

New-Church Messenger

"Behold, I make all things new"

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Retrospective.

Through the mercy of the Lord the achievements of our church during the past fifty years, especially as the church has become better organized and united in action, are not only encouraging, but considering the state of the world and the relatively few of our workers, they are surprising.

The doctrines of the church have been published and distributed generously to people, colleges, and clergymen. From the pulpit and lecture hall, and from the press in the form of pamphlets, periodicals, and books, has flowed forth a veritable river of instruction, explaining and adapting to states of receptivity, the truths of the new revelation with discernment, ability, and genius. Already such an effect has been produced that the discerning of other churches are compelled to conclude that our doctrines have done the "liberating work of the last century," are "filtering into philosophy and theology, spiritualizing both," and "revolutionizing theology." Indeed, so tremendous has been the power of the church through its doctrines and so evident its influence and achievements that leaders of those in other faiths have declared that before the century closes, the teachings of Swedenborg will be the prevailing theology of Christendom.

Though this may be much more than should be expected, it is evidence of the manifest power of the church in the world and of its achievements.

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The Church and the State.

The church in its relation to practical problems as they have come up for solution by the civic body, and to moral questions which have swept over the country in times of popular agitation, stands absolutely unique. Those who do not know as witnesses may learn from the publications of the church that when stirring questions have aroused public attention to special things, the church has ever availed itself of the opportunity to make known its teachings, and literature has poured forth ably, wisely, and affectionately, and well adapted to bring the light of the new dispensation to bear. Its teachings have had a vital influence in making clearer moral problems, and in the general uplift of public enlightenment and life. How far the spiritual influence of our church has gone to steady the nation and avert disasters threatened by mere agitators, we are not able to see; but that the church's influence has been great in averting reckless and unwise methods is sufficiently evident.

As against the teachings by certain reforms, that the Christian religion is not essential to a perfect government, that good works can be done without religion, that reformation is possible without repentance, and that a just government can be legislated into existence without a change in personal characters, the church has been zealous in showing the necessity of moral reformation, so that already the popular journals are proclaiming that, for the advancement of the commonwealth, moral reformation must be added to legislation. So insistently and so broadly has the heavenly kingdom been set forth and expounded, that there is a general belief in its possibility; and now we see that very heavenly kingdom advocated as that which must take the place of those forms of which institutional injustice is predicated. Jesus said to the rich young man, "Thou art not far from the kingdom of heaven." It surely is a cause of rejoicing, however far from realization the kingdom may be, that great and calm writers now believe in its possibility, and have conceived it so near as to suggest it as the only solution of the problems of the day.

Events of the Year.

The Theological School at Cambridge has graduated six students for the ministry, four of whom are regularly engaged in ministerial work. The remaining two are occasionally supplying pulpits.

The Urbana University Schools have added a large increase to their library. Another member has been added to the faculty, and the school is the largest in many years.

The number of dedications for the year is exceptional, comprising the group of church buildings of the Pittsburg society, at Pearl and Sandusky streets, Allegheny; the Church of the Holy City, at Cleveland; the Church of the Redeemer, at Lakewood, Ohio; a church at San Diego, California; and a church at Springfield, Mass. A Settlement House at Lynn, Mass., has been opened, and the one in New York City has enlarged its work. This shows advance not only in the church itself, but also in its mission efforts. It marks the beginning of the increase of interest and activity in a most useful field.

The notable character of the General Convention last held at Philadelphia, the large delegation and attendance at the religious meetings, the delightful sphere so strongly felt are long to be remembered, and are manifestations of the growing strength and influence of the church. The bond of love between the societies and in the church as a whole is growing stronger and vital, as witnessed by the Philadelphia society kindly inviting the Convention when at the last moment, and after the program had been prepared for another place, it was found inadvisable to hold the Convention where planned. In this connection should be mentioned the increasing dislike for controversy, discussions taking more the form of impersonal and charitable statements of views. These are signs of the deepening and strengthening of church life in individuals and societies.

It is gratifying to note the placing of books on sale in Japan, and active missionary work there.

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The Orphan Fund.

At its last meeting the General Convention adopted by-laws, and fully organized a board of trustees for an Orphan Fund. This was done with no knowledge of from what source funds would come, but in the faith that the Lord would provide for so noble a use. How Providence brings all things together for good is exemplified by the legacy of \$5,000.00 shortly after found to be provided in the Ropes will for this very purpose.

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A Gift Enterprise.

The distribution of the cheap edition of "Heaven and Hell," published by the Swedenborg Printing Bureau, has resulted in favorable comments by the

press in various parts of the country, and done much good, already visible, in enlightening the public in regard to the character of Swedenborg and his works. The statistics in regard to this commendable undertaking are of such living interest that we give a summary:

Free to editors of newspapers.....	17,356
Free in Boston.....	1,897
Bought by Book Room.....	8,750
One purchaser	3,000
Miscellaneous	22,527

Total copies distributed..... 53,530

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Endowments.

Some of our societies during the year have received endowments, a wise provision for extending church uses. It can not be stated at this time what the church will realize from the Ropes will, but it may be said that from \$250,000.00 to \$300,000.00 will be applicable to church uses, of which perhaps two-thirds will go to the General Convention.

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The Missionary Field in New Brunswick.

The Rev. W. H. Hinkley visited St. John, N. B., holding weekday meetings, and preaching on two Sundays. Our people there hold service Sundays, and have a class for reading the Doctrines. The outlook is good.

* * *

In Canada.

The Canada Association is continuing in its good work. The recent erection and dedication of a church in Toronto is evidence of progress. In the northwest of Canada among the German-speaking people is a growing and vital interest. The Rev. Adolph Roeder has the care of this field in connection with local workers.

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In Maine.

The Rev. James Taylor is continuing the missionary work in Maine; Rev. Everett K. Bray succeeding him in the Portland society.

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In Michigan.

The Almont School has been the chief centre of missionary work in this state. The school has met with remarkable success, and the attendance continues to increase.

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In the South.

The work in the missionary field of the south has been efficiently carried on during the year. The Rev. J. B. Spiers has maintained the mission, cared for the orphans at Richmond, Va., and has faithfully labored in his large field of numerous demands in the states of the South.

* * *

In Illinois.

The Western New-Church Union has kept its rooms and extensive library open, has been more

than usually active in making the church known, and has sold an exceptional number of books. About \$4,500.00 has recently been added by bequest to the invested funds of the Union. The use of advertising is demonstrated by the Rev. L. G. Landenberger's undertaking. He expended \$160 in advertising Swedenborg's works in about 25 different periodicals, and received orders for 527 copies of paper edition of "Heaven and Hell," from as many individuals representing nearly every state and also Canada and Mexico. The number of cloth-bound volumes of Swedenborg sold is 186. Seventy-two volumes of the Gift Book were procured by 30 ministers. The total number of Swedenborg's works sold and presented is 786. Besides 77 collateral works and 90 copies of Mr. Landenberger's lecture on Swedenborg were sold. Mr. Landenberger's work extends to portions of Wisconsin, Minnesota, and Kansas, and as far south as Union City, Tenn.

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In Ohio.

In this field there has been a marked extension. The Rev. Geo. E. Morgan has been called as pastor of the New Church at Toledo and he will visit other places. The Rev. John R. Hunter continues to serve the church in Indianapolis and vicinity.

At Cleveland and Lakewood large additions have been made to the societies. The new parsonage erected at Lakewood and the dedication of two handsome and commodious churches are visible signs of church extension. The church in this locality has now become sufficiently strong to enter upon the weightier uses of our organization, as is shown by the invitation to the Council of Ministers to meet next at Cleveland, and the Convention at Lakewood.

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In Kansas and Texas.

The Rev. A. B. Francisco resides at Pretty Prairie where a church and parsonage have been built. From there as a centre he works in Kansas and Texas. In both of these states meetings have been called having in view the organization of State Associations.

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In California.

There the chief signs of progress are found in San Diego, where a neat church edifice has been erected, and the Rev. J. S. David is calling public attention to our purposes. This is new ground with good promise.

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In Pennsylvania.

Missionary efforts have been continued in the Pennsylvania Association. The Preston Society invited the Maryland Association to meet with it, October last. Under the ministry of the Rev. J. E.

Smith notable progress has been made at Williston and Preston as to both numbers and devotion. This locality is about ready to join the ranks of those who, having their own pastor, support weekly services.

* * *

Translation of the Word.

The Sub-Committee of the American Committee on the Translation of the Word has so far translated, since the meeting of Convention, the First Book of Samuel, which has been type-written in four copies, and transmitted to the members of the Sub-Committee, and has been considered and amended at its various meetings in Wilmington, Del. They will now proceed to the Second Book of Samuel, which they hope to finish before the next meeting of Convention. The English Committee, in connection with which the American Committee is working, commenced with Genesis, and is sending printed copies of its work in instalments. The German Revision, which has been made by the Rev. L. H. Tafel, is now receiving its final revision before going into the hands of the printer. This final revision has now reached the prophets in the Old Testament, and it is hoped that this revision will be finished before the next meeting of Convention. The work is now being printed in Zurich, Switzerland, the printer being now in the Book of Numbers. The German revision is printed by the German Missionary Union of America in conjunction with the Swiss Union of the New Church. Mr. Tafel in reading the proof is receiving the valued aid of the Revs. Fedor and Adolph Goerwitz in Zurich.

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Publications.

Among the useful publications should be mentioned the Sales Catalogue of the Philadelphia Book Rooms, the purpose of which is to furnish a complete list of available printed matter arranged under headings showing the subjects treated. To be obtained upon request. Another useful undertaking, somewhat of the same character, is realized in making a thorough index of the *New-Church Review*, arranging the same so that any subject ever treated upon in the *Review* and all that has been written on the subject, can be made available. The index is at the disposal of the church at large, although kept at the Philadelphia book-room. It now becomes one more of the numerous means which the book-room has for answering inquiries addressed to it.

The American Swedenborg Printing and Publishing Society has continued in the plan of completing the Library Edition of Swedenborg's Theological Works and this year adds two volumes of the "Arcana," making eight in all, together with "Divine Love and Wisdom" and "Divine Providence" now completed. They are also now setting

type for the Library Edition of "Heaven and Hell" and "Conjugal Love."

To the Rotch Edition of Swedenborg's theological works, published by the Massachusetts N. C. Union has been added during the year "Marriage Love," "Heavenly Arcana," Vols. 19, 20; "New Jerusalem and Heavenly Doctrine;" "Summary Exposition of the Doctrines of the New Church;" "White Horse;" "True Christian Religion," and "Apocalypse Revealed;" the last two being from new plates.

The firm of Houghton & Mifflin has also published an edition of Swedenborg's theological works from the Rotch plates, and has issued, under the firm name, a descriptive catalogue. To have Swedenborg's works listed by a large and well-known publishing house, together with its other books, is an event of progress and promise.

Among miscellaneous publications for the year are, "Needs of the Soul," Rev. Messrs. Jas. Reed & H. C. Hay, published by the Gorham Press, Boston; "Illusions of Christian Science," Rev. John Whitehead, published by Garden Press, Boston; "Divine Healing," by C. W. Broomell, published by Geo. H. Ellis, Boston.

The publication by the Royal Academy of Sciences of Vol. I., and the preparation of Vols. II. and III. of Swedenborg's scientific works, the most complete collection of his works on geology, chemistry, physics, mechanics, and cosmology, is a mark of the growing interest among scientific men, in Swedenborg as a scientist.

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Our Periodicals.

The *New-Church Review*, the best representative of the New Church that has yet appeared among periodicals, and the *League Journal*, a bond of uses to the young people, have both continued in increasing efficiency.

Of the NEW-CHURCH MESSENGER others must speak, except as to dry statistics. All bills have been paid, and a greater amount expended in improving the literary character of the paper. To those who can not pay the full price the publication has been sent for one-half the usual rates, and made free to many who can not pay anything. During the last two years up to Convention, the subscription list has made a gain of 232. A new circular stating purposes and use of the MESSENGER, together with comments by subscribers, has been sent out to non-subscribers. Twenty-two subscriptions have been added since Convention, making a total of 254 additional subscribers. The income of a permanent investment of \$40,000 would make possible some desired improvements, and reduce the price to two dollars. It is hoped to improve its contents still more, and place the MESSENGER on such a basis that no one who desires it shall, for want of means, be deprived of its weekly visits.

The Great Dailies.

We have witnessed the novel incident of two great newspaper syndicates publishing pictures of Swedenborg and devoting a full page to an account of Swedenborg and his mission. These accounts have sprung from the world's admiration for the stupendous labors and the high character of Swedenborg. The writers have been friendly and their statements of his mission and teachings in the main correct. Thus the daily press has brought the subject into the presence of some millions.

There are other enterprises and events, some from which no report has come, and some probably overlooked, but the zealous activity, the enterprise, devotion and achievements that readily come to mind are sufficient evidence of the vitality of the church, its all-glorious progress, and the great mercy of our ever-present Lord and Saviour, Jesus Christ.

* * *

Our Faith.

That the church will continue in its spiritual work, widely, wisely, and affectionately proclaiming the true life and the principles essential to its establishment, and that the work of redemption of the world from error and evil will go on are as certain as the truth itself. In the year 1770, on the 19th day of June, the Lord called His disciples together, who followed Him on earth, and sent them throughout the spiritual world to proclaim—what? That the world is growing worse, and is irredeemable? That His kingdom was abandoned? That evil was in the ascendancy and that the hells rule? No; but that "the LORD JESUS CHRIST reigneth, and His kingdom shall endure forever and ever." All-sufficient is the evidence today of this stirring and vital fact. What so great inspiration for our efforts and faith as this, "Jesus Christ reigneth"? Over all the clashings, threatenings, and turbulence of the times, Jesus Christ reigneth, and out of disorder, darkness, and evil, He will bring order, light and love. In this faith let us go forward with joy and zeal, knowing that the heavenly kingdom is descending, and that it is a sacred privilege to be helpful, patient, wise, and loving servants in its institution upon the earth. And let us be content in our simple duties well done, and satisfied in the assurance that the Lord, who doeth all things well, is present with us.

New and improved worldly conditions are prophecies of a like advancement in ways of spiritual thought and life. Coming mental and spiritual states cast their shadows before in the form of new modes of earthly life that prefigure them. But man's interpretations of Christianity have not kept pace with his advancement in material ways of living. Our earthly man rides in a Pullman palace car, while our spiritual man is trying unsuccessfully to content himself with the religious stage-coach of our forefathers.

—REV. C. H. MANN.

The Sermon

Some Results of the Lord's Advent.

BY THE REV. JOHN RAMSEY HUNTER.

In that day shall there be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance. (Isaiah xix. 23-25.)

No event in the world's history has compared in significance with the Advent of Jesus Christ; and yet we have no authentic record of the day of His birth! The early Christians looked upon the celebration of birthdays as heathenish. Consequently it was about the middle of the fourth century when Pope Julius fixed upon Dec. 25 as the day upon which the Lord's birth should be celebrated.

His purpose in choosing this day was three-fold. In the first place, it was the date of the Pagan feast of the "Birth of the Sun." In the second, it fell within the time when the Jews celebrated their feast of dedication; and in the third, it was the date of the winter solstice, the turning point of the year, when winter having reached its apogee, must begin to decline towards spring. For several successive months previous to this time the days had been growing shorter, and the sun had been withdrawing its vivifying, fertilizing rays, till the whole earth seemed to be sinking into the embrace of frost and night. But the solstice passed, the sun climbs ever higher and higher, adding length to the days, and extending its beneficent powers in reviving the earth. For unnumbered ages before the Christian era, the Pagan world had grasped the spiritual significance of this sign of providence, and were wont to deck their houses and temples with branches of date palm and other greenery, to signify that life had triumphed over death in the ascending of the sun and the renewal of each bounteous year.

The Jewish feast of Chanukah or lights, also known as the feast of Dedication, was kept at this time in memory of the Lord's mercy in delivering Israel from bondage and in enabling them to rebuild and rededicate the Temple. The word Shanah means to do a second time, or repeatedly, and also to shine, and consequently expresses in a most beautiful and perfect way the perennial mercy of the Lord in giving men who were in need both natural and spiritual light. Lighted candles are a feature of this Jewish feast. Innumerable lights must therefore have been twinkling in every Jewish house in Bethlehem about the reputed time of the Lord's birth.

Though there is no doubt in my mind that its choice by Julius was a matter of policy, there is something so significant in the selection of this day to commemorate the Lord's birth that I cannot but feel that it is an instance in which human prudence was at one with and overruled by Divine Providence. For man had reached his winter-solstice of ignorance and sin. Darkness covered the earth, and gross darkness the people, when there arose to combat the desolation and death shadow of a benighted, despairing, impotent world the Sun of Righteousness, a light shining into their darkness,

dispelling their fears, and dispersing their foes and breaking the icy bonds that held them, and reviving their hope and life again.

Could any other choice of days have been so appropriate? When viewed aright this ancient pagan festival and the concurrent Jewish feast of Lights or Dedication seem to symbolize and be predictive of the Lord's coming, placing His birth where it rightfully belongs in the order and course of nature, at the turning point of human history. As the Gospel puts it, "Grace and truth came by Jesus Christ."

In a sole and unapproached sense "He is the light of the world," Emanuel, God with us. We do not need to keep a feast to the sun, for so long as we can daily see its disk in the firmament we cannot forget or mistake the source of our natural light. But we do need to celebrate the feast of the Lord's advent and keep the purpose and portent of it ever before us.

Our text indicates several of the most important things that resulted from His coming. "In that day," it says, "there shall be a highway out of Egypt into Assyria." The statement at first thought would to many sound commonplace and circumscribed in its meaning. Yet there was no other way in which to state what would happen. We cannot accuse the Lord who caused the angel to proclaim this fact to Isaiah of choosing a wrong or meaningless simile. He had a specific message to declare, and no other series of words, nor different arrangement of them could have served this purpose. If they could, He would have used them.

Why did Abraham go down into Egypt and there become rich in flocks? Why was the enmity of Joseph's brethren instrumental in his going there and under Divine direction storing up food against those seven years of famine? How was it that Moses was trained in all the learning of the Egyptians, and that Joseph and Mary fled there to preserve the young Child's life? Did all these things just happen so, or was there in them a definite purpose? There can be no doubt but that the latter was the case. Egypt is the type of a certain kind of life. It stands for that period and phase of life which is occupied in the acquisition of knowledge and the mastery of the sciences. And Assyria stands for the mastery and ordering of these knowledges by the exercise of our rational faculties.

And so it is with the whole Word. The Lord has chosen such language as will perfectly express His thought and His love. Life is a journey and all are travelers. None of us can long remain infants, or children—we must grow and develop as to our bodies and our minds. Different interests are successively awakened, different faculties successively developed and in and through them all the Lord is seeking to endow us more and more fully with freedom, with rationality and with high spiritual purpose. In other words, His aim is to make us aware of the highest and best that we are capable of. And one way, and a very perfect way of declaring this to us, is to say in so many words, In the day that I come into your life, to your ability to know things will be added the power to understand and use them intelligently. "In that day there shall be a highway from Egypt into Assyria." Could any act be more gracious or thoughtful than that of making and keeping a way open and free

by which every man whatever his social position might come ultimately into the use and enjoyment of all his faculties?

It is a generally recognized fact that ability to know and to acquire knowledges must be exercised before men can become rational. It makes no difference what line of thought we follow, to understand and master it the first requisite is a knowledge of its facts. In no line of active development is this more necessary than in the effort to live aright. To do this successfully we much know the facts of right and wrong. We must to begin with acquire a store of such knowledges from the Lord's Word. And this great truth is what the Lord seeks to impress upon us, and to represent to us by going down into Egypt and finding a refuge there in His infancy. During our infancy and early childhood, it is our delight to know about things, and so absorbed do we become in gathering facts that our inherited tendencies to meanness get little opportunity to trouble us. But fascinating and absorbing as the things that we learn in Egypt are, to be constrained to toil on, merely filling our memories with truths, would be tiresome and would defeat the purpose for which their acquisition was permitted. The Lord foreseeing this imbues us at the right moment with the desire of understanding what these knowledges which we have accumulated are good for and how they are related. Hence as one of His benefactions He promised to open and keep open a way which will enable us all to grasp something of the significance of the knowledges which He has revealed for our guidance and utilize them in extending our usefulness and in discovering and fulfilling our own possibilities. "In that day there shall be a highway out of Egypt into Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria." In other words, if the man who has a lot of facts or knowledges from the Word, takes them to the Lord, he shall be caused to understand them, and if another searches the Word for the facts that are necessary to confirm true doctrine the Lord will enable him to discern them.

If there is any one fact that shines most luminously among the galaxy of uses which the Lord performed at His coming, it is this of restoring to men again the power to think rationally and spiritually. They had become slaves to tradition and ceremonial. Among the Jews religion had degenerated into an outward show, and the place of the law had been successfully usurped by man-made traditions, while among the Gentiles the greatest minds, though yearning for light, were groping in palpable darkness. "And he looked and there was none to save; therefore his own arm brought salvation, and his righteousness it sustained Him; for he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he was clad with zeal as a cloak. So he became our Saviour."

Let us not miss the significance of His work. He subordinated all of His knowledge and all of His knowing and reasoning faculties to His purpose of saving men. He came not only to show the Divine to men, but to show men to themselves. They were to come and did come into self-recognition as they came to Him. They were to be disclosed to themselves, to read their own hearts.

And as they came before Him, and He looked upon them and read them, they think not so much of who or what He is, as of the self revelation which they have had of themselves. What happened? Why, He had simply opened a highway for them over which their minds might travel in comparing what He taught with the precepts from the Law and the Prophets. His words became as a lamp to their feet and a light on their path, enabling them to understand and act with a new sense of freedom and with the assurance that comes of knowing and doing what is right. Their powers of knowing and reasoning were under His guidance developed and employed in doing good. They served together as one in carrying out to determinative deeds His injunctions to love. Their knowledges were taken out of their memories and projected before them with such distinctness as to free them from their bondage and set them actively at work in freeing others. And it is just the same now. If we want to know ourselves as we really are, all that is needful is to draw near to the Christ. In His presence that which hides us from ourselves will fall away. No other light or contact is adequate to our needs. Only in His light may we see light, and travel safely between Egypt, Assyria, and Canaan. When we come into His presence seeking His help, our follies and our weaknesses, our pride and our failures, and all the impulses of our better selves as well come into recognition and we stand at once humbled and strengthened in the presence of a soul that understands us, that believes in our possibilities, and stirs us to do and be what we have hitherto only dreamed of becoming.

As another has said, A man must have three things to lead a straight life: A way to go, a truth to reach, and life enough to get there. He needs first a direction, then an end or object to strive for, and then force. Some apparently have no path to go by—some no end to attain, and some no force to make them go. But the Lord plainly declares that the Christian life has all three. It has intention, the decision which way to go; it has determination, the finding of a truth to reach; it has power, the inner dynamic of the life of Christ. In the life that rises to its privileges, knowledges will be regarded as valuable only so far as they can be made of use in developing a better understanding of life's problems, and of enabling him who possesses them to be of use. "In that day shall there be a highway from Egypt into Assyria; and the Assyrian shall come into Egypt and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians."

When the Lord promised to give Israel the good of the land of Egypt, it represented spiritually that He would give them all the knowledges that were good, useful, and necessary to their spiritual development. Consequently when they were commanded to borrow jewels of gold and jewels of silver of them, it represented the appropriation of such knowledges of truth and good as were necessary to their preservation. We all do likewise when in obedience to the Lord's command we appropriate the truths from His Word. When we have done this the things thus appropriated can be vivified by the Lord and used in His service. Indeed, these knowledges ought to form the founda-

tions of our characters and worship, just as the precious things appropriated by the Israelites were afterwards under Divine auspices and direction utilized in forming and adorning and encircling their "Tent of Meeting."

Rightly used, then, heavenly knowledge becomes the corner-stone of the tribes, a tried and a sure foundation, and "the Egyptians serve with the Assyrians and Israel becomes a blessing in the midst of the land."

We are wonderfully formed and constituted. We have an internal mind or man that sees from the light of heaven, and an external mind or man that sees from the light of the world, while between them as a recipient of both their confidences and as medium of their inter-communication and the adjuster of their differences is the rational mind or faculty. Here the knowledges that come from without and the impulses that come from above,—the light of the world and the light of heaven,—meet. For the spiritual life of man has its boundaries in the natural man, that is, in its rational and knowing faculties. The rational is in the inner natural man, as is also the knowing faculty. And the rational is formed by means of knowledges from without, being seen and understood from light from within, consequently if a man closes his mind to spiritual things his rational and knowing faculties will remain undeveloped, and in place of being rational he will have merely the ability to reason, and in place of knowing he will have the ability to memorize facts without the ability to grasp their real significance or use them intelligently.

But in the mind that is ordered aright, the rational mind receives light from the spiritual and communicates it to the natural, enabling it to grasp the significance of all its knowledges and relate and use them properly. When this takes place the spiritual man, because it is in the light of heaven, has dominion over the natural man which is in the light of the world. And our possession and understanding of knowledges and our powers of comprehension and reasoning instead of making us conceited nuisances, cause us to become humble, willing to learn, and anxious to be of service. This is the Lord's doing, and though it is only one of the infinite number of things which He accomplished by His coming, it is marvelous in our eyes.

We should never forget to be thankful for the years that we have been permitted to spend in Egypt, acquiring knowledges from the Word. Nor should we ever fail to go daily to the Word for food for thought. It is an inexhaustible storehouse. And a way has been opened by means of which we can explore its treasures and understand their value and use. Yet we are not to be satisfied with being able to appropriate its letter and quote its injunctions to others. But after we have acquired a knowledge of its letter we must seek to understand its spirit. We must take each of its verbal declarations up into our minds and explore it and reflect upon its message. And when we have grasped somewhat of its meaning, no matter how little, let us be obedient to the voice and do the thing it enjoins upon us. Let us never forget that it is now allowable for any one who in heart desires to know and do the right, to enter intellectually into the mysteries of the Bible under-

standingly and use the knowledges which they contain. For He has opened and keeps open a highway from Egypt to Assyria, and every one who studies His Word with a desire in his heart to perceive the truth, shall know of the doctrine. And every one who desires to confirm a truth will find it amply attested in the Book of books, the Bible. In that day the man with the facts shall understand them aright and the man with the true principle shall find ample grounds for believing it.

"And the Egyptian shall go into Assyria and the Assyrian into Egypt; and Israel shall be a third to Egypt and to Assyria, a blessing in the midst of the land which the Lord shall bless, saying. Blessed be the knowing and the rational faculties and the things that begat and developed them, for they have come into their true use and function when they have led to a good and a useful life." "Blessed be Egypt, my people, and Assyria, the work of my hands. And Israel my inheritance."

A new day, a day of better things, has dawned for us in the advent of our King, at the time of the winter solstice. "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it, thou hast made clean before it, and hast caused it to take deep root, so that it filled the land. And the perishing in the land of Assyria shall come and the outcasts from the land of Egypt, and shall bow down to Jehovah in the mountain of holiness, in Jerusalem. With honor shall they come as a bird out of Egypt and as a dove from the land of Assyria, and I will make them to dwell upon their houses. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Contributed

Faith.

In explaining the passage, "He believed in the Lord" (Gen. xv. 5), the Writings say, "that while He lived in the world the Lord was in continual combats of temptations, and in continual victories, from a constant inmost confidence and faith that because He was fighting for the salvation of the whole human race from pure love, He could not but conquer." (A. C. 1812.)

This affords us a clue to the understanding of the faith and courage of good men in all ages of the world and in all walks of life; Washington in the dark hours of the revolution; Lincoln, amid the heavy burdens of the civil war; the little Dutch Republic fighting the embattled hosts of Spain; Luther defying the power of the Roman Church; Howard reforming the prisons of England; Livingston in the wilds of Africa; Bright and Cobden and hosts of statesmen in advance of their times; leaders of forlorn hopes under all possible circumstances and for all possible causes; not one certain of the ultimate triumph of his plans, but all placing their hope in the ultimate victory of good over evil and justice over injustice. Such faith and hope is clearer and stronger in proportion as it is based upon a deep sense of the Divine presence and power and a firm

and unshakable conviction of the righteousness of the cause at issue. It has sustained not only heroes on the field of battle, but martyrs at the stake, and unknown sufferers hidden from the eyes of men. If this is the case with men fighting for causes more or less obscure and without the stimulus of clear conviction, what sublimity of faith ought not we to exhibit who fight in the same cause and from the same conviction and affection that the Lord did—from pure love for the salvation of souls—and with the added stimulus of His aid!

S. S. S.

A Parable.

In the December number of *The Bible Student and Teacher* (New York) there is an article by Rev. M. L. O'Hara of Abingdon, Ill. (M. E.), on the Divinity of Christ. The undersigned has read this magazine, which is the organ of the American Bible League, for several years, partly to get information in regard to current views concerning the Higher Criticism and the trend of theological discussion; partly in order to find some points of special interest to the New Church for missionary purposes. In passing it may be well to say that some of our New-Church writers of twenty-five or more years ago would find that the Bible as history is being substantiated much more fully than was then thought possible by critics and that some statements then made would not be repeated now. It is not as history that its essential use remains, but as history it has had and will have much work to do. Careless statements in regard to the external senses of the Word are likely to be harmful to those who believe in its inspiration in the older and incomplete ways.

In closing his article Mr. O'Hara takes a sudden turn from the usual methods of argument and illustration. We quote verbatim:

Hear the following parable: Emanuel Swedenborg, 1688-1772, was the founder of Swedenborgianism. He bases his claim as a religious teacher upon the fact that he frequently held personal converse with good and evil spirits, and that he had personally visited both heaven and hell. He gives a vivid description of the glory of the one and the horrors of the other. He tells us of the scenes, the occupations, and mentions by name certain men in heaven and others whom he saw in hell. Now, imagine a man saying: "I am a Swedenborgian. I believe all of Swedenborg's description of heaven and hell, all his explanations of Scripture, and so forth. I accept everything he says as true, except one thing: I do not believe his testimony concerning himself, that he has conversed with spirits and has visited heaven and hell. I know Swedenborg declares his consciousness of so doing. But such declarations are too absurd. I simply cannot believe any such thing."

Consider where such logic would place a man. His position forces him to believe one of three things: either to believe that Swedenborg lied, or was insane, or was mistaken. In either case, this is fatal to the whole scheme of Swedenborgianism; for the whole thing hangs upon the pivot of Swedenborg's claims to have conversed with spirits, and to have visited other worlds than ours. Accept his testimony on that point, and the rest follows naturally. Deny that, and the whole structure falls to the ground.

So is it with Christ's testimony concerning His Divinity. To accept all the abstract truth which Jesus proclaims, but deny His testimony concerning Himself, is utterly illogical; for the value of His teachings depends upon what right He had to teach them. He demands that we accept His teachings without argument or quibbling, without even passing on their validity at the bar of our own judgment. By what right does He demand that I should thus unhesitatingly and unquestioningly accept them? He affirms His right to be based upon the fact of His Divine Sonship.

If, therefore, we reject His testimony concerning Himself, we may assert our right of differing with Him whenever and wherever we please. If He is anything less than what He claims to be, He has no right to control my judgment and bind my conscience. To deny His Divinity is to be sure of nothing; for if we cannot trust His testimony on that point, how can we safely rest in any of His words?

Accept the fact of His Divinity, and all else follows as a matter of course. Jesus proclaims Himself Divine. Upon that rock He has built His church, and with that faith He declares we shall possess the gates of our enemies, and overcome the Wicked One.

Such a parable thus used is very interesting. Not a word is said against Swedenborg's claim. It is used impartially as a parable.

But the whole basis of religion in man is misunderstood in his argument. Neither the Lord nor Swedenborg base their claims to attention or acknowledgment essentially upon recognition of their claims (the one as God Incarnate, the other as servant of the Lord), that is upon mere authority, in the absence of an act of judgment by the man appealed to. There are times afterwards when disobedience to truth already judged affirmatively by a man, or accepted by him at the bar of his judgment, condemns surely enough. The Lord may approach childhood or incipient states in after years with authoritative means, but His essential aim is rather to build up the inner, or thinking, rational mind; even at the expense of less development of the external, but to us often more important conditions of subservience to religious usage.

Even in regard to the part of the religious life that is concerned with acceptance of doctrine this is true; we had better be patient and conservative in an enthusiasm to be orthodox (whatever our church affiliations may be) rather than to mix up too freely what we do understand with what other people understand but which has not as yet been offered to us in reality.

F. M. BILLINGS.

Communications

Our Disturbed Economic Conditions.

EDITOR OF THE MESSENGER:—In reply to G. C., who, in your issue of Dec. 18, makes pointed reference to myself, I will say for his benefit, and that of others who may be in the same misunderstanding, that I have not said in anything that I have written on the subject, that there is not a great deal of true religion operating today, in business as in social life. I have never doubted that there is a moral propensity in the great soul of the people adequate to the correction of the evils I have referred to, if only it could be properly evoked and directed.

The questions I have been discussing are not questions of rectitude in the personal and business relations. I have been attacking certain iniquities embodied in the economic basis of our government which work inevitable injustice in the distribution of wealth, which react most harmfully upon the moral life of society. It does not matter whether the people who are doing business on that basis are personally well-disposed or not. The injustice and the reaction will be the same in either case. It is the basis itself that needs to be changed, and my contention has been that the people are without spiritual incentive and guidance in their attitude toward these most external and fundamental problems of civic interest.

As to his assertion of the improved conditions among workingmen, it would have no bearing upon the debate if it were true. If we have reason to believe that certain people or classes are the victims of an unrighteousness economic system for which we all share the responsibility, it ought not to be very soothing to our conscience that they might be even worse off.

But the statement is, in essence, untrue. There are indeed some conditions which may be called improved. God has been very good to this country, and there has been an immense development in the wealth-producing power of society, but these facts only make all the more outrageous the actual conditions that exist among us today.

However, this raises a different question. The discussion that has been going on in the MESSENGER has been concerning the duty of the church, assuming that the conditions are such as I have described them. There has been little or no attempt to defend these conditions. If G. C. can do so successfully he will be performing a public service, which I consider so important that I will help to cut the work out for him.

In some future contributions to the MESSENGER I will carry out my promise to treat more specifically of the state of society in reference to its economic environment, and will try to disturb that serene faith that things are going well with us, which is preventing G. C., and others, no doubt, from giving the proper attention to these matters. But that will not be for some time yet, as I am now very busy, and in the meantime I do not propose to be drawn into any further controversy on the subject.

ARTHUR MERCER.

Answer to "Octogenarian".

It is a great pleasure to me to know that "Octogenarian" (MESSENGER, Dec. 18, 1907) agrees with my interpretation of the Bible as being a history of spiritual growth, instead of a mere history of sin and its remedy.

I have no wish to try to prove that the church generally does not agree with him and me. But that the Calvinistic theory of sin,—that is, that sin is an unfortunate result carried down through the ages of the so-called "fall" of man,—that this was the accepted theory a few decades ago, seemed to me proved by Mr. Giles' work on "The Incarnation, and Atonement" (Fifth edition, 1873). He explains as follows:

"In what did this fall consist?—Man's sin consisted in departing from the laws of spiritual life—the fall was not a sudden one—but was a gradual declension—and was not fully completed until the Lord came into the world—man was in a fearful condition then. He had so closed all the most interior and spiritual forms of his mind by sin, by willing and acting against the laws of his own being." (Pages 18, 19, 21, and more to the same effect.)

I may have misunderstood Mr. Giles; for all this that he says impressed me as essentially Calvinistic, with the mere substitution of "love of externality" for "eating the literal apple" and "a gradual declension" for "a sudden act." But I can assure my critic that "every intelligent New Churchman" has not understood differently from what I have; for several intelligent members, born and bred in the church, have told me that they had always supposed we were burdened with the sin of the people "Adam," and, since the publication of my article "Sin," I have been thanked warmly by some of them for pointing out that they might, without spiritual harm, throw off this depressing incubus.

Jamaica Plain, Mass.

JANE DEARBORN MILLS.

Church News

It is reported from Stockholm that the English government has consented to the removal of Swedenborg's remains from London.

Among those who have recently purchased full sets of the Rotch edition of Swedenborg from Houghton, Mifflin & Co. is reported to be George W. Vanderbilt, Esq.

The Round Table at St. Louis, which meets at 3741 Windsor place every Sunday at 5:30 p. m., has been very well attended thus far, and the interest is well sustained. The subject on December 22 was on the development of the mind from childhood, the principal speaker being Mr. P. M. Bruner.

The Brooklyn New-Church Society of New York has appointed a committee, of which Mr. W. R. Reece is chairman, to gather means and methods for the purpose of advertising Swedenborg's works. This is a work that ought to engage the attention of our societies in all parts of the country.

A copy of the *Helper* containing the sermon on "The True and False Doctrine of Affinities," by the Rev. Arthur Mercer, fell into the hands of the editor of the *Deseret News*, of Salt Lake City, Utah. He quoted from it to show that there are others who believe in marriage in heaven as well as the Mormons.

The editorial office received a pleasant call from Dr. A. T. Boyesen of Superior, Wis., who is a nephew of our New-Church Minister, Rev. A. Boyesen of Stockholm, Sweden, and a cousin of the noted novelist, Hjalma Hjorth Boyesen. He purchased some of Swedenborg's works when the Rev. L. G. Landenberger first advertised them and became very much interested in the doctrines, subsequently purchasing all of the theological works.

Europe.

Rev. Ad. L. Goerwitz, who graduated from the New-Church Theological School last spring and was ordained at the last Convention, returned to his home at Zurich, Switzerland, and is now taking up the work that his father, Rev. Fedor Goerwitz, has been compelled, owing to infirmities of age, to lay down. The son began a missionary trip on September 13 and preached for the society at Vienna on September 15 and 17, on the 22d at Budapest, 29th at Tengelitz, October 6 at Trieste. At the last-named place the meeting was attended by Giovanni Gnoch and family of Rome. The services of the young minister were very much appreciated by the people and they were gratified to realize that the father who served them so faithfully, had sent them a son who is a worthy successor.

Christmas in Chicago.

The Humboldt Park Church and Sunday School celebrated the Christmas season appropriately and pleasantly. The church was decorated beautifully by the young people of the League, who always assume this duty gladly. The chancel and pulpit and lecturn were decked with evergreen and the altar had a vase of beautiful flowers.

Services were held at 10:30 Christmas morning, the children of the Sunday school taking part and singing some of their beautiful songs from the "Hosanna." They entered the auditorium from the Sunday-school room singing as a processional "Merry Christmas bells are ringing." There was an audience at this service of over sixty. The sermon

was brief, on account of the children, but was addressed to the older people, the little ones listening, however, with great attention. A feature of this service was the presentation of the gifts. The children marched up to the chancel and deposited their offerings of money in the plate, the organ playing an appropriate march. The adults also took part in this act of worship.

The Sunday-school festival took place on the evening after Christmas. The children presented a pretty little play, written by Miss Hobart, of Cincinnati, entitled "Toinette and the Elves," which much interested and pleased the audience. Gifts of candy and oranges were presented to the children, dear old Santa Claus coming out of the fireplace with his loaded pack, beaming with kindness and good humor.

Services were held in the Englewood Church on Christmas morning at 10 o'clock. The Sunday-school festival was held on Thursday, the day after Christmas. A supper was served to the children at 6:30, after which were games, and then a program of music and recitations, ending with a Christmas play, "The House of the Heart," participated in by the children of the Sunday school. This same play was given at the North Side Church on Christmas eve, preceded by a Christmas service at 4:30 and a supper. A very beautiful tree was provided, lit by electricity, around which the children marched and sang.

Christmas Festival in Boston.

On Tuesday afternoon, December 24, at 4:30, there gathered in the Boston New Church about 200 members of the congregation, of whom about half were the children of the Sunday school. After a short religious exercise conducted by both pastors, Mr. Reed and Mr. Hay, a line of march was formed to the vestry below for the annual Christmas eve celebration. Tables were set for the children and a collation was served to them. The grown-ups were not forgotten, coffee, rolls and ice cream being provided for them as they sat on the outskirts of the happy throng. Jack Horner distributed (candy) plums from his pie to the smaller children. After supper an elaborate Christmas tree was disclosed, when the stage curtain was raised, presided over by two Christmas angels impersonated by Mrs. Benjamin Shedd and Miss Hazel Thayer. The tree was illumined with electric lights, and colored effects were thrown upon it from the stereopticon. Four little girls appeared bearing gold stars, on which were the words, Hope, Joy, Peace and Love, and after reciting an appropriate verse each hung her star upon the tree. Then came five little girls ringing Christmas bells, while a recitation was given by one of them. After they had retired fourteen small children of the Sunday school, all in white, appeared, and arranging themselves in a row before the tree, delivered a little poem, each child having one verse, and at the end every child displayed a big red letter showing the legend, "Merry Christmas." The festivities closed by the annual visit of Santa Claus, who distributed Christmas boxes to every child present.

