

New-Church Messenger

"Behold, I make all things new"

VOL. XCV. No 1.

CHICAGO, WEDNESDAY, JULY 1, 1908.

WHOLE No. 2764.

New-Church Messenger

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

Entered as second-class matter July 11, 1905, at the post office at
Chicago, Ill., under Act of Congress of March 3, 1879.

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Convention Aftermath.

The MESSENGER was glad to be able to present its readers with so full a report of the proceedings of the Convention, the Council of Ministers and the Young People's League Conference as was made possible in the last two issues of the paper. Other matter relating to Convention is given this week, and in the next issue it is proposed to publish the secretary's full report of the proceedings of the American New-Church Sunday-School Association, together with the most important reports presented at the late meeting. All this matter gives as good an idea of the Convention meetings as can well be given in cold type, and it is hoped that the reports will be very carefully read, especially by those who were not able to attend, for it is an inspiration to know what the church is doing as an organized body.

But although the reports as printed in the MESSENGER will probably have this good effect upon the readers, they will be far from awakening the influence and enthusiasm which an attendance at Convention would have done. There is an inspiration in contact with the earnest church workers and in the large number of these that are assembled at the annual gatherings that can be felt only by actual contact therewith. But still it is hoped that the delegates who were at Convention from the several

societies throughout the country were able to carry back some measure of the spirit of enthusiasm that was awakened in them, and communicate it to others. The societies should always have special meetings after Convention to receive the reports of their delegates. In this way only can the greatest good of Convention be secured to the whole church. Let those try it who do not make a practice of having such meetings, and they will be convinced of the good results.

True Strength.

At the Church Congress of the Episcopal Church, recently held in Detroit, "safe men" were said to be undesirable. They are too easily managed. A desire was expressed for the unsafe man who will be no man's man but his own. It is true that every one should be himself; each should preserve his individuality wherever he is and whatever he does. Yet what is said to be the need in the Episcopal Church is the opposite of what makes the most useful New Churchman. The popular idea of the strong man is that of one whose proprium is strong, self-assertive, and striking in revolutionary ideas. This is a total misconception of genuine strength. In the New Church he is strongest who most subjugates his unregenerated proprium, suppresses self-assertion, and makes himself nothing in the presence of Divine truth and love. For by the suppression of self-assertion and the subjugation of self one is best prepared to reflect the unadulterated and unmodified truths of Divine revelation in which the Lord's love is. In the New Church, when the proprium is unregenerated and the love of self-intelligence is strong, it is difficult to perceive the doctrines of the church in their unity and symmetry. In which case one is apt to seize upon one truth or a few truths from the myriads that are revealed in comparison to which all else these gems are as nothing. When truths are so separated they become magnified out of all proportion, and not being modified by other truths they are turned into destructive falsities. The type of man that is the strongest and most useful in the New Church is the one who so suppresses self-intelligence as to see the doctrines of the church in their unity, breadth, and symmetry, and who so subjugates self that he becomes nothing but the

doctrines of the church, which are pure truths from the Word, in which the Lord Himself is most fully present with His redeeming mercy.

Saving Faith.

Everyone is not saved alike. There are different degrees of salvation, just as there are different degrees of understanding or of good. The least in the kingdom of heaven was "greater" than John the Baptist. And those who shall do and teach the commandments, the same shall be called "great" in the kingdom of the heavens. One is saved in the degree that he shuns evils, or that he learns what is true and loves it. Saving faith is to acknowledge the Lord Jesus Christ, and by power received from Him keep the commandments. Merely to believe in a fact is not faith, nor is it faith to believe a thing because another says that it is true, nor to believe from persuasion, nor to believe a thing because it is not understood, nor is it faith to believe what the Word teaches. Faith is from the perception of truth and an affection for it for the sake of good uses and the life. What one believes from love, he wills and does; consequently, to have faith one must do what truth teaches. Since faith is to love truth from heavenly love and to will and do it, one is saved according to the interiority of this love, or in the degree that he puts evils away and loathes them. There is no way to be saved from evil except to shun it. As one shuns evils and does good the Lord removes evil little by little, implants love for what is true and good, and gives heavenly felicity. Faith is effected in an internal way by reading the Word, and at the same time by enlightenment from the Lord, which is given according to the quality of desire for the truth, or the real end in view.

Among the many press notices that have sprung from the incident of the removal of Swedenborg's remains from England to Sweden, one of the most prominent we have seen was published in the El Paso, Texas, *Herald* of June 14, 1908. On the editorial page was given an article of over a column length associating the names of Emanuel Swedenborg, Henry George, and D. Willis James. Principal attention is given in the article to Swedenborg, and his attainments and service to mankind are set forth in a very favorable light. The article is no doubt the result of the clippings sent to the press by the Literary Bureau of Convention.

The exchange of greetings and good wishes between the General Convention of America and the General Convention of Great Britain was a pleasant episode that marked the late gatherings. Both bodies were in session at the same time this year—

an unusual occurrence—and the exchange of courtesies would surely have the effect of promoting fellowship and unity of feeling between the members of the church in the two countries.

The Sermon

Walk About Zion.

BY THE REV. JOHN GODDARD.

Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. (Psalm xlviii. 12, 13.)

This psalm describes the glories of Jerusalem, or Zion, which word "Zion," by the way, means the sunny place or sunny mountain. Approached from almost every quarter, it gave, and is said still to give, the impression of being set upon lofty hills. It was "beautiful for situation." Surrounded by thick and high walls, it seemed able to bid defiance to any foe. From the high towers which studded the walls, the watchmen could discover and give warning of the approach of hostile armies. Within these stout defenses the homes of the people and palaces of kings and nobles seemed secure. The prophet, Isaiah, cried, "We have a strong city." The Jew's military genius made him rejoice in the holy city's strength; his poetic sense delighted in its beautiful site and its royal homes; and his religious feeling made him regard it as the everlasting dwelling-place of Jehovah, his God, to which all nations would eventually come to worship.

These facts are of small importance except that they stand as symbols of the living needs of the soul in all ages. The old Jerusalem is a type of what the apostle calls "the Jerusalem above, which is the mother of us all," and which the beloved disciple beheld as the New Jerusalem, descending from God out of heaven, and which, as we remember, was also beautiful for situation, resting upon a mountain great and high; strong also in its lofty walls of jasper, with their foundations adorned with gems,—a spiritual Mount Zion, or sunny mount, but having no need of the natural sun, for the glory of God did lighten it. Let us then remember the new city while we think of the old.

Jerusalem is a symbol of the church. And while the word "church" (whose meaning is, "what is of the Lord") has different definitions, we will think of it now especially as a revelation of Divine truth, principles of Divine order, springing from the Divine love for man. These principles, while inwardly and eternally the same, are changed in their outward form from time to time, to meet the changing needs of the human race. Thus there are old and new dispensations or revelations, and so an old Jerusalem and a new. Its fixed moral precepts, which must remain practically the same for all ages, are the foundations of the walls of the holy city which John saw, the walls themselves the literal Bible as a whole built upon the ten commandments as foundations; the pearly gates, which John saw, mean those truths of the Word which have become inwardly real to us through our experiences of life, especially the truth respecting the Lord which is the gospel "pearl of great price." By this we enter

into the heavenly state of peace, or the heavenly home within. "Come unto me, all ye who labor, and I will give you rest." "Peace I leave with you, my peace I give unto you."

But we are invited by this psalm, not to go in through the gates into the city, but to take a walk *around* this city of truth. Perhaps we are too inclined to walk around it instead of entering into it through the gates of pearl or the truths of experience, for to walk around it means to look at it as an object of thought rather than of will and life, as a sentiment, a theory, or else an object of intellectual admiration. To enter we must keep the commandments, for "blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But going about it has its uses; and so we will do this morning.

Following a little different order than our text mentions, let us first mark well the bulwarks of the city, or the stout walls and their broad foundations, which extend around and keep its people secure. No wall is safe without foundations. We read of these especially in the New Jerusalem. The foundations of the church are the same for all ages. The New Church is based upon the same laws of right which have always been necessary. Until a state of love is born, until the common weal, instead of his own, is each man's deepest purpose, we can only be withheld from evil by the stern, strong voice from heaven appealing to human fears, proclaiming, "Thou shalt not;" that is, if one is withheld by the voice of God at all instead of by the fear of man. These stern precepts are more strongly emphasized in the spiritual teaching of the New Church, as being Divine and holy, than ever before. They are to be obeyed, however, not only in act, but from a principle of religion, as the laws of God and not merely of man—the evils mentioned being regarded as the enemies of heaven, not merely the obstacles to worldly success or happiness. When you turned from the murderous, impure, dishonest suggestion, *why* did you do it? What was the motive power? The man of the world turns away from these almost as quickly as the man of the church, but because he fears the worldly effects, not because of the sinfulness. When we are invited to mark well the Holy City's bulwarks, including its foundations, we are asked to remember, first of all, the ten Divine commandments. Stern and forbidding as they appear at first, they are the foundations of peace. Mark well these broad, universal foundations. Remember these were the first beginning of the Bible to Israel, and that the whole Bible structure of Divine law and worship and life was built up around them and upon them. The whole Bible law of justice and love, in Old Testament and New, in the golden rule, in the law of love to the neighbor, are the higher parts of the city wall, which protect the people from outside foes. The wall as a whole is the Word in its literal sense. When the foundations stand, the wall will stand. "If the foundations are destroyed, what can the righteous do?" asks the psalmist. True to the fixed laws of right, the soul is protected, and the inner and hidden work of the Divine Watcher, Holy One, can go on within. Do not confound the Decalogue with man-made or man-discovered rules, or as merely a

residuum of the experience of the past, which can sometimes be overlooked in the changed conditions of the present. When the temptation to violate these laws comes, remember that these constitute the vital basis of the walls of the holy city of God, the Jerusalem above. Mark this, and mark it well! Let no breach be made in these foundation walls. They are the "dead line" between safety and death, between hell and heaven. Just outside of them are dogs, sorcerers, whoremongers, murderers and idolators, and whosoever loveth and maketh a lie. Just inside of them are the homes and palaces of heaven. Keep them as Divine, and the Divine protection will ever be near. Cease to regard them as Divine, and the enemy comes in like a flood, the holy city is defiled, its holy and beautiful house burned with fire, the city laid on heaps, its people carried captive. "Mark ye well her bulwarks."

