carrying arms? If we furnish our children with toys of warfare and lead them to take pride in the use of them; if we provide them with pictures of battleships and armies on parade, and glorify the art of destroying men's lives, are we not implanting the seeds which, when they have grown to fruitage, will make war seem a good thing?

Instead, then, of making war appear as something attractive, should not the Christian do everything in his power to make war hideous—something to be shunned? As individuals we can begin in our own hearts, for it is in the spiritual condition of mankind that all wars have their origin. They represent the condition of the church in man. Thus all wars come under the "laws of permission," and the reason why wars are permitted is, as we read in "Divine Providence" 251, that "man is from birth like a little hell," and "unless evils were permitted to break out, man would not see them, thus would not acknowledge them, and so could not be led to resist them."

One of the great generals in our late civil war said, "War is hell." He was speaking as to its effects and knew what he was talking about. But it has been revealed by the Lord in the Heavenly Doctrines that the real cause of war is the love of self and the love of the world: the former infernal spirit leading man to desire to rule over others on the civil plane, leading man to desire to rule over others; and the latter satanic spirit to wish to possess the goods of others. Therefore, the teaching: "All wars, however much they may belong to civil affairs, represent in heaven the states of the church, and that they are correspondences." (Divine Providence 251.)

As the spirit of love to the Lord and the neighbor is received and given birth, we can hope that the day of peace will be hastened. Commerce will do much to help mankind shun the conflict between nations that end in war; statesmen and publicists can contribute a great deal in the same direction; our colleges and schools ought to inculcate no principle that throws a glamour over the battlefield.

But it remains for the Christian Church and its members to cultivate the arts of peace from an acknowledgment that the Lord whom they serve is the Prince of Peace, and that the kingdom of heaven is a kingdom of uses.

### **The Heavenly Doctrines a Form of Government.**

Our thoughtful contributor, "J.," who has written several good articles for the MESSENGER recently, suggests that "everybody in the world can be best approached by New-Church teachers if the Heavenly Doctrines are presented to them as a form of government, and not as a religion."

It is certainly true that the only presentation of the Doctrines to the world that is of any use is that which shows their relation to the affairs of life. They are laws of government for men, relating both to their personal life and their social life. "All religion has relation to life, and the life of religion is to do good."

But the New Church is a spiritual religion, relating not so much to the outward acts of life as to the motives and purposes from which those acts spring. While men are to reform the outward conduct of their lives to bring it into the semblance of heavenly beauty, they are to do so from motives of regard to God and heaven and not from mere regard to self and the opinion of the world. The moral life of a man who is inspired by motives of self-love is not a moral life, but only seemingly so. The beautiful external is rotten within and sooner or later will appear so outwardly.

The doctrines of the New Church are interiorly motives of conduct and have the closest relation to all the functions of life. So far as one embraces them and thus comes into the New Jerusalem the purposes not only of his personal and home life, but of his social life in all its relations with others, will be brought into order and outward beauty.

Yes, the Heavenly Doctrines are a "form of government" and, therefore, a religion, and to present them to men as such is to present them in their power. The world needs them to bring its governments into the form of heaven. Men need them to bring their lives into the similitude of angelic life. The Lord's kingdom is to come. The New Jerusalem is to descend from heaven to earth.

### **New-Church Sunday-School Magazines Wanted.**

EDITOR OF THE MESSENGER:—In order to help me in my work on our Sunday-school paper, *The Sower*, I should like to have a collection of all the New-Church Sunday-school papers and magazines that have been published in this country and in England. Any separate numbers or bound volumes that your readers may be able to send me will be greatly appreciated. There are many things of great use to children that were published in the past, and some of them may profitably be reproduced at the present time.

Sincerely yours,

EUGENE J. E. SCHRECK,  
7000 Eggleston Ave., Chicago, Ill.



## The Sermon

### Lessons for the New Year.

BY THE REV. BAMAN N. STONE.

I said, Days should speak, and multitude of years should teach wisdom. (Job. xxxii. 7.)

A reverse of fortune befell Job, sudden and terrible. Plunged from the height of earthly prosperity into intolerable depths of misery, he cursed the day of his birth and longed for the day of his death.

The three friends who came to condole with him in his grief were shocked beyond measure at the spectacle. It seemed the more awful to them because they believed that all the misfortunes of life are punishments sent upon a man for his sins. In a long dialogue between them and Job they maintain this doctrine and make an application of it to his own case. They flatly charge him with having committed some dreadful sin on account of which he is thus terribly smitten of God. But Job stoutly asserts his innocence. The words on both sides are many and warm—as they usually are in all religious controversies. And the debate ends as such debates usually do: they did not convince Job, and Job did not convince them.

Meanwhile there stood by a young man by the name of Elihu, listening intently but taking no part in what was said. Seeing, however, that the rest were done, he took the opportunity to set forth his view of the matter. And he begins by giving the reason for his previous silence: "I am young, and ye are very old; wherefore I held back, and durst not shew you mine opinion. I said, Days should speak, and multitudes of years should teach wisdom." It seemed to him that old men should have the floor. Their many years, he thought, entitle them to be the teachers of wisdom. This is the proper view, and very admirable is the modest silence of young Elihu. It is disgusting to see a young man with a ready tongue and shallow brain thrusting his unsought opinion into every weighty conversation, or arguing questions that have vexed the centuries with an assurance only equaled by his ignorance. On the other hand, we are pleased to see a youth listening respectfully to his elders. It shows that he knows his place—to be a docile scholar at the feet of venerable age, not a beardless wiseacre looking down in self-conceit upon the men of hoary heading as in their dotage, and laughing at their words as not up to his time. Elihu was right: the elder generation should teach the younger. Their observation of men and things has been wide. Their opinions are the fruit of long reflection. Truth is many sided, and they have had time to look all around it. Fancy has matured into judgment; impulse into purpose; ideals have been tested by practice. It is said that we need to live a lifetime in order to know how to live. Do not their years of experience, then, fit the elders to teach the young the wisdom of life?

This new year is the youngest of the years. Its predecessors bear, some of them, an ancient date, all belong to the filled and completed past. And they hold the memories of olden time; they are laden with the wisdom of the ages. But this young year is an empty future and very ignorant. It

needs, therefore, to be instructed, and like Elihu should hearken in silence. Let the early days speak to it; let the multitude of years since the creation teach it wisdom; let history guide it, and our own past be a lamp to its feet.

Let us now hear and treasure up some of those lessons of experience which will enable us during the coming year to shape our course wisely and end it well.

Looking back along the course of time, we are struck, in the first place, with the vast influence which the past has upon the present and future.

A year has just gone by. Its days were lately warm with human life. Our deeds were done in them, our thoughts ran along their moments. Now we have left them never to go back, but on, on away from them forever. But are they nothing to us now, as though they had never been? Do we bring nothing from them, beginning this January just where we began last January? This is true of the animal kingdom. The fox has no more craft than he had a year ago. The bee next summer will make no improvement in its hexagonal cells. Nor will the beaver next fall show himself a more skillful mason. All animals go round and round in a circle from year to year and from generation to generation. But it is not so with men or the successive generations of men. The human race are progressing, or at least have the capacity to be ever growing wiser and better. The modern world has changed greatly from the life of primitive times.

"Yet I doubt not thro' the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the suns."

How shall we account, now, for this growth of the individual and the progress of the world? It is because the new year starts off with all the experience, knowledge, skill, habits, acquired in past years. The son begins where the father stops. The latest generation inherits the accumulation of experiments and discoveries, methods and results of former generations.