Albert W. Paine.

On December 3rd, 1907, the Hon. Albert Ware Paine passed to the spiritual world from his home in Bangor, Me., at the advanced age of 95 years. Mr. Paine was well known as a long-time New Churchman. He was a brother of the late Rev. Timothy O. Paine. He died with his heart full of love for his home and friends and for his work. The funeral address was given by his intimate friend, Prof. John S. Sewall of the Bangor Theological School. As death, or rather resurrection, was an ever present and happy thought with Mr. Paine, he had asked this service of

Prof. Sewall some years ago, and had given him frequent reminders of it. His friends regard the tribute as a very just one.

As we bid farewell today to our venerable brother and friend, we commemorate a long and ripened life, and not merely that, but a career of useful service, and a character of high and honorable integrity.

Death is a separation. But it does not sunder the ties of affection; it does not destroy our sacred memories. It removes our friends from actual sight, but the veil is thin that floats between spirits who are bound to each other by mutual sympathy and love. We hold them still in the deepest recesses of the soul. And can we doubt that they hold us with still stronger cords and with a holier affection?

What our friend was in his profession you his brethren and successors at the bar well know. He stood for justice and truth. He loved righteousness. He was conscientious and faithful; faithful to the interests of his client, faithful to the intent of the law, faithful to the claims of the right, faithful to the well-being of society. He was the originator of some of the most important safeguards of our laws. No doubt his abiding motive was in part to achieve a successful professional life, but even more to contribute his share of labor and influence to the up-building of the city and the state in that personal virtue and honor which constitute the heart of public morals and the strength and stability of public institutions.

He was a good citizen; always interested in public questions, always ready to help in wise measures for the welfare of the community, always on the side of helpfulness and humanity, an active supporter of those friendly charities that relieve want and lighten the burden of the poor.

His nature was deeply religious. From his early youth throughout his long life he was by sincere conviction an adherent of the New Church, a conscientious disciple, one might even say an ardent lover, of its doctrines, in which he found great comfort and peace. He had a firm belief in immortality, and a confident assurance of his own personal share in the future life. The spiritual world was very near to him and very real. The friends who had passed on, he thought of as not far away, sometimes indeed as in his presence unseen. At the basis of these sacred beliefs was an abiding trust in an overruling Providence, guiding and shaping the minutest events of the daily experience. The power and sincerity of these convictions manifested themselves in the purity of his motives, in the dictates of his conscience, and in the integrity of his personal life. How grandly the inspirations of faith enlarge this earthly sphere, and glorify the best sentiments of our nature!

The center of his happiness was his home. When the cares of the day were over, it was here, in the family circle, in the midst of his books, in the atmosphere of culture, in the genial interchange of thought, in the harmony of the affections, that he found the peace and joy which warmed his heart and doubtless lengthened his days.

His familiar figure will be missed, not only in this sorrowing home, but throughout the city, on the street, in the office and court, at the bar. We mourn with those that mourn; but for him we have only words of congratulation, that his long term of service is completed, his pilgrimage ended, his labors and infirmities forever past, and his spirit now entered within the gates into the city, in the presence of those glorious realities which were so often the objects of his thought and aspiration here below.

That Holy Thing.

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing,
That made a woman cry.

O Son of Man, to right my lot
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail!

My how or when Thou wilt not heed,
But come down Thine own secret stair,
That Thou may'st answer all my need—
Yes, every by-gone prayer.

GEORGE MACDONALD.

The Home Circle

A Holiday Meditation.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.

God's spirit falls on me as dewdrops on a rose,
If I, but like a rose, my heart to him unclose.

Could but thy soul, oh man, become a silent night,
God would be born in thee and set all things aright.

The cross on Golgotha will never save thy soul;
The cross in thine own heart alone can make thee whole.

Hold there! Where runnest thou? Know Heaven is in
thee;

Seekest thou for God elsewhere, His face thou'lt never see.

In all eternity no love can be so sweet,
As where man's heart with God in unison doth beat.

Ah! Would the heart but be a manger for the birth,
God would once more become a child on earth.

Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it.

JOHANNES SCHAFER.

The Magic Book.

BY MARY ETHEL SAUNDERS.

It was in one of the poorer parts of New York City. The sun was just going to bed, and looked in through an upper window in a crowded tenement house to say good-night, as it passed. The room was almost destitute of furniture—a few chairs, a rickety table, and a sadly tumbled bed comprised the whole, except a little stand by the bed, which held a bowl of roses, a loving gift of a more fortunate playmate, to cheer the dreary sick-room; for on the bed lay a little boy, weary and worn with much suffering, caused by the misshaped back, which he had received while yet a very little child, in a fall.

Donald was a very sweet little boy and his face wore almost the look of heaven as it brightened a little at the pretty sunlight. The sun knew, I think, that when he looked in on the morrow, the little face would be gone, and so also the waiting mother understood, as she watched by his side, now, while the dusky shadows began to fall, and her little one closed his eyes in sleep. Presently a beautiful smile spread over his face, for he saw lovely things in his dream.

In through the window as if on the rays of the departed sunbeams, trooped a happy throng of little boys and girls about his own age, all clothed in the most beautiful shining garments and carrying flowers in their hands. They came on toward the bed, and finally reaching Donald, lifted him tenderly in their arms, and flew with him out beneath the summer sky. He heard the little birds singing their evening hymns, and he fancied that their contented coos were when their mother was teaching them their little prayers. The cool air felt so nice on his hot cheek, and everything was so beautiful as they passed over woods and fields in their journey, and he was so happy, he felt that he should like to go on this way forever.

At last, however, he seemed to wake up, and he found himself lying under a great spreading tree, in the loveliest garden you could ever imagine, with a little fountain in the center. By his side sat his mother, only much more beautiful than he had ever seen her before. All the tiredness had gone from her face and she was clothed in white, shining garments. Presently from a pretty rose-covered cottage came a merry group of children, the same who had brought him hither, and running up to their mother, for she was their mother, too, they covered her with kisses, twining their arms about her and climbing into her lap as they shyly looked with beautiful eyes full of love, at the little stranger. Pretty soon they surrounded him, and taking him by the hands led him into the house, and happy as any of them, for, strange to say, he had forgotten all about the aching back and the old weariness, and only had eyes for the lovely world around him.

Here Donald lived for a long time, learning lovely lessons about the Heavenly Father, and of all useful things from his mother every day, by the dancing water, and rolling on the grass, and playing among the flowers with his dear little playfellows. But one day a terrible thing happened. He, too, had been clothed since he awoke in the garden, in lovely garments as the rest, and he had always loved to do as his mother told him and learn by her side; but this morning he didn't feel happy, and had been even cross, so that the little children had left him, and he had walked off by himself. Suddenly in looking down he discovered that his beautiful white robe was spotted all over the front with dirt. He was greatly dismayed, for he could not remember ever having seen anything like it before. He stooped down and tried to wash it off in the fountain, but it would not come—anything he could do; and just then on looking up he saw his mother standing near, with eyes full of love, but a little sad, too, as if caused by his perplexity.

"O, mother, what shall I do to get this ugly place off my robe?" he cried, running to her in his misery and forgetting all about his crossness.

"That, my darling, you have caused by the evil thoughts you have had all day. You can only cleanse them with Truth, and that, little one, you must search for and find for yourself. I cannot show you the way," she added, as she folded him in her arms, "only can I tell you this—always in your wanderings for it, go toward the east."

So, bidding his mother good-by, little Donald started off on his search after Truth, the magic thing which would cleanse his frock, and his heart as well, if he had but known it. So he traveled merrily on his way for a good many days, for he was not discouraged; he trusted that his Father, whom he had been learning about, would help him, because he had asked Him, and every day he grew more happy and light hearted, until one day he came to a thick wood.

Donald was tired and a little gloomy, too; in fact, it was not until he had become gloomy that he had seen the forest, though it was not a great way in front of him. He was not surprised, for he was beginning to understand that as he thought, good or bad, so were his clothes and his surroundings. So he walked on without hesitation into the dark forest, knowing that as soon as he should feel happy again, he would surely find his way out.

He had not gone a great way when he came to a little hut, and seeing no one about, and as no one came after he had knocked, he opened the door and walked in. There was a bright fire blazing on the hearth, for it was chilly in the shadow of the great trees, and sitting on a low stool before it, he soon forgot where he was in making fairy castles out of the dancing flames. After a little, the door opened, and what appeared to be a little old woman came in; but she was so wrapped up in a long cloak, even her face, that Donald could not quite make out, as he turned to look at her.

"I know who you are," she said in a low voice that somehow made him feel very happy, although he could not in the least imagine who she was; "but you do not know me, and I cannot tell you until you have ended your search; but I can help you if you will listen to what I say." So saying, she drew from under her cloak a tiny golden box, and going to the hearth she drew out a lighted twig from the fire, and placing it near the little box, the flame jumped into the center and she closed the lid.

"This flame that I give you," she said, as she handed him the box, "signifies love, and the box itself, good deeds, or golden deeds. Put your treasure, for such it will prove to be, next your heart, and never touch it, until by doing golden deeds you cause the flame of love within to shine through. When you feel your heart throb and burn, take it out and, opening the lid, do what will be shown to you."

So saying, she turned, and was soon lost to sight in the forest—before, indeed, Donald had recovered enough from his surprise to thank her for her kindness. He took the box tenderly up from his knee, where he had placed it, and hiding it in his bosom, started out again on his journey; and it was not long before he left the woods far behind him.

By and by in passing through a kind of desert covered with sand where no plant grew, he heard a pitiful cry, as of something in distress, and turning aside from his path a little way, he found a little bird.

"O, I am so tired," said the little bird, "and in trying to soar too high I lamed my wing and cannot go any further. I have no nest to rest in, and I am so weary."

Donald looked about, but could see nothing with which to make a nest. Now Donald had very pretty hair; it was very long and thick, and he had always felt a good deal of pride in it, but now out of compassion for the bird's sufferings he pulled out a great lock of it, and, stooping down, made the softest nest possible for the little thing, and, putting him in it, left him contentedly cooing, as he once more started on his journey.

Presently, on looking up, he saw just before him the most beautiful green meadows spreading as far as he could see, and dotted over with beautiful shade trees, with here and there a little sheet of water sparkling in the sunshine. Over to one side a flock of sheep were feeding. It reminded him of the "green pastures, and still waters," all was so peaceful.

He sat down beneath a tree to rest, and in doing so caught sight of his reflection in some water. He was astounded. Where he had pulled out his hair, far more lovely hair had grown than he had almost ever seen, and all over his head just the same; it fell

over his shoulders in rich waves. His face, too, seemed to shine with a happy light, and somehow he seemed to have grown years older than when he had left his mother, although he had not noticed it before.

After he had rested he again continued his journey, and soon began to climb a majestic mountain peak which lay in his path. As he ascended, the beauty of sky and earth about him was more than he had ever imagined before, and he stood on a small plateau, looking out on the beautiful kingdoms spreading before him, and shading his eyes with his hand from the wonderful brightness which seemed to fill the place. Suddenly, on turning, he saw a little child step out from among some trees and come toward him with arms outstretched. As she came nearer a great pang of grief shot through his heart, for she was blind; and in that minute Donald really wished that he could take out his eyes and give them to her, in his perfect unselfishness only thinking of her ever-present twilight and of the wonderful things he wished she could see.

Just then she gave a glad cry of delight, and Donald saw with astonishment the look of joy in her eyes, as she saw for the first time the wonderful world about her. His thought unheeded by himself had made her whole and his heart was filled with gladness. Then following the direction her eyes took he saw a beautiful lake spreading below them, its waters rolling as far as he could see, and as clear as crystal, sparkling in the sunshine. Never had things looked so clear to him before—it was almost as if he, too, had been blind.

She took him by the hand, and leading him they soon stood on the brink. Just then his heart began to burn and throb mightily, and taking out his golden box he opened the lid. Inside lay a tiny book, with covers of pearl, and inlaid with gold. He took it out and it grew larger, until suddenly, opening in his hands, he saw it was the Bible; and in blazing words he read, "Drink of the water of life, freely." Quickly he felt an uncontrollable thirst, unlike anything he had ever felt before, and kneeling down and scooping the water with his hand, he drank, and drank, until his thirst was quenched.

As he rose again, his eye fell on his clothes. The spots were gone, and his robe was shining white, even as his mother's had been. "God be praised," he said, "I have reached my journey's end. I have found truth." Then again opening his book, which he loved now more than ever before, more than anything he possessed, he read, "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word."

"Why, how big you've grown, and how old!" said the little girl; "why, I hardly know you, except that your face is the same, only more full of love." And sure enough, Donald had grown into a young man, tall in stature, and perfect in build—a perfect young man.

Then the little girl disappeared, and seating himself on the grass, Donald thought of all that had happened him. Soon he began to wish he could see the little old lady again and tell her how well he had succeeded through the help of her gift. When he looked up he could not at first tell where he was. Surely that was the little hut in the woods, and yes—now the door opens and out comes the

little old lady herself. She spoke not a word, but coming up to him she suddenly threw back her cloak—and there stood the most beautiful young woman he had ever seen; and her face was that of his little playmate, Dorothy, of long ago, and he loved her.

Without a word, for their souls spoke for them, he rose, and, taking her hand, they went home.

After his mother had blessed them, or, strange to say, not his mother, but a lovely angel, which he found her to be on their return, they went into the garden and sat beside the fountain. While they were still seated there, a door, seemingly in the house, which he had never seen before, opened, and, holding hands, they passed through into a beautiful heaven of eternity beyond.

Belief in Immortality.

Sir Oliver Lodge's philosophy of life and his belief in certain psychological phenomena were explained in a lecture on immortality which he delivered recently at the Midland Institute, London. He said the body was no more representative of the individual than a worn-out suit of clothes. Death merely removed the soul's instrument of manifestation. It resembled the destruction of an organ which left the organist untouched.

Death merely marked the end of a certain group-

ing of physical materials. Consciousness, will, honor, love and admiration are similarly stamped with immortality and will not drop into nothingness. Such creatures as insects and trees can hardly be supposed to have persistent personal existence, as they lack individuality, but there can be no doubt of the continuance of human individuality.

Part of the evidence of personal immortality consists of psychological manifestations, such as when one mind appears to act upon another at a distance. Telepathy or clairvoyance must be regarded as having practically established certain facts too numerous and too well authenticated to be doubted, but this science is still in the rudimentary stage.

"We would be clearly wrong," said the lecturer, "in assuming that all automatic messages are not of a genuine character. To say that spiritual manifestations are futile and inappropriate is quite untrue. Such a statement is only to be made by persons not acquainted with the facts.

"The fact that the higher faculties of the soul have no special sphere of employment in the struggle for existence appears to suggest the coming of a fuller and larger existence. Possibly these high faculties, which now seem incongruous and inconvenient may ultimately be found to be nearer the heart of things than faculties better suited to this world.

"It is the duty of science to examine even into the domain of religion. The intentions of the Creator of the universe are not going to be frustrated by the efforts of His creatures."

The Church Calendar.

Jan. 12. Sunday after Epiphany.

"The Light of the World."

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

Lesson I. Gen. xii.

Responsive Service VII. The Blessings.

Lesson II. Luke ii. 41.

Benedictus 756-761. (Mag.)

Hymns (Mag.):

156, "As with gladness."

160, "Come, Redeemer."

Marriages

JOHNSON-LINDBERG.—In Church of the New Jerusalem, Washington, D. C., December 22, 1907, the Rev. Frank Sewall officiating, Charles H. Johnson, of Winthrop, Mass., and Clara M. Lindberg, of Omaha, Neb.

Obituary

HOWE.—At Fryeburg, Me., December 22d, Mr. Frank E. Howe, at the age of 54 years. Mr. Howe was born and spent the larger part of his life in this town. But some years ago he went into business in Boston, Mass., being employed the latter part of the time in the postoffice in that city till failing health compelled him to resign his position. Returning to his native place, he quickly passed away. Mr. Howe was a man of industrious habits, good business abilities and excellent moral character. He was a worthy and respected member of several fraternal societies. Although he never united with this New-Church Society, he was in hearty sympathy with

its faith and deeply interested in its welfare. After removing from this place he and his wife, as far as they had opportunity, became regular attendants upon the worship of the Boston Society, where many friends will regret his early departure from this life, as well as the friends of his native place.

New-Church Messenger

Published weekly at

501 Masonic Temple, Chicago, Ill., by authority of the General Convention of the New Jerusalem in the United States.

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THE NEW TRANSLATION OF THE BIBLE.

The new translation of the Psalms by the Convention's Committee on the Translation of the Word will be sent free to all the ministers of the General Convention who apply to the Secretary of the Committee, the Rev. L. H. Tafel, 411 Jefferson Street, Homestead, Baltimore, Md.

A sufficient number of copies of the books of Joshua and Judges translated last year have been provided by manifold with the typewriter, to supply all the ministers of Convention who may desire it. All ministers are requested to apply to the Secretary for such copies, enclosing ten cents postage for the same. We may add that the Sub-committee on Translation has made fair progress during the vacation with the first book of Samuel.

We would mention again that bound copies of the Psalms are for sale (at \$1.00 a copy) at all the New-Church bookrooms.

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Reply to Rev. R. J. Campbell

by the

Rev. R. R. Rodgers

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CHICAGO, WEDNESDAY, JANUARY 8, 1908.

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For terms of subscription and other particulars of publication see Publisher's Department on advertising page.

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actually found in the lowly and righteous service of human kind in the vineyard of the Master. In coming so close to the Lord that we rely fully upon Him, in confiding in His providence and way, in putting all that is wrong behind, and in serving Him in faith and love, the Lord draws near, and it is realized that the kingdom of heaven is "at hand," and "within you."

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holiness of His Word, and that all works to be truly good must be done not from the love of fame, gain, or self, but in the name of Christ Jesus, why should those who do not so believe desire to thrust in their opinions, and take away Christian power? Let them not try to disturb the organization, or to dissolve it into formless good for the want of the sinew of Divine truth; but let them start an organization of their own, and prove the efficacy of some other name than that of Jesus Christ, our "Emanuel—God with us." Genuine Christianity is always liberal, but never lax.

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The ground of conflict between labor and capital is the adjustment of wages. The one great reason assigned for the unrest among wage earners is, that they do not receive a just proportion of the profits arising from the products of their hands.

The method generally prevailing by which compensation for labor is determined is that of competition. The laborer strives to get the greatest sum for the least work, and the employer tries to pay the least price for the most work. Economics formulates the resultant law, that the prices of labor and commodities are regulated by the supply and demand. Grasping the law, capital has organized to control the natural law by regulating the output, ever seeking to keep the supply scant, which acts in two ways; on the one hand it sustains the maximum selling price, on the other, it makes the least demand for labor at the minimum price. As a result prices are high for the purchasing public, and wages are relatively low.

These are conditions far removed from the heavenly kingdom, toward which we are seeking to lead the world. The conditions prevailing in heaven are clearly revealed in our doctrines, and they contain the only possible solution, to which the world must come.

"In the world the evil as well as the good, those who perform no uses and those who perform good uses, are sometimes remunerated and grow rich. In the spiritual world it is otherwise. Uses are there laid bare, and their origin is revealed and their place in the spiritual Man, which is the Lord in the heavens. There every one is rewarded according to the excellency (præstantiam) of his use, and at the same time according to his affection for use." (D. L. xii.)

The excellency of use is more easily determined than one's affection for it. Nevertheless one's efficiency in any use is, on the natural plane, a sufficient sign of his affection for it. The difficulties to be encountered in approaching that heavenly state of society are great, but not altogether insurmountable, if to wise control there is added the universal religious reform that will establish just purposes in the heart. One essential is knowledge of genuine justice. This the church must teach, and lead man's affections to it, whereupon the pub-

lic will insist upon its realization. The evil will always be found among the rich, but a state of society in which they are not in the ascendancy is possible.

The Sermon

The Story of Jonah.

BY THE REV. JOHN CURTIS AGER.

And the Lord had made ready a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. (Jonah i. 17.)

The story of Jonah is a perennial subject of skeptical criticism. It is narrated as actual history, but the miracle part of it seems to be regarded as wholly incredible; which is due to a certain aspect of grotesqueness in it that seems out of harmony with the gravity of all God's dealings with men, and thus, naturally, leads to ridicule and derision.

The story is very brief. In our version the whole book of Jonah contains only forty-seven verses. Summed up briefly it is the story of an Israelite prophet who was called by the Lord to go to Nineveh, the capital of Israel's strongest enemy, and to proclaim in its streets the destruction of that city. Instead of obeying this command, Jonah attempted to flee from his country, and took ship at Joppa for Tarshish, which was probably in Southern Spain, at the other end of the Mediterranean. This attempt was defeated by the Lord sending a mighty tempest upon the sea that threatened to sink the ship. Jonah, in the meantime, was in the cabin asleep. The captain awoke him and asked him to pray to his God to save their lives. But all their prayers proved unavailing, and the sailors, regarding the danger as a Divine visitation because of some offense to their gods, cast lots to discover the offender. The lot fell upon Jonah, who confessed his sin and asked them to throw him overboard. After another unsuccessful attempt to reach the land by rowing, the sailors besought the Lord not to hold them guilty for Jonah's death, and they cast him into the sea, and the wind at once abated. "And the Lord had appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights." Then follows in the story an account of the prayer that "Jonah prayed to the Lord out of the bowels of the fish," after which it is said that "The Lord spake to the fish, and it vomited Jonah upon the dry land." And again the word of the Lord came to Jonah, commanding him to go to Nineveh and proclaim its destruction. "And Jonah arose and went to Nineveh according to the word of the Lord." And his experience there is then described.

This is a summary of this story. If we assume that miracles are impossible, the story is, of course, incredible; but the same is true of a large part of Divine revelation. The possibility or credibility of miracle is too large a question to consider in a few words. But, assuming that things can occur in this world that are not in accord with what we call the laws of nature, there is nothing more difficult to believe in this story than in many others in the Scriptures. There seems to be abundant proof of the existence of great fishes capable of swallowing a man

whole, and the Divine power to preserve a man alive for a short time in a fish's stomach is not only conceivable, but far more credible than some other miracles. The objection that the Greek term of whale is applied to this fish in the New Testament, and that no whale is capable of swallowing so large an object, has no weight when it is remembered that our present scientific classifications were then wholly unknown, and all scientific terms were applied very loosely. And any seeming grotesqueness in the story is accounted for when we remember that all miracles are *signs*, and are most frequently so called in Scripture, which can mean nothing else than that they are symbolic methods of presenting truth, and consequently the particulars of the miracle must be such as will most perfectly symbolize the truth. And as soon as the particulars of this miracle are seen in the light of their spiritual significance, all appearance of grotesqueness disappears.

But this question of the historical verity of Scriptures is coming to be of less significance than formerly. Even so eminent a critic as Canon Sanday has expressed his belief that the whole of the Pentateuch could be rightly described as symbolical in a greater or less degree. This means that the Divine character and authority of Holy Scripture are not dependent on its historical verity, even when it appears in the letter to be mere history. Neither is its historical form any bar to its being regarded as parable. It is of no spiritual consequence whether the letter of parable is true history or made-up history. The lesson it has for us is to be sought and found in its spiritual significance.

The general significance of this story of Jonah is at once evident. It is a vivid picture of the Lord's dealings with those who try to evade any Divine requirement that involves some seeming sacrifice. Jonah's motives in fleeing from the task imposed upon him are in no way indicated. We are simply told that instead of going to Nineveh he rose up to flee into Tarshish from the presence of the Lord. This is a picture of what we always do when we refuse to do or neglect to do what the Lord requires of us. The land of Israel, in its relation to the surrounding idolatrous countries, stands for the heavenly state of life, in which alone the Lord is present in us. That heavenly Canaan is a state of conformity to the Divine will. Consequently, to refuse or neglect to conform to the Divine will is to flee from the presence of the Lord and to depart from that country.

But what we have pictured in Jonah's flight is no temporary lapse or weakness or single transgression, but a deliberate choice of another sort of life. He went down to the sea coast and went aboard a ship and paid his fare and went to sleep in his berth as the ship sailed away.

No one can fail to see something of the meaning of this picture. We all recognize at once the parallel between physical journeyings or changes of location and the soul's journeyings or changes in our interior life. In the Divine Word the changes of location have this higher meaning, and the parallel is more complete than we imagine, until we have given careful thought to it. Thus, all the instrumentalities of physical travel mentioned in Scripture are types of those mental and spiritual faculties by means of which we progress from one state of mind to another. In saying this, I am simply saying what is

implied in many expressions in our common speech. All intellectual and spiritual progress or decline we speak of in these terms of physical travel and change of location.

We can see, then, that a ship, which is the vehicle of travel by water, stands for those intellectual faculties, and the conclusions and opinions and views of life pertaining to them, by means of which we travel from one state or stage of life to another, in which ever direction we may be going spiritually. Such a body of conclusions and aims and views we must have if we are pursuing any definite or intelligent purpose, or are traveling in any definite direction. We all have a general notion of what we are trying to get out of life, and of the means by which we are expecting to gain it. And in the pursuit of any selfish or worldly aim, it is a heathen port we are making for and a heathen vessel we are sailing in.

But the Lord never lets His children flee from His presence unchecked. When we shut our ears to the Divine requirements, and give ourselves up to the pursuit of selfish and worldly satisfactions, we do not find it as pleasant sailing as we had hoped. So Jonah was awakened from his sleep, in which he had become oblivious to all Divine requirements, to find himself in the midst of a tempest that threatened to sink the ship, and was urged by the shipmaster to pray to his God for deliverance.

By a great variety of experiences, by the thwarting of cherished plans, by domestic and social trials and tribulations, by disease and the fear of death, by fear of the loss of property and loss of reputation and social standing and the consequent scorn of men, are we brought into these tempests of disappointment and despair, of anxiety and terror and bitter sorrow. Such experiences come in some form and some measure to every one. And even our regard for self stirs us up, at such a time, to pray to God for deliverance. Our self-confidence and self-complacency are banished for the time, and our helplessness and hopelessness open our minds to some thought of our dependence upon the Lord. And if this quickening of true feeling in us is genuine and permanent, we are led to see and feel that these external losses that we fear so much are means employed by our heavenly Father to bring us back to Him, and if rightly accepted will prove helps and blessings instead of calamities. And with the clear assurance that whatever may come to us will be under the control of Infinite love and Infinite wisdom, we can go forward and accept whatever may come without fear. So Jonah, fully recognizing his sin, and repenting of it, was willing to submit to the consequences, and accepted those consequences without fear.

This is a picture of genuine repentance, which is a complete change of mind, a renunciation of our self-seeking aims, and a complete submission to Divine leadings.

Thus far, Jonah had been governed by his own discretion. The remainder of his deliverance was purely a Divine provision. The particulars of what happened can only be inferred from language that is plainly pictorial and symbolic. He seems to have been conscious of sinking to the bottom of the sea, into the clefts of the mountains, where the sea weed was bound about his head. He was then taken up and swallowed by a great fish, and after a period

designated by the complete terms, "three days and three nights," he was cast out upon dry land. So our Lord is said to have been "three days and three nights in the heart of the earth," although He was placed in the tomb on Friday evening and rose before light on Sunday morning. This complete period of time is mentioned evidently to symbolize a complete state or stage of human life. And its being likened to our Lord's burial suggests the same significance in both of these events. When the work the Lord did for men in His assumed human nature is seen to be a spiritual work, which was accomplished through His having been tempted in all points like as we are, we can see that the physical aspects of His life must have been throughout a reflection of that spiritual work. So His crucifixion and burial and resurrection were not physical events merely, but reflect the processes of His complete spiritual rejection of the assumed humanity, and His complete resurrection therefrom into His glorified Divine Human life. And as that work is repeated in a finite measure in every regenerating human soul, so in our passage from spiritual death to spiritual life we must have our three days and nights in the heart of the earth, an experience that is prefigured, as we are here Divinely taught, in Jonah's experience.

The general significance of this experience every one can see at once. In this physical experience of Jonah we have evidently a vivid picture of those states of mind that accompany the losing of our life that we may save it, another picture of which we have in our Lord's bitter temptation in Gethsemane. It is a further and deeper temptation than that symbolized by the tempest that threatened to sink the ship. This is made clear by those expressions in Jonah's prayer out of the bowels of the fish, which are nearly identical with expressions in the Psalms that plainly refer to such temptations. The nature and purpose of such temptations cannot now be described. As they look to the complete surrender and loss of the self life, they are pictured in experiences connected with the loss of physical life by immersion in the waters of the great deep, and an animal of the great deep is made the vehicle of deliverance by an omnipotent care and provision that overrides the animal's nature and bodily processes. This is evidently the same truth that is reflected in the devouring hatred of the Jews, whose seeming destruction of the Lord resulted in His complete spiritual deliverance. This great sea monster, like the machinations of the Jewish priesthood, stands for the inordinate cunning of the self life, whose efforts to swallow up the spiritual life are made, by an omnipotent providence, to result in the deliverance of the spiritual life from its power.

All this is a mere summary and suggestion of the spiritual meaning of this historical parable. A further study of its details would bring out, in a most vivid and convincing way, how the Lord is constantly working to check our self life, to thwart its aims, to counteract its cunning, to make its own devices to defeat themselves, and to convert all the activities of that life, however disastrous they may seem to be, into means of spiritual discipline and advancement. And the Lord has revealed His truth to men in this pictorial and symbolic way because this is the only way in which infinite truth

can be brought within the reach of finite minds and be adapted to all phases of human thought, from highest to lowest, everywhere and in all times, and thus be always to all men in some measure a lamp to their feet and a light upon their path.

Contributed

Our Duty to Our Country.

This subject introduces many difficult questions. We are to love our neighbor as ourselves. And we are taught that "Society is our neighbor more than the individual. And our country is our neighbor more than society. It is our duty to do good to our country from a principle of love according to its necessities, which principally regard the sustenance, and the civil and spiritual life of its inhabitants." (H. D. 92, 93.) Here our duty is defined in simple and comprehensive terms. Yet it is difficult to determine the practical meaning of the language. When we work it out in relation to everyday life it presents some interesting problems.

Here is a business man who is intensely interested in social problems. He has been convinced of certain wrongs from which men suffer—say the evil of land monopoly. He sees clearly that this evil cannot be remedied by the individual. It requires united action to cure it. The widespread suffering that springs from this great evil takes hold of this man. He cannot bear to see his fellow-men so terribly handicapped by those who, as it appears to him, hold them in slavery. He gives up his life to the propagation of ideas calculated to remedy this great evil. He believes in the Single Tax. He does all in his power to promote this movement in the honest belief that it will emancipate his countrymen from a worse form of slavery than that which prevailed in the south before 1865. He labors for the good of his country. He puts that first—before his own good, or that of any individual.

Swedenborg says that "the man who loves his country, and does good to it from a principle of benevolence, when he comes into the other life, loves the kingdom of the Lord; for in that life, the kingdom of the Lord is his country." Now, in the above case this man's business suffers because he puts so much of his best efforts into his social reform work. His home suffers also. Is the duty to his country in reform work of greater importance than that to his home and his fellow-men through his business relationship with them? May not a man "do good to his country from a principle of benevolence" in whatever business he may be? Is not sin in business transactions one that affects the whole country? Again, Swedenborg says, "Christian charity with everyone consists in doing faithfully the duties of his calling; for thus if he shuns evils as sins, he daily does good, and is himself his own use in the common body. And so the common good is provided for as well as that of each individual." The common good is apparently the good of the country. And a man may surely feel that in shunning any given evil in his business he does so for the good of the country. The country would suffer if he gave way to that evil. This can

readily be worked out. It is illustrated in the well-known saying, "For want of a nail the shoe was lost, for want of a shoe the horse was lost," etc., ending in the loss of the kingdom. Further Swedenborg adds, "Other works [than the above] are not properly works of charity, but are either its signs, or benefits, or debts." (Doctrine of Life 114.) Does this answer our question or not? According to this is not work done for the good of the country in promoting any reform, single tax, etc., etc., only a "sign, or benefit, or debt" of charity, but not properly a work of charity? The question might possibly be an open one. If our business man was faithful in his business, even though he and his family suffered through divided energy, might not his work for a great reform be of a nobler order than that performed by his business, and his sacrifice in business success speak all the more highly for him? But it is exceedingly doubtful if reform work of any kind will condone for unfaithfulness in business life. Dickens presents a strong case in point in Mrs. Jellyby in "Bleak House." She was interested in great schemes for the welfare of others and entirely neglected her own household. These schemes, however, did seem to be unworthy of any serious effort. It will always be a difficult question in any case to decide how much time and energy we are called on to devote to reform work. There is no doubt that it demands some effort on the part of each for the good of the country.

Other interesting questions in connection with our duty to our country are bound up in the vote by ballot. Our vote ought to be honest and intelligent. Much depends upon it—far more than we realize. Should we always stand by our party in politics, no matter what the issue, no matter whether the man we vote for be trustworthy or not? And how much time ought we to give to decide intelligently regarding the issues upon which we vote? Shall we read both sides of the question? May not we be biased in our views if we only see one side? Some men are in doubt as to what is the truth when they have considered different points of view. Prejudiced papers distort facts, and it is frequently hard if not impossible in some instances to know just exactly what is the truth. How are we to judge wisely?

Again, there are very many who are incapable of forming an intelligent judgment on many of the great issues before the country today. And frequently majorities are influenced to support evil men, who do more harm to the country than we can ever calculate, wrongs that will take generations to rectify. Should we then limit the franchise? What is our duty here?

Again, if the country is neighbor in a higher degree than the individual is it a greater sin to sell one's vote than to cheat one's neighbor, worse to vote unconscientiously, than to deceive a friend or a foe through a simple falsehood?

It is well to see things in their true proportions. There is great need for serious consideration of these practical questions. One or two thoughts may not be out of place. It seems to be our duty to give some time to those great problems before the world today. In determining how best to vote it is well to seek to be guided always by principle in judging of the right and wrong in the issues in-

volved. It is true that it is frequently very difficult to get at the principle from the Word of God which is violated, where the issue involves subtle differences which are not easily grasped—as in the silver question years ago. And it is also true that even here we can get New Churchmen who are not agreed about the principle violated. Still, if we are conscientious and open minded in examining the questions brought before us from time to time, we shall be guided to see the right and vote accordingly. And if that which seems right at one time should prove wrong afterward through evil consequences, our open heartedness will be our safeguard. We shall be glad to change our mind. We must admit that we cannot always be right, we are not perfect, but we hold fast to that which appears true to us, until fully convinced to the contrary. As for the slow growth of reform in the world, the terrible abuse of the vote by unprincipled men, we must exercise patience. We ought to trust the people. They will get educated in time. But their growth in true education depends primarily upon their increased interest in religion, for this alone demands honesty, faithfulness, and absolute unselfishness. These qualities alone will grant insight into the true nature of social evils, and call for the necessary sacrifice to get rid of them as sins against God. Not until they are so shunned can we expect to purify society. Not until we fight against them in the Lord's strength can we hope for truly better conditions of life here. Hence the great need for pressing the claims of the church of God on all men. "The church is our neighbor more than our country," because she provides the only mainspring which ensures success in all reform work whether in the individual or in the country, in the least or in the greater man.

LOUIS G. HOECK.

The Inmost of the Body.

Perhaps the most novel, and certainly one of the very interesting revelations made to this age, is the fact that man, at death, does not utterly leave this natural world; that is to say, he does not cast off the whole of his natural form—all that he has derived from nature. He retains the inmost and purest parts of nature, that nearest his spirit; he retains it to hold his spirit form in endless duration; and to conjoin him to man in the world on the one hand, and to spirits and angels on the other hand—spirits and angels resting on men in the world, and men in the world receiving influx of life through them from the Lord. The doctrine of Degrees shows how this is.

Man's natural degree of life in its purest part—the inmost of the body degree—is a permanent form in human life; man as an angel is not separated from it, notwithstanding it is natural. It is what man has acquired from nature. This purest part of the body degree acquired from life in the natural world is not put off with the gross body at death.

"The natural mind of man consists of both spiritual and natural substances. The natural substances recede when man dies, but not the spiritual substances; hence the same mind after death, when a man becomes an angel in heaven, remains in a form like that which it had in the world. The natural substances of the mind which recede by death constitute the cutaneous covering of the spiritual body. It is by means of this covering, taken from the natural world, that the spiritual bodies of spirits and angels sub-

sist, for the natural is the ultimate containant. For this reason there is no spirit or angel who was not born a man." (W. 257.)

The very reason why all men and angels were born upon our earth, or upon some other earth in the universe, is that they may acquire and retain these "purest parts of nature," this fixed containant for spiritual things, and so continue to live in the fixed human form. The natural form or degree of life is essential to preserve the spiritual form. This necessity arises from the nature of the substances designated as natural and spiritual.

"Substances in the spiritual world appear as if they were material, but still they are not so; and inasmuch as they are not material, they are not constant, being correspondences of the affections of the angels, and being permanent with the permanency of these affections, and disappearing with them. Similar would have been the case with the angels if they had been created there." (D. Wis. viii.)

Creations and propagations have place only in worlds where the atmospheres and soils are natural substances, for the reason that only there forms become fixed and established quantities. To this end the natural world was created.

"Natural things were created to be a clothing for spiritual things, as the skin clothes the bodies of men and other animals, and as the bark clothes the trunks and branches of trees, and as the membranes clothe the brain." (T. 78.)

The doctrine of Degrees shows how all this is.
O. L. BARLER.

Work the Cure of the Ills of Labor.

Among the great blessings derived from a knowledge of the New-Church doctrines is the comfort they afford by the solid-rock basis of truth, upon which the mind can securely rest, and sustained by which it can withstand the increasing rains, or torrents, of false suggestions, the overwhelming floods of falsities and the winds that, sweeping over the mind, threaten to destroy everything before them. Comfort and peace of mind are produced also by the ability given by these doctrines to see things in their true relations, and thus to remove apparent contradictions that cause those who have not this light to fall into all manner of error and doubt.

Attention is now called to one of these comforting things—a point brought out in the Sunday-school lesson for December 8, 1907, taken from the twelfth chapter of Matthew. Here the Lord gives us the true idea of the Sabbath, and makes the distinction between labor, which has been called the primeval curse, and soul-satisfying, joy-producing work. The trouble was that these words have been used synonymously, whereas in the Word they have a widely different signification. The distinction seems to be that labor implies that which is done under extraneous compulsion, as from the necessity for earning a living, or the still greater necessity for hard, painful effort to overcome temptation, whereas work is that which is done for the pure love and joy of it. Externally they are very much alike, but internally they are as unlike as night and day, as grief and joy. Precisely the same work done by different persons, or under different conditions, produces results just as widely separated as the antitheses just cited. Illustrations of this are to be seen every day and on every hand. Men of great wealth deny themselves rest in their comfortable beds, rise preternaturally early in the morning, toil all day in sun and wind and rain, cheerfully incur large expense in so doing, simply to do that which another man, under the spur of necessity for feed-

ing his family, would be commiserated for doing. It is the fashion to pity the hard lot of the poor fisherman.

Mark Twain gives one of the very best illustrations of the difference between labor and work in the story of Tom Sawyer. That young man had to whitewash the fence—a labor which he abhorred. Ingeniously, if corruptly, he induced others to perform all the labor, not only with joy and pride, but under such a condition of mind that they cheerfully gave him their most precious treasures for the peculiar privilege of being allowed to help.

All we need now to put an end to the eternal conflict between Labor and Capital is to raise up some heavenly-minded Tom Sawyer, capable of inducing such a sentiment in the toilers. Then all the hardship and sordidness of their condition and labor would disappear in the realization of the blessedness and joy to be found in work done in a real heavenly love for it and for its use.

That in the Word this distinction between labor and work is made can be clearly seen in many cases.

Explaining "six days shalt thou labor" Swedenborg in T. C. R. 302, says: "By the six days of labor the combat against the flesh and its lusts, and at the same time the evils and falsities which are in him from hell, * * * that as long as that combat continues man has spiritual labor."

The Lord as a man labored in sorrow and anguish, as in Gethsemane, but as a result of His labors He accomplished the work of salvation in which He found His great joy. There is no suggestion of sorrow, however, when He said, "My father worketh hitherto, and I work." (John v. 17.)

The distinction between labor and work is perhaps best shown in Rev. xiv. 13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We are taught that by the labors here spoken of are signified labors of the soul and temptation. They are to rest from these, but their works, which signify all that remains with a man after death, follow with them. Surely they would not follow with them if they brought other than joy and peace.