In our walk about our spiritual Zion or church, we are invited to tell, that is, number, *her towers*. The towers of Jerusalem's wall rose here and there, upon the walls, and served as places for the watchmen to discover the approach of any enemy, or the shining of any beacon light of danger from afar. For there were no telegraphs or telephones then. What are these towers in our spiritual city? Combining the descriptions of the old and the New Jerusalem, we have three stories or tiers in its walls—the foundations, the higher wall, and the towers. We have here a symbol of Divine laws of action, appealing first to fear, the same laws appealing to developed reason, and the same appealing to the higher and more spiritual affections and motives. Above in space means within in state of mind. From within the commandments out Lord revealed the searching truths which will enable us to discover the enemy of the soul afar off, before he can come near enough to do harm. For example: on that part of the old foundation wall where was written, "Thou shalt not kill," our Lord raised up the higher wall thus inscribed: "I say unto you, Whosoever is angry with his brother is in danger," and on this a watch tower with the inscription, "Love your enemies, and pray for them that persecute you." And so, on every division of the wall, a watch tower rises high, enabling one to recognize an angel guard, and so protect against the evil spirit before it tempt to action. John Bigelow has written a tract called, "Resist Beginnings," which every one will do well to read. Resist the first approaches of the evil spirit. Learn to examine the inner life. Tell the towers as well as mark well the foundations and walls thereof. Among other applications, keep in the presence of those interior principles which are revealed from out of the Divine Word of God. Do we ever ask, "Of what use are these?" They are the higher watch towers, which have been raised up for the use of a new age of the church and the world, and confirmed to us by the letter of the Word. We can see farther from them than from the old towers. They reveal a larger horizon and the approach of the enemy when farther away. Nay, they even reveal the horizon of the other world encircling the horizon of this. We read that the New Jerusalem had a *wall great and high*. It not only defends from hidden evils, but from it we can discern the love of the Lord, and the nearness of heaven. "The Lord is my high tower," said the Psalmist. A spiritual church must have lofty walls

and towers of truth. They are the scaffolding of lofty motives and genuine good lives. This does not mean that a spiritual church lives in cloud land. The higher the wall, the broader, deeper and stronger must be its base. A skyscraper demands a deep substructure. And so, in the New Jerusalem, the twelve foundations or the lowest of the walls, are especially mentioned and enumerated, and strange as it may seem, the names of the twelve apostles of the Lamb are written upon them instead of the twelve tribes of Israel. That means that the commandments are to be kept by New Church Christians as holy and Divine laws.

We have looked at the bulwarks of the city, above and below, and then at the towers. Now, finally, let us "consider her palaces," her regal homes. Consider what all the walls and towers are for. They are all for the sake of that interior and eternal, undying state of love (not merely laws of love) in the heart of man which constitutes the house, the home, the palace which the Lord goes hence to prepare for all who love Him. The discipline of earth is for the sake of that. The church on earth is for the sake of that. Consider what is now revealed about those beautiful mansions. Consider the substantial reality of the spiritual body and world, and of the spiritual homes which are being built for us as fast as we are obedient to the laws of heaven. Here we read of stern commandments; there it will be gentle and rational leadings, and loving and joyful obedience. Here, it is so often the loud, strident voice of military drill; there, the still, small and kindly voice of the Lord. Here, we must set watchmen upon our walls, which never hold their peace day nor night, either crying, "All is well," or arousing us to our sense of danger; but there, the gates shall be open continually; they shall not be shut day nor night, for there will be none to hurt nor destroy. The wicked will cease from troubling, the weary will be at rest. Here, we are strangers and sojourners; there, we shall be at home and at rest. We shall dwell in a mansion just suited to us, where all true tastes shall be gratified, all spiritual faculties and power shall be set free, surrounded by their native environment, breathing their native air. No friction there; no conflict of the outer with the inner; of flesh with spirit. Congenial associations, joyous activities, inner peace will be the portion of the faithful. Consider her palaces, and remember that for their sake this life of cloud and sunshine, storm and calm, grief and joy, birth and death, rise and fall, strength and decay, is well worth living. Consider her palaces; and let the sight of them help us to endure, to labor and pray, to forgive and forget, to remember the angel in all.

Walk, then, about Zion. Walk about it often. Observe its strength of beauty. Tell its towers, Mark well its bulwarks. Consider its beautiful homes—the homes of those who shall be unto God kings and priests, not servants who know not what their Lord doeth. Consider these things, not for our edification alone, but that we may tell it to the generation following; that the children and children's children may know where life's true treasure lies, and that where their treasure is, there will their heart be also.

Contributed

The Lord's Prayer.

"Give us this day our daily bread."

The last four petitions of the Lord's Prayer are peculiarly constructed. Language is used expressive of our entire dependence upon the Lord. The foregoing petitions are of a positive kind, taking the form of determinations that look towards the settlement of active virtues in us, that His love may be cherished, that His truth may guide us, and that He may be received in our lives. But now we are sensible of duties undone, which constitute so many debts to be forgiven; there are temptations from which we cannot escape without His aid; and there is the evil of self-love, which he alone can quell. Hence the last petitions of the Prayer are immediate appeals to Him. "Give us." "Forgive us." "Lead us." "Deliver us."

The angels who, as has before been pointed out, daily repeat this Prayer, acknowledge their continual need of the Lord to uphold them. Though, in their case, obstacles to His influence have been repressed, because there has been a voluntary acceptance of what His love requires, and they have become fixed in the choice of it, they still realize that all the strength which they possess to retain what they thus enjoy, comes from the Lord, and that were they not sustained by Him, they would relapse into the very defilements which they so much abhor. Hence they utter these petitions, aware that moment by moment the Lord's mercy is with them, leading them and safeguarding them.

We specially need to pray as here directed, for we are now in our disciplinary condition. We are involved in that struggle from which, only by continued faithfulness, we can emerge triumphant, and we know not yet what we may be called upon to endure. We therefore need that which is to stay us, to give us strength and vigor, in order to gain the forgiveness, the proper shaping of our course among so many subtleties, and the deliverance necessary to bring us from under the dominion of our wrongful tendencies into the blessed liberty of sons and daughters of the Lord.

"Give us this day our daily bread." "Days" in Scripture represent states. The six days of creation mentioned in Genesis, signify the spiritual states through which we must pass before the peace and rest that spring from harmony with the Lord are gained. When it is said in Gen. xxxv. 29, that Isaac was "old and full of days," the subject is of a new state of life brought about by many experiences that have ripened the character for it. In praying, then, for "daily bread" in the Lord's Prayer, we pray that in each state we may be sustained and nourished by the bounty of our Heavenly Father, so that we may do what is required of us in it. The Lord Himself is "the Bread of life" for us. He would give us of His nature. He would satisfy us with His goodness. As material food, digested and assimilated, makes us strong for contact with the world at large in its various relationships, so we need to be invigorated with His love. We need to drive out what is contrary to Him, that there may be a salutary change, what is

corrupt being replaced by what is worthy, that our outward dispositions may be purified and brought into subjection to the better promptings stirring us within.

And let it be noted that it is "*our bread*" for which we are to ask, that which we individually require, and which is really needed for our help to one another. As we go forth with one another in life's encounter, we need this as our common strengthening bond, that which we are one and all intent upon, "*our daily bread*," or according to another rendering, "*our necessary bread*," the love of the Lord, the love of His Word, the love of obeying Him in spite of our difficulties. We need it as that which we cannot do without, that which will prevent us from being faint and from being inclined to give way when circumstances seem severe. Oh! what a panacea for human ills, what a sweet remedy given, what refreshment, what cheer, as we draw upon what the Lord has ready for us!

In the Doctrines it is said:

"The Lord's Divine Human is no other than love and charity, with the goods and truths of faith; this food in the heavens is given to the angels every moment by the Lord, consequently perpetually and to eternity. This is what is meant in the Lord's Prayer by the petition: 'Give us this day our daily bread'; that is, every instant to eternity." (A. C. 2838.)

"I have discoursed with the angels concerning the memory of what is past, and concerning anxiety about what is to come, and have been instructed that the more interior and perfect the angels are, so much the less concern have they about what is past, or thought about what is to come, and that this also is the ground of their happiness. They say that it is given them of the Lord every moment what to think, and this with blessedness and happiness, and that thus they are without cares and anxieties; also that this was meant in the internal sense by the Israelites receiving manna daily from heaven, and by the daily bread prayed for in the Lord's Prayer, and likewise by the Lord's precept to His disciples, not to be solicitous about what they are to eat or to drink, or with what they are to be clothed." (No. 2493.)

"In the strength of that meat" we shrink no more from obligations that self-indulgence would avoid. We are upheld in temptation's hour, and are confirmed in its opposite, resisting its glamor, and rendered steadfast against its wiles. And the quality of evil at its root is now made plain, the love of self which would subdue all things under self and possess all things for self. This the Lord's love as received can counteract, and give us joyful deliverance from it.

G. LAURENCE ALLBUTT.

The Lord Leads Man.

The Lord leads man, and not man himself. He is continually operating to show him the path of life—to lead him from low to lesser evils, and to heaven at last, if possible. In infancy man receives from the Lord alone remains of good and truth, which are states of innocence and love, as infants can receive. In childhood, it is of the Lord's providing that he is influenced by the parents and teachers and playmates, and learns to love them. It is provided that the child-man shall learn, in a routine way, the Lord's Prayer, the Ten Commandments, and the Golden Rule.