Take, for example, the civilization of this twentieth century, its industries and network of commerce, its social and civil institutions, its literature and science, its moral and religious life. The men now living did not produce it. It is the legacy of all the ages. Hearts long since at rest spent their energies upon works that remain unto this day. Brains long since mouldered have helped in the problems which we have to solve. The old Romans gave us our common law. The old Hebrews are yet speaking in our churches. All the peoples and nations that have been on the earth and have passed off the stage have impressed their mark indelibly on our time.

Estimate now, if you can, the influence of this vast and mighty host at our backs, the force in this volume of life that will sweep us along the present year. How trivial will be the power of the living beside the work of the dead, how little the new which will be added to the old. We shall talk over our fathers' thoughts; we shall walk in long-tried usages. Our progress will be like the growth of trees—an imperceptible addition to the old stock. Solomon but slightly exaggerated when he said: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun."



To make this thought more practical, consider the debt of these coming days to our own personal past for the treasures of memory, for habits of business and of morality and piety; for skill gained by long practice, for the quick and efficient use of mental powers cultured by study and disciplined by experience. Conceive of one facing the future with this past annihilated; what would he be but a babe again in ignorance, a babe in helplessness? Do you not see, then, how the years behind you will tell upon the life before you? Whatever you have thought and said, planned and executed, worked or prayed for, will make itself felt for better or for worse so long as you draw the breath of life.

And now what lesson does this great truth bring to us standing upon the threshold of a new year? We have seen that the past does not die; it lives on. Fixed and unchangeable itself, it fixes in a great measure the facile and uncertain future. There is, however, some liberty of action left, some room to improve the old and add the new. This, then, is the lesson: Use the opportunities of the new year so that when it is past you will not regret its influence upon the other new years to come. The words which we shall speak will never come back to our lips. The acts which we shall set in motion will never stop. The materials which we shall build into our characters cannot be taken out at the end of the twelve-month. Let us spend these coming days so that hereafter their influence shall be as a staff of strength, and not a thorn in flesh. Let us write a life history in time of whose issue in eternity we shall not be ashamed when the books of judgment are opened.

But we must turn and draw another lesson from the past. And it shall be this: Time tests all things.

You have seen Time pictured as a crooked, wrinkled old man, bearing on his arm a scythe. He is a destroyer. He cuts down the children of men, and their very names perish with them. He throws down kingdoms and consummates religions. He shows up the mistakes of scientists, philosophers, and theologians, and pricks the bubbles of plausibility held up by the popular breath. He brings to grief those who are acting on wrong principles and holding false views of life; tears up deep-seated wrongs by the roots; and lays a train of destruction to be visited upon sin in the day of doom.

But there are some things over which time has had no power. We have laws of justice, old as the world, and today strong as the everlasting hills. There are truths which wake to perish never; characters of history more honored and loved by us than by their contemporaries; modes of life of which we never weary, a wellspring of joy within us. Thus there has been much in history and human experience which time could not hurt, growing firmer with the passing years, never becoming old, for the vigor of immortal youth is in it.

Since time has destroyed some things of the past and strengthened other things, it is evident that a judgment and separation have ever been going on. Every thing has been searched into, put to the proof, stretched upon the rack. And the result has been, or ultimately will be, to separate the false from the true, evil from good, to winnow the chaff from the wheat.

Let this admonish you, friends, that the works of

this year will be tested, tried as by fire. Your professions will be tested. If they are not sincere, their hypocrisy will some time surely come to light, and their baseness will bring shame to your face. A man may keep up the seeming for awhile, may hide a bad heart under the robe of respectability for a time, but in some peculiar turn of affairs he will eventually make a false step, or some sudden blast of temptation will lay him low like a hollow tree, never to rise again. It is to be hoped, however, that the consciously hypocritical in the church are few, and that the smooth-faced villains in the world are the small minority. But we are forced to admit that there is a hollow and heartless social life altogether too common. Now if you shall live the life of false, artificial society, practice pretense and sham, whatever advantage there may seem to be gained, you will learn at last that you have been setting your heart on vanity and for reward have only vexation of spirit. But if you shall say only what you mean, if your courtesy is genuine, and your apparent sympathy and interest in others are real, then in this good and honest heart you will have a heavenly treasure which will never wax old, solid gold which will never rust.

Again, your purposes will be tested. It is customary to begin the new year with good resolutions. Time will try them. If they are of the right mettle they will remain firm and lasting; otherwise their virtue will soon be dissipated and they will come to naught. Indeed the desire to amend the character may fall quite short of being purpose or resolve at all. One may see and acknowledge his faults and be very glad to be rid of them without any serious effort to correct them, or he may long to be free from the wretchedness of evil habits and still be their willing slave. For wishing is not willing, till the desire is so intense as to result in strong purpose and fixed resolution. But even the purpose of the will may be weak. This will be true of every determination from sudden impulse or from the influence of sensational or emotional excitement. There can be no steadfast purpose unless its decision follows from calm, deliberate, rational thought. In making up our mind in this way it behooves us especially to count the cost and to be willing to pay the price of any course of righteousness, its toil, patience, sufferings, self-crucifixion; else, when the sun of fiery affliction is risen, the good resolutions of prosperity, not deep-rooted in the will, will be scorched and wither away. Above all we must know the utter impotency of the human will for repentance and moral reformation, when working in its own strength and self-sufficiency apart from the inspiration and energy of the Divine life. "Without me," said the Lord, "ye can do nothing."

Once more, time will test your sources of enjoyment. Do you remember those happy days of childhood when your life was free and gay as a summer bird? Well, all that happiness is a thing of the past and hardly ever comes to mind. You would make a ridiculous appearance now at those games and sports which once absorbed your little soul. Later came the ambitions which fired your early manhood. Perhaps your hopes were largely realized; but, if so, were you made happy forever, as you dreamed you would be? No, you were soon busy with larger schemes, the eye fixed on nobler prizes. But in these new successes did you now rest con-



tent, the summit of bliss at last reached, unalloyed, perennial, perfect? I think not. I see the landed proprietor extending his acres and building greater barns, and still he covets more to keep alive his worldly interest. The successful lawyer, not satisfied, looks wishfully toward the bench; the ambitious senator intrigues for the highest office of the government. But too often the great ones and the most fortunate bear an uneasy heart and have an unhappy face. The bitter truth might as well be faced; there is no kind or degree of earthly happiness that will endure more than a few days, or, at best, a few brief years. The immortal soul was made for God and heaven, and nothing can satisfy it fully and forever but the heavenly happiness, the joy of the external life, which is the gift of our Lord Jesus Christ, who said: "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

We have a time-honored custom on New Year's day of wishing each other "a happy new year." The greeting often carries no higher thought than that it should go well with our friends in this earthly life. But on this first Sabbath of the year your pastor would give the wish a truly Christian meaning. He has it in his heart to wish his people a happy new year in the very best sense of the words. He wishes that you all may be happy in the Lord on earth and be blest of Him forever in heaven. Amen.

## Contributed

### A Happy New Year.

Friend unto friend gives greeting,  
As with the glad New Year  
We join in joyous meeting  
And cordial words of cheer;  
And as the old year closes,  
With clasp of Christmas roses,  
The Past in peace reposes,  
We greet the Future near.

As swift the seasons number  
The years that come and go,  
In nights of peaceful slumber,  
In days that brightly flow,  
May life, with blossoms blowing,  
Through spring and summer growing,  
Bring harvests overflowing,  
Before the cold and snow.

May happiness and pleasure  
Stand warden at each door,  
And joy, in fullest measure,  
Make every cup run o'er;  
May breath of balm and heather,  
And wind, and wave, and weather,  
In sweetness blend together  
From wood and wave and shore.

And if some clouds of sorrow  
Should dash the gold with gray,  
A brighter sun tomorrow  
Will kiss the shades away;

And soon the silver lining  
Will from each cloud be shining,  
To chide the heart repining  
For every rainy day.