In explaining verse 5 in this lesson Bruce says: "The Sabbath was the most sacred representative of the union of the Divinity and the humanity of the person of the Lord, and the consequent Divine rest into which the Lord entered after His temptation conflicts. But this rest into which the Lord entered is not inaction, but the most perfect activity. *It is not labor, indeed, but work.*"

Let us comfort ourselves and others by taking this thought first into our minds, and by means of it expelling thence all false conceptions about the curse of labor, its hard conditions and its meager and unsatisfying returns (when these returns are our only or main consideration), forgetting all its weariness and sordidness in the joy of useful work. Having done this for ourselves, let us try to do the same thing for others, especially for those who have not been privileged to stand in the light of the Second Coming, and by means of that light to see things in their true relations. The task will be the easier for us, as we more and more import into it a love for the neighbor, for if this love is in it, no work, however humble, laborious or even mean, will be without a heartfelt joy.

Herbert Spencer had a perception of this truth when he said:

"Who sweeps a room as unto God,
Makes it and the action fine."

We should see to it, however, that the work in which we spend our lives should be useful, not only to ourselves, but to others. There can be no real joy in work that is not

useful and beneficial to others, no matter how rich the returns in dollars and cents may be to ourselves. In such useful work we can have a heavenly love for the use, even if the actual labor in it is distasteful. And if we can only enable others to realize this joy in use, and especially in the use of their daily work, we bring to them the greatest comfort and peace, and have rendered them the greatest benefit that we could possibly confer upon them.

WM. McGEORGE, JR.

Communications

The Virgin Birth.

In the MESSENGER of December 25th—Christmas Day—Mrs. J. D. Mills, under the head of "The Virgin Birth," in an effort to show that the birth of our Lord was not "an isolated instance of a higher law," says:

"Every birth that occurs would be, in the final analysis, a virgin birth, an impregnation direct of the material by the Divine; and furthermore, the principal effect of the mediate, or indirect influx which the union of the parents transmits, must be, not the giving of the actual and immortal life, but the limitation of the offspring to the species to which the parents belong.

"When, therefore, God was to manifest Himself in human form, the limitation to a human species must be omitted, and this could be done by a conception without a human father. Consequently, the Divine influx alone acted upon the human mother; but it was no more a direct influx than the conceptions which result from the union of husband and wife; for nothing was different except the leaving out of the condition which limits the species."

Lest this should be taken by any one unfamiliar with Swedenborg's works as his teaching in regard to this holy mystery of the Incarnation, the MESSENGER will confer a favor by printing a few extracts from his pen.

"Do you not know that the Lord, when He was in the world, had a soul, as every other man has? Whence had He this soul, but from God the Father? * * * A mother cannot conceive a soul. This is totally repugnant to the order according to which every man is born." (T. C. R. 110.)

"In the Lord was the Divine Itself which is called the Father. The very essence of life, which in man is called the soul was therefrom and was Himself." (A. C. 4235.)

"The Lord's natural Divine good, which is represented by Esau, is what He had Divine from birth, since He was conceived of Jehovah, and hence He had a Divine *esse* from birth. This was His soul, and consequently the inmost of His life. It was invested exteriorly by what He took on from the mother; and as this was not good, but in itself evil, He therefore expelled it by His own power, especially by the combats of temptations; and this human which He made new in Himself, He then conjoined with the Divine good which He had from birth." (A. C. 4641.)

"The soul is the all in the body, as the cause of the end is the all in the effect. The Human of Him whose soul was Jehovah Himself, as was the case with the Lord—for He was conceived of Jehovah—could not when glorified be other than Divine." (A. C. 4727.)

"The Divine Itself, which is the *esse* of all things, was in the Lord alone, for He was conceived of Jehovah; and every man has from his father the *esse* of his life, which is called his soul. Hence it is manifest that the Divine good of the Divine love was in the Lord's Human, as the soul of a father in a son." (A. C. 10125.)

"The Lord prevailed from the Divine which was in Him from conception, which He had as man has his soul from the father; and the soul of every one operates by the body, for the body is its obedience. The Divine which was in the Lord from conception was His own Divine." (A. C. 309.)

Swedenborg in all his illustration never departs from the Word of God. If with all his enlightenment there still remains holy mystery, let it remain in all its sacred loveli-

ness. The Christian Church in its need as in its first age rests content in what the angel foretold to Mary, and with Mary responds, "My soul doth magnify the Lord." x.

The Word in Its Several Senses.

In the MESSENGER of December 25th, one F. A. F. states "that the several volumes we call the Writings of the Church are the Word in its several senses."

This reminds me that recently I attended a so-called New-Church meeting and was surprised to see that the most holy act of their worship was the reading of two chapters of the "Canons of the New Church." At the close of the service I asked permission of the leader to ask a few questions, which was granted. Thereupon I asked each person present, except the leader, whether he or she understood what had been read, and they all acknowledged they had not. I made no remarks, but since then have been wondering wherein the value of the recitation lay.

But to come back to the "Writings being the Word in its several senses." In A. C. 7270 and 8443 Swedenborg states that there are six planes or degrees of Divine truth. The first two are manifested to the sight of the celestial angels as radiant belts and are forever beyond their comprehension. The next two degrees are in the celestial and spiritual heavens and are beyond the comprehension of the men of this earth. The fifth plane is in the natural heavens and may now in some measure be comprehended by the men of this earth. The sixth and last degree exists in this world as the letter of the Word.

I therefore beg to call the attention of my brethren to these plain statements, and to warn them against such insanities as are expressed in the article above referred to. In my opinion the two numbers of the "Arcana" herein referred to are the Himalayas of the great chain of revelations which Swedenborg was permitted to receive, but even they are no more the "Word in its several senses," than the sciences of astronomy and meteorology are the successive orders or degrees of aura, ether and atmosphere emanating from the sun of the natural world.

F. M. M.

Current Literature

References to Swedenborg by Chas. A. Dana.

The New York *Sun* has been conspicuous for its hospitality to articles or letters from New-Church sources. In "The Life of Charles A. Dana," recently published, we find at least one reason for this. It is generally known that Mr. Dana was for many years, nearly thirty in fact, editor of *The Sun*. We have evidence in this volume of his interest in Swedenborg and the New Church. It is stated that "on his removal to New York he became interested in the philosophy and speculations of Swedenborg and for years attended the Swedenborgian Church." (p. 451.) But his interest in Swedenborg far antedated his life in New York. We learn from extracts from letters written in his early manhood, when barely 21, that he was even then reading Swedenborg and was in a very receptive state of mind. He writes in a letter to a friend, 1840: "I have looked into Swedenborg and am looking forward to study him. My slight reading has been sufficient to show me that to profound insight into spiritual things, to the sublimest philosophy, he added an angelic humility and holiness. You may think I speak in superlatives, but superlatives only can be applied to Swedenborg. Besides, there is a great deal that appears to me visionary and mystical in his writings, but all this is received by men for whose intellectual strength and acuteness I have great respect. When I have

read I may receive also." (p. 27, to Dr. Flint, Nov. 21, 1840.)

Again: "As for my own reading, it is principally theological. I have just begun to study Swedenborg. Next to the longing for moral freedom, for the subjection of the body to the law of the spirit, my most earnest wish is for a revelation of the truth, for the peace and serenity of an undoubting, a truly religious faith." (p. 28, letter to Mr. Barrett, Jan. 10, 1841.)

"During his stay at Brooke Farm, he kept a book of quotations which abounds in extracts from Coleridge, Longfellow, Wordsworth, * * * * Goethe, Spinoza, * * * * Kepler, Bruno, Novalis, Böhme, Swedenborg, * * * * " (p. 56.)

Mr. Dana was plainly an earnest truth seeker and these references are interesting as evidence of his attitude towards Swedenborg. He is a good instance of the influence Swedenborg exerted upon many of the strong men who were leaders of thought not only in New England but elsewhere throughout the country in the days of the intellectual awakening of the forties and on. The names of Emerson, Poe, Clarke, Le Conte, Parker, Stillman, and others occur as instances of the kind.

Mr. Dana was a strong and influential man, and no doubt in his case as in many others the reading of Swedenborg colored his view of all the great and serious questions which his mind was exercised upon. In this way the teachings of Swedenborg have worked themselves into the common body of current thought and life. So, the new age is making itself felt, prejudice and misconception are being removed, and a fair-minded attitude towards Swedenborg and the New Church is gradually pervading the public mind. It is one significant evidence of the actual descent of the New Jerusalem that so many great personalities have recognized the spiritual light that came through Swedenborg and have been influenced by him. The Evidence Society has collected some material showing authoritatively just what this influence has been in the case of a few such personalities, but it is desirable that the list be extended and as far as possible completed. The co-operation of all interested is cordially invited.

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The Institutional Church.

About twenty-five years ago, when the question of Communion Wine was being debated in the New Church in England, the Baptists there were seriously at war on the same subject. For several months past the proper attitude of the church towards political, social and economic conditions has been a subject of discussion in the MESSENGER.

Yesterday I bought the *New York Times* and the morning and the evening *Post* in the afternoon. The first of these contained in its literary section a review of "A Prophet in Babylon," a novel by Rev. W. J. Dawson, of London; while the second had an editorial on "The Institutional Church and Preaching." Both the article and the novel dealt directly with the problems that have exercised Mr. Seward, Mr. Mercer and the rest of us, and their wisdom is not widely different from ours.

The last sentences of the editorial got down to part of the root of the matter, as follows:

"A time of theological break-up is apt to be sterile in eloquence. Doubt chokes full utterance. But when the servants of the church find their mental footing firm again, we shall once more hear the sincere and moving human voices which, from the beginning till now, have best carried Christian truth into the hearts and lives of men."

One of the characters in the novel says some very sweeping things:

"I would gladly vote for the total abolition of the church in all its existing forms, and begin right over again from the foundation. * * * For the church in its present form is on its deathbed, with lights and incense and moving music and all that kind of thing, but the odor of corruption and decomposition is in the air. The world knows perfectly well what is going on. I know nothing more pathetic than the angry wonder so often expressed by all kinds of ecclesiastic people over the fact that the mass of the people won't go to church. Surely the inference should be plain; it is plain to every one save the ecclesiastic. It is that life has gone out of the churches. If the church were alive people would not be able to stay away from it."

Mr. Dawson, who writes this, either for himself or as some help to a solution of present troubles, is a Congregationalist, and one of the modern peripatetic revivalists who are thinkers and men of letters and not simply emotional exhorters.

Following the review of the book there are opinions on it by Dr. Parkhurst and Rev. Percy S. Grant. Their verdict is not that of old Gordon, quoted above. Both are heads of active churches, and Dr. Parkhurst tells a story that shows that while church methods and preachers may be at fault, much of the trouble is with the people themselves. Years ago, before he left the country for New York City, he felt it necessary to preach a sermon on parsimony, but he somewhat dreaded the effect on an old farmer who was one of the pillars of the church, but who was noted for "nailing down every penny he had earned, and who never pulled the nails out."

The only apparent result was the following: "I want to thank you, Mr. Parkhurst," he said, "for that sermon; it was a fine one, and I do hope those old fellows will put it on where it belongs."

Two extracts from these opinions on the book, the first in regard to the practical work of the churches, the second in regard to their teachings, are worthy of being read. Both speak very highly of the book, but they do not accept its conclusions, it being an attempt to stimulate thought rather than to state dogmatic results. Dr. Parkhurst says:

"As for the charge involved in Dr. Dawson's book to the effect that the churches are remiss in the leadership of the reform work of the times, in reaching out to assuage suffering and poverty, in bringing the light of the Gospel to those whose dark environment is lacking in sympathy and comfort, I think there is a great deal to be said on the other side. Certainly the church is not perfect; nothing that depends on man for its fulfillment can be. But the amount of splendid work that is being done today by the churches in the slums of this city is simply amazing. It is so far-reaching, so effective, that if it were withdrawn I shudder to think of what the consequences to the entire community would be six months hence. I have studied the subject pretty thoroughly, and I am certain of the truth of what I am saying. Only lately, for instance, I made an exhaustive inquiry in regard to the hospitals of the city, and I found that nearly all the money used in their support comes from the church as an organization or else from active church members. That is only one example of the part the church is playing as an exponent of a practical Christianity in the life of the city. It could easily be duplicated by other instances of a similar kind. In fact, I firmly believe that there has never been a time during the last two thousand years when the church has been so thoroughly absorbed in the carrying out of its vital mission to humanity as it is now—and the pessimist who says otherwise, who declares that the church has narrowed its field and no longer responds to the cry of human need, is either suffering from indigestion or has not read history."

Rev. P. S. Grant (P. E.) says:

"As to the charge that the church is narrow, that it is intolerant of any change of view, I think that there is hardly one of our ecclesiastical organizations that does not prove, through a study of its growth, its intellectual flexibility, its sensitiveness to influences that lead it along the paths of progress. People as a rule come into a church because they are in sympathy with the clergyman's teachings. The congregation and the pulpit thus form a kind

of symphony of ideas in the elaboration of which the clergyman is ordinarily at liberty to preach the Gospel message as it comes to him. Of course, if he experiences a sudden and complete change in his religious faith or opinion, it is quite natural that he will find himself out of harmony with his congregation, and in that case his freedom of speech will be somewhat hampered, and it will be time for him then, perhaps, to look for another pupil, possibly another mode of expression: But these spiritual changes usually come gradually, both in the individual and the community, and the clergyman is thus able to preach, in his own church, out of the fullness of his own heart and without any mental reservation."

The whole of the ground is not covered, of course, the fact being that the essential of Christian doctrine is officially ignored in favor of the church creeds, which have not been broken up.

F. M. BILLINGS.

Recent Criticism of the Gospels.

The Life of Christ in Recent Research. By William Sanday, D. D. New York, Oxford University Press, 91 and 93 Fifth Avenue.

Canon Sanday's high standing in Biblical criticism gives special force to his contention that the symbolism of the Bible is not sufficiently recognized by the higher critics. The first lecture in this volume is on this subject. He holds that the critics "fail to realize either the extent to which symbolism permeates the whole volume from end to end, or how important a factor it is, especially in all those problems which have to do with harmonizing of ancient and modern, of old and new"; that it is employed in the Bible to describe "that which it is difficult or impossible to describe directly, such as the nature of God or of spiritual things, of which the mind cannot form any pictures as they really are, but can at most suggest them"; that really the "whole system of worship under the Old Covenant was symbolical; in other words, it was the expression of spiritual ideas through outward visible and material forms"; that the whole Jewish cultus "and everything connected with it was saturated with symbolism," and he hopes that the time has come when "it will be assumed from the outset that the representations in Gen. i.-iii. are symbolical, and that they were never intended to be literal." Again he says: "The early chapters of Genesis are not the only portion of Pentateuchal history to which I think that we may rightly apply the epithet 'symbolical.' Indeed I suspect that the greater part of the Pentateuch would be rightly so described in greater or less degree."

Of the apocalyptic books he says that "it is of their very essence that they are symbolical." Of the saying, "Behold, I come quickly," he says that "the prophet's language can only be explained by invoking the principle of symbolism, and saying 'that he describes in terms of time that which is not really a question of time, but of certainty in the nature of things.'"

Of the saying, "I beheld Satan fall as lightning from heaven," he says that it was "the counterpart or reflection in heaven of the casting out of demons on earth. It meant that Satan was really vanquished, the victory over him virtually won," and of the power of the disciples to cast out devils he says that, although it may have been relatively a small matter, the Lord sees that "it has a cosmic significance. It means nothing less than that this haunting power of temptation and evil, which dogs the steps of humanity wherever it goes, will at last come to an end; its ultimate fate is sealed; the decisive blow has been struck, and the effect will be only a question of time."

This is of course a dim and distant recognition of the doctrine of correspondences, but it shows that the light of truth is at last shining through the dark clouds of the Higher Criticism sufficiently to temper their blackness.

The remainder of the volume is taken up with a very interesting review of the German criticisms of the Gospels during the last twenty years, and reviews of the recent notable works on theology, Moberly's "Atonement and Personality," and the "Gospel in the Gospels" and "The Gospel According to Paul," by Dr. W. P. Dubose, Professor of Exegesis in the University of the South at Se-
wanee, Tenn. These papers are very interesting expositions of recent discussions of the doctrines of the Incarnation and Redemption.

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:

- c* The Daughters of the Little Grey House. By Marion Ames Taggart. A wholesome story of the association of boys and girls in a pleasant home. (McClure Co.; 333 pp. \$1.50.)
- b* Sea Stories Retold from St. Nicholas. A collection of short stories of adventure by different authors. Instructive and interesting. (The Century Co.; 199 pp. \$0.90.)
- bc* Peeps at Many Lands. Japan. John Finnemore. (Adam & Chas. Black; 88 pp. \$1.00.)
- bc* Abbie Ann. George Madden Martin. (Century Co.; 252 pp. \$1.50.)
- bc* Captain June. Alice Hegan Rice. The story of a little American boy whose mother leaves him with a Japanese nurse in a Japanese home. (Century Co.; 120 pp. \$1.00.)
- b* The Doctor's Little Girl. Marion Ames Taggart. A story of four playmates. (L. C. Page Co.; 296 pp. \$1.50.)
- bc* The Camp Fire of Mad Anthony. Everet T. Tomlinson. (Houghton, Mifflin & Co.; 391 pp. \$1.50.)
- bc* The Great Year. Albertus T. Dudley. The usual story of college life with its devotion to football. (Lathrop, Lee & Shepard; 302 pp. \$1.25.)
- ab* The Adventures of Merrywink. Christina G. Whyte. A book of fairy tales. Illustrated in color. (T. Y. Crowell & Co.; 199 pp. \$2.00.)
- c* The Romance of Modern Photography. Chas. R. Gibson. Recommended as a home book. An interesting history of photography. (J. B. Lippincott. \$2.00.)

Church News

The Rev. Hiram Vrooman has accepted a call to the pastorate of the Providence Society.

The young people of the Englewood Parish gave a card party on the evening of January 2 at the home of the Misses London. There were about thirty-five present.

On New Year's morning at 10:30 the Kenwood Young People's League gave their usual New Year's morning dance in the Parish House. The young people of the various parishes were present and a very pleasant time was had.

Regular services are now being held every Sunday at both Indianapolis, Ind., and Louisville, Ky., by Rev. John Ramsey Hunter. Mr. Hunter preaches in the morning at Indianapolis and at Louisville in the evening. It is expected that the church in both these centers will be greatly benefited by this arrangement. At Louisville the meetings are held in the church building formerly occupied by a large Methodist congregation, and so far every meeting

has been attended by a considerable number of strangers. The meetings take the form of lectures, with the privilege of questions at the close, and so vigorous has been the interest that it has been difficult to close the meetings at a reasonable hour. Such subjects have been taken up as: "The Credibility of Divine Miracles," "The Second Coming of the Lord," "The Credibility of the Virgin Birth," "The Journey of the Ark," "The Law of Retaliation."

The new year was ushered in at the Englewood church, Chicago, by a very impressive watch service, the service opened with a hymn, "Hark, Hark, My Soul," after which the new year was announced by Mr. Schreck, and all bowed in prayer. The first Psalm was then read responsively, the League hymn sung, and then a short appropriate address was given. After singing another hymn the congregation adjourned to the parlors, where chocolate and cakes were served.

Pretty Prairie, Kans.

"We have seen his star in the east, and are come to worship him," was the subject of a very illuminating sermon by the Rev. A. B. Francisco Christmas morning, in which was shown the manner in which the Lord Jesus Christ makes His second advent to the individual. After a beautiful service, and while the last song was being sung, a center table was brought in, upon which a Christmas present was arranged. At the conclusion of the singing Mr. F. J. Knowlton stepped forward and called upon Mr. and Mrs. Francisco to come forward. Removing the table cover and revealing a pretty silver tea service, he presented it to them in behalf of the members and friends of the Pretty Prairie Society, much to their surprise.

Providence, R. I.

Rev. Hiram Vrooman was elected pastor of the Providence Society at the quarterly meeting on New Year's Eve. Later in the evening a delegation informed him of the Society's action. Mr. Vrooman accepted the call and wished Chairman Whitehouse and the Society many happy years of service.

As resident minister for the past two months Mr. Vrooman has quietly worked for harmony, at the same time unfolding his ministerial aspirations which are quite elastic for a university community. With the charming and bright personality of his fiancée the Province Society might feel that a new era with the joys of all the new experiences of life is just dawning upon us.

Washington, D. C.

At the National Church in Washington the usual Christmas eve vespers and children's festival was gladdened by two events of special interest. One was that the banner leading the Sunday-school procession was a new one, beautiful in white and purple and gold, presented by the King's Daughters of the Holy City to replace the similar one well worn out in the good service of the past fifteen years or more, during which many members of the Sunday school have walked behind it from their infancy to their confirmation. The other was a gift toward the chancel decorations of a large box of beautiful mistletoe, sent by three boys of the Sunday school now living with their parents in Fort Sill, the army post far away in the western frontier. The beautiful old carols sung were the "God rest ye merry gentlemen, let nothing you dismay," "The Holly and the Ivy" and "Gather around." Beneath the lighted tree was displayed the scene of the manger, and the "pastoral play" of the "Child and the Shepherd" from the "Hosanna," was sung in costume by one of the boys in shepherd's buskins, cloak and crook, and little girls

wearing shawls pinned over their heads in peasant style, the school and congregation joining in the chorus.

There was a well-attended service and the Holy Communion on Christmas Day, at which the new chorus choir sang the anthem, "Mercy and truth have met together" and "O come, Redeemer of the world."

At a meeting of the Society held on the 27th resolutions in memoriam of the late Dr. R. B. Donaldson were adopted. Communications were read showing an active work in the disposing of copies of "Heaven and Hell" from the newspaper stands in Washington, and there were encouraging indications of a considerable growth in the Sunday-school and Parish-House fund.

Brookline, Mass.

The Brookline Society celebrated last week its fiftieth New Year's Eve with a pleasant party held under the auspices of the Young People's League at the invitation of Mr. and Mrs. George C. Warren at their beautiful home in Chestnut Hill. After supper, Mr. Warren, who is the Secretary, recited some of the facts of the history of the Society. It was started fifty years ago last April in a meeting held at the house of Mr. Chandler, Mrs. Warren's grandfather. It then met in the Town Hall while the pretty stone church on High Street was being built. The Parsonage was added later. Recalling the former pastors, Mr. Warren read pleasant letters from two of them—Rev. J. C. Ager, of Brooklyn, and Rev. J. K. Smythe, of New York. Both regretted their inability to be present and sent their good wishes and God-speed. Bringing the history up to date, the Secretary, in the happiest terms, complimented the present minister, Mr. Harvey, on his ninth year of incumbency, and, as a token of appreciation on behalf of the Society presented him with a neat case containing fifty dollars in gold.

Christmas at Kenwood.

The program for the Christmas holidays at Kenwood included a special Christmas service for the adults and an entertainment for the children. The service was held Sunday morning, December 22nd, at the usual time of worship. Mrs. Billingslea sang a solo, "Ave Maria," with violin obligato. This was followed by an organ solo of German melodies and a trio of voice, organ and violin on Christmas themes. The regular service followed and the holy supper was celebrated.

The children's entertainment occurred Tuesday afternoon from two till five o'clock. After a short service and informal talk by the Rev. Mr. Stockwell in the church the children adjourned to the upper floor of the Parish House, where a short play, "Who Is Santa Claus?" was rendered by the Y. P. L. A light lunch of cakes and ice cream was served down stairs and the children collected around the lighted Christmas tree and received remembrances from Santa Claus before leaving.

A Notable Recognition of Swedenborg.

In connection with the present great interest in Swedenborg and his scientific works manifested by Swedish men of science we note the recent appearance of a religious volume dedicated to Swedenborg, written by one of the best-known literary men of Sweden, Dr. August Strindberg. The book bears the title "En Bla Bok" (The Blue Book).

The dedication, in allusion to the proposed removal of Swedenborg's body from London to Stockholm, reads: "To Emanuel Swedenborg, the teacher and leader, this book is dedicated by a pupil. A wreath on his tomb on his

return home from his rest of a hundred years in a foreign country. *Resurgat!*"

The book sets forth in a most interesting manner the practical value of religion to all affairs of life. Swedenborg and the doctrines of the New Church are very often referred to, and Strindberg's varied experiences are presented in a new light in consequence of his knowledge of these doctrines. Nevertheless he has some wrong ideas concerning the foundation of the whole Christian faith; as, for example, when he gives the Koran of Mohammed the same value as the Sacred Scriptures, and when he retains the old doctrine of the vicarious atonement.

Dr. Strindberg is more realistic in his works than any other author in Sweden and Germany. His reputation in the past has been none of the best. Perhaps his contact with Swedenborg's works means a new departure, as indicated by his quoting on the title page from Isaiah lix. 15, "He that departeth from evil maketh himself a prey." But his reputation may, through this book, make our church and Swedenborg's name known in circles that otherwise could not have been reached. It may be expected that this work, like all the rest of Strindberg's books, will be translated into the German language.

OLOF C. NORDENSKIÖLD.

Notes of European Travel.

VIII. GRIPSHOLM AND THE GOTA CANAL.

One of the most pleasing excursions from Stockholm is that to Gripsholm castle, reached by a trip of some three hours through winding channels and lakes bordered by abrupt granite cliffs or forests of firs and white beeches. The scenery is not unlike that of my native Kennebec river in Maine, especially that of the beautiful sail from Bath to Boothbay. The castle at Gripsholm is a combined fortress and palace with thick walls, deep-set windows, vast suites of rooms, stone stair cases, dark corridors and dungeon cells, such as characterize the kings' houses of the warlike times of Gustavus Vasa and his successors. The suites of large rooms are still richly furnished and the walls are hung with what would be literally miles of portraits, were they placed in line, of the men prominent in court, war and letters in the romantic and tragic history of the three great Scandinavian peoples, the Norwegians, the Danes and the Swedes.

We had with us on our visit a young specialist in Swedish history, a Mr. J— of the University of Pennsylvania, who is preparing a history of the Swedes in Pennsylvania, and his minute acquaintance, with that of Mr. Stroh, with the intricacies of Swedish politics and literature, made this vast company of pictured men and women in their armor, their wigs, their velvets and ermine, one of a very great interest.

There again we saw a portrait of Swedenborg. The hand rests on a closed volume held upright. The color of the coat is a soft golden brown. There, too, in another room, is the portrait of Jesper Swedberg mentioned in a former note, that of a man in the bloom of manhood with rich color and large gentle eyes. That was an age, indeed, of portraits, when the profession of portrait painter was one of significance and of pecuniary profit. A gallery like this suggests the window of a large modern photograph shop filled with hundreds of the political and social celebrities of the day. Imagine each one of these painted by an artist of merit, with all the fine interpretation of character that a good portrait gives, and one realizes what such a national portrait gallery as that at Gripsholm means. In the beautiful little auditorium, bright with mirrors, gilt and plush, devoted to the private theater, we sat and talked of the Swedish drama of today as compared with

that of the French classics, and of the moral significance of the writings of Strindberg, the Bernhard Shaw of Sweden, whose one-time appreciation of Swedenborg has been of doubtful value in rousing a true interest in him, although, strangely enough, he is classed abroad with those whom Swedenborg has influenced.

Of the famous Gota-canal route from Stockholm directly across Sweden to Gotenburg I hardly need write, so famous is its beauty, and yet so hard to describe. It is a tour in a miniature "palace" steamboat, narrow enough to pass through the many locks by which the canal climbs over the mountains between the successive bays and channels and often wild and stormy lakes. The quiet hours of silent motion along shaded forest lanes and by pretty little towns and landing stations are as restful and refreshing as a pleasant poem or play. The tossing on the wild lakes or along the Baltic shore makes you fear lest all the pots of blooming flowers and all the pretty silver and china of the little salon will be thrown overboard. The journey takes three days, half the time of an Atlantic crossing, but one can hardly think of any three days' touring more crowded with interest and beauty.

Our journey was broken by a diverging tour to Finsburg, the site of a large gun factory where the chief of the works, an old student associate in England of my son-in-law, had invited me to pay him a visit. Here we enjoyed the hospitality of a home of such refinement and beauty as enables one to see the rich resources of Swedish home life outside of the great cities. Here were music, exquisite art productions, books, pretty gardens and lawns, a cosmopolitan culture and a sweet home atmosphere such as adorn any country where they are found. The getting there from one of our canal stations by an intricate net of little railways and back again to resume our steamer at Vadsdena, where we had an appointment with Mr. Manby, was an achievement quite beyond my traveling skill had I not had the excellent guidance of Mr. Stroh, and I owe to him and to the trip one of the finest glimpses I have ever enjoyed of the higher plane of European life.

At Vadsdena the mediæval castle shares the traveler's interest with the very ancient abbey church of St. Brigitta, famous with antiquarians as exhibiting remarkable remains of mediæval religious art. It has a very distant and left-handed kind of interest to the New Churchman in the fact that Librarian Klemming of the Royal Swedish Academy, to whom we are largely indebted for the preservation and collecting of Swedenborg's books, devoted his book-collecting passion between the works relating to Swedenborg and to St. Brigitta, the St. Bridget of the Saxon calendar. What, if any, trait was shared by the two characters I do not know, but I suppose the modern interpretation of the double quest will be the attributing to both the charms of "the mystic."

The great lakes, Vetter and Venner, which are crossed in our route, vividly recall to the student of Swedenborg's geological treatises, "On the Height of Water," etc., Swedenborg's own explanations of the strata of the high range of mountains which is in view; and the wild and beautiful Trolhätten falls recall the days of Swedenborg's apprenticeship with Polheim, the engineer in this great thoroughfare from the North Sea to the Baltic.

It was at Gotenburg that I saw the last reminders of Swedenborg in Sweden. Here was the port of Swedenborg's frequent departure by sea, either to London or to Holland, and here in the substantial architecture of the solidly built city must stand many buildings and monuments that were familiar to Swedenborg's eye. Here dwelt Dr. Beyer, his friend and correspondent. The house still stands on a conspicuous broad street, where Swedenborg

was once dining with a party of gentlemen and suddenly startled them all by the exclamation, "Stockholm is on fire!" a fact verified to the instant by the news that came from the distant capital three days later.

I was sorry not to have an opportunity to visit the place of worship of the New-Church Society here and to meet the members personally, but the time of my tour which I had allotted to Sweden was at its end and I must again journey southward and leave this strangely fascinating land of the north. An object of rare interest came to our view, however, in our visit to Gotenburg and will always be the chief thing in my remembrance of that place. It was the portrait of Sara Behm, the first wife of Jesper Swedberg and the mother of Swedenborg. The portrait was known to Mr. Stroh and we were on the way to look it up when we came suddenly upon the owner of the portrait, the Baron Johan Volrath von Knorring, who, knowing Mr. Stroh, stopped to greet him and cordially invited us to return with him to his house and allow him to show us the portrait. The Baron resides in the Storgatan in the handsome residence quarter of the city, and his house bore the marks of a refined and elegant home. The several rooms are lined with interesting paintings, but this of Sara Behm hangs in the main drawing room. It was purchased by the owner solely on account of its artistic beauty and merit, the Baron having at the time no special interest in Swedenborg. It represents a lady of noble bearing in the bloom of young womanhood, dressed in the style of portraits by Van Dyck or Rembrandt. A record attached to the portrait reads: "Frau Sara Swedberg, Fodd (nee) Behm, 1666-1696, the First Wife of the Worthy and Learned Bishop Jesper Swedberg." The portrait was painted in her 20th year. She died 30 years 70 days old. She was 22 years old when Emanuel Swedenborg was born. The portrait shows a fair blond, full face, with short curly hair cut or dressed quite close around the face. The dress is brown, cut low, with a black scarf over the shoulders and a string of pearls close around the neck. The bodice is trimmed with lace with a pendant pearl in front. There is a quiet, happy expression in the face, and it is not imagination, I believe, that sees in it a resemblance to that of her illustrious son.

FRANK SEWALL.

The New-Church Faith in Esperanto.

Ni adoras la unu Dio, la Domino Savo Jesus Christus; en kiu estas la Patro, la Filo kaj la Sankto Spirito; Homeco de kiu estas Dia; kiu pro nia savo venis en la mondo kaj prenis nian naturon sur Li. Li daŭris tenton ĉe al la pasio de la kruco. Li venkis la inferojn kaj tiel liberis la homojn. Li glorigis Lian Homecon per jungi ĝi kun la Dieco de kiu estis produktata; tiel Li farigis la savo de la mondo, sen kiu neuno mortema povas esti savata. Kaj ili estas savataj kiu kredas en Li kaj obeas la Ordonojn de Lia Vorto. Tiu ĉi estas Lia Ordono: Ke ni amas ĉia alin kiel li amis nin. Amen.

The ancient modes of sinning against the neighbor by dishonesty in one's individual dealings with him have been made largely impossible today by mechanical and book-keeping devices and we find that love to God and the neighbor must be manifested toward an invisible neighbor—that is, man must carry out the principles of his religion in life from the principles themselves without seeing or knowing anything about the persons helped or hurt by his conduct. It requires a purer devotion to principle to do this than does the observance of the requirements of religion under the influence of a personal contact with the man one deals with.—REV. C. H. MANN.

The Home Circle

An Inventory.

I slept; and lo, a dream!
One came to me and said,
"An inventory I would take", and straightway led
To Nature's temple, where o'erhead
The boundless canopy did seem,
Lit by some mighty searchlight's gleam.

The past year's deeds, thoughts, feelings, stood revealed.
No words were needed, naught could shield
A selfish act, a thought of pride,
Doubt and distrust stood side by side.

A fallen outcast heedlessly passed by,
A neighbor's failure seen without a sigh.
While over all the self-accusing clause:
"Strove to do well, to win the world's applause."

With falt'ring tongue I said:

"An honest life I led;

My friends and family loved I well, nor ought denied."
Then swift the accusing answer came,
"But didst thou love thy fellow-men?
Was thus the 'Golden Rule' applied?"

Then to my shame, confusion, this I heard,
And to its depths my soul was stirred:
"The name of 'Christian' thou didst bear,
The outer garments thou didst wear;
But thy soul's raiment, deep concealed within,
Was stained by many a secret, selfish sin.
Go! cleanse that raiment by the 'Golden Rule'!
Another year awaits thee in life's school!"

I woke to know it was not all a dream.
Henceforth, help me to be the thing I seem!

SARAH MARTYN WRIGHT.

The Boy that was Scaret o' Dyin'.*

Once there was a boy that was dreadful scaret o' dyin'. Some folks is that way, you know; they ain't never done it to know how it feels, and they're scaret. And this boy was that way. He wa'n't very rugged, his health was sort o' slim, and mebbe that made him think about sech things more. 'T any rate, he was terr'ble scaret o' dyin'. 'T was a long time ago, this was,—the times when posies and creatures could talk so's folks could know what they was sayin'.

And one day, as this boy, his name was Reuben,—I forget his other name,—as Reuben was settin' under a tree, an ellow tree, cryin', he heerd a little, little bit of a voice,—not squeaky, you know, but small and thin and soft like,—and he see 'twas a posy talkin'. 'T was one o' them posies they call Benjamins, with three-cornered whitey blowths with a mite o' pink on 'em, and it talked in a kind o' pinky-white voice, and it says, "What you cryin' for, Reuben?" And he says, "'Cause I'm scaret o' dyin'," says he; "I'm dreadful scaret o' dyin'." Well, what do you think? That posy jest laughed,—the most cur'us little pinky-white laugh 't was,—and it says, the Benjamin says: "Dyin'! Scaret o' dyin'? Why, I die myself every single year o' my life." "Die yourself!" says Reuben. "You're foolin'; you're alive this minuté." "'Course I be,"

*From "Story-Tell Lib," by Annie Trumbull Slosson. Published by Charles Scribner's Sons.

says the Benjamin; "but that's neither here nor there,—I've died every year sence I can remember." "Don't it hurt?" says the boy. "No, it don't," says the posy; "it's real nice. You see, you get kind o' tired a-holdin' up your head straight and lookin' peart and wide awake, and tired o' the sun shinin' so hot, and the winds blowin' you to pieces, and the bees a-takin' your honey. So it's nice to feel sleepy and kind o' hang your head down, and get sleepier and sleepier, and then find you're droppin' off. Then you wake up jest 't the nicest time o' year, and come up and look 'round, and—why, I like to die, I do." But someways that didn't help Reuben much as you'd think. "I ain't a posy," he think to himself, "and mebbe I wouldn't come up."

Well, another time he was settin' on a stone in the lower pastur', cryin' again, and he heerd another cur'us little voice. 'Twa'n't like the posy's voice, but 'twas a little woolly, soft, fuzzy voice, and he see 'twas a caterpillar a-talkin' to him. And the caterpillar says, in his fuzzy little voice, he says, "What you cryin' for, Reuben?" And the boy, he says, "I'm powerful scaret o' dyin', that's why," he says. And that fuzzy caterpillar he laughed. "Dyin'!" he says. "I'm lottin' on dyin' myself. All my fam'ly," he says, "die every once in a while, and when they wake up they're jest splendid,—got wings and fly about, and live on honey and things. Why, I wouldn't miss it for anything!" he says. "I'm lottin' on it." But somehow that didn't chirk

up Reuben much. "I ain't a caterpillar," he says, "and mebbe I wouldn't wake up at all."

Well, there was lots o' other things talked to that boy, and tried to help him,—trees and posies and grass and crawlin' things, that was allers a-dyin, and livin', and livin' and dyin'. Reuben thought it didn't help him any, but I guess it did a little mite, for he couldn't help thinkin' o' what they every one on 'em said. But he was scaret all the same.

And one summer he begun to fail up faster and faster, and he got so tired he couldn't hardly hold his head up, but he was scaret all the same. And one day he was layin' on the bed, and lookin' out o' the east winder, and the sun kept a-shinin' in his eyes till he shet 'em up, and he fell asleep. He had a real good nap, and when he woke up he went out to take a walk.

And he begun to think o' what the posies and trees and creaturs had said about dyin', and how they laughed at his bein' scaret at it, and he says to himself, "Why, someways I don't feel so scaret today, but I s'pose I be." And jest then what do you think he done? Why, he met a Angel. He'd never seed one afore, but he knowed it right off. And the Angel says, "Ain't you happy, little boy?" And Reuben says, "Well, I would be, only I'm so dreadful scaret o' dyin'. It must be terr'ble cur'us," he says, "to be dead." And the Angel says, "Why, you be dead." And he was.

The Church Calendar.

January 19. Second Sunday after Epiphany.

"The Light of the World."

Introit Selection 23. "I will bless the Lord at all times."

Lesson I. Gen. xix. v. 12-29.

Responsive Service X. The Law of Love.

Lesson II. John viii.

Benedictus 756-761. Mag.

Hymns (Mag.):

161. "O thou essential Word."

163. "How sweet the Name."

Marriages

LAITNER-PECK.—At Detroit, Mich., at the home of the bride's mother, December 31, 1907, Samuel C. Laitner and Louise Peck, Rev. S. S. Seward officiating.

Obituary

DAY.—Mrs. Adelia W. Day passed into the spiritual world at Worthington, Ohio, December 27th, ending residence on earth of nearly seventy-three years, during several of the last of which she was a great and constant sufferer.

Mrs. Day was a daughter of Mr. George Williams, a resident during her childhood and girlhood of New Lisbon, now Lisbon, Ohio. He was a brother of the Rev. John H. Williams, who until in the fifties resided in St. Clairsville, Ohio. Both having entered the New Church in early manhood, they were

pioneers in the church in Ohio, remaining faithful and devoted during their long lives. Mr. George Williams departed this life in Chicago in 1894, while Rev. John H. Williams, who was one of the founders of the Urbana University, lived in Iowa and served the church there during many of his later years.

In her childhood Mrs. Day became a member of the New Church, and in 1854 married Deming W. H. Day, a New Churchman of Urbana, Ohio, ever after remaining in the love of the truths of the church and living in the environment of it, to the extent that was possible under conditions which made physical intercourse impracticable, on account of the isolation of her home from the organized church.

Mr. Day drew to himself honor and some distinction for active and faithful service as an officer in the army during the Civil war, ending his military career in the rank of brigadier-general under commission from the governor of Ohio. General Day's life on earth ceased about the year 1891.

With her visits to her husband during his service in the field of military operations, her duties as devoted wife and mother, bearing for years excruciating pain, and owing to different causes and bereavements much mental suffering, the life of our sister was made up of strenuous effort and severe trials, to a degree rarely experienced. But her pain is gone, the racked body is laid off, the troubled mind, freed from the pressure of bodily suffering, rests at the portal of the New Jerusalem, while within it views the golden light and beholds angels offering welcome with outstretched and beckoning arms.

Four children were born to Mrs. Day:

Gertrude (Mrs. John E. Eldredge, of Worthington), a loving and devoted daughter, with whom was her home; Helen (Mrs. Edward L. Robinson), also of Worthington, who passed from this life three and a half years ago, leaving the husband and two daughters, now young women; Frederick, who died at the opening of promising manhood, and Rudolph M. Day, of Urbana, Ohio, a devoted son, husband and father.

