

New-Church Messenger

"Behold, I make all things new"

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Providence in Ultimates.

Recent stirring events afford many illustrations in world problems of power existing in ultimates, and of the Lord working in ultimates to Himself in primes to develop intermediates. Japan saw that she could not exist as a nation without the knowledge of western science in constructing and manufacturing instruments of war. But in studying western science the country has been brought in touch with western civilization, which has already wrought such reforms and progress among the Japanese. The same is now being repeated in China. We are told by careful observers that the movement in China "is no mere ripple," but "a deep and abiding tendency, the very unwieldiness of the nation and its tremendous bulk, which proved such a hindrance in the past, only add to the momentum which is stirring the world." Those who know China best, the unlimited resources of the country, and the unity of the people, are fully assured that when those millions have learned the art of war scientifically, and especially if the Japanese nation joins with them, they will be able to dictate terms to the world. The reactionary effect upon Christendom is illustrated by the conclusion drawn; namely, that "only in a miraculous spread of Christianity is there hope of averting the Yellow Peril."

"The problem of China must surely be regarded by all as the problem of the world." The appeal is made that we must Christianize China to "save her from becoming a menace to the world." Thus western science becomes turned against its originators to compel them for their self-preservation to teach Christian principles. Though Christian principles lose effective power when supported by such selfish motives, this nevertheless illustrates how the Lord leads those who are in the ultimates of natural affection to work in the interests of the spiritual kingdom.

What Is a Kiosk and What Is the Object of Its Use?

The suggestion contained in the General Council's co-operative plan providing for the use of the kiosk for the sale of literature in the Convention city during the sessions of the Convention, it is understood, is not offered as an ideal method, but as expressing in a concrete form what the Council believes we should endeavor to accomplish.

The problem is an old one, How shall we secure a point of contact with the people of a great city? We have churches; we have preachers; we have literature, and the Council is anxious to secure a better form of literature. But after all these have been provided the great problem of reaching those who can be interested therein begins.

The unique thing regarding the Swedenborg House at the St. Louis Fair was the interest which the public as a whole evinced in taking the literature provided. A point of contact had been secured. The house and those who manned it did not repel. Rather the reverse was true. Can we in a measure duplicate that attitude, that condition of interest? This is the question which the Council puts to the Convention in proposing the use of the kiosk.

The kiosk is perhaps a strange word to most American ears. It is merely an attractive booth, familiar to the eyes of Europeans and notably in use on the streets of Paris. There they are found suitable for the sale of flowers and as news stands, and largely as a means of displaying in an unobjectionable way the theatre posters and advertisements, the use of which is very much more restricted there than in American towns.

The kiosk for such use as the Council proposes

would essentially be of artistic design, drawn specially to attract the eye. The posters advertising our books or Convention meetings would similarly be of artistic character, and the whole, in fact, must attract, not repel. Such an outfit as this cannot be provided except with much study and care, but these requisites the Council recognizes are a part of any undertaking which can be relied upon to bring results.

Primeval Man.

To start the human race, some have conceived of a man-animal, from which man eventually was developed. This is the view of St. George Mivart. Some in the New Church have followed in this line of thought, and have supposed that to a man-animal higher parts were added. There is nothing in the teachings of the church to substantiate this view. The doctrine of human constitution and development renders any such supposition unnecessary and impossible.

Discussions of the primeval man are involved in much obscurity. The subject clears immensely when it is considered that the celestial or primeval man had three degrees or planes of life in the external mind as we have; namely, the sensual, scientific, and rational; but in the first man these planes or degrees were of the celestial order.

The human form is human because all that enters to constitute a man must become a part of him by an act of his own will, by his own free choice. "My soul is continually in my hand" is true from the beginning. The first man, like all subsequent men, was created lower than the beasts, because beasts are born into instinctive knowledge, but man when born has only appetite and an involuntary mode of taking food imparted in creating. The first man should be conceived as such, the external mind being without form and void, and darkness in the deep of the higher planes of the internal mind.

With the first man, as now, the sensual plane was first developed. Only as the sensual plane was developed could the Lord draw him upward, for the uplifting power of the Lord could operate only in the degree that the sensual grew and offered an opposing weight; otherwise man would have been drawn into the Lord, and the human essential would have perished. The sensual of the celestial man was all good. The weight that it opposed to the uplifting force was normal to it, and at first absolutely free from evil. This development was necessarily exceedingly delicate and gentle because of the infantile state of primitive man and the absence of the developed proprium. In willing to be what the uplifting spirit revealed, the voluntary proprium was formed, which was good, and not

evil until man commenced to wish to receive from himself rather than from the Lord. As the sensual plane developed, and preparation was made for the scientific, higher truth was revealed; but only as the gentle forces of the sensual presented a ground of reaction. Those who remained in the sensual degree by not responding to uplifting forces, or who died while it was forming, could have taken with them at death only the lowest degree of life, such as is represented by the hair as compared to inner parts of the body, for they had received but little of an intellectual order. These are the pre-adamites, who are described in the Writings as external and possessed of but little life, and yet were not evil.

When the sensual and scientific had become developed, the rational plane was likewise opened. Through the opening and development of these three planes of the external mind, corresponding effects accompanying in the internal mind, the Adamic Church was formed, and the celestial heaven was perfected.

Seeing Evil.

The evils of others readily appear. It does not require wisdom to discern them. Often those known not to be possessed of religious habits or desires will make a most discriminating judgment of the conduct of another. But for one to see his own evils with much fullness and clearness is much more difficult. We are more diligent in pointing out the evils of others than of ourselves. We are more pleased to hear about the wrong doings of others than of ourselves. In fact we do not want to be told of our evils. We are more ready to explain away or excuse our evils than the evils of others, we conceal our own. We judge ourselves charitably and pronounce a light sentence. The evils of others appear absolutely unjustifiable, and deserving of the severest censure. Our evils appear largely as mistakes, the evils of others seem deliberate and done with the full intent of all malice that the evils carry. These sad facts arise from our inherent self-love. They are signs that we do not love our neighbors as ourselves. The evil are most censorious, most exacting of others, most desirous of exposing evil. With the growth of goodness the spirit of censure wanes, judgment is charitable, and there is a desire to excuse evil, for the sight of it is painful. We should humbly beseech the Lord to remove from our hearts all that is censorious and reproachful, and to give us the spirit to find our own evils rather than those of others. And it may be that the light will break in upon us, revealing that the very evils for which we bitterly condemned others are to ourselves sweet and delightful, so subtle and awful are the beguilings of

self-love. More widely than we have thought are the words of the apostle applicable, "Wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things."

False Standards.

We have not commented on the recent enterprise of *The Ladies Home Journal*, in employing a woman plainly dressed, to visit prominent churches for the purpose of noting how she would be received, because we have regarded it as a piece of sensationalism unworthy of notice. We mention it now only to commend the intelligence of the press in general in condemning the undertaking as based on absolutely false principles and unjust to the churches. This lady visited some one hundred and fifty churches and complains that she was practically ignored, only seven pastors speaking to her, though she lingered to make herself conspicuous.

Among the many comments of the press are such statements as these, that the church is not a social organization; that people go to church for worship, but not to be noticed; that devout people do not care specially to be noticed; that a total stranger should not expect social recognition on the first occasion of attending church; that it is a presumption on the part of pastors to suppose that people, dropping in for a Sunday, care to be familiarly approached; social clubs have their distinctive organizations. On the whole the experience of this specially made-up woman on her commercial mission into the House of Prayer speaks most commendably of the good sense and discerning judgment of churches in general.

The Sermon

Thanks to the Lord.

BY THE REV. JAMES REED.

Oh give thanks unto the Lord, for he is good, for his mercy is forever. (Psalm cxxxvi. 1.)

All the precepts of Scripture are of perpetual obligation. If we rightly understand the Word of God, we know that there is nothing temporal or limited in any of its teachings. If we are able to look below the surface of its meanings, we can see that everything which it contains is written for all time. Furthermore, its requirements are not only to be remembered and observed now and then at certain days and hours, but they should be present with us every moment of our lives. The Ten Commandments must not be kept merely when we are tempted to break them. We must endeavor to live in the spirit of them always. We must, in heart, be keeping them continually, even though we seemingly have no immediate occasion to apply them to our outward conduct.

And this means, with reference to our text, that we rest under the obligation of unceasing thankfulness. It does not command us to be thankful

once in a while and permit us to be unthankful, or forgetful of our blessings, at other times. Our whole lives should be filled with thanksgiving. If we maintain our proper relationship with the Lord, such will be the case with us; we shall feel that perpetual remembrance of Him and of His infinite lovingkindness is enjoined upon us by the words, "Oh, give thanks unto the Lord, for he is good, for his mercy is forever."

Yet there are special occasions when this obligation is brought home to our hearts more than at other times. When the winter season approaches, and all the active processes of growth in the world around us are suspended, when the fruits of the year's increase are harvested, and the Lord has blessed "our basket and our store," then are we reminded with special force how dependent we are on Him for all that we receive, and how utterly helpless we should be except for the provision He has made. The "feast of ingathering at the year's end," which the Israelites were commanded to keep, is one that awakens a natural response in all human hearts.

But even this occasion should but serve to strengthen the feeling of perpetual thankfulness; it should but emphasize the fact that the Lord never ceases to shower blessings upon us; it should lead us to consider the causes which we have for thanksgiving not only at this particular season, but every hour that we live. Those causes are briefly but comprehensively stated in the text, "Oh, give thanks unto the Lord"—but why? The answer follows: "For he is good, and his mercy is forever." No language could more perfectly sum up for us the reasons why we should be thankful. The Lord's goodness is the one infinite and unfailing source of human blessings. We know that He is love or goodness itself. Love or goodness is His inmost and essential nature. We live because He loves us; there is no other reason. We live because, in the infinitude of His goodness, He desires objects to whom He may impart His life and happiness. All this is implied in the brief sentence, "For he is good." Moreover, His goodness is displayed in countless ways. We have spoken of the fruits of the year. These are but one means whereby He sustains our natural life. All the while that these fruits have been growing, He has been sustaining our life in other ways. The sun has been shining, the rain has fallen; He has given us the fresh air to breathe, and has made firm the ground beneath our feet. No condition of happy physical life has been wanting. He has also given us home and friends. He has maintained the strength and glory of our country. We have been able to live in peace with one another and to pursue our respective callings without hindrance. To most of us He has given bodily health, with the opportunity to live an active, useful life, if we will. Again, if we look a little more deeply, we are made conscious of other blessings. Because our states of mind are so natural and external, we are accustomed to think first, and perhaps chiefly, of natural and external things; but the Lord gives us not only the light, but the truth; not only the eye, but the power of sight; not only the power of sight, but the capacity of understanding and thinking. Vain would be all the outward blessings of which we have spoken, unless the higher ones were given

likewise. So, as we endeavor to sum up our causes for thankfulness, let us not forget those which are spiritual. Let us not fail to remember that, by virtue of His presence with us, we are not dead and inanimate machines, but living and thinking beings. All our real enjoyment is within. It springs from the state of mind which we habitually cherish; that is to say, from the thoughts and affections which have place in our hearts. To these the Lord ministers; He is the fountain of the life which vivifies and sustains them. Moreover, His giving is constant and unceasing. He does not go away when we are born. He does not wind us up like clocks, and leave us to keep on without Him. But preservation is perpetual creation. By the same power which called us into being, He causes us to live continually. Were He to withdraw Himself from us even for a moment, we should in that moment perish. "O give thanks unto the Lord, for he is good; for his mercy is forever."

It is a great thing to live in a state of continual thankfulness. The difference between those who do so live and those who do not, is like that between men who are cheerful and happy, and those who are sullen and discontented. Yea, more; it is like the difference between heaven and hell. The angels of heaven and good men on earth are in their hearts always giving thanks; but those in this world and the other, who "love darkness rather than light, because their deeds are evil," are always complaining of their lot, and filled with the spirit of ingratitude. The former feel that the Lord is always good to them, and that they have unceasing cause to thank Him for His loving kindness; but the latter look upon Him as a hard taskmaster, and as one who visits upon them misfortunes and sufferings. Yet He is as kind to the one class as to the other. He loves all alike, and the only difference between them is in the attitude which they maintain toward Him.

While we live in this world, it is not always easy for us to realize that the Lord is uniformly good. Our human life abounds in troubles and disappointments. We are brought low by sickness, our friends are removed by death, we suffer the ills of poverty, and anxieties with regard to the future; the children we love go aside from the straight path, and in numberless ways the hopes and expectations which we have formed are not fulfilled. We are taught to believe that all the while the Lord is looking on, and that He is the omnipotent ruler of the universe; and our doubting natural hearts ask, How can these things be, if He is love itself? We cannot, with our lesser capacity for loving, behold such events unmoved, even where we are not ourselves personally affected by them. How, then, can they be reconciled with the idea of God's unalterable and active goodness?

It is needless to say that this view of the Divine Providence, though natural, and in certain states of mind perhaps inevitable, is lamentably shortsighted. Poor creatures, indeed, should we be, if every natural wish of our hearts were granted, and if the current of our lives always flowed smoothly according to our desires! Poor creatures should we be, if we were never tried in the furnace of affliction! The Lord, who is goodness itself, cannot be the source of anything evil; He can never Himself cause suffering; but His goodness would be

less than infinite, if He did not permit trials and sufferings to come upon us when He sees that they will be conducive to our true welfare. If we were perfect beings to begin with,—if we inherited no evil tendencies,—if all the thoughts of our hearts were good,—we should not need such discipline; but by means of it our lives and characters may be purified. There is no other way in which this work can be done. For all the evils which we willfully commit, we ought to be sincerely sorrowful and penitent; they are within our control, the strength of the Lord is continually imparted to us in order that we may resist and overcome them. But for those evil conditions and circumstances which are beyond our control, we are not responsible; and they are ordered and directed, in this way or in that, according as our need requires. The Lord, in His infinite goodness, does not permit a single one of His creatures to endure a moment's useless suffering. When, therefore, severe trials come, although they are not from Him, they are permitted by Him for our higher good; they are blessings in disguise. He overrules them for our eternal wellbeing; and the laws of Divine permission are thus included among the laws of Divine Providence.

These considerations bring us to the final words of our text, "For his mercy is forever." It is forever, not merely in the sense of continuing to eternity and of following us in all the successive experiences of a never-ending life, but in the fact that it has regard to His everlasting purposes. There is not a single act of His mercy which is of merely temporal or earthly significance. All the gifts of His natural bounty which we enjoy in this world, look far beyond this world for the real purpose which they were intended to serve. They exist simply as means to an end, which end is our eternal life in heaven. They are the conditions provided for the period of preparation, which our earthly life is. Beautiful and excellent they are in themselves, and it was intended that we should take satisfaction in them; but far more beautiful and excellent are they when viewed in their relation to what lies beyond, as being tributary to the great plan which involves eternity. To love them only for their own sake is to turn them from blessings into curses; it is to make evil and hurtful what the Lord intended only for good; it is acting in opposition to His command, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Thus are we brought back to the consideration of our highest and truest grounds of thankfulness. Again, with redoubled force, are we reminded that our choicest blessings are those which relate to our never-ending life, and which are, themselves, therefore, spiritual and eternal. A knowledge of the Lord's truth, a knowledge of the Lord Himself, the consciousness of His presence, the joy of His love as it enters our hearts, the light of His wisdom as it illumines our minds, the power of reasoning and understanding, the power of receiving all these heavenly gifts, the power of rising above our natural selves and of looking down upon them, the power of living for that better life which

is heaven;—all these, which are distinctively human attributes, should be the chief causes of our thankfulness, even as they are the chief sources of our purest joys. In proportion as they are real to us, they give the assurance that the Lord is good, for they enable us to perceive the nature of His goodness. They help us to recognize the fact that it reaches beyond time into eternity, and they give us a true idea of the relative value of natural and of spiritual things. As the latter are most precious in His sight, so should they be in ours, not excluding the former, not hindering or suppressing any feeling of gratitude for natural blessings, but exalting and sanctifying such feeling by filling it with the higher thankfulness that takes account of the whole scope of Divine operations and the unlimited field of human experience.

The foregoing principles are clearly and beautifully illustrated throughout the Psalm from which our text is taken. That Psalm stands pre-eminent among the psalms as a song of thankfulness. It sums up for the devout Israelite the causes why he should feel grateful to the Lord his God. Beginning with the creation of the heavens and the earth and of the sun and moon and stars, it goes on to tell of the deliverance from Egypt, the dividing of the Red Sea, the journey through the wilderness, the successful warfare with enemies, and the final peaceful possession of the Promised Land; and each one of its twenty-six verses ends with the refrain, "For his mercy is forever." Likewise, if we look below the surface-meaning, the teaching is equally plain. Instead of physical creation, we think of spiritual creation, or regeneration. The Egyptian bondage is seen to stand for subjection to selfish and worldly desires, while the gradual passing from this lower state to higher ones is depicted by the forty years' wandering in the desert, and by the final entrance into the land of Canaan. Each trial which was encountered by the chosen people represents some spiritual experience whereby, under the Divine guidance, man's redemption is accomplished, and heaven becomes his home. All of which is a token of the wondrous mercy of the Lord, which is not merely for a day, or for an earthly lifetime, but goes on manifesting itself forever.

Our causes for thankfulness are indeed beyond all power of expression. Those, whose condition may seem less fortunate than that of others, have yet their own good reasons to be thankful. In the nature of things, different persons have different needs, and what is best for one, is by no means always best for another. At the very least, each one should be able to see, and to rejoice in seeing, that his blessings far outnumber his privations. Especially if he remembers that outward trials are designed to be internal and essential blessings, his mind will be filled with peace and contentment. As dutiful children of the all-loving Father, let us try to believe that He is always infinitely good, and that "His mercy is forever."

Thus believing, how shall we express our thankfulness? Surely words alone cannot express it. Anyone can say that he is thankful; but he who really *feels* thankful, whose whole nature is alive with the spirit of gratitude, cannot be content with the mere verbal utterance of it. In every act of his life he shows his consciousness of dependence

on the Lord and his wish to recognize that dependence. He shows it by the acknowledgment that all good things, both natural and spiritual, which come into his possession are not really his, but blessings from heaven entrusted to his care and keeping. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Yes, nothing whatsoever belongs to man; even man himself belongs to God. As we grow into the perception of this great underlying truth of our existence, and act under its influence, we shall be the constant, living channels of thankfulness; we shall love to place our gifts of every kind at the disposal of their Divine owner; we shall be proportionately unwilling to appropriate them to ourselves or to any selfish uses; we shall wish to make them serviceable to our fellow-men, and thus conducive to the everlasting purposes of Him who gives them. We shall not grudgingly render help to one another; the spirit of love will shed its benign influence over all our doings. Such, verily, must be the effect, in proportion as we believe in our hearts that "the Lord is good," and that "His mercy is forever."

Contributed

The Universality of the New Church.

The New Church is truly universal not only in inclusiveness of its theological system and its consequent rational and philosophical symmetry and balance, but also in its appeal to all classes of religious minds with its supply to each of its peculiar wants. While this is so it is remarkable to find how many writers of a peculiar bias one way or another will extol this breadth or universality of the New Church only so far as it admits their peculiar view and at once close its door to the access of any opposite.

To read some recent utterances in our periodicals and elsewhere, about "ecclesiastics" and rituals of worship in the New Church one would feel almost guilty of an act of hypocrisy and profanity if he dared to go to church, in that he might be indulging in an "empty form"! In these imputations of insincerity against Catholics and others who do believe that externals are a help to spiritual life and who consequently say their prayers without fear of Protestant sneers, the professed regard for the "universal freedom of New-Church religion" is like the familiar little weighted figure toy. You may label it "religious freedom and equal respect to all," but when thrown upon the table it is always the religion of the secular life as alone of valid worth that takes a footing, while the church as an external form of religion or "sign of charity" is flung into the air as an idle and obnoxious "ecclesiasticism." Such is no true exhibition of the real comprehensiveness and all-round power and greatness of the New Church that is to be. The church even of prayers, sacraments and ceremonies has yet its work to do, and, in this field of holy external rites will always retain its place among the essential things of the religion of the New Jerusalem.

FRANK SEWALL.

Growth.*

As a type and correspondent of growth, I desire to call your attention to a common fruit, familiar to you all, and to briefly describe its parts. I take for this purpose the peach. First, there is the velvety or pubescent skin, called botanically the epicarp; second, we have the fleshy pulp, called the sarcocarp; at the bottom of this lies the stone or endocarp. Open the stone with a hammer and you see the kernel covered with a brown skin, called the episperm. The kernel itself is white and forms the endopleura, at one end of which may be seen the embryo, the germ, the thing itself of which all that I have just described are designed as covers and protectors.

Fruits and seeds vary immensely in size and character, but however various they all contain parts either identical or similar in function to those spoken of. In size they run from entirely microscopic forms to the huge pumpkin weighing many pounds or the large cocoanut, but however various in character, the shells, husks, covers and envelopes are designed both for the use of man and for the protection of the precious germ within, necessary to the perpetuation of the species.

When the seed reaches the soil it is at the end of one state and the beginning of another. That which has hitherto been clothed is now to be unclothed. Under the softening and disintegrating influence of the soil warmed by the sun, the shells, husks, and covers, epicarp, sarcocarp, endocarp rot away, and dissolve until the endopleura touches the soil and growth begins.

The first nourishment of the little germ is not from the soil; it is too delicate at first to absorb nutritious material from the earth, and there has been, therefore, little stores of oil and starch and sugar laid up in the endopleura, or other part of the plant with a similar function, which is dedicated to the first promptings of growth.

One thing more; notice that the seed grows best at first in darkness under the soil, by the action of the sun's heat, not its light.

Bearing these facts in mind I now desire to call your attention to the correspondence in child-growth. The little infant begins growth in absolute ignorance, as the seed begins to germinate in darkness. It is the sun's warmth that starts the process in the seed and it is the mother's love that broods over the little one and awakens its dim, obscure affections. The little hand touches the mother's bosom and that gives the first root or fundamental impression of substance and form. The mother's crooning lullaby song gives the first harmonies to the little ears. The sight of the mother's features transfigured by love gives the first impression of the human face as the type of all beauty hereafter. All these impressions are carried by a thousand delicate fibers to the brain, there to be registered forever upon the soft but enduring substance of the natural or external memory.

The child lives surrounded by appearances of truth rather than real truth; the sun *appears* to arise in the east and set in the west; the earth *appears* to be an infinite plane; in all probability, everything seems to touch the eye at first and there

is no estimation of relative distance. These appearances are like the shells, husks and integuments that hold the embryo of the seed; they protect the child for a time, and then perish or give way as the true idea emerges.

The Word of God is full of apparent truths, which understood literally, become falsities; here is another series of enwrappings and clothings which hold the child's mind for a while, and serve to protect from profanation the Divine Truth that is within. Such are the statements that God created the world in six days, that He is a jealous God, that He is angry and punishes, etc., etc. These are only apparent truths, and especially adapted by the Divine Providence of God for the minds of little children and simple adults. They serve their use and then like the integuments of seed, perish, and the higher truth emerges.

The love of the sex which is connate with men and is active in the youth, is nothing but a rough husk that serves to protect for a time the most precious thing in the world, the love for one—the Conjugal.

In the little stores of starch and oil which serve for the development of the seed we have a beautiful picture of Remains, those stores of good and truth laid up in the secret chambers of the mind, by means of which regeneration becomes possible in after years.

Correspondence is the science of sciences and you can find no department of natural science that it does not or may not illuminate.

In the digestive organs of ruminating animals we have by means of correspondence, a picture of the growth of the mind.

Turn a hungry cow or sheep into a rich field of clover and how eagerly does it browse, rapidly cutting off the succulent stems with its sharp incisor teeth and without the slightest mastication pouring it rapidly into the first stomach, the rumen or paunch.

The appetite of the animal corresponds to the love of knowing in the child and as the animal pours the unmastered herb into its rumen, so does the child with eager curiosity pour facts into its external memory to which the rumen corresponds.

After some slight maceration, the food passes into the second stomach or reticulum, where it is somewhat arranged in masses and lubricated. It next goes to the third stomach, the manyplies, where it is arranged and ordered into distinct boluses. The animal seeks now some comfortable spot, and lying in the shade, or standing knee deep in a pleasant brook, proceeds to regurgitate these boluses and slowly and carefully chew them over, namely ruminate. Once more swallowed, the food goes direct to the fourth stomach, a strong digestive organ, and is there prepared for absorption. This long process represents how the child takes isolated facts into its memory and by comparison, reflection, and observation, arranges them so that facts become knowledge and then intelligence and finally at the psychological moment, when rationality begins, the youth brings up the truths of his past life from the teachings of parents and the Word and considers what he will do. He ruminates, he swallows, he appropriates and makes them his own by life according to them. Thus facts become knowledge, and knowledge, intelligence and intelli-

*Summary of an address before the Women's Council of the Illinois Association.

gence wisdom. The Writings of the Church afford the most pleasing and profitable study in the world, and I can heartily recommend to this Women's Council the systematic and regular study of these Writings as one of the greatest uses it could perform.

J. B. S. KING, M. D.

At the Parting of the Ways.

In the very beginning of the re-creation of man—in the Genesis account—the external man is called earth, signifying the unregenerate or *un-made* man; and at the third day, or creative period, he is still called earth; nor till the sixth day's work is done is he called "ground," denoting man in the image and likeness of God. It is the external man that must be re-created that the internal may come forth. "Unless the external man gives aid, it is impossible for any birth of interior truth to have place, since it is the external which receives into its bosom interior truths when born. This is why the natural man is first prepared to receive. If the natural or external man be not prepared he cannot receive." (A. C. 4588.)

Some knowledge is necessary for man's well being in every degree or walk in life, some elevation of thought above the mere animal level to make man, man.

Until adult age is attained, man's conflicts in making his way in life have been only such as come to the external man—mere surface affairs, and not real spiritual temptations that have to do with the internal man. The things which the young man has experienced are only some anxieties arising from assaults upon his natural loves. He may have lost money, reputation, or some coveted place or thing. Or it may be some infection of the blood, some disease of the body. These are not spiritual temptations. Spiritual temptations are real struggles between the internal and the external man. They are some assault upon the life of charity. The quality of the young man just come to his majority, and standing at the "parting of the ways," is such that he still thinks that he does good of himself, and speaks truth of himself. He has some things to unlearn.

It is not supposed that the young man has as yet deliberately chosen and appropriated either good or evil. But having now become a man, he is taking on a man's responsibilities, and he must have some new thought and new sensations. He begins to see that there are two ways—one a narrow way, leading upward; the other a broad way, leading downward, as the Scriptures describe them. He is in freedom, he can go either way, being of age, and competent to choose. He is in equilibrium between good and evil. "Man during his abode in the world is in the midst between heaven and hell, and is kept in the liberty of turning himself either to the one or the other. If he turns himself to hell he averts himself from heaven; if he turns to heaven he averts himself from hell." (D. L. W. 19.)

Ways do actually appear in the spiritual world, as we are informed by one who "has seen and heard" many memorable things in that world, and it is seen also that one way leads upward and the other downward.

It has taken a score of years or more to lay the foundations for the building up of a man, and this

with all the resources of two worlds, and the powers of the Infinite One engaged. "What could have been done more to my vineyard, that I have not done in it?" saith the Lord. (Is. v. 4.)

And what has been done, through the three ages of preparation, it would seem, ought to soften the asperities of the external man, and bring about his reconciliation with the heavenly internal in him.

There is a region of life in man where he and the Lord of Hosts are together. That meeting place is in the external degree of his mind. Man has his very distinct part to perform in the matter of his regeneration. His part is to shun evils in the outward life, from true religious motives, i. e., because they are sins against all that is good and true.

Not all good, willing souls have capable teachers. They do not hear the truth, and hence they can not know. In such a case ignorance, in itself, does not exclude from heaven, for the simple good will learn in heaven. And for the comfort and support of such it is said in revelations given to this age: "Man is regenerated by means of those things which he supposes to be the truth; hence many are regenerated by the Lord in every religious opinion." (A. C. 1043.)

Those who have no light of truth and are in fallacies because of their environment, if they live well, will receive instructions in the other life, because they are in states of life that welcome instruction. "The gentiles—the heathens so-called—who have lived a moral life are regenerated in the other life." (A. C. 1032.) By regeneration of man is meant the orderly disposition—from the good will of the subject—of the things that are in him from the Lord. This would bring order, and order in the end must be. It is of the Divine Providence, and for the good of the human race that order must prevail in the end.

If man does not come willingly and happily into the order of heaven, still he must and will come into order—into such order as prevails in heaven's opposite, for the hells have been reduced to order! Order is to prevail everywhere. No one can be permitted *forever* to impose on the neighbor. A man from fear, if not from love, must come at length to respect the rights of others, and to perform his own certain use, in his own place. Thus all come into order. In this sense all are saved—the evil doers are saved from the worst things that they otherwise would do. O. L. BARLER.

The Writer's Ministering Angels.

In a late issue of the *Literary Digest* we find the following interesting article in which there is a faint recognition of the teaching of the New Church that inspiration is from insertion into an angelic society.

A great charm about writing, says Mr. E. S. Martin, "is the possibility of writing better than you know." By this he means that mysterious gift from the ministering angels of the mind, or, as he puts it, that "hold of better thoughts than you are fairly entitled to think, or do think, as a rule, and putting them into words of unsuspected felicity." In a graceful essay in *Harper's* (January) we read this account of that co-partnership to which he refers:

Most of us are uneven in our mental processes. We

don't think big thoughts all the time. We think them under pressure of strong emotions or of fortunate physical conditions. Even when there is no special occasion to inspire a thought that is better than common, it will often come as the result of concentration of the mind, conscious or unconscious, on some particular subject. The mind's automatic action is a very important phase of its activities. It keeps going all the time, and strikes a good many sparks on its own hook. Once a good mind has been headed on a certain course, it is apt to hold that course more or less closely, or at least to revert to it, until it arrives somewhere; and this it will often do whether its owner keeps his watch at the wheel or not. I think that most writers, when they have got some particularly good idea into some particularly lucid and effective form of words, often feel that the job is only partly of their doing, and that a good deal of it, and probably the very best of it, came to them by processes more or less independent of their volition. Nobody writes without putting his will into the work and making the indispensable effort; but what comes is partly what is in him, and partly what is given him to say, and which is which he may not know, nor whence came what was given. What we call literary talent, or, in its rarer and more remarkable form, genius, seems to be the gift of having extra good ideas come into the mind and clothe themselves with extra good language. Very young writers have sometimes powers of expression which persons less lucky never get. There is an ear for language like the ear for music, and akin to it.

What Mr. Martin bluntly puts when he says that most writers feel when they have a particularly good idea and can put it into some particularly lucid and effective form of words "the job is only partly of their doing," the *Literary Digest* happily says he means "that mysterious gift, from the ministering angels of the mind."

It is very gratifying to chronicle such utterances for they show how strong the tendency in the minds of many is to recognize the reality and nearness of the spiritual world.

But what some of the finer hearts are faintly discerning, the Lord has revealed in the heavenly doctrines of the New Jerusalem where it is shown how man is related to those who are in heaven and that from thence all good inspiration is derived.

L. G. L.

Communications

Where Is the Handicap?

MR. EDITOR:—A friend and valuable worker in the New Church, in a recent letter to me on the subject of bringing the New Church into closer touch with other Christian bodies, so far as we can unite in positions held in common for defense against the rationalistic and materialistic assaults of the present day, makes a suggestion of such deep and practical interest that, with his consent, I send it to the MESSENGER, with an observation of my own as to the question it raises. My friend (Mr. F. M. Billings) writes in relation to a letter from the able and widely-known foreign missions and Y. M. C. A. worker, Mr. R. E. Spear:

"I have in mind a direct appeal to the foreign mission managers in New York in regard to what should be taught as to the Lord. I was reading a letter to me from R. E. Spear. He admits some measure of difficulty with Islam in regard to the Trinity, but concludes his letter (September 28, 1904): 'The great impediment to the spread of Christianity is moral, and I think the terms in which the message is put on the mission field, try to keep this fundamental fact in view.' This is New-Church doctrine concerning its teaching, that its Christ-teaching is

moral and objectionable to the natural man. If the others have reached this, then they have a degree of apperception of that stone which breaks and grinds. This has been my thought for twenty-five years or more, that 'the simple good' are gradually (as a sect or section of the church, or world, or whatever they form a part of) bettering their thought—that, in fact, they now could not *get along* on the modicum of truth possible to them in 1757. They sing better hymns now, have better preaching, though not very logical preaching, perhaps, and behave better than they did. I was much touched two days ago to hear of the 'big brother' movement in New York, 'man volunteers' to take care for a year of some young fellow who has got into the clutches of the law, and the magistrates have recognized the effort and, I believe, hundreds are now thus dealt with, instead of being packed off to gaol."

I am not disposed to question the fact that our Old-Church friends, in their sincere and earnest efforts to extend Christianity in foreign lands, do fall back upon benevolence and the appeal for moral improvement as the most efficient means of access to the gentile races, and that it is found safer and almost necessary to hold the doctrine of the Trinity and the Vicarious Atonement in the background, if not entirely hidden from view, especially with the Mohammedans. In this way perhaps the "earth is," indeed, "helping the woman." But that such a reform or conversion—that is, a reform without a distinctly declared dogmatic basis—can be religiously and genuinely effective is what I very much question. Indeed, it is a question how far the "natural man" is really brought into subjection in the gentile races any more than it is in the so-called Christian nations today, without the recognition of a distinctly heard voice of God, by the motive of merely commercial interests and conformity with the world's standards of respectability. If our "orthodox" friends want to convert India and Japan to Christianity they must have an absolutely Divine Word to teach, and they must be able to teach it from the conviction of a rational faith, and from no mere traditional formularies or mysteries which will pass for "faith" at home; and if they will displace the gods of the old Pantheon they must be prepared to place there, instead, the One God of such resplendent beauty and majesty and loveliness as to win gentile hearts to Him and make all knees bow down to Him as the One King and Saviour of mankind. When this is plainly and boldly preached in the doctrine of the Divine Humanity of the Lord Jesus Christ as the One God of heaven and earth, then truly the "desire of the nations shall have come," and the "isles that wait for his law" shall at last have seen "the King in his beauty."