In youth, it is of the Divine Providence that these things, these lessons, begin to be associated

with right living; but it is not until adult years that man begins to think for himself. Through all these and the following stages of human life, the Lord is leading man in the way to become an angel. More and more it is seen that Divine truths from the Word are the great laws of order provided for man's government. Let man, as an adult, write these laws upon his forehead, and in his hand, through obedience and right conduct. It is the loving of what is just, and true, and good, that is effective in the making of man an angel. "Man is made rational to the third degree by the spiritual love of good and truth; to the second degree by the love of sincerity and uprightness; to the first degree by the love of justice and equity." (H. H. 468.)

Man in this world is in touch with heaven and hell; and when he becomes a conscious inhabitant of the spiritual world—as he does almost immediately after death—the quality of his life is known there by the mere extension of his thought into the society to which he hastens of his own accord. It is of the Divine providing that the higher degrees of life in man are closed in those who are in evils of life; and this is because of insubordination in the degrees below; and this is why man is born into total ignorance, as no other animal is—it is that the image of God may be restored in him through instruction. And this is why revelations are given—all is to lead man back to the path of life. "The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true, and righteous altogether." (Ps. xix. 7-9.)

O. L. BARLER.

Born Again: The Making of a Man.

Man must be born again that he may come into the fulness of his life. His first life is natural, his latter life spiritual. He is so born that the latter may be a voluntary expression and appreciation of his true nature. This is essential to all human as well as heavenly acquirement.

The man is born into the love of self and the world. This is self-evident. And these loves are the fountain heads of all his evil and disorder, but likewise the basis of all his human and heavenly development, and without them he is not and cannot become man.

And here note a series of remarkable facts. The man is led by the enjoyments of his loves. All enjoyments of his love, no matter what their quality, are felt as good. From this very fact he has no knowledge that he is in evil. And it is for the sake of the sanity and order of his life and the reordering of the quality of his loves and their enjoyments that he must be born again.

In the other life those who have not had this experience are considered insane. For although while in the world they may have acted and appeared rational and wise, now they are incapable of any other form of enjoyment than that which they had in spirit while in the world. Therefore is this rebirth so necessary. For otherwise life lacks completeness.

This rebirth is effected through a two-fold operation, one called Reformation, the other Regeneration. Reformation is first and in the intellectual

parts, because the intellect must govern and control emotion and intent.

The first of this Reformation is when a man begins to think about heaven with reference to its joys and from this about God as its source. And he abides in that thought. For he knows no otherwise than that the thought of these things saves him, for the reason that he gives no thought to the evils in which he finds enjoyment. And so long as these enjoyments remain the evil remains.

Reformation progresses as he now begins to recognize that there are such things as sins; and, further, as he perceives particular sins; and, further, as he examines himself and perceives particular sins in himself. And yet the man continues in the enjoyment of his evils. He is merely intellectual. He knows. But what is mere knowledge alone?

This intellectual must be made dominant in the emotional and volitional, be exerted against the quality of the enjoyment in the affections. Hence, Regeneration, the new will, counterpart and companion of the new intellect, is born as he refrains from willing and doing evil perceived to be sin. It progresses as he shuns the enjoyments of evil because and for the reason that they are sins. He is perfected as he fights against enticement to enjoyment in evil because and for the reason of sin in it. He is regenerated as the Lord conquers in him by means of his co-operation and withdraws him from the enjoyment in evil, confirming him in the enjoyment of things pure and good.

Note, that the man can be made new only by means of truths received and operating in a life according to them. For by means of truths he has knowledge of what life is, of its nature, its opportunities, its obligations, the quality of its affections, etc. And truth operating in life perfects these knowledges and opportunities, corrects the quality of the affections.

Note, also, no man acts from the enjoyment of the love of goodness and truth save as and until the love of the enjoyment of evil is removed.

And this is our great need, that we be withdrawn from the enjoyment of evil loves and be confirmed in enjoyment from the love of good.

How is this to be accomplished? In one way only. By recognizing the superior value of spiritual truths in the fulfillment of opportunity and use. By thinking such truths into application in opportunities and uses. By willing them into effect against everything contrary to their true order and application. By encouraging every good that appears opposite to the contrary evil.

This done, and from the Lord and religion, can you be any the less a man? Rather are you not become more a man?

G.

Many are not aware that they are in evils, inasmuch as they do not do them outwardly because they fear the civil laws and the loss of reputation, and thus from custom and habit fall into the way of shunning evils as detrimental to their honor and profit. But when evils are not shunned from a religious principle, on the ground that they are sins and antagonistic to God, the lusts of evil with their enjoyments still remain, like impure waters confined and stagnant. Let such examine their thoughts and intentions, and they will find these lusts, provided they know what sins are. (D. P. 117.)

Communications

The Coming of the Light.

The editor of the MESSENGER often receives personal letters containing matter of such interest as would be appreciated by the people of the church. Here is one from the Rev. W. M. Martin, of Solon, Iowa:

"I suppose you are at home from Convention at Cleveland and have also looked in upon the G. O. P. convention of the last week, in your own city. It is not likely you feel as much interest in the results of the latter convention as you do in the results of the little assembly lately held in the Ohio city, but both alike may claim some of your sympathy as a citizen of our common country as well as a prospective citizen of that greater and to us far more important country of which we expect to be citizens for eternity. To me, at least, the one is quite as important as the other when we look at them through the eyes of the True Christian faith. Especially is this true when the promises that 'the kingdoms of this natural world shall become the kingdoms of our Lord Christ.'

"I am reminded of this during the last week, while attending the commencement of the Iowa State University and listening to that grand old man, Minister Wu Ching Fang, whose work as a statesman is leading that oldest civilized state of the eastern hemisphere to adopt many of the principles that we can see are the direct results of the general judgment executed in the spiritual world, from which all the true light of this natural world is descending. Thirty years ago I, with twenty-four others, left the halls of our Alma Mater at Iowa City to engage in the work of life, and some of that class I have never met since. Some have passed to the world beyond and some are engaged in the work of life and could not be with us at the late commencement; but ten of the twenty-five came to the class reunion of 1908. One of these, at least, has come to the light of the New Jerusalem, though he has not so far become known to the New-Church body on earth.

"I might say in this connection that I have met many others in this and other states of the west who are looking for the Light of the World in the same direction from which we who accept the writings of the New Church are receiving the light that is bringing the ends of the earth together. We may recognize the same light in many other nations besides China and Japan. Even in darkest Russia that light is shining in the works of Tolstoi. In our own country, within the last year, light has come to us from a state where no New-Church organization is known to exist. A Barler is raised up to produce a work that is second only to the writings of the Seer of the New-Church. Verily, the Lord is working by ways and means that man has no power to control. The Lord's people are not confined to one little organized body on earth. They are not a sect nor confined to any one of the sects of Christendom."

The Buffalo Mission.

EDITOR MESSENGER:—A second private appeal has been recently sent out by letter to the members of the church within the bounds of the New York Association in behalf of the above cause. Lest the appeal should be allowed to lie on the table and be forgotten, I beg to call attention again to the subject, for the benefit not only of the friends in New York, but in other parts of the country.

Since the last report in the MESSENGER several subscriptions have been made, raising the total amount thus far subscribed to over \$5,000, or more than half the amount

needed. A sympathetic resolution commending this effort was passed at the Convention, and a committee of representative men will be appointed as soon as possible to take it up.

In the meantime may I express the hope that it will not be forgotten by the isolated members of the church anywhere, nor by the small givers everywhere? Some of our better-to-do members have been exceedingly liberal. It would be a glorious thing now if the church as a whole would take it up and complete the enterprise by larger or smaller subscriptions. Those who can give but small and to them insignificant sums should take pleasure in doing what they can, knowing that it will make a part, and an essential part of the grand total. It must come in large part in this way—by isolated members of the church sending to Dr. French at Buffalo, or some one on the committee, because it is impossible, or if possible it would be very expensive, to send around collectors. May I then again express the hope that all friends of the church, rich and poor, in the east and the west, the members of societies and the isolated, will take the matter up and carry it to a conclusion? It will be a grand work of the church if it is done and an evidence that it is one body under one Shepherd. It is wonderful that so much money has been raised under the stress of the times. When the sum is all received it will be cause for rejoicing and thanksgiving. And those who have even a slight part in it will rejoice more than all others. It should be remembered that it is not a begging scheme in behalf of a single society, but that the Buffalo Society will endeavor to pay it back, without interest, to the Convention; and if that cannot be done the property will belong to the Convention.

S. S. SEWARD.

Missionary Work and Esperanto.

EDITOR OF NEW CHURCH MESSENGER:—Dear Sir and Brother:—Naturally I am much interested in the account given in the current number of the MESSENGER *re* the above subject by the Rev. J. B. Spiers. I can fully substantiate all that he says with respect to the kind of "Free Masonry" which exists amongst Esperantists. I have had letters from the States, Canada and South America asking for the tracts and also for books on the Doctrines in English, but especially for all printed in the "*nova lingvo*." I feel convinced that here is a fine field of missionary work for the New Church which will be most exhilarating and refreshing. I would commend the study of the language especially to your younger ministers. Now is the time to begin the work; the spirit of enthusiasm is growing all over the world. If the young men and women take up the study now they will be prepared to advocate the cause of the New Church amongst a people otherwise unapproachable. I could tell you more, but I write now, chiefly to say what is being done by way of printing in England. I am happy to inform you that the Swedenborg Society in this country have in the press the little work, "The Doctrine of Life for the New Jerusalem." The proof has already passed through my hands. The work of translation has been done by Mr. Bolingbroke Mudie, a member of the Camden Road Society of the New Church in London. Mr. Mudie is one of the leaders of the Esperanto movements, known all over the world. He was acting president at the Congress in Cambridge last year, and formerly editor of one of the Esperanto journals. Hence the style in which the book is translated will be first rate. I can, indeed, testify that the work is excellently well done.

Further, the Manchester Printing and Tract Society have in the press two four-paged tracts of a doctrinal nature,

taken from the Writings. In the translation of these I am assisted by one of the most accomplished Esperantists in Liverpool. So that even for the study of style, as Mr. J. B. Spiers suggests, the tracts will not be without their use. Of any further developments I will let you know, and shall look for results in your country.