KNUDSEN.—At Orange, N. J., on Thursday, December 26th, in the early morning, of apoplexy, Mrs. Harriet Whiting Knudsen, in the 79th year of life.

Mrs. Knudsen approached the gateway of the higher life through the narrow pathway of pain. For eighteen months previous to her final entrance upon that better and truer life she suffered intensely, but with the quiet fortitude which was peculiar to her. When the end came it was swift and silent. With the departure of Mrs. Knudsen into the higher life the Orange Society loses one of its oldest and staunchest members, and the church at large has reason to deplore the going of a mother in Israel. For that, in every sense of the word, she was. A positive character, strong in her faith, unshaken through trial, she loved the New Church above all else and felt keenly that everyone with whom she came in contact should share the blessedness of that love with her. Her influence in her family shows this. Almost all the members of the family are well known and respected members and workers in the New Church. Dr. Harriet Knudsen Burnet, from whose residence in East Orange the interment took place, and where Mrs. Knudsen had lived for a number of

years, Mrs. George E. Hicks and Mrs. Chas. Wheeler Northrup, now residents of California, daughters of the deceased, are all well-known New-Church people. Besides these daughters, Mrs. Knudsen leaves a son, Wm. Oscar, a resident of East Orange, and two unmarried daughters, Miss Grace Whiting Knudsen, of Wisconsin, and Miss Mary Knudsen, of East Orange. Her husband preceded her into the spiritual world twenty years ago.

The services at the house were conducted by Rev. Mr. Roeder, and interment took place in the family lot in Harrisburg, Pa.

The loss the Orange Society has sustained in this bereavement can be equaled only by that which has come to the immediate family, for Mrs. Knudsen was one of those faithful, quiet, unobtrusive workers who accomplish so much and whose absence is noted with grief. But the Lord in His loving kindness will give those bereaved strength to bear the temporary separation and to look beyond the parting to the moment of reunion in that world which is the reality of the shadows in which we live during our sojourn through the valley of the shadow of death.

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

III. Man is an immortal spirit, having an earthly body which is laid aside at death; after which he awakes to consciousness in the spiritual world, and dwells in heaven as an angel, or seeks an abode with his like in hell, according to the character he has formed on earth.

IV. As the first coming of the Lord was by the completion of the letter of His Word in the flesh, so His second

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New-Church Messenger

"Behold, I make all things new"

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The Church's Field of Action.

The address on "The Duty of the New Church in Relation to the Moral, Political, and Economic Life of the Community, delivered at the last meeting of the Maine Association by Justice Job Barnard, LL.D., of the U. S. Court for the District of Columbia, and Vice-President of the General Convention of the Church of the New Jerusalem, appears in the January number of the *New-Church Review*. We have waited some months to see this address in print, and are more than gratified with the eloquence of its simple, clear, and modest form, the strength of its logic, and the soundness of the conclusions.

The writer, after defining his use of the term New Church to mean New Church as an organized society of the New Church or an aggregation of such societies, proceeds to consider its duties in respect to moral, political, and economic life of the world. The position is taken that the church has a positive duty to be performed and a well-defined field which is that of the heart and lungs to the whole community. As to this Justice Barnard says:

"Every government is in the human form and must have its different departments; those that teach, those that make laws, those that execute the laws, those that construe the laws and settle disputes, those that carry the mails, collect the taxes and duties, pay the expenses of administration, and those that supervise elections, etc. They are the head, the eyes, the legs, the hands and arms of the man. For

every definite duty of this external character there is some distinct provision made by the state. Its various departments work together just as the various members of the human body do to carry out the purposes of the whole body. There must be something in this corporate body that gives it life and keeps it moving; something that corresponds to the heart and lungs in man; something that works unobserved, of its own apparent will, day and night, to keep the other members of the body supplied with life and power. The state as such has no church. It cannot create a church. The Divine providence of the Lord has created it by the voluntary action of individuals, and for a specific purpose. It has duties to perform in relation to the moral, political and economic life of the community, and also in relation to all other phases or kinds of life, because it is the duty of the church to teach doctrines by which each individual may properly regulate his whole life-doctrines of faith and doctrines of charity. It must teach the duty of each man toward his Creator as well as toward his neighbor. It must show the whole community, directly or indirectly, the proper rules to guide it in determining moral, political and economic questions, but it should leave the individual free to use his own reasoning faculties and to work out his own life in the world according to his own conscience."

Equally clearly and emphatically is it held that the church should not undertake directly the specific work of regulating civil, social, and material affairs.

"The church cannot take up purely political questions, those pertaining to the public policy and the administration of the civil affairs of the state, for about these there are differences of judgment and opinion. It cannot conduct political meetings and have political discussions, for that would lessen its usefulness, lower its standing and be a departure from its distinctive duty. It must teach something spiritual that may appeal to every one—Republican, Democrat, Prohibitionist, reformer, radical, conservative, union man or non-union man, saint or sinner. Neither can it undertake to theorize and engage in the discussion of purely economic questions—those relating to the acquisition and distribution of wealth, the relations between capital and labor, etc.—for they are in the domain of politics; but it should and it does teach morals to the community by the life of its members, if sincerely lived and in every sermon that is preached, for every sermon must or should have a lesson which is applicable to life and which helps the one who hears and receives it to decide what is right and to conform to it, to lead to the life of charity, to discharge faithfully every daily duty. If such effect is attained the church fulfills its mission, for its primary and permanent duty is to save souls from evil by destroying in them the desire and tendency to commit sin."

The writer goes still further and answers the question, How shall the church perform its duty, in such rational and practical words as these, which show perception of the holy and spiritual mission of the church?

"In my judgment, it can best be performed by maintaining its regular services for worship; by providing properly for the preaching of the Gospel and the administration of the rites and sacraments of the church; the teaching of the Ten Commandments of the Old Testament and the great commandment of the New, to love one another; teaching the doctrines of the Lord, of the Holy Scriptures and of the pure life of charity; and by maintaining a Sunday

school, where the children are regularly taught the same truths in a manner suitable to their respective ages. When a church society faithfully and fully performs such duties it is fulfilling its greatest mission, performing its best use, and is discharging its full duty in relation to the moral, political and economic life of the community."

We commend to all our patrons the careful reading of Justice Barnard's paper as it appears in the *Review*.

Discerned Inefficiency.

Heretofore we have called attention to the fact that foreign missionaries have abandoned doctrinal teaching, and are devoting themselves chiefly to works of natural good, such as establishing schools and hospitals, teaching the blind, and instituting charities. We are not alone in pointing out the inherent weakness in this policy. It will be found that good without truth has no more power than truth without good.

At the Shanghai Conference of Missions, the Chinese representative, Taotai Tong, made the pungent criticism that the "Protestant missionaries are actuated by the great idea of doing good," but "still they had not a monopoly of the idea, which is the common possession of the world's great family."

Even the gentile world discerns the lack of definite and enlightening doctrine among the present representatives of Christendom. This discernment of weakness among foreign missionaries is indicative of the necessity for the light of which the New Church is now possessed, and which is the promised light of the gentiles. The time is opportune for New-Church people to awaken to their possibilities, and to enter with others in taking up effectively the great problem of the world's redemption by bringing its teachings to bear at every point and by giving to the world the comfort and power of its revelation. "The Lord, in all His temptations, never engaged from self-love or for Himself, but *for all the universe*."

What Religion Is.

The last issue of the *Missionary Review* says editorially, "It has been eloquently said that the Lord Jesus came to earth not to found a new religion, but to establish a new relationship," and later it is said, "A true preaching of the gospel . . . does lift one into a higher level, and establish this new harmony between God and man." Considering the source of these statements, there are remarkable concessions in them. The *Missionary Review* is a champion of foreign missions. That missionary work may thrive at all in certain foreign countries, like China, it is necessary to drop the peculiar truths of orthodoxy, and do practical work in charities and western education. There is the effort to "establish relationship" with Christianity,

but without the theology of orthodoxy, for which the Gentile nations care nothing, as is becoming the case in Christendom. The conclusion from the above two statements is that the theology of orthodoxy is not necessary to Christian civilization, or to establish relationship with God. To this we agree, along with the great world. But the unfortunate error is the assumption that orthodox theology is religion, and that the gospel of the Lord is not religion. The reverse is the truth. The gospel of Jesus Christ and the genuine teachings of the entire Word are religion itself, and naught but religion. Every truth of faith, every deed of charity, every true relation toward God are of religion, for religion is the accurate expression of these. In the terms of our faith, "All religion has relation to life, and the life of religion is to do good." The Christian Church in general has it yet to learn that good works are not good except when done from principles of religion. However justly and well one lives, or whatever good works he does will not take him one step toward heaven, unless he acts from religion, for "it is religion that makes a man spiritual, and conjoins him with angels." This is clearly evident from the perception that whatever is done from religion is done from God; but whatever is not done from religion is done from self.

A Joyful Religion.

Changes take place rapidly nowadays. Some of us can remember when the general impression was, that religion required us to be sternly serious and sober at all times. We are glad to see the growing sense that joy is not a sin. Indeed the fact need not be stated in this negative way, for joy is an active element in our religion. The Christian religion is a religion of joy. Its final blessing is joy.

We can now see how morbid must have been the state out of which grew the thought that it pleased the Lord when people withdrew into monasteries, denied themselves pleasures, and suppressed joy. The beauty of life is joy, and it is the crowning glory of the soul.

The message that broke forth from the angel who heralded the birth of Jesus was words of joy, "Behold, I bring you good tidings of great joy." And among the last words of Jesus was the prayer that His joy might be fulfilled in us.

Surely, times change rapidly, and there now seems not so much need of urging people on to be joyous, as in pointing out the kind of joy that is good. We should distinguish true joy from the mere delights of indulgence, or of self-gratification of any kind. The essence of joy is love of uses, of others, and of the Lord. The love of the Lord brings the joys of truth, of wisdom, and of all that is Divine. The

love of the neighbor produces joy as we do for him. Christian joy is from the inflow of life from the Lord into our being, and is of such quality as caused the angels to break forth with that ineffable glorification, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever."

In a sentence, true joy is in essence the acknowledgment and service of the Lord.

The Sermon

How the Lord Makes His Advent into Our Lives.

BY THE REV. GEORGE HENRY DOLE.

And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. (Gen. xli. 39, 40.)

Surely there is a providence over all the events of our lives; and so there was over the lives of Joseph and Pharaoh. But there was a difference in the purpose of the providence that guided and governed the lives of Bible-characters as they are narrated in the Word. The Lord so guided the lives of Bible-characters that their acts recited represent spiritual things.

We all know that Canaan, the land that drank of the rain of heaven, the home of Joseph, stands for the spiritual, the heavenly, the holy. Egypt, the land of Pharaoh, the low, level land, where they watered the garden by trailing the foot that the water might inflow along the trench, represents the low, the worldly, the sense-life.

Think of Canaan as the higher nature in ourselves; that in us which looks toward the Lord, upward to the Divine, that yearns for heavenly things, and is delighted and vivified and nourished by the spiritual. Think of Egypt as our lower nature; that in us which looks outward to the world, yearns for the worldly, and is delighted and nourished and vivified by the merely natural. How opposite the two! Canaan and Egypt! Egypt and its flesh-pots: Canaan and its holy hill of Zion! Joseph's entry into Egypt tells how gently and discreetly, yea, wonderfully, the Lord introduces heavenly things into our natural lives, which are so opposite to the heavenly. It tells us how the Lord, in His infinite wisdom, in the tenderness of His love, brings the things of the higher nature, the higher mind, down into the lower nature, the natural mind, and establishes them there.

Joseph did not go into Egypt of his own accord, in freedom. He was betrayed and sold as a slave. Why? The Word tells us. To his mortified and trembling brothers he said, "Be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to *preserve life*."

Heavenly things come into our worldly lives just as Joseph came into Egypt. He was sold as a slave. Before we are regenerated we are lovers of self and the world. We do not love heavenly things, for they are antagonistic to our self-love. Truth and goodness come into our lower nature as bound and fettered serv-

ants; just as Joseph came into Egypt a slave; yet, by the providence of the Lord, to save our spiritual life in spiritual famine.

Joseph was not sold to Pharaoh, but to his chamberlain, the prince of the guards. Pharaoh is the dominant self-love that reigns in the unrepentant. The chamberlain is a subordinate love. So truth and goodness are accepted by us at first because they subserve the lower of worldly purposes.

We do not at first learn truth because we love it. We can not love what we do not know. We at first learn truth because we can get by it something that we do love.

Like Pharaoh our self-love has its guards. The self-love in us is on the lookout to defend itself, and to acquire all things that favor it. So the lower worldly affections with animal sagacity, see that it will profit us if we conform to good usages. We get an education that it may serve us, that we may stand well, or be better and more prosperous business men, or be honored, or first in society, or have more influence, or we want to be educated because we do not want to be thought ignorant, or because we do not want others to get ahead of us. All these little desires are the guards of Pharaoh, the guard of the great powerful, far-reaching, dominant self-love.

The only condition that the ruling self-love will allow true and good things to come into being is that they shall serve the interests of self-love. So true and good things come into our service just as Joseph came into Pharaoh's service.

But notice. When Pharaoh's guard had purchased Joseph, Joseph was found to be most wise and useful, wiser and more trustworthy than the other servants. Even while in prison Joseph was set over the others because he was wise, just as at first we do what is right and good because things will thereby come out best. Do not true and good principles, when introduced into our lives, prove themselves the most valuable of all that serve us? The desire to escape punishment may lead us to do good, but the doing of good reveals that it is not only the way to escape punishment, but that doing good brings a sweet and delightful joy that we would never have discovered if the desire to escape punishment had not induced us to do good. A desire to be intelligent may lead us to acquire knowledge, but when knowledge is acquired, that very knowledge renders us the unexpected service of revealing a higher way to live. Desire to keep ahead of others, to stand well, to gain influence, or other things, lead us to increase in learning and use, but that very increase of learning and use reveals superior learning and use. By whatever selfish motive we may be led to procure knowledge or to perform uses, the knowledge and uses may prove themselves, like Joseph, to be the wisest servants in our kingdom. Now, when we have been led by self-love to acquire true and good things, and we have arrived at that point in experience that we see that true and good ways are really best, and adopt them simply because they serve us, then we are like Pharaoh, saying of Joseph, "There is none so discreet and wise as thou art."

Take the man of the world who does not care for spiritual things, who lives for himself and his pleasures, yet is honest, fair, and trustworthy because he sees that absolute honesty is the best pol-

cy. That is Pharaoh, saying to Joseph, "There is none so discreet and wise as thou art."

There is a period in the life of every regenerating person when he sees how wonderfully doing right, irrespective of results, eventually triumphs over all adversity, over every enemy, and brings the greatest blessing. He then marvels, and says, In right the spirit of God is, there is nothing so wise and discreet as right is. I will give it rule, because it is wiser than all human ingenuity; it is more discreet than all human sagacity; it reaches above, beneath, beyond all human power, beyond all mortal vision. Aye, it will straighten every winding way. It will solve every perplexing problem. It will disclose every secret.

But the natural man and the natural in us are not willing to give heavenly things the dominion. The natural may see that what is true and good is always best, that honesty and justice and integrity will in the end win out. He will see that they are the only structures that can stand against the storms of life. He sees that they are the very laws of creation and of God, the very trestle-work of steel that permeates and supports man and the universe. Yet he will not give up to them. He wants them not to rule him, but he wants to rule by means of them. Then he is like Pharaoh saying of Joseph, "God hath showed thee all this; there is none so discreet and wise as thou, thou shalt be over my house, and according to thy word shall all my people be ruled. Only in the throne will I be greater than thou."

Wonderful indeed are the ways of the Lord! How can the spiritual, the heavenly, the holy get into the natural man, and displace the worldly, the ruling love? It has to be that the true and good work their way up to favor and power in our lives just as Joseph did with Pharaoh.

I trust that we all recognize this state described in the text, that state of life when we say, Nothing is so discreet and wise as the true and good; surely such are from the Lord; I will order my life, my household, according to what is true and good. Ah! there it is! I will order. Why not let truth order? Because we hold something back. We do not make a full surrender to the truth. We are willing to accept all things of our religion, all things of the Lord's law, but we want to use things according to our judgment of what is well. We do not want to be ruled by the law, but we want to rule by means of it. If we should surrender absolutely to the Divine law it might conflict with some plan that we have. It might prevent some business enterprise. It might make us do more for others than we feel disposed. It might seem to hold us back from realizing our ambition. Aye, there are the reasons that the self-nature says, "Only on the throne shall I be greater than thou."

What a mistake! When, like Pharaoh, we see that there is none such as this, in which the spirit of God is, when we see that none is so discreet and wise as the truth itself, why not give it the throne also?

Ah, the Pharaoh in us! We do not want to give up the dominion. We do not want to abdicate, and give truth and righteousness the full sway. We do not want to submit fully, and give our all to the Lord. There is something we want, or many things conflict with the Lord's way; and such a

surrender as that would deprive us of desired pleasures. If we should resolve to surrender all to our highest understanding of the Word for one month, would it upset any of our plans? If so, and for that reason we do not do fully what the Word teaches, that is Pharaoh acknowledging intellectually the God derived truth, but holding on to the throne.

We see that truth and justice and kindness and Christian principles are the wisest, the best, and from the Lord; but we feel that our self-nature must govern. Here is the mistake, and here is the point that I want to enforce today. Give up the throne of your lives to the principles taught by Jesus Christ, our Lord and King. Do not try to rule your lives by making His teachings your servants. Let His teachings and spirit rule you. Make them king, and yourself the servant. To what you see to be discreet and wise from the Lord, in which the spirit of God is, give the throne, let it reign as your king.

Pharaoh gave Joseph rule because he advised against the famine. Joseph could fill his store-houses; he could be trusted; he was wise and discreet; the spirit of God was in him; he could profit Pharaoh as none other. Truth advises us against spiritual famine. It tells us that we must pass through the famine of spiritual temptations against which we must make provision or our spiritual life will perish. The temptations through which we pass are opportunities for the removal of self-love from the throne. They are the means by which we are brought to feel how fully we should separate ourselves from self-love.

We recall how Joseph brought his family into Egypt, just as when we admit a little good, it brings in more. How the Israelites increased in Egypt! They grew until they threatened the throne of Pharaoh, just as when what is of the Lord is admitted, it increases until self-love is threatened even as to its throne.

Israel came out of Egypt and Pharaoh and his horsemen perished in the sea. This tells us how truth and goodness, introduced at first to serve self-love, grow until self-love and all its agents are eventually cast out and destroyed.

Thus the Word, by means of history, tells us, yes, more, it shows us how heavenly things by the Lord's great and merciful providence are introduced into the selfish and worldly heart, how He brings truth and righteousness into favor that self-love may eventually be cast down, and heavenly things be given the throne.

Let me urge that at some quiet hour of this day, you ask the Lord to give you light as you read the forty-first chapter of Genesis. And read it with this in mind, that Pharaoh is self-love; that Joseph is truth and good from the Lord; and that the story of Joseph and Pharaoh shows us how the Lord to save us in spiritual famine introduces truth and good into our lives; how He now makes His advent into our hearts. And then let us fully give up the throne to Him who is infinitely discreet and wise, to Him in whom the spirit of God is, even Christ Jesus in His glorified Human. We will lose nothing, nothing, nothing but worldliness, sin, and spiritual death; and these will give place to the Divine joys and blessings and peace of heavenly life.

That hour of surrender, the completion of His

work, came to Jesus and He lifted up His eyes to heaven, saying, "Father, the hour is come; glorify thy son that thy son may also glorify thee." Then from the inflowing spirit He breaks forth in words of overwhelming mercy and love as the throne of His Human is yielded to the Father within, "Father, I will that they also be with me where I am, that they may behold my glory which thou hast given me. . . . O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. I have declared unto them thy name, and will declare it, that the love, wherewith thou hast loved me may be in them, and I in them." That the love wherewith Jesus Christ hath loved us may be in us, give to Him also, in your hearts, the throne.

Contributed

A More Hopeful Outlook.

In the midst of the vice and corruption that are so rife and insistent at the present day, the revelations of divorce courts and the unhappy marriages that are constantly pressing themselves upon our attention, to say nothing of slums and brothels that form so painful an issue in all municipal governments, we are apt to lose sight of the vastly greater amount of simple and unnoted virtue and happiness that exists everywhere among the people; among the hard-handed sons and daughters of toil as well as the more refined and better educated classes; as we take no account of the flowers that bloom on the distant mountain sides or in the deep and dark valleys. And yet it is necessary that we should dwell on this better side of human life, lest we become discouraged in the thought of the prurient details that are almost forced upon our notice by the daily press. The truth is there is far more virtue in the world than most of us are aware of. Not only in our large cities, but in every village and hamlet and in every ingleside, there are myriads of simple people who are living, not only in the observance of the outward proprieties of life, but in a strong semblance of true marriage love; and it is to them that we must look if we would estimate the state of the human race at the present day. The few details of impurity that are crowded upon our attention, close our eyes to the perception of the almost universal purity that is not noticed because it is taken for granted. The exception, when properly understood, proves the rule. If we look at the matter in the broad light of what is quietly going on in the world, we shall be greatly encouraged and strengthened.

This truth is fully confirmed by the testimony of the spiritual world in the daily reading for January 2nd, according to the Convention's Calendar for 1908. The passage is as follows:

On the right side there arose from the lower earth, as it were, a roll; and it was said that there were many spirits from the lower class of people, untaught, but not depraved. They were peasants and other simple people. I spoke with them, and they said that they knew the Lord, to whose name they commend themselves. Further than this they knew little of faith and its mysteries. Afterwards others rose up who knew some little more. It was perceived that their interiors were capable of being opened; for in the other life this can be manifestly perceived. They had

conscience, which was communicated to me, that I might know it; and it was said that they lived in conjugal love in simplicity. They said that they loved their consorts, and abstained from adulteries. That this was from conscience was evident from their saying that they could not do otherwise, because it was contrary to their will. Such persons are instructed in the other life and are perfected in the good of love and truth of faith, and are at length received among the angels. (A. C. 2759.)

S. S. S.

Representatives or Realities.

Sebastian was in a foreboding state of mind. It appeared to him that the church was going to be stranded in the shallows of modern thought if no warning cry was sent out from the commanders of our brave ship of doctrine. All the old standards of faith were being tossed about like so much useless lumber.

"What we want to do," he said, "is to hold to the course plainly marked out by the great navigator whom we profess to follow. We have plain sailing orders, and we ought not to veer a hair's breadth toward any new light that is destined to be soon quenched in the waves of our own doctrinal truths."

Nicholas smiled. "Your nautical simile," he said, "brings to mind the case of Captain Stormfield's visit to heaven as related by Mark Twain in Harper's current *Magazine*. The captain's theology had impressed him with the need of a harp, a halo, a palm branch and a hymnbook for a proper enrollment among the heavenly hosts. But when he succeeded in getting them he found them a wearisome incumbrance, and like other claimants of such supposed celestial accessories, he gave them away and began to search for something useful to do. The one tune he could play on his harp became as tiresome as our own doctrinal strains when we play too continuously on the string of the literal sense alone. Do we have any adequate conception of the infinitude of our truths? Their meaning lies deep in the heart of us and we find their harmony only by sounding them on all the chords of life. Why not break the shell of our doctrinal nuts and cast the waste away? It is the kernel that we eat and incorporate in our life that constitutes the real good of any doctrine."

"It is just such reasoning as yours that hinders the growth of the church," complained Sebastian gloomily. "You lessen respect for the externality of religion and crucify the Lord's body afresh."

This was a stunning charge. The accused sat silent under it.

"What I mean to say," the critic continued, "is that you are classing yourself with those modern educators who are protesting against the use of the Bible in schools, and even against the name of God in educational books and on Government coins—a bold outshowing of infidelity that indicates to my mind the increasing degeneration of the national life."

"May it not possibly indicate a growing perception of the inharmony existing between our public and private practices, and our sanctimonious use of the Divine Name?" suggested the other thoughtfully. "Or may it not be the pitiable and petty strife of sects that would confine the Bible—as one has declared—to its 'proper place, the church and Sunday school'? Yet there is no sec-

tarianism in the essential truths of the Bible. So far as the relations of man to God and the neighbor are taught there is virtually but one law and one church. The intellectual pastime of building diverse theological systems is gratifying to our human sense, but does it not sometimes distract us from the real and living spirit of the Gospel of Love which we profess to follow?"

"But would you set at naught the spiritual interpretations of the Sacred Scripture which distinguishes us from all other religious bodies?" demanded Sebastian with some sternness.

"I would set aside nothing that enforces obedience to the first and second great commandments of the Law that constitute the one grand universal church of God. We cannot all think alike on minor points of doctrine, but to preserve the blessed unity of faith in the first principles of Christian life is a privilege we cannot afford to miss by separating ourselves root and branch from others seeking the same high ends. Instead of emphasizing the point where we diverge, why may we not consolidate on the eternal principles in which we agree and so work harmoniously in the power of the Christ brotherhood and the Divine Fatherhood?"

"I think," answered the formalist sadly, "that you ignore too completely what you term the non-essentials of our doctrines. There are no non-essentials, but every least point should be pressed upon the attention of believers of whatever faith. We should seek distinctive growth as a church that claims to be, what is is, the heart and lungs of that universal church whose cause you are urging."

"And will not the heart and lungs take care of themselves as well as of the universal body of spiritual manhood if they are given the breadth and air which the law of their being demands?" slowly questioned the advocate of unity. "Nothing is so hindering to growth and progress as the attempt to limit a great law or truth to a specific name or organization. The life current that courses through the heart and lungs of the church universal diffuses itself through every organ. It does not abide at the fountain head. The more freely and openly the heart throbs and the lungs breathe, the more widely, without conscious effort, every faculty of the great body of humanity responds to the vivifying and enlightening power of the life blood. We need not trouble ourselves about the growth and vitality of our organization. It is not subject to our measurements. Our mistake is in assuming to judge who are of the church that constitutes the vital organs of the Grand Man. The power and light of it are abroad in the whole world, not in the particular form which we recognize and limit, but in a spirit that finds expression in the vast struggle that is going on against evil, and in the finer, more interior perception of the real significance of religious terms. The hollowness of some of our forms is to be displaced by a living and active reality. It is not the words that we use but the feeling that lies back of the use that gives them invincible power.

"Which shall we do, go on droning our pious lesson or burn its blurred and blotted letter in the fire of loving obedience?"

"When we enter into the living spirit of our sa-

cred rites may we not, like Captain Stormfield, unconsciously throw aside our harps and halos and hymn books? And will not our Christmas celebration become something better than a mad carnival of trade in material gifts?"

A. L. M.

The Child Jesus Lost and Found.

And they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. (Luke ii. 44, 45.)

How often we, like Mary and Joseph, take it for granted that the Lord is with us, only to find that we are far from Him! How often we persuade ourselves that knowledge is life, that when we feel that a thing is true and we believe it, that we are doing what it teaches! How many times when we have done good to some one whom we love and in whom we delight, we think that we are practicing religion! How many times when pampering and pandering to our self-love we persuade ourselves that we are religiously self-sacrificing!

And when we become conscious of all this, and see in all this only another phase of the old self-life with no Christ and no religion in it, where do we seek the Lord, at Jerusalem, or among kinsfolk and acquaintance of our own? A fair question. Face it honestly.

Kinsman, one who is beloved because of blood relation. Hence such things as we love because they please us and are part of our present life and love. Acquaintance, one known because of environment and association. Hence things with which we are acquainted and which enter into our consideration of all principles and qualities of thought and intellectual life.

Strange how much we rely on the things of self and seem never to turn toward the Lord and what is of revelation. The one thing that makes our regeneration so hard for us is our inclination to seek the Lord in the things we love, not in what He loves.

The Lord is present in our humility, but we vainly seek Him by exalting ourselves; a little knowledge makes us proud, a little accomplishment satisfies, our pride blunts perception, self-righteousness makes us hypocrites, and He is far from us, left behind.

The Lord is to be found in our effort to grasp and effect principles into uses, but how often we let ourselves follow the rabble in disputation and wrangling over doctrinal points, looking not to see whether or no the Lord is with us, until we are long on our way.

The Lord is to be found in our love of the pure and innocent, but how often we use our religion as a cloak and disguise for our evil desire, and seek to justify this by precept and teaching from the Word and doctrine; the Lord has been forgotten in the crowd.

But we do not find the Lord among our kinsfolk; He does not come to confirm the evils of our nature. He is not among our acquaintance; He does not find place in our self-intelligence and the conceits and sophistries of the natural mind. He calls us to new relations and a new life, we cannot hope to find Him in the old.

When they turned back to Jerusalem they found him. They had been up to the feast at Jerusalem, but now they returned seeking Jesus. Jerusalem,

the church as to its doctrine. You go up to Jerusalem when you receive the doctrine with understanding, and the Lord is with you then. But you must go out to live it as of yourself and in your own way, and then how often it is found that the Lord is not with you because you have no love for Him or the life of the doctrine, you only believe that it is true. And you seek to meet the needs of your life and soon discover that the Lord is not among your kinsfolk and acquaintance. Then returning to Jerusalem you find Him. Yes! When you see how much you need Him and His help, and are willing to return to a simple faith and life from faith you find Him. But it takes a three days' search to discover Him. He is not found until there has been a complete and thorough examination of the motives of the will, the thoughts of the understanding and the habits of the life, and an effort to recognize that they are not in harmony with Him and His teaching, and an effort made to put away what is seen to be evil. Then He is found. And you find that He is in the temple teaching the doctors, you find that all the while as you sought Him He was busy in the inner faculties of your mind seeking to lead your thought and principle in right-interpretation and practice.

And now you learn that He is about His Father's business. He came to save His people. This is the Father's business, salvation and eternal life. We often fail to understand the ways and means of it because we expect it to be according to our way. But it is ever according to His way. He cannot give us our way because our way is evil, because our salvation is dependent upon a Divine, not a human operation; it must be His way—from truth to good; from knowledge to experience; from principle to practice; from understanding to life, from self to Him.

This is the lesson: That "without me ye can do nothing"; to realize the need for His presence and help; to realize that our effort is useless unless He is in it; to forsake what is of our own that we may receive what is His and use it for Him and His purpose, to seek Him amid the things wherein He is to be found, the true, the good, the pure, the holy.

F. A. GUSTAFSON.

Modern Science and Physical Death.

It is interesting to witness how modern scientists, along the long and tiresome road of slow and careful experimentation, step by step arrive at the same results as Swedenborg a whole century ago mainly through revelation. It would be well if our free-thinkers and materialists would notice this. * So writes, for instance, Prof. Charles S. Minot in the *Popular Science Monthly*:

"Death is not a universal accompaniment of life. In the lower (simpler) organisms death does not occur as a natural and necessary result of life. Death with them is purely the result of an accident, some external cause. Natural death is a thing which has been acquired in the process of evolution. Why should it have been acquired? You will, I think, readily answer this question if you hold that the views which I have been bringing before you have been well defended, by saying that it is due to differentiation, that when the cells acquire the additional faculty of passing beyond the simple stage to the more complicated organization, they lose something of their vitality, something of their possibilities of perpetuation; and, as the organization in the process of evolution becomes higher and higher, this necessity for change becomes more and

more imperative. But it involves the end. Differentiation leads up, as its inevitable conclusion, to death. Death is the price we are obliged to pay for our organization, for the differentiation which exists in us."

Compare with this statement the following passage in Swedenborg's "Divine Love and Wisdom," 204, and remember that this work was published 144 years ago.

"It seems as if things prior must be less perfect than things subsequent; that is, things simple than things composite; but things prior out of which things subsequent are formed; that is, things simple out of which things composite are formed, are the more perfect. The reason is that the prior or the simpler are more naked and less covered over with substances and matters devoid of life, and are, as it were, more Divine, consequently nearer to the spiritual sun where the Lord is; for perfection itself is in the Lord, and from Him in that sun which is the first proceeding of His Divine Love and Divine Wisdom, and from that in those things that come immediately after, and thus in order down to things lowest, which are less perfect as they are farther removed. Without such pre-eminent perfection in things prior and simple, neither man nor any kind of animal could have come into existence from seed, and afterwards continue to exist; nor could the seeds of trees and shrubs vegetate and bear fruit. For the more prior anything prior is, the more simple anything simple is, the more exempt is it from injury, because it is more perfect."

A. L.—G.

Communications

Adam's Fall.

In the MESSENGER of Jan. 1 Mrs. Mills quotes the following passage from Mr. Giles' work on "The Incarnation, and Atonement":

"In what did this fall consist? Man's sin consisted in departing from the laws of spiritual life—the fall was not a sudden one—but was a gradual declension—and was not fully completed until the Lord came into the world—man was in a fearful condition then. He had so closed all the most interior and spiritual forms of his mind by sin, by willing and acting against the laws of his own being."

How this can have "impressed" Mrs. Mills "as essentially Calvinistic," and sustain her previous statement that the New Church "never yet has definitely rejected the vicarious sin," is not easy to comprehend; nor how "intelligent members, born and bred in the church," should say "that they had always supposed we were burdened with the sin of the people 'Adam,'" and are thankful to be enabled to "throw off this depressing incubus." Mr. Giles' statement is but in accordance with the constant teaching of Swedenborg, and if this or Swedenborg's own statements cause intelligent members of the New Church to feel burdened with the depressing incubus of Adam's sin, is it not from want of clear thought on the subject?

Every intelligent New-Churchman is conscious of a strong natural—therefore inherited—tendency to selfishness and sin. This tendency his parents inherited from their parents. In no one generation did it originate, after the early childhood generation, represented by Adam's declining days, when man first began to turn aside from the true order of life. From that time each successive generation has either resisted this inherited wayward tendency, or yielded to it and increased it. Such is our inheritance. It is indeed a burden, which we all feel resting upon us. But it is not accounted to us as sin, except so far as we yield to it and by actual transgression make it our own. This is the teaching of Moses, of Ezekiel, of the Gospel, and of the New Church by Swedenborg and by those who have learned of him.

OCTOGENARIAN.

The Spiritual and the Celestial Man.

EDITOR OF THE MESSENGER:—The work of O. L. Barler, "Degrees of Life in Man," by means of quotations from the revelations for the New Church, gradually brings to view the several degrees of life in man and shows how regeneration, beginning at birth and continued to its legitimate end, prepares all the degrees for the Lord's descent through them to ultimates, making of him a Man Angel of the Celestial Church, prepared for perfecting in this world and afterwards in the celestial heaven to eternity.

The generals of the order of progression of regeneration are shown by a series of diagrams that are easily fixed in the memory, and if one is content with the quotations in support of the order, the mind may be at rest with the thought that what has been revealed in several large volumes has been as to generals acquired, and that it is now only necessary to add the particulars and singulars as we read these volumes. But alas! with the diagrams a fixed picture in the memory, we begin reading the "Arcana Celestia," expecting the particulars of the order of regeneration to fall into their place in the general order we have acquired, when our troubles begin. Some of them do not seem to fit, we are made to feel that there is an order of progression that is different for different men; for example, take the following:

"The most ancient people, who constituted the Lord's Celestial Church, had a voluntary principle in which was good, and an intellectual principle in which was truth thence derived, which two principles with them made one; but the ancients, who formed the Lord's Spiritual Church, had the voluntary principle utterly destroyed, but the intellectual principle entire in which the Lord by regeneration formed a new voluntary principle, and thereby a new intellectual principle." (A. C. 4328.)

"The man of the Spiritual Church differs from the man of the Celestial Church in this, that the good of the former is implanted in the intellectual part, but the good of the latter in the will part, therefore Ephraim represents the spiritual man, and Manasseh the celestial. The reason why good derived from truth, or the spiritual man, should take more of increase than the good from which truth is derived, or the celestial man, is, because the will-principle of man has been continually depraved, and at length to such a degree that evil has taken entire possession of it, inasmuch that there is nothing sound remaining therein. Lest therefore man should perish, the Lord has provided that he might be regenerated as to the intellectual part, and thereby be saved; hence now it is, that there are few in whom anything still sound exists in the will-part; thus there are few who can become celestial men, but many who can become spiritual." (A. C. 6296.)

There are many passages that describe the difference between the man who can be regenerated for the celestial heaven and the man who must needs have a new voluntary in the intellectual part, and it seems to me the author should have taken notice of the difference and by his diagrams made some explanation of it. (See numbers cited in A. C. 9277.)

Again: "There are two states appertaining to the man who is regenerating, and becomes a church, namely, the first when he is led by truths of faith to the good of charity. That these two states appertain to the man who is regenerating and becomes a church, has been heretofore unknown, by reason especially that the man of the church has not distinguished between truth and good; * * * also because he has not distinctly perceived the two faculties of man, which are understanding and will; and that the understanding sees truths and goods, and that the will is affected by them and loves them. * * * If these things had been known, it might have been known and perceived that the man who is regenerating is gifted both with a new understanding and a new will from the Lord, * * * consequently that the first state of the man who is regenerating is to be led by truths to good, and that the other state is to be led by good, and that when he is in this latter the order is inverted, and he is then led of the Lord, consequently he then is in heaven, and

thereby in the tranquillity of peace." (See A. C. 9274 and numbers cited.)

Now by the diagrams I would infer that this means that the man is in the celestial heaven; but the same thing is said of the man of the spiritual church who has not the capacity to become celestial because of his ruined will, and the same explanation seems to apply to the man who is prepared for the ultimate heaven. Thus one man may become rational by means of light from the celestial degree, another from the spiritual degree, and another from the natural degree, each making good their own truths. If this is true, then it would seem that the man of the Celestial Church need not follow the footsteps of the man of the Natural and Spiritual Churches in order to reach his own abode, yet according to the diagrams it would seem essential that he do so.

F. A. F.

Current Literature

A New Interpretation of Christian Doctrine.

Biblical Dogmatics. By Milton S. Terry, D. D., Professor of Christian Doctrine in Garrett Biblical Institute, New York. Eaton & Mains.

Reference has already been made in the MESSENGER to a mention of this book in the *Biblical World*. It is a new discussion of the entire field of Christian doctrine by perhaps the most eminent theologian in the Methodist Church, and the conclusions therefrom are widely different throughout from the traditional definitions of doctrine. The widest separation is in respect to the doctrine of last things—namely, the resurrection, the last judgment, the second coming of the Lord and the future life. The chapter on the resurrection is a very full and clear demonstration that the resurrection of the physical body is not taught in the Scriptures. The resurrection, therefore, takes place when the soul is separated from the body, and the spiritual and real man then enters upon his endless life in a purely spiritual realm of being. This marks also man's final judgment, which is a continuous process. And the second coming of the Lord is the establishment of His kingdom on the earth, which is a continuous process. About the life after death there is very little definite teaching.

In his discussion of the Christ's mission Dr. Terry explicitly repudiates the substitutional theory of the atonement and all that is connected with it. He declares that "the Scriptures furnish no theory of the atonement." He prefers to express what Christ did for men by the terms mediation and redemption. The incarnation is God's means of reaching down to men to save them from their sins. It is not a bargain or transaction, but a process. He repudiates the doctrine of inherited guilt and all that it involves. He explains Christ's giving His life as a continuous experience, and such giving of His life was a "ransom" in that it was the necessary cost of the salvation of man.

In respect to the person of Christ his negations of traditional ideas are more explicit than his affirmations. He never hesitates to affirm both that God is one and that Christ is God. He was not an incarnation of a part of God; "in Him dwelt and was manifest the totality of Deity, all the fulness of the God-head."

"Somehow He enshrined the fulness of God in a human personality, and now and ever in Him the Divine essence in its fulness permanently dwells. According to John's Christology He is the 'only begotten from the Father,' and yet 'is in the bosom of the Father.' The Father is in Him and He is in the Father. The Father dwelt in the beloved Son through every moment of His incarnate life, and withheld not from Him the fulness of His spirit.

But this Divine indwelling was conditioned by the facts and necessary limitations of his manifestation among men, and when he 'ascended where he was before' those temporary limitations were removed. He is at home in the throne of God, and the Divine purpose of the ages is to be consummated in Him when all who believe on Him through the word of His gospel shall behold Him in his heavenly glory. The Christological conceptions of Paul and John supplement each other, and when they are fairly combined with all the other New Testament teaching on the subject they present for our meditation and worship a transcendent Personality, filled with the fulness of God. We do not presume to understand or explain the inner mystery of His being. We deem it wise to abstain from attempting to determine the precise metaphysical relations of the Divine and the human in this 'only begotten Son of God.' But the Biblical doctrine of this Adorable Personality makes it emphatic that He is of the *same* nature, and not as the Arians held, of a *similar* nature, much less of a different nature from that of the everlasting God. * * * But we should not forget that this doctrine of the Person of Christ has been the fruitful subject of controversy through all the Christian centuries, and never was the question, 'What think ye of Christ?' more commanding than at the present hour. Such a question cannot be finally settled by any one man or by any council of the churches. Every age will make its own answer, or, rather may we say, Christ Himself has His own specific and unmistakable answer for every age. But the answer forever resolves itself into 'the mystery of God,' and all they whose lives become hidden with Christ in God may rest in blessed assurance that they shall hereafter behold him in the glory of His Father, and then only shall they 'see Him even as He is.'"