FRANK SEWALL.

The So-called "Fall" of Adam.

In the MESSENGER of January 15, "Octogenarian" says that the Bible and Swedenborg both teach that in "Adam's declining days man first began to turn aside from the true order of life"; and he wonders that this doctrine can have "impressed Mrs. Mills as essentially Calvinistic." I am anxious not to magnify differences between me and my critics, but to yield all details not vital; therefore, I willingly withdraw the phrase, "essentially Calvinistic." I used it,—as I did in a former article the somewhat strained term, "vicarious sin"—for the purpose of calling attention to the similarity of an underlying principle. The Calvinistic theory rested the destiny of the race upon the disobedience of Adam (a man), and extended his guilt to all humanity throughout the duration of time, and held that the escape from punishment for that guilt was through the ransom-sacrifice of the Second Person of the Trinity, an excep-

tional coming of Divinity to earth. The definitely accepted theory of the New Church rests the destiny of the race upon the disobedience (the breaking of spiritual law) of Adam (the early people), and extends the effects thereof down through all mankind until the exceptional coming of Divinity to earth. The similarity is marked, namely:—The disobedience, the debasing effect upon the race, and the exceptional Divine coming as a remedy. But let us throw aside the term "essentially Calvinistic," it has served its purpose.

By the interpretation which I am offering for the consideration of the church I can also accept Octogenarian's statement "man turned aside from the true order of life," if by "true order" is meant the celestial order in which man is born in a state of ignorance, and toward which his regeneration is directed as a state of wisdom. We have now our differences reduced to one, which may be stated in the query,—Was the departing from the "true order" a breaking of spiritual law, or was it only a descent by the race into externals for the purpose of its growing intelligently upward, a change parallel to that which every individual makes when he comes out of babyhood and begins to learn the lessons of life, its nature and its relation to himself?

That it was the latter, I am convinced is the teaching of Swedenborg in A. C. 194-271. The beginning to learn of life must necessarily be made upon the sensuous plane. In the ignorant baby it involves much naughtiness and would involve immensely more if it were not for the constant restraint of the care-takers of the child. Translate this naughtiness into terms of early race experience in a similar condition of ignorance, and with no corresponding restraint, and we have the wickedness of those times described by Swedenborg. The change in the child seems like a "Fall" from his baby innocence, but no one thinks of it as a broken law, neither does Swedenborg tell us that it was a broken law in the race; he says it was a decline of that church, and he says, there or elsewhere, that every church declines, because that which is spiritual life in it becomes in succeeding generations inherited natural good, and this, in time, always grows corrupt.

The difference between the decline of that people, Adam, and the other churches is that they had been in a state of unconscious innocence and now descended to the sensuous plane, in order to begin their lessons of life; and this is all the difference, as I read Swedenborg. They did not originate sin, because that has its origin in the nature of the proprium, which is abundantly able, of itself, to commit all the sin of all the ages, past and to come, being utterly ungodly and self-seeking whenever not "glorified" by the Lord's Divinity.

There may be a reluctance with some in the church to accept this theory because of a supposed change it may involve in their teaching; but a moment's consideration will show that ministers have been letting the theory of broken law pretty well alone, in recent years. The references to "our poor fallen race" are becoming fewer all the time, in sermon and prayer, although that line still clings to our hymn; and the Bible as applied to normal character instead of being a remedy for the debasement of the race, is the universal teaching. So that writers and ministers would, in accepting the theory here presented, need only to continue in what they are already doing, and would not have to subject themselves to a kind of revolution which is always painful and to be avoided when consistent with standing true to one's convictions.

The theory of Adam's so-called "Fall" as being the first step in spiritual orderly growth, has advantages too numerous to be more than hinted at here. It begins a history

of the soul's progress which can be seen to continue logically and consistently in the rest of the Bible narrative throughout. It leads to the answer of innumerable questions which the other never has adequately explained, such as:—What is the difference between the "celestial" represented by Adam and that by Abraham? Why does Swedenborg tell us that Ham is the corrupt internal church, and the natural principle? How does Joseph represent the Lord, or the Lord's kingdom, differently from Abraham, or David, and why did he have his peculiar experiences, and go down into Egypt, and why were only his bones carried up into Canaan, instead of his going there alive? Why were the twelve children of Jacob born out of their "true order," which is given in Revelation vii.? Why is the genealogy of Jesus different in Matthew and Luke, and why is it not in the other Gospels? Why is "John" so different from the Synoptic Gospels? Why has it no story of the baptism of Jesus? Of the temptations? Of the twelve disciples and their mission? Of the family of Jesus? Of Peter's confession of Christ? Of the transfiguration? Why is the Lord's last prayer so different in this gospel from that in the other three? And why is there no suffering in this gospel at the crucifixion?

All these questions and many more find answers when studying the gospels as one division of the normal history of the soul, of race and individual. Perhaps the theory of Adam's Fall as a breaking of spiritual law can also answer them, separately; but even that has never been done; and it may reasonably be doubted if those answers would be found, as those according to the other theory are, to be consistent with each other and with the underlying principles upon which they are all based.

Therefore, again I ask my critics, Octogenarian and others, ministers and students of the church, to follow the rest of my work patiently and faithfully, granting me a hearing in all fairness and good-will.

Jamaica Plain, Mass.

JANE DEARBORN MILLS.

Misconceptions of Swedenborg.

EDITOR OF THE MESSENGER:—It is amusing to me to witness the eagerness with which certain of the New Churchmen sacrifice to the idols of Egypt and Assyria. This is manifested in the following ways, and it seems to me a duty to call the attention of those who unthinkingly or emotionally take the positions to be mentioned to the fact that they are immensely complicating the problem of a correct presentation of the philosophy of creation as revealed through Swedenborg. The MESSENGER has had the perception and boldly stood to it that we have no business to truckle to the science of the day, but that that science must in its every detail be judged from the revealed laws of creation. Many, even among those who should know better, seem delighted to observe that materialistic evolution (at present there is no meaning to the word evolution apart from materialism) has made doubtful the literal accuracy of Genesis. These persons desire to use as much as they like of the evolutionary argument and stop when they please. The canons of logical method forbid this sort of thing. There is no existing science which can form a basis for the doctrines of the New Church. Let New Churchmen understand this and let alone what they do not further comprehend.

There is an absurd tendency among the people of the New Church to dwell in the captivity of Egypt. Mr. Sewall evidently echoes with pleasure the opinion of Mr. Barler that Swedenborg was not a mystic. Many others in the New Church yet feel shy at the word and are willing to exalt the reason at the expense of perception, which is only another word for mystic vision. It is true the

"Brittanica" refers to Swedenborg as belonging really not to the mystics but to the history of Christian Spiritualism; but another article in the "Brittanica" claims to expose his gross ignorance of history. Is mysticism a literary style, or a philosophic system? Judged by the first canon some of the most mystic writings I have read were produced in behalf of materialism. A mystic is judged, not by the rhapsody of his manner of expression, but by the place assigned to the reason in the acquirement of knowledge. Swedenborg's real position on this point will not be clear to any save they who have taken the trouble to trace the development of his thought through the pages of the "Adversaria"; not that this is an authoritative work, but without it we leap headlong into a strange terminology which we may only guess at. The following, which are selected from many to the same point, will show:

"Human intelligence, unless inspired of God, is not in any way to be trusted." "Therefore philosophy and human intelligence are always detested in the Word of God Messiah." (Pars quarta, p. 44.)

"That mortals live in so much blindness is from their philosophy and learning alone, as they call them, which lead them into dense ignorance."

"In the former chapter Egypt is treated of, by which is understood intelligence and human philosophy which lead man into shadow and blindness; for by how much greater is his knowledge (scientia) by so much the greater is his blindness * * * * wherefore there is nowhere greater blackness than with those who are called learned and erudite; likewise those who wish to be led by their own prudence, and trust the counsel of their own minds, are most imprudent of all; entirely contrary to the opinion of the vulgar."

"Whatever does not wholly accord with revelation must be pronounced either absolutely false or as a delirium of our rational mind."

Kirchberger, the mystic, used to mourn constantly for "more light." His former pupil Saint Martin, the Unknown Philosopher, responded, "More Love, and you will have more Light." Here is the family relationship and those of the New Age must as ever before find their philosophic antecedents and companions among the prescribed and condemned, outlawed and martyred mystics. Mysticism is and in all ages has been the one foe which the church has had to fear. No atheistic doctrine can (by reason of influx to the contrary) long hold any large part of the race; but mysticism destroys such ecclesiastic dominance as it has had to face in the past ages by showing the way to God. Hence the bad name of mysticism. But there is no need for us to fear it, and we should, for the sake of truth as well as for the sake of many well-defined dialectic advantages, acknowledge and glory in our possession of the key to all mysticism.

Another very wrong attempt is made by some who do not fully understand, to show that Swedenborg is a realist and not an idealist. Nothing could be farther from the truth, and nothing could so gallantly throw overboard every ground of explanation and defense. There is really no alternative between idealism and materialism. There are many other theories placed on an equal footing, as panpsychism, monistic spiritualism, dualism, etc., but in last analysis if the universe is one over which spirit in any way has immediate control, then the system is idealistic, for its one contradiction is that system which claims the universe to do nicely without spirit. Swedenborg was not an idealist of the absolute school, he does not belong with Berkeley, with Fichte or with Hegel; for he is a

mystic, and cannot be classed with any one who spins the world out of the categories; but he is an idealist, for he declares the existence of all things in and from God alone. On any other basis the doctrine of the glorification of the Humanity of the Lord is irreconcilable with the rest.

Again we should recognize that this system is not Swedenborg's philosophic work; it is the Wisdom of the Angels told to Swedenborg and reported by him to us under the Divine permission. Swedenborg's philosophy is in such works as "Principia," "Regnum Animale," and the like, which are with great error classed as "scientific."

Cambridgeport, Mass.

HARRY M. WAGNER.

The Lecture Bureau.

EDITOR OF THE MESSENGER:—I have read with much interest the item on Mr. Smyth's lectures. It suggests an idea which I have been reaching after in a vague way for some time, viz.: a definite plan of work for a Lecture Bureau.

There is now a proposition before Convention to establish a Lecture Bureau, and the work Mr. Smyth is now doing is an object lesson in the precise kind of work which this proposition has in view. I notice that already arrangements have been made to repeat the lectures in Philadelphia and Washington. If the Convention had a Lecture Bureau with adequate funds, arrangements could be made to give them in other places. We all recognize Mr. Smyth's fitness and also the very proper choice of subject. The opportunity to present Swedenborg from the lecture platform free from sectarianism and ecclesiastic restrictions is one which we have never yet tried effectively. And yet there is no doubt that such a presentation would appeal to the public.

LEWIS F. HITE.

Current Literature

A Notable Book.

The Profit of Love. Studies in Altruism by A. A. McGinley. Longmans, Green & Co. 1907.

This is a notable book in many ways. It is notable as a literary production. It is notable for its clearness of thought and its practical wisdom. It is especially notable as the outcome of a loyal Roman Catholic thinker. There may be some in the Catholic communion who would question its loyalty. But it is loyal to those fundamental principles of spiritual living, for which the Catholic Church has always stood and which has given it its only reason for being. It is one of the best exponents of "Modernism," a movement which no papal encyclical will ever be able to quench.

But the book throughout has the limitations to be expected from its origin. This is seen especially in its substantial retention of the Romish idea of the perfect life, as a life dedicated to devotion and meditation; and while it discusses with great force and clearness the many abuses in modern philanthropy of the precept of love to the neighbor it fails to point out clearly the vital relation of that commandment to the other great commandment. Furthermore, while its chapter on "Woman" is most enlightening and profitable, it omits all consideration of the central love in human relationships, namely, marriage love. But no small treatise like this can cover everything, and the sins of this one are almost wholly sins of omission.

J. C. A.

Good Books for Children.

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

b. With Fighting Jack Barry. By John T. McIntyre. [J. B. Lippincott Co. 310 pp. \$1.50.] An interesting story for boys, with enough of history to make the book of value.

b c. Day: Her Year in New York. By Anna Chapin Ray. [Little, Brown & Company. 317 pp. \$1.50.] A delightful picture of home life and friendly association of boys and girls of different social positions.

Boys of the Border. By Mary P. Wells Smith. [Little, Brown & Company. 372 pp. \$1.25.] One of the "Old Deerfield Series." A story of the French and Indian War, giving a good idea of the courage of pioneer men and women; filled with lively incident and little of the horrible scenes of this war.

b. Judy. By Temple Bailey. [Little, Brown & Company. 317 pp. \$1.50.] A bright, wholesome story for girls of the experiences of a young girl and the improvement in her character through intercourse with her playmates.

The Golden Palace of Neverland. By Will Robinson. Illustrated in color. [E. P. Dutton & Company. 307 pp. \$1.50.] A story of the mysterious adventures of two fairy children brought up by an old miller and his wife.

□	Church News	□
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At Toledo the Rev. G. E. Morgan, the Pastor, is giving a series of Sunday evening lectures on "Life and Death," their nature, quality, purpose and effect."

Some very interesting Swedenborg lectures are being held in Louisville. The Rev. Louis G. Hoeck spoke to 150 people on Sunday night, January 19, upon the subject of "What Happens to Man Immediately After Death."

Dr. Chas. F. Briegleb, of St. Clair, Mo., procured the Methodist Church for a service on Sunday morning, January 26, when the missionary pastor, Rev. L. G. Landenberger, preached to an audience numbering about 100, on the text, "And the Lord shall be King over all the earth. In that day shall the Lord be one and his name one." (Zechariah xiv. 9.) Upon invitation he addressed the Sunday-school, and in the afternoon baptized Mr. and Mrs. Briegleb's youngest child. The people were profuse in their expressions of appreciation, saying that that is the kind of an explanation of the Bible they like, and said they hoped Mr. Landenberger would come and preach for them again.

The pastor of the Orange Society announces his syllabus of topics of the church year. The course of studies which underlies the work of the church this year embraces the General Topic of the Influx of the Divine Life from one plane or degree to another, and the consequent relationship of degrees. "Those who have followed the study-work for the past years," says Mr. Roeder, "will recall that we studied degrees as given by Swedenborg and denominated by him discrete and continuous degrees. They were submitted as being in successive or simultaneous order. It was shown that under the head of "influx" the Di-

vine Love flows in immediately into the soul, while the Divine Wisdom flows in mediately. That is to say, the Divine Love flows into the soul directly from the Lord while the Divine Wisdom flows through the Race-Brain. Having given this matter attention it seemed proper to take up the relationship of one degree of consciousness of life to the other. Such relationship is called by Swedenborg the rationale or reason. For this reason the Gospel of Luke and the story of Elijah and Elisha were chosen as being most nearly the kind of rationale which is to be studied. It has therefore been decided to consider the general topic by and through the following series of sermons: I. Pictures from the Book of Joshua, representing the efforts or conatus of a lower plane to grasp and understand a higher. II. Pictures from the Gospel of Luke:—the rationalization of one plane with another:—the Law of Harmony.

Programme for Council Ministers.

The Committee on Programme for the next meeting of the Council of Ministers has decided to adopt essentially the plan that proved so successful last year. This involves the choice of five subjects for discussion. The Committee appeals to the New-Church public to suggest subjects to be considered. Please send them promptly to Rev. J. C. Ager, 296 Carlton Ave., Brooklyn, N. Y.

Rhode Island Woman's Alliance.

A most interesting session of the Rhode Island New-Church Woman's Alliance was held Tuesday afternoon, January 21, Mrs. A. Herbert Arnold of Providence being the speaker.

Mrs. Arnold is chairman of the Pure Food section of the Rhode Island Federation of Women's Clubs, and has given much time to the subject and made thorough investigation. She closed her talk by giving a recipe for "Hygienic Bread," as follows:

"Mix together flour of love made from the whole kernel—giving the all-inclusive flavor and quality, the leaven of spirit, the salt of common sense and the Water of Life. Let it rise in the encouraging atmosphere of patience; knead and mold in the silence. Butter with cheerfulness, and serve to the entire family."

Discussion and questions followed the talk, and were quite generally participated in.

At the request of the speaker the meeting closed with singing by the audience the first stanza of "Home, Sweet Home."

Swedenborg's Birthday in Englewood.

A very delightful celebration of Swedenborg's birthday took place in the Englewood Sunday-school room, under the auspices of the Englewood Young People's Society. It took the form of a supper. The tables were in the form of a cross, with a beautiful ivy, raised from a slip of a plant at the Mercer memorial service, in the center.

Young and old turned out. After the dessert was served, and the young ladies who had been waiting on table had seated themselves at their own table, providing for no interruption or confusion through serving, the speeches began. The pastor, the Rev. E. J. E. Schreck, introduced the subject of the evening. Two beautiful vocal solos by Miss Lasler followed. As some of the speakers that had been expected were prevented from being present, Mr. Schreck gave an outline of Swedenborg's life, and introduced Mr. Win-

chester W. Felt, who read an able address on "Swedenborg as Philosopher." Some selections on the piano, admirably played by Mrs. George B. Brooks, followed. Then the Rev. J. W. Stockwell, the guest of the evening, made a fervent address on Swedenborg, "the servant of the Lord Jesus Christ." This was followed by the singing of the late Miss Plummer's ode to Swedenborg, which was sung most heartily by all present, and with this closed, as Mr. Belcher, the president of the Young People's Society, termed it, "the first" Swedenborg supper of the Englewood young people.

"One of the Seven Hundred."

A prominent pastor in the largest city on this continent writes: "I wish to be one of the seven hundred;" and he sends his check for "Degrees of Life in Man."

Recruits are wanted to join this army of the seven hundred—the number answering to the copies printed in this first and last edition of the above-named work. The book is a month old, and little more, and two hundred copies are sold and in the hands of happy readers, judging from reports received, and five hundred more are for sale. See advertising columns in this paper. O. L. BARLER.

About a Pamphlet.

It is often difficult to please everyone and more specially in a colony like Mauritius, where people are generally inclined to believe they are insulted by any who does not profess or share their views in religious matters. Fortunately, some readers, we mean those who are enjoying free-will—those with analytical minds—are glad to have even unwelcome facts and opinions placed before them—others, on the contrary, hate nothing so much as to have some pet prejudice rubbed against the grain, however inadvertently. It would appear that much had been said lately about the middle of September, in the local press there, against the publication of a sermon "Culte de la Vierge"—Worship of Virgin Mary—delivered by the Rev. Dr. Feicken at the New Church in Port Louis, which sermon had been printed at the request of the members and which was to be on sale nowhere. It was but a private matter. However, a few Roman Catholics who happened to be in possession of the printed sermon, were so terrified at the revelation contained in the book that they uttered cries of indignation, and even their bishop intervened in a very unjustifiable way. So the general impression was that the minister of the New Church there has been committing an abominable "outrage" for having expressed as he did an opinion based on historical facts. We had the pleasure of reading the book referred to, and we certainly can see therein no injury whatever to the address of the Virgin Mary. Had Rev. Fercken been pleased to write or say that people were justified in worshipping, as is generally done "Virgin Mary," he should have doubtless escaped censure. But he had preferred admiring Virgin Mary's qualities as a woman who had a sacred mission to fulfil than to praying her directly. He must have been sorry to have hurt the feelings of some friends who are not of the "New Church," but he must have been still more sorry, that was after all, historical features taken from the Gospels should have been misconstrued and misunderstood. The result of the widespread dislike in question is that preachers or writers who have any respect for their pens or languages should fear to write or speak about those questions, except in the flattest terms. We believe that the fear of writing on those theological questions according to one's own impressions has greatly helped to bring down in the regard of every one who hates the mawkish platitudes that are daily distilled

all round bishops and Roman clergy. Though far at a distance, we are taking a keen interest in the progress of the "New Church" in the colonies, and we hope that the ministers there will not leave aside their influence in the spiritual duties they are to perform in the service of our beloved Saviour, Lord Jesus Christ. Influence is not only to be obtained by word; much greater is the influence of deed, of example, and greatest of the life lived. Precept is valuable, but practice is worth a carload of it, and sometimes the humblest amongst us, who think their little candlelight is so small that its flicker is seen by none, are a living light to those around them, in that they make the best of what falls to them by doing their duty in the humble sphere into which they are called, the trials that had to experience, Rev. Dr. Fercken, are quite providential, as we trust they will give for results more moral influence and a greater support in the discharge of his spiritual duties.

The Work of the Sunday School.

As the annual meeting of the Massachusetts Sabbath-School Conference is to be held at Boston on February 22, with its usual subjects of moment, it might not be amiss to quote from the 1907 report of the Waltham school to the Conference:

"The Waltham Sabbath-school seldom makes any other report to this Conference than the required statistics, for the reason that it is a small school, conducted in a simple, modest way, with no new methods to offer, and doing its work in the same manner that the same work was done in the first New-Church Sabbath-school in Boston, under the charge of our old friends, the Rev. T. B. Hayward and Mr. Sampson Reed. Mr. Hayward is named first because before the regular school was organized he conducted a preliminary small school in his own house. But Mr. Reed was the superintendent of the first regular school organized by the Society, teaching the oldest class, and Mr. Hayward taught the second. The work of this early Sabbath-school was what we conceive must always be the work of a New-Church Sabbath-school—the inculcating of knowledge and love of the Word of God, and of the leading doctrines of the New Church, with special application to life. For this purpose we use mainly, as did our fathers, the Old and the New Testament, the Ten Commandments, the Sermon on the Mount, the simpler Psalms, the history of Abraham and his descendants, and the Gospel story, together with the more practical works of Swedenborg, but deriving occasional aid or illustration from collateral works. Doubtless this may be an equally true statement of the work of many, perhaps of all, of our Sabbath-schools, and we do not present it as in any way new or unusual. We have indeed nothing peculiar to mention in regard to our Waltham school, except the fact that in our weekday school we have the opportunity of continuing the work of the Sabbath-school, reading every morning from the Gospels, with occasional explanation, and Wednesday evenings reading to the older pupils from Swedenborg, inviting and answering their questions. These opportunities, together with that of the Sabbath church service, all under the same conduct, should have somewhat of the effect which is our aim—that of instilling in our children love for the Lord, for His Word, and for His church. And to these opportunities for the co-ordination so much desired by advanced teachers may be added the fact that the teachers in our Sabbath-school all have among the pupils children or grandchildren of their own, thus securing the co-operation of the home."

The angelic heaven is so immense that it corresponds with all and singular the things appertaining to man, myriads corresponding to every member and organ, and to all the viscera, and the respective affections of each. (E. U. 5.)

San Francisco First Society: President's Report.

BROTHERS AND SISTERS:—Another year has passed since our last Annual Meeting and the President is again called upon to make his Annual Report, giving therein a brief synopsis of the work that has been done by the Society during the year just closed.

Twenty-four new members have been received into the Society to whom the "hand of fellowship" has been cordially extended; increasing the total membership to Sixty-two. Our active membership has not been reduced by the passing of any of our brethren or sisters to the spirit world; but one of the oldest members of the Society, Judge R. R. Provines, has, we learn with regret, recently passed away at the residence of his brother in Healdsburg, in this State.

The attendance at our weekly services has been good, although for several months we had to contend with the disadvantages caused by the strike of the street railroad employees in this city.

During the second quarter of the year, Brother F. H. Dewey resigned from the Board of Trustees and as President of the Society; also Brother Walter V. Doughty resigned from the Board of Trustees and as Treasurer of the Society. The vacancies on the Board of Trustees were filled by the election of Bro. Charles H. Sanders and the Rev. Wm. de Ronden-Pos. Bros. Harrison Barto and L. M. Mauzer were elected as President and Vice President respectively, to fill vacancies occasioned by aforesaid resignation of Bro. F. H. Dewey. Bro. W. J. Pierce was elected Treasurer to fill vacancy occasioned by resignation of Bro. Walter V. Doughty.

The finances of the Society are in good condition. All bills have been settled in full to January 1st, 1908, leaving a balance of over Two Hundred (\$200) Dollars on hand. The Treasurer's report will show items in detail. Several members have asked to be informed as to the present condition of the bequest made to this Society by our late and beloved Bro. Warren B. Ewer. The funds of his estate are now invested in the form of a loan which does not fall due until January 1st, 1911. The person who owes the money expected to pay off the loan during the year just closed, but by reason of the great financial depression we have been passing through for the past six months, he was unable to perform what he expected to do.

The real estate belonging to the Society consists of the church property on O'Farrell street, between Webster and Fillmore, in this city, inclusive of the parsonage adjoining the church building; which property is unincumbered by mortgage or other debt, being the same as referred to in the President's report last year.

Owing to the fire of 1906, and consequent destruction of many public documents and records it was deemed advisable by the Board of Trustees that the records of the incorporation of this Society should be restored, which was accordingly done in a legal manner, the Secretary of State issuing a new Certificate of Incorporation to the Society, dated April 27, 1907.

The new constitution adopted October 13th, 1907, has been printed and forwarded to all of our members.

The Sales Library has been supplied with many new books which will prove a source of comfort to all who read them. The Librarian's report will more fully inform you on this subject.

I must not close without referring to a great and far-reaching event in New-Church work that has taken place during the past year. "The New-Church Orphanage and Home" was incorporated August 19th, 1907, which institution is to be located in a 40-acre tract of land near Napa City. This eligible and suitable site was deeded to this

corporation by our dear Bro. George H. Sanders. In addition to the above tract, eight and one-half acres at Skyland, Santa Cruz County, have been deeded by the same benefactor. The Napa tract is now under a high state of cultivation; about two thousand fruit trees (planted two years ago) are in a very thrifty condition. All the buildings, tools and animals necessary to bring this tract into productiveness have also been supplied by the same esteemed and worthy brother. The management of the business of this corporation is in the hands of a Board of Directors of seven persons who are to be selected and elected annually by and from the members in good standing of The New Jerusalem Society of San Francisco. The selection and election of this Board of Directors will take place immediately after the adjournment of the Annual Meeting.

In conclusion I wish to refer to the earnest manner in which our pastor, the Rev. Wm. de Ronden-Pos, has labored for and in behalf of the Society. Next month will complete the third year of his pastoral labors in this Society, and I solicit in his behalf, and that of our beloved church, the continued active co-operation of every member of the Society. Respectfully submitted,

HARRISON BARTO, President.

January 12th, 1908.

A Lay-Woman's View Point.

The enclosed is an abstract of a letter received by one of our ministers, and we publish it that the church at large may see something of the spirit that is coming into the church. We commend the writer for her enthusiasm, and trust that the letter may be of service and encourage others to new effort in behalf of the church as the means to a new life:

"DEAR BROTHER:—Yours of the 7th inst. came promptly and was like a breeze from a better land. Its spirit of aggressive earnestness appealed to me very strongly. I do not wish to be critical or fault-finding, but it has seemed to me that the New Church has been a sort of 'intellectual ginsanium,' its sole work being to *teach doctrine*. Many people seem to think that to *know the doctrine* is all there is of it. And this has seemed to me to be as much a heresy as 'faith alone'; indeed, it is a kind of faith alone, for all through the Writings it is emphasized that the heart, the life, is what tells, and that to have the truth merely in the memory is not to be saved. Mere knowledges never saved any one. All will be dissipated in the other world that is not of the life. How strange that all this has not been more emphatically taught! But I think that I see signs of life among 'the dry bones.' There are those who see this and are ringing the changes upon it as a great and fundamental truth. Our own pastor seems to have as an end the salvation of men—salvation from sin, not merely from intellectual error, but from the evils of life. This seems to be the purpose of his work. His methods are more evangelical than those of any New-Church minister we have had. He is full of sympathy with every method of work which will bring the church and Sunday school into more vital touch with the Lord Jesus. He has had a hard struggle with the more conservative element. But he has a gentle, Christian spirit and has never been arbitrary, and a great change has been gradually coming. I somehow feel that a great awakening is about to come to the New Church and that more evangelical methods will take the place of the cold conservatism of the past. It must come or the Lord will remove her candlestick. Meanwhile we must do our best to improve the opportunities which Divine Providence has set before us.

"Yours in the blessed fellowship of the Lord's New Church."

Our real lives are hid from the world; others can see the outer changes that are taking place, but no one but ourselves can see the inner changes, and thus mark the real development of our lives; and yet it is these inner changes that are of real importance, and in comparison with them all the changes in the material things of the world, our gains or our losses, sink into insignificance.—*Friends in Council.*

The Church Calendar.

Feb. 16. Septuagesima Sunday.
The Word.

Introit Selection 26: "Ho, every one that thirsteth."
Lesson I. Genesis xlv.
Responsive Chant: Anthem I.: B. W. p. 129: "Blessed is the man."
Lesson II. Matt. xx. 1-16.
Benedictus—
Hymns (Mag.):
233: "O Word of God."
234: "Father of mercies, in thy Word."

Obituary

GUSTAFSON.—Chicago, January 17th, 1908, Mr. John G. Gustafson. Born at Karlstad, Sweden, March 16th, 1845. Mr. Gustafson became acquainted with the heavenly doctrines in Aurora, Ill., and on his removal to Chicago joined the movement in Englewood, where the few New-Church people were beginning to meet together for worship and instruction in a rented hall, a movement which eventually resulted in the establishment of the Englewood Society and later in the Englewood Parish, of which he has been a faithful and greatly respected member. The funeral services, held on Monday, January 20th, were begun at the house, and continued in the Englewood church, where a large gathering of relations, friends and neighbors testified to their love for him.

He is survived by his wife and five children, among these being the Rev. Frank A. Gustafson, of Urbana University. E. J. E. S.

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MASSACHUSETTS SABBATH-SCHOOL CONFERENCE.

The next annual meeting of the Massachusetts Sabbath-School Conference will be held with the Boston Society, February 22, 1908, beginning at 10:30 a. m. with devotional exercises.

After a brief address of welcome by the General Pastor, the usual business session will follow.

The subject for discussion all day is, "How to Teach."

At 12 m. the three leading doctrines of the church will be taught and illustrated, as if to a class.

The Lord—Rev. John Whitehead.

The Word—Rev. Henry Clinton Hay.

The Life of Charity—Rev. Charles W. Harvey.

Lunch at 1 o'clock.

The session will be resumed at 2 p. m.

At 2:20 addresses will be given by William B. Atwood, "How to Teach Children in the Sunday-School"; Miss Ednah C. Silver, "The Imagination as a

Handmaid in Religious Instruction"; Walter A. Robinson, "How to Teach Young People at the 'Critical Age.'"

All papers presented will be strictly limited in time, and ample opportunity will be afforded for discussion under a "five minute" rule.

JAMES P. STIFF, Secretary,
Providence, R. I.

WALTER A. ROBINSON, President,
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The Rev. John Goddard writes as follows about this book:

"The books were received yesterday in good order, and I enclose a check. Have not had time to do more than skim a little, but I do appreciate your earnestness and enthusiasm in the work. I have long wished that Dr. Burnham's work could be made more alive and more intelligible to the lay reader, and I judge that your work will help in that direction. The doctrines need vitalizing. They need to be not only adapted to the average understanding, but made real and practical to the heart and life. They need to be set forth by those who can say, with Job, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee!' It should mean something, and doubtless does, that you should contribute this work to the church in maturest years, and without the stimulus of pecuniary reward. Let me add, however, the hope that there will be no pecuniary loss, and that I do not think there will be. But I am sorry that no provision seems to be made for a later edition."

Albert Stearns, of Syracuse, N. Y., bought one book early. Then another copy; and a letter just received from him says: "Send two more copies of 'Degrees of Life in Man'; it is a splendid book."

Daniel Ayres, of Chicago, writes after reading: "It comes fully up to my expectations, and is just as I thought it would be—the very best missionary volume yet published. As to what part of it I like best, I must reply as the man did when he was asked what whisky he liked best; he replied, 'There is no choice; it is all good.'—The same with your book."

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From Arthur B. Stearns, Bath, Maine: "The two books came to hand all right. I sent one of them to my mother. She said: 'It is one of the clearest things on the subject of Degrees that I have ever read,' and it certainly appeals to me. I hope you will be successful financially."

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This Year's Convention.

The General Convention will meet in Lakewood, Ohio, on Saturday, June 13. While this date has not been officially announced, it has been selected as suitable to the Cleveland and Lakewood people, and will doubtless be approved by the officers whose duty it is to make the formal announcement.

This year's Convention promises to be important chiefly in the inauguration or setting in operation of a plan suggested last year and committed to the General Council to formulate and put into working shape. The Council during last summer and fall gave a good deal of thought to the matter, and discussed it by correspondence; so that when a meeting of the Council was held early in December the members were able to think and act intelligently in regard to it. The result of this meeting has already been placed before the church, the proposed plan of operation being published in the MESSENGER of January 29.

We refer to the matter again at this early date, to urge the church to make a study of it, and, as far as it can be approved, to enter sympathetically into the carrying of it out.

No radical changes are proposed in the new plan of the General Council, but the aim is simply to unify and make more effective those instrumentali-

ties which the church now possesses. The Convention has been steadily improving in effectiveness, in good feeling and united and concerted action for a number of years, and it seems useful to take this further step to provide for a more effective alliance of the several working forces of the church.