And when the stars adorning  
The twilight cold and gray,  
Shall usher in the morning  
Of life's last New-Year's day,  
The dawn will not be fleeting,  
But friends with lost ones meeting,  
Will give a New-Year's greeting  
That will not pass away.

SEDDIE POWERS WRIGHT.

### To the New Year.

Whence art thou, whence? thou coming unknown year!  
Why call thee new? Methinks thou art a part  
Of one sublime, one vast Eternity!  
For He, who is the Maker of time past,  
Time present, and of time to come, sees  
Only an Eternal Now! All seasons,  
Years, are held in His almighty hand,  
And form our so-called time's far-reaching scroll.  
Man measures them with Lilliputian staff,  
Calls these the new and those the old—for so  
To his dim, clouded sight perforce it seems.  
But when that sight, all clarified from mist  
Of earth, shall open on the vast unseen,  
The mysteries of the great Beyond, his count  
Of days, of weeks, of years, of centuries,  
Will seem but idle play of childhood hours,  
Lost in the wonders of Reality.

SARAH MARTYN WRIGHT.

### The Kingdom of the Real.

As the turn came to her thought she smiled a little skeptically. Did such a kingdom actually exist?

Just then she felt tired of everything—everything. Where was the talked-of dignity of life? Was it not all a breathless rush and scramble to clutch at some fancied good that turned to dust and ashes when you grasped it?

She felt herself caught in a web of social habit descending from generation to generation in ever-increasing complexity until, entangled in a sort of helpless conformity to the thoughts and customs of other people, she seemed to have lost the inner sense of what, for her, at least, was intrinsically good and true.

And now, here was the Christmas-tide bearing down on the dark wintry day of her discontent with a suggestion of glory only dimly perceived and never comprehended in its full spiritual significance. What did it mean? Only the celebrated legend of a Child born in Bethlehem centuries ago had impressed itself on the human mind as a reason for observing a mythical date well placed away down in the darkest, shortest days of the year. Was this all? That was what she had questioned as, drawn by the network of habit, she had fared forth with the throng of Christmas shoppers and found herself jostled and pushed to the wall by eager-eyed, anxious-faced seekers in marts of trade for something—anything that might help to satisfy the insatiable Christmas greed for gifts.



It was pitiful, she had thought, as she leaned back and gazed, pitiful that these poor people with their faith in the Bethlehem Child should be prostrating themselves in sacrifice before the false gods of the bargain-counter while He whose deathless love they were seeking to commemorate in trade gifts was standing near breathing still to those who will hear the old Divine promise: "Whatsoever ye shall ask in my name, that will I do."

The words came again to her thought in this hour of weariness and dissatisfaction. Why was she downcast and filled with self-reproach because in this season of bountiful giving she could not deal out with lavish hand to all who had need or desire for the treasures of this world? Had she not access to the infinite kingdom lying back of all these sense symbols so insignificant in themselves, and valuable merely in the realities which they suggest?

She straightened herself, drew a deep breath and felt the fetters of a limited and unhappy selfhood dropping away from her.

How close—"closer than breathing and nearer than hands and feet," as Tennyson had said—appeared the Kingdom of Life into which she might enter at will with her unfulfilled desire for good.

"If ye shall ask anything in my name, that will I do." The very atmosphere of this inner world seemed charged with the dynamic force of words that rang down the centuries to this golden day of fulfillment. It was not the Babe in Bethlehem that the spiritual pilgrims of this generation were journeying across the desert plain of sense to find and worship. It was the Christ who had come again to the souls of men and who waited but the opening door of faith to enter and make real the promises that fail only through the deadness of human thought and action.

"Verily, verily, I say unto you, He that believeth on me the works that I do shall he do also, and greater works than these shall he do—"

The deathless words seemed uttering themselves with a power deeper and stronger for the age of growth and understanding to which they were coming in fresh revelation. Did any one suppose, she wondered, that these eternal truths were uttered in far-off Palestine two thousand years ago only to be shut up in a sacred book and proudly read on holy days? Who that believed in the Life, whose advent in the earth is being curiously commemorated in buying and selling, could doubt the ineffable power of the Divine promises if they were permitted fulfillment in human lives?

Here, with the tumult and confusion of external things shut out, there came a blessed pause in which the light of the soul's country seemed briefly to enfold her, and it was possible to catch a glimpse of the real significance of much that had perplexed and wearied her. Under all the misdirected energy of the time she saw the slow dawning recognition of a spiritual bond of brotherhood which was seeking crude expression in signs of Christmas remembrances. The true spirit might be lacking as yet, but underneath the imperfect manifestation brooded the image and like-

ness of Him whose message is only just beginning to be apprehended by men and women who, moved by reflection or by impulse, are doing little acts of kindness in His name.

How beautiful it is, after all, she concluded, to live in these later days of illumination and unfoldment, when, whatever our short-comings and failures, we are conscious of the power of the Divine Man striving for birth in human souls and seeking by the alchemic force of love to solve all the problems that are vexing the heart of the world in these moving times.

A. L. M.

## Studies of Ancient Egypt.

### I. TRANSMIGRATION OF SOULS.

One of the curious developments of modern religious beliefs is the recrudescence of very ancient ones. The newest beliefs are among the oldest. The revolt against the old credal beliefs of Christianity revives still more ancient credal beliefs. The idea of the transmigration of souls is one of these. What a curious circuit it has made in its travels to reach the shores of America. From the ancient world of Egypt and Babylonia, through India, via the channels of theosophy, it has reappeared in modern Europe and America.

At first sight, so contrary to common sense and reason, one would suppose that few would receive such a belief. Yet we find that the idea has persisted through the ages, and has been received by hundreds of millions of people. In the later ages of the Ancient Church, when it had declined from its high states of spiritual intelligence, this belief spread among the superstitious descendants of those who had known the laws of correspondence and had expressed them in graphic form on the monuments of Egypt.

In the "Book of the Dead," the departed soul is described as rising in the spiritual world. He goes before Osiris, the judge of the dead, and is judged according to the quality of his life. If he has lived according to the laws of life he is admitted to the "fields of peace" or heaven; but if he has lived wickedly he is driven off and at a distance is seen to turn into an evil animal. This has been interpreted as proving that the ancient Egyptians believed in the transmigration of souls and even of their entering into animals. This graphic representation of the resurrection and continuation of life has been misunderstood. Everything which the Egyptians wrote in regard to spiritual things they embodied in correspondences. They expressed by natural images their spiritual beliefs; but in after ages, when the knowledge of correspondences was lost, and even before it was lost to the initiated, the common people interpreted the symbol as a spiritual fact. They literalized the parable and deduced a false conclusion. From this arose idolatry or the worship of images. The doctrine of the transmigration of souls had a similar origin.

What does this representation of the departed soul being turned into an animal really mean? Swedenborg reveals the fact that in the spiritual world oftentimes those at a distance appear in forms corresponding to their nature; but when



one draws near they appear in the human form. In the treatise on "Conjugal Love" n. 521, there is a relation showing that certain persons in the other world who were in evil loves appeared like satyrs; their breasts were hairy, their feet were like those of calves, some had feet like those of panthers, others like those of wolves. The reason of this appearance Swedenborg explained, saying, "Every evil concupiscence presents its own likeness in a certain form, which is not visible to themselves but to those standing at a distance." The nature of the spiritual world and its laws was well known in ancient times, because the wise in those ages were instructed by visions and dreams concerning the spiritual world and the life after death. This knowledge they taught by representatives and correspondences, but in later ages their meaning was lost or perverted.