In respect to the trinity he says that "the revelation of God in Christ makes manifest the everlasting trinity of Wisdom, Power and Love," which differs from the New-Church definition only in the order of the words. And again, "the holy and heavenly Personality that exists and acts in these mysterious interrelations is the only God, but he exists and acts as Father, Word and Spirit, an adorable UNITY. Men may never be able to resolve the difficulties of the trinity as they have been magnified by the polemics of centuries; but if we turn our thought to the trinal unity of every normal human personality and keep in mind that man exists in the image and glory of God, we shall be able the better to worship the Father, the Son and the Holy Spirit, and at the same time behold and believe that the Spirit and the Son of His love are truly one with the Father, essential and inseparable in the Divine personality, and evermore revealing the nature of the everlasting Father."

Every one will recognize what a long step from the Old towards the New all this is.

J. C. A.

The Worship of the Virgin.

The above is the title of a sermon, published in pamphlet form in French by the Rev. G. J. Fercken, who ministers to a French congregation at Port Louis, Island of Mauritius, in the Indian Ocean.

The preacher commences his sermon by relating certain incidents where two Catholics were led to renounce Catholicism by a studious reading of the Scriptures, and to accept a more rational statement of the truth. Each of these was questioned independently, the one by a friend and the other by a priest: "Do you, then, believe not more in the Virgin?" And the case is made out that the faith of the Catholic Church is founded, in the greatest part, upon the worship of the Virgin. The showing is made that to believe in the Virgin—to worship the Virgin—is the most sacred faith of the Catholic. It is a faith so exaggerated that it becomes *la Mariolatric*—an idolatrous worship of Mary! The preacher says:

"We have only to note all the statues of Mary that cover the land of France and all the Madonnas of Italy, Spain and Portugal; all the pilgrimages that are made in her

name; all the paintings which represent her; all the church edifices that bear the name 'Notre Dame,' to reach the conclusion that the worship of Mary is most prominent in the Catholic Church. One has only to compare the number of prayers addressed to the Virgin Mary with those addressed to God, and to note the many festivals that are consecrated to her, the intercessions made to her, the medals representing her and the candles that burn for her, to ask: Where is the Creator? Is He eclipsed? Has the Virgin disarmed Him of all His power and of His presence? Or has He transferred all His powers and prerogatives to her?"

The argument that follows is a strong one, showing that the Catholic claims for the adoration of the Virgin rests wholly on tradition and not at all on Holy Scripture. After the events attending the birth in Bethlehem and the flight into Egypt and return to Nazareth, Mary appears but six times in the Gospels and in the Acts of the Apostles, and on no one of these occasions was there any halo on her brow, or anything to indicate that she was the "author of grace," or the "refuge for sinners," or that she was "immaculate," or other than *woman*, the mother of the Lord's infirm humanity, and not at all "the mother of God"! There is power and eloquence in this sermon, increasing as it proceeds, and especially manifest in the ending, where an account is given of Mary's appearance to Swedenborg in the spiritual world and of what she said to him, viz., that she had been the mother of the Lord, as to the birth of His humanity, but that He had put off all that He had from her, and that she now adored Him as her Lord, and is unwilling that any should acknowledge Him as her son, since all in Him is Divine.

The New-Church Review.

The January number opens with the promised address of Justice Job Barnard, delivered at the last meeting of the Maine Association. The subject is "The Duty of the New Church in Relation to the Moral, Political and Economic Life of the Commonwealth." It is shown that the mission of the church is distinctly spiritual; that the functions of civil government belong as distinctly to other bodies, and that the church by taking up purely political questions of public policy and administration and entering into political discussions lessens its usefulness, lowers its standing and departs from its distinctive duty. We commend to all our readers this clear, able, and, we think, accurate treatment of the subject. "Primeval Man," by T. K. Payton, is an argument in favor of the teaching of the Writings, that the first people were not barbarians, as modern scientists teach, but that they were superior in spiritual attainment to any succeeding age. Under "The Seven Churches," by John Goddard, the last two churches, Philadelphia and Laodicea, are graphically described. "The Biblical and Babylonian Versions of Creation," by Adolph L. Goerwitz, shows in an interesting way that the Babylonian myths about creation were derived from the original Bible account. "The Relation of the Church to Civil Affairs," by James Reed, shows the many duties that the church has to society at large, which are well and, we think, rightly defined. He maintains that the function of the church is to teach righteousness and not to usurp the functions of the state. The article is full of that spirit of helpfulness and truth which is the sign of unselfish and genuine sympathy for mankind. Mr. Reed's paper is so apt in quotations, strong in argument, complete in form and so Christian in ideals that we wish it could be made universally available. "Mental Healing," by H. C. Hay, reinforced by well-selected references, is for its length unexcelled in collateral literature as a faithful and accurate presentation of the subject. "Some Aspects of Mental Healing," by Herbert C. Small, contains much that is good,

but from lack of clearness in such statements as this, "Whether a man be a pagan, atheist or Christian his healing * * * consists in bringing back mind and body into obedience to the laws of God," one is likely to go far astray from the writer's meaning, for we all know of atheists being healed without their minds being brought into obedience to the laws of God. The concluding paragraph does not sufficiently distinguish between magical cures and the healing that comes through righteousness, for their difference is such that it is impossible even to "convert magical cures into true Divine healing." "The Divine Name," by J. E. Werren, is a paper on the spelling of the word Jehovah and the use of Divine names. J. B. Keene presents a paper on "Idle Words." Mr. Hay's editorial, "Churches as Social Clubs," is notable for its skillful turning of Catholicism against itself. It is promised that the next issue of the *Review* will be in memory of the Rev. Theodore F. Wright, Ph. D., lately deceased.

Church News

The Illinois Council of Ministers will meet in Chicago on January 21.

The engagement is announced of Mr. Carl T. Byrd, of Brooklyn, and Miss Anna Randall, of Boston.

The annual meeting of the Chicago Society will be held in the Sheridan Road Church on Monday evening, January 20th. A supper will be given in the Parish House, after which the annual meeting for business will be held.

The English Conference for 1908 will meet at Southport on June 15. The Rev. H. Gordon Drummond, of London, has been nominated as its President, and the Rev. George Meek, B. A., of Nottingham, has been appointed to preach the Conference sermon.

The Rev. Arthur Mercer announces a series of Sunday evening lectures in the Calvert Street Church, Baltimore, during January and February on the general subject of "The Religion of Poetry," in which he proposes to trace the development of great religious ideas by the poets.

The Rev. James Taylor is not continuing in the missionary work in Maine, as stated in the *Messenger* of January 1st, but concluded his work there last August. His present address is 16 Arlington street, Boston, where he will be pleased to receive invitations for temporary or permanent ministerial work.

The past year has been an eventful one in the history of the New Church in Scotland and on the whole it has been one of marked progress. The outstanding events are (1) The commencement of the building for the Glasgow (North) Society. This is now making good progress and will be ready for occupation early in 1908. (2) The settlement of the Rev. S. J. C. Goldsack as minister of the Queens Drive Church. (3) The appointment of Mr. F. A. Schmidt as assistant missionary minister. Mr. Schmidt is giving most of his time to the Edinburgh Society, and the friends there report progress. A Sunday afternoon class has been established, and also a Friday evening reading meeting.—*Friends in Council*.

Richmond Mission.

The Christmas entertainment in Richmond took place Monday afternoon, Dec. 30th. A beautifully decorated tree added to the pleasure of the occasion. Each pupil was presented with a bag of candy and a modest present. Reading and remarks by the pastor and recitations and singing

by the children made up the program. There were about thirty children and adults present. Some were absent from unavoidable causes. When all our resident members and children are present we have an audience of forty. We have had the pleasant addition to our numbers recently of Mr. August Schoenberger, of Pittsburg, who is engaged with the Ferguson Music Co., of Richmond. We have also during the past year had the pleasure of meeting with us several New-Church visitors from distant points.

Washington, D. C.

The Sons of the New Jerusalem held a joint meeting on January 8th with the King's Daughters of the Holy City at the house of the pastor, by invitation of Mrs. Sewall, and a pleasant dance followed the formal proceedings of the meeting and the reading of a paper by Lewis Pusey, president of the S. N. J., on the subject "The Planet Mars and What Swedenborg Says of Its Inhabitants." The paper gave in excellent form the leading astronomical data about the planets and the peculiar traits of its inhabitants, especially as to their breathing and hearing and conversation, their resemblance to those of the men of the Most Ancient Church on this planet, and their great sincerity of character. In the discussion that followed the question arose whether, following out Professor Todd's suggestion that the Martians may be advanced in knowledge and the arts far beyond our earth-race, they may not have long ago invented some means of communication with our planet and we in our ignorance have been unable to respond. It was suggested that on the other hand owing to the spiritual repugnance shown to our spirits by the Martians in the spiritual world, they would naturally not only not seek communication with our planet, but if possible avoid it. In the formal meeting of the Sons it was regretted that no response whatever had been received from any officer either of the Grand Chapter or any local chapter of the order, to the request for names and postoffice addresses.

The Fortieth Anniversary of Mr. Reed's Pastorate.

The fortieth anniversary of Rev. James Reed's pastorate of the Boston Society of the New Jerusalem was quietly celebrated at the quarterly meeting of the Society in the church on Bowdoin street, Beacon Hill, January 6. Mr. Reed was installed pastor January 5, 1868, but on Sunday he quite overlooked the fact that he had been forty years in charge of the Society, and he confessed to some of the members last night that it would have escaped his memory completely if it had not been for some of his associates in the work. Mr. Reed held an impromptu reception in the church parlors during the evening, and the following resolutions were adopted:

"The Boston Society of the New Jerusalem desires to place upon its records a grateful recognition of that Divine Providence which has given to it the services of its pastor, Rev. James Reed, for the last forty years, and to express the hope that the happy relation of pastor to people may be maintained for many years to come."—*Boston Globe*.

It may be added that, with one possible exception, that of the Rev. Edward Everett Hale, Mr. Reed has been in the service of one church longer than any other settled minister in Boston, as his connection with the Boston Society really began in 1858.

Baltimore Northwest Mission.

The seventh annual report of the mission has recently been issued. It states that there has been a continued demand for books from the library, and that lately a welcome addition of eighteen volumes has been received, the generous gift of the Rev. Adolph Roeder, of Orange, N. J. The increase and expenditure were about the same

as last year, a little over \$453. During the year five persons attended the mission through the instrumentality of the book department. The local newspapers published nine reports of sermons. An appropriation of \$5 was made in November to the General Convention Pension Fund.

Our seventh anniversary services were held on December 1st and our Christmas services on December 29th, both morning and evening in each instance.

A very enjoyable social evening was spent on December 16th at 3005 Pennsylvania avenue, the residence of the pastor, the Rev. G. L. Allbutt, the occasion being the celebration of his wife's sixtieth birthday, which was on December 15th, when he preached a suitable sermon on Ps. xxiii. 6. The Rev. and Mrs. L. H. Tafel were with us at the festal gathering on the 16th, also Mrs. Allbutt's sister, Mrs. John Burton, of the Radcliffe New-Church Society, near Manchester, England, who is making her home with Mr. and Mrs. Allbutt till the spring. Some beautiful flowers and other tokens of remembrance were received.

Jefferson, Wis.

Mrs. Nancy G. Bartlett, of Beloit, Wis., was baptized into the faith of the New Church during the service held on Sunday morning, December 29, at Jefferson, Wis., in the home of Mrs. Lewis Ryder. Mrs. Bartlett, although she had been reading the Writings for years, had never seen a New-Church minister, nor attended a service. She was the first one to order several of Swedenborg's works, when they were first advertised in leading journals by Rev. L. G. Landenberger, which led to a correspondence, resulting in a desire to be baptized.

The society at Jefferson was delighted to have Mrs. Bartlett at the service. It proved to be a time of rejoicing, so evident was the heavenly sphere that prevailed. And to the gentle lady, who had for years been isolated from those who know and love the heavenly doctrines, it was a veritable feast and a day of gladness. It is interesting to know that of her large family, three daughters are physicians practicing homeopathy, one in Philadelphia and the other two in Beloit and Janesville, Wis.

In the evening of the above date the Missionary Pastor preached in the Methodist Church at Jefferson on "Seeking, Finding and Worshipping the Lord," giving a spiritual exposition of the experiences of the Wise Men. Although a heavy snow fell during the day there were sixty present at the service.

Lakewood, O.

The Church of the Redeemer, Rev. Thomas A. King, pastor, celebrated the Feast of the Nativity on Sunday, December 22. A very large congregation attended the services. The pastor's sermon was on the Star of Bethlehem, and was most instructive and helpful. The choir, under the leadership of Mr. William J. Johnson, rendered the musical selections for the day in an especially pleasing manner. The church was artistically decorated by the Altar Guild. We all felt that this great feast of the church brought us nearer to the Lord and the realities of His redemption.

On Friday evening, December 27, the Sunday-school Christmas service was observed. The Hoffman pictures were given in the church and were enjoyed by an audience of fully 200 people. The Christmas tree was placed in the parish house, and after the religious service in the church the children of the Sunday-school were taken to the parish house, where they enjoyed the lighted tree and where Santa Claus distributed to them the gifts of the season.

On the last Sunday in December the Holy Communion

was celebrated, a large number of communicants being present. The sphere of the Lord's presence was felt by all.

On New Year's eve the parish, young and old, gathered in the parish house for the purpose of watching the old year out and the new year in. Games and dancing were enjoyed by all, after which light refreshments were served. At five minutes before twelve the people were seated and the pastor read a lesson from the Word, which was followed by the reading of a collect, after which all united in the Lord's Prayer, the amen being said just as the bells announcing the birth of the new year commenced ringing.

On January 7 the men of the parish were called together for the purpose of effecting an organization to be known as the Men's Club of the Church of the Redeemer. A constitution was formed and adopted. The object of the club is that of social life and intellectual culture. Mr. F. W. Long was elected president, Mr. Melville Ruppert secretary, and Mr. George Hotchkiss treasurer. Twenty-two signed the role of membership and each member pledged himself to bring a visitor to the next meeting. This club will supply a need that has been felt for a long time in our parish life. Its influence will be felt in the community at large, and as the club grows it will no doubt be a feeder to the congregation and church. Thus it will be seen that our parish enters upon the new year's work with a hopeful outlook and enthusiasm for all that belongs to the Lord's New Church.

England.

The members of the church in Great Britain feel deeply with you in the sudden removal of the Rev. T. F. Wright, the news of which came as a shock. Although the loss is yours, it is one in which we share to a large extent. Dr. and Mrs. Wright are familiar faces at our Conference, and they are loved and respected here, and Dr. Wright's profound scholarship is highly valued by New-Church students on this side the Atlantic. I was in frequent correspondence with him on matters connected with missionary work on the continent of Europe, and shall ever account it a privilege to have possessed his friendship and confidence. I made Dr. Wright's acquaintance in Fails-worth, at the Conference meeting of 1892, and I was anticipating the pleasure of welcoming him when he should reach England at the same church of which I have now the honor to be the pastor. But as it has been ordained, our meeting must be under other conditions.

Simultaneous courses of Sunday evening lectures have been given at the churches in London this autumn on the general subject, "What Happens to Man After Death?" There has been some interest shown by increased attendances. The vastness of London, however, makes it impossible to obtain the publicity for our efforts there which can readily be got in a provincial town.

The Women's League has recently issued its annual report. The League exists for the purpose of drawing the women of the church into closer fellowship, promoting a systematic study of the Writings, and engaging in benevolent uses. The general meetings are held at the Swedenborg House, Bloomsbury street, monthly. The president of the League is Mrs. James Graham, a sister of the Rev. W. A. Presland, and the secretary is Miss Ethel Braby, a granddaughter of the late Rev. J. Bayley. The balance shows that the League has disbursed in benevolent uses a sum of over £80 during the year. The League cares for many aged and necessitous friends in different parts of the country. The attendance at the meetings has averaged thirty.

Following an annual custom, the Society at Fails-worth, near Manchester, gave a performance of the oratorio, "The Messiah," in the church on Sunday evening, December 8th.

The building was filled to overflowing with an audience of over 1,000 persons. Another local event is the singing by the choir of hymns on the church steps immediately after midnight on Christmas eve. This takes the place at Fails-worth of the singing of carols from house to house, which is customary in most parts of England at this season. It is looked forward to by the entire neighborhood, people coming long distances and assembling opposite the church to the number of thousands. The same hymns are sung every year: "Christians, Awake," "Brightest and Best," "Jesus, Lover of My Soul," "Now, Pray We for Our Country," and the anthem, "'Tis Night on the Silent Mountain."

L. A. S.

Mauritius.

We had much pleasure in publishing in October last, some account of the progress of the New Church in Mauritius. We are now happy to learn that the inauguration of the church mentioned as being erected, at Curepipe, took place on Sunday, October 13, last. The attendance was numerous and select; many belonging to other Christian creeds were present. The service was conducted by the Rev. Dr. Fercken. After two or three Psalms had been sung by the choir, the reverend gentleman delivered a very eloquent sermon. The holy communion was participated in by the members and the ceremony was throughout an impressive one. The members living in town and who came up by an early train were provided with breakfast by the committee. We are glad to notice that Mr. Pierre de Chaval has been taking an active part in supervising as he did the completion of that church. Our Lord Jesus Christ will no doubt hasten the spreading of His blessed truths through the medium of those most favorable endeavors.

In the South.

My first trip on the southern circuit for the church year was made in November and December.

On account of the unfortunate illness of Mr. Wm. L. Gigniliatt, leader of the Savannah Society, the regular Sunday services conducted by him were discontinued. The lateness of the meeting of the Maryland Association enabled me to give only one Sunday to Savannah, the second in November. The usual number were present at this service in the chapel. A very pleasant and useful meeting was held at the home of Mrs. Burroughs on Wednesday evening. Various doctrinal subjects were discussed and many questions asked by the several non-New-Church people present. I expect to remain for two Sundays on the February trip. After many years of faithful service as treasurer Miss Lou Parsons, on account of feebleness of health, felt it necessary to resign this office. Mrs. Nina Burroughs was chosen as her successor.

I remained two Sundays at Jacksonville, as usual, this being the most important point in the south on account of larger numbers and general interest outside of the active membership. The people here are rejoicing in a permanent place of worship. The Misses Warriner have erected a building in their home yard which serves the double purpose of chapel and kindergarten. It was just completed on my visit there and our second service was held in this chapel, 1013 Oak street, Riverside.

The day before Thanksgiving was spent at Wacissa, Fla., talking on the Doctrines with "Uncle" Benj. White and his family. Uncle Ben is one of the most respected and popular colored men in that section. It was, therefore, quite an event when he became a receiver of the doctrines of the New Church. He was so full of happiness on seeing the truth of the new revelation that he thought that every one else would as readily and as joyfully see it as himself. He would talk the doctrines all day when he could find a listen-

er, and when he could not he would talk to himself. He would get up in the night and preach to his sleeping family or go out to some neighbor's house and arouse them from their slumbers by standing outside and preaching, in his strong, vigorous tones, that the Lord had made His second coming in a wonderful new revelation. He would gather a crowd around him in the village and preach to them the new doctrines, so eager was he to have everybody share in his great good fortune. But after awhile he learned that only those who have ears to hear and eyes to see can or will come into this new gospel, and like the rest of us who know the exquisite joy of coming from the Old into the New, he has settled down to a quiet, earnest purpose of distributing the literature and speaking the word in season. There is splendid opportunity here for the Rev. James E. Thomas to do some effective work among his people for the New Church.

The proprietress of the Wacissa hotel was the only white person I could hear of who had become interested, and on every opportunity, while I was there, she would engage me in conversation on some religious subject. I left her reading "Heaven and Hell."

On Thanksgiving morning, on invitation of a sewing machine agent, I drove with him into Tallahassee, twenty-five miles. Providence seems to have led me directly to his boarding place, where I met Mr. J. D. Ste. Croix, a New Churchman, recently of Knoxville, Tenn., but formerly from the Isle of Jersey, who, with his wife, was spending the winter here.

The first Sunday in December was spent at Fairhope, Ala. Three meetings were held here. Sunday morning service, with communion, was held in "The Gables," one of the hotels, on the kindly invitation of the proprietor. Besides the New-Church people there were a number of others present. Sunday night a New-Church discourse was delivered in the Christian Church to a large audience. Monday evening the proprietor of the other hotel here opened his parlors for an informal social meeting. Many questions were asked by a number of strangers to the doctrines present, showing a deep interest. This Single-Tax colony seems to be quite good ground for vigorous New-Church propaganda. The friends there are holding reading meetings every Sunday. They are greatly pleased when New-Church people from the north spend the winter there. It is a quiet, unassuming place, across the bay from Mobile, and the climate is ideal. Any one wishing further information may address Mr. H. M. Ewald or Mrs. A. Towner, Fairhope, Ala. I shall endeavor to visit here on my tours whenever the contributions from the field will admit. The contributions on the entire circuit were some \$50 less than the first trip last year, which made it necessary to skip many points remote from the main line I should otherwise have visited. Most of this will doubtless be made up later.

There are also several New-Church ladies in Mobile, among them the librarian at the Y. M. C. A. This is the most liberal Y. M. C. A. body I have heard of, as they not only admit to membership members of orthodox churches, but Unitarians, Catholics and Jews, some of whom, I was told, are on the board of directors.

The circle at Atlanta remains almost the same. We were deeply grieved at the illness of Brother R. A. Henderson, who was suffering from a stroke of paralysis. The meeting Sunday morning, December 8, was held at his house. He was slowly recovering and we can only hope for the best. Meetings were held Sunday and Wednesday evenings at the home of Mrs. Burkert.

On arriving at Chattanooga and finding that Mr. and Mrs. Hunt were visiting in Cincinnati and Mrs. Dodds spending the winter in California, and the weather was so bad as to make it impracticable for me to notify the country members in time, I felt it almost useless to attempt a meeting. Illness in another family also prevented their coming out. But in spite of the enforced absence of five or six who usually come, there were nine present at the meeting, held at the home of Mrs. White in Ridgedale, Sunday morning, December 15.

On my way home I stopped one night in Johnson City as the guest of Mr. and Mrs. Armbrust. There was no opportunity for a meeting. I reached home in time for the Christmas Sunday with the Richmond circle.

J. B. SPIERS.

The Church Calendar.

January 26. Third Sunday after Epiphany.

"The Light of the World."

Introit Selection 23. "I will bless the Lord."

Lesson I. Gen. xxv.

Resp. Serv. X. The Law of Love.

Lesson II. John ii.

Benedictus, Mag. 756-762.

Hymns:

161. "O Thou essential Word."

161. "O thou essential Word."

Obituary

HUBBELL.—Entered into rest, December 9, 1907, in the eighty-fifth year of her age, Mrs. Anna G. Hubbell, widow of William Hubbell, at her late home in Norwalk, Conn. The funeral service was conducted by the Rev. John C. Ager, of Brooklyn, on Saturday, December 21.

It was, we believe, a glad and happy spirit that awoke in the other world and began to realize something of what the Lord had been doing for her in all the years she has passed in this world, but which she has not hitherto known, and it will be still more glad as she develops the issues of this life in the other. She has passed through great vicissitudes on earth. She has at times been carried on the top of the waves; again they have broken overhead. But she was always patient and gentle. She never murmured against the Divine Providence. She was not envious or rebellious, but accepted cheerfully all that came to her. She was gifted with an unusually bright and cheerful disposition and possessed powers of mind and heart that made her a charming companion at all times. She never wavered in her loyalty to the church or her faith in the love and goodness of the Lord. Her example was one to be treasured in the memory of all who knew her and a precious legacy to those of her family whom she has left behind. It is pleasant to think of her arising from the feeble and suffering body into the fulness and blessedness of the life of the other world.

s. s. s.

PAINE.—At Elmwood, Mass., November 4, 1907, Mrs. Agnes Howard Paine, wife of the late Rev. Timothy Otis Paine, at the age of 81 years. Mrs. Paine was the daughter of the Rev. Adonis Howard and Catherine Holman Howard. She was born in Boston, April 17, 1826. Her mother passed away when she was but 3 years of age, leaving her in her father's care. She attended the New-Church School in Boston and for many years had no settled home, but lived in some New-Church family. When her father preached in Gardiner, Me., she accompanied him and taught in a private school. For several years she resided in Medford, Mass., with her uncle, Oliver Holman, and later in Boston.

On October 13, 1856, she was united in marriage to the Rev. Timothy Otis Paine. The longing for home was satisfied and the union an ideally happy one. Mr. Paine was ordained pastor of the East Bridgewater Society and did

not sever the connection until early in the year 1895. He passed away December 6, 1895. During many years of his pastorate he was connected with the New-Church Theological School as teacher of the Oriental languages, and was more widely known as the author of "The Holy Houses."

For the remaining twelve years of her life Mrs. Paine made her home with her son, Herbert Ware Paine, and her daughter, Bertha. The three other children are Mrs. Edith Paine Benedict, wife of Rev. George Benedict of North Abington, Mr. Howard Paine of Elmwood and Mrs. Isabel Paine Grant, wife of Rev. Henry H. Grant of Kennedy Heights, O.

For several years Mrs. Paine had been failing in strength, but though weak in body, she was strong in spirit. Her unflinching cheerfulness in the midst of her weakness and suffering was wonderful. It was a privilege to be near her and serve her. Her face was glorified with "the light that never was on sea or land." She was full of love and gentleness. In one of her last talks she said: "Give my love to all. They are so many I cannot name them." During the last seven weeks she was confined to her bed. A verse that sustained her was: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." It was a comfort to her in her closing hours to hear passages from the Bible and in an almost inaudible voice she asked for one after another. On the last morning she said, "Lift up," meaning, "I will lift up mine eyes," and after listening to the Psalm she said, "Bless the Lord, oh my soul!" She repeated this many times, and then, as if she were through with the ministrations of those around her, reached out her hands, saying, "I want the Lord." Her last prayer was, "Lead me in the paths of righteousness."

B. P.

HOWARD.—Miss Olive Forbes Howard, aged 91, and for over sixty years a resident of old North Bridgewater and Brockton, passed to the spiritual world December 29. In her last conscious moments her thoughts were of the New Church, of which she had been a member for many years, and of her brother, Daniel Hudson Howard, who died twenty-four years ago. Verses that lingered in her mind were repeated and she remembered some of the hymns she had sung in the church. She was born in Mansfield in 1816, the daughter of Adam Howard, of North Bridgewater, her father being a native of the old town, and Lois (Lovell) Howard. She was one of two children, her brother being Daniel Hudson Howard, the poet, well known to the New Church a third of a century ago. He was given a fine education, mastering Greek, Latin, Spanish, Hebrew and German, and very early in life displayed literary attainments. He was employed for years in a publishing house in Boston, and in '79, at the urgent solicitation of friends, published a book of poems under the title of "The Poems of D. H. Howard." There are many copies of this book in Brockton at the present day, and critics have spoken highly of the merit of some of the poems. He also wrote prose, contributing to several magazines, and was

a deep student of the writings of Swedenborg; being converted to this faith and through his influence his sister also united with the church. Both contributed to the *New Church Magazine*.

Miss Howard was also gifted as a writer, though always in lighter vein.

The death of her brother was a severe blow to her. At that time she took in an aged friend as a companion and nursed the friend until her death, after which she lived alone, caring for her house and doing all her own work. As the years passed and she became less active, neighbors and friends insisted that she engage some one to live with her and relieve her of the work, but to this she would never consent, though she had the means. She preferred to spend her last days alone, in the house where her parents and her brother had passed away, and it was her frequently expressed hope that the end would come unheralded and that she would not linger in suffering. It came exactly as she had desired.

For a number of years she had been unable to attend church and her only visits were to the home of Mrs. George Hunt, who lives next door, and to other neighbors.

The funeral service was conducted by the Rev. H. Clinton Hay.

EVERTZ.—At San Diego, Cal., December 31, 1907, Mr. John P. Evertz, in his seventy-seventh year.

Mr. Evertz was born in Krefeld, Germany, on June 1, 1831. He was brought up in the Roman Catholic faith, but at a comparatively early age he lost confidence in the church and left it, believing that it was a gigantic scheme to hold the people in ignorance and get their money. He attended Protestant churches for awhile, but they failed to satisfy his rational mind, and he became skeptical towards all religion and passed through years of doubt and darkness. At thirty-three he came to this country and spent a few years in Cincinnati. While there he was invited to attend a lecture on "Heaven and Hell" at Jefferson Hall by the Rev. A. O. Brickman. He replied that the lecture was only a money-making scheme to rob old women; but afterwards he decided to go and see what the lecturer had to say on that subject, and perhaps oppose him. But Mr. Brickman had not spoken many minutes before Mr. Evertz became deeply interested. The ideas advanced appealed to his rational thinking and seemed vital and practical. They also seemed like a confirmation and enlargement of ideas that had already come to him during his quieter moments. He at once began to read Swedenborg, and came rapidly into the light of the heavenly doctrines. The clouds of doubt all melted away, his perceptions of truth became remarkably deep and clear and his happiness was inexpressible.

On April 25, 1857, he was united in marriage with Miss Louise Winters, who immediately followed him into the light of the New Church. They removed to San Francisco, where they spent sixteen years, were baptized by the Rev. Joseph Worcester and united with the church of which he was pastor. Their last twenty years were spent in San Diego, and they became members of the little society of that city in 1890. Here Mr. Evertz spent much of his time developing improvements in the culture of

silk, and was perfecting some valuable inventions along that line when suddenly called away by heart failure, due to over-exertion. Mr. Evertz lived a most exemplary Christian life, was rigidly honest in his dealings, kindly disposed toward everybody, and his devotion to the church was genuine and constant. He leaves a faithful and devoted wife, but no children.

J. S. D.

At Pine City, Wash., December 26, 1907, passed into the Spiritual World in the thirty-first year of his age, Louis Franklin Kimm. Deceased was born of Rev. Jacob and Mrs. Lena Kimm at Burlington, Iowa; was confirmed in the Heavenly Doctrines at the age of 14; came to the state of Washington in the year of 1898; was married to Miss Sarah Luella Davis in 1902; leaves a loving wife and an infant son of nine months, a father, three sisters, five brothers and two half brothers, his mother and one sister having preceded him to the spiritual world. Ever since the establishment of our little church here our beloved brother has been one of our most active members and will be greatly missed by all.

CHENEY.—At Ramona, San Diego county, Cal., December 31, 1907, Mrs. Mary Lavinia Cheney, in the eighty-fourth year of her age.

Mrs. Cheney was one of the original thirteen who organized the San Diego Society in 1883, and with her the last of those charter members has passed on. She was an intelligent and devoted New-Church woman and was greatly beloved by all who knew her. She leaves a son, Mr. Ralph L. Wright, of Ramona.

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MARY W. SAUL, Sec'y.

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, January 21, at 3 o'clock. Mrs. A. Herbert Arnold, of Providence, will speak on "Home Economics." All women are cordially welcome.

M. ELLA JACKSON, Secretary.
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Faith-Cure.

This subject, in its various forms, has been widely discussed in our journals. It seems yet to occupy a large place in the minds of many. Much has been written that is good, and much that is not sufficiently discriminating. Our church should make emphatic and radical distinction between mental healing as popularly taught and practiced and the health that comes by righteousness, as set forth in the Writings.

It is undoubtedly true that one may use prayer with the same kind of faith that a charm is carried in the pocket, and be healed by auto-suggestion; but the healing that comes by righteousness differs from this as much as it is possible for extremes to differ.

A modern faith-healer might come into possession of the entire truths of the New Church, and yet no more approach the church than did the magicians of old, who, being possessed of such knowledge, drew down power from heaven to work miracles.

The Lord healed all manner of diseases, but never without removing the spiritual cause. "Thy sins be forgiven thee," said Jesus to the sick of the palsy. And when there was no faith in Him as the Messiah, through which sins might be removed, He could not by the laws of heaven work miracles.

Medicines are to be used on the plane of the physical. Spiritual truths are to be "adjoined to their own good." This whole practice of trying to remove diseases from the body by means of spiritual truths, overlooking the causes to which spiritual truths appertain, and thinking only of obtaining physical results, is magic, diabolical in the degree that spiritual truths are known and the eyes are shut against sin.

With the restoration of the knowledge of the science of correspondence and the revelation of how power flows into the Word thereby, we must expect a return of many species of magic and sorcery like that of old, when these things were likewise known. The church should make clear to its own the deadly effect of all juggling with holy truths. We must guard against the profanation of knowing spiritual truths and the power of heavenly virtues, and then endeavoring to draw power through them simply for physical or worldly ends. It is better for one to remain diseased in body, maintaining a rational and pure mind, than to fall into the power of sorcery and soothing and hypnotizing spirits, who destroy both mind and body. "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

So far as diseases are regarded in their relation to spiritual truths, they should be taken simply as signs of violated law. The right use of spiritual truth is to discover the transgression, and by the power of truth attain unto Divine order. The law for the spiritual is, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." This law is reversed, and truth is turned into magic when righteousness in the soul is overlooked, and merely worldly ends are sought. The destructive and deadly feature of the entire practice of modern faith-cure is in overlooking true spiritual causes, and desiring to remove the outward sign of disorder, being willing to subvert heaven and earth, and even to sacrifice sanity, to remove a bodily affliction, while the righteousness essential for Divine healing is of minor or no concern. The healing that comes truly from the Lord differs as much from such healing as sanity

differs from hypnotism, or as wakefulness differs from sleep, and Divine healing is no more developed magic than a dove is a developed raven, or than a sheep is a developed wolf.

Anointing the Feet of Jesus.

There is a tendency in the minds of some who proclaim their belief in the doctrines of the New Church, to undervalue the use of meeting together in a church-building for purposes of worship. It seems the pendulum which in the old age swung to one extreme, is swinging to the other extreme in the new age. Because the church in the past has laid too much importance upon the observance of its ordinances, there is a tendency to belittle, and on the part of some a desire to do away with, externals of worship.

One class in which the tendency manifests itself holds that the church as an institution has about served its purpose and is now useful only as a symbol of the Divine and the heavenly life.

Another class emphasize the truth to such an extent that the church is in man, that it sees little value in sacraments and ordinances, except possibly for external people.

We are profoundly convinced that the above tendencies are simply subtle temptations, as is evident from the teaching in which it is clearly shown what is signified by Mary's anointing the feet of Jesus and wiping His feet with her hair. In the light of the spiritual sense of this expression of affection for the Lord, we can see the value which the Heavenly Doctrines place upon external worship, in which there is internal worship. There must be a way in which we can in a most real sense render the loving service meant by the act of Mary.

What is then meant by the "feet of Jesus," which we can "anoint"? By the "feet" are always meant something natural, that is, something we can touch, because it is in the realm of man's ultimate, or natural, life. So that when reference is had to the Word (for the Lord is the Word) by feet is meant the Word in its letter. Thus we are taught: "As the Word in the letter is natural, and natural things are meant by the feet, the ultimate of the Word, like the ultimate of the church, is called: 'the place of the feet of Jehovah,' and 'His footstool.'" Here we are instructed that by feet, in relation to the Lord, are meant the ultimate of the church, which statement involves the external of worship we are to love.

But we are not left to draw a conclusion from a statement, for in the "Apocalypse Explained," No. 69, we have this distinct teaching: "As the feet of the Lord signify the ultimates of the Divine Order, and this specifically is the external of the church, of worship, and of the Word, this external is called

in the Word His footstool." Here the things of worship are called "the ultimates of Divine Order." And we may therefore see that to anoint the feet of Jesus involves the idea of loving the means of worship, which the church provides, and to wipe His feet with the hair is to let the holy love of the Lord make sacred every detail of our daily lives.

The church will always be needed, not only as a symbol, but as a house of worship; the sacraments of Baptism and the Holy Supper are Divine Institutions for perpetual observance; confession, prayer and praise, and instruction from the Word by the priesthood, will always be useful and necessary, as they are ultimates of Divine Order. And he who esteems these Divine provisions lightly is under the influence of spirits from which he ought to seek to be delivered by the Lord's help.

The Son Praying to the Father.

A reader calls attention to the difficulty that some encounter from Jesus as the Son praying to the Father, if they are one, and suggests the usefulness of an explanation.

Before the incarnation, influx passed from the Father through the heavens, whereby His truth and love were accommodated to man upon the earth; for Jehovah, having put forth creation beneath Him, was above the heavens. Desiring to be Himself the mediator, which the heavens alone were, He clothed Himself with a human from Mary. In doing this He took upon Himself the degrees in man to the ultimate. The human that He assumed was like our human organization, but Jehovah was the soul. He took that human for the purpose of making it Divine and abiding in it as the soul in its body. When the assumed human was made Divine, it became a human paralleling man, but on Divine planes. Thus the Divine Human became the mediator by receiving influx from the Father within, for by it the essentials of the infinite and invisible Father were brought down to man. Influx from the Father thus accommodated to man is the Holy Spirit, which "was not yet, because that Jesus was not yet glorified."

The assumed human was made Divine, just as we are regenerated, by seeing the truth and doing it as of itself. There were, therefore, while the human was being made Divine, two seats of consciousness, one in the human assumed in which there were hereditarily the evils of the human race, from which evils arose temptations, and one in the Father within. These were finally made one. But during the process of making them one, the human assumed received instruction as we do, was tempted, and labored as of itself. The human assumed received truth and love from the Father within by desiring, seeing, and doing. At times the human assumed was in states of obscurity and temptation.

These were followed by states of exaltation and clear consciousness of the Father within, which are like man's changes while undergoing regeneration. The Glorification, or the making of the human assumed Divine, was infinite regeneration and a type of our regeneration.

For the Lord to be glorified it was necessary that He should look to the Father within, who did the works. This He did in prayer, as in other ways. To teach us that we should look to the Heavenly Father, and to show us that His and all power is derived therefrom, He publicly prayed. At the grave of Lazarus, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but *because of the people which stand by I said it, that they may believe that thou hast sent me.*"

The Sermon

The Word Made Flesh.

BY THE REV. HERBERT C. SMALL.

In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth. (John i. 1, 14.)

The most obvious truth of this first chapter of John's Gospel is one which recognizes God as the only self-existent Being, by whom all things have been brought into existence, and upon whom they are, and must ever be, dependent. "All things were made by him, and without him was not anything made that hath been made. In him was life, and the life was the light of men." Whether men would ever know that such was the origin of themselves and of the world which greets their senses on every hand, without some revelation of it, may be an unsettled question in the minds of many; but it is plain that the Bible, more than any other book, refers man to God, and bids him seek there the cause and the reason of all things. Science and philosophies stop midway in the explanation of life; the thought is more or less deflected from its true path through the attraction of the senses, but not so with the Word; it points undeviatingly to the Divine Being, whose recognition is the proper starting point of all wisdom.

A second truth plainly visible in the words of John, regards the work which God has accomplished in creating the worlds and men, as a magnificent display of wisdom, wherein the wondrous grace and favor of God might be exhibited. Such wisdom is meant by the Word which created all, and which, by moulding the material elements into forms of life and beauty, became flesh, as it were, wherein the glory of the Divine may be seen, full of grace and truth.

These words are fulfilled again in the person of our Lord. He was the Divine Word made flesh. His soul was the Infinite Creator, by whom all things were made. In that soul was life itself, and He was the light of the world. He came into a world benighted by sin, and the darkness comprehended Him not. His own chosen people received

His visitation, but Himself they would not receive. But such as did receive Him through regeneration were made children of God. And in the flesh He so manifested the glory of the indwelling soul of wisdom, that men were led to wonder at the gracious words He spake, and to behold in His face the very lineaments of the Father, glorious in their grace and truth. And thus to a world in which no man had seen God at any time, this Divine Man, this Word made flesh, this only-begotten offspring of the Infinite Love, brought a revelation of the living God.

A fourth application of these words—and it is of this I want especially to speak—bears directly on the life of the individual man. With respect to him, the Word which was in the beginning and is God, means that the beginnings of life in the soul of every man are pure and uncontaminated with sin, being the first receptacles of life from the Lord. The mind of man is begotten of the Lord, and in its higher parts is always receiving the inflow of His spirit. Without this, man could not live or develop, for this is the Divine creative life, by which all things in the human mind are effected, and without which anything that takes place there would be impossible. The sins which blast man's happiness, and pervert his affections and judgment, do not rise to the beginnings of life in his soul, but have a lower origin. Were it not so, the evils of men would annihilate them, by polluting the first entrance of life from the Lord. The very power which belongs to humanity to commit sin, and to transgress the laws of Divine life, depends on the fact that in the beginnings or inmosts of men there is a true life, by which God is conjoined to them.