Fraternally yours,

113 Duke St., Southport, England. JOSEPH ASHBY.

"Pragmatism," What Is It?

MR. EDITOR:—It seems to me peculiarly unfortunate that this subject was discussed at Convention, especially because nine persons out of ten could not define the word if called upon. The dictionaries recite its meaning (one or more of which give probably the sense in which it was intended to be used in this discussion) as "Ready to act," "Versed in affairs," "Skilful," "Officious," "Meddlesome," "Impertinent," "Low pragmatical earthly views of the Gospel," etc.

Mr. Hoeck's definition is, "A new form of philosophy, which tested all things by their practical results." Mr. Hite is not much different in saying, "Pragmatism is philosophy in the making," and that it is a "critical philosophy," etc. Mr. Mann seems to think "Pragmatism is universally applicable to all planes and degrees, spiritual and natural." All this may be illuminating to minds alert for something beyond the common, or, if you please, the non-pragmatical. But of what use is it to the average New Churchman? He has first to learn what pragmatism really means, and then evolve a theory of agreement with everyday use and decide whether it is anything better than the plain teachings of Swedenborg about daily living. If pragmatism is something to be sought for as a duty, and will be established as a new fad for the church, it was not clearly established in this discussion; and in my opinion the whole subject should have been relegated to the pages of the *New-Church Review*, where it is proper to consider ethical and philosophical subjects amongst the learned. Let us have no more pragmatism as a feature of the MESSENGER—at least until we know its *Why* and its *Wherefore*.

A. H. C.

Church News

The Rev. Adolph Roeder has written a new book, which is just out, on "Practical Citizenship."

The proceedings of the Sunday-School Association will be published in next week's MESSENGER.

The next General Convention is to be held in Brockton, Mass., and the Council of Ministers in Elmwood, Mass.

The Humboldt Park Church, Chicago, has closed for the two summer months, July and August. The Holy Supper was celebrated on July 28.

Rev. F. A. Gustafson spent last Sunday in Chicago and preached for the Humboldt Park congregation. He has gone to Denver, where he has accepted a call to take charge of the church.

Omission was made of mention in the Convention MESSENGER of the social functions of Convention. The reception on Monday evening at the Colonial Club was a truly enjoyable affair. The club is most admirably suited to such functions. There was a large attendance, and the occasion was in every way worthy of Convention. The same

may be said of the League outing on Saturday afternoon, which was participated in by both young and old.

New York German Society.

The German New-Church Society of New York has voted to close services for the summer with the celebration of "New-Church Day."

The pastor, the Rev. William H. Schliffer, made an address, in which he spoke of the Last Judgment in 1757 and of the sending forth of the apostles June 19, 1770, to preach in the spiritual world, and the establishment of the New Church in the world. This day, he said, is eminently fitted to inspire us afresh with the desire to spread the evangel of the New Dispensation. We should try to interest some one in the doctrines during our vacation, either by conversation or by distributing New-Church literature. After three very interesting papers on doctrinal subjects by three members of the Bible class, refreshments were served. Then a song was sung which had been composed by the pastor for the occasion.

The church was decorated with great quantities of daisies, and each member received a red and a white carnation as a souvenir.

The Los Angeles Church Desecrated.

When the congregation of the Church of the New Jerusalem, No. 515 East Ninth street, entered the house of worship yesterday morning they found the upholstery of the seats cut to ribbons. Vandals had entered the building Saturday night, and of the 129 pews, all but five had been mutilated. Entrance had been effected through a side window. A knife or other sharp instrument had been used to cut the backs of the pews. The outer lining had been torn and the packing of the upholstery removed and strewn on the floor. The altar cloth was cut to pieces, and in one place a dozen hymn books were piled together and the leaves torn out. The Bible was ruined. The outer covers were torn off and almost every leaf was cut. Service was held as usual and the matter was reported to the police.

In 1902 the church was entered and the seats were mutilated in much the same manner. At that time one Fred Borneman was arrested and after a trial was sentenced to a prison term. Only a short time ago Borneman was released from prison.—*Los Angeles Times*, June 15, 1908.

England.

The month preceding the session of the General Conference is the time selected for holding the annual meetings of many important institutions. We have thus had the meetings of the New-Church College, the Missionary and Tract Society and the Swedenborg Society in London, and the Printing and Tract Society and the North of England Missionary Society in Manchester. All reported favorably upon the work undertaken and accomplished.

At the college there have been three Conference students attending the classes, and a fourth, the son of the Rev. E. C. Newall, is making application for adoption. There have also been students taking training for pulpit work by attending classes at Manchester, Birmingham and other places, or by correspondence, to the number of forty-six.

The Swedenborg Society celebrated its ninety-ninth anniversary, and the proposal was endorsed that the centenary should be celebrated by an effort to enroll 500 fresh subscribers. The visiting speaker at the annual meeting was Mr. Alfred Stroh, from Sweden.

In preparation for the Conference session next week at Southport the Secretary of Conference has furnished all prospective members with a copy of the appendix to the minutes, in draft which contains various reports, accounts and statistics. The membership of sixty-nine societies, including that at Southend, Essex, which applies for admission into the Conference, is 6,530, and shows a decrease on last year's returns. The Treasurer's accounts show the moneys held by the Conference, in many cases in trust for various societies, or for definite purposes, to amount to £102,646:5:5, which is over half a million dollars. The societies at Barnsley, Blackpool, Anerley and Ramsbottom have during the past year placed their church property in Conference trust, so that the Conference is now the trustee for some twenty-five societies.

In connection with the meeting of Conference, the Rev. R. R. Rodgers is announced to preach at the church at Southport on Sunday, June 14th. It is good news to learn that Mr. Rodgers, although relieved of his ministerial duties at Birmingham, looks forward to doing some missionary work for the church during the summer season.

Owing to ill health the Rev. A. J. Wright has been compelled to resign the pastorate of the society at St. Helier's, Jersey.

L. A. S.

Brooklyn, N. Y.

The following resolutions were unanimously adopted by the Brooklyn Society on June 5th. It was also voted that copies of the same be sent to the First German New-Church Society and the Paterson Society:

"WHEREAS, On Sunday last, the 31st day of May, two New-Church houses of worship were dedicated within the bounds of the New York Association and metropolitan district; and

"WHEREAS, The successful completion of these buildings has been the fruition of years of earnest endeavor and conscientious effort and is cause for congratulation to all who are earnestly striving for the dissemination of New-Church teaching; therefore, be it

"Resolved, That the Brooklyn Society of the New Church, in special meeting held this 5th day of June, recognizes with profound satisfaction the value to the church in this vicinity of the improved facilities thus secured, and extends to the Paterson Society of the New Jerusalem and the First German New-Church Society of Brooklyn its heartiest greetings, warmest congratulations and earnest prayer for continued prosperity and devotion to the cause for which they have so successfully labored."

The closing exercises of the Sunday school were held on Sunday, May 31st. The work of the scholars for the year was exhibited, and stereopticon pictures of the Holy Land were much enjoyed by the children.

Complete in Him.

In Thee, O Christ, Thou perfect One and holy,
I all things find for which I yearned so long;
As from a sun my soul absorbs Thy glory,
Thy love so fills my heart it wakens song.

The knowledge of Thy truth gives wondrous power
To loose the shackles, that have kept me bound;
Thy word creative causes seeds to flower,
Which else had slumbered fruitless in the ground.

Each day I break with Thee the bread of Heaven;
Each day I drink with Thee the heavenly wine,
And by this sustenance to me is given
A strength, which only comes from source Divine.
I pray Thee, never let the force be riven,
Which holds me as a branch in Thee, the Vine.

LURA BROWER.



A MISSIONARY TRIP DOWN THE MISSISSIPPI.

Mention has already been made in the MESSENGER of a novel missionary tour that has been undertaken by the Rev. Eli W. Shields, of Hot Springs, Ark. Early in the year he and his good wife went to Wabasha, Minn., on the upper Mississippi, where he set about the building of a boat in which they could live through the summer and float down with the current, stopping at the various towns on the way that would receive them and their message of the New Church. Mr. Shields was a good deal delayed in his enterprise by bad weather and by his inability to get help in his building operations. He is an old Mississippi river man, however, and a boat builder, and being possessed of a large amount of energy and courage he set to work to build his boat alone. Securing the lumber from the local dealers at a cost of about \$300, he soon had things under way, and by the time fine spring weather came his boat was ready to float. Besides his living quarters, he has a room which he calls his library, supplied with New-Church literature and capable of accommodating fifty people. This room is hospitable to all comers, and especially to inquirers who want to know about the New Church. These are liberally supplied with literature.

Mr. Shields is a sign painter by trade, and has covered his boat with inscriptions that tell what it is. We are glad to be able to give a picture of it, made from a photograph. Mr. Shields has kept us apprised of the progress of his work and has told from time to time the method of his missionary efforts. On June 7th he wrote from Winona, Minn.:

"I left Wabasha, Minn., May 26th; arrived at Alma, Wis., May 27th, and distributed at Alma about 100 pieces of New-Church literature. It has a population of about 1,400. I was still working on my boat, but I found very clever people and all except Roman Catholics received the literature eagerly.

"May 30th arrived at Minieska. Preached Sunday morning in Swedish Lutheran Church; gave every one a *Helper* or MESSENGER; audience about 75. Led Bible class in their Sunday school and gave the children a fifteen minutes' talk on 'Man as a Spiritual Being.' Preached again at night in First M. E. Church, by invitation of their good-hearted pastor, and I had not only his congregation, but the majority of those that I preached to in the

morning. I was loth to leave the place, but I left Monday and went to Fountain City, Iowa; was there two days, but had no chance to preach there, but found many anxious receivers of New-Church literature. As my boat is not yet in order for services on it, I was and yet am working on it every week day.

"I feel encouraged by the kind and welcome treatment received at the three last places that I stopped. I only wish I could have stayed longer, especially at Minieska. I shall not attempt much active New-Church work until I have my library complete enough to hold services in it. As I can find no one who can do it for me, I will have to do it all myself. I thank the Lord that I am competent to do it.