In carrying into effect a comprehensive effort of this sort it is contemplated that the Council will invite the co-operation of the several Associations, the Board of Home and Foreign Missions, the Theological School, the several publishing houses and book-rooms, permanent bureaus of information and literature recently created, the several journals of the church, the Council of Ministers, the Sunday-school Association, the Young People's League, the local committee and business committee who make up the programme of Convention, and finally the people of the church in general. The plan suggests ways in which these various agencies can be helpful and do their part in the general work.

The main committees have already been announced, consisting of a Literary Bureau, a Bureau of Information, and a Committee of Five who will have general charge of the working out of the plan, outside of the matters that will be specifically attended to by the Literary Bureau and the Bureau of Information.

Will the Church Arouse Itself?

We wish to speak now about the external organization—the machinery—of the New Church.

Whatever any of us may say as to the value of this organization's work in the past or present, we shall all agree that it is possible for that work to be improved. A plan, contemplating such improvement, was printed in the MESSENGER of January 29. Every one interested in the progress of the New Church should read it and ponder upon it.

Hearts and brains devoted to the great spiritual mother, the true Christian Church—just as your heart and brain are devoted to her—are represented in this plan. It is not the work of an hour, nor of one small group of men; but of many toilsome hours and of widely-representative and exceedingly painstaking conferences.

The executive body of the church, the General Council, has officially adopted this plan. What does that mean?—the end of the matter? No; not

even the beginning. The sanction and support of the Convention as a whole must be behind it, before it will even begin to be a thing of life. That refers to you. "Sanction" means *your* conviction that the plan is a good one. "Support" means determination on *your* part to help toward making it a success.

Can you approve of the plan for the good there is in it? If there are some points about which you have doubts, make your doubts known. The Committee, whose names are printed in the announcement of the plan, want to hear from you.

If your thought is friendly, or becomes friendly to the plan, then you are its advocate; and just to the extent of your responsibility to the Convention, an association, or an individual society of the church as an organization, the plan leans upon you.

Read the plan; ponder upon it, and then stand ready, if you can, to work for it.

The Rich in Heaven.

The Writings state that the rich who have loved uses when they enter heaven excel others in opulence. Some of them dwell in beautiful palaces refulgent with silver and gold. Also if it is desired, one may live delicately, dress richly, and live in the sphere of the elegance and beauty that riches procure, provided one does not compose his life of such things instead of uses.

Upon reading such statements, the thought naturally arises that the relation between the opulent in heaven and the less opulent is similar to the relation between poverty and riches upon the earth. Naturally one then desires the lot of the opulent in heaven. But such statements about some rich who attain heaven must be taken in connection with other principles.

These rich who attain supreme opulence in heaven, during their life in the world formed a love for those uses, and are delighted with such surroundings because they correspond to their inward states. The Lord in His omnipotence and great mercy gives them all the opulence that they desire. Every one's dominant love remains with him after death, hence it follows that the love of riches and of the uses from riches remain with every one to eternity. We know that some devout people among the rich do not care for delicate living or for the outward display of opulence. It is evident that such would not care for the outward splendor of riches in the spiritual world. The riches of such as live in magnificence in heaven are an index of their love of uses of a particular kind, but they are not the more interior uses; indeed, they are relatively external. The higher angels do not care anything for resplendent palaces and magnificent living, because they are in the more interior things

of the Lord to which such outward uses remotely correspond. In ancient times people did not collect riches nor desire more than was necessary, and only that was regarded necessary which contributed to their simple external needs. They lived simply, which was most delectable. To such now in heaven their simple dwellings surrounded by the scenery of that world are more beautiful, because they are nearer the Lord, than the resplendent palaces of gems. Whatever be one's condition or likes he should develop his own individuality, humbly looking to the Lord, and doing all from and for Him who will take care of conditions in heaven.

The Sermon

To Live, or only to Exist?

BY THE REV. EVERETT K. BRAY.

Think not that I am come to send peace on earth; I came not to send peace, but a sword. (Matt. x, 34.)

Impossible though it may seem, these are the words of our Saviour—words of Him who was the Prince of Peace; of Him who when brought as a sheep to the slaughter opened not His mouth; who in the midst of revilings and torture prayed for the forgiveness of the worst enemies man ever knew; whose benediction to His disciples had been, "Peace I leave with you."

To the twelve gathered round Him for instruction before being sent forth to teach and heal, these words must have come like thunder out of a clear sky. Peace at the cost of severest humiliation had been the key-note in all His teaching throughout their two years with Him. Every ideal of pride and retaliation so dear to the Jewish heart He had shattered. "Ye have heard it said, An eye for an eye, and a tooth for a tooth," said He; "but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies; bless them that curse you, and pray for them that despitefully use you and persecute you." "Fear not them which kill the body, but are not able to kill the soul." For, "Blessed are ye when men shall revile you and persecute you; . . . rejoice and be exceeding glad, for great is your reward in heaven." Forgive without stint. If thy brother sin against thee, forgive him; not once nor twice, nor seven times only; but until "seventy times seven"! These were the lessons He had taught by precept and example, all these months. And now, was all to be unlearned? And their question has echoed down the centuries: Does Jesus stand for peace, or war? Before you now, I answer, Peace,—and war! War on the plane of commerce and physical bloodshed, brute-war, which is no less than "murder" on colossal scale, called by the world "honorable" and "legal,"—war of this kind. He stands unequivocally against. With words and example afire with the sting of truth He had burned this lesson into His disciples' calloused hearts.

And now, with words no less Divine and authoritative, He tells them of a warfare that is as ex-

alted as the other is abased. Kingdoms of the world and their accompanying wars, He had refused and rebuked. Fight for them? Would He? Never! But now there is a kingdom for which He will fight, and has fought, and does fight through all time. That kingdom, said He, is "not of this world." His very purpose in coming into this world, He declares to be the institution of war against this world for the sake of that other world. "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

The ultimatum has been given; the challenge is accepted; war is declared. Arbitration had been impossible, for there was no neutral party. "He that is not for us," said the Lord, "is against us." There are but two kingdoms: one is of this world; the other "is not of this world." This world is hopelessly and maliciously allied with evil and falsity. Christ's world is vigorously and graciously allied with good and truth. Perpetual warfare is established between them. Heaven and hell are at war! "I came not to bring peace, but a sword." This declaration of war is nothing more nor less than a terse statement of the principles He had all along been teaching and exemplifying. His rebuke to vengeance, and insistence upon forgiveness; his condemnation of war as known to the Jews, and counsel of non-resistance to physical force,—all this was, in fact, a very declaration of war upon the prevailing customs and teachings. His command to impetuous Peter, "Put up thy sword into thy sheath," was itself a drawing of the sword of Divine condemnation against Peter's sword of steel. This was the sword going out of His mouth, which is spoken of so frequently in the Word of God. No sword ever cut more deeply, and none ever nearly so effectively, as these heart-piercing word-swords coming from the lips of the Divine Truth Itself, the Incarnate Word. He speaks the truth; and with it His enemies are cut down. Convict a man of guilt and error, and see how fatally you have "run him through"! How truly, then, is God's Word a sword penetrating into the secret soul and revealing its covered blackness and pollution! Even the words that Simeon spoke to Mary, "Yea, a sword shall pierce through thy soul, that the thoughts of many hearts shall be revealed," even these words come home to us with stern suggestiveness.

But there is another application of these words of our text, one more general and more essential to the needs of the times, it seems to me. That other application is this: The Lord came to wake up human souls to the realities of life, to attune our ears to the rumbling under-currents pouring through far-sounding caverns of the soul, to open our heavy eyelids and reveal the deep vastnesses of our hidden inner life. He came to fill men's souls with purpose, to lift them out of their narrow, listless lives, to show them why they live, and that life is worth the living, and to rouse to action the manhood of the race. "The soul is dead that sleepeth." He came "that we might have life, and that we might have it more abundantly." He is the Light of the world which is struggling today in your soul and mine,—struggling for dominion over the darkness there, struggling "because we love darkness rather than light, and because our deeds are evil!"

He came to prepare us for the conflicts of life, to array unselfishness and truthfulness against selfishness and falsity; to oppose mercy to cruelty, purity to impurity, love to hate, charity to contempt, and humility to pride; to set the soul against the body, the heavens against the world, and Himself against the hells. Truly did He say, "I came not to bring peace, but a sword." Conflict is the law of life. Neutrality is the cesspool of stagnation.

Everywhere this law is in evidence. Witness the perennial spectacle of winter and summer warring for the mastery, the daily conflict between the light and darkness. Observe the hungry sea inroad upon the land, and then the land, in turn, stalk forth into the sea, and roughly claim his own. Look how the wheat must fight with the tares for the right to survive. And see, everywhere, how man must fight the elements to hold his own. And in his own soul the conflict rages fiercest.

This law so much in evidence in the world about us, is a thousand-fold more startling in the world that is within. Nothing there is gained without a struggle. And the greater the effort, the greater the permanence and value. There is no royal road to learning whereon we may ride in state through another's efforts. Nor can we gain this city of "I know" by sweetly thinking that I know. By one means only can I command the citadels of knowledge; I must match swords with Ignorance, and fight a long and tedious duel, and leave him, even then, alive to guard the gates against ambitious drones for whom, they must learn, none but themselves can fight.

So it is with character. Just as axiomatically as the strength of your muscle is dependent upon the exercise of your muscle (and not some one's else), just so definitely does your character depend upon your struggle for its strength. What comes easily, goes easily. A character obtained without struggle goes as it came, and soon arrives at the equation of zero. A nation developed, a church established, a heaven procured without struggle—yes, without positive warfare against opposing forces—would be puerile and lukewarm. Insipid and listless, it would drag out a colorless, monotonous existence. It could not be said to live; for life is itself the acme of struggle. It is bubbling, steaming, surging against the walls of death; it is ready to rest, never; there is always a goal beyond!

And yet, today, in the face of these stern facts, we are swept blindly along on the crest of high-sounding waves which float the unthinking and calloused. Above the roar of the mad commercial sea, above and around the bitter wail of its victims, over the death of human souls who lacked the time, the knowledge, or the desire to live,—above all this, I say, comes the seraphic cry out of the spray of that on-coming wave, "All is well. There is no evil. All is peace. There is no strife." We hear this cry, and with all the wiles of a siren it lures us to its affected beauty, and we also ride high and care-free while sorrow and death and crime run rife in the world beneath and in our hearts within. Love of ease and composure, shirking from responsibility, and our own stubborn evils, have led us to seek safety from fire in these houses of straw, very much as a child tries to hide out of sight by covering its eyes. We have said, The Lord will take care of

things. He will not permit His plans to be frustrated. I guess I won't trouble much about it!" Oh, friends, let us wake up! Deep down in our hearts, though hidden under the foam and driftwood of the times, deep within, we know that we are harboring thoughts and loves that are dense with the fumes of hell. Now is the hour. Let us declare war upon them. We must not delay. Life we want; life we must have. Eternal vigilance is the price. "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

Contributed

The Infinite Reach of Bible Stories.

Even in the New Church, with its abundant revelation as to the structure and composition of the Word of God, the historicals of that Word do not seem to be appreciated at anything like their priceless worth, especially in the instruction of our children in the home and the Sunday school.

We are told of cases where the Bible stories are passed over and fairy tales substituted, and that in time there may dawn on the minds of children that even these tales have an internal meaning. But even if such be the case the meaning read into them by different minds may be quite diverse, being according to the varied states of the imaginations of the hearers. At the best, the meanings are not on the spiritual plane, but simply on the moral plane, and that only on the authority of self-derived intelligence.

Why, therefore, spend the precious seedtime of children, all too short in the Sunday school as it is, in search of this elusive will-o'-the-wisp light, when there lies at hand in the dazzling light of the spiritual sense an infinite abundance of truths and goods in the Word with which to implant seeds that will germinate to eternity?

In His Divine providence the Lord has filled His Wonder Book—as the Rev. Mr. King is so fond of calling the Word—with food Divinely adapted for babes in the form of stories, which descending from Him are capable of feeding the soul from childhood to eternity. They are the living bread come down from heaven, broken into crumbs, and are as much superior to any fairy tale as a work of nature is to a work of man. The statue or the picture of the greatest artist is lifeless and superficial in its beauty, while a work of nature is more wonderful the more deeply it is entered into. That is the reason that Swedenborg requested the pupils of a heavenly academy to ask their instructors why it was that "everything divided is more and more multiple, and not more and more simple; because it approaches nearer and nearer to the infinite, in which all things are infinitely?" and that this was so because one natural idea contains innumerable spiritual ideas, and one spiritual idea contains innumerable celestial ideas. (C. L. 329.)

The natural ideas of the stories of the Word therefore treasure innumerable spiritual and celestial ideas, which is not the case with the stories of human origin.

Truly it has been said that in the Word of God

are "shallows in which an infant can wade and depths in which a giant would be lost."

In my comparison of the relative value of Divine and human compositions, I by no means desire to be understood as being non-appreciative of the works of human genius, but simply to place them in their proper relative position, which is that of the finite, while the works of God are infinite, between which two classes there is no possible ratio.

In the Writings for those who will be of the Lord's New Church we have the most positive teachings in this regard. Take A. C. 3665, which is worthy of most careful reading and consideration. I quote salient points:

"In the course of man's regeneration he is led by the Lord at first as an infant, afterwards as a child, etc. The truths he learns as an infant are altogether external and corporeal, for as yet he is unable to apprehend interior things; these truths are no other than knowledges of such things as contain in their inmost principle things Divine, for there are knowledges of things that do not contain anything Divine in their inmost principles, and there are knowledges that do contain. The knowledges which do contain what is Divine are such that they can admit interior truth more and more, successively and in order; whereas the knowledges that do not contain what is Divine are such that they do not admit, but reject such interior truths; for the knowledges of good and truth external and corporeal are like ground, which according to its quality admits seeds of such and such a nature, and no other, bringing to maturity one kind of seed and suffocating another. The knowledges which contain in their inmost principle what is Divine, admit in them truth and good both spiritual and celestial, possessing this capacity by virtue of the Divine principle which is within and which disposes them thereto. * * * The knowledges with infant children who are afterwards regenerated are in general such as are in the historical parts of the Word, as in what is said therein of paradise, of the first man, of the tree of life in the midst of paradise, where the deceiving serpent was. These are knowledges which contain in them what is Divine and admit into them goods and truths spiritual and celestial, because they represent and signify these truths. * * * When these knowledges are known and thought of by an infant child then the attendant angels think of the Divine things which they represent and signify; and inasmuch as the angels are affected therewith, their affection is communicated and causes the delight and pleasure which the child experiences therein and prepares his mind to receive genuine truths and goods."

I quote also A. C. 3690:

"All the historicals of the Word are of service to infants and children that thereby they may be introduced by degrees into the interior doctrinal things of good and truth. * * * While the little children are reading them and affected with them from innocence, the angels who are with them are in a pleasant heavenly state, for they are affected by the Lord with the internal sense, consequently with those things which the historicals represent and signify. It is the heavenly pleasantness of the angels which inflows and causes the delight to the little children. In order that there may be this state the historicals of the Word are given."

I might go on at great length to confirm this position from the Writings, but I trust that this is sufficient. Were such a teaching fully known and recognized, it is scarcely possible that any New-Church shepherd would spend an entire year on man-made fables when the Lord in His infinite mercy has provided a boundless store of heavenly nourishment for the lambs of His flock. When He commanded "Feed my lambs," he had already prepared the green pastures and the still waters for their nourishment to all eternity.

ROBERT MATHESON.

The Word on Earth the Same as that in Heaven.

Man on earth has the same spiritual needs as man in heaven; and it is for this reason that the Lord's Word is the same on earth as in heaven—the difference being that the opened planes or levels of life are different, involving different levels of sense in the Word. All that the Sacred Scriptures treat of is concerning life—the lowest sense treating of life in the natural world, and the higher sense of life in the spiritual world; the two senses making one by correspondence.

The written Word must forever appear to man on our planet in form as parable. When our Lord made use of the vine and the fig-tree, it was still a parable by which He taught, for without a parable He did not teach.

Men ask, "Would God speak thus?" Why not? How else could He speak to man in natural thought? In the literal sense there is simplicity itself, and language is used that sometimes seems rude, and stories are related that never would have been told but for the sake of the interior senses. "There is not a syllable in the Word of the Lord that has not an internal sense." (A. C. 1429.) "There are low truths and high truths, and between them steps as of a ladder." (A. C. 3699.)

The Old Testament Scriptures, above other revelations, are external, and some of them uncouth in their outward dress. They are so because the people to whom they came were such. Revelations are suited to the age and people to whom they come; otherwise they could not be of use. The virtue of Holy Scripture is that the Divine life is in it all, from first to last. It would not be a revelation from God to man, if the Lord was not inmost and lastly in it, while yet something of man's infirmity attaches itself to its lowest form. "With the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward." (Ps. xviii. 26.)

Things are said in the outside sense according to appearances, that persuasions in which the simple are may not be rudely broken, but bent little by little to good. "A bruised reed shall he not break, and smoking flax shall he not quench." (Matt. xii. 20.)

The internal—the spirit and life—in the Word of the Lord is always pure and good, however common, and brusque even, the external expression appears to be, which can but share the lot of those to whom it comes. "The Word teaches nothing else than that every one should live in charity with his neighbor, and love the Lord above all things." (A. C. 1408.)

To love the Lord is to love the things that are from Him—justice, mercy and peace. The Word has been given that angels may be with man. "The Word of the Lord is the source of all the truths of the church." (A. C. 10251.)

It is seeing the truth in the understanding and loving it in the will that makes the truth the truth of God in a man. "He who is in truth from love of it can, as it were, interrogate the Lord in doubtful matters of faith and receive answers from Him, but nowhere else than in the Word." (A. E. 1089.)

The angels have all their wisdom from the Word,

and so man, who is an angel in the making, has his wisdom from the same source. The letter of the Word is its lowest level—its base and containant. "If the Word in the letter were spiritual it would have no basis—no ultimate on which to rest." (A. E. 260.) "The Word is not the Word until it is in ultimates; without an ultimate it would be like a temple in the air, and not upon the earth." (A. E. 1087.)

It follows that to deny the letter of the Word is to deny all. "To deny the Word and falsify its truths is the sin against the Holy Spirit." (A. E. 778.) "To deny the Word is a sin that cannot be forgiven." (A. E. 778.) "Those who deny the holiness of the Word think in the lowest region of the mind." (T. C. R. 147.) "Everything that a man draws from the Word is a voice from heaven." (A. E. 1106.)

O. L. BARLER.

The Influence of Our Belief.

What difference does it make what we believe, so long as we are in the effort to live rightly?

This question, while common enough, and seemingly self-answering, is not only contradictory and irrational, but very hurtful to the spiritual well-being of those who accept it. It indeed presents an aspect of truth in so far as it conveys the idea that it is the *character*, not the mere *opinions*, of a person that determines his eternal destiny; but by its depreciation of the truths of faith it strikes at the very foundations of that good life which it seemingly exalts. "If the foundations be destroyed what can the righteous do?" (Ps. ii. 3.)

Whatever may be said in condemnation of false doctrine is of necessity an implied commendation of true doctrine. We may see, therefore, that the necessity of doctrine is more generally admitted than would at first appear. Men misconceive what doctrine is, and so deny its importance. They deem it to consist of a series of stereotyped statements with respect to subjects of a religious nature, to which a mere intellectual assent is to be given. Doctrine is not merely what it is here taken to be. It is—as the very word indicates—*teaching*. To be without doctrine is to be without teaching. It is doctrine which *tells us how* to live rightly; therefore we cannot live rightly without the guidance of doctrine.

For example, does it make no difference to a man's living whether he believe this, that, or the other thing about God? We shall not be better than the God we worship. If God to us is distant and more or less impassive to the petty things of earth, our life will be colder and less fruitful in the great humanities than as though He were to us one who noted even the sparrow's fall.

If our doctrine respecting God clothe Him with abstraction, such doctrine can help us but little toward a good life. We would then have to get our help elsewhere. That men do live well under such doctrines is because, while theoretically holding them, they practically reject and ignore them. The theological God is not the God they think about, love, and worship. Hence the theological doctrine respecting Him is not the doctrine which they really hold, and which exerts an influence upon their lives.

There is no doctrine of the Lord which is so perfectly adapted to becoming a help to every soul as

that of the New Church, and we should ever be on our guard lest by a nod or a weak assent we convey the impression that our doctrine, like the doctrinal tenets of many churches, has little or no vital relation to a good life.—*Philadelphia Manual*.

Leprosy, Palsy, Fever.

(Matt. viii. 1-18.)

The account is of progress in regeneration, of how the Lord works the miracle of the spiritual life.

Regeneration is not an instantaneous process. It is a growth, a progressive development of the man himself. It involves repentance and reformation. But to repent one must know of what to repent; he must know what evils are, what things are evil, and that he is in things evil and needs to come out from the love of them. Hence there is great need for instruction, and only as instruction prepares one for advancement in life can regeneration be effected. For knowledge means power, for loves need principles to guide them and control their activities.

Thus the chapter opens with the Lord coming down from the mountain. The Lord is on the mountain teaching when we affectionately receive from Him the principles and precepts of the spiritual life. But every principle has a purpose and must find expression. Thus when the Lord comes down from the mountain He begins to heal the sick. This coming down is bringing spiritual principle into practical application. Here we fail sorely because we have only principle and persuade ourselves that we practice. We must bring down our principles. After instruction we must come into a practical knowledge and contact with our evils that we may know them and have them removed. This we need, not greater degree of goodness, but recognition and removal of evils. Our great difficulty is that we strive to attain goodness, neglecting the removal and overcoming of our corruption. We may recognize that truth is operative if we can but become cognizant of evils in our own nature; and the more we can recognize them the more active is truth. The experience is not pleasant; but how important! how useful!

The story is the account of this revelation. When the Lord came down from the mountain He was met by a leper. When your religious principles come down and begin to act in a practical way they are met by uncleanness, unclean thoughts and desires and ambitions, unclean habits and modes of conduct. And this leprosy must be overcome, cured by the hand of the Master, be got rid of by diligent application of the truth.

Then there meets your consideration a palsied servant. You have learned the lesson of repentance and have sought to put away your evil but find you lack the power; you cannot think right; your will does not effect itself; you cannot co-ordinate spiritually. It is not enough that you be clean. You need to effect definite spiritual uses, and the power will come if you believe in the Lord sufficiently to unhesitatingly do all that you can to effect them as you see their need.

But this is not enough. There is Peter's wife's mother sick of a fever. Peter's wife's mother is the affection for self, not evil in itself, but when loved beyond all else sick of the fever of self-love.

Your religious principles if worth anything at all invariably lead to this—discovery of uncleanness, impotence, burning self-love. And always in this order does the Lord remove the evils from your life. When the fever leaves the Lord can cast out devils and heal all manner of disease, when self is restored to service of the truth in the interests of the spiritual life, all other evils of the life may be overcome.

This is the order of your regeneration. Learn truths that you may recognize your evils; by means of them uncover and be rid of your uncleanness; by means of them recognize the impotence of your self-derived intelligence and self-will, by means of them perceive the real quality of the self you put into your effort even for spiritual life, and letting the Lord's influence operate in these things the whole may be made sound and of genuine virtue. G.

The Healing of the Body.*

But after all our systems of health, public and private, many in number as there are, though not enough, there is one means remaining which we should be guilty of much base terror as well as historical neglect if we did not dare to bring forth.

In all the branches of the New Medicine we have seen the united principle of faith and works assuming an additional importance, as we have risen from the administration of drugs, stage by stage, to the phrenopathic art. In the means to which we have alluded, and which is linked to our common faith, this principle becomes all in all. Of course we allude to the healing powers exerted by Christ and His apostles, and by Him bequeathed to the race of man. As we read the Gospels we see how the Divine Man was also the Great Physician; how He went about healing all manner of sickness and all diseases among the people, and how as many as touched the hem of His garment were made whole, every one. He also commanded his followers to do the like, and founded cure as the grand evidence of the Christian religion. His proofs of His mission were sound bodies; the deaf hearing; the dumb speaking; lepers cleansed; the dead raised; those who were before blind, now they see. The channel of this was no learned science, but a simple command in His name who has all power in heaven and on earth. Where is the lineal priesthood of this restoration? Where are the claimants for this substantial apostolic successorship? Where are the layers on of hands who give man to himself by casting out his devils, and increase the prime wealth of the earth as the sign and seal of the advent of the kingdom of heaven? Where is the clergy to whom sickness makes its last appeal for health, when doctors have pronounced the death words, "No hope"? We find them among the fishermen of the first century, but not among the prelates of the nineteenth; in mean-clad Peter and Paul, James and John, but not under the lawn of any right reverend bench. Our pontiffs say that the age of miracle is past, but no New Testament ever told them so. Christianity, as we read it, was the institution of miracle in the order of nature; and if the age of miracles is gone, it is because the

*Extract from "The Human Body and Its Connection With Man," by Dr. J. J. Garth Wilkinson, London, 1860. Published by request.

age of Christianity is gone. The age of mathematics would be past if no man cultivated them. On the other hand, we aver by all our honesty to our faith, that for every reason we can perceive, a duty is neglected here which is a main cause of irreligion and skepticism among men. As in the sciences, which are the kings of these late days, let this mode and manner of healing be fairly experimented. It belongs to the priesthood. Let them turn out into the inclemencies of society, and try their adjurations against the storm of physical evil that exasperates the nations to their core. Let them put on the proofs of the apostolic power. Let them peril all in this great attempt. Let the weak excuse of their age of virtue being past be exchanged for a godly resolve to bring it back again. If they fail it will be because they are not Christian, or else because Christianity cannot bide its own proofs. If they succeed, there will be no need of missionaries any more, but mankind will sit in a right mind under them, and bless their privilege and their Master's name. The *vis medicatrix Christi* will be the physical demonstration of the life of a Christian Church.

Under all these means, co-working for good, shall not the body be redeemed, and will begin to lose the footing that sickness gives it? By heaven's law the sick have claims which the healthy have not, and there is more joy over one man cured than over ninety and nine who are sound. This is a test in every society, how it speeds, or how it lags, in administering to its sick. They are the weakest part of our common body, and care and thought turn to them with longing that are the flesh of the physician's heart. And the more that are healed, the more concentrate is the love upon those that suffer still; so that at length the world's whole skill and tenderness shall surround with acts and healing tears the bed of the last sick man.

Yet are we all to die, though in time neither by the sword of war, nor by the violence of disease. The embryo passes without fear into a larger world, which is meant to be kinder than the mother's womb. The man is to be born again with as little pain of sense and thought into the next expansion of the spirit. Death is the angel to the irremediable. O, *praeclarum illum diem!* Let us set our houses in order, make our wills and take our leave of all things every day; we shall be wanted among our fathers afar off on the morrow.

Protestantism's Failure.

The following bomb was thrown into the camp of northern Illinois, occasioned by the sensational statement of Rev. W. Bohler Walker, of LaSalle, Ill., at a banquet in the Episcopal Church in Joliet, Ill., that Protestantism is a failure. It caused quite a stir, calling forth discussions in the papers, Rev. L. G. Landenberger contributing the following, which the editor of the Joliet *Daily News* printed under headlines "Two Reasons for Failure":

EDITOR NEWS:—As I happened to be in your city when the Rev. W. Bohler Walker's statement that Protestantism is a failure was being discussed, it enlisted my interest. His utterance ought not to have caused much surprise, for others have made this charge. Dr. Newman Smyth, of New Haven, Conn., proclaimed the end of Protestantism in a sermon a few weeks ago, and said he expected a "new Catholicism."

That Protestantism is a failure in the sense in which Dr. Walker meant it, cannot be successfully controverted, for he says in his latest words on the subject: "An eminent speaker had preceded me and I took my cue from his remarks. The particular subject touched upon was the fact that very few men attend church, and in that respect I said and I now repeat that Protestantism has become a failure."

It is evident from the foregoing that Rev. Walker did not intend to convey the idea that Protestantism had not performed a great use, and therefore Rev. Trobridge's remarks in which he points out the beneficent results of the reformation, do not seem to me to be pertinent.

But as rational beings we ought to seek to get at the cause of the church's failure. The Roman Catholic Church, while performing a great use to myriads of mankind, is a church of authority, and cannot satisfy the demands of the age of manhood. Protestantism, while it liberated the intellect and gave the world the Bible, was never in its essential nature more than a protest. Its benefits are indescribably great, but its fundamental teachings are similar to Roman Catholicism; three persons in God, which is to rational thought a monstrosity, and justification by faith alone, which results in separating religion from life.

In freeing the intellect and in giving the world access to the Bible, Protestantism started a growth that has led to the formation of one protesting church after another of the mother trunk. And by forming creeds the Bible has been largely interpreted in the light of the creed. The church during the dark ages came into a state when it had no perception of the meaning of Scripture, and so based its teachings upon a literal understanding of its sayings.

In the middle of the 18th century the church came to an end, by which I mean that there was no real acknowledgment of the Lord, thus no charity and faith. History tells us of this low spiritual condition of the church.

But since that time there has been an increase of love and light. Thoughtful men have been gradually repudiating the dogmas of Protestantism, and many are drifting into a condition in which they cannot see their way as to what they ought to believe.

Thus there are two general causes why the church has failed; one is the love of self and the world, which leads people to become natural and care only for present gratifications. The other is, the church has lost its power as a teacher. Its creeds are obsolete, because not rational. It lacks the ability to interpret the Word of God in such a way as to make clear it is the Word of God. And in the degree that ministers come under the influence of the idea that the Bible is mere literature, to that degree do they make it the word of men, and not the Divine Word, and so it becomes shorn of its power.

What the church needs is to be delivered from its three-God idea, and its salvation by merely a mental assent to a historical fact. It needs to see that Jesus Christ is God alone in whom is the Trinity and that faith must be such as to lead one to actual repentance and thus to the keeping of the Lord's commandments.

The ministers of the church need the doctrines opened out of the Word by the Lord through his servant, Emanuel Swedenborg, and the science of correspondences, which makes the Bible teem with rational truth.

But I cannot close this communication without saying that one reason why many people do not go to church now is that too much importance has been attached to the idea of being a member of an organization and attending services. Men are seeing that the church is essentially in man, and that the real worship of the Lord consists in a good life, that is, in shunning evil as sins, and performing faithfully one's daily work. It is being seen that the church is a means to an end, and in this transition age the church as an organized body must suffer as a result of having been an extremist. The church is much larger, however, than any and all denominations, for it includes those who are leading a good life in all lands—Christian, and so-called heathen.

The soul is a human form, from which the smallest thing cannot be taken away, and to which the smallest thing cannot be added; and it is the inmost of all the forms of the whole body. In a word, the soul is the very man himself, because it is the inmost man; therefore its form is fully and perfectly the human form. Nevertheless it is not life, but the receptacle of life from God, and thereby the habitation of God.—Swedenborg.

Communications

Justice to Mr. Rodgers.

As Mr. Rodgers is in England it is but fair that one who has known him and who respects him as one of the wiser men of the church, and who knows also a good deal about Mr. Campbell and Congregationalists and the Congregational Church to which he is the preacher, should deal to some extent with Mr. Mann's criticisms in your issue of January 22.

As a boy I attended the ministry of Dr. Spence, whose successors were Dr. Parker and Rev. R. J. Campbell. Dr. Spence was a gentleman and a scholar; Dr. Parker was a scholar and a friend of Beecher; while Campbell is a careless talker, with but little of the necessary restraint or reserve of either scholar or gentleman.

While it may be true that the Congregational churches are more liberal than the other orthodox churches, it is altogether incorrect to take such teachings as Campbell's as their exponent. In this country Lyman Abbott is held up as the great warning by the more orthodox, but nothing that I have ever seen from the pen of Beecher's successor, full of rhetoric as he is at times, resembles such blasphemy as is frequent in Campbell's pages, as, for instance,

"Jesus was God, but so are we." (Page 2.)

"Jesus was the child of Joseph and Mary." (Page 102.)

"It is quite a false idea to think of Jesus and no one else as the Son of God incarnate." (Page 106.)

"We too are Christ the eternal Son." (Page 107.)

"The roué in Piccadilly last night, who went out to corrupt innocence, and to wallow in filthiness of the flesh, was engaged in his blundering quest for God." (Page 151.)

I have seen comparatively little of the Congregational (not Unitarian) churches in this country, but what I have seen shows me that they are not widely different from the other "orthodox" churches, here or in Europe; and, having read many scores of books written by leaders of these churches, and having heard hundreds of sermons by Congregationalists in England, I say emphatically that Campbell does not represent the average thought of Congregationalism.

He is a dangerous teacher; very few Unitarians go as far as he does in his attempts to interest the public. If Mr. Rodgers can criticise him more intelligently than the Congregationalists, who lack most of the help that New-Church truth gives, let him alone in his endeavors to warn men from such teachings, especially as his attempt is backed by the New-Church Missionary and Tract Society of London, which has been publishing the best collateral literature available for over fifty years, and which is our church in England in regard to this aspect of missionary work.

Campbell has no camp, he is an Esau, with his hand against every Christian Church worthy of the name; in spite of his usefulness as a destructive critic of things not worth keeping.

Mr. Rodgers' book is for sale all over the world by the booksellers; they have it at 156 Fifth avenue, at the Presbyterian Book Room; it is in Chicago, Sydney, Tokyo, Calcutta. It is probably the best antidote to "The New Theology" which stands beside it on the shelves, and no consideration of interfering with any other denominations should deter us from aiding its circulation. Campbell has no denomination. His book has been the greatest theological seller for the season, but is a serious danger, and I only wish that all who have read it had

read also the small book of my friend Mr. Rodgers. If the New Church may not help the simple against such teachings, what is left for it to do?