From this pure fountain deeply hidden within man, above his conscious life, streams of spiritual power and enlightenment flow down into the lower things of the mind, opening the eyes of the spirit to see truth, and quickening the love of goodness; for we read that the Word which was in the beginning had life in it, and "the life was the light of men." The illumination of human minds comes by an internal way into the thought, and from the same direction comes the inspirations to good. But the stream of life, though pure in its first origin, ere it reaches the lowest plane of our lives, is contaminated. There is darkness there, into which the light shines without being perceived or understood.

Here then is the great work of regeneration to be performed. The darkness must be made conscious of the light; it must be dispelled, until below and above there is one clear radiance, until there is one unbroken and unobstructed channel from the first principles of man's being down to and into the very life of the senses. The accomplishment of this work is described as the Word becoming flesh and dwelling among us.

There is a touch of human interest and love in the saying that "the Word became flesh." It breathes out a sympathetic atmosphere, it speaks to us of something that can be moved by the sight of human suffering, that responds to human need, that suffereth long and is kind. And such is indeed the real meaning of it. Flesh is a symbol of human love and goodness. The Word becomes flesh, when, descending from the Lord through the higher regions of the soul, the pure spirit of wisdom clothes itself in forms of natural human affec-

tions, enkindling in them a desire to bless all with every possible good, stimulating the sympathies, quickening the heart to beat in responsiveness to the spiritual and natural needs of every living soul. "And the Word was made flesh." I wish that I might do justice to the beauty and tenderness which these words involve. How it tells of the love of man for man! How it dispels our selfishness, and coldness, putting to shame the cruel indifference which so often reigns in the hearts of men respecting the welfare of the rest of humanity! It reminds us of that Divine promise in Ezekiel, "I will take away the stony heart . . . and give you a heart of flesh." The world needs this heart of flesh. There are too many stony hearts in it. Humanity cries out to have the Word transformed into flesh, into human love and goodness and blessing. Is the Word becoming flesh in us? is a question for us all. Has the truth softened our natures? Has it opened our hearts? Has it quickened our perception of what humanity needs to make it truly wise and happy, and has it made us sensitive in response? If so, we may cheer ourselves with the hope that the Word is indeed becoming flesh within us, pulsating with spiritual life blood.

But in the exhibition of this love, the genuine is to be sought. The "Word" must be that of which the flesh is made, nothing else can make healthy flesh. There are many spurious manifestations of love among men, that have their basis simply in natural desire, but do not consult the true and lasting welfare of those on whom they are lavished. Wisdom must be the material which we are to transform into blessings for men. Such good will be real. Man is to love his fellowman in wisdom, and according to it. His sympathy, his pity, his generosity, his labors, are to be lavished only on the pursuit of ends that are truly spiritual, and thus genuinely human. And in doing this, it is impossible for the heart to be too lavish in its blessings. Love wisely, and one cannot love too much. The more he loves, the more the Word becomes flesh; and the more the Word becomes flesh, the more real and lasting is its presence. For the text tells us that when the Word became flesh it then "dwelt among us."

There is a difference between having the Divine wisdom *dwelt* with us, and its making us an occasional visit. Heaven is heaven, because the Lord has a perpetual dwelling place there; but the hells may receive visitations of the Lord. Could the Lord find in the hells one single heart that would afford him a constant dwelling place, that heart would be immediately transferred to heaven. It is the Word made into flesh, that insures its remaining with us. The love of humanity is the soil in which wisdom takes root and flourishes. It will not strike root in any other. Religion itself, wisdom itself, is nothing more than human love in its principles and operation; and the principles of genuine human love from God are the Word which is to be materialized, substantiated, realized in love, and in all the activities to which love leads, and in all the promptings to which it gives rise. The Word is the principles of human blessedness, the laws which govern the mode and movement of love which is genuinely Divine and truly beneficent. In the affections of man's natural mind these laws tend to develop themselves, finding there flesh with which

to cover the bare skeleton, as it were, and create a living form, warm and tender with active affection. Thus wisdom begins to live, to exist, in the natural and lowest parts of man, as well as "in the beginnings" of his nature. And so long as the Word is constantly becoming flesh there, so long it dwells with the natural as in a home provided for it, and the exteriors of man's life are thus joined with his interiors, so that there is perfect harmony, wisdom ruling and existing in both. "And the Word was made flesh, and dwelt among us."

I have spoken of this Word, or the Divine Wisdom, as coming down from within, out of a pure fountain deeply lodged in the soul, and constantly fed by the Lord Himself. And I have said that this is the wisdom that is to become flesh and so dwell with us and save us from our sins, which at first have possession of the external man. But there is an important sense in which the Word which our text mentions is the Sacred Scripture, our written Word. The Sacred Scripture contains in *written* form, what in a *living* form is constantly flowing into men from the Lord. The interior life does not present itself before the thought, but gives the power of thinking and perceiving truly. In the written Word, on the contrary, the order and laws inscribed on the inner life are written down in language which brings them within the range of man's perception and understanding, enabling him by means of the written truths to co-operate with the living truth within in their effort to find an outward and downward expression on the plane of the natural life. Hence the real wisdom, the real Word, is 'within us'; but the instrumental Word is outside of us, and is the means for bringing the hidden wisdom to view. Hence the truths of the written Word are to be looked to always, and are to become flesh in us; for when this is done the living truth which comes down from the Lord through the soul, is conjoined with the written truth which enters from without and form a one, like soul and body.

And when the Word becomes flesh, John tells us, we behold its glory, "glory as of the only begotten of the Father." Not until truth forms itself into expressions of kindness, charity and love, in thought and feeling as well as in deeds, do we behold its real beauty and loveliness. And this is true in two directions. The possessor of the truth does not sense in his heart its glory, nor does his life present before others those lovable traits which enkindle men's hearts. Wisdom going forth backed by a heart of love brings exquisite blessings to the heart wherein it dwells, and it also adorns the character, and ennobles it in the sight of all men. The glory is felt within and exhibited without; and it is the glory of the only begotten of the Father, i. e., the truth partakes of the sweetness of Divine love, of which it is really the offspring.

And what other glory of life can there be, except what springs forth as the Word is being made flesh? What can ennoble human relationships except the broadest exercise of wisdom and love? Everything else mars and degrades and often destroys. When the Word becomes flesh, it becomes visible in its thousand and one beneficent purposes. Society takes on its graciousness and warmth. The points of contact between individuals shine with many a gem of great spiritual lustre, and every

human dealing is overlaid with the pure gold of sympathy and consideration. Truth is unattractive in its abstract form, but it is beautiful when given concrete expression. When it lives in the heart, it shines in the face, and carries a sphere of light wherever it goes. Truth not made flesh, leaves the character hard, morose, pugnacious, and repellant. It casts a gloom over things, human love congeals, and a frigidness marks the contact of man with man. And if there is any display of affection it is sullied by selfish and sinister motives, or a base gratification of merely natural impulses, little removed from the animal as to their real moral and spiritual quality.

The glory which is from the Father which is revealed to men wherever the Word is made flesh, is distinguished from all imitations by being "full of grace and truth." Graciousness and truthfulness mark the spiritual man. There is the ring of sincerity in all he says and does, a desire for the truth be it bitter or sweet, a regard for fairness of dealing in his relations to God and man. At the same time, the whole character is pervaded by a graciousness, a kindliness, that is without pretense or affectation. In such a character, truth and righteousness have kissed each other. Heart and mind are blended in one. Truth has purified the man, love has tempered and subdued him. There is the true balance which marks the complete manhood. It must indeed have especially characterized the one Divine Man, Jesus Christ, for by Him grace and truth came into the world. "The law was given by Moses, but grace and truth came by Jesus Christ." And in the Scripture records of His life, we see those two virtues ever exhibited. The plain truth, though it came like a two-edged sword, was plainly spoken, but the love from which it came was like oil and wine upon the wounded spirit to sooth and heal. The people hung upon His gracious words, even while they winced at the pointedness of His teaching. For the glory which shone about Him was seen to be full of grace as well as truth. He wept bitterly over perverse Jerusalem, even while with firm hand the Great Physician opened her sores, and laid bare their causes. And so the glory of every true life lies in the fact that it is "full of grace and truth" in equal measure. The grace being genuinely gracious because it is true; the truth being living truthfulness because it is gracious and loving.

Contributed

The Lord's Prayer.

INTRODUCTION.

There is nothing in the whole range of literature to compare with the Lord's Prayer, either in fullness of expression, or in the simplicity which distinguishes it. As to the unique character and use of the Prayer, Swedenborg's experience shows the great possibilities which attend the earnest utterance of it. He says:

"As often as I have read the Lord's Prayer so often I have manifestly perceived an elevation towards the Lord, which was like an attraction, and then the ideas were open, and a communication was thence effected with some societies in heaven; and I perceived that there was an influx

from the Lord into each particular of the Prayer, thus into the particular ideas of my thought which were from the sense of the things in the Prayer." (A. C. 6476.)

"It has been given me to know that in the contents of that Prayer there are more things than the universal heaven is capable of comprehending; and that with man there are more things in it in proportion as his thought is more open towards heaven; and on the other hand that there are fewer things in it in proportion as his thought is more closed." (No. 6619.)

In T. C. R. No. 113, and in A. R. No. 839, it is related that the Lord's Prayer is used daily in heaven. And the reason of this appears from the fact that the Lord's Prayer is the Lord's own way of drawing forth the recognition of every human need to eternity. We may pray in our own words, and it is well that we should do so, for thus we express certain special needs that we feel. There are many other prayers in the Word besides this distinctive Prayer, and it all indicates the indefinite variety of states through which we have to pass in our heavenward progress, and how differently we are affected at one time from what we are at another time. Yet after all, there is something required to crown or complete our various devotions. There is a form of words which the Lord has prepared, and that comprehends the entire range of what He sees that we require most. And when we pray the Lord's Prayer we assent to what He would thus produce in us; we express our agreement with the unity of His plan, and all our scattered petitions become imbued with this leading feature. It is to Him that everything we would obtain immediately refers. We want nothing but what may draw out our best regard for Him, promote His kingdom, and further His will. We would be continually sustained and strengthened by Him to this end, have all obstructions to it removed, and acknowledge fully His control as that which we would have established in us forevermore. All this applies to each want as "after this manner" we pray. There is a clarifying of the ideas to enable us to see what is essential to our true life. There is a purifying of the motives, that we may choose what is revealed as best, to make our life abound.

The Doctrines say that "in the Lord's Prayer, all things follow in such a series, that they constitute a column increasing from its highest to its lowest part, and in the interiors of which are the things which precede in the series. What is first there, is inmost; and what succeeds in order, adds itself successively to the inmost, and thus increases. What is inmost reigns universally in the things which are round about, that is, in all things and in each, for thence is what is essential to the existence of them all." (A. C. 8864.)

Let us ascertain what there is in this Prayer of prayers that reigns in it throughout, and thus constitutes that essential which every aspiration of our souls should have respect to. We are met at the beginning of the Prayer with the words which define the relation to us of Him whom we are to approach.

"OUR FATHER."

The Lord is called by this tender title not merely because He is the Author of our existence, but because His purpose is to help us to reciprocate His life, that what He is infinitely may be reproduced in us in a finite degree, with all the blessings that

He enjoys thus taking form in our experience. The word "father" is from a Hebrew root which signifies "to desire," and His desire is to give Himself to us, that His love may appear in our dispositions, that it may determine, mould, and actuate us, making us His children through our sharing of His qualities, as we receive and nurture what He imparts to make us like Himself.

In offering the Lord's Prayer, we begin with thinking of the Lord in this way. We look to Him as the One from whom alone anything that is worthy can live in us. And in addressing Him as "Our Father," we acknowledge how universal is His care, how we are bound to one another by the bestowal and interaction of many gifts from Him, that through so many individuals, each with distinctive traits of a helpful kind, there may be that combination of effort which will bring about His intention more thoroughly, and which is when we love one another as He has loved us. (John xv, 12.)

This is how we become receptive of the blessings for which we pray. We recognize our empty and dead condition without Him, and His mercy in quickening us that we may enjoy so abundantly as we are bound to one another by so many ties. This brings out our sense of responsibility as in itself a privilege, and we seek the means to make the most of His endeavours, that they may come forth in an acceptable way to Him.

G. LAURENCE ALLBUTT.

(To be continued.)

The Re-Creation of Man.

The doctrine of the new-birth of man, and the order of his re-generation is set forth in the first chapter of Genesis, in the correspondential story of the creation of heaven and earth in six days. The second chapter is a memorial of the sacred rest and peace that attends the regenerate state.

Regeneration consists in the reconciliation of man's *external* with his heavenly internal, and their consequent correspondence and conjunction. "The end of regeneration is that the internal man may be conjoined with the external. Without this conjunction there is no regeneration." (A. C. 4353.)

Man is not hastily regenerated; it is a thing of slow growth, being the implantation of the life of heaven in man's external or world life. If this were suddenly done, it would do violence to man's life—annul it, in fact.

The beginning of regeneration, in a provisional way, is back even of the infancy period—in the prenatal state—and is continued through all the ages of man in this world, and after death is perfected to eternity in the other life. "What is done in this world is only a plane for the perfecting of man's life to eternity." (A. C. 9334.)

The man who is in good—in a growing state religiously—is being reborn every moment from earliest infancy to eternity. To be in good means, not to be in good's opposite, just as to be in chastity is not to be in lasciviousness; to be in sincerity is not to be in deceit.

All who shun things evil and false through love of their opposites have made a good start in the regenerate life. But no one shuns evils as sins without a fight, especially in his earlier experiences. Evils do not leave a man of their own accord, nor except through combat. Man feels these conflicts

as pangs of conscience, when he thinks and does things against truth and charity. This fight between the internal and external man is a real combat. Swedenborg, who has had large experience here, says: "I have heard the combat; I have perceived the influx; I have seen the spirits and angels, I have spoken with them about this very thing." (A. C. 5036.)

The reason that a man needs to be regenerated down to his ultimate life in the world is, because man retains that last ultimate—the natural memory degree—after death. The things of this memory degree are the planes in which the interior degrees of life with man terminate. "It is evident that man ought to be regenerated not only as to his internal, but also as to his external, and unless this is effected there can be no correspondence." (A. C. 3539.)

There are three active stages, or steps, or degrees, in the regenerating life of adult man, just as there were three steps, or periods, or ages, in his minority—six periods, or states of life in all, answering to the six days, in which "God created the heaven and earth," as the record in Genesis reads.

In the regeneration of adult man, the forms or degrees of life in the internal man are opened, as those of the external man are cleansed of evil and falsity, and replenished with truth and good suited to be an orderly correspondent base of the man's heavenly internal.

The world is full of types of regeneration—blossoming orchards on the way to fruitage; gardens and fields advancing to harvests; all nature responding to dews, rains, and sunshine. And let us not forget the insect with golden wing, and the worm become a butterfly.

O. L. BARLER.

Communications

Justice to Mr. Campbell.

Some time since I noticed in *Morning Light*, our English New-Church weekly, a number of disparaging things said of a certain Mr. Campbell, who appeared, according to the representations of these articles, to be preaching some very terrible heresies. Later the Rev. R. R. Rodgers, of our English New-Church ministers, delivered against the teachings of this Campbell a series of discourses which afterward appeared in a small book. The book has been extolled in the columns of *Morning Light*; it has been commended in our *New-Church Review*, and last fall our friend, Mr. Wm. McGeorge, in a MESSENGER article, exalted this little brochure of Mr. Rodgers in words of the highest praise, and commended it in unqualified terms to the readers of the MESSENGER.

Naturally I supposed that Mr. Campbell's teachings must be very dreadful, and I read his book, "The New Theology," wondering what could have called out such a storm of protests. Scarcely could any one have been more surprised than I was by what I actually found in this heretical output, much of which is to be highly commended and very much of which, in the onslaughts which have been made upon it, has certainly—though doubtless unintentionally—been misrepresented. And to speak frankly, I have been almost as much surprised at some of the things I have found in Mr. Rodgers' little book—but in another direction.

It should be distinctly understood that I am not an apol-

ogist for Mr. Campbell's doctrines. He is a member of the Congregational denomination, and is thus an exponent of an interpretation of Christian life and faith from a wholly different point of view from ours. He is not a New Churchman, does not pretend to be, and ought not to be judged by our standards. All that I stand for in this matter is that we should give him fair treatment, taking special pains rightly to represent him in our journals, and that above all, he should be judged, if at all, by standards to which he is amenable.

Right at the start, it strikes me as very questionable charity or wisdom for our ministers to feel called upon to attack him at all. He is not a member of our denomination. He probably knows little or nothing of our doctrines, and does not dream of presenting the theology he expounds from our point of view. Are we not going out of our way to train our controversial guns upon his camp? We are surrounded by denominations from which we differ, and we do not think it incumbent upon us to be continually calling them to account because they do not think as we do. Why should we think it devolved upon us to try one of their heretics?

As a destructive critic of the doctrines of his own body Mr. Campbell surpasses anything I have ever read elsewhere. The irrationality of the old doctrines of the Trinity, the Fall, Vicarious Atonement and Salvation by Faith Alone, I have never before seen so clearly stated as Mr. Campbell puts them, nor so forcibly expressed. Ought we not to rejoice that these errors of the old church are so efficiently brought to judgment in the denomination which formerly held them, instead of calling their exponent to account because he does not set forth our ideas?

As I open Mr. Rodgers' book I find that from the start his attitude is one of pronounced hostility. He is a prosecutor, not a judge. If we are venturing to criticise another ought we not to take infinite pains to treat him without bias, to treat him, in a word, judicially?

This point is very forcibly illustrated by Mr. Rodgers' criticism of Mr. Campbell's position on the inspiration of the Word. He condemns him for not holding to its dictation from God. But the only tenable doctrine of the plenary inspiration of the Scripture is from its possession of a spiritual sense; and it is inconceivable that an intelligent man could believe in the Divine infallibility of a Word having so many inconsistencies of the letter as ours possesses, so long as he knew nothing of it except its letter. Mr. Rodgers himself admits this later on, and tells how a spiritual interpretation of the Word enables one to accept it as dictated from God. But he does not show the justice of condemning Mr. Campbell, either for not knowing about such spiritual interpretation or for not believing in dictation without it.

Mr. Rodgers is much disturbed by Mr. Campbell's teachings concerning the Divine limitations in certain respects. Mr. Campbell says: "The only way in which the true nature of good can be manifested either by God or man is by the struggle against limitations." This leads Mr. Rodgers to exclaim, "What limitations God has to struggle against in order to manifest good is an enigma. God is infinite, and to talk of His having to struggle against limitations is absurd." There could scarcely be a more gross caricature of Mr. Campbell's idea than this. His teaching is not that there is in the nature of God limitations which He had to struggle against, but that since He is in Himself infinite, the necessity is upon Him to assume limitations in order to be realized in human consciousness. Human consciousness from its very nature requires for its existence definition, differentiation and limitation. If God is to be realized in this field of life He must assume its conditions.

The doctrine is not essentially different from our own teachings concerning the assumption of the humanity.

Mr. Campbell's teaching concerning the doctrine of the fall has very much disturbed Mr. Rodgers. Mr. Campbell looks upon the so-called "fall" as an event expected and provided for in the descent of God into externals. He expresses it in this way: "The coming of a finite creation into being is itself of the nature of a fall," and denounces the tendency which has run through Christian history "to look upon the world as the ruins of a Divine plan marred by man's perversity and self-will," and adds, "It is time we got rid of it, for it has had a blighting, deadening influence upon hopeful endeavor for the good of the race." This conception of the fall Mr. Rodgers flatly contradicts and comments on it as follows:

"If man had obeyed God, instead of taking his own course, he would have descended into all the different sciences, arts, industries and purposes of civilization and religion by the laws of development and progress without sin, and according to Divine order, and there would have been everything the same as there is today, without its associate misery and degradation. There would have been rich and poor, but no slums; there would have been genius and mediocrity; there would have been the east and the west end of London, and parliaments and parties in politics; there would have been two sides to every good cause, as there are today; but selfishness would have been unknown, and the law of love would have governed every life."

It is very difficult to make any serious comment on such a passage as the above. The supposition on which it is based is so purely speculative; the imaginary picture the author presents is so wholly personal, as it is only his individual conception as to what is desirable in social conditions; the results which he delineates of man's development without selfishness are so strikingly like those which have come through the fiercest struggles of human passion and self-will that I can only regret that Mr. Campbell's positions were not met by some sort of intelligent treatment, or with something more than the bare assertion that they aren't true.

But the most frightful thing in the eyes of his New-Church critics is what Mr. Campbell says concerning the Divinity in man, and Mr. McGeorge in his communication to the MESSENGER rather exulted that man has not his being in God. And yet in whom if not in God can man have his being? This at least is where Swedenborg places it when he quotes (A. R. 31) with approval Paul's familiar sentence, "In him we live, and move, and have our being," and even goes further than the mere quotation to give a rational demonstration of it. Swedenborg also sets forth quite fully in the "Divine Providence" (308) that all men, even evil spirits, have their being in God.

In saying these various things I have touched very slightly upon the many things to which I had in mind at first to call attention, and have presented very briefly my objection to them. I will add that Mr. Campbell's positions are in a number of respects what we ought to commend and rejoice at. He describes, for instance, the New Theology movement as an effort to reach the unchurched masses and the unchurched intellectual classes. I would that we of the New Church might do something of that kind! He declares that the object of the churches should be not so much "to get men into heaven as to get heaven into them." An enlightened way of putting it. He defines the New Theology as a return to the basic facts of Christianity for the purpose of interpreting them in the light of modern science and intelligence. And many other things we can approve of. But I have said enough, I think, to exhibit a

CHARLES H. MANN.

Mr. Barler's Diagrams.

MR. EDITOR:—A correspondent, F. A. F., in commenting on Mr. Barler's work, complains that the diagrams used by Mr. Barler do not show the difference of progression in the men of the spiritual and of the celestial genius or church.

It does not appear that the passages quoted from the doctrines show that anything is wrong in the order of Mr. Barler's diagrams; it would seem, rather, that F. A. F. confounds the discrete degrees with the two kingdoms, or else he forgets that each discrete degree comprises the two kingdoms in itself, and that all that is necessary in the diagrams would be to divide them vertically by a line and regard the portion at the right of the line as the celestial kingdom of each degree and the portion at the left as the spiritual. I confess that the position of F. A. F. is not very intelligible to me, nor the nature of the "trouble" found in the diagrams; but it has occurred to me that a proper regard for the two kingdoms, those of good and of truth, existing in each of the degrees, would help to remove the difficulty referred to.

F. S.

Scripture Translation.

Anent the new American Version of the Psalms the Rev. Lewis A. Slight has some very pertinent questions touching the translation of Scripture in general. He alludes to that fundamental peculiarity of Hebrew where the "cognate accusative" produces such expressions as "to worm worms" (Ex. xvi. 20); "to brick bricks" (or properly, "whiten whites" (Gen. xi. 3), etc., and asks "Ought every translator of the Scriptures for the New Church to aim at reproducing as much of the Hebrew idiom and construction as can be imparted into the English language, or should his aim be to convey the meaning to the minds of his readers?" This question, he contends, "has to be answered before the task of the production of a translation of the Scriptures for the New Church can be undertaken with satisfactory results." And, if settled, he thinks, "the church would not be found lacking in men of education to carry out the work."

Mr. Slight really alludes to a very important matter, one which seriously settled would also make it possible for England and America to do together (and better than either alone, duplicating work needlessly) what should be done with one mind for the English-speaking church—to produce together a much-needed version of the Scriptures.

Has not a great oversight caused us to overlook, first of all, the value to the New Church of the two great recent versions of the English and the American revisors? The Authorized and the Revised Versions are both monuments of scholarship which we cannot afford to overlook. These versions are precisely an effort, by the greatest literary minds to "convey the meaning" of the Hebrew and Greek Scriptures "to the minds of the readers." The New Church can make efforts untold to rival or supersede these monumental versions—but as producers of "old time * * * done in English," or a gem that will associate itself "with our hearth and our bedchamber," we shall have to wait a long time—and, moreover, it seems unwise to endeavor to outdo what has been done in the best manner (speaking broadly) of our day.

What, then, should a New-Church translation aim at? It should supply that which the present versions fail to give—and what is that? It is not the *broad* meaning (Swedenborg would call it the *common* sense) of the letter, but, what does the *original* say? It is precisely the exact detail which the one does not get who does not understand Hebrew and Greek.

For the general reader the American New-Church Version of the Psalms, and the English translation of the

books of Moses do not sufficiently differentiate from the great extant versions to supersede these. And, on the other hand, for the close student the detail of difference between the New-Church and other versions is not precise enough to make the new version take the place of the originals.

With our best efforts, therefore, we are producing a work by divided labor, and probably expensive duplication, which is not wholly satisfactory for either general or special purposes. What can we expect, therefore, but to produce volumes which will be laid on the shelves to gather dust?

If we desire to do a really living, useful work we should recognize that common needs have been supplied by the united efforts of numerous denominations. What we need now is a version like Swedenborg's in Genesis, Exodus and Revelation—a version for the New-Church student, who cannot readily use the originals and yet find in his Sacred Scriptures just what the Word contains. Such a work would help the minister, the Sunday-school teacher, every student and sincere reader in and out of the New Church.

Cambridge, Mass.

J. E. WERREN.

Current Literature**The Complexity of Human Life.**

Degrees of Life in Man. Being Doctrine from the Word of God as set forth in the Writings of Swedenborg. By O. L. Barler. Chicago: The Regan Printing House, 1907. For sale at 501 Masonic Temple, Chicago. \$1.50.

This comely and well-made book, a volume of 330 pages in good readable type, has come with the new year to greet many readers who have been awaiting its arrival with no little interest and curiosity. The interest was inspired by the wholesome and vigorous contributions which have frequently appeared in the MESSENGER from Mr. Barler's pen, and the curiosity was that which the subject of "Discrete Degrees" almost always arouses as to by what new or different way will it be presented.

In our opinion the book will be a good deal of a surprise to all, as it has been to us, both in its subject matter and the form in which this is presented, it comes indeed as the result of the ripened study and reflection of a man who sends us this his birthday gift in his eightieth year; but it bears, together with the assurance of settled conviction and sober catholic discussion, all the brightness and vivacity of youth in the freshness of the themes as presented and the lively manner of treatment; and this, it must be added, the author has succeeded in doing by a most happy device, namely, that of bringing in at the close of each of his careful doctrinal presentations of a topic a lively conversation on the same reported verbally from the spirits and angels who were heard by Swedenborg in the spiritual world discussing the same theme, and whose debates and conclusions are recorded in the "Memorabilia" inserted in several of his works. We do not hesitate to declare the book absolutely unique in its matter and method—a new kind of doctrinal instruction, and one which is sure to bring very really to many minds the force and the wonderful clearness of Swedenborg's treatment of subjects generally regarded as abstruse and difficult. If persons have asked since, as they did ask in Swedenborg's time, "Why print these *Memorabilia*, these strange talks with spirits in the other world?" perhaps it has remained for Mr. Barler to give them for the first time an answer satisfactory to their own experience, in the admirable and pertinent help these inserted conversations give in getting at the practical solution of deep questions which everybody is asking at the present day. The wonderful thing is that while

these *Memorabilia* were written a century and a half ago, the debates are as fresh and as timely as if they were heard for the first time in the last convention of the Presbyterian Assembly, or of a Congress of Religions.

Another feature of the book that is new and refreshingly bold is its thoroughly dogmatic character, carrying plain, direct, positive teaching with no shadow of apology or "accommodation." Pope Pius X., in his reply to the modernists, could not speak with a more determined voice of authority than this bright and friendly book, telling the world "for the first time" of the Divine doctrine of Degrees in the life of man. Speaking of this doctrine on page 58 the book reads:

"As a doctrine or philosophy of creation and the re-creation or regeneration of man, it is not taught in any college in the world, apart from Swedenborg's influence. There is not a book published upon the subject to be found in any library, great or small, in all the world, apart from that influence."

The author does not court the favor of the natural scientists by any concessions to materialistic monism or evolution, but strikes out plain with his assertions:

"Life is not of the quality of nature—it comes to nature, but is not of it. We must look upward for life, not downward. The search for origins and life on the level of nature is a vain search, and can never be rewarded. * * * The naturalist searches for life in nature—this is why life escapes him; the thing is not there." (p. 31.)

So in regard to the value of those appreciations of Swedenborg based on only a natural measurement of his ideas:

"Some who admire Swedenborg for his colossal proportions in science and letters, and say that he is not to be compared with whole colleges of ordinary scholars, yet show that they do not comprehend him. Emerson says Swedenborg was a mystic. If he was a mystic, he was one all to himself, there was never another in his class." (p. 23.)

Here we might corroborate Mr. Barler by the authority of the "Encyclopædia Britannica," which also refuses to admit that the title mystic can rightly belong to Swedenborg. Mr. Barler goes on to say:

"Emerson and his followers are abundantly able to judge of Swedenborg as a man of letters and as a great philosopher, because here Swedenborg was on a level with their thought; but they are wholly disqualified to judge of him in his higher mission, that of being the means of revealing the Lord Jesus Christ as the One God in whom is the Father and the Son and the Holy Spirit, whose Humanity is Divine. Emerson did not know this, so that Swedenborg in his mission fairly outran Emerson's vision. What Emerson admired in Swedenborg and praised in him was from the lowest forms in Swedenborg's mind—the mere bark and rind of his more vital doctrines." (p. 24.)

The plan of the book is a part of its unique character. It embraces thirty short chapters, each just long enough for a pleasant, refreshing reading by oneself or in company, full of stimulating ideas and truths, extending over the subjects of Degrees of Life; Body and Mind; the Inmost Man; the Unfolding of Life in Man; the Ladder Form of Life; Man as Infant, Child and Youth; Adult Regeneration; Value of Doctrinal Things; Swedenborg as the Revelator. Each chapter is headed with a pertinent quotation from the Holy Scripture. Then follows the presentation of the Doctrine in clear, unhesitating language with illustrative citations from Swedenborg interspersed in another type for convenience in reference; and this is followed by the illustrative conversation with spirits and angels on this topic, in the other world. Could anything be more novel, more sensational, if invented by one of our realistic Corellis or Bernhard Shaws? And yet the subjects of the conversations are so absorbing, so deep and so true to human nature, that one feels that he is with no inventor or mere searcher for new things.

It is the loyalty, the sincerity and the absence of any

egotism or affectation in the book that gives this treatise a peculiar and large value. We think of it as being a book to be taken in hand by a bright, earnest class of readers in the Young People's League who want to learn the doctrine of Discrete Degrees practically and as it were from life. They will surely find here anything but a dull, abstract treatise, and they will remember from their reading some very positive and plain and indelible truths, and not mere guesses or questionings or problems unanswered.

The book has its diagrams, and they are very helpful, and perhaps not the less so by being mere verbal arrangements without an effort to employ forms or colors; the same diagram showing the degrees of life in their order from the inmost in man down to the corporeal is used repeatedly and to excellent purpose.

Perhaps the most interesting chapter in the book to the deeper students of Swedenborg will be the xxi., treating of the "Inmost of the Body Degree," or what is that "remnant of the purest parts of nature" which man retains from his natural body in going into the spiritual world as a containant to hold his spirit form in endless duration. (p. 233.) This is commonly called the *limbus*, and various views have been held among New-Church scholars as to its character. Mr. Barler perhaps wisely avoids discussion of the subject, but simply presents fully and clearly the passages of doctrine bearing directly upon it; and his diagrams all include the *limbus* as occupying a place between the "External or Natural Man" and the "Corporeal or Gross Body." In one of the diagrams however, this is identified with the "Natural Memory" (p. 292), and in the text the *limbus* is sometimes so referred to. This point, we think, is capable of further illustration and confirmation, not only from Swedenborg's psychology throughout, but even from the deep rational investigations of other philosophers. We refer here especially to Kant in his great doctrine of the *schemata* or the notions of time and space as the two great mental media through which all impressions come into the mind or have any being in the man himself. These are "natural parts" of the human mind, they are derived from nature, and man is born in a natural world of time and space to obtain these very forms which may endure and give him identity; nor does he ever—even in the spiritual world—get away from these ideas of time and space as appearances without which it is impossible for the human mind to think. Br. Barler, while he does not seem to insist on the memory, which we might call a permanent form of time and space, as the container of all these impressions from a time-and-space world and so as constituting the *limbus* and the "cutaneous covering" of man's spiritual body—yet he plainly indicates it, and this perhaps is as far as he could well go in the limits he had assigned himself in the discussion.

We think the book should have had an analytical index, and we hope that we may see a future edition so provided. We say "a future edition" notwithstanding the author tells us that the book is not stereotyped and that when the present edition of 700 copies is sold there will be no more to be had. We would be glad indeed if the book should be so rapidly taken up in the church here and abroad as to quickly exhaust the present edition and so warrant the issuing of another from plates. In any case the present copies are sure to be of permanent and unique value to every possessor, and we heartily congratulate the author on having been enabled to contribute a work of such unique merit to the church.

F. S.

Such of the inhabitants of other earths as are not idolators all acknowledge the Lord to be the only God; for they adore the Divine not as invisible, but as visible. (E. U. 7.)

Church News

The Rev. John Whitehead is delivering a course of Sunday evening lectures, running through January and February, in Metaphysical Hall, Boston, on the subject of "Immorality As Viewed from the Philosophy of Swedenborg."

The Rev. Charles H. Mann continues his Sunday evening meetings in the Bijou Theater, Elkhart, Ind. Each week a bulletin is issued announcing the service and the subject of the address, besides a striking paragraph from the previous Sunday's discourse and a quotation from Swedenborg.

The Rev. Julian K. Smyth delivered before a large audience the first of his four lectures on "Who Was Swedenborg?" in the National Church at Washington, being a part of the regular National-Church lecture course for the present season. There was the closest attention and many expressions of interest and pleasure from strangers present. The other three lectures follow on consecutive Sunday nights.

Morning Light, the bright English New-Church weekly, commences the new year under a new editor, the Rev. H. Gordon Drummond; with a new heading, and with a new arrangement of the matter, the advertisements being assigned to the last two pages instead of the first two. This gives the paper an improved appearance, making a better first impression on one who picks it up. *Morning Light* has had thirty years of useful existence, and deserves the hearty support of the church. It is printed and published by James Speirs, 1 Bloomsbury street, London, England.

Boston.

On Sunday afternoon, January 12, there was a very successful organ recital at the Boston Church, arranged by the new organist, Mr. William W. Cobb. Mrs. Alice Bates Rice was soloist. The weather was very stormy, so the attendance was much less than it would otherwise have been.

The Young People's Association gave its second dancing party Friday evening, January 10, at Court Hall, and it took the form of a leap-year party, the young ladies managing the floor very successfully. Fifty couples were present, and the evening was a success both socially and financially.

Louisville, Ky.

Since joining the Ohio Association the Louisville Society has had six lectures by the Rev. John Ramsey Hunter, with the following attendance, respectively: 35, 37, 15, 14, 26 and 16, making an average of about 28. The lectures are in the evening at 8 o'clock. The first three were delivered in Baldwin's Hall, by the kindness of D. H. Baldwin & Co., and the last three in the basement Sunday-school room of a church building at the southwest corner of Fifth and Walnut street, which has recently been vacated by a large Methodist congregation. This building was obtained without rent through the kindness of an influential member of the Methodist congregation, but the tenancy is somewhat precarious, since the building is for sale. It was requested that the Society refrain from putting up its sign or advertising its meetings as held at the old building of this congregation. It will be appreciated that this is not home, and that the Louisville Society needs a neat little church home of its own, be it ever so humble. The lectures have been advertised in the daily papers, by postal cards, notices,

and personal solicitation. Two Tuesday evening meetings for the study of "Heaven and Hell" have been conducted at the church by the pastor, Rev. Abraham Knobel. At the first of these seven were present, including the pastor. At the second there were five present. Regular morning services are continued by the pastor. The attendance at these services averages about nine.

Springfield, Ill.

The Springfield New-Church Young People's Society has undertaken a new plan for this year. In connection with the regular Reading Circle, which meets twice a month, it has been decided to hold a meeting in a public place the first Sunday in each month, on which occasion some topic of current interest would be discussed. The first meeting of this character was held January 5, at which the following program was carried out: Reading Circle at 4:30; lunch served at 6 by the young people, followed by the consideration of the subject, "The Cause and Cure of the Industrial Depression." Mr. W. J. Spaulding read a paper on the cause, and Mr. Joseph Farris addressed on the cure. A lively discussion followed. The meeting was very successful. A number of outside friends were present and a great deal of interest was displayed. It was unanimously agreed that another meeting should be held next month.

Movements of English Ministers.

Morning Light notes that during the past year the movements of the English ministers and leaders have been more numerous than usual, and gives the following: The Rev. J. J. Woodford has vacated South Glasgow and settled at Bradford. The vacancy at Glasgow has been filled by the Rev. S. J. C. Goldsack, and Bath is at present without a minister. The Rev. A. Wilde has migrated from Heywood to Argyle Square; Heywood has succeeded in securing the Rev. G. W. Wall, and Camberwell, alas, is left lamenting. The Rev. Mark Rowse has returned to his old love at Blackburn; the vacancy at Norwich has been filled by the appointment of Professor G. W. Baynham, and consequently Bristol has no leader. The Rev. Harry Deans having accepted the office of assistant minister at Birmingham, the Rev. H. Gordon Drummond has followed him at Willesden, and Dalton is disconsolate. Another Yorkshire pulpit is vacant through the removal of the Rev. A. J. Wright from Hull to Jersey. Yorkshire, however, finds some consolation for its losses in the transfer of the Rev. J. T. Freeth from London to Keighley. Failsworth has secured the services of the Rev. L. A. Slight, and Brightlingsea is vacant. The Rev. J. F. Buss has come back from Durban, and been installed at Kensington. One of our students, Mr. John Presland, has become the pastor of the Blackpool Society. The Rev. A. Stones is now working Ashton and Stockport, instead of Ashton and Rhodes. Mr. C. Edgerton Parry has become the leader of the Barnsley Society; and the Revs. J. G. Dufty and W. E. Hurt have severed their connection with Derby and Plaistow, respectively.

New York City.

We have had a most interesting and successful course of Sunday evening lectures delivered by our pastor, the Rev. Julian K. Smyth, on "Who Was Swedenborg? 1. His Career and Character. 2. His Search for the Soul. 3. His Seership. 4. His Value Today." The course attracted considerable attention and was well attended throughout, many strangers being present and expressing themselves as being much interested. The lectures themselves were most instructive to New-Church people as well as to others. They showed a great deal of research and were delivered with great effectiveness. The trustees of the church have

sent Mr. Smyth a vote of appreciation, congratulating him on the notable character of these lectures. He has been invited to deliver them in Washington and Philadelphia, and he is being urged to publish them in book form.

The pastor is holding this winter a Wednesday morning class in the study of New-Church psychology. Swedenborg's "De Anima" is used, but several of his other scientific and philosophical works are drawn from freely; and passages from some of the modern psychologists are frequently brought into comparison. The class has proved very interesting, having an average attendance of from twenty to thirty.

A series of fortnightly Sunday evening readings at the residence of the pastor, for members of the League and other young people of the congregation, is being inaugurated and bids fair to prove very useful and interesting. Some portion of the Gospel is made the subject of a brief spiritual exposition, and one of the "Brief Readings" from Swedenborg's "True Christian Religion" provides the doctrinal topic for the evening.

The work in our New-Church settlement at 423 West Forty-third street is being pushed with vigor. This settlement was inaugurated a little more than a year ago, and the amount and the variety of the work accomplished have greatly exceeded our expectations. The first annual report will soon be issued.

New-Church Progress in Europe.

It is very encouraging to witness the growth of New-Church interest and activity in Germany and Austria especially as quickened by the entering of the young and zealous minister, the Rev. Adolph Goerwitz, a last year's graduate of our Theological School, upon his important field of duty as assistant to the General Pastor, his father, the Rev. Fedor Goerwitz of Zurich, Switzerland. The reception of the youthful minister by all the circles of his father's mission-circuit has been most cordial and enthusiastic and the whole church on the continent seems to feel a thrill of new hope and vigor in the prospect of the regular visits they are to receive from their new assistant pastor.

At his autumnal visit to Berlin forty assembled at services and thirty-four at the Holy Communion. A new circle is organized in Leipzig, the important educational and flourishing center of Germany, where services were held by Mr. Goerwitz, and nine received Holy Communion.