"I do not expect to travel very far this year, but will be better prepared for next year. If I can possibly make it self-sustaining or receive sufficient encouragement, I would like to work in the river mission every summer, and I do believe I can do more for the kingdom in that capacity than in any other, as I was raised on the river and know how to construct and handle a boat. I am well acquainted with the people and their customs. I will come in contact with more agnostics and infidels, but people of good principles, than anywhere else, and if you get one once started right he will make a good worker."

On June 11 Mr. Shields wrote a letter enclosing a photograph, which was received at Convention. He said:

"As you are at the Convention, I send you a photo of my outfit or boat that I have constructed and which I am using and making every possible exertion to spread the knowledge of the existence and doctrines of the New Church. While it has not yet developed visibly, I am satisfied that I am reaching more people than any other in the field, but owing to the continued cold and high winds, rainy weather and the recent rise in price of lumber, it has cost me over double the amount expected. While bringing with me over \$300 in cash and over \$100 worth of paraphernalia, I yet find that I must draw at least another hundred on my Hot Springs bank before I can get it on a self-sustaining basis, if it ever does. If the Convention sees fit to assist me financially, it will be very gratefully and thankfully received. I expect to remain here until the 1st of July, and then go to La Crosse, Wis. I will get my seats in today, and next week can hold services on board my boat, when it is necessary.

"The members of the church in various parts have contributed about 1,000 *Helpers*, 200 MESSENGERS, 200 H. and H. paper, and about 100 other tracts, for distribution.

"The photograph does not show to my satisfaction, yet it will give an idea. The boat is painted a rich canary

color, trimmed with green; doors and sash, mahogany. Lettering in gold, bright red, blue and black. It is pronounced a beauty.

"I have certificates as to my high standing as a minister and citizen of Hot Springs from the president of bank, president Ministers' Alliance, president Citizens' Improvement Union, and the mayor of Hot Springs, which helps me in gaining recognition wherever I go. I would like to be at Convention, but cannot."

A week later he wrote from Winona, Minn.:

"At Fountain City I stopped two days, and gave out literature and talked up New-Church doctrines. I was delayed four days from there to Winona, and laid above the city about a week, working on my boat, getting it in shape to hold services. By permission of the mayor and chief of police I was permitted to lay my boat in front of City Riverside Park, where I preached last Sunday evening to about 350 people and distributed about 100 pieces of literature. On Monday night I got the privilege to stay in City Park two weeks, and am preaching every evening from the top of my boat to average audiences of about one hundred people, who appear to be interested. I have open library on my boat every afternoon, and it is fairly well patronized. Mr. Francis Clay, 78 years old, and father-in-law of the mayor, is a New Churchman, and is trying to secure a building (owned by an extinct society of Dunkards) for me to preach in. There are about six persons here that are New-Church people. I feel very much encouraged, and hope to organize a reading circle here before I leave. I have received from New-Church people about one thousand or more *Helpers*, *MESSENGERS* and tracts, and I wish through the *MESSENGER* to extend my grateful thanks, especially to T. E. Martin, Bucyrus, O., for the large quantities of New-Church literature sent or caused to be sent. I wish to say that I want all the New-Church literature that I can get, and should I receive more of any kind than I can judiciously use on my trip, I will say so in the *MESSENGER*. But what I want especially is doctrinal works.

"I believe my trip is going to be the means of letting thousands of people know of the New Church and its heavenly doctrines that otherwise would have never heard of it, although it is costing me far above my anticipations. But I am going to carry out my original design, regardless of cost.

"The local papers here have noticed me very favorably.

"Any financial help that New-Church people might feel disposed to give would be thankfully received, as so far I have not received or realized a penny."

"At Winona I adopted a different policy from that previously adopted elsewhere. I have held myself aloof from other religious bodies and their preachers or churches. While speaking of them kindly, I have been preaching in the City Park from the top of my houseboat at 8 p. m. to interested crowds, and last night the churches must have been meagerly attended, for I think I had about all their members to hear me. I felt in good condition, the weather was favorable, and there must have been two thousand people who turned out; but, of course, they could not all hear me. It was a surging mass of humanity as far as my voice could be heard, many going away because they could not get near enough to hear me. My subject was 'The Three Stages of the Life of Man.' First, earth life; second, spirit life; third, his final abode, either in heaven or hell, according to his quality. At the close I got such a hand-shaking that my right shoulder feels sore this morning. I gave out about 200 pieces of New-Church literature.

"I need more of the heavy literature for my library, which I keep open each afternoon from 2 to 5 on board my craft or floating chapel.

"I have a beautiful framed cloth sign in front of the Winona Deposit Bank, in the central part of the city, with a picture of my boat and the announcement of my meetings and free library on board my boat.

"My address will be La Crosse, Wis., until further notice."

Missionary Experiences.

Besides having received 437 orders for Swedenborg's works and collateral works of the New-Church (mostly the former), since November 1, 1907, I have continued to serve the societies the same as in past years, viz., Henry, Olney and Springfield, Ill.; Wellsville, Mo.; Union City,

Tenn.; Jefferson, Wis. Meetings were also held at Canton, Joliet, and Manito, Ill., and at St. Clair, Mo.

On Friday, May 29, I started for Kansas to hold meetings in Osage County and at Council Grove. At Kansas City, Mo., a pleasant and no doubt profitable evening was spent at the home of Mrs. Benjamin Hyde, 1025 Askew Ave., a daughter of our New-Church brother of Princeton, Mo., Mr. T. W. Ballew. Messrs. A. H. Cline and Dr. Emil Theilmann, resident New Churchmen, were present, as also Mr. C. W. Clodfelter of Kansas City, Kan. Dr. Theilmann borrowed "The Philosophy of Creation," by Dole, from my Free Lending Library, and found it so interesting that he purchased it. Mr. Dole has given us a remarkably fine work and one that ought to be gotten into the hands of the scientists and philosophers of the day, for it is a timely work and presents the philosophy of the New Church in a masterly manner.

On Saturday morning, before taking the train for Osage City, I had the pleasure of meeting an elderly gentleman, who has lately become interested in the teachings of the New Church. Among the first questions he asked me was the usual one in a novice's mind: "Why does not the New Church grow faster?" I answered by asking: "How does it come that you have not received the doctrines sooner?" He thought he would have received them sooner, if he had known of them before. I told him it was rather doubtful. Be this as it may, we should make every effort to reach those whom we can, for I am not so sure I was wholly right in the answer. It was made, however, in a way that I thought might be of use to the questioner. He ordered a copy of "The Nature of Spirit," by Giles.

Arriving at Osage City, I was met by Brother Hiram Dawson, at whose home, six miles southeast of the city, I was entertained. On Sunday morning, May 31, the meeting was held in Nip and Tuck schoolhouse, when the sermon was on "Redemption: by Whom Redeemed? Why? How? And What Are the Benefits?" In the evening the service was held in the same place and the sermon was on: "The Spiritual Significance of Scripture Numbers." The attendance was good considering the rainy weather.

Before leaving Osage City I called on the editor of *Public Opinion*, to whom I had previously given a copy of "Divine Love and Wisdom." I paid him for inserting an "ad." of "Heaven and Hell" five times, and he kindly agreed to print gratis an offer to furnish "Our Children in the Other Life," by Giles, for ten cents in stamps.

On my way to the train I met by chance—rather, by Divine appointment—a Presbyterian preacher. He was cordial and soon found out I was a preacher. To the question: "Of what denomination?" I replied: "A minister of the Church of the New Jerusalem, commonly, but erroneously, called Swedenborgian." He said he knew of the teachings, but had never met a person of that belief. When he at once began to express the desire to know what the difference is between the New Church and the commonly-received doctrines in orthodox circles, I felt pretty sure the Lord had arranged the appointment. We had a very pleasant and profitable conversation, not only before the train arrived, but on the journey all the way to Council Grove, as the gentleman was expressly desirous to continue the talk on the train. To my surprise, he agreed with nearly every New-Church doctrine set forth: the incarnation of God Himself, the work of redemption, and regeneration. He thought the teaching presented did not take enough cognizance of the "broken law." I endeavored to impress upon his mind the fact that the broken law was a law that was written in man's

nature, rather than an edict similar to a human law. The Presbyterian mind makes the mistake of judging Divine law and government as if they were just like the laws men make and according to which they govern. I hope the literature the brother receives from me will open his eyes. He impressed me as being a Christian who was trying to be true to the light he had.

At Council Grove we held the first meeting at the home of Mrs. A. A. Haskell, where I made my headquarters, on Monday, June 1. Since my previous visit Mr. Haskell had passed into the other life. In memory of him the wife decorated his chair with a profusion of flowers, the large arm-chair in which, as an invalid, he passed the greater part of the last fifteen years. After the service I made a few remarks bearing upon the passing of the husband and brother. Refreshments were served at the close of the pleasant gathering.

The Tuesday evening meeting of June 2 was held in the United Brethren Church, located in what is called "Sampletown," not named so because liquor is silently dispensed there, but named after an old resident. The meeting was well attended. The purpose of the sermon was to show that the Creator of the world became its Redeemer and what such a doctrine involved.

While in Council Grove, I was also entertained at the homes of Brothers Noble Elder and T. B. Haslam. Mrs. Haslam, who is much interested in the training and care of children, ordered two catechisms. Upon my arrival home, after an absence of six days, I found fourteen orders for books among my stack of mail.

L. G. LANDENBERGER.

Neighborhood House Association.

FIRST ANNUAL REPORT OF THE DIRECTORS, MAY 26, 1908.

Our year's work has, we think, fully justified our existence. Nearly all the departments for which the enterprise was undertaken are running with success, including the Working Girls' Home, kindergarten, classes for sewing, dressmaking, millinery and district nursing work. Mrs. Gregg, in one way or another, has also succeeded in securing work for six different men and women.