F. M. BILLINGS.

Answer to "X" about the Virgin Birth.

In the MESSENGER of January 8, "X" quotes some passages from my paper on the Virgin Birth, and also some from Swedenborg, and says that the two do not agree. I do not know what he means, as he does not explain himself. I intended to agree with those very passages, and I ask that "X" will kindly point out what I have said that contradicts them. I will also say that it will be more acceptable to me if "X" will ask me if he understands me rightly, another time, before he warns people against me. I have no other belief than what I find in Swedenborg, and I think that I am following him most closely. I have been pondering for the three weeks since January 8, trying to think what "X" can see contradictory in the two sets of passages, and I have not yet a glimmering of an idea as to what can be the difficulty. I await with the greatest interest his unraveling of the mystery.

Jamaica Plain, Mass.

JANE DEARBORN MILLS.

Current Literature

An Entertaining Book.

Culture by Conversation. By Robert Waters. New York, Dodd, Mead & Co. 1907.

It is a pleasure to read this book, both because it is entertaining and because it is improving to the mind. The author tells us that the chapters are addressed chiefly to those younger and more progressive men and women who desire to make, in the exercise of their calling or profession, the most of all the means at their command for larger culture, wider knowledge, more numerous ideas, and greater efficiency in the exercise of their powers. The writer endeavors to show, first, how much may be learned and how much pleasure and profit may be derived by listening to and partaking in conversation with cultivated people; and, secondly, how a fairly intelligent man or woman may become a good converser and an entertaining companion by conversing with people of good sense; and, as correlated and incidental to these two important points, the writer points out what an important factor conversation forms in creating and suggesting new ideas, and how ability to keep one's end up in conversation is of value to any one, even in a purely business or professional point of view.

"At the present day," the author shows, "too much stress is laid on scholarship and too little upon culture; too much upon knowledge derived from books and too little upon knowledge derived from intercourse with the world; so that conversation as a means of culture is hardly ever thought of, while scholarship or book study is over-prized and over-done. The latter may fill the mind, but it does not necessarily form either the head or the heart."

The book brings its reader into touch with the hearts of many great men by giving bits of their brilliant and edifying conversation. One would naturally conclude that the author is an Irishman from the many sallies of wit and humor it contains.

The League Journal for January has an excellent likeness of Dr. Wright. An attractive picture of the chapel of the New-Church Theological School, Cambridge, is also given. The opening contribution on "Charity," by the Rev. Paul Sperry, treats of the subject in its broader

meaning and as a factor in life and in solving the problems of the day. The true and high stand taken by the writer is most gratifying. An article on "The Cambridge League," by Miss Marjorie Wildes, follows. Under the title, "The Providence of the Lord," a reply to the question, Why are not all those taken in infancy who the Lord foresees would go to hell if left to grow up? is offered by Dr. Wright. "Neighborhood House," by Edith R. May, describes a visit to the Lynn Neighborhood House. "How to Make Our Devotional Meetings Successful," by Lily M. Houts, not only has good suggestions, but is full of the spirit of devotion. Letters to a Young Friend are continued, the subject of the present issue being, The Pre-existence of Christ. The short contributions and editorials following are well written and interesting.

Church News

The New-Church people in Columbus, Ohio, are enjoying the ministrations of Rev. F. A. Gustafson on Sunday afternoons. Services are held in the Travellers' Club Building at 4 o'clock; Sunday school at 3 o'clock.

A "children's hour" of song and rhyme recital, illustrated by lantern slides, arranged by Mrs. Helen Lovejoy McCarthy under the auspices of musical committee of the Y. P. A., was given in the vestry of the Boston Church on January 31st. Those who took part in the programme were Miss Ruth Dinsmore, reader; Miss Mary McCarthy, soprano; Miss Edith Whitehead, accompanist, and others.

The interesting work at Elkhart, Ind., goes on vigorously under the ministry of the Rev. C. H. Mann, who is delivering just now a series of Sunday evening addresses on "Modern Revisions of Old Conceptions as Shown in Recent Books." Mr. Mann has commenced the issue of a monthly Bulletin to announce the services of the church and the subjects to be treated, and also to set forth what the Elkhart Society stands for.

Miss Bessie Saul, of Chicago, youngest daughter of the editor of The Messenger, is in Los Angeles passing the cold season of the year in that genial climate. She is meeting with a cordial reception from the New-Church people. The Young People's League, to the number of twenty-five, called upon her in a body on the afternoon of February 2nd and extended the hospitalities, which act was much appreciated. Miss Julia Bourland, of Pontiac, Ill., is also in Los Angeles visiting relatives.

The Rev. Samuel M. Warren, of Brookline, Mass., died suddenly in an electric car in Boston on February 6th, from heart disease. He was within a few days of the eighty-sixth anniversary of his birth. Mr. Warren left his home in Brookline in seemingly excellent health, to dine with his son, Professor Herbert L. Warren of Harvard University. He took an Ipswich street car and asked for a transfer. The conductor thought he was sleeping, when he passed Massachusetts avenue, and went to arouse him. A physician who was a passenger, and saw he was unconscious, advised his removal to the Back Bay Station, where it was found that Mr. Warren was dead. Further obituary will appear later.

Tuesday night, January 29, the home of Dr. R. P. Hudson, 610 South 12th street, Nashville, Tenn., was destroyed by fire, together with its contents. This is a serious loss to Dr. Hudson, who is absent in Tallahassee, Fla., sweep-

ing away his extensive private library, curios and pictures he had gathered in many lands, a rare collection of sea shells, and several hundred copies of "Southern Lyrics"—all that remained of the first edition of his recent publication. His private library can never be restored, as many volumes are now out of print. All is a total loss, as no insurance was carried. Thus passes, perhaps, the only New-Church home in Nashville, a city of more than 100,000 people. "Southern Lyrics," for a time at least, is out of print.

Bath friends of Rev. and Mrs. Paul Sperry are extremely sorry to learn of his resignation as pastor of the church of the New Jerusalem in this city. Mr. and Mrs. Sperry have been popular, not only with the people of their own parish, but with the entire community, and their departure from town means a loss in many ways. As an earnest minister Mr. Sperry has endeared himself to the New-Church people, and they will feel keenly his decision to leave. Among musical circles he will be missed, as he has been a successful director of the Mendelssohn club and one of the most talented pianists Bath has ever had. He has also been closely identified with all the interests of the Y. M. C. A., and was an enthusiastic supporter of this institution. Mrs. Sperry has been a great help in the parish and has made a host of friends. The young couple have the best wishes of all as they leave Bath to enter upon their new field of work in Brockton, Mass.—*Bath Independent*.

"Who Was Swedenborg?"

The four lectures under this title delivered on as many consecutive Sunday nights in the National-Church course of lectures in Washington, concluding on February 2nd, have attracted unusually large audiences here as in New York, the interest and attendance being sustained to the end except for a falling off occasioned, doubtless, by the bitter cold of the last night. The lectures are strikingly original in method and forceful in style and delivery and are sure to leave an impression most helpful in clearing the public mind of many conventional hindrances to their candid study of the doctrine of the New Church. The lectures are to be repeated, we understand, in Philadelphia and in Brooklyn, and these societies are to be congratulated on the feast in store for them.

Swedenborg's Birthday in Chicago.

At the North Side, or Sheridan Road Church, Chicago, Swedenborg's birthday was celebrated on Saturday evening, February 1st, if a few days late, yet in a very unique style.

The gentlemen provided and—shall we tell the secret?—actually cooked the supper, and served it in Chicago "cafeteria" style; that is to say, every one received a check at the door and bought her or his own viands at a long counter, helped herself (or himself) to plate, knife, fork, spoon and napkin, and sat down at table. The ladies indulgently admired and praised everything, yet the truthful chronicler must admit that it needed woman to add beauty to the feast, not in her own person only, but in the provision of a famous birthday-cake, surmounted by a number of birthday-candles.

The "Homer" and "Nestor" of the Parish, Mr. Matheson, in an "epic" of seventeen verses, humorously described the origin and consummation of this "man-made feast," and then the company settled down to the consideration of the serious part of the program. The Pastor, Mr. Schreck, in outlining Swedenborg's life, called especial attention to its illustrating the degrees in the love of

the neighbor, as taught in the Writings. Swedenborg served the neighbor in ascending degrees. Eminently a servant of his country as engineer, scientist and statesman, he later became more truly a servant of mankind at large by his philosophy, and then, as an angel among angels, though still living in the world, served heaven, and even mankind in the universe at large. In his last works he calls himself "the servant of the Lord," the series and degrees of love of the neighbor thus culminating in the Lord, who is the neighbor in the highest degree.

On removal to the Assembly Hall, the program was continued. Mr. John Headsten read an excellent paper on Swedenborg the Theologian. Dr. Bergman, accompanied by young Mr. Joseph Headsten, sang several Swedish songs dating from Swedenborg's time. Mr. Matheson read a paper on "Bible Stories versus Fairy Stories," evoked by a recent discussion in the Illinois New-Church Women's Council, where he had been a listener. Dr. Bergman gave a most interesting and illuminating paper on "Social and Political Conditions at the Time of Swedenborg"; and this was followed, as a finale, by dances, in Swedish costume, by two young Swedish couples, of some old Dalecarlian dances dating back even far beyond Swedenborg's time, Dalecarlia having been the home of Swedenborg's ancestors.

All this "local color" enhanced our view of Swedenborg the man and the revelator.

The unique celebration was brought to a close by a dance participated in by young and old.

Results of Advertising.

Since November 1, 1907, I have advertised Swedenborg's works and collateral works of the New Church in the following periodicals: *Public Opinion* and the *Free Press*, Osage City, Kan.; *Mail Order World*, Lockport, N. Y.; *Review of Reviews*; *Truth Seeker* (agnostic and free-thinker); *Commoner*; *Appeal to Reason*; *Woman's National Daily*; *Zion's Ensign*, Independence, Mo.; *Latter Day Saints* (not Mormon); C. W. Cupp's list of 294 weeklies, Mansfield, Ohio; *Deseret News*, Salt Lake City (Mormon); *Literary Digest*; *Tradesman Co.*, Grand Rapids, Mich.; *Home Herald* (*Ram's Horn*), and *Everybody's Magazine*.

It may be of interest to know that I use what is called the "classified column." Some of the ads. of the paper edition of "Heaven and Hell" read as follows: "Elizabeth Barrett Browning: 'The only light cast on the other life I find in Swedenborg's philosophy.' Swedenborg's 'Heaven and Hell' postpaid for fifteen cents in stamps." Then follows the address. Another form, after naming the work, was: "A sensible heaven, and an inevitable hell." I consider it very important to state that the amount can be sent in stamps, as it is so much easier, and cheaper, too, than procuring a money order.

I have been also advertising "Divine Love and Wisdom," "Our Children in the Other Life" and "The Secret of the Bible," stating that the three books make seven hundred pages, and will be sent postpaid for fifty cents in stamps.

Although some of the ads. have not been inserted as yet, I received orders for 58 copies of "Heaven and Hell," 21 "Our Children in the Other Life," 20 "Divine Love and Wisdom," and 6 "The Secret of the Bible." These orders come from all parts of our country and give evidence that there are people living in remotest corners who are desirous to read Swedenborg. It is, therefore, a work that ought to be carried on much more extensively than I am doing.

The following extracts from correspondents' letters will show that people can be reached by advertising when they

can not be reached in any other way, and that there are hearts desiring to find the teachings made known through Swedenborg who do not know where to procure them.

A man writes from Lake Providence, La.: "Kindly inform me of other books of Swedenborg, if you have them; if you haven't them, please inform me of some book store where I could purchase same."

A physician residing in Oklahoma ordered "Heaven and Hell," and asks: "Did Swedenborg write a separate treatise on the Book of Job? If so, please send it to me. * * * All that I know of his saying of Job is: 'It is full of correspondence.' I am myself writing an original and independent commentary on Job, which I call 'The Key of Job, or A Drama of Today.' The key of Job is correspondence."

"Are there any other of Swedenborg's works, or of his followers or commentators, so easily obtainable?" writes a man from Virginia. "I would like a succinct explanation of his system, especially as contrasted with other Protestant systems, as the Calvinistic, Lutheran, Anglican, etc." Wouldn't you surmise that this questioner is a minister? I did, and so I sent him "Brief Exposition of the Doctrines of the New Church," Barrett's "Question: What Are the Doctrines of the New Church? Answered," Lecture on Swedenborg by Bible Student, New-Church catalogue, and a circular offering the Gift Books for the postage.

Here is an interesting bit of news from Olympia, Washington: "The Japs employed around here, when they see a work of Swedenborg, are sure to disappear with it." This is from a real estate man who ordered "Heaven and Hell" some time ago and again orders.

When I was in Denver, Colo., last September, I called at the Divine Science Church to see the leader, Miss Nona L. Brooks. As I did not get to see her, I sent her my lecture on Swedenborg. In thanking me for it she says: "I have enjoyed reading it and it has also been helpful in giving me a better understanding of that great soul, Swedenborg. Such men as he are the redeemers of the race." On the way home I became acquainted with a young man, with whom I conversed on religious topics. I sent him some literature. He purchased "God, Providence and Creation," borrowed first volume of the "Arcana," then paid for it, writing: "I am being wonderfully impressed by Swedenborg's writings. I believe that there is no other writer that can compare with him in order, style, method and clearness. * * * I feel a desire to learn more and more of truth, and I would like to know something about the New Church."

Mrs. J. I. Longley, of Mondamin, Okla., whose strange experience I recited in the MESSENGER, continues to correspond, and expresses her cordial appreciation of the truths of the New Church. She purchased Madeley's "Science of Correspondence" the other day.

I hesitate at times to occupy so much space in the MESSENGER, but I do not wish to enjoy these encouraging things alone, and I also wish to incite others to go and do likewise—or help me do more.

L. G. LANDENBERGER.

Memorial to Dr. Wright.

A neatly-printed memorial to the late Dr. Theodore F. Wright has been received from Cambridge, Mass. It reads as follows and will explain itself:

"We, the officers and directors of the East End Christian Union of Cambridge, Massachusetts, both for ourselves personally and in behalf of all the members of the Union, desire to express the deep-felt sense of our loss in the death of our late President, Theodore Francis Wright. His absolute dependableness in every detail of the work and his ability to hold and interest the directors, representing, as they do, the different denominations of Cambridge,

both by his own devoted example and the genial persuasiveness with which he influenced others to do their part, render it well-nigh impossible to fill his place. After all, words cannot express the growing realization of our loss; but at least, we can place upon our records this very inadequate expression of our appreciation of the long and faithful service of our late most beloved President, Theodore Francis Wright, born, 3rd August, 1845; died, 13th November, 1907."

Fedor Goerwitz.

On the eighth of January, this year, passed from this world to the higher field of service the Rev. Fedor Goerwitz, in the seventy-third year of his age. His decease occurred in Zurich, Switzerland, where as General Pastor of the New-Church organizations in Switzerland, Germany and Austria he had resided for many years and where as pastor of the local church, as a loving husband and the devoted father of a happy family, and as editor of the monthly New-Church periodical of the Swiss New-Church Union, he had made this pleasant Swiss University town a kind of home centre of the New Church on the continent of Europe.

Mr. Goerwitz was born in Apolda, Thuringia, Germany, in the year 1835. His father was a clergyman and a superintendent of the churches in his district. Imbibing the doctrines of the New Church, to which he was led by his particular friend, Dr. F. E. Boericke, Mr. Goerwitz became a very zealous and earnest advocate of them and was president of the first German New-Church society in New York.

In 1870 he married Miss Mina Tafel, the sister of the Rev. Dr. Rudolph and the Rev. Louis H. Tafel. Ordained into the ministry by the Rev. Mr. Tuerk in the year 1879, he returned to Europe to engage in the work of New-Church publishing and propaganda with Mr. Miettnacht at Stuttgart. From thence he removed to Zurich, Switzerland, where he became pastor of the Societies there and in Berne, Nesslau and Herisau. He returned to America in 1893 to receive his consecration as General Pastor, to which office he had been appointed by the General Convention, and returning to Europe he devoted himself with ardent and intelligent zeal and unflagging industry to the nourishing of the little circles of New-Church believers in Europe, perfecting their organization and protecting them from the various onslaughts of heretical and demoralizing teaching to which they, as all confessors of new and independent faiths, are subject, from the enthusiastic and highly stimulated intellectual and personal ambition to which such movements give rise.

Himself well grounded in the Heavenly Doctrines as taught in the writings of the New Church and staunch in the defence of them from perversion or misappliance, whether in matter of church order, of the church's faith and creed, or of the actual conduct of life, Mr. Goerwitz as a faithful pastor over his widely-scattered flock kept the standard of the New Church pure and unstained and a safe guide to the minds here and there awakened to behold the light of the Holy City. His semi-annual journeys to the New-Church Societies in Vienna, in Buda Pesth and Gyorköny, and to Berlin, together with the annual convention of the Swiss Union at Zurich, served the very valuable purpose of uniting in fraternal affection and co-operation these widely-scattered receivers of the Heavenly Doctrines and enabling them to feel something of the solidarity and vitality of a common church. Humble in numbers and without seeking notoriety by any sensational teaching or demonstration, the New Church in Europe under the wise and sincere service of General Pastor Goerwitz has exhibited the quality most essential

of all in founding a national church of the future; that is, a quiet and patient "*abiding in the city*" of the holy doctrine of the church as given by revelation through the Lord's servant, Emanuel Swedenborg, and endeavoring worthily to live as professor of this new faith.

In Fedor Goerwitz the New Church has found its first missionary-pastor or apostle to the continent of Europe, succeeding the "doctors" or translators and publishers of the Writings which were given her in Emanuel Tafel of Germany, Le Boys des Guays and Harlé of France and Scocia of Italy. The books on the published doctrines must always precede—these being the first true missionaries of the New Church to go forth into all the world. Then come the preachers and pastors to gather the believers into organizations of service and brotherly love and into congregations to enjoy the privileges of worship in the external rites of the church. It was in this latter pastoral function that Fedor Goerwitz has done a service that will be memorable in the annals of the New Church. His pastoral care had exceeded Germany, having come to embrace the circle of Italian believers in Trieste, and one of his recent important acts in the extension of church organization was his ordination of the Rev. G. J. Fercken, who is now pastor of the New Church of Port Louis in the remote Island of Mauritius.

The Providence of the Lord in caring for the church seems manifest to us not only in the able and healthful service rendered by this faithful brother who has now gone to his home and labor-field above, but in the provision for a successor in his field of service on earth in the person of his son, the Rev. Adolf Goerwitz, who had only in the past year gone from our Theological School here to assist his aged father, and now, it may be hoped, is to take up with equal devotion and with all the ability given him the sacred charge now devolving upon him.

Many friends from many lands have visited the genial homestead of the Goerwitz family in Zurich, well named "*Zum Frieden*," and enjoyed its simple but hearty hospitality. Here dwelt for years the noble mother in the the church, Fraulein von Struve, and here were held in the room set aside as a chapel for public worship the regular services of the church, with the observance of the holy sacraments and the preaching of the edifying sermons which have been read in New-Church circles and homes all over Germany and in this country. A full tide of loving sympathy will be tending toward that home circle where center so many precious memories of the past, and also, let us thankfully say, so much hope for the future. We cannot regret but only be thankful for the kind dealings of the Lord and be only more confirmed in the belief "the Lord will provide."

F. S.

Reminiscences of Dr. Wright and Mr. Goerwitz.

In the MESSENGER for Jan. 29 a notice of the death of Rev. Fedor Goerwitz, following so soon after the passing away of the Rev. Theodore Wright, recalls to my mind a story told by the latter, one day last summer. Mr. Wright was passing his vacation with his brother at his summer home at Jefferson, and came from there to preach for our little society in Contoocook, the last Sunday in July, I think. He preached a fine sermon in the morning to a good congregation, and gave an impromptu lecture in the evening which was exceedingly interesting, on the subject of his travels in Palestine. To those of us who never before had seen him outside the pulpit, it was an agreeable surprise to find him so affable and entertaining socially. Knowing him to be so great a scholar we felt that he could not have anything in common with us, who were only ordinary, simple-minded people. But during a long call upon one of the

aged parishioners on Saturday afternoon, he kept us intensely interested, among other things telling some of the incidents in connection with his travels abroad, and of the archaeological researches so near his heart, especially those which confirmed the literal sense of the Word.

But there was one thing in particular which I will try to relate, in my poor way. While he was visiting Rev. Mr. Goerwitz in Switzerland, he attended the Sunday services, no doubt taking part in them himself, though he did not say that. Pastor Goerwitz, as he was called, preached in three different parishes every Sunday (as I understood Mr. Wright to say), and in going from one to another (for they were at some distance from each other) Mr. Wright said to him, "I should think some of your congregation might find it quite difficult to get out to church every Sunday, for the roads here must be almost impassable at times, in winter." Pastor Goerwitz replied, "They most certainly do, and yet, one Sunday morning, I noticed a man whom I had never before seen at our meetings, come in very late, and created quite a stir, as the room in which we worshipped was small and it necessitated a good deal of moving about to make a place for him. So, after the services were over, and greetings exchanged, I said to him, 'My friend, could you not try to get here a little earlier?' Drawing me to a window, he pointed to a little chalet hardly distinguishable, far up, almost in the clouds, on a mountain of snow and ice, and said, 'Look, *that is my home*, and I started at *three o'clock* this morning and have come *thirty miles* to hear you preach!' Of course, I had nothing further to say about his getting here before the services began!"

This is quite a lesson to those of us who are indifferent about going to church and ready for any excuse to keep us at home, though we may live only *one mile* away, or just a "stone's throw" from it. This story made a deep impression upon me, and I wish every one could have heard Mr. Wright's inimitable manner of telling it; or that he had himself written it out for the MESSENGER as he told it to us. Perhaps it might interest and inspire others to make an extra effort and start the week aright, to encourage the *minister*, if for no other reason, and in that way we might find much of good, ourselves, in the approval of conscience and also receive the blessing which accompanies all duties well and faithfully performed.

L. E. N.

England.

The death of Mr. Thomas Parkinson of Greenmount, Prestwich, at an advanced age of 83 years, removes a familiar figure from the circle of Lancashire worthies, one that will be well remembered by all American friends who have visited the church in England. A son of the late Mr. R. Parkinson of Preston, he was a member of the Peter Street Society until its dissolution, and one of the original members of the North Manchester Society. The wife of Mr. Parkinson, a sister of Mr. E. J. Broadfield, passed into the spiritual world some years previously.

The church in England has not only lost by the death of Miss Irene Bateman a devoted and staunch worker, but has suffered in the breaking of a tie with the past in the person of her father, the late Henry Bateman, the enthusiastic founder of the New-Church College in Islington, whose memory she cherished, and whose love for the church she worthily perpetuated.

The societies in the North of England are taking advantage of the present period of commercial prosperity by holding bazaars on a large scale for the purpose of raising money for church uses. Bazaars have already taken place at North Manchester, Burnley, Derby and Liverpool, besides those announced to be held shortly at Ash-

ton and Failsworth. At the Manchester Bazaar the sum of £600 was realized, and at that at Burnley the sum of £230. The bazaar at North Manchester was accompanied by an unfortunate incident; a temporary building used as a cafe was destroyed by fire. As, however, the fire occurred before the time for opening the bazaar on the second day, no damage was caused except that to the property, and the fire was fortunately prevented from extending to the church building.

The Rev. R. R. Rodgers, who will complete the forty-first year of his pastorate at Birmingham at the end of February, was seized with sudden illness during the service on Sunday, December 22nd, and has been ordered a complete rest for several months. At a special meeting of the Wretham Road Society held on January 7th, the Rev. H. Deans was appointed minister of the Society in succession to the Rev. R. R. Rodgers. Mr. Rodgers' many friends will wish him a complete recovery, that he may enjoy the well-earned rest upon which he hopes so soon to enter, and will trust that he may be spared for many years to counsel and aid the church with the ripe fruits of his experience.

L. A. S.

Signs of the Times.

Listen, brother,—pause and listen!
Hear you not, I pray,
Murmurs like a mighty tocsin
Swinging far away,—
Slow and solemn, "Coming! Coming!"
Nearer day by day?

Over all the din and clangor
Of this life around,—
Rush of travel, roar of traffic,—
That our ears confound;
Tolling, tolling, deep and awful,
Swells the solemn sound!

Oh! that mystic Something coming, —
Earth has never known!
When, or how, or what its mission,
Is with Him alone;
But the soul, devoutly list'ning,
Hears the monotone.

Is it some all-potent Besom
That shall sweep away
Every idol that we worship,
Counsel we obey,—
All the dust and dross of ages,—
From the light of day?

Who may tell? But fear you never,—
You that love the Right;
Tremble, traitor! tremble, tyrant,
Cow'ring in the night;—
Soon shall flash and flame around you
God's eternal Light!

Cambridge, Mass.

C. HENRY ST. JOHN.

A Prayer.

My heart goes up to Thee, dear Lord,
In thankfulness and love—
O, take my life, and make it fit
To follow Thee above.

My hands but tools to do Thy will,
My feet to walk Thy ways;
O guide me in Thy blessed truth,
And keep me all my days.

V. B. M.

Baptisms

At St. Clair, Mo., Philip Anthes, infant son of Dr. Charles F. and Mrs. Emma Briegleb, born July 23, 1906, baptized January 26, 1908, Rev. L. G. Landenberger officiating.

Marriages

CADY-MANN; FORD-MANN.—At West Bridgewater, Mass., January 29, 1908, by the Rev. H. Clinton Hay of Boston, Mr. Dennis A. Cady of Windsor, Mass., and Miss Annie Bertha Mann of West Bridgewater; and Mr. Arthur E. Ford of Windsor and Miss Lavinia M. Mann of West Bridgewater. The double wedding was at the home of the parents of the brides, Mr. and Mrs. Charles H. Mann.

Obituary

BRADFORD.—The Indianapolis Society has met with a great loss in the removal of Mrs. Margaret Bradford to the spiritual world. She came to the church during the pastorate of the Rev. E. D. Daniels, on January 4th, 1891. She was one of those intelligent souls whose life was a benediction. She was modest, never making display of her knowledge, but always manifesting great wisdom and faithfulness in the discharge of every duty, and ability when called upon to give wise and illuminating advice. She was strong both in mind and body, blest with good health and dominated by the love of being useful. Her whole life was a monument of service. Her love for the church and the heavenly doctrines so filled her life that in one form or another she gave conscious expression to belief in their heavenly origin in almost every act and conversation. She did not seem to suffer pain and in less than a week from the time she relinquished her activities she fell asleep to wake and spend her Christmas in the spiritual world.

JUNKER.—Marie Katherine Limkueller was born in Westfalen, Germany, April 4, 1822, and came to the United States with her father's family in 1849, settling at St. Louis, where, in September of the same year, she was married to William Junker. With others of the colony that settled in the neighborhood of the Lenox Society, she came to Iowa in 1851, and lived with her husband as a member of this society for about fifty years. Two daughters and a son were born to them and survive their mother.—Mrs. Anna Morris and Mrs. Henry Blomker, of Humboldt county, Iowa, and Fred Junker, of Toledo, Iowa. A year after her husband's death in 1900, Mrs. Junker went to Humboldt county, where she lived with her daughter till her death on the 21st of January, at the age of nearly 86 years. Her body was brought from Humboldt to be laid beside that of her husband in the Lenox Church Cemetery.

A large number of her old neighbors and her relatives were in attendance at

the funeral. The sermon by Mr. W. M. Martin, from Matthew xxviii. 6, was a rehearsal of our Lord's resurrection as the earnest of His people's resurrection to the spiritual world and life. This is one of the central truths of the Christian religion, and as such should ever be held above distrust and doubt. For if Christ be not risen then is our faith without grounds; we are yet in our sins. But now is Christ risen from the dead and become the first fruits of them that slept. So we of the New Church may rejoice in greater assurance than did Paul; for we have a much fuller and clearer view of the spiritual world and life than Paul had attained in the first age of the Christian Church. As these pioneers of the New Church in Iowa pass over into the life beyond we are assured that their faith was not in vain; their lives are witnesses to the truth of man's immortality.

MANZER.—At a meeting of "The New Jerusalem Society of San Francisco," held on Sunday, January 26, memorial resolutions were adopted for the recently deceased vice-president of the Society, Lonson M. Manzer. Mr. Manzer was chairman of the Church Committee, a member of its Board of Trustees, and a director of the recently incorporated New-Church Orphanage and Home. The resolutions set forth how much he will be missed on account of his active usefulness, and declare that his career as a true patriot, as a public-spirited citizen—in a word, his whole life-activities—furnish every qualification for a continued happy and noble destiny. The interpretation of the sacred scriptures of truth given by Emanuel Swedenborg had rescued him from atheism and had taught him that "as is the end proposed, such is the life of man"; that "every man's life remains with him after death"; that "those are saved who acknowledge a God and live a good life"; that "to perform uses is to serve the Lord"; that "to love uses is the same as to love the neighbor"; and that, therefore, "in whatsoever religion a man lives he may be saved."

NOYES.—Eliza Frothingham Noyes: Born March 24, 1826; died January 14, 1908. The services were held at the home of the deceased, 276 Washington street, Dorchester, Boston, the Rev. Clyde W. Broomell and the Rev. James Reed, officiating.

Mrs. Noyes was the daughter of an Episcopal clergyman, Rev. Wm. Withington. Her mother died when Eliza was very young, so she was brought up by an aunt and uncle, who were rigid orthodox. Going to church sometimes with her father, the Episcopal Church gained a great influence over her and won her affection, an affection which always remained, even after the truths of the New Church gave her a broader outlook.

As a child she went to a private school in the same building where the Boston Society held its services, and occasionally would wander in, pick up a Book of Worship and wonder what kind of people those Swedenborgians were. When she had grown to womanhood, one Sunday, almost by chance, she went to the Bowdoin Street Church, and heard a sermon by Rev. T. B. Hayward from the text, "He shall come down like rain upon the mown grass, like showers that water the earth." She listened with

rapt attention, and came away thinking that the sermon contained more spiritual food than all the sermons she had ever heard. A friend, a member of the Society, lent her several books and at the end of a week she was as firmly convinced of the truth of the New-Church teachings as she has ever been since. She joined the Boston Society January, 1860.

The first years of her married life were passed away from Boston, but when she returned to live in Dorchester she was a regular attendant at the Bowdoin Street Church, only leaving it in 1870 to become one of the original members of the Roxbury Society. The early days of that church were happy ones to her, and for years she taught in the Sunday-school. At different times she had classes of boys and of girls. She was willing to take either, but not both, believing that at that age it was better to keep them separate. The larger number of her pupils, however, were boys.

She was one of the original members of the Massachusetts New-Church Woman's Alliance, for two years its president, and usually at its meetings contributed to its discussions; was an occasional contributor to the MESSENGER, and for several years its reporter from the Roxbury Society. She also wrote some for *New Christianity* and contributed a paper on "Friendship with Boys," given at a meeting of the Massachusetts Sunday-School Conference, to the *New-Church Review*.

Broad-minded and hospitable to new ideas from all sources, she yet believed that on most subjects Swedenborg had the final word of wisdom, but she never looked upon him as *authority*, and considered that he never claimed to be such. It seemed to her that in so doing one dwarfed his own capacity for making intelligent use of his great teachings.

TULLEYS.—The death of Dr. I. W. Tulleys, of Red Cloud, Neb., occurred on the night of January 29, 1908. The doctor began to subscribe for the MESSENGER immediately after his marriage in 1856, and has been a constant reader of it and the *Helper* ever since. He was born in Bainbridge, Ohio, July 3, 1834, being brought up in the M. E. Church. During his youth the relations between him and Edward Porter, the late Dr. Porter, of Clinton, Ill., became closer than that of most brothers. Both accepted the teachings of the New Church, and became warm admirers of the Rev. Chauncey Giles. They removed to Clinton, Ill., something over fifty years ago, where the deceased married Dr. Porter's sister. They began the practice of medicine about the same time, but Dr. Tulleys finally removed to Red Cloud, Neb., in 1872, where he has made his home ever since. In his conduct and walk before his fellow men he was a very creditable example of the result of the New-Church doctrines in the building of character. He lost his wife some twelve years ago. He was a man of very reserved, unobtrusive manners. There was always something sad in the fact that his religious life was so lonely, because he and his family were alone in their church membership. But he derived a great deal of satisfaction from loaning and giving of the New-Church publications to his friends, and his upright, blameless life was a living sermon to others.

The Church Calendar.

Feb. 23. Sexagesima Sunday.
The Word.

Introit Selection 26. "Ho, every one!"
Lesson I. Exodus ii.
Responsive Chant-Anthem iii. B. W.,
p. 135. "Blessed be the Lord."
Lesson II. Luke viii. 1-21.
Benedictus.
Hymns (Mag.):
237. "Lord, Thy Word abideth."
239. "How shall we celebrate Thy
love."

Special Notices

RHODE ISLAND WOMAN'S ALLIANCE.

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, February 18, at 3 o'clock. Mrs. Alice R. Ordway will read a paper on "The House Beautiful." All women are cordially welcome.

M. ELLA JACKSON,
53 Wesleyan Avenue. Secretary.

NEW YORK ASSOCIATION.

The Forty-Fourth Annual Meeting of the New York Association of the New Church will be held at the House of Worship of the New York Society on February 22nd, beginning at 10 a. m.