At Stuttgart he attended the annual meeting of the German Swedenborg Society. The reports show the issuing this year of new editions in German of the works on "Divine Providence" and "Divine Love and Wisdom." Receipts for the year, 2,023 marks; expenditures, 1,779.22 marks; assets of the Society, entire, 28,150.11 marks; increase this year, 425.85 marks. There were four new applications for membership. A disappointment was experienced in the refusal of two important publishing houses of Stuttgart to undertake the sale in Germany of the large popular editions in German of the work on "Heaven and Hell," which the London Swedenborg Society offered to furnish. It shows what a conservative and obstructive power the press may be in a country where religious prejudice is so deeply imbedded and inwrought more or less with political influences. Nowhere more than in Germany will the stranger see all kinds of revolutionary literature on morals and religion, attacking even the most sacred and private concerns of man's life, thrust before his gaze in every form of public advertisement; and yet the religious appeal of the New Church is regarded as "too far out of their line" for business interests. When we consider that the most popular publishing houses of London and such

conservative and important firms in this country as the Lippincott Company of Philadelphia, and the Houghton-Mifflin Company of Boston have readily undertaken the publishing and sale of the writings of Swedenborg and other New-Church literature, it seems like a serious reflection on not only German enterprise but German literary and cultural progress that such an offer as that of the London Society should have been so coldly received in Stuttgart. We hope that elsewhere there will be a more enlightened spirit manifested.

After a delightful visit to Vienna and Budapest and Gyorkong, where many social and religious occasions were greatly enjoyed, Mr. Goerwitz continued his journey to Trieste, and held what might almost be called the first Provincial or Association meeting of the New Church in Europe, outside of the regular meetings of the Swiss Union, inasmuch as with the faithful and intelligent little society of Italians at Trieste there were assembled two visiting members from Vienna and Signor Quocchi and two daughters from Rome, Signor Quocchi being now the leading representative of the New Church believers in Italy. Here also delightful services were held, including two baptisms, and the holy communion, and social meetings were enjoyed in the country amid the beautiful scenery of the neighborhood. Surely the prospect of laboring in such a mission circuit as this which seems to be opening before our young New-Church evangelist in Europe is one that many might envy him, and we may confidently look forward to very interesting reports of his labors from time to time.

F. S.

Books Wanted for Missionary Use.

If there are any readers of the MESSENGER who are desirous of helping the Lord's kingdom to come into the hearts and lives of men, and have the means to spare, if they will send me a few books for loaning, they will be doing a good work, and verily, they shall have their reward. I have ministers, and doctors, and lawyers and others reading.

I need the following books:

The Footprints of the Saviour, 10 vols.

The Holy Names, 4 vols.

The New Theology, by Rev. R. R. Rodgers, 12 vols.

Giles Man as a Spiritual Being, 12 vols.

Bailey's Brighton Lectures, 10 vols.

J. M. SHEPHERD.

Pontiac, Mich.

Notes of European Travel.

IX. IN CATHOLIC BELGIUM.

Rejoining my wife and daughter at Antwerp, I pursued my Swedenborgian researches so far as opportunity permitted during my brief sojourn in Belgium—namely, in visiting the MSS. collection in the beautiful old Plantin printing house in Antwerp—in carefully searching the catalogues of the Biblioteque Royale at Brussels and in penetrating in my search at Bruges even almost into the secrets of the Cathedral.

I may as well state the object of my search in these visits to the royal and the episcopal libraries. Swedenborg, it is known, disposed of his works largely by donation to the bishops and the universities. These original "author's donations" are probably still existing in many of the libraries to which they were given, and it is from these original books that some degree of knowledge of Swedenborg and opinion regarding him was diffused in the world at large, apart altogether from the organized efforts of his professed followers. It was my desire to see how far these libraries at present retain those original deposits or corre-

spondence connected with them, or if the libraries have added to them, and how far they show traces of any literary movement caused by them. The results of these researches I will record for convenience sake, so far as they may be of any use in a bibliographical way, in a chapter by itself of these notes rather than interrupt my narrative from time to time with the list of titles found. I will only mention some interesting incidents which here and there arose from my visits.

I should say here that I make no claim to the originality of my research in this direction. Mr. Stroh has gone over the ground very thoroughly in Scandinavia and Holland and in a portion of northern Germany, as well as in important centers in England and France, and we await with much interest the results of his projected visit, which has been unexpectedly delayed, to St. Petersburg, to Königsberg and other northern cities. Ultimately it is to be hoped he may carry his search even into the cities of southern Germany and Italy.

I was most courteously received by the librarians at Antwerp, Brussels and Bruges, the keeper of the MSS. at the Royal Library in Brussels, a Roman Catholic in orders, taking special pains to facilitate my search among the MSS. and in the printed library. But I was hardly prepared for the perhaps only merited rebuke for my persistent search in the face of every improbability of finding, which I experienced on my visit to the venerable Canon Bethune of the Cathedral of Bruges. It was foolish on the face of it to expect to find the works of Swedenborg in libraries that would hardly regard works written since the Reformation as having any value, and I cannot say that my visit to the Canon was inspired by any very lively expectations; but I made the call under a certain obligation of courtesy. I had called at the public or Municipal Library of Bruges to find it closed and the librarian away for his week-end holiday. My only recourse was to the gentleman who had formerly been the librarian, on whom I had called, and his kind reception and the pleasant visit in his quaint and pretty house fully repaid my pains in doing so; but he, much to his regret, could do nothing for me himself, and that I might not go away from Bruges without making any search whatever, he suggested that I call upon Canon Bethune of the Cathedral, who could at least introduce me to the library of the Cathedral. His kindness in directing me very carefully to the Canon's residence deserved at least that I should make the call, and thither I consequently proceeded. On finding the quaint doorway, close upon the pavement, in a narrow street, I was ushered into a very beautiful and very ancient house rich in carvings and old glass and rare paintings and books, and amid these I was courteously asked to wait until the Canon should return from the evening "Benediction" in the Cathedral. When he entered I saw a venerable figure bent with age, he being over ninety, but with a most kind and sweet face and friendly manner. I made known my mission and that I was from America, and he seemed so pleased at having a momentary guest from so far away that he perhaps cared not much for the quest that brought him. He insisted on my sitting and talking with him, which I found it very delightful to do, for he was a cultured archaeologist and very bright and engaging in his conversation. But when at length I laid my purpose before him he was compelled to tell me how vain would be my search, as the library contained nothing but very ancient works, and "as regards Swedenborg, you will pardon me, my dear friend, if I have to confess my ignorance, but I have never even heard the name!" I was compelled to laugh outright at this frank and honest confession, which produced only a better understanding between us and

opened the way for pleasant talk on other topics of common interest, especially the fine exposition of the Order of the Toison d'Or, or Golden Fleece, a very rich collection of mediæval art then being shown in the City Hall, in preparing the memorial volume of which he had been warmly interested. Before leaving he insisted on conducting me over the rarely beautiful house, which had been built in the fifteenth century by the secretary of the wife of Philip the Good. As I bade the dear, kind old Canon good-by I felt that I had much to thank him for, even if he could show me no MS. of the man whose theology was so modern that he had never heard of it.

FRANK SEWALL.

The National Church in Washington.

As the church at large has a financial as well as a sentimental interest in the church buildings at the national capital, it may be interesting to your readers to know something of the present condition of the work.

I am glad to state that the deed of trust which was placed upon the property at the time of its dedication, securing \$13,000 borrowed to finish paying for the erection of the main edifice, has been released, the debt having been paid, and the property is now free from debt.

In March, 1905, the Washington Society started a fund for the completion of the Sunday-school building on the lot adjoining the main building on the south. This fund was begun by appropriating the proceeds of a sale of a portrait which had been painted years ago by Mr. John Cranch, and left with one of the members of our Society for sale for the benefit of the church.

The second item of the account resulted from the sale of a lot in Chelsea, Mass., devised to our Society by the late Mrs. Nancy B. Scudder.

The fund was placed in the Washington Loan & Trust Company, and bears interest at the rate of three per cent. per annum, and has grown since by other contributions, until the whole amount now in bank to the credit of the fund is \$3,522.64. I enclose a detailed statement of this fund, and will add that many of the members of the Washington Society have sent their cent-a-day offerings directly to James Richard Carter, Treasurer of the National Board of Trustees, and they will appear in statements published from him.

After many years of planning and gathering money, the cornerstone of the National New Church in Washington City was laid with appropriate ceremonies on December 12, 1894. On Thanksgiving Day, 1895, the Washington Society held services in the church, but it was not dedicated until May, 1896, at the seventy-sixth session of the General Convention.

Nearly twelve years have passed since then, and in the meantime the General Convention has held its eighty-fourth session in this city.

These meetings of the General Convention demonstrate very clearly the importance of completing the Sunday-school building, in order that there may be necessary accommodations for the various meetings of committees, and the auxiliary bodies who hold their sessions at the same time with the Convention; but the most urgent need, however, for the completion of this building, is to afford the church in Washington the proper facilities for Sunday-school and social uses, and to save the considerable sum for taxes, which is required to be paid each year so long as the lot remains vacant.

Since the dedication of the church the Washington Society has faithfully conducted public services in this building; and the beautiful and dignified character of the building has helped to give the New Church a more re-

spectful attention in the capital than it had ever received before.

Some of the conservative men in the General Convention had doubts of the ability of the Washington Society to keep up the regular public services in the proper manner in this building, but the twelve years intervening since its dedication have proven that these fears were without foundation.

In addition to the regular services and Sunday-school of the Washington Society, a course of national lectures has been arranged each year, which has attracted the attention of many of the temporary residents of Washington who would otherwise have known little or nothing of the doctrines of the New Church. A very interesting course is now being delivered by Rev. Julian K. Smyth, on "Who Was Swedenborg?"

This building was undertaken by the General Convention, through its regularly appointed committee, and the title is held by its Board of Trustees.

We certainly do not wish the church at large to believe that the General Convention is the man referred to in the parable of the tower, in Luke: "For which of you intending to build a tower sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."

Is it not time that the balance required to complete this work was raised, and the work finished?

If this cause appeals to any one who reads these lines, he or she can aid in advancing the work, by sending such amount as may be practicable to James Richard Carter, Treasurer, 16 Arlington Street, Boston; or if preferring to add to the fund now in the Washington Loan & Trust Company to the credit of the Washington Society, by sending to me.

JOB BARNARD,

1306 Rhode Island Avenue.

Cash in Washington Loan & Trust Company, to the credit of the Washington Society of the New Jerusalem, for Sunday-School Building Fund:

Proceeds sale of picture.....	\$ 50.00
Proceeds sale of Chelsea lot.....	1,700.00
Dr. R. B. Donaldson.....	1,000.00
Washington Young People's Association.....	9.05
Miss Jane M. Seavey.....	50.00
Mrs. R. K. Campbell.....	3.00
Miss Barrett.....	3.65
Paul Sperry.....	5.00

Sunday-school offering.....	44.01
Washington Society New Jerusalem.....	300.00
Walter I. Swanton.....	3.65
Miss Paulina du Pont.....	5.00
W. M. Cunningham.....	4.00
Mrs. A. E. Cerqua.....	3.00
Washington Young People's Association.....	24.43
Proceeds Mr. Smyth's lecture on Browning.....	28.15
Miss Sarah E. Gannett.....	3.65
King's Daughters (Washington Society).....	7.00
Mrs. Nancy R. Rogers.....	5.00
Miss Ida C. Rogers.....	5.00
Washington Young People's Association.....	19.05
Miss Katherine W. Cottrell.....	3.65
Mrs. Mary M. Cottrell.....	3.65
Interest.....	242.70

Total\$3,522.64

Board of Home and Foreign Missions.

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

Amount reported Nov. 15, 1907.....	\$2,108.52
Bath, Me., Society.....	12.10
San Diego, Cal., Society.....	4.00
Rev. G. E. Morgan, Toledo, O.....	10.00
A Friend (Home).....	5.00
Rev. W. M. Mayhew, Yarmouthport, Mass.....	2.00
Louisville, Ky., Society.....	1.50
E. Burgess Warren, Philadelphia, Pa.....	150.00
Providence, R. I., Society.....	25.00
William Hill, Winnipeg, Canada.....	5.00
Fanny M. Grant.....	5.00
H. R. W.....	3.00
A Friend (Home).....	1.00
Brockton, Mass., Society.....	30.00
Mrs. G. A. Reed, Brockton, Mass.....	5.00
Cambridge, Mass., Society (Home, \$1.50).....	11.00
William H. Swift, Wilmington, Del.....	50.00
Jane Kimmont, Glendale, Ohio.....	5.00
Bridgewater, Mass., Society.....	24.00
A. H. Childs, Pittsburg, Pa.....	5.00
Ad. Wagner, St. Louis, Mo.....	11.00
Mrs. John V. Milner, Bloomington, Ill.....	25.00
Newtonville, Mass., Society.....	216.96
Henry L. Green, Riverpoint, R. I.....	5.00
Emma Sproat, Chillicothe, Ohio.....	10.00
Emma F. Barclay, Bedford, Pa.....	10.00
Edward H. Cutler, St. Paul, Minn.....	100.00
Treasurer of General Convention—	
Part of income of funds.....	150.00
Income on investments.....	42.50

Total\$3,032.58

LOYD A. FROST, Treasurer.

January 9, 1908.

45 Milk Street, Boston.

The Church Calendar.

February 26. Fourth Sunday after Epiphany.

"The Light of the World."

Introit Selection 23: "I will bless the Lord."

Lesson I. Gen. xxxi.

Resp. Service VIII. The Two Great Commandments.

Lesson II. Matthew viii.

Benedictus. Mag. 756-762.

Hymns:

168. "Fiercer raged the tempests."

468. "We may not climb."

Obituary

FISHER.—At the New England Hospital, Roxbury, Mass., January 11, Miss Charlotte Elizabeth Fisher, of Oxford, Maine.

Miss Fisher joined the Boston Highlands Society in April, 1881, and although for nearly eight years resident of Maine, had never severed her connection therewith. As the proprietor of Belmont Lodge, and a hostess who loved to gather under its roof people of quiet tastes, lovers of nature or students who should find inspiration in the exquisite country and the refinements of her home, as an unselfish neighbor and a cheery, executive business woman, she was known to many; but perhaps only those few who were very near her realized the sweetness and childlike trust hidden beneath these qualities.

Her health had been failing since early summer and the anxiety attendant upon a dull business year perhaps aggravated the physical conditions. But a sojourn in Nantucket was apparently of benefit until untoward symptoms appeared, causing her to seek relief in the hospital, and the end came suddenly. The funeral services, conducted by the Rev

H. Clinton Hay, were of an uplifting nature and gave inexpressible comfort to those who loved her. "A good and true woman," writes a member of the Roxbury Society, "who can now expand in the freer, clearer air of a world where her broad mind and warm heart can feel no impediment." She leaves one sister, and a friend and coadjutor at Belmont Lodge who is as a sister. E. A.

Special Notices

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- The Old Faith Re-Stated,** by Rev. Jas. Hyde. 16mo. paper 40c; cloth60
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- Other World Idylls.** Poems and Sonnets, by C. E. Rowe. 12mo.. 1.50
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- The Life Within Life,** a Popular Setting Forth of Swedenborg's Doctrine of Degrees, by Rev. C. H. Mann. 12mo. paper 50c; cloth. .75
- Morality and The Perfect Life,** a Republication of a Lecture by the Late Henry James, with an Introduction by Rev. C. H. Mann. 12mo. paper 25c; cloth..... .50

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John S. Saul, Editor and Publisher

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by the

Rev. R. R. Rodgers

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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."

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."

From George Copeland, Jefferson, Wis.: "I have read your book from beginning to end—every word of it. It is not at all such a book as I expected it to be—a dry, abstract attempt to elucidate Swedenborg's doctrine of Degrees. * * * Your book is a very interesting, and a very readable book. It is a perfect wonder of careful compilation. It shows your very thorough knowledge of Scripture, and of Swedenborg. * * * Other people say to me that your book is nice."

From Jas. S. Nicol, North Paterson, N. J.: "I am just in receipt of the three books, and am sure I and my friends will enjoy thoroughly the reading of them. I am pleased to see that you have used good paper, and a good sensible style of type, such as is pleasant to see and read, and I hope you are having a successful sale."

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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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A New Impulse for Convention.

In our news columns today is published a plan of unification and concert of action for the General Convention and affiliated bodies as proposed by the General Council at a meeting held in New York on December 5th last. This matter, it will be remembered, was referred to the Council by Convention at the meeting in Philadelphia last May.

The meeting of the Council, it is understood, was well attended, the question before it was very fully and frankly considered from all standpoints, and the plan as finally agreed upon was unanimously adopted by all present. This is a cause for congratulation, as it indicates an earnest spirit in the Council which promises good things for the church. In drafting this plan the Council recognize that the Convention has been steadily improving in effectiveness and especially in good feeling and united and concerted action for a number of years, and therefore that the time seemed opportune to take this further step and provide for a more comprehensive alliance with its several auxiliary bodies.

It was made very clear that nothing was contemplated in the matter of supplanting or duplicating the work of the associations or other boards of the church, but, rather, that by collating information and providing means necessary and useful to all the

bodies of the church, the effectiveness of each will be augmented.

It is not to be expected that the plan is complete or that it can be carried out in its entirety or at once. It is rather looking forward in the right direction and especially to a continuous and loving inspiration which should always come from the General Council, believing that in this way little by little we may hope for still better and more effective results.

"Lead Us not into Temptation."

Because this petition in the Lord's prayer suggests that He leads into temptation, it has, as one of our subscribers writes us, proved a stumbling-block to many.

There are many things in the Word that are spoken according to the fallacies of the senses; for example, that the Lord gets angry, is revengeful, and slays. These forms of expression are adapted to the thoughts of the merely natural, with the intent not to break their lusts and persuasions, but to bend them toward the truth. If the Word were not in part adapted to the states of such, it would be immediately rejected. Yet these forms of expression are such that things spiritual and celestial may be insinuated into them. The merely natural man, in thinking that the Lord leads him into temptation to punish or to test him, ascribes the government to the Lord, and is so led to look to Him. Thus he is prepared to receive more light, from which he comes to see that he is led into temptation by his own evils, and that the Lord could not possibly lead any one into anything but good. When one sees that his own evils lead him into temptation, he is prepared to receive still more interior truth, whereupon he thinks of the Lord as the Divine truth redeeming from evil; and lastly he thinks nothing of evil at all, but only of the all-blessing love and mercy of the Father in heaven. Thus when the natural man prays, "Lead us not into temptation," he thinks of the Lord as angry with him and as punishing him. Those more advanced think that evils are excited in them by influx from evil spirits, and that they are thus led into temptation. The spiritual see evils as belonging solely to the hells, and they think of the Lord redeeming them by His truth. The celestial, without any idea of evil or

temptation, think only of the sanctifying and blessing mercy of God. Swedenborg was permitted to see how this petition underwent such transformation as it ascended from the merely natural and uninstructed through the heavens to the Lord, and he has told of it most beautifully in numbers 1874-5 of the "Heavenly Arcana."

Awaking from Sleep.

The desire for western education and political liberty is becoming universal and unified throughout Asia. China, India, and Persia are burning with a new zeal and aflame with desires for western progress and ideals. Many newspapers are being established, bearing such titles as "The Civilization," "Progress," "Knowledge," "Justice," and like names, which indicate the purpose of the universal awakening and the demands of the people. The leading subjects discussed are chiefly those of "Parliamentary Government," "Public Education," "Religious Liberty," "National Progress," and the like. Immense crowds gather at meetings that concern progress. The demand for western literature is great, and is becoming universal. In Turkey, where Christian progress meets such stern opposition from the central power, there is a growing demand for religious liberty. A western book is the second best seller in the empire. Even in Africa there is demand for education, political liberty, and western ways.

The Protestant missionaries throughout the gentile world are now agreed that no truly Christian progress can be made in the gentile world unless sectarian differences are left behind. They are working on the basis that non-essentials should be laid aside, and that all unite on the vital feature of Christian life, love, and brotherhood. This condition of religious work and the awakening among these nations call to mind what is said in the Writings about the extension of the Heavenly Doctrines. It is shown that they would pass to the interior of Africa, and finally through Turkey to Asia, and round about there.

The missionaries in these great districts are without spiritual doctrine. The New Church has a world-mission here. Our church should now consider doing this work of vast moment on a scale worthy of the cause, and of taking its place with others in these fields. Nothing less will eventually suffice than a series of publications setting forth the teachings of the church in a practically complete form, in the prevailing languages of these nations. But the beginning could be made now in direct and simple ways.

If such publications were now available, they would undoubtedly be read by many with the avidity in which western literature is being devoured by

the gentiles, who, after patient study and much reading, often meet with mortifying disappointment because of the lack of any definite spiritual light.

What Truth Can Do.

When we are told that we should get the Lord's peace in our hearts and then so live as never to allow it entirely to recede, the question often arises, Is it possible? Can we so live that peace will always be in us? Unreservedly we answer that there is the power in Divine truth to accomplish even such wonders as this. If we question the fact, we have not yet realized fully the meaning of the Lord being present with omnipotence, or of the assurance that He is a Saviour to the uttermost, nor have we comprehended the greatness of His mercy.

The light of truth can remove all reasons for disquietude in any of its forms. We see it continually exemplified how definite knowledge of spiritual things takes away all fear of death. A perception of the perfect wisdom and goodness of Providence, so that whatever happens is seen to be best under the circumstances, makes us acquiesce even in the decease of our most loved ones. Knowing that by temptations the Lord removes our evils so that He can draw nearer and make our lives more Divinely blessed and glorious, we do not fear those spiritual combats; indeed, we can take up our cross and, following Him, bear it to the place of sacrifice, feeling within and above all our sufferings the presence of His sanctifying peace. So upon every plane and in every affair of life the truth can make us free, free from every power of hell that would destroy our peace in spiritual death. For truth can show how everything that befalls us, from the cradle to the grave, is under the Divine providence and, though seemingly hard and afflicting, contains a treasure for eternal life.

It seems that usually there is willingness to acknowledge the Divine providence in general, but it is with greater reluctance that the individual concedes the Divine providence in every particular of his own affairs and life. To one in trials, disappointment, and bitter affliction his lot may seem hard. He may not understand why he is so distressed. Seeing no good in his adversity, he sees no Providence, and finally denies that the Lord has anything to do with him in particulars.

Right at this point is where we especially need to have confidence in the wisdom and goodness of the Lord. Though we can not see the exact purpose in any experience, we should be able to perceive rationally that Divine Providence seeing the end from the beginning could not fail for a moment as to the slightest detail in governing all for the highest good. Through such conviction, no matter how the storm rages without, the Lord's peace can abide within. In so believing and acting, we humbly sub-

mit to the Lord's ways, and co-operate with Him most effectively. Though we may not always see *what* the Divine providence is, we may always know *that* it is.

The evils that adversity keeps us from are generally more deeply concealed than the sins that adversity leads us out of, and many of both kinds will remain unknown in particulars until in the world to come it pleases the Lord to show us how, in infinite wisdom and love, He has beset us before and behind, and done all for us that could be done, without taking away our liberty.

There is a deep lesson in the few words of that memorable relation, which tells how one who had entered the spiritual world was reduced to the state of his infancy, and it was shown by the Lord how every single thing of his life had been under the Lord's guidance, and that otherwise he would have plunged himself into the most grievous hell, if the continual providence of the Lord had ceased for a moment. If one could fully and rightly believe and acknowledge this, there would be no power that could steal away from him the inward peace of God. Let us think of this memorable relation when we are tempted to complain, are disquieted or tempted, and be assured that such a day can come to us. In this faith let us so live that when the day comes, it will not be a reproach unto us.

The Atonement.

In the *Biblical World* for January is a paper on the Atonement, by Professor John M. P. Smith, of the Chicago University. He rightly bases his arguments on the Scripture. He correctly believes that the redemption of the first born wrought a redemption from the sacrifice of human beings. This is evident from the Divine substitution of a lamb when Abraham was about to sacrifice Isaac. Professor Smith also rightly concludes that the sacrifice was not acceptable to Jehovah, but a mere bribe, if it was not accompanied by repentance. After he has gone this far, it is regrettable that he conceives of the sacrifice as propitiatory, or that there was anything that the Lord took as substitutionary or vicarious. The logic with which he so admirably concludes that it was repentance that made the sacrifice acceptable, should have carried him so far as to say that it was repentance that was propitiatory. This the Word clearly teaches in such passages as "Thou delightest not in burnt offerings." "I spake not unto your fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, Obey my voice, and I will be your God." Yet since the law prescribed for sacrifices, it is evident they were of Divine permission. Sacrifices were never desired by Jehovah, but were permitted to prevent sacrifice of

children, and that the Lord might not break, but bend worship from idolatry to Himself.

There seems to be a contradiction in Professor Smith holding that the sacrifice was not penal, and yet that it was substitutionary. We are not to judge of the sacrifice by what may have been in general practice, or in the mind of the later Jews, but by what the Word as a whole says of it. The sacrifice was not the suffering of any person or thing for another, nor was it substitutionary or vicarious. Sacrifice existed before Abraham. Even before his time it had degenerated to human sacrifice, as is evident from his attempt to sacrifice Isaac. In the beginning it was purely symbolical, as is evident from the particulars of the altar construction and the acts and the kind of sacrifice. The sacrifices represented purification from evils and falsities, and the sanctification of the penitent through confession and repentance.

The Sermon

Sunday Observance.*

BY THE REV. FRANK SEWALL, D. D.

"They went up to Jerusalem according to the custom of the feast." (St. Luke ii. 42.)

The appeal presented by the clergy of the various denominations in Washington, including Protestant, Catholic and the New Church, in behalf of a proper observance of the Lord's Day, and in protest against the several influences, public and social, which today are threatening this sacred institution, is before you in the printed letter distributed in all the churches today. As a member of the general meeting and also of the special committee appointed by that meeting to draw up this letter—which consequently has my hearty approval—it is not necessary for me to dwell further on the points set forth in it, but rather to urge every member of our congregation to take the letter home and very carefully read it and consider the very solemn and important appeal it makes to all who desire to see the life of our community both morally and physically sustained upon the highest plane, and who consequently would jealously guard our people from the infection of deteriorating influences from whatever source—whether from evil example without, as from our own natural and self-indulgent inclinations, which are only too willing to take advantage of evil example as we see it growing popular, and so, in a worldly way, to justify our own conduct.

As New Churchmen there can be no doubt in our minds as to our obligation to keep holy the Sabbath day. This duty is clearly defined in the doctrine of the church in expounding the Third Commandment of the Decalogue. Thus we are taught (in True Christian Religion No. 301) that "This commandment means in the literal sense that, The six days of the week are for man and his labors and the seventh for the Lord and for man's rest from them. Sabbath in the original tongue means rest. The

*Preached at the New Church, Washington, Sunday, January 12th, the day of the International Appeal.

Sabbath among the children of Israel was the "holy sanctity of holies," because it represented the Lord. The six days represented His labors and combats with the hells, and the seventh His victory over them and therefore rest. And because that day was representative of the completion of the Lord's whole work of redemption, therefore it was holiness itself. But when the Lord came into the world and the representations of Him therefore ceased, that day became a day of instruction in Divine things and thus also a day of rest from labors and of meditation on things relating to salvation and eternal life, as also a day of love toward the neighbor." This law of the Sabbath or Lord's Day observance as laid down for the New Church will bear the closest and the most practical scrutiny as a law to govern our individual conduct, and according to which to build our habit of life and to shape the example and influence upon others for which we are each responsible. As Christians we are responsible before the gentile or unbelieving world for the kind of faithfulness we show toward the standards of our religion. It is a shameful thing for a Christian to be held up as less faithful to his religion than the Mohammedan or the Hindoo. And it is shameful and cowardly for the individual Christian to excuse himself for his neglect of his religion on the score that there are others of his belief who are more scrupulous and more regular and so will hold up the standard of respectability and the good example for others. This is one of those fundamental things that strikes right down into the moral principle itself—I mean the principle of the effect of our conduct upon others.

The keeping Sunday as a holy day free from secular labor and worry and elevated by some direct mental and bodily acts to adoration of the Lord and to the thought of the things of the spiritual life—this either is a good and wholesome thing for mankind or it is not. If it is good we are bound to *support it; if not, to oppose it*. If the Sunday rest is a good thing then we are bound, even on moral grounds, to lend all our influence to its careful preservation, and courtly observance. If it is not a good thing—if its origin even in the beginning of history and the reverence paid to it as a Divine institution for the highest good of man is a mistake and harmful in its results, then it is one's duty honestly and openly to ignore it and to try to abolish it. Such attempts have been made ere now, and in the midst of the French Revolution when the effort was made to abolish Christianity altogether, even Voltaire, the great rationalist and skeptic, was compelled to call a halt and demand the preservation of man's seventh day of rest. Even in our day, the French government, after the desecration of the Sabbath has run to such a fearful extreme as to be threatening the physical life of the citizens, has restored a law for the restriction of unnecessary secular labor on the seventh day.

If, I say, Sunday is an evil thing, then let us give over all pretension to sanctifying it in any way: teach the children to employ it for every kind of selfish pleasure and gain and let the same dull wearying and exhausting current of financial, social, political worry and strain run through the minds and absorb more and more all the energies of our life. For it is not against Sunday as a day of happy recreation that the Appeal calls out. Its

protest is especially against the government authorities themselves in exacting labor from the department clerks and men employes on Sunday, and against every commercial and social custom and individual indulgence which for one's own selfish pleasure is turning the Sunday for somebody else into a day of hard and unremitting toil. This, I say, is a question of morals as well as of religion, and it is a question which no one can shirk. Much has been said in recent times about the horrors of what is called the "continental Sunday," but the continental Sunday so far as I have known it from observation and experience, while it does not forbid amusements and recreations in the latter part of the day, does in almost universal custom dispense with labor and reserve the morning or some part of the morning for the observance of Divine worship either public or private. If the parks are full in the afternoon the churches have been full in the forenoon or early morning. The "churchless day" is comparatively unknown. If Sunday, then, is a good thing—worth preserving—who are to guard and perpetuate it? Can any one consistently with Christian manliness say, "O yes, I wish it preserved for my children and for my own physical comfort, at least: but the other good people who go to church will do this and I can safely stay at home!" Surely this is a vicarious religion which is as objectionable morally as spiritually. The New-Church law of the Sabbath as quoted above will, I say, bear close examination. It tells us how intensely holy the Sabbath is in its meaning and that this meaning has not at all passed away since the Lord of the Sabbath has Himself come to earth to give men a spiritual religion. The representative or merely symbolical Sabbath was indeed abolished to give place to the Christian's real day of spiritual rest, spiritual worship and spiritual charity. It is a day of worship of the Lord, instruction about Him, and of deeds of love and mercy to the neighbor. This includes besides the acts of worship in church the enjoyment of many kinds of family and neighborly recreation in ways always subordinate to the religious claims of that day reserved for the Lord and for rest from Him. Notice this expression, "*Reserved for the Lord!*" As the Lord's Day it makes our religious use of the day supreme and subordinates all appointments such as breakfast and dinner hours, receiving visitors, etc., to this first obligation. This should be the invariable "prior engagement" for every New Churchman. "The seventh day for the Lord and for *rest from Him*." What rest is that but the rest that comes from laying aside our selfish cares and ambitions and worry and turning our minds by some positive effort and act to those things which inspire us with love to the Lord and trust in Him and with a spiritual regard for our neighbor—which means our family, our children and all those immediately about us?

I have thus deferred to the very end any reference to the words of our text—whose power and lesson will not, however, be the less felt, I believe, after our having looked plainly at the moral aspects of the subject before us. "They went up to Jerusalem according to the custom of the Feast." And Jesus went with them. This is speaking of our Lord, a child of twelve years, going up with his parents to the temple at Jerusalem. It is one of the lessons brought to our mind by this very Sun-

day of the church's calendar—the First of the Epiphany—and it is most timely in its suggestion to all, of the importance of the careful observance of sacred customs and of children uniting in this observance. There is no religious influence of parent upon child stronger than this of the parents going up with their child to the temple *"according to the custom of the Feast."* This means the fixing of a custom or habit of sacred observance. This is what will make the religious observance of Sunday a real delight, when parents and children unite in it and go to worship the Lord in church together. And this, on the other hand, is, when neglected, a loss both to parent and child which nothing can replace—and a habit neglected which it will be ever harder and harder to regain. We have seen what are the moral grounds for our observing sacredly the Lord's Day; the spiritual grounds lie within these at the very source of all that is holy in our affections and motives. It is here that a man may say in a deeper sense than any mere moral satisfaction, "Lord, I have loved the habitation of thine house and the place where thine honor dwelleth. Amen."

	Contributed	
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Why Man Is Born in Ignorance.

It is of the Divine Providence that man is born into total ignorance, thus differently than the lower animals are, for they are born into all their little knowledge—what they learn afterwards can hardly be called learning; it is imitation, and force of habit. "The reason why the animals of the earth, and the fowls of the air, are born into their proper life, and man is not, although he is more excellent than they, is because the common animals are living in the order of the life in which they were created. They have not been able to disturb this order, since they have no rational faculty. It is otherwise with man, who thinks from the spiritual world, and has perverted what is in him from that world by a life contrary to the order which his rational faculty approves; he must therefore be born entirely ignorant, and be afterwards brought back by Divine means to the order of heaven." (H. H. 108.)

This does not mean that man would not need instruction, provided he was born in the order of his life. The most ancient people—signified by Adam—were born thus, and they were instructed through revelations from the Lord, not written revelations, but revelations nevertheless, and they had angelic administrations. "The men of the Most Ancient Church had the knowledges of true faith by revelations, for they spoke with the Lord, and with the angels, and were instructed by visions that were most delightful to them." (A. C. 125.)

The teaching is that man born in the order of his life, would have been born not into knowledges, but in such inclinations to all that is good and true, and into such perceptions of the same, that they would readily see the truth when presented, and would quickly grow into the intelligence and wisdom of angels—they would not have been born into such ignorance and darkness of mind as the human race is born at this day.

The infant state of man—even at this day—is holy by reason of its innocence in ignorance. "Ignorance is not inconsistent with holiness, when innocence is in it—holiness has its abode with ignorance that is innocent." (A. C. 1557.)

O. L. BARLER.

Temptation.

Temptation is not a mere solicitation to evil. This could be no temptation to one morally incapable of solicitation through aversion to the particular evil involved. You might be solicited to steal money where you could not be tempted to steal money. To make it temptation there must be a desire or inclination for evil, there must be something within answering to and responding to the suggestion from without. A man is tempted when he is drawn away from what he knows to be right and good because of his liking for and inclination toward evil. He is enticed toward evil because evil has the appearance to him of good and he regards it as something pleasing. He cannot be tempted until he is so enticed, until he wills to do the evil and intends to do it and make it a part of his life. The mere solicitation to evil can become temptation only when it incites and stirs his desire to yield to it knowing it to be evil.

And here is the test of spiritual judgment, here is the real difference between right and wrong. Here is the beginning of the real struggle, between what the man knows to be true and right and good for him to do and be and what is of his desire and intent to do and be knowing that what he intends and desires is not good and true and right. The conflict thus is between his knowledge and intelligence and comprehension of personal duty and obligation and the stubbornness of his desire to have his own way notwithstanding. And there is no other way in which this stubborn will and purpose can be put away. The Lord fought it in His human and in these fights He fought hell. We must fight in our human nature the influence of evil spirits who entice and stir our loves, who make us will and intend to do evil. We know our thoughts and loves only as they come forth, and when they are thus drawn out we must conquer them or they us. And this fight is the fight of the tempted.

Remember that evil is in the heart, the will, the intent, the purpose and nowhere else. And here it must be overcome if at all. Hence the conflict. But bear in mind, also, that if you had no higher concept of duty, no clearer perception of truth, no true heavenly opening of your mind, you could not be led into this conflict. How, otherwise, could you perceive your intent evil? How, otherwise, hesitate and feel called upon to fight for the right against your own inclination?

Recognize, then, this principle—that the Lord permits truths to enter and explore the will; that He permits evil spirits to flow in to incite antagonism to them, that the contrast may open to you the way to ridding yourself of the evil inclination and desire and thus of the evil itself; that with every truth made known to you He gives power to accompany it to its fullest, complete expression and in it and by means of it He calls upon you to act with it, promising to aid you and fight in and with you. Here you have one of the secrets of growth in grace

and truth before the Lord. It is for you, then, to believe and live, to accept truth, to search out evils by means of it, to repel evils as they are made known and fight against them that they become not sin. This, then, becomes your salvation. Your Lord so fought for you; do you fight for and with Him and He shall sustain you.—*F. A. Gustafson, in Ohio Bulletin.*

The Expressing of Thanks.

While visiting a dear young friend this winter, who possesses a bright and unselfish nature, in fact, "one woman out of a hundred," I was deeply impressed every day, as she flitted from one morning task to another, with a beautiful way she had of expressing her thanks to the Lord for the daily blessings we receive from Him—yet so few of us take time to think of their heavenly source. It was only a little song of four lines she sang, over and over again, but it was so joyous, so full of heartfelt thanks and beauty, that it did me worlds of good to listen to her. She simply could not help voicing her inward joy! Every line began, "Let the blessed sunshine in!" The tune was merry and full of encouragement, and I thought to myself, while listening, how few live on this exalted though humble plane (for she was poor in the eyes of the world), a plane where we are thankful for the Lord's inflowing life; for His Word, to lead us aright; for the beautiful world He allows us to inhabit, full of flowers and beauties of all kinds; for our families and all the sacred delights of home; and, as a crown to all this, the blessed privilege of work and the opportunity to labor for and uplift others, as glad instruments in our Saviour's hands.

January 19, 1908.

R. S. J.

The Legend of a Dollar.

The mills had closed for an indefinite time. Among the discharged workmen who waited in line for payment of wages stood Eric, the young Swede, who was absorbed in calculation of the amount he might, under these unexpected conditions, be able to send to his sweetheart over the sea.

But he was certain to find work in another city, and without loss of time his precious check was converted to the "scrip" which a temporary money panic compelled. Then with his bills paid and his postal order sent to the "sweetest girl in Sweden," he found a balance left to buy his ticket to the point where he had been told there was a chance of finding ready employment.

Cheered by the prospect of a speedily recurring "pay-day," with its promise of a bride and a humble little home in "free America" before many months, he made his way directly to the mills where he expected to begin work at once. But most unexpectedly he was informed that the particular department of the mills where he had been trained to work was closed for two weeks. Elsewhere the gates were crowded with other men unsuccessfully seeking employment, and he drifted away in doubt as to what he could possibly do in this strange new place. After seeking vainly for some chance to work he found himself at night without lodging or food. The single dollar left in his pocket was in the local scrip which passed at par in the city where it was issued. To his sur-

prise it was rejected as worthless in the mill town to which he had come. To have so little money and to discover that even this had no food value was another of the perplexing mysteries of the new land to which he had emigrated with infinite hope only six months before.

In his desperate wandering up and down the strange, dirty thoroughfares he came now and then to a church standing cold and dark upon its square, and, though it offered no invitation, he bowed in its shadow with involuntary reverence. By education Eric's religious sense had been connected with the church and almost instinctively he looked to it for help in his emergency, blindly confounding the substance with the shadow.

But the dark massive piles of stone yielded no answer to his dumb appeals and he staggered on and on and back over the same ground, until near midnight he halted before a brilliantly lighted saloon on a comparatively respectable street. Through the wide, warm windows Eric saw social groups of men who appeared to him approachable in his present state of doubt and ignorance. He was not a frequenter of drinking places, but here was an evidently hospitable door which seemed to invite him to enter. Timidly he stepped in, inhaling gratefully the warm, spirituous, tobacco-laden atmosphere. On a neighboring counter was spread a bountiful lunch that made its silent appeal to an appetite sharpened by a long day's fast, and Eric looked longingly toward it.

There was an exchange of curious glances among the lounging men and one of them gave the newcomer a welcoming nod and invited him to share a cheering glass.

With hungry eyes on the tempting food Eric went forward and partook eagerly of the goods provided, not questioning the source, and stammering excuses to the bantering crowd. When he had finished the free repast he drew forth his buffeted and despised scrip dollar with a shamefaced air, confusedly explaining his predicament.

A good-natured traveling man standing beside him took the paper from his hand with a scrutinizing glance.

"No good here, my boy," he said, kindly. "But I'm taking the next train to the place where this scrip was issued and it will serve me as well as this clean silver dollar, the like of which you haven't handled recently, I reckon."

With profound bows expressive of his extreme gratitude, Eric made the exchange kindly offered by the friendly stranger, inspecting the fresh coin with its clear engraving, and spelling out the lettering with the delight of an ambitious learner of an adopted language.