Our Board of Visitors has made weekly visits to the house. One unofficial visitor who made a visit this spring for the first time since last fall, said: "Do you know what struck me most? You seem to have cleaned up the whole neighborhood." This impression may well have been helped by the flowers, for which we are largely indebted to local friends. Our own garden has been made more attractive with nasturtiums and sweet peas, and both seeds and plants have been donated to fifteen very appreciative families in the neighborhood.

We now have nine girls in the house, our full capacity being only ten. The various classes have been well attended and most useful, the sewing classes bringing a small profit to the house and the others being a source of no expense. The district nursing and visiting has so far, we regret to say, fallen entirely on the shoulders of Mrs. Gregg, but we hope the time is not far off when a regular and qualified nurse can be had from the city to make our house her headquarters. In this connection a free dispensary would be of great use, and several of the Lynn physicians have offered to give an hour at stated intervals for office calls if it should be opened. Since the arrival in March of our resident kindergartener, Miss Manchester, the kindergarten visiting, which also used to fall on Mrs. Gregg, has been taken up by Miss Manchester with excellent results. Since the first of March twenty-eight children have been enrolled, though not more than twenty-

five at one time, and the kindergarten is a source of slight but regular profit to the house. We had hoped for something in the nature of a day nursery, but it has not seemed wise to undertake this at present.

It may be of interest that a few weeks ago all the girls accompanied Mrs. Gregg to the morning service at the church of the Boston Society. We are most anxious for some specifically religious work at the house, but the badness of the times, resulting in short hours or no work for the girls, has made the personnel of the girls' home constantly change, and would not have given the voluntary and informal Sunday afternoon services we had proposed any solid nucleus to support them. Similarly we have been anxious for a Sunday kindergarten as a nucleus for a neighborhood Sunday school, but the changes in the kindergarten have made this impossible up to now.

On the other hand, we had proposed no work for boys, but Mrs. Gregg found at once that it was necessary to do something to keep them out of mischief and train them into better habits and manners toward the neighborhood, and the boys' playground and club has been the very successful result. It has been used by about eighty.

The furniture of the house is practically complete throughout, most of the rooms having been taken care of by different societies or groups of individuals in the church. The rooms wholly provided for by any society have been named for the donors as follows, counting from the top floor down: Woman's Alliance, Bridgewater, Individual Ladies, Brockton and Roxbury, Boston "Ladies' Aid," Whittemore, Brookline, Boston Y. P. S. and Thimble Club, Baltimore, Cambridge, Newtonville. Substantial contributions have also come from Providence and Waltham. As we started with a minimum equipment of many articles, like sheets and towels, we trust there may be further contributions for furnishing as the need arises from time to time.

Our financial condition is not yet as solid as it should be. Mrs. Gregg by economical management has done more than appears to keep down the running expenses, and it must be remembered that we started in a period of financial depression, when few or none of the local factories were running on full time, which made it at first impossible to fill the house, and still prevents our girls from paying within \$1.50 or \$2 of the prices ordinarily obtainable. The expenditures so far for operating have been \$2,089.16, towards which we have received \$1,462.56 in rents, board and miscellaneous receipts outside of contributions. Payments amounting to \$570 on account of principal of mortgages and \$376 on account of interest have brought the total running expenses so far to \$3,035.56, which has left a balance of \$1,573 to be met by contributions from various sources. We feel that considering the exceptional difficulties surrounding our first year of operation this is an excellent showing. Under normal conditions it should be better, especially after the mortgages are finally disposed of, but the continued support of all our friends is especially necessary at the present time. This is a new type of missionary enterprise for us, but we trust that its use, not only to our fellow men, but to ourselves, may be so fully recognized that many more of our people will take part in it.

Altogether we are well satisfied with our progress, and the numerous testimonials from our supporters and from the neighborhood in which our house is located prove to us that the New Church can join with the undenominational Christian efforts of the world and do better work for being New-Church people, though working, not with the body of the church, but with its spirit.

Visitors to Boston are urged to inspect the house, which

is its own best advocate. A half hour's ride from Rowe's Wharf by ferry, and the Revere Beach & Lynn Railroad, or from the North Station by the Boston & Maine, in

either case to the West Lynn Station, leaves one within five minutes' walk of the house, at the corner of Neptune and Astor streets.

The Round-Table Conference in Cleveland.

The Round-Table Conference was held Tuesday evening, June 16, at the Church of the Holy City, Cleveland. The subject for discussion was the "Ways in Which the New Church May Co-operate with Other Agencies in the Solution of Pressing Problems."

The President, the Rev. Thomas French, Jr., called the meeting to order. The officers elected for the coming year were: President, Rev. Thomas French, Jr.; Vice-President, Miss Edna Silver; Secretary-Treasurer, Rev. Hiram Vrooman. It was voted that the officers elect the Executive Committee.

The President outlined the objects for which the Round Table was organized. There were no written papers; the purpose of the meeting was to make practical suggestions as to the ultimatum of our teachings in the solution of the practical problems of the world. He said we have a perfect pattern to go by in the doctrines of the New Church and in the constitution of the heavens. We pray "Thy will be done on earth as it is in heaven."

Our problems are not perfectly solved until the Lord is obeyed on earth as in heaven. We should give the light and inspiration of the New Church to the solution of these problems. We must co-operate with the Divine. We have life only so far as love co-operates with wisdom. We must also have living contact with the evil conditions which exist. We need first a knowledge of the conditions. He gave some information of the work which the local Round Table had done in Buffalo. They had studied food adulteration, its results on health and its spiritual correspondence, also juvenile delinquents and the endeavor to improve their conditions. He advocated co-operation with all forms of social betterment. Our literary bureau could also give to the press information from the New-Church teachings bearing on the questions of the day. Our knowledge needs to be applied to the life. We ought to co-operate with agencies already established.

Miss Boehmer said in St. Louis they had not been working along the lines which they had followed in Buffalo. They met Sunday evenings. They discussed living questions but had not taken up concrete work. From forty to seventy attended the meetings.

Miss Silver said the first question, our relation to the Lord, is the heart and soul of religious teaching; the second is our relation to groups of people, the household, the congregation, the parental relation. In the New Church the subject of marriage is of vital importance. We have a strong message on the subject of honesty in business, on commercial righteousness. The relation of Joseph and Pharaoh was touched upon as that of spiritual principles to the work of the world. Joseph was the power behind the throne. If these spiritual principles are received the work in the factory, in business, and in that of the contractor would not need to be watched. Pharaoh collects debts, Joseph pays debts. Our teachings have a strong bearing on the large civic questions of the day. We need to learn what the country stands for and what is its relation to the kingdom of heaven.

Rev. C. H. Mann said it is the mission of the New Church to go behind the problem to get at causes. For instance, a criminal may not be to blame for his crime; we must go behind the fact and see the cause of it. The

Lord never condemned a sinner, but said, Thy sins be forgiven thee. The whole mission of the New Church is to reveal the inner life. We must strike at causes. He illustrated this by the fact that he did not catch cold since he took measures to keep his body in good physical condition. Why do we have poor people? Criminals are often victims. It is in the power of ideas to reform the world. There is vital power in them to protect from injustice. He said the sinner is oftentimes but the victim and we are the ones to blame for his deeds.

Rev. J. E. Colloim said we should co-operate in the organizations formed to relieve distress, as, for instance, in supporting hospitals, the Salvation Army, etc. We shall thus be saved from denominational pride. We should have a broad sympathy for all these things.

Rev. John Whitehead called attention to the fact that the New Church has only about 7,000 members. It has a distinct use to perform which is languishing from lack of means. Other denominations will not co-operate in the performance of this use, but will do the uses of external charity. While having a sympathy for these external uses the New Church should devote its means and energies to the development of its distinctive spiritual uses.

Rev. Thos. French, Jr., said the work of the New-Church organization is largely intellectual. It is like the light of the sun, it is cold until it strikes ponderable matter. So the truth becomes warm when we come into living touch with human life.

The work of the New-Church Settlement House was reported as a working effort to ameliorate the condition of the poor, to ultimate the love of use. It brings the church into touch with human conditions. It is the application of the law of feeding the body. There is a higher feeding in the Sunday school, sewing, and other classes. The New-Church seed is being planted; \$4,072.96 was expended in the work.

The Lynn Mission was working on similar lines with encouraging results.

Rev. Wm. L. Worcester described a recent experience in connection with the National Congress of Mothers. It was formed by a modest lady who had a strong love for children, and who called others together to study child problems. The work has grown tremendously. The President was a New-Church woman, a member of the Philadelphia Society, Mrs. Frederic Schoff. The power of the New Church was shown in her work. In this work for children there is so much in the doctrines of the New Church which gives light on its problems. The doctrine of remains shows that howsoever unfortunate the external conditions of the child there is heavenly life within. Mrs. Schoff had given him opportunities of speaking to various organizations and clubs to which he could give some phase of religious instruction. He spoke of one case, a Catholic, who said if she had any success in her home it was due to Mr. Worcester. He spoke at the International Congress of Mothers recently held in Washington. A Sunday session was given to the Sunday school. He had charge of the program of that session in which the subject was The Bible and the Spiritual Development of the Child. His work had met with great appreciation, and the spirit of the occasion was helpful to

him. He also had received further requests for help through the Magazine of the Association, and had written four articles for it. There are opportunities in every town to co-operate with this organization.

Rev. L. G. Hoeck told of criminals addressed by Mrs. Ballington Booth who said it seemed as though their own mothers were standing before them.

Rev. L. G. Landenberger described the plan of meetings at St. Louis. They meet at 5:30 Sunday evening, have a social lunch and then discuss the subject of the evening. The New Church, he said, had not considered the fact that we are related to the larger neighbor. This man

has fallen among thieves. We must not be self-satisfied. To pass by on the other side is to be content with false ideas, partisan ideas, the republican, democratic, and social propriums. We must be actuated by the spirit of the Samaritan. We should not be satisfied with the mere waving of the flag and with following the ways of our fathers. We should be devoted to the development of the common good.

The President said out of the common good flow all things necessary to our life, food, clothing, and habitation. The love of the neighbor in the larger sense is the love of the Lord.

The Church Calendar.

June 28. Third Sunday after Pentecost.