During the morning consideration will be given to reports from the Presiding Minister, the Societies of the Association, the movement to finance the Buffalo Society, etc.

A collation will be served without charge at 12:30 p. m. In the afternoon there will be a general conference on the question "What can be done to stimulate the well being and growth of the New Church?"

The New York Society extends a cordial invitation to all persons interested to be present. Secretaries of the several Societies will please forward reports to EDWARD SHERER, Secretary, 103 Third avenue, New York City.

MASSACHUSETTS SABBATH-SCHOOL CONFERENCE.

The next annual meeting of the Massachusetts Sabbath-School Conference will be held with the Boston Society, February 22, 1908, beginning at 10:30 a. m. with devotional exercises.

After a brief address of welcome by the General Pastor, the usual business session will follow.

The subject for discussion all day is, "How to Teach."

At 12 m. the three leading doctrines of the church will be taught and illustrated, as if to a class.

The Lord—Rev. John Whitehead.

The Word—Rev. Henry Clinton Hay.

The Life of Charity—Rev. Hiram Vrooman.

Lunch at 1 o'clock.

The session will be resumed at 2 p. m.

At 2:20 addresses will be given by William B. Atwood, "How to Teach Children in the Sunday-School"; Miss Ednah C. Silver, "The Imagination as a Handmaid in Religious Instruction";

Walter A. Robinson, "How to Teach Young People at the 'Critical Age.'"

All papers presented will be strictly limited in time, and ample opportunity will be afforded for discussion under a "five minute" rule.

JAMES P. STIFF, Secretary,
Providence, R. I.

WALTER A. ROBINSON, President,
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The Rev. John Goddard writes as follows about this book:

"The books were received yesterday in good order, and I enclose a check. Have not had time to do more than skim a little, but I do appreciate your earnestness and enthusiasm in the work. I have long wished that Dr. Burnham's work could be made more alive and more intelligible to the lay reader, and I judge that your work will help in that direction. The doctrines need vitalizing. They need to be not only adapted to the average understanding, but made real and practical to the heart and life. They need to be set forth by those who can say, with Job, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.' It should mean something, and doubtless does, that you should contribute this work to the church in maturest years, and without the stimulus of pecuniary reward. Let me add, however, the hope that there will be no pecuniary loss, and that I do not think there will be. But I am sorry that no provision seems to be made for a later edition."

Albert Stearns, of Syracuse, N. Y., bought one book early. Then another copy; and a letter just received from him says: "Send two more copies of 'Degrees of Life in Man'; it is a splendid book."

Daniel Ayres, of Chicago, writes after reading: "It comes fully up to my expectations, and is just as I thought it would be—the very best missionary volume yet published. As to what part of it I like best, I must reply as the man did when he was asked what whisky he liked best; he replied, 'There is no choice; it is all good.'—The same with your book."

Marion Foster Washburne, of Elgin, on receiving the book, wrote: "I make no doubt that we—self and husband—shall greatly enjoy it; especially, the 'Memorable Narrations' which we are very glad to have brought together in so convenient a form."

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Good Works.

However much it is regretted that foreign missionaries have no definite and uniform doctrine to present to gentile races, or any theological system that appeals to reason, yet we should be frank to acknowledge the kind of good that they are doing, though of so external a kind as scarcely to be called spiritual. The Lord is surely using them for the highest good that He can do through them. The efforts of missionaries in trying to prevent the wretched degradation from the use of opium, so widespread among simple and childlike people, is beginning to bear most promising results. In one division of Shanghai, called Old Shanghai, all opium dens are now closed. The other division of the city, called The International Settlement, is under different control, the authorities deriving a revenue of \$50,000.00 a year from licenses granted to 1,600 dens. The influence of this revenue has been hard to overcome, yet arrangements have been made whereby no new licenses will be granted, and in ten years all licenses are to be discontinued. But, more promising still is the banding together of Chinese students with the avowed purpose of rescuing their race from the curse of opium. The oft-repeated statement that China can never become a united and powerful nation from the lack of the

element called patriotism is shown to be erroneous in the light of present movements for the general uplift of the race.

The British government has shown a disposition to do its full part in the matter; 3,000 tons of opium are imported from India, while 30,000 are produced in China. The Indian opium is of a superior quality, of high price, and is used by the wealthier classes. It seems only right that the British government should promise to curtail its import to legitimate uses when China likewise limits her own production. The taking up of the question by the Chinese themselves with marked local success promises final, and we hope speedy, victory. We must give foreign missionaries due credit for faithful and efficient work in this line. But the most far-reaching and useful work done in the missionary field is the distribution of the Word among gentile races. In Shanghai alone during the first eight months of 1907, 943,000 copies of the Word were sent out. The Lord is in the Word, and works through it. We can not tell to what extent the Word has been instrumental in bringing about the victories already won in behalf of morals, and in stirring the spirit of national progress.

Belief in One God.

The statement that it is necessary to believe in one God only, and in Christendom that Jesus Christ is that only God, at first may fall on listless ears from seeming unimportance; for the natural reason, Why trouble about the mystery of the Trinity, or theological tenets, if we live good lives? If one will look a little below the surface, it may be seen that a genuinely good life can not be lived without a true knowledge of God, and that one who so lives is perpetually in danger of the loss of salvation.

To bring this vividly to mind, suppose, if there is any doubt, that there is but one God, the God of the Bible. Suppose that He revealed Himself in Jesus Christ as God incarnate; and suppose that in Jesus Christ, and the Sacred Scripture are the only means for revealing Himself. Then if one turn from the only source from which God can be known, he must necessarily remain in darkness and be led by falsity.

Still more vital does this appear as effects are followed out. Acknowledging that God is a man

and revealed in Jesus Christ, it is realized that God is such a one as to think, love, and do as Jesus did. The character revealed in Jesus is the character of God. The truth we see in Him is the truth of God, the love revealed in Him is the love of God, the good that He did is good from God. God becomes Human in our feeling that as parents love their children, as husbands and wives love each other, as we love the neighbor God loves us, for these loves and joys are from Him. Man thus grows in love for God in loving goodness and truth from Him. But if God is not thought of as revealed in Jesus, no definite idea of Him can be formed. When God is not thought of as a Man, all true conception of Him is destroyed. He is then conceived of as a universally diffused force, or as the first principles in nature. But from such ideas no human love can be derived, nor can one any more love such a god than he can love the laws of gravity, or vibrations of the air. A right idea of God is essential, for He makes His approach by the truth, because He is the truth. For Himself as the truth, He stirs and lifts up the affections. He can not arouse affection for Himself if He is falsely conceived of, for then to stir the affections would be but to wed them to falsity. So important then is a right idea of God that the first commandment, "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," first presents a right thought of God, and then enjoins love for Him. Because the right idea of God is necessary to spiritual progress, the acknowledgment of one God was, for the eternal good of all mankind, impressed upon the Jews with such severe punishments for worshipping other than the one Jehovah, and such with promises of good if He alone were worshipped.

Notes in The Sower.

The "Topical and Doctrinal Notes" on the lessons in *The Sower* are so excellently prepared as to make it seem to be a duty to call special attention to their exceptional qualities. Underlying these notes is not only a deep and philosophical grasp of the teachings of the church, which may not be evident to a casual reader, but also a comprehension of the constitution of the pupil's mind and its needs, combined with the discernment and talent of a natural teacher. It is a temptation, especially to the teachers of young children, to fall into the use of patronizing and egotistical forms of speech, and to think that talking childishly is adapting instruction to children. It will be noticed that these notes though simplified avoid these common errors, and follow what the Writings say in tell-

ing us that children should be talked to not childishly, but wisely. Much instruction to children in religious publications is vapid and weak, but in these notes is a combination of simplicity and virility that is exemplary. The thoughts are not scattered and aimless, but there can always be discerned an underlying purpose to the accomplishment of which all is artfully directed, which oft-times gives the notes the power of a masterly sermon. We know of instances of these notes being given to strangers to our teachings as missionary writings. A very general weakness in religious instruction to children arises from an underestimation of the capacity of little children to understand spiritual things, which results in most regrettable loss of opportunity in occupying the time by story-telling and endeavoring to interest the little ones with external things of no definite spiritual connection. The Sabbath school is not merely a Sunday school, a school on Sunday for studying the historicals of the Word and the geography of Palestine, but it is, or should be, a school in the deepest sense of the word Sabbath, which means the Lord Himself. These notes are to be commended for their right estimate of the spiritual ability of children for their definite spiritual purposes, and for their accurate statement of doctrine. We believe they are performing the highest kind of good, and can not be without great spiritual power with those who study and use them. The church is fortunate in having these clean and distinctively New-Church helps, and we hope that the high-class character of the work will be discerned, appreciated, and utilized.

The Need of Revealed Doctrine.

Koreans, to whom copies of the Bible had been distributed, after reading about the descent of the Spirit on Pentecost and the deeds of the Apostles, resolved upon a season of prayer for ten days to see if they could not obtain a like outpouring of the Lord's Spirit, and obtain power like that had by the Apostles. They were told by their spiritual adviser that they might have their prayer-meeting, but that they must not "try" the Lord. This inadequate instruction brings forcibly to mind what we are taught in the Writings, that we need not only a Divinely-given Word, but Divinely-given doctrine interpreting the Word, "In thy light we shall see light."

A Valentine.

Some where one waits with arms outstretched a-yearning
To clasp thee close and fold thee to his breast;
Some one whose heart like thine is ever longing
To open wide and give thee of its best.

So live that when shall come the time of mating
Thou shalt be fit to recognize thy mate;
Clothe thee in raiment of the Spirit's weaving,
Fairer, perchance, because he cometh late.

LURA BROWER.

The Sermon

The Warfare between Michael and the Dragon.

BY THE REV. PERCY BILLINGS.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Rev. xii. 7-9.)

This warfare was waged at the end of the first Christian age, when the Christian Church was dead from loss of love-life. It was a judgment-warfare to separate faithful professing Christians from faithless professing Christians; those who said, "Lord, Lord," and did the things that He said, from those who said, "Lord, Lord," and did not the things that He said.

The warfare was waged in the Christendom of the spirit-world; in that vast country beyond the death-river in which professing Christians from the church on earth had been gathering for centuries. This vast multitude was mixed as to quality and as to relations to the Divine Lord of the church. We are told in the 25th chapter of Matthew that some were sheep and some were goats. In other words, some believed in heart that "the Lord Jesus Christ is Emmanuel, the God of heaven and earth, and that God the Father and He are one as soul and body are one; and also that man is to live according to the precepts of the decalogue, and that then man has charity and faith;" others believed not that Jesus Christ is God of heaven and earth and that the human He took upon Him in this world was made Divine, nor believed they that a life according to the Divine commandments is necessary for salvation and for entrance into heaven. The faithful sheep were Michael-spirits, Michael-angels, and Michael, the heaven-spirit who led them in the warfare, was the truth acknowledged and believed that Jesus is Jehovah-Saviour, God of heaven and earth, that His human is Divine and that His commandments and teachings are to be learned and lived. The faithless goats were dragon-angels, who at heart believed not that the Divine could and should be Example and Law to men and women; who had externally attached themselves to Christianity, but who were not internally disciples and followers of the Divine-Human Jesus. The great Dragon, to which they belonged and whose life was theirs, was *man become faithless, man at heart separated from his Divine-Human Lord and God.*

How could the Dragon be in heaven?

"By Dragon are not meant those who have denied God and the Lord, and who have rejected the Word, and have made the church and its doctrine of no account; for such are cast into hell immediately after death, and never appear in heaven. But by the Dragon and his angels are meant those who know God and the Lord, and say that the Word is holy, and also stand for the church and its doctrine, but only with the mouth and not with the heart, because they make life of no account. These are inwardly devils, however much, outwardly, they

may appear to be angels. They are outwardly conjoined with heaven and inwardly with hell." (Apoc. Explained, No. 737, *et ali.*)

At the time of the Last Judgment, when the first Christian Heaven and the first Christian Church were to pass away, it was necessary that this warfare between Michael and the Dragon should take place and be fought out. This mixed first heaven of the internally faithful and the internally faithless could not remain. The coming of the Lord Jesus in power and great glory must reveal the internal life-states of all, and cause a warfare between what was faithful and true and what was faithless and false in each sincere Christian, as well as between Michael and his angels and the Dragon. Nothing false nor evil could enter the New Heaven; for "the Divine of the Lord makes heaven," and nothing whatever that is from man only. It was a stern and bitter fight. "The Dragon fought and his angels." Those who had professed the Lord and had been members of His church on earth, who had been earnest, even enthusiastic churchmen; those who deemed themselves saved by their faith and clothed with the imputed righteousness of Christ, were not going to give up their heaven without a stern and bitter struggle. But the presence of the Conqueror of the hells, the Master and Re-maker of human nature, whose Divine teachings and commandments they had not obeyed, made it impossible for them to prevail. The Divine-Human Lord was making all things new in His heaven; a thoroughly new heaven living from Him alone. There was no place for the faithless in that heaven. Nor is there now. Christian pretenders and merely seeming believers, whose hearts are dead to the pure and loving Jesus, in trespasses and sins, who live not the life of repentance and of love and charity, cannot have place in the new heaven of the faithful. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life."

"And the great Dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

It has been a struggle of the ages, between what is from the Divine-Human Lord with man and what is not from the Lord. Man's consciousness, man's powers of will and thought and deed are given by the Creator-Lord. Man is responsible to his Lord for them. His responsive use of these life-gifts measures his manhood. The serpent in Eden told the woman-nature of our humanhood that disobedience to the words and laws of the Creator brings not death. He lied. Disobedience to law must deaden, for life lives and works in and through law. Life and law are an eternal one. To loosen the bonds of law is to loosen the bonds of life. Self, and all in man can be included under the term self, is either responsive to Divine-Human life and law or is evil, false and dead. Man may deceive himself. He may deceive his fellows. Disobedience at heart may robe itself with knowledge of law and truth and with professed esteem therefor. But the rot, the disease of hearts' disobedience, of hearts' estrangement from Law is within;

and the greater and more thorough the disobedience the greater and more thorough the rot and deadness. Man cannot deceive Divine law and life. Something for nothing in the Creator's world, in the life-law universe? No! A wasted existence, a wasted faculty, a wasted responsibility gain entrance into the Creator's heaven of use and service? The Devil-death of the selfish heart deceives the whole world by its semblance of life. The Satan-falseness of the selfish heart's unsound mind deceives the whole world by its fabrications, its trickeries, its lying premises, logic and conclusions; its learned ignorance. But the Devil and Satan cannot deceive the Lord of heaven and earth. So far as into any human heart and mind the Lord comes in the Devil and Satan must go out. So far as the Devil and Satan cease to deceive a man or woman, so far that man or woman is upraised by the Lord, and the Devil and Satan are cast out. Now, just as separating the self from Divine-Human law and life has changed man to Dragon, Satan, Devil; so conjoining the whole man to Divine-Human law and life can alone cast the Dragon, Satan, Devil out of man. And the Dragon will not go merely by being asked; he is there to stay, if he can. He must be fought; he must be opposed by the spirit and presence of the Lord Jesus in the heart and mind, by the Lord's teachings and commandments and a faithful doing of them. Then will he prevail no longer; then will he be cast out.

At the time of the Last Judgment the Dragon was "cast out into the earth," "into the world of spirits," where the minds of men and women living on this earth abide. So today the Dragon is in the world of spirits, in the world of our spirits, in the world where we are living as spirit-and-life beings.

And being there, in close contact with the wills and minds of men and women living in this world he is still "that old Serpent, called the Devil, and Satan, which deceiveth the whole world." He has not changed his quality and nature. He is still the death-dispenser, the liar, the disease-generator, the insanity-monger, the arch-enemy of human life and human interests, the father of the fatherless. He can lie today as ever in various ways to gain his purposes and to deceive the fools on earth, even the wise fools. And when some of his trickeries and lies are seen through he has fresh ones ready.

There is one only way to fight this Dragon and his many lying messengers and messages. Nothing from self, either of self's will or self's supposed intelligence, can prevail against this arch-deceiver. The one way is the eternal one: living voluntarily and intelligently from and unto the Divine-Human Jehovah-Saviour, God of heaven and earth, in strict and thorough obedience to His Divine teachings and commandments, His Divine laws for human life.

Is there no other way?

There is no other way!

Man lives righteously, when in all his conduct toward his fellow man he acts from a love of righteousness and truth; for righteousness inheres in the real good or the real use which a man performs.—Swedenborg.

"He who is in genuine love, thinks of the common good, and of the universal human race, in respect to which every individual man should be as nothing."

Contributed

The Progress of Freedom.*

Of all the people in the world the organized New Church in the United States of America has the greatest cause to remember the event which we celebrate this day.

A hundred years ago, for the first time in the history of the world, a free republican government under a written constitution was proclaimed at the then seat of government in the City of New York. The oath to support that government was taken by George Washington upon that written constitution revealed by the Lord for the spiritual government of man, known as the Bible, or Word of God. This American Constitutional Republic was the first national governmental manifestation of the descent of the New Jerusalem and the existence of a new dispensation of Divine Truth.

Governments have always existed among men, for without some kind of order and subordination, society could not exist. The socialists and even the anarchists confirm this proposition by their organizations to advance or carry out their ends. A true republican government, however, could not exist among the human race until it had advanced from infancy through childhood to at least incipient manhood. The world is a man, and both the solid material earth and the races upon it have to be born into the world and pass through the successive periods of infancy and childhood before either of them can attain maturity.

Each preceding state or degree, however wise and perfect as such in itself and well adapted for the uses for which it was made, is only preparatory to that which succeeds it.

We are taught in the New Church that it is the duty of parents and guardians to instruct and train up children in their own religion, whatever it may be, and in a life obedient to its precepts. As there is the like connection between spiritual and civil or worldly affairs as there is between mental and physical action, it necessarily follows that it is the duty of those who are charged with the obligation to rear and educate the young, to instruct them in the principles of the government of their country, and enforce obedience to its laws and governors, as their representatives, in order that a foundation may be laid in the infantile and childhood degrees of the mind, by a habit of respect for and obedience to the laws and to those who are called upon to administer them, upon which can subsequently be reared those rational structures which the free individuality of manhood in the assertion of its integrity sees to be good, orderly and useful.

The world, in my opinion, in the providence of God, has passed through two distinct periods of preparation for genuine freedom and rationality in both church and state.

I regard Asia, the cradle of the race, as the infancy of the world; Europe as its childhood; and America and other new European colonial lands, as representing the incipient manhood of the race.

*Address written and delivered by J. Y. Scammon at the centennial celebration of Washington's inauguration, Chicago, Ill.

and so constituted as to be capable of receiving greater freedom than older countries, the four-square city, New Jerusalem, in its descent from heaven prepared as a bride adorned for her husband, and therefore the especial seat for the development of the doctrine revealed from God out of heaven through Swedenborg in a written revelation.

As we turn over the leaves of history, we find that all new states and governments, and all new religions have been born out of the womb of the old or preceding. Parental or despotic government must prevail in infancy; it must be that of a master or chief,—autocratic, in fact, though it may sometimes be otherwise designated. As it grows it must acquire knowledge or advance Westward by the reception of higher truth or intelligence, into a second preparatory state, which may be called childhood or mixed government,—not a pure monarchy or despotism, but a mixed or limited one,—and while this sort of government is the only one suited to such a condition of society and is a great blessing to it, nevertheless this rule is only educational, or preparatory for that state of rational freedom which belongs to that genuine manhood in which we are called upon to put away childish things.

The foundation stones of our knowledge have come down to us from Egypt or early Infancy, through Syria, Greece and Rome to Western Europe, and thence across the Great Sea to a new land where there was nothing but God, man and the naked earth. In these migrations the immigrant from the East has always driven out the natives of the land, often in a very selfish, cruel and reckless manner; and yet no race has ever been pushed into a western ocean or removed from the earth until its vitality was so impaired that its continued existence as a ruling power had become impossible.

What has happened with nations has also taken place with religions or churches. Westward the historical course of the world ever moves. Abraham came from the East or "Ur of the Chaldees." His posterity, the Jews, were driven out of Jerusalem, and Christ was crucified in obedience to their demand. Each new phase of truth, or advanced step in free government, has ever met with arbitrary resistance, persecution, or banishment from the old, until the advent of the New Dispensation and the revelation of the great truth that God is our heavenly Father in the broadest and deepest sense, and that He equally loves and provides for the welfare of all His children, and makes them all as happy as they will permit Him to make them; that there are two factors, God and man, the latter being so created in the image of his heavenly Father, that he is a little finite god, who must govern himself freely and rationally under the guidance of revealed Divine truth, in order to be a true man here, and an angel hereafter; that, in the omniscient, merciful wisdom of the Lord, all religions are equally providential, though not equally true, and the ones best suited to the states of those who receive them, and the only ones which they can embrace in such manner as to influence their lives, until they shall be prepared through obedience thereto to receive and obey the call to come up higher.

While the Last Judgment did not take place in

the spiritual world until 1757 and the apostles were not sent out anew in that world to preach the new doctrines revealed by the opening of the internal or spiritual sense of the Word till 1770, yet preparation for that event had been constantly going on through the Middle Age Reformations, the subsequent voyage through an unknown and trackless ocean, and the discovery of America, the bigoted and arbitrary expulsion of the Pilgrims from England, their temporary sojourn in Holland, where they began to receive some seeds of early incipient modern republicanism,—and as a further step in this preparation, their adoption, on board the little Mayflower before landing at Plymouth Rock, of the Bible or Word of God as their constitution and rule of government, their rule of faith and practice.

The Divine Providence never sleeps. We can never see its presence in the face, but only in the back. It works by laws of providing with the good and by laws of permission with the evil. The wrath of man shall praise the Lord, the remainder shall he restrain.

From the landing of the Pilgrims at Plymouth, to the Declaration of Independence, over 150 years intervened. A handful of foreign immigrants must become a democratic settlement, grow to a state, form for the first time in all history a representative government from the people for the people, before it could declare itself of age and assume with its associates the habiliments of manhood. Seven long years of a self-defensive war must be endured before the civilized nations of the earth could acknowledge the Independence of the American colonies; and six more years must elapse before the government was organized under the constitution.

Since that period the entering of the United States upon its incipient manhood, its progress has ever been forward, "upward and onward" under the aegis of liberty regulated by written law.

In the revelations made to the New Church, we are taught that first things modify all subsequent events; and that that is first in time which is natural and after that, that which is spiritual. Following this great law, it was necessary that a civil government, founded upon the declaration of the equality of all men before the law and the universal brotherhood of mankind, should be established before there would be an orderly and corresponding government in ecclesiastical affairs. Before Swedenborg's day, church and state were united the world over, and the church claimed to dominate the state, inhibiting freedom in matters of religion and compelling uniformity.

The first proclamation as a law of Divine order of the separation as to government of church and state is found in the writings of Emanuel Swedenborg for the New Church, wherein he announces that government in ecclesiastical things should be confined to one class of officers and that relating to civil or worldly affairs should be committed to another class, so that the two governments should be absolutely distinct and independent of each other, and thereby freedom from arbitrary ecclesiastical dominion secured. In his day, in all Europe, church and state were one, as they are today in most despotic countries, and to this day

even in England, our fatherland, the idolatry of a crowned head dominates in the Established Church as much as in the state.

While to secure freedom it is necessary that there should be an absolute separation of church and state, or religion and civil life, so far as official authority extends, yet it is nevertheless true that without liberty and equality in civil rights, there can be no genuine religious freedom, for in the minds of men the relation between the spiritual and the natural is as close as that between the soul and the body. Civil freedom and equality must exist as an external body, before true religious freedom can find a resting place. As every state attains its true individuality and solidarity, the same general forms of government will essentially prevail in the church or in religious affairs as they now do in civil matters under the Constitution of the United States. The mind of man cannot be separated into two antagonistic ruling powers. Without absolute freedom and equality in civil affairs, the New Jerusalem can find no permanent and healthy rest for the sole of its feet. With it, the growth of true religious freedom, and the principles of the New Church cannot fail to advance as fast as the world shall be prepared for them.

As we cease to call upon the past to instruct us, or to look backwards for wisdom, and our foreign immigration is succeeded by an indigenous or truly American population, we shall cease to be continental in affection, thought, religion or government. All our old imported clothes will be worn out or cast away, and we shall be clothed in the robes of freedom, bright and new.

Modernism.

We are all familiar with the great changes which have taken place in all the Protestant churches. Modernism, as it is sometimes called, has so ravaged these churches that they may fairly be said to exist without any definite doctrinal basis. It would be very hard to find out just what they believe. The old faiths exist as so many "broken gods" which will never be pieced together again, and set up as the fetishes of a misguided people.

But we are not so familiar with the disintegrating forces which have been at work in the two oldest churches in Europe and America—the Roman Catholic and the Jewish Church. We have mostly come out of Protestant churches and retained our interest in their views. It has all been open history to us, a matter of every-day life. But the Roman Catholic Church has been an object of scant interest. Her affairs also have been screened from the public gaze. She courts secrecy. And the fortunes of the Jewish Church have been matters of small importance to us, because limited to the few scattered members of a fallen race. Yet great changes have been affecting these two ancient churches.

The public press has drawn attention to the recent Encyclical by the Pope on Modernism. This is the direct outcome of a strong movement in Catholicism toward methods more in harmony with the spirit of the times. Some two years ago Senator Fogazarro published "The Saint." Therein his leading character pleads with the Pope for reform. He arraigns the church as guilty of four great evils

—the spirit of falsehood, domination of the clergy, avarice, and immobility. He longs to see the Pope exercise his great influence to reform the church. This book was placed upon the *Index*. But this only tended to increase its circulation. It apparently voiced the feelings of many a Catholic, which the Encyclical condemned and sought to exterminate. The attempt to smother this spirit only stirred it into flame. This now is evident from the reply to the Encyclical by the Modernists, which in turn has been condemned by the Vatican.

The Modernists cannot, however, be silenced. They are now in open conflict with the reactionaries, and the end, a split in this proud church, seems inevitable. The new party in the Church of Rome openly adopts the modern methods of Biblical criticism, and abandons the old conception of inspiration. This carries with it a more liberal view with regard to dissenters, the relation of science to faith, and Church and State. And doubtless when this rationalism has more free play it will issue in the open denial of the Lord's Divinity. The denial of the Divinity of the Word involves of necessity the denial of the Divinity of the Lord. Swedenborg tells us that this denial is to be looked for in the Roman Catholic Church. It assuredly exists in the minds of many in that church, and it does not look as if it would be long before it will receive free and unreserved public expression. This is the influence of modernism in the Catholic Church.

The spirit of the new age has been no less active in the Jewish Church, as is evident from a work recently published by Rabbi Philipson on "The Reform Movement in Judaism." Dr. Philipson shows that "the degradation of the Jewish communities of Europe was almost complete by the middle of the eighteenth century"—that is, the time of the Last Judgment. They were confined within the walls of the ghettos; "they spoke a language which was a strange conglomerate of Hebrew and German, with a sprinkling of terms and phrases from other languages of Europe." Hence their services in their synagogues was in a foreign tongue, and therefore empty and meaningless. Few Jews attended worship, few knew their Bible, and many were losing all interest in their religion. After the Last Judgment the reform movement began in earnest. Mendelssohn's translation of the *Torah* into pure German made that portion of the Scriptures accessible to many to whom it had been otherwise a closed book. The civil emancipation of the Jews in France and elsewhere at the close of the eighteenth century opened the door to free action. The Jews came into touch with the life and culture of the world, and a revolution was the result. Since then in every quarter where Jews exist in numbers a fearful struggle has taken place between rabbinical and reformed Judaism. At every step the prejudices of the conservatives opposed the slightest modification or change in ancient forms and beliefs. There was no common ground on which the old and new could unite. Therefore the two parties exist today with separate organizations working out widely different ideals.

Rabbinical Judaism insists that the laws of Moses and the traditional law are obligatory in their letter today. It teaches the eternal validity of all the ceremonial laws, and sacrificial laws, which are only

held in suspense till the restoration in Palestine. Reformed Judaism distinguishes between "the universal precepts of religion and morality and the enactments arising from the circumstances and conditions of special times and places. Customs and ceremonies must change with the varying needs of different generations. No ceremonial law can be eternally binding. No one generation can legislate for all future ages." It thus accepts or rejects all forms, ceremonies, customs, and beliefs "in accordance with the modern religious need and outlook." On this account it entirely rejects the doctrine of the restitution of the Jews in Palestine as a nation under the rule of a scion of the house of David, that shall again worship on the old site on Mount Moriah and offer sacrifices there.

"Rabbinical Judaism posits the coming of a personal Messiah; reform Judaism, rejecting this, teaches the coming of the Messianic age of universal peace and good-will among men." The reformed Jews are determined to "show the world by new progressive movements that they are still the chosen people, destined to become the Messiah of the nations of the earth." (A singular interpretation of prophecy!)

The progressive movements have led to the erection of fine houses of worship in which they have organs and mixed choirs, a new prayer book, hymns, reading from the Old Testament and sermons. Most of the service is in the vernacular. The men and women are no longer separated, but sit together in the auditorium as in other churches, and the men with uncovered heads. Boys and girls are carefully instructed in the new faith and confirmed. The reformed congregations have united and established a Hebrew Union College for the training of a reformed ministry. Fifteen congregations in this country now hold services on Sunday. And this new movement recognizes the importance of becoming a missionary religion and of gaining converts to it. The religion of modern Judaism consists simply in "a belief in God and the lofty morality which the Bible enjoins upon us as a duty." Its supporters "hold that Judaism presents the highest conception of the God-idea as taught in their Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages." The new body here called "The Central Conference of American Rabbis" has a membership of one hundred and ninety-eight rabbis located all over the country.

It is not difficult for us to account for these tremendous changes which have taken place within the last century throughout Christianity and Judaism. The cause lies in the changed condition of the world of spirits effected through the Last Judgment. The old and the new stand forth in most striking contrast everywhere. No longer can it be said that the Christian acknowledges the Divinity of the Lord and of the Word. Many of the orthodox cling to the old belief in an unreasoning fashion; they fear to let go. On the other hand a very large number are avowedly Unitarians. Similarly, orthodox Jews cling to the letter of their dead faith, without reason. Their belief is a superstition, their worship hypocritical. The reform Jew trusts his reason, rejects that which is unserviceable, and pos-

tulates a faith which is simple and helpful to the sincere in his race.

In this wonderful religious movement it is surely apparent that while there is a decided denial of the two leading doctrines of the New Church, there is nevertheless a distinct advance toward sincerity and freedom. It is impossible for the orthodox to claim to be reasonable and consistent, and at the same time believe in the Divinity of the Lord and the verbal inspiration of the Word. These doctrines are untenable apart from the knowledge of the spiritual sense of the Word as revealed from above through Em. Swedenborg. And inasmuch as these new revelations are unacceptable and therefore practically unknown to Christian or Jew, it is better that they should be sincere, and openly deny that which they cannot prove. It enables them to discard the false doctrines of their several religions, and to adopt such faiths as are more fully in harmony with the truth, faiths that are largely true so far as they go. They all look to one God and accept the universal precepts in conformity with "the golden rule," which is the digest of the whole law and the prophets, as their standard of life. They thereby acknowledge God and revelation in a degree suited to their powers of reception, and if they are true to that religion they will be instructed in the spiritual world according to their necessities. The whole movement being effected by rationalism—giving a good reason for one's belief—is nothing more nor less than a great vastation of the past churches. It has divested them of their old false beliefs and brought them into a state of gentilism. The mission of the New Church to all the good among the gentiles—"the nations"—is beautifully described in Isa. lx. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." We must so let our light shine before men, that they, seeing our good works, may glorify our Father in the heavens. It is a heavy responsibility. But, after all, the work done in and through us is not our own, but the Lord's.

LOUIS G. HOECK.

Social Movements.

The social movements which are going on around us are signs of the coming of the New Age. The descent of the Spirit of the Lord must work itself outwards into changes in the material environment, by the providing of a new social body which may be a fit dwelling place for the new spirit. Men are troubled by the sight of distress and by the wrongs and sufferings of the poor, by competition, and by sweating, as they never were before, and by a sort of spiritual insight they see that these things are wrong and must go, and that a new social era must come. But to see that things are wrong and must be remedied is not by any means the same thing as providing a remedy. Love may see the need, but wisdom only can supply the remedy. The teachings of the New Church are therefore urgently needed in order that the new movement may be guided aright and may not be led away from the only direction in which real help can be found. The only way in which New-Church truths can be applied to social life is by New Churchmen taking part in all social move-

ments and doing their best to guide them. This of course will not be easy, for in many cases progress has already been made in the wrong direction, but it must be attempted.

New Churchmen often say that they have enough to do with their church work, and sometimes this is so, but the call to social work is imperative and often is of more importance than the working of the organized church, for social work reaches the many, whilst the church at present reaches only the few, and if such movements are not led as to do good, they will do untold evil.

It is incumbent therefore on every New Churchman to take an active part in social movements, to take part in all that is going on—political and social—and let it be seen that the New Church can lead, and that it can do something to substantiate the claims it makes. It is a disgrace to the Christian Church in general and particularly to the New Church, that these social movements are left so largely in the hands of unbelievers. This inertness of the church, its apparent neglect of the social needs of the people, its aloofness from the great moral movements that are in the air, does more to estrange men from it than all the arguments of its opponents.—*Friends in Council.*

Communications

"The Healing of the Body."

Under the above heading the MESSENGER publishes an extract from the late Dr. J. J. Garth Wilkinson in which he advocated ministers going about healing the bodies of men, like the apostles of old, and says: "Our pontiffs say that the age of miracles is past, but no New Testament ever told them so. Christianity, as we read it, was the institution of miracle in the order of nature; and if the age of miracles is gone, it is because the age of Christianity is gone."