We may now see the significance of the condemned spirit when driven away being seen in the form of an animal. The ancient Egyptians who first portrayed this did not have the slightest idea of the reincarnation of the spirit in an animal on earth. They simply pictured in graphic representative form the real nature of the spirit as seen in the light of heaven. They did not believe that the spirit returned to earth to atone for his sins by living in an animal form. Every animal has a specific correspondence according to its nature. It is a living picture, as it were, of some human quality. The quality of men's evil affections is portrayed in the very forms and habits of evil animals. The doctrine of reincarnation misses the whole spiritual lesson embodied in representation of the spirit being transformed into an animal. He was not really transformed, he was in his very nature of the essential quality of the animal and remained so. The lesson intended was to teach that as men live in this world and form their nature by their lives here, so they will continue to live hereafter. The lesson was for the purpose of showing that while men live on earth they are forming permanent qualities in their character which persist ever afterward in the spiritual world. On the other hand, the doctrine of reincarnation teaches that the evil man must suffer for his evils, but that he can remove them from his nature by another incarnation. Many believe that they transmigrate into animals, but American Theosophists are generally opposed to such a doctrine.

One of the strong arguments used by Theosophists in favor of reincarnation is the fact that there have been cases of persons who have remembered things which happened not in their own lives but in the lives of other persons who were at that time deceased. They assume that this can be accounted for only on the theory that the person is the reincarnation of the one whose memory reappears. Swedenborg shows in "Heaven and Hell," that there is an entirely different reason for such experiences. We there read that:

"An angel or spirit is not allowed to speak with a man from his own memory, but from that of the man. . . . If a spirit should speak with a man from his own memory, then the man would not know otherwise than that the things which he then thought were his own, when yet they were the spirit's; it is like the recollection of a thing, which

yet the man never heard or saw. That it is so, has been given me to know from experience. From this some of the ancients had the opinion, that after some thousands of years they should return into their former life, and into all its acts, and also that they had returned. They concluded it from this, that sometimes there occurred to them a recollection, as it were, of things which they never saw or heard; and this came to pass because spirits flowed from their own memory into their ideas of thought." (H. H. 256.)

Another argument used in favor of reincarnation is that the experience gained in one short life is not sufficient to give a basis for the development of a life to endure to eternity. By reincarnation for hundreds or perhaps thousands of times a much broader basis for development is gained. To this it may be replied that men have no conscious use of all the vast stores of learning and experience which has been developed in past ages, so it is of no more use when in absolute quiescence than if it were non-existent. On the other hand, man by birth from two parents is a combination of two distinct natures. He is a new individual differing from both. By heredity he is a combination of thousands of millions of different individualities. There is effected in this manner in a few hundred years results which could not be effected by reincarnation in a million years. The more one examines the theory, whether, spiritually or rationally, its imperfect and defective nature is manifest. But the Lord's plan of birth from two parents when rationally examined opens up possibilities which excite our astonishment. Reincarnation is a doctrine which has arisen from a misunderstanding of the representations on the monuments of Egypt, and of the facts of experience.

Speaking of one of the earths in the universe it is said:

"Some in their earth believe that the spirits of their bodies have existed from eternity, and were infused into the body at conception; but they added that now they know that it is not so, and they repent of having been in so false an opinion." (A. C. 10315.)

JOHN WHITEHEAD.

### Doing Good from Self-love.

A purely natural affection for an act of use does not differ, in external form, from a spiritual affection and act of use, but they are not the same—they are really opposites. The one is doing good from self love; the other is doing good from a heavenly love. Natural affections, apart from what is spiritual, is a purely selfish love—it is done for the sake of self, and not for the sake of good ends. And often in self love there is a push and energy that excels its opposite, heavenly love.

The wicked can perform uses equally with the good; yea, with greater fire, for in the uses they regard themselves, and the honors as the uses; to whatever height the love of self climbs, the lust of doing uses for the sake of one's own glory is there set on fire. (P. 250.)

Evil priests who despise the Word and worship nature, instead of God, cast faith and charity as it were in a bag behind their backs; and whilst they are preaching, they hang it before them as a kind of stomach—like that of a ruminant—from which they select, and give out such things as they know will serve for food to the hearers. (T. 146.)

O. L. BARLER.



## How to Present the New-Church Doctrines.

I believe an effort should soon be made to present the New-Church to the attention of the world in its true and proper form. I think no serious attempt has ever been made towards teaching the Heavenly Doctrines otherwise than as a religion, and consequently New Churchmen are generally considered as one of the numerous sects of the Christian Church, and that fact alone is sufficient to prevent its general acceptance in the world, and as long as it is so considered it is likely to be very small numerically. While it is a fact that all who become acquainted with the doctrines and live in accordance with them will finally accept them religiously, yet primarily before they know them or live them they cannot be to them a religion, but only a means to form in them a religion. I think everybody in the world can be best approached by New-Church teachers if the Heavenly Doctrines are presented to them as a form of government, and not as a religion. Primarily and essentially they are an orderly statement of spiritual laws for the formation of a correct man, and also a correct government for all men, and no one need doubt but what happiness, peace and contentment would be the lot of all in the world if every person in it was reformed by them and governed by them. To get the Heavenly Doctrines before the public and command attention to them; they must be presented as metaphysical facts, and for that purpose they must be rewritten and conformed to requirements of natural minds. Psychology and metaphysics are subjects of especial attention in the intellectual world at the present time. A great deal of false and misleading representations of these profound matters are being considered, and it is time our New Church teachers should take the subject up and place it on its true foundation, and give to the world information that is reliable and not speculative. It is true that New-Church teachers have not hitherto made a study of the Doctrines with such an object in view, but every effort to present them to the world in the form in which they have always been interpreted, viz., as a religion, has been a failure, and for the reason mentioned above rightly so, I believe.

All thinkers and teachers in the New Church know that the Lord desires to have a knowledge of the Heavenly Doctrines become general in the world. Let us then present them to the world in forms that will be accepted.

J.

## Communications

### "The Possibility of the Incarnation."

The sermon under this title by the Rev. Hiram Vrooman, printed in the MESSENGER of Dec. 16, contains a remarkable chain of reasoning for which it would be difficult to find warrant in the doctrines of the New Church. The argument is based on the premises "universally acknowledged" and "deduced from countless demonstrated facts," "that all things are related." And this relationship is thus defined:

"Relationship means that one thing affects the other thing so that each is different from what it would be

without the other. It means that if any speck of dust should suddenly become annihilated, a change of some kind would take place in every object of the universe."

Despite the extravagance of the contention that such universal relationship is universally acknowledged, let us for the sake of the argument admit the possibility of the dependence of each atom on every other, not for what it is in itself, but for the conditions attending it, and note the author's conclusion.

"It follows as an inevitable conclusion that God is related to Nature and that Nature is related to God. This is so for the sufficient reason that all things are related. God is not only related to Nature, but to every one of the infinite number of finite things in Nature. And this relationship means, as pointed out, that God and finite things are reciprocally affected. This relationship between God on the one hand and every finite created reality on the other, is the key for our unlocking the possibility of the incarnation of God in Jesus Christ."

The pen must have run away with the thought—without it. To conclude the reciprocal "relationship" of the Creator with His creation from that "universally acknowledged" between one earth and another earth, a speck of dust on one and a speck on the other, and to compare the one "relationship" with the other, can hardly be the matured purpose of the writer.

Another conclusion, or deduction from the same, is equally unsatisfactory. It is assumed in the sermon that our knowledge of God consists of our knowledge of the effects which He "produces in finite things as the result of His relationship to them." Then follows:

"By God's abiding in human hearts means simply that He is producing effects there. And He not only abides in human hearts, but as literally abides in everything which He has created of the mineral kingdom as well as of the animal kingdom. He abides in everything, even the most infinitesimal, by way of producing effects in it."