The Lord's Presence with His Church.

Introit Selection 158: "We have thought of thy kindness."
Lesson I. Dan. vi. v. 18.
Resp. Anthem XII. "Now is come the salvation." p. 80.
Lesson II. Luke xiv. v. 16.
Benedictus 759.
Hymns (Mag.):
221. "Jesu, with Thy church abide."
v. 1, 2, 3, 11, 12, 13.
211. "Rich in mercy, Jesus reigns."

July 5. Fourth Sunday after Pentecost.

The Christian Life.

Introit Selection 25: "O come let us sing."
Lesson I. I. Sam. vi.
Responsive Selection 56. "O how I love thy law!"
Lesson II. Luke xv. 1-10.
Benedictus 756.
Hymns:
220. "Praise the Rock of our Salvation."
40. "Jesus, our true and only Light."

Baptisms

BIRCHWOOD.—In Chicago, June 24, 1908, Charles Bufton, born January 29, 1906, and James Alfred, born July 14, 1907, sons of Mr. and Mrs. Charles W. Birchwood, the Rev. John S. Saul officiating. These children are the fifth generation baptized into the New Church.

Marriages

WINTERS-RICHARDSON. — On Friday, June 19, 1908, at the home of the bride's parents, Mr. and Mrs. John D. Richardson, Olney, Ill., Otto Irving Winters and Miss Grace Irene Richardson, the bride's uncle, Rev. L. G. Landenberger, officiating.

BODWELL-GUSTAFSON. — At Chicago, June 1st, Frank Lyman Bodwell and Gertrude Emma Gustafson, Rev. Frank A. Gustafson, of Urbana, O., officiating.

CRITTENDEN-WILKIE.—At the residence of the bride's parents, 286 Hancock avenue, Detroit, Mich., June 20th, 1908, Hazel B., second daughter of

James and Ada Z. Wilkie, and George A., eldest son of Frederick A. and Eleanor W. Crittenden, Rev. S. S. Seward officiating.

Obituary

ABBOTT.—At Columbus, O., June 14th, occurred the funeral of Mrs. Julia Catharine Abbott, wife of Geo. J. Abbott, aged 67 years, Rev. Frank A. Gustafson, of Urbana, O., officiating. Interment at Cedar Hill Cemetery, Newark, O.

PIONNIE.—At Orange, N. J., June 20, 1908, Mr. Armand Pionnie, in the 64th year of his life. Mr. Pionnie, born in Paris, came to Roseville, N. J., after ten years' residence in London. He became interested in the teachings of the New Church through the services of the Orange Society. Mr. Roeder officiated at the funeral services. Cremation took place at Linden, N. J.

BURKERT.—Mrs. Henrietta L. Burkert departed this life on June 12th, after an illness of eighteen days. The deceased celebrated her 79th birthday on the 21st of May, when she was assisted by her three children in entertaining quite a number of friends who called to offer congratulations. Mrs. Burkert was a native of Mecklenburg, Schwerin, Germany, and came to this country about fifty-three years ago. She was married to the late John M. Burkert in New Orleans, who preceded her to the other world seven years.

She became a receiver of the New-Church faith and was baptized with her husband about forty years ago by the late Rev. A. O. Brickman, in Baltimore, and has always remained a firm believer in the doctrines. Her home was always the home of the missionary when here, and she always looked forward to the time of his coming with much pleasure.

The services were conducted by the Rev. Virgil Norcross, of the Baptist Church, who read the faith and doctrines of the resurrection of the New Church. He was assisted by Rev. Nussbaum, of the German Lutheran, and Dr. Troutman, of the Methodist Church, at the grave. The choir of Trinity Church furnished the music.

Mrs. Burkert is survived by one brother, Captain Herman Oertling, of Milwaukee, Wis.; two daughters, Misses Hattie and Amdin; one son, Paul Burkert, and one granddaughter.

ELDRIDGE.—On April 6, 1908, in New York, suddenly, of pneumonia, Asa Eldridge, aged 41 years. Mr. Eldridge was born in Yarmouthport, Mass., the

son of Captain John and Lucy Ann Eldridge. His father was a commanding officer in the Liverpool Mail Line of Steamships, and in this service had many interesting experiences with literary and other noted men of his time. His mother was a devoted member of the Boston Society. Through this connection and his life at the school in Waltham, many friends of Mr. Eldridge will be glad to know of the apparently painless departure of him who has gone on. The burial was private and the earthly remains lie in his brother's plot at Woodlawn.

OWEN.—In Bath, Me., June 15, Mrs. Elizabeth Chamberlain, widow of the late David Owen, passed to her final home in the spiritual world.

Mrs. Owen, previous to her husband's death, was one of the leaders of Bath society. She was identified with the New Jerusalem Church here in its earliest days and was for many years an active and always a deeply interested member of that society. For many years she has been confined to the house by rheumatism, but retained her clear, incisive intellect, brilliant wit, cheerfulness and deep interest in affairs to the very last. Even during the last week of her illness she listened with interest to the contents of the newspapers and kept in touch with the details of the affairs of her household.

Mrs. Owen had not been well for several months, but was seriously ill only about a week. She suffered a partial shock and after about an hour's unconsciousness passed peacefully away, completing an exemplary life of nearly eighty-eight years.

She was the mother of five children, of whom Lewis died in infancy and Lilly in young womanhood. George H. Owen, of Moline, Ill.; Frank A. Owen, of Bangor, and Mrs. George D. Berry, of Bath, survive.

Rev. Russell Eaton, of Cambridge, Mass., officiated at the funeral, which was from the home of the deceased, on Thursday morning, June 18th, at 10 o'clock.

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Ager, J. C., Waterloo, N. H.
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For terms of subscription and other particulars of publication see
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Entered as second-class matter July 11, 1905, at the post office at
Chicago, Ill., under Act of Congress of March 3, 1879.

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The Uses of the Convention.

Those who have not attended the meetings of the General Convention are apt to have a very limited idea of the uses of the church. The local concept of the church in large measure obscures the thought concerning the larger body. Even when one thinks of the general body of the church its numbers are first thought of. The general body, however, has its distinctive uses which cannot be performed by the individual parts. It is especially from these uses that the body as a whole is a neighbor in a higher degree, because these uses enter into and give life and vitality to every part. The development of this general body has been a very gradual growth out of the needs of the church itself. In the beginning the individual receivers and societies provided for their own needs to the best of their ability, but they soon found it necessary to meet together for mutual support and co-operation in the provision of the things needful for the general good. In this way the body has grown and developed.

The church has grown out of a reception of the heavenly doctrines revealed in the Theological Writings of Emanuel Swedenborg. One of the first uses performed by associated bodies of receivers of these doctrines was the translation, publishing, and distribution of these doctrines. This work is the foundation on which all other uses rest. Whether this is done by organizations apparently independent of the general organization, or by the body it-

self, it is distinctly a general use of the church. As a witness to the appreciation of the heavenly treasures contained in these doctrines, we need but call attention to the many editions and translations of the writings of Swedenborg; not to mention the numerous books put forward from time to time presenting various phases of their teachings in forms adapted to the state of the public mind. Small as is the New Church numerically, it has the richest literature of any ecclesiastical body. The publication uses ramify in many directions. The publication of the Theological Works; the publication of Swedenborg's manuscripts by photographic and phototypic processes; the publication of Swedenborg's Scientific and Philosophical Works; the publication of collateral books; the publication of the MESSENGER, the *New-Church Review*, the *Helper*, and other periodicals; all these testify to the intense interest in the truth contained therein, and to the desire to communicate it to others. The provision of means for the carrying on of these uses has been ample and generous.

One of the first purposes of associating together of those interested in the writings of Swedenborg was to study them in order to gain a knowledge of their contents. This soon produced a conviction that there was a necessity of Divine worship according to their teachings, namely, the worship of the Lord Jesus Christ as God manifest in His Divine Human, the one God in one person. This use required a consecrated ministry; houses of worship; the extension of mission work; a theological school for the preparation of students for the ministry; and many instrumentalities for the promotion of these uses. The provision of these uses requires co-operation of all in a general body, for many of them can be provided in no other way.

The need of a well-instructed and trained ministry is greater in the New Church than in any other organization of Christians. All the sects of the first Christian Church were based on a few points of doctrine which were received with a blind faith. In the heavenly doctrines of the New Church there is an infinite multiplication of truths of doctrines. The Word itself is unfolded as to its internal sense. Science is used as a basis for the spiritual principles now revealed. The ministry of the New Church must be well informed on every plane of human ac-

tivity, natural and spiritual. As the ministry develops, it unfolds in its degrees; it must be supported by the contribution of the things needful for their natural sustenance and for the things of public worship, including also many new activities and publications.

The Mission Work of the New Church is distinctive. At present it is directed entirely to communicating the heavenly doctrines to the Christian world; but the time will come when much work will need to be done in giving them to the gentile nations. The need for this work is seen on every hand. The faith in the old creeds is being abandoned, the tendency is to a state of agnosticism and materialism which requires the clear light of the New Jerusalem to restore faith in the Lord, the Word, and the life which is charity.

The Sunday-School Association, the Young People's League, the various organizations for New-Church education, are other general uses springing up from the needs of co-operating in the promotion of the work of the New Church on earth. All these uses embody the earnest efforts of many intelligent and active members of the church, who are endeavoring to embody in life the great principles they have received from the heavenly doctrines.

The Convention itself consists of ministers and lay delegates, who transact the business. The Council of Ministers has charge of all things relating to the ministry, and devotes much time to the study of the principles of the church in their bearing on the ministerial office. The General Council gives much thought and attention to the practical affairs of the Convention, and when the Convention is not in session, the General Council has full authority to decide any question which may arise.

In thinking of the Convention it is well to think of these great uses which it performs. It also brings together men of various opinions and talents who by mutual contact learn much from each other. The stimulus received by each from the annual gathering cannot be overestimated. A more powerful influx from the heavens is experienced, like the concentration of the rays of light by the telescope and microscope. The unity of the church, both in mutual love and oneness of intellectual sight, is promoted by these gatherings. Differences are minimized by contact and discussion, unity of feeling is promoted, and the Lord's work in the world receives a new impetus.