This miraculous healing was not peculiar to Christianity. Moses, Elijah and Elisha healed, and raised the dead. It has nothing to do with spiritual Christianity, as witness, further, the cures of Christian Scientists, who, denying the Divine Personality of our Lord Jesus Christ, are not Christians.

What say the Doctrines of the New Jerusalem?

"Miracles were done in the church before the Lord's advent, because they were then external or natural men, who could not be brought to their representative worship except by miracles.

"After the Lord's advent, when man, from being external became internal, when man was gifted with capacity to know, miracles came to an end. Were that capacity intercepted, man would become more external than before.

"Miracles would abolish truly Divine worship and would introduce the former idolatrous worship, as was also done in the past. Yet these miracles were not Divine, but such as were done by magicians of old.

"In place of miracles there is at this day the manifestation of the Lord Himself, intromission into the spiritual world, and enlightenment there by means of immediate light from the Lord in such things as belong to the interior things of the church.

"These revelations are not miracles, etc., etc.

"That miracles have destroyed the church, see the Lord's words in Matthew xxiv. 24.

"They have had the tendency of causing men who are called saints to be invoked.

"This [New] Church has been established and confirmed not by miracles, but by the revelation of the spiritual sense of the Word, and by the introduction of my spirit, and at

the same time, of my body into the spiritual world, that I might there know what heaven and hell are, and without mediations in light from the Lord might draw forth truths of faith, by which man is led to eternal life."

For reasons why miracles are not to be done, such as, that they compel belief, and close up the reason, see T. C. R. 501.

E. J. E. S.

"A Laywoman's Viewpoint."

EDITOR MESSENGER:—It seems like a pity to dampen the "enthusiasm" of this writer (in your issue of February 5), but in my opinion she falls into a grave error in the estimate she puts upon the uses of New-Church ministers and their methods of teaching. Very few of our ministers in their Sunday services teach doctrine without its application to right living and the upbuilding of spiritual character; and I do not believe any one can fairly charge our clergy with making the New Church an "intellectual gymnasium." The crux of the situation from her viewpoint seems to be a belief that *doctrine* is a kind of "heresy," akin to "faith alone," and she wants it ignored and attention given to so-called evangelical preaching.

Let us ask, right here, what warrant is there for the existence and maintenance of a New Church but doctrine—a *new* doctrine, a new revelation of truth, leading to the good of life and by obedience to heaven. Without this doctrine, then, there would be no New Church, as a visible, live, going organization; and we deceive ourselves when we cast doctrine aside, and long for the "evangelical" methods of seeming progress and popularity, which often minister to our own ease and self-satisfaction. The most notable example we have of this half-baked affection for goodness of a meritorious flavor is amongst the Christian Scientists. Love, perverted by irrational thought into self-love, dominates the majority of the followers, consciously or unconsciously. They have no positive doctrine. Every belief is vague and undefinable.

Our doctrines teach, if they teach anything, that the understanding and the will, the knowledge of truth and the love of it, go together and we grow in grace and become regenerate as we "know the doctrine" and practice in our lives what it reveals and enjoins. With this earnest lady, as with many others, there is an inclination to accept the emotional side of religion, and whilst disclaiming any intent to be critical or fault-finding, she would relegate "teaching doctrine" to a subordinate place, and have the ministers take up the generalities of a moral living on the ultimate plane. This is well enough in its way, but the "heart is deceitful above all things and desperately wicked," and unless good is done from rational conviction it may be only seeming or superficial.

The commendation of the editor appears to be stronger than necessary. To encourage this "spirit coming into the church," savors of an endorsement for that mystical universal New Church many are now seeking to substitute for the specific organized New Church having and acknowledging the revelations of the Lord through Swedenborg. Can we become careless in our beliefs and methods and keep together an organization of any kind? Can we exist as a church if we ignore doctrine, sound, rational doctrine, and teach only the tenets of a moral life?

A. H. C.

Baltimore New-Church Book Depot.

The Depot has been making very fair progress recently. The sales for November, December and January show a considerable increase over those for the corresponding months last year. Those for December broke the record for any month as yet, amounting to \$12.15. We have again

received generous help from two former contributors, one of whom has also sent us a liberal supply of books free of charge. A small amount has also been received from a new contributor. We deeply appreciate help of this kind, and any further help will be most welcome in enabling us to extend such an important use.

G. LAURENCE ALLBUTT, Agent.

New Church Book Depot, 206 N. Liberty street, Baltimore, Md., February 12, 1908.

Complete Editions of the Writings.

EDITOR NEW-CHURCH MESSENGER:—In announcing the excellent Rotch edition of the greater part of the Writings as "the only complete and uniform edition of the theological works published by Swedenborg," it is possible that a wrong impression may be given of the work done by one of the largest publishing societies of the church. I therefore ask for space to submit the following statement of work done by the American Swedenborg Printing and Publishing Society of New York.

This society was founded in the year 1849, and very soon afterward became legally incorporated. The first publication it issued was "Divine Love and Wisdom," in May, 1851. Eighteen additional volumes were issued as rapidly as possible, the last being before the end of the year 1857, so that at the present time it has just passed its semi-centennial anniversary of having put forth a "complete and uniform edition" of all the theological works which Swedenborg himself published. This edition has ever since that time remained and still is in print and on sale, over 85,000 volumes having been sold. In addition to the books above mentioned this society has published, since 1857, the various posthumous works, including the "Apocalypse Explained" and the "Summaries of the Internal Sense of the Prophets and Psalms."

In most of the publications of this society the translation has been thoroughly revised, generally more than once, and the society is now engaged in another most painstaking and thorough revision, which amounts practically to a new translation, of its entire series of English texts, the result of which is now being issued in the "Library Edition," which, when completed in the near future, will be as perfect as the society's large corps of translators, critics and revisers, together with the best material and mechanical workmanship, can make it. This "Library Edition" will include as a matter of course the "Apocalypse Explained," a work which all New-Church students regard as of equal importance with the other Writings, and without which no New Churchman would ever consider that he had the Writings "complete."

In addition to the above-named publications in English, this society has issued reprints of the Latin text of all of the theological works with the exception of the "Arcana Coelestia," which has not yet been printed, although the same is in course of preparation. Sixteen volumes in a Latin-English edition have also been published, in which the Latin text is on the left-hand page and the English translation on the right. All of the above-mentioned books are in print and are constantly on sale. Many volumes have also been published in various modern languages other than English, and are likewise, for the most part, still in print and on sale.

In view of the somewhat exaggerated statements which are constantly being made as to the completeness, uniformity and general superiority of the Rotch edition, it seems to me but simple justice to call attention to the results which have been achieved through the faithful and continuous work which the American Swedenborg Society has been so unostentatiously doing for more than half a

century, spreading abroad so that all who will may read it, the wonderful truth revealed by the Lord in the Writings of the New Church.

EDMOND CONGAR BROWN.

New York, February 7, 1908.

The New-Church Translation of the Word.

Rev. J. E. Werren, in the MESSENGER of January 22, makes some very interesting remarks in regard to the New-Church translation of the Scriptures. I wish to speak to several of his points.

1. He and others are under the impression that the printed translation of the Psalms is published as a finished work. The translation is not published, but as stated on the title page, it is "printed for the examination of the Council (of Ministers)." The Convention authorized its sale and provided for the distribution of copies to the members of the Council of Ministers, not with the idea that the translation is a finality, but with a view to its further criticism and improvement. The members of the Committee on Translation and others are expected to contribute of their wisdom toward the shaping of the translation and bring it to that degree of perfection when it can be published with the other books of the Word. All such suggested emendations will be welcomed by the chairman of the committee.

2. The committee has had due regard to the pure English of the Authorized Version, and to the learning embodied in the English and American revised versions. It was thought by many before these versions appeared that they would satisfy all the needs of the New Church, but they have been found defective in many respects when viewed from the principles revealed in the Heavenly Doctrines.

3. It is perhaps not generally known that a very great work has been done in preparation for the translation now being made in England and this country. The Committee on Translation has collected all the Latin translations of the Word in Swedenborg's writings. These have been arranged in order and are being used by the translators. The quotations from the Psalms in the original Latin have been published by the Convention, and are accessible for use by those who wish to aid in perfecting the English translation of the Psalms. In addition to this, Rev. L. H. Tafel has performed a monumental work in making a Hebrew-Latin and English-Hebrew vocabulary, giving the Hebrew synonyms and their translation. He has also completed a Greek-Latin vocabulary for the New Testament. Five copies of this work were made, which are in use by the English and American translators. One copy was deposited in the library of the Theological School at Cambridge that the professors and others in New England might have access to it. I think it may be truly said that no such preparation for a translation of the Word has ever before been made.

4. In regard to the "probably expensive duplication" of work by the English and American committees, we may say that there has been and will be the fullest co-operation between the two committees, and a criticism of each other's work. The English committee is translating the Pentateuch, and the American committee is working on Joshua, Judges, Samuel and Kings. There is a systematic co-operation between the two committees, not a duplication of work.

5. It is impossible for all scholars to agree in every particular. Some have not co-operated with the committee because their ideas of what the translation should be have not been followed. Would it not be better to secure as perfect a work as possible with the scholarship

we have in the church, and then generation after generation in the church will improve and perfect it as the perception of the true meaning of the Word is developed? No translation can be a finality; there will always be room for improvement, but if the present generation holds back and throws cold water on this great enterprise, the next generation will have to begin anew. Thus the work will remain undone which otherwise might have been serving an important use in the church.

6. That there is great need for an accurate translation of the Word into English is manifest from the doctrine of ultimates. Every jot and tittle is a basis for the internal sense. If the letter is wrongly understood and translated, instruction based on this is likely to be erroneous also. There is danger of trying to square doctrine with a wrong conception of the meaning of the letter. As an illustration of this we will refer to Matt. v. 19.

In the Authorized and Revised Versions we read: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, (he) shall be called (the) least in the kingdom of heaven." This verse follows that wherein it is said, "Till heaven and earth pass away one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The general impression from the reading of these verses is that he who breaks (literally loosens) the least commandment will be the least in heaven. The order of the words in Greek, however, shows that it is not he who loosens the commandment who is the least in heaven; he is not in heaven at all. But in heaven, they call him the least. The order of the words in the original is, "least, he shall be called in the kingdom of the heavens." This may seem like a small matter, and yet the wrong understanding of the letter may lead to very erroneous doctrinal teaching, as is illustrated in a sermon by Rev. W. F. Pendleton in *New-Church Life* for January. The writer, taking the common conception of the meaning of the verse, labors to prove that the devils in hell, when not actually breaking the law, are not in hell, but in the lower earth of the world of spirits, and that this again is the lowest plane of heaven, hence that a devil in hell when not doing evil is in heaven. A right understanding of the meaning of the letter would have saved the writer from this erroneous doctrine.

Another illustration of the unsatisfactory nature of the Authorized and Revised Versions is found in the story of Pharaoh's butler and baker. In the Authorized Version it is said the baker dreamed and, "Behold, I had three white baskets on my head." The Revised Version has, "Three baskets of white bread on my head." (Gen. xl. 16.) The Hebrew word translated "white," and "white bread" is *chor*, meaning a hole. Swedenborg translates it, "Three baskets perforated." It is treating of the old will not terminated in its three degrees by the perception and conscience of good and truth. This is signified by full of holes, or perforated; but "white baskets," and "baskets of white bread," would indicate a will of genuine good and truth. Thus we see that the changing of the least expression destroys or perverts the internal sense. These are illustrations showing the necessity of an exact translation of the Word, such as the committees of the Convention and the Conference are endeavoring to make to the best of their ability. It is also perfectly evident that no body of learned men outside of the New Church can possibly make a translation which will conform to the law of correspondences as revealed in the Heavenly Doctrines.

JOHN WHITEHEAD,

Chairman of the Committee on the Translation of the Word.
Waltham, Mass.

Church News

The Philadelphia Society is raising a parish house fund, having already over \$1,300 in hand.

The young people of the Calvert Street Society, Baltimore, inaugurated a series of walks for 1908, the first taking place on January 18, being a trip up the beautiful Gwynn Falls Valley.

Our readers will be grieved to learn that the Rev. J. B. Parmelee, whose wife passed to the higher life on February 7th, has himself been near death's door. He recently suffered from a stroke of paralysis. His speech is restored, and he has recovered the use of his limbs so as to be able to walk a little. He fears he can never be well again.

The Rev. Albert Björck, of Stockholm, now temporarily residing in this country, will lecture in the rooms of the library, 98 South Elliott Place, Brooklyn, on Friday evening, February 21st, on "Swedenborg and His Influence on Modern Thought." This lecture will be delivered in Swedish and advertised extensively in the local Swedish newspaper.

By special request the pastor of the Detroit Society, the Rev. S. S. Seward, repeated on February 16 the sermon preached by him on January 26 last, on the subject of "The Importance and Necessity of Remains." This sermon by those who heard it and have asked for its re-delivery was considered as the keystone in the course the pastor has been delivering on the "Doctrine of Remains."

Rev. Hiram Vrooman, of Providence, at the invitation of President W. H. P. Faunce, of Brown University, conducted the chapel services of that institution during the week beginning February 10th. Each morning he utilized the three minutes allowed for remarks in stating concisely some one of the vital facts of religion. On Monday morning, March 16th, Mr. Vrooman is to address the Congregational ministers of Rhode Island upon the subject, "The Two Opposing Tendencies in the Christian Church."

On February 2 the Springfield New-Church Young People's Society held their reading circle and a topical discussion in the banquet hall of the Odd Fellows' Building. After reading circle, lunch was served by the young people during which several musical numbers were given. Then came the topical discussion. The subjects discussed were Physical, Economic and Spiritual Health. Dr. Emery Gaffney read a paper on Physical Health, Mr. Joseph Perkins addressed on Economic Health, and Miss C. L. Spaulding read a paper on Spiritual Health. A lively discussion followed and the meeting was indeed a very successful one.

The Los Angeles Society recently celebrated three birthdays—those of their venerable President, Mr. Samuel McLaughlin; their esteemed pastor, Rev. J. E. Collom, and the revered Swedenborg. The first of the series was Mr. Collom's forty-fifth anniversary, and his parishioners surprised him and has family by walking in upon them in a body, headed by the President, Mr. McLaughlin, and the Sunday-school superintendent, Mrs. A. S. Perry. A bouquet was first put into his hand by Mrs. Perry, with kind wishes for many happy returns of the day. Then came a deluge of parcels containing good things, accompanied with like expressions of good wishes. The pastor's arms were soon overflowing, and he was obliged to stack the gifts on the floor. A committee of ladies took charge of the kitchen

and dining-room, while a stringed orchestra that had been hired for the occasion discoursed excellent music.

At a meeting of the Toronto Society, held on January 29, to celebrate the 220th anniversary of the birth of Emanuel Swedenborg, the last chapter of the recent work of Rev. O. L. Barler on "Degrees of Life in Man" was read, and at the close of the meeting it was resolved by a standing vote to extend Mr. Barler hearty congratulations on the completion of his eightieth year on January 31st, and on the publication of his most excellent and truly unique volume. The families of Mr. Barler's two sons in Chicago also gathered together on the evening of January 31 to felicitate him on the completion of his 80th year. Mr. Barler is in good health, and preached for the Humboldt Park Church, Chicago, on February 2, the pastor being sick.

The fiftieth anniversary of the wedding of Mr. and Mrs. Marcus A. Hunt, of Chattanooga, Tennessee, was held at the home of their daughter, Mrs. Arthur Stedman, in Cincinnati, on the seventeenth day of January. About fifty children, grandchildren and immediate relatives and friends were present. After supper many toasts were responded to. Words full of mirth and happiness, and also of deepest seriousness, gave expression to the warm, heartfelt affection of all to the aged couple. At the close the grandchildren entwined their grandparents in a floral wreathing and presented them with a beautiful gold timepiece. Music and social intercourse brought this beautiful anniversary to a close. There was something there which no words could express—a powerful sphere of love which made all feel the beauty of a true marriage union.

Lakewood, Ohio.

The Church of the Redeemer, Rev. Thomas A. King, pastor, held its annual meeting on the evening of January 20th. Reports were read from the different organizations of the church, which showed them to be in a vigorous and active condition. The treasurer's report showed that there had been collected and expended for parish purposes during the year more than \$2,500. This shows a steady material growth, as the total receipts from the parish four years ago amounted only to \$800. The vestry was re-elected, and holds its meetings the first Monday in each month.

The committees having in charge the entertainment of the General Convention have been appointed and are taking up the work in earnest.

The Altar Guild has recently taken up some new work in connection with the Lakewood Hospital, which has been recently built, and has raised \$120 toward maintaining a free bed in the institution.

On Thursday afternoon a tea was given by the Altar Guild in the parish house, the proceeds from which will be devoted to the uses of the Guild.

The Beta Zeta Society, composed of the boys and girls of the choir, gave on Friday evening, February 6, in the parish house, a most delightful entertainment, in which most of the younger children of the Sunday-school took part. The attendance was very large.

The Young People's League are busy practicing for a play which is to be given early in March.

The annual parish dance will occur on the evening of February 15th. It will be a costume party and will no doubt be well attended.

The Ladies' Guild are making preparations for their annual Easter supper and sale.

The recently organized Men's Club has grown to a membership of thirty, and arrangements are being made for a

course of lectures to be given fortnightly by some of our prominent educators.

During lent the pastor will deliver a series of midweek lectures, in which he intends to make a review of the four general councils of the undivided church. The purpose of these lectures will be to bring out the contrast between the doctrines of the New Church and those of the past Nicene age. It is thought that this will be a very effective way of preparing the class, which is composed entirely of converts to the church, for confirmation.

Bridgewater, Mass.

On the evening of January 29 the Bridgewater New-Church Alliance held their meeting at the home of Mrs. A. F. Frost. All the congregation were invited to meet with them and commemorate the 220th birthday of Emanuel Swedenborg. A good number gathered. In the parlor Swedenborg's portrait hung over the mantel, which was prettily decorated with potted plants and the dates 1688-1908. Some first editions of the Writings lay underneath the picture and later were examined by the company. The program opened with all joining heartily in singing "The Church's One Foundation." Mr. Small introduced the subject of the evening with a few words on the winning and lovable personality of the great man. Mrs. A. E. Brown read from Prof. Odhner's "Life of Swedenborg" the chapter called "A Visit to Swedenborg." Mrs. Cooke then sang "A Dream of Paradise." Following this, Mr. Small read a short paper on "The Opening of Swedenborg's Spiritual Sight." After closing the program by all singing "In Boundless Mercy, Gracious Lord, Appear," the amusement of the evening was working out an anagram. When solved it proved to be the first four lines of Holcomb's sonnet, "To Swedenborg," and Mr. Small read aloud the whole poem. The one who solved the anagram correctly in the given time received for a prize a copy of the "Rules of Life" prettily illuminated. For refreshments, coffee, nut sandwiches and raisins were served, as these were known to have been favorites with Swedenborg. Before leaving, each guest was given a little mounted picture of Swedenborg with a quotation from the Writings underneath. This is the second year we have celebrated this anniversary, and finding it both useful and enjoyable, we hope to continue it in coming years.

The Baltimore Northwest Mission.

Swedenborg's Birthday was celebrated Sunday evening, January 26, when the Rev. L. H. Tafel gave a brief sketch of Swedenborg's life, following this up with an excellent presentation of the leading doctrines of the New Church. The Rev. G. L. Allbutt read the greater part of a very interesting letter from a New-Church friend in Russia, with whom he has been in correspondence for many years. A sister of this friend has lately translated "Daisy Dryden" into Russian, for circulation in MS. An interesting circumstance also mentioned in the letter is that Russian copies of the Writings are now on sale at the office of one of the chief newspapers of Russia, *The Novia Vramia*.

On January 29, the Baltimore *American* published a letter by Mr. Allbutt about the researches of Mr. Alfred H. Stroh and others in Sweden, and including the recent visit of the Rev. Dr. Sewall to Stockholm, Upsala, and Skara, bringing out the eminently useful career of Swedenborg in the service of his country, and his fitness for the more important office to which he was afterwards called. On the same date, the Baltimore *News* published a letter by Mr. G. Clement Allbutt, giving some interesting facts, in particular that Swedenborg's work on Chemistry has an introduction by Svante Arrhenius, who in 1903 received the Nobel prize for his chemical researches.

The Church Calendar.

March 1. Quinquagesima Sunday. The Word.

Introit Selection 26: "Ho, every one!"
Lesson I. Exodus ix.
Responsive Chant-Anthem vi. (B. W., p. 144.) "As the hart panteth."
Lesson II. Luke xviii. 31.
Benedictus.
Hymns (Mag.):
242. "How precious is the Book Divine."
238. "The Lord our Saviour is the Word."

The Forty Days' Temptation—The Lord as the Son of Man.

March 4. The First Day of Lent and for Week-Day Services and Class Meetings in Lent.

Selection 42: "As the hart panteth for the brooks of water." (See also the other Penitential Selections in B. W., Nos. 27 to 67.)
Lesson I. Joel ii.
Responsive Selection 64: "Create in me a clean heart."
Lesson II. Matt. vi.
Selection 69: "The Lord is my shepherd"; or
Selection 70: "Bless the Lord, O my soul."
Hymns (Mag.):
297. "O Jesus, Thou art standing."
292. "Heal me, O my Saviour, heal."
(See also the other Penitential Hymns, Nos. 275 to 377.)
In the Litany (Bk. W., pp. 66-70) or other penitential prayers may be said or chanted, kneeling, Selection 41, "Out of the depths have I cried," or 45, "I cried by reason of mine affliction."

Baptisms

HANSON.—On Sabbath morning, February 2d, 1908, the infant daughter of Mr. and Mrs. S. A. Hanson, of Los Angeles, was consecrated in baptism to the Lord and to the New Church. The babe was born December 20th, 1907.

Marriages

KENT-NEWNHAM.—At Los Angeles, December 26th, 1907, Rev. J. E. Collom officiating, Mr. Horace E. Kent and Miss Ellen Newnham were united in marriage. The bride's father, Mr. Frank Newnham, was a member of Dr. Bayley's church in England.

Obituary

FISHER.—At San Diego, Cal., January 30, 1908, Mrs. Minerva L. Fisher, aged 86 years 6 months and 9 days.

With the departure of Mrs. Fisher the church in San Diego loses one of its most valued and beloved members. She came to San Diego from Illinois with her husband for the good of his health. He afterwards died here. She was deeply interested in all the uses of the local church and united with the Society in

December of 1905. It was largely due to her benefactions that our little church was enabled to engage the services of a pastor over a year ago, and since then to purchase a lot of land and build the chapel that was dedicated on the 8th of December. Her circle of friends was large, both in San Diego and in Menard county, Illinois. A lady who had known her for sixty years published a memorial to her in the *San Diego Sun*, which concludes with the words: "She was one of the most charitable and devoted friends. Her charity and aid to the needy was never excelled by those with whom she came in contact. She was a devoted friend and an ever-faithful Christian lady, and was loved by all who knew her. Her friends, her kindred and those who knew her are profoundly grieved over the death of this great and good woman."

SCHANKWEILER.—Jonas Schankweiler, at Camden, N. J., at the age of 76 years 7 months and 8 days.

Mr. Schankweiler was born in Berks county, Pennsylvania, June 25, 1831, and was married to Sophia McNoldie November 14, 1851, of which union there were born nine children, five of whom passed into the other life before their father. He was a soldier in the War of the Rebellion, having served his country with the boys in blue for three years, and was a loyal and devoted member of the Grand Army of the Republic.

In 1879 Mr. and Mrs. Schankweiler moved to Wellsville, Mo., and settled on a farm near by. In 1892 his wife passed away and a year afterward he made his home with his daughter, Mrs. David Lehn, a member of the Wellsville New-Church Society, where he continued to live a contented and happy life surrounded by those who loved him.

Mr. Schankweiler was a member of the German Lutheran Church, but in the later years of his life attended the New-Church services and read the MESSENGER with great interest and delight. He was an industrious man and sought to make himself useful even in old age. He was a great reader, keeping abreast with the happenings of the day, and especially interested in the country's welfare.

The community was enriched by his life, and those who knew him best will feel they have been deprived of the bodily presence of a genial soul, one who has gone to be welcomed by the reapers on the other side.

He passed away while on a visit to his daughter at Camden, N. J., and the remains were brought to Wellsville, where, on February 7th, funeral services were held in the First M. E. Church, conducted by Rev. L. G. Landenberger, who delivered an address on "The Reapers Are the Angels." The church was filled with those who knew and highly respected the departed friend, including the G. A. R., which attended in a body and performed their rites at the cemetery. The four remaining children are: Irwin Schankweiler, of St. Louis; Mrs. Rebecca Herring, Camden, N. J.; Mrs. Hanna Shuey, of Newtown, Mo., and Mrs. David Lehn, of Wellsville, Mo.

L. G. L.

BARWISE.—At Los Angeles, December 24th, 1907, Mr. Luther Barwise, in his 83d year. Mr. Barwise was a native of Cincinnati, where also he long resided and reared a family. In Chattanooga, Charleston, Chicago and else-

where he was favorably known in business circles. He was intellectual, inventive, idealistic and philanthropic. He leaves a wife. The funeral was conducted by the Los Angeles pastor.

J. E. C.

STORY.—New York City, January 14th, 1908, Eunice Emerson Story, wife of George H. Story. Mrs. Story has for many years been actively associated with the New-Church Society in New York, and by her efficiency and zeal has been most helpful. She was valued as a member in many organizations in the city. She was a woman of strong character. Her love for young people was marked, and she was never so happy as when she had some of them around her in her home. For two years past she has been in failing health, and her suffering at times has been very great. The funeral services, held in her house and attended by a large number of her friends, were conducted by the pastor of the Society, assisted by the Rev. S. S. Seward, to whom she was deeply attached. On the Sunday following, the pastor, before the closing prayers, spoke substantially as follows:

"Before our services close this morning, I feel it is appropriate that I should say a few words in affectionate appreciation of one who for many years has been identified with the activities of this church, and who, a few days ago, passed quietly into the spiritual world. I refer to Mrs. George Story. We have not seen her in her accustomed place for many months, but this has been because of failing health. I think I can say in truth that although unable to be present among us, or to take an active part in some of the uses of the church as she has done through many years, with the vigor and ability which were so characteristic of her, she has nevertheless maintained her interest in the church. Of this she has assured me, and more than once she has said how greatly she wished that she might be here once more, where there were so many tender and sacred associations connected with her life. Hers has been a long, long illness, with gradually declining strength. But there is a satisfaction in being able to tell you that she has borne it with a patience and fortitude which were amazing. Through all these long months, while she was being more and more closely shut in within the limitations of the sick room, she has never been heard to complain. Such is the testimony of one who has been her loving and constant companion. With bodily powers failing and having to endure pain, she has often exclaimed, 'I don't want you to think I am unhappy.' And she meant it. When she gradually lost the use of her right arm she said, 'I have my left'; and when that, too, failed, she said, 'I have my mind.' Few of us, if any, could stand such a test. She has been an example to us all. It is a beautiful thing, too, for us to know that on the very night before she quietly passed away there seemed to come a strange awakening of all her mental and spiritual powers; a wonderful look came into her face, a brightness, a light, as if she were veritably transfigured. She took up the story of her life, from the time of her marriage, recalling one incident after another, naming over with affection all her friends as she passed along this path of memory, coming down to the present

moment, not forgetting to name with appreciation the faithful domestic and the attendant who had nursed her. It was a wonderful experience. When it was over, she laid down to rest. She fell asleep—that holy sleep which God giveth to His beloved. And now, as we believe, she has awakened. With a sense of joy and of wonder she is entering upon the spiritual life, in that land of which we have been thinking this morning, and which the Scriptures describe as 'a land of hills and valleys, and drinketh water of the rain of heaven.' (Deut. xi. 19-12.)"

CHRISTOPHER.—At Los Angeles, January 31st, 1908, Mr. Herbert Christopher, in his 41st year. Mr. Christopher was a native of Nova Scotia. He came to California some five years ago. Had been an invalid much of the time. He possessed a beautifully sincere and honest character. For many months the Heavenly Doctrines gave him solace. He leaves a wife and three children. The Los Angeles pastor officiated at the funeral, which was held February 4th.

J. E. C.

PARMELEE.—Mrs. Delilah R. Parmelee, wife of Rev. J. B. Parmelee, passed to the other life February 7th, 1908, at the family residence on their island home in Muscatine county, Iowa, in the 79th year of her age.

Miss Delilah Rauch was born in Fairfield county, Ohio, and at the age of 24 was married to J. B. Parmelee, March 9, 1854. She, with her family, moved to Michigan in 1856, where and when her husband entered the ministry.

The fruit of this marriage was a daughter (now Mrs. B. A. Barnard) and six sons: David R., Radcliffe F., John E., J. Jerome, J. Marion and Arthur W., John having preceded her to the spiritual world eight years ago.

About the year 1882 she began to entertain the teaching of Swedenborg, and a few years later united with the New-Church Society at Wilmington, Del., of which her husband was pastor for ten and a half years. Here she made a host of friends, of which a few still survive her. In this city she served as an officer and did effective work in the Homeopathic Hospital. Here also, and elsewhere, many who were in humble circumstances were grateful witnesses to her work of practical charity, which was a lifelong characteristic. Her memory will ever be revered wherever she has resided, as in Detroit, Mich.; Wilmington, Del.; Hempstead, L. I.; St. Louis, Mo., and Lenox, Ia. In 1893 she removed from St. Louis to her island home, where of all places she desired to reside, and where she wished to be buried.

On Sunday evening, January 19th, ult., she was taken suddenly with that dread disease, la grippe, and was a great sufferer for twenty days. Just at the spring of the morning her heart failed and she was released. At different times her physician tried to inspire her with assurances of recovery, but she invariably replied, "No, doctor, my work is done; I am going through the valley."

To her family she spoke of entrancing visions. She saw her mother, who left her an orphan in early youth. She saw gardens of most beautiful flowers, and multitudes of children, which, as a kindergarten, she was going soon to

teach, saying, "I am needed there." For some years past she often said to her husband, "All the days of my appointed time will I wait till my change come." During her last days she often repeated: Only "the pure in heart shall see God," and other texts. A mother in Israel is transferred to her blessed reward. Her funeral on the evening of the 9th inst. was attended by a vast concourse of friends, neighbors and relatives. The services were beautifully conducted by the Rev. J. Wm. Schloeman, a New-Church lay preacher. Hymns, "Lead, Kindly Light," "Jerusalem, the Golden," and "Abide with Me."

MORRIS.—At Baltimore, Md., on Jan. 25, Mrs. Cornelia Robb Morris, in the 73rd year of her age; since childhood a member of the New Church, and for many years a valued member of the Calvert Street Church in Baltimore.

DIBB.—At the annual meeting of the Toronto, Canada, Society, held on January 7, memorial resolutions were passed for Mrs. Samuel Dibb, who was called to the higher life at the age of fifty-nine years. Her beautiful life devoted to the interests of the church and the welfare of others was a worthy example for all to look up to.

Special Notices

NEW YORK ASSOCIATION.

REVISED NOTICE.

The 44th annual meeting of the New York Association of the New Church will be held at the house of worship of the New York Society, 35th street between Park and Lexington avenues, New York City, on February 22nd, commencing at 10 a. m. During the morning consideration will be given to the work of the Association and the movement to finance the debt of the Buffalo Society. A collation will be served at 12:30 p. m. by the New York Society.

In the afternoon, commencing at 1:30 o'clock, there will be a general conference on the question "What can be done to stimulate the well being and growth of the New Church?" in response to which there will be addresses by the Rev. William L. Worcester, of Philadelphia, who will speak on "The Development of the Church Home;" Mrs. Clyde W. Broomell, of Roxbury, who will speak on "The Law of Growth," and Mr. Edward Sherer, of New York, who will speak on "The External Growth of the Church."

The New York Association extends a cordial invitation to all persons interested to be present. Secretaries of societies are requested to send their reports promptly to Edward Sherer, Secretary, No. 1 Third avenue, New York City.

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MASSACHUSETTS SABBATH-SCHOOL CONFERENCE.

The next annual meeting of the Massachusetts Sabbath-School Conference will be held with the Boston Society, February 22, 1908, beginning at 10:30 a. m. with devotional exercises.

After a brief address of welcome by the General Pastor, the usual business session will follow.

The subject for discussion all day is, "How to Teach."

At 12 m. the three leading doctrines of the church will be taught and illustrated, as if to a class.

The Lord—Rev. John Whitehead.

The Word—Rev. Henry Clinton Hay.

The Life of Charity—Rev. Hiram Vrooman.

Lunch at 1 o'clock.

The session will be resumed at 2 p. m.

At 2:20 addresses will be given by William B. Atwood, "How to Teach Children in the Sunday-School"; Miss Ednah C. Silver, "The Imagination as a Handmaid in Religious Instruction"; Walter A. Robinson, "How to Teach Young People at the 'Critical Age.'"

All papers presented will be strictly limited in time, and ample opportunity will be afforded for discussion under a "five minute" rule.

JAMES P. STIFF, Secretary,
Providence, R. I.

WALTER A. ROBINSON, President,
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New-Church Messenger

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Massachusetts State Bonds	200,000.00
New York City Bonds	1,031,000.00
Bonds of other Cities in this State....	531,000.00
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Railroad Bonds	1,068,000.00
Bonds and Mortgages.....	5,856,725.00
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Reply to Rev. R. J. Campbell

by the

Rev. R. R. Rodgers

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Fulfillment of Predictions in the Writings.