There are two objections to this statement. First, *knowledge of the effects produced* may be understood only of the completed effects, in which case the statement would fall far short of the truth. Let us suppose the words to mean, better, our observation of the Divine operation in producing effects, and this first objection is removed. But another and more serious objection remains—that in the statement there is no recognition of the Divine presence in man by the Holy Spirit, illuminating the Divine Word, whereby the abiding of God in human hearts differs *toto coelo* from His abiding in the grain of sand. It is not a difference merely in the relative receptivity of the recipients, as the sermon assumes, but an essential difference in inflow and thus Divine presence itself. For the giving of very life there is inflow of the Divine life, which Swedenborg calls "immediate," through the several atmospheres of the spiritual Sun, with the difference that "all living creatures, great and small, derive their origin from the spiritual in the lowest degree, which is called the natural; man alone from all the degrees, which are three, and are called the celestial, the spiritual, and the natural." (D. L. W. n. 346.) Of this immediate inflow of life not even man has consciousness or possible control, since it is his very life. But into man, as into nothing below him, there is given another inflow, called by Swedenborg "mediate," of the Holy Spirit, into his consciousness as he is willing to receive it. In his acceptance of this inflow into his affections lies man's reciprocal relation to his Lord—"Abide in me and I in you"—such as is utterly impossible for a mere animal, much less for a grain of sand.

"The Lord is conjoined to those who receive Him in the heart and life because He enters or flows into man's life; but this He does only with those who are in the life of spiritual love, or in the life of charity." (A. E. n. 251.)

The sermon goes on to show that whether in the grain of sand or in man the inflow of Divine life causes the



one or the other to fulfil its given function, however different this may be. Then it is concluded that "the function of the finite flesh which God employed in His incarnation . . . was something entirely different from the function of the flesh of men," since "*Jesus Christ filled the function of acting the part of God Almighty Himself within a man's finite limitations.*" For interior to the external human mind inherited from the mother "was the soul of Jesus Christ, which was God Himself."

This can hardly be regarded as a logical conclusion from the premises of the relationship of all things, but rather as a *petitio principii*. A sermon written under such guidance as is Divinely given for the instruction of one's congregation is a privileged address, not inviting or receiving criticism. But when published in the organ of our General Convention, it goes forth on a missionary errand, with somewhat of the Convention's sanction, and should therefore receive careful scrutiny, however ungracious be the task. It would be a misfortune to let it be supposed that the faith of our Church in the absolute truth of the Incarnation, as declared in the Gospels, needs the support of any such line of argument.

B. W.

### The Old Church and the New Church.

EDITOR MESSENGER:—I am accused by B. W., in your issue of Dec. 16th, of insulting the old church. I had no intention of insulting any body or thing. I intended only to state facts, and if stating facts is "insulting talk," who is it that B. W. will have stop me?

B. W. says: "Is it not time to stop this insulting talk about 'the old church?' . . . The 'New Church,' so-called, is favored with heavenly doctrines drawn from the Word of God. The Christian Church of today, Protestant and Catholic, is not the church of the sixteenth and eighteenth centuries."

Has not B. W. come into a state in which he confuses the old church with the New, that one cannot tell whether or not he is a "new" old churchman or an "old" New Churchman? For he says: "'The New Church,' so-called," and "the Christian Church of today, Protestant and Catholic, is not the church of the sixteenth and eighteenth centuries."

Does B. W. belong to the New Church, "so-called," or to the Catholic or Protestant Church which is of today? How old must the old church become in order to be the New Church? I would say about as old as a wolf would have to become in order to be called a sheep.

I received my judgments of the old church from the revelation made by the Lord, in order to show that the old church is dead, and hence the necessity for a New. Must I spew out this revelation, retrace my steps, and again re-enter the old church—of course after due apologies for unsuiting her, then ask to be received on the grounds that I had been deceived in reading the Lord's revelation into being led into a New Church (only "so-called")? For, after all, B. W. has decided that the falsities of the old church are now old enough to be called new.

A. B. FRANCISCO.

### New-Church Books Wanted.

I can use quite a number of Swedenborg's and collateral works in my missionary field to good advantage. Any one having any New-Church books stored away which they have no use for and would like to give away, please drop me a card stating what you have and I will write where to send them.

J. B. SPIERS.

301 S. Pine St., Richmond, Va.

## Church News

The address of the Rev. John C. Ager after Jan. 1 will be 47 Irving St., Cambridge, Mass.

The Rev. S. S. Seward, who remained over in New York a few days after the meeting of the General Council, writes that he heard the Rev. J. K. Smyth give one of his lectures on the Emmanuel movement. He pronounces the lecture as fine and as having the true ring about it.

The Cincinnati Sunday school has celebrated the golden anniversary of the song, "Another Year Has Cycled Round," which for fifty years has been part of the Christmas festival music of the New-Church Sunday school in that city, by having the song printed on a neat card in gold letters.

The Rev. F. A. Gustafson, of Denver, is lecturing in California. He preached in Los Angeles on December 6th, on "The Making of a Man," a report of the sermon being given the next day in the *Times*. In speaking of Dr. Gustafson's lecture on "Woman, the Wife of Man," the *Olive Leaf* says: "The lecture was eloquent, instructive and entertaining. Dr. Gustafson seems eminently fitted for the lecture field, and we predict for him in that sphere large and increasing usefulness. With an engaging presence, a profound and sympathetic intellect, a wholesome element of humor, a graceful gesticulation, and a pleasing voice, he cannot but afford satisfaction to his auditors. In his treatment of the subject he displayed a remarkable discernment of human nature; showed his appreciation of the female consciousness; glorified the function of wifehood and motherhood. We cheerfully commend Dr. Gustafson and his lectures to all lovers of art, friends of humanity and admirers of matrimonial fitness and concord."

### Correction in Rotch Edition of "Heaven and Hell."

Dr. E. A. Whiston, to whose scrupulous oversight this edition owes much of its general accuracy, discovers at this late day a slight error, easily corrected with a pencil, and to be corrected in the plates. In the top line of page 438 for "ascends" read "descends," as correctly in the third line from bottom of the same page.

W.

### Scotland.

A new hall in connection with the Glasgow, South Side Church, in Queen's Drive, was opened on Saturday, November 24th. The new hall opens directly off the former hall, from which it is divided when used separately by sliding doors. It is heated by radiators and an open fireplace. It is carpeted, and is lighted by electric light. The hall was declared open by Mr. Andrew Eadie.

L. A. S.

### Washington, D. C.

The Ladies' Aid Society gave their annual bazaar and supper on December 11th under very dismal and forbidding weather conditions, and besides affording a very delightful social meeting took in receipts of over \$200.

The volunteer choir, nearly all of New-Church people, are affording great satisfaction in their excellent rendering of the service and anthems, showing the result of careful rehearsal.

The lectures of the pastor of the largest of the Methodist churches here on the "Heavens and the Hells of the All-surrounding Spirit World" are attracting large evening audiences. It seems like a very natural sequence to the wide sale and advertisement in this city and all over the country of Swedenborg's "Heaven and Hell."



The pastor of a large Baptist Church has resigned in order to give himself to the Emmanuel Church cure methods.

The Rev. Julian K. Smyth will preach and lecture here on Sunday, January 3rd, the pastor exchanging with him in New York.

#### Mr. Mercer to Leave Baltimore.

Rev. Arthur Mercer has again offered his resignation as pastor of the Baltimore Society in order to accept a call from the Brooklyn Society.

His resignation has been accepted with reluctance, accompanied by an expression of appreciation of his good work in Baltimore and best wishes for success in his new field.

It is expected that he will enter upon his new duties on the first of February next, after which the Baltimore pulpit will need to be supplied.