Then with a sudden grateful sense of what the rules of the place required of him, he was about to throw the dollar down with an order for "treats" when the traveler restrained his movement. "Keep your money, young man. You'll need it sadly before you earn more," he said, pushing the youth along toward the door. Here he paused to study again under the strong light the motto on his dollar, translating it into the dear old Swedish tongue as he repeated it to himself. Then he dropped the coin in his pocket, still fingering it in a warmth of gratitude for the providence of a night's lodging and the hope which its message inspired. Surely

he would find work on the morrow and in a month—two months—he should be able to complete the purchase of a ticket that would bring—the beloved—the blessed—

The shadow of the great church fell again across the pavement ahead of him and he glanced up with an inward vision of a great illuminated disk in the tower with the shining words, "In God we trust" curving around a central sun.

But the tower stood black and forbidding against the winter sky.

And all at once it occurred to him how he should love to have seen, as he passed by, a friendly light streaming out even from the basement windows, with some suggestion that God was "in" to answer the call of homeless and perplexed wanderers.

But had not the Divine Providence met him with a message of trust even at the doors of hell?

A. L. M.

Communications

Charles A. Dana and Others.

EDITOR OF THE MESSENGER:—To what Mr. Hite says in his communication to the MESSENGER of the 8th about Mr. Dana being acquainted with Swedenborg before making his residence in New York we desire to add a few lines. Under an act of incorporation by the legislature of Illinois, adopted February 13, 1865, running to J. Young Scammon, J. K. C. Forrest and several others, non-residents of Chicago, the *Chicago Republican* came into existence, Charles A. Dana being editor-in-chief. By study of the several incorporators, remembering Mr. Scammon's and Mr. Forrest's prior experience in the newspaper field, it is not unreasonable to conclude that they were largely responsible for the bringing forth of the enterprise; and we know if Mr. Dana had knowledge of and interest in the New Church, it would with them be a strong argument in favor of his editorship. And further, during his residence in Chicago Mr. Dana was a worshipper in the Adams Street Temple, where he heard the preaching of Mr. Hibbard, as is remembered by some still living. The great fire destroyed the *Republican*, and Mr. Dana went to New York, where he became associated with Mr. Thomas Hitchcock, well known as very active and prominent in the New Church, and, as we understand, an owner, if not in fact the controlling owner of the *Sun*. There are several living, prominent in the church, who, it seems, should know much about Mr. Dana's interest while residing in New York.

Noting that the obituary of Mrs. Harriette Whiting Knudsen, also in the MESSENGER of the 8th, omits mention of her usefulness and historical prominence in the church in Chicago, the writer takes pleasure in supplying what seems to him an omission of importance. In February, 1849, the Chicago Society of the New Jerusalem had twenty-four members, twenty-one of whom signed a letter to Rev. J. R. Hibbard asking him to "consecrate said Society as a church," which he did on the 25th of that month, and the Society, which until then had simply been a legal body, became a society ordained for the receptivity and practice of the New Jerusalem on earth. Of the signers to the letter there were three sisters, Mary E. Whiting, who is remembered with much affection by many still living; Emma Lucy Whiting, who became Mrs. Newhall, and Harriette M. Whiting, Mrs. Knudsen. It is rare indeed that a duty and privilege so uniquely distinguished as the signing of that letter falls to people; attached to the little

monument of names there will always remain historical interest. Careful inquiry into the subject admits of the conclusion that all of the twenty-one are now in the spiritual world, though this may not be true. A fourth sister, Alice, is our beloved sister in the church, Mrs. Joseph R. Putnam.

R. W.

EDITOR OF THE NEW-CHURCH MESSENGER:—I read with much interest in your issue of the 8th inst. the reference to Mr. Charles A. Dana and his articles in the *New York Sun* showing "his hospitality to articles or letters from New-Church sources." I crave the privilege of adding something supplementary, from personal remembrance of the accomplished editor, as he occasionally attended the religious services of the Society, in the Thirty-fifth Street Church, sitting with his bald head covered with a skull cap, in his habitual attitude, emblematic of decision. The same Society has had, in membership and attendance, for a long time, the Hon. John Bigelow, also an editor (the *Evening Post*) in his earlier days.

When the *New York Sun* was offered for sale, on account of the death of Mr. Moses Y. Beach, its founder, it was bought by a group of New Churchmen—Mr. Thomas Hitchcock, a lawyer; Mr. Thomas B. Astin, a New York public official, and one or two more whose names I cannot recall. Mr. Dana was the editor-in-chief. By his professional ability, and his associates in management, the paper has been made a public power of enlightenment. An occasional contributor on certain topics was Mr. Oliver Dyer, as was also Mr. Hitchcock. Mr. Dyer was a regular correspondent of a Philadelphia paper, the *Ledger*, I fancy. Mr. Dyer gained wide publicity by "writing up" "The Wickedest Man in New York," who was a veritable figure in the "slum world" of that day, but reformed and turned his saloon into a "salvation" retreat.

Mr. Dyer became a New Churchman, and with his usual energy turned it to account by becoming a lay preacher, and subsequently the pastor of the "Mt. Vernon Society," New York, which was organized by members from the New York and Brooklyn Societies who preferred country life. Mr. Dyer was ordained by Mr. Giles. His pastoral services were gratuitous. Previous to this, and as a lay preacher, he organized a corps of lay associates for itinerant services in and around New York. Of this group he was the only one who drew public attention, by his quaint style of address, odd applications and peculiar experiences. With all these activities he did not give up his newspaper work. At one time Mr. Giles was persuaded to give a series of Sunday evening lectures in the great hall of the Cooper Institute. Although the hall was crowded and he at his best, the results were barren of public evidence, except in one instance, which proved in time of no account. It would seem by these failures that the New Church is not to be increased by such methods. There is an inner way to approach her altars, which are guarded from unseemly intrusion by a watchful host.

The day before I left New York for Detroit, December, 1875, I called upon Mr. Hitchcock, at the office of the *Sun*, for a farewell word. As our hands were being clasped for the last word, he noticed it was about noon, and insisted upon my lunching with him, and added, "I'll send around for Dyer," whose office was near by. What we ate was soon forgotten, good as it was; but the hour's enjoyment in social exchanges with those two New Churchmen is a treasured memory. Mr. Dyer was called to his eternal home a few years since. I am at a loss about Mr. Hitchcock. Owing to his withdrawal from the New York Society and entrance into the great social sphere of New York, the connection was broken. The church will claim her own in time. His retirement from her service was a

loss, for he was the best equipped laymen, scripturally and doctrinally, I ever knew. Although I have called up events and persons of forty odd years ago, I have not written at random. I hope the sketch will interest you and your readers.

C. H. MEDAY.

South Pasadena, Cal.

The Condemnation of the Rich.

In an editorial of the MESSENGER, January 8th, is an expression which, as it stands, seems ambiguous and erroneous. Speaking of the adjustment of wages, the editorial voices the sentiment that the laborer does not receive his just proportion of the profits of a business, and at the close of the editorial it is said: "The evil will always be found among the rich, but a state of society in which they are not in the ascendancy is possible." Does this mean that the evil, all those who are evil, are always found among the rich? No one surely will make such an assertion, yet the editorial seems to express that opinion. If it means that some evil persons will always be found among the rich, no one can deny the truth of the assertion; but why say that, and not at the same time say some evil persons will always be found among the poor? Does the quoted passage imply that at the present time the majority of the rich are evil? It has that appearance; but why not say the same of the poor. We have no means of knowing the relative proportion of the good and evil in either class.

The general trend of the editorial seems to be in the direction of arraying the laborer against the capitalist, and to endorse the prevalent opinion that employers are depriving their employes of a portion of the profits due to them. It seems to me that both the spirit and the letter of the editorial are wrong. There is nothing more clear in the doctrines of the church than that the rich come into heaven as easily as the poor. An employer can be in the love of use for its own sake as well as the poor. In fact, we are taught that "The lot of the rich in heaven is such that they excel the rest in opulence. * * * Good uses are for one to provide for himself and his own the necessities of life, to want an abundance for the sake of one's country, and also of the neighbor, whom a rich man can in many ways benefit more than a poor one; and because he can thus remove his mind from an idle life, which life is pernicious." (H. & H. 361.)

In the doctrines of the church there is no condemnation of the rich and riches as being in themselves evil. Their quality is according to the use. They are good if used for a good end, for use to the neighbor, for the good of the state, country, society and the individuals of a community. In fact, we find the most emphatic endorsement of the use and value of riches, as in the following:

"No man of sound reason can condemn riches, for they are in the body of the community, like the blood in man; nor can he condemn the honors annexed to offices or functions, for they are the hands of the king and the pillars of society, provided their natural and sensual loves are subordinate to spiritual love." (T. C. R. 403.)

The problem of the just division of profits between employer and employe is not so simple as some of our *doctrinaires* believe. It is said that the employe receives something over ninety per cent of the profits in wages, but the employer not only takes all the risk of the business, but all the anxiety and worry. I once said to one of the largest manufacturers in this country that I believed profit sharing was the way to solve the conflict between labor and capital. He replied that if the laborer was willing to have both profit sharing and loss sharing that would be a more just basis for the solution of the question. One capitalist told me, during the panic of 1893, that for four years he had not made profits enough to pay his office

expenses. He was using his capital in his personal and church expenses, and his contributions were generous and as large as in the times of prosperity.

The capitalists perform a vital function in the economy of the business world. They are the heart and lungs of business. They must provide capital not only for the fat years, but for the lean ones as well. Who can justly say that it is wrong for them to accumulate a larger store of capital in times of prosperity? The time comes when a heavy draught is made on it. Was Joseph condemned for taking a fifth of the produce in Egypt in the years of plenty? It was used for the support of the people in the years of famine. The fact that the world is infested with graft and schemes for obtaining money without just return should not blind us to the legitimate place of capital and capitalists in the business world. Riches are the means of performing uses. In a perverted state of mind men are led to perform them from various selfish motives, and especially from the love of gain and honor. These are good motives when under subordination to spiritual loves, and we nowhere find in our doctrines that they will ever be dispensed with.

JOHN WHITEHEAD.

[In the sentence, "The evil will always be found among the rich," "the evil," means the same as in the paragraph just above it, quoted from the Writings, for which reason the expression was repeated from the quotation. We do not think that the general trend of the editorial appears to array labor against capital, or the reverse, but rather to direct the mind to the heavenly order as stated in the quotation from the Writings. The writer remarks that it is said that over ninety per cent of the profits goes to the laborer. We saw the statement lately that the product of the average day laborer in the United States sold for a little over twelve dollars, and that his average pay was about one dollar and thirty cents. Not being statisticians ourselves, we consulted reliable and leading authorities, and were informed that all statements in regard to the subject were unreliable from the lack of proper data. For balance we would suggest reading H. & H. 362 with 361, cited by the writer. Editorials, which can consider but one point of many-sided questions, must leave very important things untouched, and we are glad to have Mr. Whitehead present another branch of the subject, which is of no less importance.—Ed.]

The Several Senses of the Word.

In a communication to the MESSENGER of January 8th F. M. M. seeks to discountenance the reasons for my conviction that the several volumes we call the church writings are the Word in its several senses, and warns his brethren against such insanities. I thank him for his quotation from A. C. 8443, and freely admit that it distinctly states that the internal and supreme senses of the Word cannot be in the least apprehended by man, but the number quoted by me (4279) just as distinctly states "that man is of such a nature that the interior sense, and then the internal and supreme, may be communicated to him." These two statements standing alone are clearly contradictory, but in the light of other passages not so, as witness the following from the "Divine Love and Wisdom":

"The enlightenment of the natural mind does not ascend by discrete degrees, but increases by continuous degrees; and as it increases, is enlightened from within by the light of the two higher degrees." (256.)

The natural mind may be elevated even to the light of heaven in which angels are, and may perceive naturally what angels perceive spiritually. * * * Human wisdom, which is natural so long as man lives in the world, can by no means be elevated into angelic wisdom; * * * this is because the natural mind is elevated continuously. * * *

But the man in whom the spiritual degree has been opened enters into that wisdom when he dies; and may also enter into it by the suspension of bodily sensation, and then by an influx from above into the spiritual region of his mind. (257.)

From this we can understand that Swedenborg perceived the internal sense of the Word spiritually when in the spirit, and the very same Divine Truths naturally when in the body, and it is the former perception he speaks of in A. C. 8443 and the latter in A. C. 4279. The descent of the Word from the Lord to his natural perception while he read the Word in the letter does not make it any the less the Divine truth.

Now I trust that F. M. M.'s brethren will not be frightened by his cry of wolf, but will exercise their own rational faculty in deciding for themselves from the Lord—that is, the Word—the very important question, Does the Lord reveal Himself in His revelations?

F. A. F.

Current Literature

The Seven Churches of Today.

In this little booklet (a reprint) the purpose of the author is twofold. First, to show how the seven churches of Revelation represent certain abiding elements in the great church of all time, and so of today. They are not only represented in different religious organizations, but are found in every organization, including that of the New Church. All these elements are legitimate; all are good when rightly used, and evil only when they strive for supremacy. Recognizing this, one element should be charitable towards all the rest. The purpose is to cultivate this spirit of charity and thus unity.

The other purpose is different. By showing how these separate elements are symbolically revealed, it is designed to lead the mind of the reader to recognize the fact that the Word, differently from any human book, is written in the language of Divine symbolism or correspondence.

The Ohio New-Church Bulletin.

Man ylocal manuals have been issued by societies of the New Church, sometimes in their combined capacity as associations or unions, but we do not remember having seen one that by its brightness and liveliness exceeds the interesting little quarto journal that comes every month from the Ohio Association. Its peculiar lively interest is owing perhaps to the circumstance of this being a time of quite a general revival of New-Church activity in Ohio and vicinity, as indicated by the dedication of the two New-Church houses of worship in Cleveland, the settling of a new pastor in Toledo, the establishment of regular services in the three important cities of Columbus, Dayton and Louisville, and the large increase of attendance at the Urbana University school and the accounts of the excellent social and church influence that is being exerted there under present dormitory superintendence. It may not be the lot of all of our Associations to be enjoying at the present time this kind of prosperity, but something of this stimulating, cheering, hopeful spirit which breathes in the Ohio *Bulletin* would be a good thing for all to try to apply within their own borders. In other words, why, instead of a considerable amount of money being expended each month in local manuals, would it not be a good idea for our Associations to issue each its monthly manual with all the notes of living interest gathered from each society or center of work and sent out to every member and known reader or inquirer throughout the Association. This ought to in-

crease the feeling of brotherhood and unity among the isolated and serve as mutual stimulus and support to the several societies in their work. Far from detracting from or interfering with the MESSENGER's field, it would rather be helpful to it in affording news matter for general circulation and in keeping up a livelier interest in all church movements.

Church News

The Rev. Paul Sperry has resigned the pastorate of the Bath Society, and accepted a call to Brockton.

The Cleveland and Lakewood people have set the date of Convention for June 13. The Convention will meet in Lakewood, and the Council of Ministers in Cleveland.

Mr. and Mrs. Jonas D. Woodward, who reside at 206 Grant Ave., Joliet, Ill., arranged for a meeting at their home on Monday evening, January 20, when the Rev. L. G. Landenberger delivered a sermon.

Word has just been received of the call to the higher life on January 8 of the Rev. Fedor Goerwitz, of Zurich, Switzerland, at the age of 72 years. On Christmas day, assisted by his son, he administered the communion. His illness followed soon after Christmas, and the end came peacefully.

Notices are being sent out in the form of printed cards by Rev. L. G. Landenberger announcing that he will deliver a series of sermons in the New-Church House of Worship at Olney, Ill., on "The Spiritual Significance of Scripture Numbers" and on "The Fundamental Doctrines of the Christian Religion."

We have received word that Mrs. A. B. Milner, of Bloomington, Ill., who has been an invalid for years, has suffered a collapse and that the time of her departure into the other life seems near. Mrs. Milner is best known among Eastern New-Church people, as she has always retained her membership in the Boston Society. She has taken a deep interest, however, in the work of the New Church in the Illinois Association and contributed to its uses.

Committees of the General Convention.

The committees for planning and carrying out the details of the next General Convention have been appointed and have entered upon the work before them. A general Committee of Five will have charge of the working out of the general plan adopted by the General Council, outside of the matters that will be specifically attended to by the Literary Bureau and the Bureau of Information. That Committee will consist of Wm. McGeorge, Jr., chairman; R. A. Shaw, Rev. Wm. L. Worcester, Gideon Boericke, and Paul H. Seymour.

The Literary Bureau is made up of the following persons: Rev. John C. Ager, chairman; Mr. B. A. Whittemore, Mr. Richard B. Carter, Rev. Clyde W. Broomell, Rev. H. Clinton Hay, Rev. J. K. Smyth, Rev. Adolph Roeder, Mr. Robert A. Shaw, Mr. Julian Hawthorne, Rev. Wm. L. Worcester, Miss Gertrude Barrett, Mr. George Burnham, Mr. E. H. Alden, Rev. Frank Sewall, D. D., Rev. Arthur Mercer, Miss Elsie Hobart, Rev. L. G. Hoeck, Dr. Joseph P. Cobb, Mrs. Alice Thacher Post, Rev. John W. Stockwell, Rev. John S. Saul.

The following constitute the Bureau of Information:

C. A. E. Spamer, chairman, 215 North Charles St., Baltimore, Md.; Mr. Lloyd A. Frost, 45 Milk St., Boston, Mass.; Mr. Joseph A. Davis, 17 Battery Place, New York, N. Y.; Rev. Harold S. Conant, 5401 Pine St., Philadelphia, Pa.; Mr. Walter I. Swanton, 1452 Belmont St., N.W., Washington, D. C.; Rev. Junius B. Spiers, 301 S. Pine St., Richmond, Va.; Mr. Charles G. Merrell, 2472 Observatory Ave., Cincinnati, O.; Mr. Paul H. Seymour, 6039 Kimbark Ave., Chicago, Ill.; Rev. Louis G. Landenberger, 3741 Windsor Place, St. Louis, Mo.; Mr. William F. Wunsch, 434 Maynard St., Ann Arbor, Mich.; Mr. John C. Perry, 248 Emerald St., Los Angeles, Cal.; Rev. Frank L. Higgins, 170 Albany Ave., Toronto, Canada.

Illinois Women's Council.

The Women's Council of the Illinois Association held the first meeting of this year at Room 501 Masonic Temple. About fifty women were present at the afternoon session, all the parishes of the Chicago Society being well represented, and a few guests coming from out of town. There was a brief business meeting, and then a few words from the President, Mrs. S. W. Burnham.

The subject for the consideration of the meeting was: "Growth: the Law of Life. Why are we here, if not to grow?" The first paper, on Preparation, by Mrs. Geo. H. Owen, of Moline, was read by Mrs. C. J. Cobb, as Mrs. Owen was detained at home by sickness. Mrs. Marion Foster Washburne, of Elgin, Ill., talked on the subject of Economics, which everyone seemed to enjoy. Discussion followed the paper, many members taking part and expressing their views.

The evening session was also well attended. Dr. J. B. S. King gave an address on the subject of Growth from a physical and spiritual point of view. A lively discussion followed the paper, participated in by both men and women.

Bath, Me.

The society held services on Christmas morning, followed by the Holy Communion. There was a baptism of the infant daughter of Mr. and Mrs. Robert Gilker, members of the society.

On Friday evening, Dec. 27th, the Christmas party of the Sunday school was held in the attractive Music Hall, and a little play was given by the children, "Their Christmas Party," the very enjoyable composition of Miss Elsie Hobart, of Cincinnati. Afterwards the children played games, had refreshments and then danced.

On January 20th the annual meeting of the Parish was held in the church. Mr. William D. Sewall was elected President for the ensuing year, Mr. Arthur B. Stearns, secretary, and Mr. Edward W. Larrabee, clerk. Rev. Paul Sperry announced his decision to accept the invitation of the Brockton Society to become its minister, and therefore presented his resignation from the Bath pastorate.

The treasurer's report was encouraging, showing a balance in the treasury, with all bills paid, notwithstanding the extra expense of painting the church, and renewal of insurance. It was felt that the year's work had been in many ways profitable, and the society had gained in strength.

Urbana, O.

Christmas at Urbana was beautifully observed, with communion service in the church on Christmas day, according to the custom of the Society, and a children's vesper service on Christmas eve, with a lighted tree and gifts for one another, and the singing of the old carols.

Most of the university students being able to go home for the vacation, the holidays would have been a rather

lonesome time to those not so fortunate, were it not for the hospitality and kindness of our pastor and of our dear matron, the good cheer of whose homes made them happy.

Mrs. Burton entertained the Society on New Year's eve at Browne Hall, and there was very sweet and happy atmosphere through all the house. Our pastor entertained us with the violin and Mrs. Burton with the organ, and when she played the "In Excelsis Gloria" from Mozart's Twelfth Mass, it seemed as if the true note for the closing year had been struck.

The music was followed by speeches, from the pastor on what the congregation could do to help the pastor, and from members of the Society on how the pastor could help the laymen. Dr. Gustafson spoke to good purpose, saying that the life of the Society is helpful to the pastor, provided it is lived daily towards the church, and he dwelt especially on the necessity of holding the church always before us as the Lord's institution and not our own organization, to be criticised or upheld according to our changing moods.

From the members of the Society came the different suggestions that a pastor could help his laymen as a teacher should his class, by waiting a little for the slow ones; that the one great thing we look to a pastor for is the actualization of spiritual life, the making it real and vital to us, and that charity and patience would show us how to help each other.

At the close of these remarks, a very warm presence of good-will seemed to be among us, and then came a delicious repast, and a simple and spontaneous utterance of the feelings of all in the singing of "Auld Lang Syne," and the heartfelt gratitude for the year that was going in the Doxology, which closed the evening.

On New Year's night a dance was given in Bradley Hall for the old graduates, home for the holidays from other cities, and a good supper and gay time were enjoyed by all.

On the writing of this the students have returned, and real joy was felt by them all in coming back to work and fellowship. Many of the pupils take pleasure in telling of other young people they had met at their homes, who longed to come to the university, and we hope they will. We need them all, and surely there are few places where they could get their education so happily and religiously as here.

Humboldt Park Parish, Chicago.

As a result of an invitation that had been passed among the members of the parish and congregation, they met in the church parlors, Saturday evening, the 18th, at 8 o'clock, forming in procession and marching to the residence of the pastor, Rev. John S. Saul. With the procession there went some large baskets, carried by strong arms, in which was the material for a bountiful and excellent repast, provided by the good women of the congregation.

The beloved pastor and wife were completely surprised. After the exchange of hearty and hospitable greetings, the company, occupying the rooms, hall and stairs, engaged in conversation, allowing time for the arrival of belated ones. Nine o'clock having soon arrived, the president of the parish, Mr. Fred A. Smith, representing the members of the congregation, called the assembly to attention, and in a speech very expressive of the affection and endearment in which Mr. and Mrs. Saul are held, presented them with a beautiful piece of silver, appropriately engraved for the purpose. Mr. Saul, in terms of love and affection for the parishioners, and highly appreciative of the harmony and beautiful church life that is a marked feature of the congregation, acknowledged the gift and manifestation of love.

Then followed the supper and another hour of good cheer and the enjoyment of friendly intercourse.

The delightful occasion, memory of which will go with the participants into the spiritual world, was not entirely without any accompaniment of sadness, for it was the forerunner of the parting of the shepherd from the flock, the intimate relations of which have existed nine years.

Very soon after entering upon the duties of editor of the MESSENGER Mr. Saul recognized the necessity of resigning the parish pastorate, seeing in the offices of Presiding Minister of the Association and editor and manager of the MESSENGER work enough for one; but at the earnest solicitation of the parishioners he has held on until action cannot be longer delayed.

North Side, Chicago.

At the annual meeting of the North Side Parish of the Chicago Society, held on Wednesday evening, January 15th, resolutions of profound appreciation of the character of the late Miss Lydia Ragatz were adopted.

It was learned that the parish is about to lose two of its valued members, Mrs. G. C. Cassard, and her son, Mr. G. Carleton Cassard, who will remove to Baltimore. Mr. Cassard has been a valued teacher in the Sunday-school and a leader among the young people.

A resolution offered by the pastor, the Rev. E. J. E. Schreck, was unanimously adopted, congratulating the Rev. O. L. Barler, a member of the parish, on completing and publishing his valuable work on "Degrees in the Life of Man." Mr. Barler, who was present, said a few appropriate words in reply, referring to his leaving the Baptist ministry about fifty years ago because he had become convinced of the truth of the Heavenly Doctrines, and that his continued study of them had but served to deepen his admiration and reverence for this Divine revelation.

Mr. John Headsten, another member of the parish, was also congratulated on the work that he has been doing among his countrymen, the Swedes, in this city, whom he is striving in various ways to interest in the doctrines of the New Church. Mr. Headsten, in reply, spoke of the many discouragements that beset him, but that, in spite of all, he was determined to press on in the heavenly cause.

Plan Proposed by the General Council

For the More Effective Cooperation between the Convention and the various Boards and Associations of the Church.

The General Convention at its recent meeting in Philadelphia adopted the following preamble and resolution:

"That there may be secured a closer alliance between Convention and its several associations and societies, and a greater interest in the activities of the church:

"Resolved, That the General Council be requested to formulate a plan of missionary, educational or inspirational work, national in its scope, containing elements offering opportunities for active co-operation on the part of the individual societies and associations; and when so formulated, the Council shall send its ablest representatives to present the matter to as many as possible of the organizations affiliated with this body, to interest them in this and other activities of the church in America."

The General Council, in conformity with this resolution, appointed a special committee to formulate and submit a plan. The committee as named was William McGeorge, Jr., of Philadelphia, Chairman; Rev. John Curtis Ager and R. A. Shaw, of Brooklyn. This committee, acting under these instructions, formulated its suggestions, which were presented to the General Council at a meeting held in New York on December 5, 1907. The plan of action was very fully discussed at this meeting, and finally adopted in the following form:

THE PLAN.

No revolutionary process is proposed. The Convention desires more effective results by means of unity of action; by concentrating, not scattering, its fire, and essentially that its initiatory efforts should continue throughout the year, and not merely at the time when in session. It asks for results which can only come from a strong pull together. The plan, therefore, takes the resources of the church as they are, and solicits co-operation along normal and well-formed lines, and proposes generally that the Convention, through the General Council, its executive body, shall continue its activities throughout the whole year, acting as a bond of union and a means of communication with the other Boards and church agencies that carry on the general work of the church, to the end that the Council, being thus constantly informed as to actual work and needs, may be enabled to initiate or suggest new and improved methods, and especially to point out to affiliated bodies how they can more effectively prosecute their regular work or extend their respective uses.

It proposes also the appointment of a Bureau of Information to secure and collate the facts necessary for a comprehensive survey of our forces; and of a Literary Bureau to stimulate the preparation of literature and of public addresses adapted to the changing point of view and the advance in the world's thought.

The Convention meetings form the pivotal point in our church work. They are the culmination of our activities. The association is the geographical unit of activity, and the Convention meetings are held each year within the bounds of one of the associations. The plan, therefore, recognizes and accentuates these facts as a basis of action and, specifically proposes:—

(a) That without interfering with the usual work of the several Boards and Associations a concentration of effort each year be brought about by a junction of forces at the time and in the territory of the Association where Convention is held.

(b) That the specific aim be to strengthen that Association by bringing it more effectively in contact with the vitalizing missionary, educational and inspiring forces which the Convention can bring into play.

(c) That the preparation in the Association itself where the Convention is to meet be thorough and comprehensive, always with due regard to the resources in opportunities and strength of membership; the effort of a given meeting of the Convention being directed especially along those lines which the Association feels to be best adapted to meet the needs of the time and place.

Among the benefits of meetings of the Convention to localities in which they are held, we recognize a promoting of acquaintance and co-operation among individuals and societies interested in the New Church; a strengthening of interest in New-Church worship; a stimulating and improving of work among the children and young people of the church; a deepening of appreciation of what the New Church should mean in the home, in business and civil life; a stimulating of missionary and educational activity; and it is the intent of this plan to strengthen all of these activities, and to enlarge their scope.

In what follows, the several factors which contribute to the usefulness of a Convention meeting are indicated, and how they may join in this effort is outlined. But this program will necessarily be modified and added to or subtracted from, and may be given a wholly different form, according to the necessities and opportunities of the respective Associations.

RESOURCES.

In carrying into effect a comprehensive effort of this sort it is contemplated that the Council will invite the co-operation of: (a) the several Associations, (b) the Board of Home and Foreign Missions, (c) the Theological School, (d) the several publishing houses and book rooms, (e) the permanent bureaus of information and literature elsewhere proposed, (f) the Convention's organ and the several journals of the church, (g) the Council of Ministers, the Sunday-School Association, American League, and the Local Committee and Business Committee who make up the Program of Convention, and (h) the people in general.

FINANCE.

Whatever funds are available and can be secured will have a direct influence upon the comprehensiveness of the plan.

The people generally should be invited to contribute and the aim and scope of the work contemplated fully defined so as to command approval and co-operation. Voluntary contributions should be solicited through the church press, and no outlay should be authorized for which funds are not in hand. That the comprehensiveness of the work will be immensely aided by a generous contribution is evident.

THE BOARD OF MISSIONS.

The Board of Home and Foreign Missions, in conference with the Association, where Convention meets, to be invited to put into that field at the disposal of that Association whatever man or men it can spare from its other territory (without injury to its regular work) for as long a period prior to the Convention as is practicable; these shall canvass particularly the groups and the isolated within the Association, and interest the same by providing them with special literature, inciting them to organize, bringing specifically before them the fact that a definite, comprehensive and united effort is being made within their Association to stimulate that body in all its activities, and especially to a renewed missionary effort; and, finally urging them individually and as bodies to be present at the meetings of the Convention, to aid therein and to receive in return the stimulation which comes from such co-operation.

The General Council shall provide at the same time and place for the widest possible circulation of missionary material furnished by the several book rooms, or published specifically for this work as elsewhere proposed. This could be done by the use of kiosks so built as to be easily taken apart and shipped from city to city, and thus be used each year. They should be attractive in design and contain spaces suitable for posting thereon artistic posters announcing the Convention. From them literature could be distributed free and likewise sold, the intention being to bring into the heart of the city all the constituent parts of a book room and Advertising Bureau.

If this should not be found expedient or desirable, the same purpose might in a measure be accomplished by means of a suitable store or room on some prominent street.

BOOK ROOMS.

The several publication houses and book rooms of the church should be invited to furnish their publications for sale, likewise as much of their advertising material for free distribution as they are willing to supply.

If they are able to offer the assistance of any of their employees, such co-operation will be very effective. They may be invited to transfer to Convention city during the Convention meetings as much of their plant as is movable and can be made of use.

LITERARY BUREAU.

The Committee recommends the organization by the Council of a permanent Literary Bureau, on which shall be represented the literary and publishing interests of the church. Its duty would be to procure the best attainable missionary material and to arrange with the Board of Publication or otherwise for the publication of the same in attractive forms and to employ all commendable means for its circulation. It should labor particularly to provide several striking pamphlets for each Convention meeting, especially adapted to the needs of the Association where the Convention is to be held or for meeting and answering such important theological questions as may then be agitating the public mind. To accomplish this the Bureau ing such important theological question as may then be agitating the public mind. To accomplish this the Bureau would be empowered to offer compensation for the best essays on timely subjects of religious thought and to provide for the publication of this and any existing suitable material; it would endeavor to secure the co-operation of the associations and societies and individual members of the church in circulating such missionary literature; it would secure insertion in the secular press of statements of New-Church doctrine on timely subjects; and solicit from all who are interested in the growth of the church suggestions of other methods whereby the truths of the church may be conveyed to the minds of men by means of the printed page.

Preliminary to the Convention and sufficiently in advance of its meetings, the Bureau to submit to the Local and Business Committees of Convention and Program Committees of the Council of Ministers, Sunday-School Association and League a list of the publications it is preparing or has prepared, and suggest to these several committees how they can co-operate in arranging their programs to arouse a public interest in the subjects discussed in the pamphlets.

The aim would be to suggest to these several bodies to include in their programs subjects for discussion, enough in the public mind to warrant a hearing in the press. And for emphasis some of the subjects would be those which are treated in the printed matter prepared by the Bureau. Its duty, therefore, to be not alone to secure the right kind of literary matter, in printed form, but to secure a harmony and concert of thought and action in our spoken appeals to the public on so auspicious an occasion as the Convention meetings afford. Its attitude toward the various program committees to be advisory, but its interest to extend to the occasion as a whole.

The Convention organ and the several publications of the church shall be invited to advertise the plan specifically and at length, to solicit subscriptions of funds for its effective execution, and invite suggestions and co-operation in every way.

The NEW-CHURCH MESSENGER and the *League Journal* shall be asked to get out special editions preliminary to and for distribution at the meetings of the Convention. The MESSENGER shall be requested to devote this edition specifically to a description of the local work of the Convention city and the other cities of the Association, with pictures of the churches and pastors. The effort shall be to make this number of local interest and to incorporate therein statements fundamental in New-Church thought, thus providing a specifically missionary edition especially useful within the Association.

The Literary Bureau shall be empowered to purchase from the MESSENGER copies of this edition for distribution gratis at the meetings of the Convention, and to use

any practicable means to bring the meetings and doings of the Convention to the attention of the public.

A BUREAU OF INFORMATION.

A permanent bureau shall be organized to secure, classify and keep available such facts as are required in propaganda work. This bureau to be organized by the General Council and be under its direction. Its first duty shall be to secure from each Association a correct and up-to-date list of all persons within its boundaries who are interested in the teachings of the church, these lists to be put in card catalogue form and be prepared in duplicate, one for the

Association and one for the bureau. It will be the duty of the bureau thereafter in co-operation with the Associations to keep these lists corrected to date. The bureau shall similarly bring together the facts and statistics necessary to show the combined resources and activities of all bodies affiliated with Convention.

The catalogue will give such information as the Council desires, for example: Name, Address, Society. What periodicals subscribed to? *Messenger*, *Review*, *Helper*, *League Journal*, *Sower*. Whether a member of any church organization? Whether interested in the distribution of New-Church literature? Remarks.

The Church Calendar.

February 9. Fifth Sunday after Epiphany.

"The Light of the World."

Ch Mess 13p—Brad J-24 Two
Introit Selection 23: "I will bless the Lord."

Lesson I. Gen. xxxix.

Resp. Serv.: The Beautitudes.

Lesson II. Matt. xiii.

Benedictus: Mag. 756-764.

Hymns:

44. "Holy, holy, holy."

323. "Jesus, Lover of my soul."

Baptisms

REHMANN.—Norman Arthur, infant son of Mr. and Mrs. John Rehmann, January 9, 1908, at Berlin, Ontario, Rev. W. E. Brickman officiating.

Obituary

REHMANN.—Mrs. Louisa Dunker Rehmann, wife of John Rehmann, of Berlin, Canada, passed away at her home on the night of Thursday, January 16, 1908. She was a member of the New Church, having been brought into it by the Rev. Frederick W. Tuerk, late pastor of the Berlin Society. For the last few years Mrs. Rehmann has been bedridden, suffering from acute chronic asthma and bowel trouble. Though suffering constantly, she was ever patient and serene, but looked with anticipation for the hour of her release from the bondage of the flesh. Her hopes were realized in a peaceful manner, the spirit gently leaving its earthly tenement in which it had dwelt for over seventy-three of our mortal years. Ten children survive a loving and dutiful mother, who was ever faithful to the New Church. W. E. B.

MEYER.—At Kansas City, Mo., January 14th, Mr. Christian Meyer passed into the spiritual world. He had almost completed his fourscore years, and would have celebrated his eightieth birthday had he lived until the 28th.

Mr. Meyer was one of the staunch old German New Churchmen of the west. He came to Kansas City from his native country, near Brunswick, Germany, fifty years ago, and located on a farm south of town, owned at that time by Ayers White. Mr. White, it seems, was a reader of Swedenborg, and young Meyer, whose mind was in a somewhat chaotic condition religiously, commenced study-

ing the doctrines, and soon found rational conviction, and developed an affectionate receptivity, which afterwards became a ruling love throughout a long and useful life. He was a notable example of the simple life, loved his work, which was always next to nature, and when hard labor brought him rest and competence he so moulded his character that his constant aim was to perform uses to his family and his neighbors. His was not only an example of the simple life, but he had conjoined with it the charity which made him a conspicuous example of useful life.

Christian Meyer was an intense lover of the truth of Swedenborg, and spent much of his time in late years in reading and study. But as he had never become proficient in the English language, and always felt at a disadvantage in his intercourse with many New-Church people, except amongst his German friends, his field was limited. He was a member of the German Synod, and contributed liberally, without ostentation, to that organization. He was a constant attendant and one of the main supporters of efforts made from time to time to hold public worship in Kansas City, and often lamented the apparently unsuccessful results.

Although somewhat deaf, he took a lively interest in all the exercises, and by his genial, kindly greetings and venerable presence seemed to bring a sphere of peace and comfort to all assembled.

A large family of sons and daughters of adult age, all but one married, survives him, and the impress of his cheerful, benevolent character, and the outflowing stream of goods and truths, developed in his living faith, doubtless, under Providence, will continue to shape their spiritual beliefs and practices, and bear much good fruit in the coming years.

Rev. C. A. Nussbaum, of St. Louis, conducted Mr. Meyer's funeral and delivered a beautiful discourse on our relations with the spiritual world, and the building of internal spiritual character here to fit us for its harmony and peace. About two hundred neighbors and friends had assembled, and many favorable comments were made about the rational, uplifting character of the address, and we may confidently hope that the seed of rational truth so ably presented may lodge in a few receptive hearts.

A perfect day, amidst lovely flowers, his natural body was lovingly laid away, but he now walks in renewed youth in his glorious spiritual reality, with those who have gone before, and thus continues his useful life. A. H. C.

JACOBS.—At Brockton, Mass., Jan. 4, 1908. George Franklin Jacobs, in his 58th year. Mr. Jacobs was born at

Warner, N. H., August 17, 1850. He was a skilful mechanic and in early life engaged in the last-making business at Brockton; but was afterwards attracted to orange growing in Florida. In the severe winter of about fifteen years ago his orange plantation was destroyed by frost, and he soon after returned to Brockton. While in Florida he had become an earnest reader of the Writings of the New Church. April 18, 1897, with his wife, he became a devoted member of the Brockton Society. His interest never flagged. He was a constant attendant at worship and doctrinal classes, and always ready to perform every duty assigned to him. His last service, when he was scarcely strong enough to perform it, was to take charge of the balloting for a new pastor of the society. In his thoughts and affections the church held the first place for the Lord's sake; and the Lord's kingdom in the other world was as real to him as in this, and even more precious. So he was ready to go, although when the hour came he knew it not. He had been suffering from the prevalent *la grippe*, but seemed to have recovered sufficiently to return to his church and business, when complications unexpectedly followed which affected the brain and terminated rapidly, occasioning deep sorrow to his family and friends. He leaves a wife, a married daughter, and five grown sons, two of whom are married. They have the comfort of the truths of the New-Church to which they have been led by their father. In the absence of a local pastor, their old friend and former pastor, the Rev. H. Clinton Hay, of Boston, officiated at the funeral.

HOPE.—Mrs. Elizabeth Hope, in her eighty-first year, at Providence, R. I., January 10th.

Mrs. Hope was the wife of the late Thomas Hope and one of the earliest members of the Providence New-Church Society. She leaves two sons, Mr. Thomas Hope and Mr. Clarence Hope, prominent members of the Providence Church. Mrs. Hope was thoroughly devoted to the church and one of that number who had read more than once Swedenborg's entire theological writings. Her passing into the other life was peaceful and with but little suffering. Her illness was brief, culminating in pneumonia. Her deep affection and devotion to little children seemed to only increase with her years, and the response they met with on the part of the children in her neighborhood, who all knew her and loved her, was partly indicated by a wreath of beautiful flowers on the occasion of the funeral, with a card attached with these words, "From the children of the neighborhood."

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The Woman's Council of the New York Association will meet on Wednesday, February 5th, at the New-Church Book Room, 98 South Elliott place, Brooklyn, from 11 a. m. to 4 p. m. "What's the Use? or Work, Individual and Organized," is the subject for discussion. All women are cordially invited to attend. Box luncheon at 1 p. m. MARIE B. ROEDER, Sec'y.

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"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."

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."

From George Copeland, Jefferson, Wis.: "I have read your book from beginning to end—every word of it. It is not at all such a book as I expected it to be—a dry, abstract attempt to elucidate Swedenborg's doctrine of Degrees. * * * Your book is a very interesting, and a very readable book. It is a perfect wonder of careful compilation. It shows your very thorough knowledge of Scripture, and of Swedenborg. * * * Other people say to me that your book is nice."

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