That the New Church would exist and that certain preparatory changes would take place are thus clearly and emphatically stated in the Writings:

"It is certain that a new church, which is the New Jerusalem, will exist, because it is foretold in Revelation, (ch. xxi., xxii.); and it is also certain that the falsities of the former church are first to be removed, because they are treated of in Revelation as far as chapter xx." (A. R. 547.)

That the falsities of the former church are passing away, as foretold now for about a century and a half, is universally evident. In this preparation for the growth and extension of the New Church, it is to be noticed that as the doctrines of the former church pass away, doctrines from the New Church take their place in the degree and to the extent that there is reception.

The New Church on earth exists from the new heaven, and as the new heaven is perfected, the church, which is the New Jerusalem, will increase. This increase can not be effected in a moment, "but in proportion to the removal of the falsities of the former church." Though many seem to fall away from church and religion while this change is going on, we can not judge of the state of the heart. We can not say that on the whole they do not simply fall away from the dead church, and in reality are in a higher religion and a living church. However,

this may be, we know that, with many, tenets of the New Church supplant the former falsities, and are affirmatively held and taught. As examples of this may be mentioned the doctrine of the salvation of all infants and children taking the place of the damnation of infants. The doctrine of the resurrection of the soul has quite generally supplanted the belief in the resurrection of the body. Belief in immediate resurrection instead of a future resurrection follows as a corollary. That all who live rightly are saved is now more generally believed than that salvation is from being a church member. Baptism of the Spirit of the Lord is regarded more efficacious than baptism merely of water. The doctrine of an angry God and a literal hell fire of everlasting torture has given way to a belief in a God of love with whom anger and torture are impossible. It may be said, at least of the intelligent in Christendom, that the doctrine of the vicarious atonement has become abhorrent, and will not be listened to. To this list of new ideas, which gives only a few examples from many, may be added more recent changes of a higher order, which are being now urged in book and periodical by leaders of thought; examples of which are, that one is not saved by belief in a theory, but by the life that he lives; that religion is not a creed, but a vitalizing energy working for righteousness; that the service of the Lord is not a mere ceremony, but living and doing as the Lord taught and did; that the Christian purpose is not primarily to convince the mind of a theory, but to convert the heart to a life of purity, love, and use.

It is sufficiently evident that the doctrines of the former church are not only passing away, as foretold in the Writings, but that as they pass away ideas from the New Church come in to take their place in the degree that there is capacity to receive, whereby the promised preparation for the growth of the church is going on.

Those who are well informed have observed that the ideas now taking the place of the doctrines of the former church are derived from the Writings of Swedenborg, and many have been frank in acknowledging that his teachings have done the liberating work of the century, are revolutionizing religion and science, and are rapidly coming into general belief.

Why the New Church Does Not Grow Faster.

The growth of the New Church may be considered from two standpoints; first, generally, including the passing away of the doctrines of the former church, accompanied by the acceptance of ideas from the specific New Church in their stead and the universal progress and uplift in morals, originating from the Lord's Spirit flowing through the new heavens into the specific church and thereby into the good the world over, who from many peoples and churches make one church in the sight of the Lord. This growth is universal and evident. It is the promised increase in the government of the Lord, and growth in the New Church universal. This universal advance is scientific, civil, and moral, and is relatively natural and external with obscurity in regard to the Lord and the Word, and contains much evil and falsity, notwithstanding which, through the wisdom and great mercy of the Lord, salvation is extended.

The growth of the specific New Church, though dependent upon this universal change, differs vastly from it. In the specific New Church there is a revelation of all truths of faith as with the angels, and fundamentally in the specific New Church there must be love of the Lord and the church existing in conjugal love as an ultimate. The primary reason why the specific church does not grow faster visibly is because of the lusts and unclean loves that prevent love of the Lord and of the church finding an ultimate in conjugal love, which is derived from the Lord's love for the church as His bride. Conjugal love is the gem of heavenly life in which all heavenly satisfactions, blessings, and delights gather and exist. This love most sacred and holy, essential to the specific church, must be guarded from profanation, and only as it will be cherished and protected can the specific church extend.

The answer to the question, with all its whys and wherefores, may be seen fully given in that most graphic and forceful memorable relation, 847-8, T. C. R.

That the delights of conjugal love exceed all other loves and into it as a receptacle are gathered all the blessings, satisfactions, and delights which it is in the power of the Lord to bestow, because it corresponds to the love of the Lord and the church, was written on a piece of paper, which was let down to earth by the angels to show the states of the world and about the growth of the specific church. The paper in its descent in the spiritual world shone like a bright star, but as it descended into the natural world the light diminished until it entirely darkened. On being let down in the midst of an assembly of learned clergy and laity, many of them were heard to mutter words to this

effect: "What have we here? Is it something or nothing? What matters it whether or not we know these things? Are they not mere concoctions of the brain?" And it appeared as if some took the paper and crumpled it, twisting and untwisting it with their fingers; and also as if some tore it in pieces, and were desirous to tread it under foot; but they were prevented by the Lord from committing such an enormous evil by the angels being charged to take the paper back again and secure it.

This illustrates the descent of the holy things of the specific church. The Lord can not allow its sacred life to be profaned, to be ridiculed, perverted, and trampled under the feet. When and as long as this will occur, He draws back the heavenly treasures to prevent the awful sin of such rejection.

When the angels thought, How long will this state continue, they were answered as we must be, "For a time and times and half a time," which means to the end of that state and the beginning of a new state. Only in these spiritual terms can we be answered, for a set year would take away our sense of responsibility, and without concern we would, like fatalists, simply await the time.

But we are assured that during this time the specific church, though confined to a few, will be kept under the Lord's circumspection, protected and nourished so that its numbers may increase until it comes to its appointed station. We need, therefore, have no anxiety in regard to the growth of the church. Our part is to do our duty faithfully, uncomplainingly, and leave the results with Him who alone can know the set time, never wavering in the belief that the Lord will steadily bring the church to the station appointed.

Hell and Heaven.

Hell and heaven are two opposite states of life possible to man; or, we may say, antipodal states of thinking, loving, feeling, and doing. These states are reflected on every plane and everywhere. Among minerals are the poisonous and injurious on the one hand, on the other are the wholesome and beneficial. Among plants are the poisonous, obnoxious, rank-smelling, and of unpalatable fruit; and also those of fragrant flower and wholesome fruit. Among animals are the venomous, treacherous, and ferocious; and also the gentle, affectionate, and domestic. In mankind there are two states equally distinct and opposite. There is a state of life that revels in the dives found in the slums of cities, that delights in brutal fights, drunkenness, licentiousness, obscene thoughts and conversation, vice, and abandonment. One may deny the existence of hell hereafter, but its existence here is certain, for such life is hell, and hell is at least as permanent as these states of life upon the earth. On the other

hand, there is the life of purity and sweetness, as found in the bosom of the family, where husband and wife gather with children and loving friends, where there is the sphere of truthfulness, confidence, helpfulness, mutual love, love for the Christian life and the Lord. A different life is realized here. Different joys are experienced. Something uplifting, satisfying, sanctifying flows into the soul, blessing with a state of life that one knows is not from himself, but from God. Such a state we call heaven. Though one deny the existence of heaven in a future life, heaven as such a state here can not be rationally denied.

The hell and the heaven of a future world are from these and like states made permanent. The life of drunkenness, brutality, and abandonment is entertaining to those in states of hell, and is sought by many reputed as respectable when it can be done without discovery. To those in states of heaven even the thought of such things is repulsive, awful, sickening. The New Church teaches that when one enters the spiritual world, external restraints are gradually removed, and that then those in whom the life of hell predominates seek their kind, with whom they become eternally associated. Those in whom is the life of heaven are then attracted to their kind in heaven, where the inward sweetness and blessedness of their life forever increases.

Though the existence of these two states in one world may not be sufficient to convince everyone of their existence in another world, yet each should sufficiently humble himself to accept what is taught on the subject in the Word, which is given to tell of the abiding effects of sin upon the unredeemed soul, and of the permanency of the satisfying joys of those who become confirmed in heavenly life. He who sets himself above the Word, and rejects its teachings, must abide in the disastrous consequences. The Word clearly tells us of the permanency of the states of hell and of heaven, of the "great gulf fixed" between these two states. Fortunate are those who can avail themselves in this life of the realization that the Word of the Lord is "true from the beginning," and "established forever in the heavens."

Errata.

The Rev. Percy Billings calls our attention to two errors that were made in printing his sermon in the MESSENGER of February 19. On page 115, right hand col., 8th line from bottom, the word *which* has been omitted between *man* and *can*; it ought to read: "Self, and all in man which can be included under the term self," etc.

On page 116, in paragraph beginning, "And being there, in close contact"—one sentence reads, at the end, "father of the fatherless," instead of "father of the faithless."

"Without free-determination in spiritual things the Word would not be of any use; consequently the church would be nothing."—Swedenborg.

The Sermon

The Birds and the Ark.

BY REV. JULIAN K. SMYTH.

"And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him; . . . but the dove found no rest for the sole of her foot, and she returned: . . . and he put forth his hand, and took her, and pulled her in unto him into the ark. . . . And again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off. . . . And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." (Genesis viii. 7-12.)

I trust that no one reading this text expects a discussion as to the actuality of the Noetic flood. It certainly would not profit us much, spiritually, to enter into this old controversy. And yet we owe it to men who respect their Bibles, and are troubled by the judgments of scholarship, to at least point out the position of the New Church, which in this, as in every other instance where criticism is directed only against the letter of the Scripture, falls harmlessly. Let me try to state that position in the fewest possible words, and without argument.

The Bible itself makes open allusions to a more ancient Word of Scripture. There is evidence that the first chapters of Genesis are transcriptions from that Word. There is further evidence that that Word was written in the form of composed history. That is to say, the narrative, instead of being based on actual historic facts, is constructed solely with a view to making it a perfect representation of spiritual events and experiences. In a word, it is in the highest sense an allegory,—God's way of sketching the beginnings of human life, and, for present purposes, some of the phenomena connected with our spiritual creation, our growth, our possible lapses, our temptations. And these—the divine up-building, the falls, the rescuings of the human spirit—are sketched with a touch so graphic, so unerring, that in studying them we may well dismiss all minor subjects of controversy.

Turn, then, to this story of the birds and the ark; for it has something to tell us of states of life which succeed each other in heavenly order, as man presses courageously on through a life of temptation. A striking picture, these birds, which one by one, and at the close of every week, were sent forth to see if the waters were abating. We will think of it all as actually occurring; for, in the highest and best sense, what is here described does actually occur all the time. Picture to yourselves, then, this ark drifting about, rising as the flood rose, a dreary waste of waters on every hand. For forty days—so runs the allegory—the rains descended and the floods came. And Noah climbed into the top of the ark, for there, looking up into the sky, was the one window of his strange habitation. And out of the opened window he sent forth a raven. But it flew hither and thither, neither resting upon anything, nor yet returning to its home. Once more the window was opened, and now a dove went forth. But the dove came back, for the ark was the only resting place she could find. Seven days were passed, and again the window was opened and again the dove flew away. And at the evening

hour there fluttered at the window this winged wanderer, come home once more; and, lo, in her beak, an olive leaf. Another period of seven days, and now the dove flew out at the open window, and came back no more; for the waters were gone away; "the face of the ground was dry." So Noah knew that his long voyaging was over; that the earth was free. And he went forth with all his household, and built an altar to the Lord.

Even the natural picture which all this suggests is not without its touches of beauty; but that is as nothing in comparison with the heavenly picture which we may here see disclosed if we will but use our spiritual eyes. And yet how describe it? How explain it, without rubbing off some of the bloom; and instead of having it stand forth as a living portraiture of spiritual experiences through which every one of us may be passing, have it appear chiefly as an exercise in Biblical exegesis? I suppose there is not a Scripture scene or incident, the spiritual counterpart of which, were we skilled in the art, but might be made to shine out in lines of celestial beauty. So wonderful and so perfect, we are told, is the relation of the natural image or fact to the spiritual idea or truth, that to the mind of the angels the merely earthly or historical matter gently resolves itself into thought-pictures, which stand out with a vividness and grace such as delight their intelligence, and, as in the olden days, when the Saviour opened the Scriptures, cause their hearts to burn. It is just as at the Transfiguration, when, into the human look and action of the Son of Man, there came an inpouring of light so holy that the face of the man of sorrows became shining as the sun and His very garments became white as the light. The same, yet not the same. Their Saviour still; but the pains and frailties of earth seemed swallowed up into a great joy and victory before which the three apostles bent in awe.

And may we not learn from this incident that much of the realism and the glory which we may hope to see in a spiritual study, such as we are now attempting, must of necessity depend upon the state of mind in which we approach it? The Lord was transfigured. Three of His apostles did behold Him. *But first He led them up into the mountain.* In spirit let us go up into the hill-country; leave for a time the thoughts and feelings of the world; occupy for a few moments, and as unreservedly as possible, the spiritual region of our nature.

* * * * *

And now, with minds intent on heavenly things, trying, for a few moments, to look from the common standpoint of those who are in heaven, let us turn to this lovely allegory of the birds. And as we try to view it in a spiritual light, what simple thought-picture, adapted to our present spiritual wants, does it call up? The flood itself, for instance? These waters spreading desolation and tribulation? To the angel-mind are there no deeps but those of our sea? These storm-tossed mariners, who, it is said, mount up to heaven and go down again to the depths,—are these only our sailors whose vessels go climbing over the waves? And when it is said that, in answer to their cry, God maketh the storm a calm, and the waves thereof are still, is it that He only smooths out our ocean-tempests, and holds and soothes the rushing

winds until they rest? When to John's question concerning the white-robed multitude which no man could number, the angel said, "These are they who have come out of great tribulation," there was revealed to him a common experience, which not even the joy of heaven could utterly efface. "Out of great tribulation!" Think you they did not know what it was to "mount up to heaven,"—to be, as it were, almost thrown up against heaven by some wave of tribulation that rose until it seemed as if it could rise no more; and then go staggering down into the depths,—depths of misery, of resentment, of impure feeling,—the blackness of doubt, the hell of despair!

Over the foaming ridges there walked the figure of One whose "Be of good cheer! it is I!" brought joy to fishermen of Galilee. He entered their boat, spoke words of peace. And the wind ceased; and there was a great calm. The child marvels; the child's elders question. But here, again, as we try to look upon the scene from above, this same picture, this same testimony of storms and floods under the feet of the holy. Not man alone, nor angel alone, but He, "the shipless captain," whose way is in the sea, and His path in many waters,—these all unite in the common testimony that life here is the scene of almost constant struggle and temptation.

This flood, then, as we try to look at it from the higher plane, takes the appearance of a sea of evil and temptation, on which we must learn to sail, until happily evil and temptations shall cease. For it is not the will of our Father that we should perish. He has shown every one of us a way of safety. "Let the sea roar, and the fulness thereof," still His word would be: "Be not afraid!" And this is the miracle, repeated in every faithful, Christian life: storms and tempests, contrary winds, but the human soul preserved in safety.

And what is it that saves? What is it keeps out the flood? When we go into the other world, and look back upon our life here, supposing that we could see the end from the beginning, and could wisely judge of the influences which have had a controlling power, what, think you, would we recognize as having preserved us from spiritual destruction, if, as we pray, we shall be delivered from evil? For that, surely, is what we shall be intent upon.

Whatever was our occupation, whatever our position in the world, how much more clearly than now, even, will we recognize it to have been beset with temptation! How many "hair-breadth escapes!" How often, though we did not realize it at the time, we all but turned into some by-way that might have led to our ruin! Rescuings all the way! Little turning-points! fresh beginnings! paths leading back to the way from which we had wandered! And above it all, or, rather, through it all, the guiding hand of One who has said, "I will not fail thee nor forsake thee." "What I do, thou knowest not now, but thou shalt know hereafter."

And what of the materials which the Lord has used, and taught us to use, for our protection? Are they not the simple knowledges of what is right and wrong, implanted in earliest years, together with good affections, which, at the beginning, we have, all fitly framed together, giving to a man a religion, a house of refuge, yes, forming the ark into which

he must enter, he and all his spiritual household? Around him temptations of various kinds: to be impure in act and conversation, to defraud, to blaspheme, to lie, to injure his neighbor, to live for self alone. What can keep these waters from flowing in and desolating the spiritual life? Surely, nothing but the principles which declare them to be divinely forbidden, resolutely held through a desire to live in the right way.

A rude ark, oftentimes; for with many, such knowledges are very crude. In the light of what we shall know, many a man no doubt will look back in almost amused wonder at the strange vessel, with its one little window away up in the roof, that carried him safely through the flood. How the rains descended! how the winds blew! how high the flood rose! And yet the little ark, storm-tossed, preserved us alive!

And then, too, how long we had to stay in it! How slow the waters were in receding! We put forth many efforts, perhaps; we kept looking out, if happily we might discover that the waters were gone away. And while we may often have been discouraged, we shall see, if our life was one of persistent faithfulness, that this strange voyage had its distinct epochs or states of progress.

Most of us will be able to look back to a time when we sent forth from this ark only a raven. To and fro the raven flew, neither resting nor yet returning. How like the state described by our Lord: the seeking rest and finding none! How like the state of our youth: restless, dissatisfied, feeling our religion as a restraint! Who cannot remember those days when, without actually renouncing religion, it seemed only to send forth this questioning, murmuring spirit! Who will not remember some of the doubts that flew persistently about like some dark bird of evil omen! God builded an ark, and out of it flew a raven! God gave us a religion for our soul's protection, and, behold, there came forth a restless, croaking spirit! Oh, the raven days, which we had in our youth, with their doubts, their complaints, their seeking rest and finding none! Perhaps we smile at them now, they seem so unreasonable. Perhaps we are not patient enough with others who have opened their window, just as we opened ours; and out of theirs, as once out of ours, flies only a raven. And yet there is perhaps no period in life that demands more consideration, more intelligent sympathy than this very period we are speaking of. It is, so to say, the first independent effort of the mind to think and act for itself. And that very spirit of restlessness, with its clamorous questionings and fault-findings, may be but the sign of an awakened activity which shall lead to good. For, in the words of the old Lapland song,—

"The thoughts of youth are long, long thoughts."

The young ravens, remember, brought the prophet flesh to eat, and kept him alive in the wilderness. But a still more sacred plea for this restless state is bound up in those words of the Master: "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them." God feedeth them! This raven state, then, is not beneath His care. Be sure of that! He watches it; provides for it; tries to have it lead up to something better.

For after the raven, the dove. Some day, when we are looking back over this life, we may be able to see this change. Fuller experience in life, but, specially, faithful effort to stand true in temptation, will give us a new understanding, a new feeling about spiritual things. Out of the window will go forth a dove.

Can we not, even now, discern in the midst of many spiritual failures and temptations a sincere desire, a good, loving purpose to attain a true life! We know it has often failed. It has found no real resting-place. Life is in too disturbed and tempted a state for such a purpose or spirit to rest peacefully in this outer world of ours. The life of daily work, business, amusement, are, so to say, still under water; still swept by temptation. The dove goes forth; but the dove returns. The ark alone can shelter it. We pull the bird in with something of despair, perhaps. We have tried hard, we say. We had the best of intentions. But, somehow, the good seems to fail of gaining its true freedom. It gets beaten back. It is only a dove flying over a boundless sea.

Disappointing, do you say? Aye, and disheartening. But you remember the Saviour's word, which seems like such a true commentary on this state, "The spirit, indeed, is willing, but the flesh is weak." He who said those words, said them in compassion. And for men who really do desire to live a true life, but fail again and again to fulfil their inmost wish, for such, be we sure, there is the same loving forbearance. We may condemn ourselves, hate ourselves for our unfaithfulness, it were a comforting thought to believe that He, who understands our life so much better than we do, is quietly saying, "The spirit, indeed, is willing, but the flesh is weak." For such the dove returns; must return. But, oh, if you can feel that in spite of all mistakes, and negligences, and sins, even, you have this inward thought and desire for what is true and pure; if you can feel that that spirit is yet alive and trying to be free, then, even though the tempest should beat it back to your window, do not lose heart! Take the bird in! For the time is surely coming when its wish for perfect liberty will be satisfied.

And one characteristic of this state let us notice. It may seem like a slight expression on a single reading, but consider whether the meaning may not be richer than at first supposed. "He thrust forth his hand," it is said, on the dove's first return, "and took her and pulled her in unto him into the ark." "Pulled her in unto him,"—gathered the tired, trembling bird, we may imagine, to his breast.

Look now from allegory to experience, and see whether in our first efforts to live a true life, we do not think of the good as *our own*? The purpose to do right is *our* purpose, we think; the victory over some evil in *our* victory. It is *our* determination, *our* courage, *our* resistance. We forget that there is but One good; and that every least thought, or wish, or effort to do right was first with Him. The dove is our dove, we think. We thrust forth our hand and pull it in at the window.

It takes a long time to overcome this feeling. It takes a long time to really gain a perception that the Lord is in every true thought, every pure desire that we have. That sense of loving dependence, we are

assured, all have who enter heaven. And something of it we may gain even in this world. Here is the promise of it: the dove went forth a second time; in the evening she returned, and lo, in her mouth an olive leaf! And the leaf of the olive—the tree which in ancient times was regarded as the most precious of all the trees—seems beautifully to speak of that first perception of the Lord's love and merciful care. Not full and open yet: only a single leaf. Not always clearly seen; the dove brought back the olive leaf at evening. But it marks the beginning of a higher state. The end must be near.

And somehow this coming back of the dove at evening with this harbinger of peace, seems always to associate itself with old age. Not that it cannot be realized before. But more often, to those of us who have not yet done trying to do everything in our own strength and in our own way, it would seem as if this sense of loving dependence upon the Lord, this inward perception of His ever-present love and mercy, was the peculiar blessing of old age. At the close of the long day, in the peaceful twilight in which a pure old age should rest, the day's work all but done, the toil, the vexations, the mistakes being put by, waiting for night's quiet slumber, how sweet must be the sign of the dove with the olive leaf! To know then, after long experience, that the Lord is good! Life may have been full of struggle; misfortune may have entered it; pains and errors saddened it; but in that quiet resting-time God has reserved this knowledge: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

And then the great release! the end of the flood! the end of temptation! the soul set free! unhindered in its desires for good, able to do outwardly what it has long felt inwardly! Not often in this world—always in the other, by those who have been "faithful unto death,"—is this perfect liberty attained. The dove is no longer hindered. She may rest on the redeemed earth. It is the promise of a time when evils shall not come forth against us any more. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

What a beautiful ending to it all! From the first entering-in of the ark, which soon began to rise upon the flood, to this golden liberty,—going in and out amid heavenly pastures in the fullest security and peace!

"O peace of all the faithful!
O calm of all the blest!
Inviolable, unvaried,
Divinest, sweetest, best;

"Yes, peace! for war is over;
Yes, calm! for storm is past;
And goal from finished labor,
And anchorage at last.

"Strive, man, to win that glory!
Toll, man, to gain that light!
Send hope before to grasp it,
Till hope be lost in sight."

"The happiness of heaven only so far enters as the loves of self and of the world are removed as ends; the happiness which succeeds, on their removal, is so great, that it exceeds every apprehension of man."—Swedenborg.

"Honesty is the complex of all the moral virtues, decorum is only the form thereof."—Swedenborg.

Contributed

The Immense Shadow of a Man.*

Man is the universe in little—a brief and transcript of it. Mountain and vale, sky and sea, planet and orb, the very ball on which we ride, find a home and resting-place within him. Physics, ethics, theology, all the great fields of erudition, are written within him as though he were a living book. To study anywhere is to study ourselves, and all research finds explanation in us. The universe is the flowering of a man. It is our nature to appropriate all things because all things are within us, feeling instinctively for their counterpart. The tiny world of our bodies, and the vaster universe in which the empyrean sleeps, are only parts of a perfect whole.

"Man is one world and hath another to attend him." This huge extant, its light, its hue, its motion and music, pass into us as bread into the body, and become us—as the ox converts grass into ox, so that it is no longer grass but ox. And the wonder is that we know ourselves to be this *multum in parvo*—the diadem, the master and rationale of all. There is no other creature that has the power to analyze itself. The vitality of our content and the range of our activities have not been nor can be tabulated. In the acorn lies the tree—branch, leaf, trunk, root, folded and at rest—there in promise and possibility. The child may hold it in its hands or crack the shell between its teeth—this potency of fifteen centuries, this impressible hope, this grounded energy that grapples with the soil and defies the winds. So the wide domain is within us, and we may transcend it all.

We are at once the most heterogeneous and synthetic of creatures. As the photographer fuses an entire university of students into one, God has fused the universe into man. We are a walking and thinking heaven and earth. To study us is to study all things. We study not matter alone, but spirit. We can transcend any other item of creation. We can outsoar the bird, put the sun in our alembic, analyze and weigh solar systems. The deer is swift, but with the rifle-ball we can outstrip him. The dog has instinct, we the superior intuition. The ox has strength; we hook gravitation and the very mists to our car.

We are the mirror of the world. Faces of men and women reveal what would otherwise require deep and long search. It is common to note the resemblances of men to plants and animals, to the very landscapes. The fox, the cat, and tiger, the lamb and dove, look through human embrasures. We see the "old man of the mountains" and "the man in the moon." The human superscription is everywhere. The biologist discerns in the kaleidoscopic body of man hundreds of animal and vegetable forms. He watches embryonic man come out of chaos and pass through all periods of history—an accelerated process of creation. We contain the nascent forms of earlier and clumsier creatures. Passing up from our age-long pilgrimage through the triple kingdoms, we appear laden

*From "The Being with the Upturned Face," by Clarence Lathbury.

with the spoils of the journey. Over the tombs of myriad aspirants, as stairs beneath our feet, we have found our present place. Each step has unveiled the rudiment of some lowlier object which has in an inscrutable manner played a part in our making, and has been deftly worked into our pedigree, preserved in the spirit and fixed forever. As the artist works into his canvas, nature, his soul, his moods, his wife and babies, his entire biography, the great Artist has blended Himself and His creation in us. The anguish and travail of eons is not for nothing, the gains having been transmitted through endless series—sifted, enriched, accentuated, and still recognizable, like traits of the parent in the child. They are borne upward, augmented, differentiated, immortalized, and will surely find their place in the City Without Foundations. We are an academy of obsolete anatomies, discarded tools, outgrown and aborted organs. What forests and glades have been worked into our coloring! What love and terror and midnight have been wrought into us as music! We are realizing that we are not only modeled in secret and curiously wrought in the lowermost parts of the earth—but also in the altitudes—there is no ineffable faculty, no excellency, that is not there in rudiment.

Society is but a vaster man. It has grown like a man whose life is racial in its sweep. The career of the infant from the cradle to the tomb is a quicker passage of humanity up from animalism, to barbarism, to civilization. The whole problem of ethics finds its solution in us. What is good for the individual is good for the composite individual we name society. Perfect circulation, every faculty and organ honored and revered, every foot glad to be a foot, every eye glad to be an eye, every atom willing to concede to every other atom its unique place and mission—this will solve the difficulties of the larger individual we call the public. Sociology has its counterpart in the community, and should be studied in the individual who carries the community in himself. If we are a summary of all men from Adam to Emerson, the syllabus of all the problems we call civic, then we bear the records of the race. Instead of poring over technical and juiceless volumes, political economics and speculative anthropologies, let us read the simple pages of ourselves. We are the little book of the final philosophy.

The universe is not only in us, we are in it. Each faculty of man has capacity to reach the infinite. No instrument is so accurate and sensitive as the human one. It registers not only waves of ether, but waves of faith and love; the undulations of eternity are marked in us. All things flow into us, and, more, we flow into them; the ebb and flux of two oceans, each breaking on the shores of the other, and one the correspondent of the other. Here lies the secret of our relation to nature. The eye not only carries in it the light of the sun, but the sun carries the light of the eye, and both the light of God; both are kindled at the same torch. God is everywhere, say you? So are we. He is spirit? so are we. He has relation to every point of creation? So have we. Everything finds a place in us finited and germinal. This gives us connection and creates yearning, aspiration, achieve-

ment. The flight of imagination is unbounded and unrestricted by time or space. This immense shadow of the soul we can touch at any instant. The universe is so pervaded with man that there is something of him in each and every atom; it is anthropomorphized and saturated with spirit.

Some day we will realize how dear this old world is to us, and how dear we are to it. All things fondle and caress us, are on their knees in reverence and affection. The sun softens his rays to our comfort and bears down gently his occult life. His flashing arms are tender as a mother's. The auras fit the lungs and mingle easily with the blood. The trituated soil brings in its hands the goods of the seasons. The revolution and evolution of things play before us as vast dramatics to relieve our monotony. The hills clap their hands at us, the streams sing, the spheres chant together that man may hear and rejoice. What is the secret of this affinity with nature, this domesticity of man in it, this desire to kiss the sky, were it near enough, and hug the sod? The world is the other us, the familiar effigy, and this is why we comprehend it so well. The secret of our infatuation with nature is out at last. We think of beasts, forests, oceans, and deserts as somehow nearer to nature's heart; but we are nearer because more like. We are intimately related to mountain chains and landscapes, and, go where we will, they must attract us. The love of the sciences of ethics and spiritual philosophy is thus explained.

We interpret everything because everything finds its solution in us. As we travel through a new country, we meet every change with pleasure. Our instincts and faculties fit the landscapes because these landscapes are but pictures of them. We incarnate the country; it lies within us in miniature. Said Sir Joshua Reynolds, "The human face is my landscape." There are the horizons and zeniths of the spirit; mountain chains of love and integrity; flying, darkling clouds, cataclysms and whirlwinds, oceans, rapids, and tides touch kindred emotions. We are the discoverers of nature's secrets, because we carry nature in our brains and hearts. Elijah at Horeb was soothed by the heaving and terrifying elements because they mirrored his moods. The wind, the earthquake, and the fire were sweeping and flashing in his bosom. He was another Horeb torn by another storm. And the peroration of the still, small voice was in him, too, when he was at home with the Almighty One. We swing at our girdles keys to all doors because we hold the keys to all mysteries. Both the material and the occult is ours, and we are equally at home in either. There are priceless treasures in us not yet inventoried. New strains of culture float in every day on the pinions of new experiences, wider visions, and clearer voices. Certain sounds affect us, strangely awakening new sensations and thoughts and transfiguring our whole nature. It is Alexander's Feast again, the Timothean choir, the subtle and complex environment and swiftly changing circumstance, and we the Alexander. Delectation, misgiving, magnanimity, intuition, repose, chivalry, love, are the fingers that sweep the strings of the soul. Their meaning in us, ours in them, is the solution. Otherwise nothing is intelligible, and all keys are lost. Marry us to them and at once

they are flooded with light and have reason to exist. The sciences are arid deserts until we see their relation to us; then they thrill with the interest of reality.

Nature is man written out and systematized. It is as true of the primrose as of the Milky Way. The galaxies may revolve in a human soul and find plenty of room. It is impossible to tear ourselves away from anything and leave us or it whole. We plunge into the sea as into the arms of affection; we put ourselves in nature's places and divine her moods. We respond to the dog's "deep-mouthed welcome as we draw near home" and know how he feels. "The bud swelling on the joyful branch" accompanies the swelling of our hearts. When the brute looks us in the eyes, we know what he is saying and we put his dumb emotion into human words. The old bald and blackened peaks converse with us from our door, and the elements chant their anthems. We do not think altogether with the brain—but with every fiber of us, and of the universe. Creation is a giant intellect on which human spirits play.

"All of life for all mankind created
Shall be within mine inmost being tested."

Yet there are some who do not know this, have not searched the many paths passing in and out of themselves, are not aware of all that their refuge contains.

There is something more than this thought of the universe in us, and we in it—we are masters of it, of ourselves, and of others. Only the Almighty is paramount to him who is "a little lower than God." Neither angel, archangel, nor seraph can intervene. Never before has it been so known and felt that we must be our own makers, the makers of the race and the world. Man reproducing the world, surrounding himself with figures which are the objectivity of himself, rewarding and punishing himself! In this fulness of time, after countless preliminary ages, we have arrived at the moment when the great Parent yields the rein to the child. He has organized us and is allowing us to work out our destiny. Yet, as Lowell says, He has His fingers on the matchbox, and there will be no destructive conflagration. We were used as brute atoms until we began to think, to pray; now we are taking the initiative and using everything else. What are our great cities but an orderly aggregate of inanimate things brought together by the attractive mind of man? Mentality hewed those shafts and set them in the beauty of their strength, suffused them with reason, and almost personality. The granite would have stuck to the quarry if the mind had not been the stronger. The iron clutched the ore, but it had a master that called it forth. It was forced to wreath itself into architectural shapes, to assume intellectual groupings. The silks and satins and curios and paintings lay deep in the earth, unhappy and unbeautiful, until they arose at the nod of man and were glorified. All that graces the courts and palaces of the land was once in the soil. The whirling mechanism lay inert and imbecile till the wizard touch transformed it.

Each blending and energizing of matter is its *humanizing*. We are making myriad effigies of ourselves. Inventions are simply adaptations; we can not invent, we can only reproduce, or combine.