#### Ordination of Dr. Mack at Toledo.

Dr. Charles S. Mack, the new pastor of the Toledo, Ohio, Society, was ordained on Sunday afternoon, December 20th, the Rev. S. S. Seward officiating. Mr. Seward went down to Toledo immediately after the morning service at Detroit, conducted the service at 3 o'clock, preached, and ordained the new pastor, after which Dr. Mack administered the Holy Supper. There was a full congregation present, and all seemed happy and delighted at having secured a resident pastor again. In the evening a reception was given by Mrs. Mack at her house.

The young people, we learn, have been doing a practical work at Toledo. They have fitted up the vestry, or basement, of the chapel for social purposes. In order to get rid of the coal bin they dug with their own hands a vault to store coal outside the walls, and then put in the necessary partitions for a kitchen and pantry, and themselves nailed on the lath for plastering the ceiling, securing a plasterer for the latter purpose. They are happy in the results they have accomplished.

#### From the Rev. J. E. Thomas.

I am thankful to be permitted in this way to extend cordial greetings to all of my New-Church friends who in the past were kind enough to help me disseminate the doctrines of the New Church, which I have done as faithfully as I could, under the circumstances. I am now engaged in a very useful work as assistant to the Dean of the Teachers' College of Howard University in his religious and educational work, as the Dean is also pastor of the People's Congregational Church of this city.

Being known in Washington, I am often invited to speak. Recently I spoke to an intelligent audience of about 1,000 people in one of the largest Baptist churches of this city, on "The Blessings of Affliction." There were several white ladies and gentlemen in the audience, who, after the service, came forward and asked to be introduced to me, saying, "I know God is with you." "We are so much helped by your discourse. You can but be of great service to your race." Many of the people present lingered after the service in order to shake my hand and bid me go forward in God's name.

I am very grateful for the humble work I have been able to do heretofore among my people under the auspices of the Board, and I again extend thanks to all who have aided me in the good work. My times are in His hands.

1634 10th St., N. W.,

JAMES E. THOMAS.

Washington, D. C.

P. S.—Any New-Church literature sent to my address will be thankfully received.

#### In Behalf of the Buffalo Society.

EDITOR OF THE MESSENGER:—The undersigned have been appointed a committee by the General Convention, to collect subscriptions for an endowment fund to be used in Buffalo in the extinguishment of the mortgage debt upon the Buffalo Society's church building. On account of the peculiar needs of the Buffalo Society, with which the readers of the MESSENGER are doubtless familiar, an endeavor is now being made to raise a sum of money to be loaned to the Society for the purpose named. When the loan is paid back, it is to be held as an endowment fund to be loaned by the Convention to other societies as their needs may appear. This seems to be a very worthy object, and one which is in line with the broad policy of giving assistance to our weaker societies, which is being generally agitated. It is earnestly requested that all members of Convention societies will make some contribution to this fund, no matter how small the amount.

Subscriptions may be sent to either of the undersigned, and it is hoped that anyone desiring further information will communicate with some member of the Committee.

JAMES E. YOUNG, 18 Tremont St., Boston, Mass.,

EZRA HYDE ALDEN, Arcade Bldg., Philadelphia, Pa.,

EDWIN A. MUNGER, 107 Dearborn St., Chicago, Ill.

December 23, 1908.

#### Interesting from California.

I recently enjoyed a very pleasant and I believe useful trip to various points in California, reaching as far north as San Francisco. On November 15 I preached in the church at Riverside morning and evening, and gave an illustrated lecture on "Wonders of the Sky" at the same place Monday evening. Though no announcement of the lecture was made prior to Sunday morning, yet the little church was well filled, including a considerable number of strangers. I mention this lecture because it has a certain missionary value. It treats of the habitability of other planets (including even the moon, according to recent observations by Prof. Pickering), the unity and harmony of the universe, the eternity of the processes of creation, the influx from the spiritual sun, Swedenborg's connection with the nebular hypothesis (with a picture of Swedenborg by Sartain), and the visible universe as the seminary of an angelic heaven, the grand purpose of creation.

On November 17 I went to San Bernardino and spent a night with Mr. and Mrs. P. D. Gazzolo, whom I had the pleasure of receiving into the Parkdale Society, Canada, twenty-two years ago. In their home the light of the New Church still shines. The next day I spent a few enjoyable hours with Mr. Charles Frankish, of Ontario, and was driven all over that beautiful and growing little city.

The next few days were spent in San Francisco, where I was busy in public and private ways in company with Brother de Ronden-Pos, minister of the O'Farrell St. Church. I gave my astronomical lecture in that church on Thursday evening, the 19th. On Friday evening we had a supper, with speeches, in the Sunday-school room. It was a happy renewal of old friendships and forming of new ones. After the supper came the usual hour for the study of Swedenborg. I would have been glad to have joined with them in the reading, but they preferred to turn the meeting over to me for an address; so I gave them a talk on some vital points of doctrine and life. On Saturday evening Mr. de Ronden-Pos and Miss Lillian Boyle, a valued member of the church, passed through the first gate of marriage and were solemnly betrothed to each other under the parental roof of the bride-elect. The pleasantries of the evening, as well as the betrothal service itself, were blessed by the sphere of heaven. On Sunday afternoon, the 22nd, I preached a Thanksgiving sermon in the



church, and at the close of the service administered the Holy Sacrament of the Lord's Supper. Since the earthquake the church has been rented to a Baptist society for morning and evening services, on which account the New-Church services are held in the afternoon. In the evening, in the Sunday-school room, I addressed a class for the study of "applied Christianity" and answered questions. This class, which meets every Sunday evening, is devoted to the study of the application of the heavenly doctrines of the New Jerusalem to the life in the individual, the family and the community. There is also a Wednesday evening class for the study of the philosophy of Swedenborg, conducted by an efficient lay member. I found Mr. de Ronden-Pos a very busy man. Himself a diligent student of the doctrines, he insists upon a thorough training of the children in the distinctive truths of the New Church. Already a goodly number of fine minds have come into the New Church through his ministrations.

I was much impressed by the appearance of the city itself. It arose from its ashes as by magic! The thorough and scientifically laid foundations (often two stories deep) and the massive walls and columns of many large business blocks are standing monuments to the power of the human mind to overcome difficulties.

J. S. DAVID.

San Diego, Calif.

### Closing the Saloons in Lynchburg, Va.

As the MESSENGER of Dec. 2nd contained a notice of the closing of the saloons in Birmingham, Ala., it suggests the thought that perhaps a communication in regard to the closing of the Lynchburg saloons may not be inappropriate to the MESSENGER. Indeed the cause of temperance is so closely allied with that of religion that the subject does not seem out of place in the columns of a religious journal.

After a vigorous campaign in Lynchburg between the "wets" and "drys," the subject was settled at the polls on Dec. 5th, in favor of the latter, by a majority of nearly two hundred.

In this campaign, the Methodist Church (which is probably the most influential one in Lynchburg) took a vigorous part, clergymen, laymen and female members all taking up the cause with that fervor which is peculiarly characteristic of the Methodists. Their zeal was probably fortified by a remembrance of the strong stand that John Wesley took on this subject. He says:

"All who sell liquor in the common way to any that will buy are poisoners-general. They murder His Majesty's subjects wholesale; neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? The curse of God is in their gardens, in their groves, a fire that burns to the uttermost hell. Blood, blood is there. The foundations, the floors, the walls, the roof, are stained with blood."

All the churches showed interest in and sympathy with the temperance cause, but none took the bold and pronounced stand that the Methodists did. While the voting was going on, the Methodist Protestant Church was kept open and a continuous prayer service was held. Women in all the churches took up the temperance cause and by their prayers, their persuasions and their efforts contributed largely to its triumph. When we reflect on the shame, the anguish, and the direful poverty often entailed on women by the drunken men of their household, who ought to be their prop and stay, we cannot wonder that they strive so earnestly to put down this terrible evil.