Modern industrial wonders are all taken from our own system, parts of us set up on the soil, and perpetuated in steel or stone. All things, from watches to grist-mills, have their counterpart in the body. We are partners with God in the evolution of His, and our, world, which is a forthgoing of His personality. When that which is was folded in the heart of God, when it finally shaped itself in His mind, took on action, and became an ultimate plan, it must have been in this thought that the guidance and completion of all would be delegated to us when we were ready for the responsibility. It is plain we were intended to close the last act of the gigantic drama. Easily we hold dominion over lower forms of life, we exterminate what we please, we renew and we destroy, we replenish the earth with plants and animals according to our will, and human selection has superseded natural selection. We find ourselves the guardians and arbiters of our personal destiny, and that of our neighbors. Evils of the world are repressed by us, good impulses are set in motion, passion is throttled, virtue launched, and the Divine sent forth on its career of conquest. For unnumbered millions we open and shut the doors of joy or pain, we pave the way to social health and lighten human burdens.

And all must be done after the Divine idea, or failure will ensue. We are under this blessed constraint, for "All things betray thee who betrayest Me." As a child who is set to finish some fair embroidery is shown the stitch, the outline, the hue and art, the great Mother sets the difficult yet glorious stint and provides us with the design. The pattern is handed down from the holy mount of Himself. It is unutterably woven into spirit and flesh. The critical hour has passed; we may be trusted, for we now see that the happy way is to follow religiously the way He is leading.

"He seems to carry the world in his breast, to touch the stars, to possess the infinite."—*Seraphita*.

The Bible: Its Divine Side.

I desire now to place before you a little parable which will be found to have a weighty application to the question whether God has yet revealed the Divine side of the Bible.

Let us then suppose two houses, one here, another in London, which are known to contain precious treasures, but are supplied with such intricate locks, that no one has ever been able to pick them and to enter, although the very best locksmiths have tried to do so. We will suppose, further, that somebody claiming to be a messenger from the maker of those locks asserts that both were made by the same hands, on the same principle, and that the maker has entrusted the key to him. Now, if that key should be found to open both, two things would surely be well established, first, that they had indeed been made by the same man, and, second, that he had truly given the key to the messenger. We will apply this parable. One house shall represent the book of Genesis, the other Revelation, which were written at an interval of nearly two thousand years. There could plainly have been no collusion between Moses and John, no arrangement to write upon the same plan. If then some one should assert that he had received from God

a system whereby those books might be so opened as to display most magnificent heavenly wisdom, and his system were found really to answer, two things would thereby be proved, first, that an Intelligence extending through nearly two thousand years had indeed directed their composition; second, that He had indeed given that system to the messenger. Now were such a material key given to you, and you really desired to see what was stored in the houses, you would not waste time asking whether the messenger was credible, insane, or an imposter. You would slip the key into the locks, and if it turned them you would have the best possible proof that he had truly represented matters.

We New-Church people believe that the Lord has made known such a system. This He has done through the instrumentality of a man, as through Moses He made known special truths in an age long past. I propose to apply that key to many "hard sayings" in different parts of the Word of God, and if you find it applies equally to Moses, the Prophets, the Gospels and the Revelation, I shall ask you to believe that this science was indeed made known by the Lord to his humble-minded servant, Emanuel Swedenborg.—*W. A. Presland.*

Indifference About a Future Life.

Rev. Chauncey Giles says: "Nothing can explain the indifference of those who have any belief in Christianity to the great realities of the future, but the conviction that it is impossible to know anything concerning spiritual beings and a spiritual world beyond the bare fact of their existence. How can an intelligent being remain indifferent to a subject of such infinite importance, if he believes in its reality? If any one of you knew that you must sooner or later remove to some remote country, to spend the remainder of your life there, and that you might be called upon at any moment to go, you could not remain indifferent to the nature of the country, and to your own situation when you arrived there. You would lose no opportunity for personal inquiry; you would read every book you could procure, that treated upon the subject; you would exhaust all the means in your power to learn where you were going, and what your condition would be when you had reached your new home. How, then, can any one who believes in the existence of a spiritual world, and who sees one after another of those whom he knows and loves—beings as dear to him as his own life—daily passing away, and who knows that he must soon follow them;—how can a rational being, with such a belief, be indifferent to the nature of that world, and to the condition of its inhabitants?"

How to Think of Death.

Standing at the gateway of the two worlds, as we do with one who passes on, we may look back with gratitude over the life on earth. We may be grateful for the Lord's providence which has attended one through all his journey, grateful for the Lord's blessing upon him, and grateful for the good which has come through him into the lives of others. We may look forward also to the awakening and to new development of usefulness and happiness, and to the reunion with those who have gone before.

And we may know that in that part of the heavenly world, where all is most homelike to our friend, where are those who are nearest and dearest to him, where is the use which he can do best and most enjoy, where also he can do most to help us, where everything is most full of the presence of the Lord, there he finds his home.

When the door is thus opened to us, and our thought has followed with a friend into the heavenly world, then we must let it close as we commit one who is dear to us to the Lord's care. We must arouse ourselves to the reality of life here. There is work still for us to do on this side. Our homes are not yet ready. We do not know and cannot know when it is best for one to pass on. Our times are in the Lord's hand. It is for us to be trustful and to use the opportunities as the Lord gives them to us day by day. If we are children we must see to it that we are good, obedient children; if young men and women, that we are giving our strength of body and mind to the Lord's work; if we are growing old, that we are gaining that perfect trust and humility which are the chief beauty of old age. Living so we are ready whenever the Lord calls. To stand at the gate with one who passes on, should not spread gloom over our life, but it should inspire us with bright thoughts of heaven, and should give us new confidence in the good providence of the Lord.—*Wm. L. Worcester.*

Where Heaven Is.

"I go to prepare a place for you." How did the Lord go away? As we go from one place to another in this world? Did He leave His disciples and the people in this world when He went away? He went away by putting off the material body in which He had dwelt while He was in this world. He went away as our friends and the vast multitudes of human beings who are passing into the spiritual world go from us. He did not go away in the sense of leaving one place and going to another. Did you ever see a fleecy cloud disappear while you were looking at it? Where did it go? Did it fly through the heavens until it was lost in the distance? No. It melted into the air. It did not go anywhere. All the particles that comprised it remained where they were when the cloud was visible. It simply disappeared, because the particles of water became so diffused that they could not reflect the light to the eye. So our Lord went away by the dispersion of the material body. He was with His disciples still according to His promise, "Lo, I am with you alway until the consummation of the age." He went to the Father. But where was the Father? He was in Him as the soul is within the body. He went to the Father by laying down His life: that is, by putting off the material body, and the perverted human nature derived from Mary, by an act which He called glorification.

Why did He go away? He went away to prepare a place for His children in some mansion in His Father's house. If we give to these words only a material meaning, we shall see their absurdity at once. They cannot mean that He went from the earth to heaven as men go from one place to another. What, then, does He mean by preparing a place for us? He means just what He says.

He is talking about the spirit, and not the material body. He went into the spiritual world not by passing through space, but by such a change in the substances which compose His organization that He could no longer be cognizant to the natural senses, but could operate more directly and powerfully upon man's spirit.—*Chauncey Giles.*

Current Literature

A New Work in Danish.

To the Danish New Churchmen in America, and to all Scandinavians to whom the Danish language is familiar, it will be of interest to know of the new work recently published in Copenhagen treating of the Doctrines of the New Church from the rational and philosophic standpoint—"Den Nye Kirke: en Kortfattet Fremstilling af Hoved punkterne i Emanuel Swedenborg's Kristine Laere: af Alfred Schroeder. Kjobenhavn: i Kommission Hos Tillge's Boghandle, 1907." "The New Church: A Brief Exposition of the Chief Points in the Christian Doctrine of Emanuel Swedenborg. By Alfred Schroeder."

This is an attractive book of two hundred pages, in which those aspects of Christianity which are most subject to rationalistic criticism and doubt are treated in an affirmative manner according to the philosophical principles of New-Church theology. The subjects treated of are: The Material and Spiritual Planes of Our Life; Our Existence as Spirits in a Material World; Our Spiritual Existence Substantial; The Spiritual World; Spirit and Matter; Influx and Creation; Mankind's Degeneracy Owing to the Preponderance of the Material; Free Will, the Cause of Man's Degeneracy and the Means of His Regeneration; Salvation and the New Birth; The Life After Death; The New Church.

We had the pleasure of meeting the author, Mr. Schroeder, last summer, at the New-Church service and reception on the occasion of our visit to Copenhagen, and became interested then in his account of the state of public religious opinion and the manner in which the New Church could approach and help it, and we are glad to see Mr. Schroeder's effort ultimated in so excellent an instrument for mission work as this attractive little work seems to be.

FRANK SEWALL.

Swedenborg's Own Library.

Catalogus Bibliothecae Emanuelis Swedenborgii, Juxta Editionem Primam denno edidit Alfred H. Stroh.

The Swedenborg Scientific Association has recently published a facsimile edition of Swedenborg's catalogue of his private library, following the copy preserved in the Royal Library of Stockholm. It is a quaint and interesting document and ought to attract all students of the life of Swedenborg who desire to know something of his own literary environment or atmosphere. As a matter of course, Swedenborg's library embraced a vastly wider collection of books than these five hundred or more volumes here listed, even supposing the whole list to belong to Swedenborg and not to embrace, as is likely, in its "Appendix" the list of the auctioneer. To a student like Swedenborg all the libraries are a legitimate hunting ground. Witness his signature still standing in the visitors' lists of the Bodleian at Oxford. And no one knows how many of his own books may have been given away by him or others before this special collection came into the auctioneer's hands after Swedenborg's death in

1772. But imperfect as the list must be, it is full of interesting suggestions, throwing light upon the many-sided tendencies of Swedenborg's tastes and studies. The books unquestionably belonging to Swedenborg's own library are mechanically here classified according to their size, viz.: In folio, 21 volumes; in quarto, 95; in octavo, 119, and in duodecimo, 29. There is a certain historical value in these lists, as they will enable the historian to identify the edition of the authors quoted by Swedenborg in his various works.

Thus it is possible here to read the titles of the various Bible translations, original editions in Hebrew and Greek, and the lexicons which he used; the classic poets and philosophers he read, and the long and varied list of authors and works in chemistry, and natural history which greatly predominate over all others. Thus Boyle, Leenwenhoek, Muschenbroeck, Hoffmann, Bentz, Stahl, Bruckmann are among the many authors in chemistry and minerology; while Newton and Wolff appear among the mathematicians, Aristotle, Cicero and Malebranch among the philosophers, and Virgil and Ovid among the poets. Swedenborg possessed a copy of Polheim's "Daedalus Hyperborea," published in 1716, and two copies of his own "Carmina Miscellanea," or miscellaneous poems. There are books of the mystics and alchemists, of church history, of travels, and dictionaries and grammars of French and English. Among the English books are the "Book of Common Prayer," London, 1711, showing that it was not without the texts at hand that he quoted in the "True Christian Religion" from the English prayer book; and Greenwood's English Grammar, London, 1737, and A Manual of Doctrine, London, 1742. The absence of English titles is remarkable, as is the fact that of the others there are very few in Swedenborg's native tongue, the bulk being in Latin, French or German. When we reflect what books meant then in cost and rarity as compared with the present, and what this versatility with foreign tongues meant for breadth of study and intercourse with the actual world of his day, this library, small as it is, tells a tale of large significance. The book will afford much literary enjoyment to one who gives it intimate study, and it eminently deserved being restored to the published memorials of Swedenborg.

The style of its antique make up is very tasteful and true to the original. The little work is published by the Swedenborg Scientific Association, and may be had at any of the book rooms, at 25 cents a copy, or from the publishing office at Bryn Athyn, Pa.

Subscriptions to the Royal Academy's Edition.

It is gratifying to announce that the Swedenborg Scientific Association has forwarded through its treasurer, C. E. Doering, of Bryn Athyn, the sum of \$492 to Mr. Lyonmarch, treasurer of the Royal Academy of Sciences in Stockholm, in payment of subscriptions in America to the new edition of Swedenborg's scientific works now being issued by the Royal Academy. Since this remittance \$52 more has been received, and with \$86 subscribed but not yet paid in, there will be a grand total from America of \$630 for the ninety-six sets of the three volumes and one subscription for Volume I. Such a response will go far in encouraging the Royal Academy's Swedenborg Commission to go forward in publishing the four more volumes now in preparation, and ultimately in making the edition a complete one of all of Swedenborg's philosophical and scientific treatises and personal documents. Further subscriptions may be sent to the Rev. C. E. Doering, Bryn Athyn, Pa., or to the undersigned.

FRANK SEWALL,
President of the Swedenborg Scientific Association.
Washington, D. C., February 20, 1908.

Church News

The Convention Committees are busily at work preparing for the June meeting in Cleveland.

Miss Ellen Andrew writes that the beautiful "Belmont Lodge" of which she wrote in the MESSENGER last summer is for sale, and suggests that "it would make a charming summer home for a New-Church movement."

On the evening of Feb. 19, the Boston Young People's Association presented the comedy, "Tommy's Wife." The parts were all very well taken, and the evening's entertainment most successfully carried out. The proceeds are to be used for the further furnishing of the dining room of the Lynn Neighborhood House, which room is the one furnished by the Association.

The regular tea party of the Boston Society was held Friday, February 14th, in the vestry. Owing to rainy weather the attendance was less than one hundred. After supper Rev. James Reed read some reminiscences of the late Rev. S. M. Warren's early life. At 8 p. m. all adjourned to the church above and enjoyed an organ and choir concert, arranged by the organist, Mr. Cobb.

The Philadelphia Sunday school reports a training class devoted to the answering of questions likely to be asked by strangers. Besides those belonging regularly to the class, persons not identified with it find there a good opportunity of learning what the New Church has to say on a great variety of topics, so that the class forms an easy and natural stepping-stone for the stranger as well as training ground for those already acquainted with the doctrines.

On Saturday evening, February 15, 1907, some of the members of the Henry, Ill., New-Church Society gathered at the home of Mrs. Ann H. Taber to congratulate her upon attaining her 94th birthday. "Grandma" Taber, as she is familiarly called, was cheerful and happy, giving all that called the glad hand. She was the recipient of a number of tokens of love and respect, among them being "Samantha at the St. Louis Exposition," the kind of literature that the grand old lady thinks is better than medicine.

Mr. H. A. Bartels, of Canton, Ill., celebrated his 87th birthday on February 17th. He has been a member of the New Church at Canton for many years. He is a brother of Rev. A. J. Bartels, of Chicago, and father of Mrs. Milton Rawalt, Mrs. James B. Tanner, and the Misses Laura and Lillie Bartels. As Mr. and Mrs. Milton Rawalt moved back to Canton after a residence in Galesburg of seventeen years, the meeting was held at their home on the evening of the above day, conducted by Rev. L. G. Landenberger.

The members of the Providence Woman's Alliance enjoyed a most delightful afternoon on Feb. 18. Mrs. Alice R. Ordway gave a paper on "The House Beautiful," opening, so to speak, an exterior and interior view of the same. Both these views, the latter in particular, showed plainly that The House was constructed strictly on New-Church architectural lines; the living room furnished with forbearance; the dining room with cordiality; the bedrooms with devout thoughts, and the whole house flooded with love to all who enter its walls.

Lectures on Questions of the Day.

The Rev. A. Roeder will deliver four Sunday evening lectures in the Orange, N. J., church on questions that are prominent in the public mind, as follows:

March 15th. The New Theology. New Aspects of

Church Life, as shown in the Catholic Church by the serious disturbances now troubling that body; in the Protestant Church by Rev. R. J. Campbell's book on "The New Theology."

March 22d. The Labor Problem, as shown on the one hand by the element of violence present in the Orchard trial, and on the other by the religious aspect of the labor union as a socio-economic factor.

March 29th. The Financial Situation. An effort to understand the religious aspect of the present upheaval and the essay to eliminate the gambler and leave the field to the legitimate man.

April 5th. The Latest Developments in Psychism. Do spirits communicate with earth? Sir Oliver Lodge as the barometer of the scientific world in its swing toward spirit and the spiritual world.

Installation at Providence.

The installation of the Rev. Hiram Vrooman as pastor of the Providence Society will take place on Sunday, March 8, at 4:30 p. m. The Rev. James Reed, General Pastor, will officiate and preach the sermon, and the following ministers will also take part in the service: The Rev. Thomas S. Harris, of Abington, Mass., will conduct the opening exercises; the Rev. George S. Wheeler, of Waltham, will give the charge to the people; the Rev. H. Clinton Hay, of Boston, will give the charge to the pastor; the Rev. E. Talmage Root, Secretary of the Federation of Churches, will give the fraternal greeting from the churches of Providence. The Providence friends will be pleased to have all New-Church people who can attend to do so.

Progress at Pawnee Rock, Kans.

Last fall the New-Church people at this place decided to move their little church house from where it stood, some three miles in the country, into town. Pursuant to this end the brethren met on a given date with more men and teams than necessary, and within two days they had the church securely settled upon a new foundation within Pawnee Rock.

They then proceeded to repair, renovate and enlarge it by adding ten feet to its length. This they did, and on December 28th the beloved pastor, Rev. Benj. P. Unruh, joined by his people, extended an invitation to Rev. A. B. Francisco, missionary minister, to visit them and preach for them in English. In response to this invitation, Mr. Francisco preached to them four times, to good audiences.

Rev. Mr. Unruh has been following this up with splendid sermons in German ever since. The Society ordered fifty folding chairs, which, in addition to the seats they already had, filled all available seating space of the little church.

Mr. Francisco's visit was so acceptable that he was again invited to visit the Society in January, from the 16th to the 20th, receiving at this time Mr. Thomas Edward Dodd, a son-in-law of Mr. John Beose, into the church on confession and baptism, preaching four sermons while there. Again Mr. Francisco was invited to visit the Society, on February 15th, 16th and 17th, and preached four sermons. All of these services met with a full house. On Sunday evening every inch of even standing room was occupied, while some stood at the door and windows on the outside and many were turned away. The question of building a new house is now being agitated, as the old one is undoubtedly too small.

Under the aggressive leadership of Mr. Unruh, seconded by the more substantial older members, and the new-born enthusiasm among the younger, the prospect looks very bright.

The young people have an interesting league, which meets

regularly. The Sunday-school is made interesting, and some twenty or twenty-five have taken up the study of Esperanto.

The older people are being revived, young members have been introduced into the services, and strangers are being drawn to the church.

Pastor Unruh is anxious to avoid the rock of offence, which has brought so many German societies into distress, in the division of German and English adherents; hence, proposes to continue the German service, which affords delight to the older members, and at the same time introduce the English service, which is a growing necessity to the younger.

This is a most hopeful Society. It now has some seventy-five or eighty adults, a goodly number of young people, and children are being born into the church.

Funeral of the Rev. S. M. Warren.

The funeral of the late Rev. Samuel Mills Warren, whose death occurred suddenly on February 6th, as already reported in the MESSENGER, took place from the Church of the New Jerusalem, in Brookline, Sunday, February 9. The officiating ministers were Rev. Charles Harvey, the pastor, and Rev. James Reed, of Boston. There was music by the church choir. Burial was in Walnut Hill Cemetery. The pallbearers were William R. Warren, Herbert Warren, Edward Warren, Ralph Warren, Stanley Hildrith and Alfred Warren, the first four named being nephews of the deceased.

The following is the address delivered on the occasion by the Rev. James Reed:

"Once more, as so often occurs in our earthly experience, we are reminded that 'it is not in man that walketh to direct his steps.' Suddenly, as it seems to us, without a moment's warning to him or to his friends, our dear brother has passed from this world. Yet so peaceful and beautiful was the transition, that our sense of natural loss is swallowed up in the certainty that he suffered not the slightest pain or apprehension, but in a state of blissful unconsciousness gently fell asleep, to wake never again on earth. It was as one dying in the Golden Age, before there was any sin, disease or suffering.

"We speak of his death as sudden. So it appeared to us, because we were not expecting it. There was no visible sign to suggest that it was near at hand. Hence it came upon us unawares. But in reality it was not sudden. The Lord and the angels were as fully prepared for it, as if he had been lying for months and years upon a bed of sickness. In the sight of heaven there are no accidents or surprises. In the dispensations of Providence all things are ordered with reference to eternal ends, and one event follows another in the full sunlight of Divine love and truth. Those whose eyes are open to behold it can always trace the course of a never failing guidance and care.

"The friend for whom we perform these services had a long and varied life. With slender opportunities in boyhood and youth, he has, by his energy and perseverance, pressed steadily forward, overcoming obstacles, gaining for himself an education, and proving his capacity for usefulness in many ways. The variety and extent of his activities have exceeded those of most men, even as his days have been prolonged beyond the ordinary lot of human beings. From first to last he has maintained a healthy interest in all that concerns the welfare of mankind, being at the very hour of his removal from this world, busily occupied in perfecting a mechanical invention of his own, which promised to be of great utility. In a remarkable degree he preserved the freshness and vigor of youth amid his advancing years. He was one who made us feel that, whatever may be the case with the body, the spirit needs never to grow old and feeble.

"But, wide as were his interests and sympathies, the strongest of them were those which related to things spiritual and eternal. The contemplation of religious truth was to him a continual source of delight. He never tired of studying the Scriptures, and the doctrines of his church. To those doctrines he felt that he owed his deliverance from the gross darkness of infidelity; and for this token

of the Divine mercy he was profoundly grateful, losing no opportunity to convey to others the assurance he had himself received, that God is ever near, the constant Giver of life, the loving and wise ruler of the universe, the Father, Redeemer and Saviour of men, revealed, alike in His Word and in His works, as our Divine Human Lord. Though our friend had reached middle life before he was ordained as a minister, there can be no doubt that he found in that work and in the general field which it covers, the experiences which he valued most of all.

"In accordance with the belief which was so precious to him, how shall we think about him now? He is no longer in this natural body, in which we have known him, but is rising to the consciousness of spiritual and everlasting life. He no longer sees our earthly forms, or hears our earthly voices, but he sees with spiritual eyes and hears with spiritual ears, in that inner world, which is the ever-present and real abode of human souls. He fell asleep here, that he might awake up there. He has gone no farther off than to the angels who always keep watch over men, in fulfillment of the promise, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' He comes face to face with the loved ones who have preceded him, and who are living in that world. How joyous will be the greetings which we can easily imagine him as receiving from them!

"No violent or abrupt change has taken place. Precisely the opposite. By the very laws of creation death is ordered for the sake of life. 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The seed passes away, in order that the plant may live. The egg disappears to give place to the winged bird or insect. So too man's body perishes, to the end that he may find his immortal life in the spiritual world. On earth he has his period of preparation. He gathers up the experiences which form the foundation of enduring character. And what can that be, but the power for endless usefulness? The ways of Providence are strangely misunderstood, if heaven is regarded as a state of idle ecstasy or selfish enjoyment. Not for this was man created a free and rational being, an image and likeness of his Maker. But each one was designed to fill his own place in the great body of humanity, and to find eternal happiness in the exercise of his best powers for the welfare of his fellowmen.

"In the strength of this belief, which most of us have shared with our dear friend and brother, we would take our earthly leave of him. We trustfully commit him to the Divine care and keeping, knowing that the goodness which has watched over him thus far will be with him in the time to come. And for all that he has been to us in this world we devoutly thank our Heavenly Father, the Giver of every blessing."

From the Boston papers we glean the following information respecting Mr. Warren's life:

Samuel Mills Warren was born in Fox Hill, West Dedham, February 12, 1822, where he lived until 1834, when he moved to Peru, Vt., and from there to Keyesville, N. Y., and went to work in a shoe store and studied law at the same time in Keyesville Academy.

He later opened an academy of his own on a small scale in Bennington, Vt., but this had its setbacks and he was later compelled to seek other work and learned the trade of roofer.

In 1844 he went to Cincinnati to work, and by hard study in his off hours was admitted to the bar in 1850. He practised with the firm of Storer & Gwynn, of which Bellamy Storer was the head. While here he became acquainted with Dr. N. C. Burnham, and with him studied for the ministry. He went with Dr. Burnham to Philadelphia, where he preached his first sermon, and in 1853 sailed for England, and inside of a fortnight met his wife, who was Sarah Ann Broadfield.

He again studied in Owens College, Manchester, England, returning to this country in 1854, and in 1855 went back to England, where he was a pastor in one of London's large churches.

While there he visited several parts of Europe, and in 1864 he came back to this country and purchased the Swan

residence on Parker Hill, Roxbury, where he lived until 1898. He was pastor of the Church of the New Jerusalem on High street, Brookline, from 1864 until 1870, and then did some teaching in the New Church Theological School, Cambridge.

Mr. Warren was a writer of marked ability, and several of his writings have appeared in the different magazines. The only book of his own that has been published was a *Compendium of Swedenborg's Writings*. He was an editor of the *New-Church Review*, and in recent years had attended to that work almost wholly, and to his translations of Latin, which made him a name among the students of today.

He was connected with the work of Swedenborgian Church on Bowdoin street, and was one of its hardest workers. He was to have celebrated his 86th birthday on February 12, and elaborate preparations had been made for the feast. He is survived by a brother, E. Burgess Warren, of Philadelphia; a daughter, Mrs. Frederick Billings, of New York, and three sons, Professor Herbert L. Warren, of Cambridge; Harold B. Warren, of Brookline, and John B. Warren.

Notes of European Travel.

X. NORTHERN ENGLAND AND SCOTLAND.

A comfortable night's voyage brought us from Bruges to Hull in England on our way to the northern cathedral towns and to Scotland. At Beverly we saw the beautiful minster not unlikely before long to be promoted to the dignity of a cathedral, and rivaling these in its exquisite architecture and rich interior decoration.

At Slights, a village nestling under the downs near the ancient seaport and abbey of Whitby, we enjoyed a week's delightful sojourn in a pretty, rose-embowered cottage, and here we had the genial companionship of our old friends, the Rev. Arthur Faraday and Mrs. Faraday, who were spending their vacation here, and with whom we had some fine drives and walks.

Proceeding northward we spent some days in York enjoying the vast cathedral and its beautiful choral services, the old walls and gates once the extensive museum of Roman remains. In the sacristy of the cathedral we saw the episcopal ring and other relics of Archbishop Sewall of York, who died in 1258 and is memorable for his resistance of the Italians' influence in the Church in England. A visit to the cathedral library with the assistant librarian brought to light no manuscripts of Swedenborg or printed works of special interest.

At Durham the Norman massiveness and grandeur of whose cathedral make it perhaps the most impressive of all in England, we were shown through the cathedral library by a junior Canon to whom we were referred by the venerable Canon Greenwell, the historian of the cathedral. With our agreeable young guide we searched the extensive MSS. collection, but found nothing of Swedenborg. With Librarian Stocks of Durham University, which is housed in the ancient bishop's castle near the cathedral, we found only a copy of "Heaven and Hell" and no manuscript.

Proceeding to Edinburgh I found in the Free Public Library an extensive list of the published works, which will be mentioned elsewhere, but no manuscript. I regretted to find the valuable and extensive Advocates Library closed for vacation and the librarian absent.

On Sunday it was very encouraging to find the New-Church Society assembled in a pleasant and convenient hall, a marked contrast with the depressing basement-room in Infirmary Street, where for so many years they almost literally buried themselves. It was purely by acci-

dent that I found, on taking up the *Scotsman* on my arrival in the city, Saturday evening, the announcement that I was to preach on the following morning. The services are in charge of the Rev. Mr. Thornton of Glasgow, whose letter making the appointment for me had failed to reach me. It was refreshing to be again in the sphere of the intelligent and earnest worship of the Scottish New Churchmen. There was no lack of vigorous men's voices in the hymns; and the holy communion that followed the sermon, very reverently administered by the Rev. Mr. Thornton as missionary pastor, was attended, I think, by as many as twenty or more communicants. An arrangement is made by which Mr. Schmidt, who is a student in the New-Church College, will conduct services in Edinburgh under the general supervision of the Rev. Mr. Thornton.

In Glasgow we found ourselves among our old friends and parishioners of twenty years ago, worshipping in a dignified and beautiful church of rich-hued red sandstone, with commodious Sunday-school room, library, parlor and all other accessories, a fine organ and a very efficient volunteer choir of some twelve or more voices and a trained and intelligent organist. The services I held there for four Sundays in the church which I had helped to plan so long ago, but had never seen erected, and the delightful social reunion with the New-Church people both of Glasgow, Paisley, Edinburgh and elsewhere, made the time pass swiftly, and what I had counted on as a period of comparative rest and study proved a busy succession of charming excursions and visits, leaving very little time for the quiet occupations I had looked forward to. What was most gratifying of all were the signs of renewed or continued youthful vigor of the church in Scotland, even of the friends who were twenty years older than when I saw them last and yet seemed, if anything, to have grown younger. With the erection of the new church now building, a very graceful little Gothic edifice of light stone just on the borders of an open park on Woodlands Road, as companion to the commodious and substantial church of the Queen's Drive Society; with the Rev. Mr. Thornton's wise and fatherly care of the newly-organized or transferred Cathedral Street Society; with the Rev. Mr. Goldsack just called to the Queen's Drive Church, a young man of excellent ability and spirit, and with the Rev. Mr. Hall in Paisley, who has made himself respected and liked by the entire community, as well as by his own thriving society,—it seems indeed as if the church in Scotland were renewing its youth and had a future of great promise to look forward to.

FRANK SEWALL.

Esperanto.

EDITOR OF THE MESSENGER:—Since my last letter to the MESSENGER I have received many inquiries concerning Esperanto, several having been addressed to you and forwarded to me. Among them one from Rev. Wm. de Ronden Pos, of San Francisco, Cal. I shall take the liberty to quote from this letter:

"Dear Mr. Francisco:—We thank you most heartily for sending us the interesting literature and clippings so promptly, and for your kind letter of encouragement.

My daughter and I find the language a marvel of simplicity, and withal plastic and full. It is readable and understandable at sight. Its possibilities in every direction are great, for auxiliary purposes, in the drift towards the inevitable international brotherhood. Esperanto seems to have come under Divine Providence within the hour of ripeness. * * * We are forming a class here. Thank you for putting us in the saddle."

Pretty Prairie, Kans.

A. B. FRANCISCO.

The Church Calendar.

The Forty Days' Temptation—The Lord as the Son of Man.

March 8. First Sunday in Lent.

for Thee, O God, in Zion."

Lesson I. Isaiah lviii.

Responsive Service I. (p. 11), with response, "Lord, have mercy upon me." p. 20, Bk. W.)

Lesson II. Matt. iv.

Benedictus. Gregorian Chants: Mag. 726-735.

Hymns (Mag.):

306. "Art thou weary, art thou languid?"

355. "I love the voice Divine that speaks."

Marriages

SMYTH-LAWS.—At Front Royal, Virginia, February 18, 1908, Ludlow S. Smyth and Lucia W. Laws, Rev. Lacy M. Ritter and Rev. Julian K. Smyth officiating.

Obituary

GODDARD.—Margaret Goddard, eldest daughter of Warren and Alice Goddard, of Brockton, Mass., passed into the spiritual world on Saturday, February 1, 1908, in her thirty-first year.

DICKSON.—In London, on February 11, after a severe and painful illness, Lucie Agnes Dickson (*nec* Archer) passed into the future life.

Mrs. Dickson for many years resided in Orange, N. J., where her husband was connected in business with the renowned inventor, Mr. Thomas A. Edison. During that time Mr. and Mrs. Dickson became members of the New Church and joined the Orange Society, of which they were active and valued members until they left this country for England about ten years ago. Mrs. Dickson was clear in her understanding of the doctrines of the New Church, interior in her perception of their spiritual aspects and logical and forceful in her statements of them. She was a woman highly cultured in literature, music and art, and of extensive travels. Personally she was loyal to her friends, outspoken in her convictions, and faithful in carrying out what she felt to be just. She had relatives and many friends residing in this country, and her death will be deeply lamented.

C. H. M.

LUTHY.—Christian Luthy was born in Monroe county, Ohio, July 14, 1838, and died in Richland county, near Mansfield, Ohio, at the home of his daughter, Mrs. John Blatter, January 17, 1908. He was united in marriage to Mary Ann Tisher on July 14, 1868, who preceded him to the better world three years ago. To their union were born two sons and three daughters, all of whom survive. Although he had been failing very noticeably since the death of his beloved companion, yet death came to him suddenly by a stroke of paralysis.

He was a firm believer in the doctrines of the Bible as set forth in the New Church by Emanuel Swedenborg,

and of that church he was for many years a consistent member.

He was a man of strong convictions for the right as he saw and understood it, and was therefore a good, patriotic citizen; but it was in the home that he excelled. It was the writer's privilege and pleasure to spend two winters in his home, and he can testify to the fact that the home life was almost ideal. No harsh or unkind words passed between parents or between parents and children. It was indeed a home ruled by love, and we lovingly cherish his memory. The remains were interred at his old home in Monroe county, Ohio, being laid beside those of the companion who was so dear to him. The funeral services were conducted by Rev. Hempleman, of Clarington, Ohio, who preached a very impressive and comforting sermon from the Scripture, "There remaineth, therefore, a rest to the people of God." (Hebrews iv. 9.)

Special Notices

WOMAN'S ALLIANCE.

The Massachusetts New-Church Woman's Alliance will meet in the vestry of the church at 136 Bowdoin St., Boston, on Wednesday, March 4th, at half-past two. Subject of the paper, "Some Memories of My Twenty-five Years in Italy," by Miss Helen Reed, artist. The paper will be followed with music by Miss Raymah Dowse, harpist. All women are cordially invited.

ANNIE J. SILSBEE, Cor. Sec.
35 Washington Square, Salem.

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John S. Saul, Editor and Publisher

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California State Bonds.....	\$ 50,000.00
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Bonds of Cities in other States.....	966,000.00
Railroad Bonds.....	1,068,000.00
Bonds and Mortgages.....	5,856,725.00
Banking House.....	120,000.00
Cash in Banks and on Hand.....	507,062.17
Accrued Interest and Rent.....	74,951.73
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