Then the little children grew interested in the cause so dear to their elders, and on the day of the election 250 of them, with teachers interspersed, marched through the streets, waving white banners, Confederate and "Star Spangled" flags and singing inspiring temperance songs,

set to popular airs. "Out of the mouths of babes and sucklings thou hast ordained strength."

From time to time the church bell tolled. One of the voters asked, "Why was that?" as he had never heard it toll at any other election. A witty friend replied, "It is tolling for *departed spirits*." When the voting was over and the results announced, a large number of the anti-saloon voters betook themselves to the open Methodist Church, where a solemn service of prayer and thanksgiving was held.

The repeal of the saloons in Lynchburg does not go into effect until March 5, 1909; so the saloonkeepers and liquor dealers will have an opportunity to look around and make some other arrangements for their livelihood. Let us hope they will betake themselves to some traffic or industry that will be of real use and benefit to society. Of course, any great change will, at first, produce inconvenience or embarrassment in some quarters, but these things can be changed and re-adjusted with time, and are small matters compared with the immense good attained by the triumph of the temperance cause. Even when the advocates of this are hasty, or injudicious, as they sometimes are, owing to the imperfections of human nature, still they are headed in the right direction and their efforts tend to the betterment of mankind on the spiritual, moral and physical plane and to the improvement of economic conditions.

The temperance cause for some years past has been gathering force and rolling like a great tidal wave over the Southern States. It has reached Virginia, and it is to be hoped that it will eventually sweep away the curse of the saloon from our other cities as well as Lynchburg.

M. W. EARLY.

### From Sweden.

The Rev. C. J. N. Manby sends the following interesting account of his summer missionary tour, which occurred from June 20th to Sept. 1st, of last year. During his journey Mr. Manby visited and preached or lectured at twenty-one different places, having audiences varying from under 20 at Falkenberg to fully 250 at Nybro and at Karlskrona. At five other places the hearers were between 100 and 200 in number; but the usual attendances were from 40 to 70 persons. On Sunday, Aug. 2nd, Mr. Manby was in Denmark, and preached at Copenhagen to a congregation of about 40. Some three weeks of Mr. Manby's summer journey were spent at Partille, near Gothenburg, where he gave instruction preparatory to confirmation to three young men belonging to the Gothenburg Society, and celebrated the Holy Communion on Sunday, July 12th. Mr. Manby says that sometimes it was very apparent that interest in Swedenborg has been stimulated by the reception accorded to his remains by his university city of Upsala, on May 19th last. Not only were the hearers numerous in many places, but also more books were sold. The number of copies of "Heaven and Hell" sold in the tour of 1907, which was 100, was then thought to be large, but it was greatly exceeded this year, the number for the 1908 tour being 166. As many as 15 copies were sold in some places, besides other books. Tracts were also distributed. Many localities were visited for the first time. Mr. Manby wishes that this promising work could be continued and extended, and that more missionaries might enter upon the field. In conclusion he wishes "our dear New Church every blessing from the Lord during this Christmas time and the coming New Year."

A recent number of *Morning Light* contains a number of items under the above heading communicated by Mr. Stroh which will be of interest to American readers, as showing the movement in the revival of interest in Swedenborg in Sweden and also on the Continent.



## SWEDENBORG AT HEIDELBERG.

It will be remembered that in 1902 Swedenborg's doctrine of the Brain was called to the attention of the scholars of Europe in the address of Prof. Retzius before the Congress of Anatomists held at Heidelberg. This year in the same ancient university city was held the third International Congress of Philosophy, and thither went Mr. Stroh at the request of Prof. Karl R. Geijer of the chair of philosophy at Upsala University, and with the approval of Mr. F. A. Gardiner, of the London Swedenborg Society, who was in Sweden at the time, to present two papers, the one on "Relics of Descartes' Visit to Sweden, especially a newly discovered portrait by David Beck," and the second on "The Cartesian Controversy at Upsala, 1663-1689, and its connection with Swedenborg's Nebular Hypothesis." The cosmologies of Swedenborg and Descartes were discussed as far as "the vortices" are concerned, and a brief account was given of the "Principia" of Swedenborg. The papers will be published in the Proceedings of the Congress and will meet a wide range of the world's scholars. Previous meetings of the Congress have been held in Paris in 1900, in Geneva in 1904, and the next will be in Bologna in 1911. "It was truly an international gathering. Philosophers came from all quarters of the globe and spent a week of pleasure and of work in Old Heidelberg." The essay on Descartes and Swedenborg will doubtless appear in full in the pages of *New Philosophy*.

## THE "SWEDENBORG CHAPEL" IN THE UPSALA CATHEDRAL.

The Swedenborg Committee at Upsala at a recent meeting took the first steps which will secure a stately sarcophagus for Swedenborg's remains in the "Swedenborg Chapel." Great interest has been shown at Upsala and at Stockholm in the sarcophagus and the probable unveiling of the monument in 1910, in connection with the bicentenary celebration of the Scientific Society of Upsala, of which Swedenborg was a founder.

## SWEDENBORG'S PSYCHOLOGY.

On October 13th Mr. Stroh delivered an address before the Psychological Society of Upsala on "Swedenborg as a Physiological Psychologist." "A lively discussion followed on the part of the psychologist and the medical professors as to the evidence upon which Swedenborg based his theory of brain localizations, the prevailing opinion being that he probably used pathological instead of experimental evidence."

## PROFESSOR RETZIUS ON SWEDENBORG.

Professor Retzius in the Croonian Lecture before the Royal Society on May 14th, treated of Swedenborg in relation to "The Principles of Minute Structure of the Nervous System as revealed by recent investigations." A considerable extract of this deeply interesting address is given in *Morning Light*. He speaks of Swedenborg as far back as 1744 setting up a standard for arriving at a science of the physiology of the brain, and adds: "This is nothing short of a full program in the experimental physiology of the brain which this marvellous man here lays before us, and we are again amazed to read his clearly-worded statement. . . . These theses are drawn up with such precision by Swedenborg that they cannot possibly be based on divination only, but must rest on a real grasp of natural phenomena as well as on actual experiment and on dissection work."

Again, on the evening before Mr. Stroh's writing, Professor Retzius gave an address before the regular meeting of the Royal Society in Stockholm on the present status of the Swedenborg publications. He referred to the approaching publication of Vol. III. of the series, in which the *Daedalus Hyperboreus* will be included, prob-

ably, in fac-simile. The numerous subscriptions to the works were referred to. Of 400 copies of Vols. I. and II. disposed of, over 300 had been sold. "The editor of the series is supported by organizations in England and America, and the scope of the work has greatly expanded. The professors at Upsala are now taking a great interest in Swedenborg's remains and his scientific works. Swedenborg is now being taken in earnest not merely as a spirit-seer, which expression has in the past often been associated with amused contempt, but as a scientist and a man."

## STRINDBERG'S BLUE BOOK.

Mr. Stroh again mentions the interest aroused in the literary world of Sweden by August Strindberg's "Blue Book," which is dedicated on a special page to Swedenborg, the leader and teacher, in memory of the home coming of his remains. The book is a volume of 1,071 pages, treating of the most diverse subjects, and the author is described as the best-known novelist, dramatist and man of letters in modern Swedish literature. "Every few pages come quotations from Swedenborg." "It is clear that Strindberg has accepted the teachings of the New Church in part, but also leans strongly toward theosophy. . . . The works of Atterborn and other Swedes which refer to Swedenborg take an attitude which is mild and gentle compared to that of Strindberg. His book shows a spirit fully aroused and ready for battle. What the ultimate history will be it is impossible to foresee, but 'A Blue Book' is undoubtedly the work of a genius."

## SWEDENBORG'S STUDENT LIFE.

From a letter received still more recently from Mr. Stroh we learn of the interesting discoveries he has just made in the records of the University at Upsala concerning Swedenborg's life and studies while in the University. It appears that he entered in the year 1699 and was listed as a boy of "excellent disposition (*filii optimae indolis*), and remained until his graduation thesis in 1709. Mr. Stroh will give later an account of his course of studies, his professors, his graduation thesis and other matters. One of the most interesting of the recent discoveries in Upsala in looking up the history of Swedenborg is that of the burial place of Swedenborg's mother, Sara Behm, and of his brother Albert, who died within ten days of each other. The burial took place in July, 1696, and the vault is directly under the crossing of the nave and the transepts of the cathedral.

Mr. Stroh's communication in the *New Church Magazine* for December gives some new facts regarding Swedenborg's sojourn in England and among others the significant item from the records of the old Swedish church which Swedenborg attended in London, showing that Swedenborg attended quite frequently the services there, paid his tribute toward the parish expenses, and on three occasions previous to his death partook of the Holy Supper apparently at the church. This quite removes the impression that some have derived that Swedenborg was personally indifferent to the outward rites of the church.

FRANK SEWALL.

The Cambridge Society has just concluded a successful series of services. Both the morning and evening themes were devoted to the consideration of the Lord's Coming. The morning themes touched upon the world's preparation for the first coming, and the evening topics related to the preparation of our age for His coming in the Spirit. The choir and generous friends made the musical part of the evening worship attractive and delightful. A good number of strangers are always found at our morning services, and rather more of them were seen at the evening meetings. They seemed quite eager to receive copies of "Heaven and Hell," the Doctrines of the Sacred Scriptures, Divine Providence, and of the Lord, which were kindly put at our disposal by a friend and the Boston and Philadelphia Book Rooms.



## The Church Calendar.

Jan. 10. The Second Sunday.

The Epiphany—"The Light of the World."

Troait Selection 23: "I will bless the Lord at all times."

Lesson I.: Gen. ix.

Responsive Service VII.: The Blessings.

Lesson II.: Matt. vii.

Benedictus, Mag. 756-762.

Hymns (Mag.).

156: "As with gladness."

160: "Come, Redeemer, blessed Jesus."

## Obituary

CHAPMAN.—Mrs. Algernon F. Chapman and infant daughter, at her home in Terrace Park, near Cincinnati, O., Sept. 3rd, 1908.

Mrs. Chapman, before her marriage Margaret Miller, was the daughter of Mr. and Mrs. D. W. Miller, and one of a large and very united family. She was of a cheerful, sunny nature and radiated happiness upon all who came within the sphere of her influence. Her devotion to her parents and family was beautiful, but above all else she was devoted to her husband and son and to everything that pertained to their home. Though brought up in the Presbyterian faith, her desire to be united with her husband in every interest led her to an independent study of the doctrines of the New Church and to a ready acceptance of them. But so quietly did she pursue her investigation that even her husband was surprised when she declared her acceptance of the Heavenly Doctrines, and her determination to join the New Church. Thoughtful, earnest, conscientious and faithful in all her relations in life, her devotion to the church of her mature choice was equally consistent and joyous. For she entered with her whole soul into it and gladly did what she could. When called to go on into the eternal world with the beautiful little daughter that had come, her one regret at having to leave her husband and little son behind was tempered by her confident trust in an all-wise and all-loving Providence. And all her family and friends feel similarly.

J. R. H.

## Special Notices

The Massachusetts New-Church Woman's Alliance will meet on Wednesday, Jan. 6, 1909, at 2:30 p. m., in the vestry of the church, 136 Bowdoin St., Boston. The subject for the afternoon, "Day Nurseries," will be opened by Mrs. Thomas Doliber, followed by Mrs. Herbert Lauton and Mrs. Philip Carter. Social hour at four o'clock. All women are invited.

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## A Few Opinions about the Pamphlet Swedenborg's Relation to Some of the Problems of Our Time

By AXEL LUNDEBERG

B. A. Whittemore of the Massachusetts New Church Union writes: "I have just been reading your 'Swedenborg's Relation to Some of the Problems of Our Time.' It seems to me that the best missionary literature for the New Church at the present time is in just such pamphlets, designed to arouse in persons who are seeking spiritual enlightenment the desire to acquaint themselves with Swedenborg's teachings. Your booklet should do good work."

Dr. R. Greer, one of the pioneer residents of Chicago and well known as an author especially in spiritualistic circles, has among other things the following to say: "Of the many enthusiastic tributes paid to Swedenborg and his literature this latest, from my viewpoint, is the most able and noteworthy and will be of great interest to admirers of Swedenborg."

A young college graduate in a small town in Kansas, visited by the author last summer, writes: "I have read the pamphlet you gave me. This booklet is a powerful inducement to the study of Swedenborg's writings and if spread and read will hasten the day when he will be accorded the supremacy he deserves. It appears to me now that Emerson was but a disciple of Swedenborg expounding the same philosophy (?) in modern form."

President Roosevelt, through his Secretary, thanks for the copy of the booklet presented to him by the author and says it is a rule of his not to express any opinion about literature sent to him.

Space forbids us to mention many other favorable criticisms of this booklet, which can be obtained for ten cents of the

Western New-Church Union  
115 nic Temple, Chicago, Ill.

## New-Church Uses.

New-Church Book Association, of Philadelphia. Maintains Free Reading Room and Depot for the sale of New-Church Books, 2129 Chestnut St., Philadelphia. President, Rev. William L. Worcester; Treasurer, Richard A. Lewis; Harold S. Conant, Agent.

The New-Church Evidence Society.—Send memoranda of any mention of the New Church, favorable or otherwise, in pulpit, press, literature or conversation, to Professor Lewis F. Hite, M. A., Secretary, 22 Mt. Pleasant St., Cambridge, Mass.

American New-Church Tract and Publication Society, 2129 Chestnut St., Philadelphia. Publisher of The Helper, New-Church Books and Tracts. Supplies New-Church literature on most liberal terms to missionaries who will use it. President, George Burnham; Treasurer, George Burnham, Jr.; Agt., Harold S. Conant.

National New Church. Cor. 16th and Corcoran Streets, N. W., Washington, D. C., built under the authority of the General Convention as a fitting exponent of the New Church at the National Capital. The Church has been erected and paid for almost entirely by the New-Church women of America. The Sunday-school and other parish buildings are yet to be completed, and will require about \$20,000. President, William McGeorge, Jr.; Secretary, Hon. Job Barnard; Treasurer, James Richard Carter, 246 Devonshire Street, Boston, Mass.

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Swedenborg Scientific Association.—Object, to republish the scientific and philosophical works of Emanuel Swedenborg, now out of print, to produce those hitherto unpublished, and to disseminate a knowledge of their principles. The quarterly bulletin of the Association, entitled the "New Philosophy," contains new translations from the Latin works. Subscriptions, \$1.00. Yearly membership, with bulletin, subscription, \$1.50. Frank Sewall, M. A., D. D. President. Rev. Reginald W. Brown, Secretary.

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| Bonds of other Cities in this State.... | 530,000.00      |
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| Bonds and Mortgages.....                | 5,792,932.75    |
| Banking House.....                      | 115,000.00      |
| Cash in Banks and Hand.....             | 416,958.16      |
| Accrued Interest and Rent.....          | 70,552.37       |
|                                         | \$10,139,443.28 |

## LIABILITIES

|                                                           |                 |
|-----------------------------------------------------------|-----------------|
| Due Depositors, including Interest to Jan. 1st, 1908..... | \$ 9,526,028.32 |
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