A good deal of the space of the MESSENGER this week is devoted to the report of the late meeting of the Sunday-School Association in Cleveland. This meeting was of much importance and interest. The two longest reports were so interesting and useful that they will be given in full, notwithstanding their length. The report of the Secretary, especially, will

be read with profit by all our subscribers; while the report of the Lesson Committee has been crowded over until next week because the very full and interesting report of the proceedings required so much space.

The Sermon

The Marriage of the Lamb.*

BY THE REV. JOHN WHITEHEAD.

"Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give glory to him. For the marriage of the Lamb is come, and his wife hath made herself ready. And it was granted to her that she should be arrayed in fine linen clean and bright; for the fine linen is the righteousness of the saints." (Rev. xix. 6-8.)

All the teachings of the Sacred Scripture point in one of two directions, the one to the happy, peaceful, and beautiful states of man in the paradise of delights, the garden of Eden, the infantile condition which portrays the innocent states of the first church existing on the earth; the other to the paradise of delight depicted as a city coming down from heaven as a bride adorned for her husband. On the one hand we have the innocence and peace of infantile ignorance; on the other we have the peace of conscious knowledge and rational principles carried out in life, pictured as a city descending from God, in which nothing unclean can be found. In both these states there is conjunction with God. In the first, conjunction with the infinite Divine through the Divine Human infilling an angel. In the other, conjunction with the Lord in His Divine Human, as manifested in the Lord Jesus Christ, who is God Himself, visible in His own Divine Person with whom conjunction is effected.

The Lord's end in creating man is that he may be conjoined with Him and that thereby he may receive all the blessedness and happiness of eternal life. This gift of heavenly blessedness of life is not imposed on man without his volition and co-operative reception. It may be rejected, or its reception may be obstructed by opposing things in the man's understanding and will. The inflowing love from the Lord may be turned into the love of self in which the seeds of all evils and miseries dwell.

The spiritual history of man, recorded and represented in the Word between the account of his life in Eden and that of the New Jerusalem, shows that man is capable of descending into the lowest depths of depravity and misery, which condition is produced by evils and falsities which sever man's internal conjunction with God.

When this spiritual marriage is broken the only way to restore it is by the removal of evils and falsities from the life. The Lord came into the world to teach us the way by which conjunction with Him is effected and eternal life and happiness restored. He came preaching repentance for the remission of sins. The heavenly marriage in the individual or the conjunction of good and truth, is effected only by a life of obedience to the Divine Truth revealed by the Lord. This obedience to Him conjoins the

*Address delivered before the General Convention at Lakewood, O., on Saturday evening, June 13, in preparation for the Holy Supper.

truth of the understanding with good in the will; and it also effects at the same time conjunction with the Lord, which is the heavenly marriage. The Divine truth which is the guide to a heavenly life is revealed in the Divine Word, and is now unfolded therefrom in the Heavenly Doctrines of the New Church.

The final restoration of mankind to conjunction with Him is foretold in the Book of Revelation. The Lord therein depicts the obstructions which prevent the establishment of the New Church. These must be removed before the Holy City, New Jerusalem, can descend from God out of heaven and be received. After showing to John in representative form the quality of the things which prevent the reception of the Divine truth out of heaven, the beautiful state of conjunction with the Lord is shown in the 19th chapter of Revelation. It is there said:

"Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give glory to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given to her that she should be arrayed in fine linen clean and bright; for the fine linen is the righteousness of the saints. And he said unto me, Write, Blessed are they that are called unto the marriage supper of the Lamb. And he said, These are the true words of God." (Rev. xix. 6-9.)

Again in chapter xxi. it is said: "I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband."

And in chapter xxii. we read: "The Spirit and the Bride say, Come; and let him that heareth say Come; and let him that thirsteth come; and let him that willeth take the water of life freely."

These words depicting the marriage of the church with its Lord, which marriage is represented in the Holy Supper, has a personal application to every individual man, teaching the lesson clearly that before one can enjoy the felicities and blessedness of the regenerate life the obstructing falsities in his understanding and the corrupting evils of his will must be removed before the Lord can inflow into his life and bless him with the bountiful treasures of His goodness. Before man can approach his Lord for betrothal and marriage he must be arrayed in fine linen clean and bright, for this fine linen is the justice or righteousness of the saints. In other words, the decking of a bride with ornaments and in clean and pure white garments is a representative of the purity of mind and life which one must receive to be fit for entrance into the kingdom of the heavens, which is conjunction with the Lord. Entrance into that kingdom requires us to put away the filth and rags of the unregenerate conditions of life. This putting off of the conditions of the old man and putting on of the new is the work of reformation, and it is effected by repentance, which is the seeking out of disorderly and evil things and their removal as sins against God.

There is, however, a wider meaning to these things. The church is the neighbor in a wider sense than the individual. It has its goods and its evils, its truths and its falsities. There are obstructions to its progress which must be removed by repentance of life in this larger organized body of the church. It is our purpose tonight to apply the doc-

trine of the Holy Supper to the life of this larger corporate body, that we may see our duty of repentance in preparation for the reception of a new life from the Lord.

In the 19th chapter of Revelation it is said: "His wife hath made herself ready." This signifies that they who will be of this (New Church), which is the New Jerusalem, are collected together, inaugurated and instructed. Her being arrayed in fine linen clean and bright, signifies that they who will be of the Lord's New Church, are instructed by the Lord in genuine and pure truths through the Word.

The church, in its relation to the Lord, is compared with a marriage. The church is the bride, the Lord is the husband. We must not, however, assume that the church is always compared with a bride. It may be compared with the opposite and become divorced. The 18th chapter of Revelation treats of Babylon and the judgment upon it. Babylon is called a great harlot because it was unfaithful to the Lord in the trust reposed in it. So we may see that there is some specific thing which establishes the relationship with the Lord, from which it is called the bride, the Lamb's wife.

By what means are those who are to be of this church collected, inaugurated and instructed? It is by means of genuine and pure truths through the Word. By these the minds of the members of the church are brought into harmonious relationship with the Lord, they are arrayed in the beautiful garments of the Bride and are prepared for conjunction with the Lord as the Husband of the church.

The source of these pure truths from the Word is manifested to us in the 21st chapter, where the Holy City, New Jerusalem, is described as a city descending from God out of heaven, next as the bride and wife of the Lamb. It was seen as a city because a city from the orderly arrangement of the streets and houses represents the doctrine of the church drawn forth from the Word and arranged in order as a system of truth, which is to the mind what the orderly arrangement of streets is to the body.

These truths are drawn from the Word by the Lord's chosen instrument, that they may be pure and genuine, uncontaminated by the self-derived opinions and conceits of man. They are given for the purpose of leading and guiding man's life. As truth, as a religious system of doctrine, they are in the understanding, and as such they are represented in the form of a city with its streets, gates, and walls.

Truth, however, is given for the sake of life. It is given to exalt the affections and enliven the will. The doctrine was seen representatively as a city, but when that truth enters into the affections and the life it was seen spiritually in its living form. Its truths now are seen represented as the pure, clean and bright garments of a bride arrayed for her husband. The truths perceived intellectually are the Holy City. The same truths perceived and received in the affections are the bride arrayed in garments pure and clean. These truths or doctrines, when loved and lived from the heart, are the wife of the Lamb.

The church in its essential principles is from the Lord Himself. It is from the Word. The Word is from the Lord. The church is the creation of the Lord by His Word. It is brought forth in doc-

trinal form, and finally it takes form as a new life among men so far as they receive these Heavenly Doctrines and live according to them.

The church in its larger form is a church as to its doctrine. It is a true church if it has true doctrine, a false church if it has false doctrine, no church if it has no doctrine. The reason of this is that doctrine is the guide to life. It is the means of directing the life aright. It is that by which worship is performed. Doctrine is to the church what the nerve fibres, the blood vessels, the muscles and the bones are to man. It is the means by which the spiritual life currents are directed aright, and without which man's life would be like the fluids circulating in the body without their vessels. If the doctrines are from the Word, if they are true and orderly given, they are in correspondence with the Divine Life and bring down from the Lord the life-giving currents into our own life. But if the doctrines be false, if the ideas taught and received are simply notions originating in the minds and imaginations of men, they are distorted forms, perverting the flow of the Divine life and turning it into the opposites.

The genuine truths of doctrine are now revealed to us in the heavenly doctrines of the New Church. There are also crowding in upon us from all sides the fads, the notions, and the conceits hatched out in the world, tending to draw us away from the Holy City. Shall we as a church in its larger form deck ourselves in the garments of the bride? Or shall we put on the rags and tatters of the torn garments of the consummated states of the church and the world? Shall we aim to live in the Holy City or live in those regions in which the judgment is about to come?

Again, doctrine is given to guide the life. The city was seen interiorly as a bride and wife. Doctrine is intellectually a spiritual city. When lived it brings us into conjunction with the Lord. Shall we stop on the threshold of our church, merely admiring its doctrine, glorying in the external beauty of its form, the harmony of its proportions, and the systematic order of its parts; or shall we enter into its gates and live its life and thereby become conjoined with the Lord in affection and will? The purpose of doctrine is life. We must follow the leading of the truth to attain its goods.

There are, however, luring sirens to turn us from this path of life; subtle allurements of external good posing under the guise of the church endeavoring to lead us into all sorts of external activities, but in which there is no life of love to the Lord, no acknowledgment of Him, no acknowledgment of His Scriptures as His Word, no recognition of the Heavenly Doctrines as the true philosophy of life. Shall we follow the alluring call of the siren and have our energies dissipated in merely natural goods and appearances of good; or shall we lift up our eyes to the mountains and see there the feet of Him that bringeth glad tidings, who calleth us to conjunction with Him?

The church as an organization, as a man in the larger sense, as the neighbor in the higher degree, has its duties and uses, its principles on which is founded its life as an organization. It has its conjunction with the Lord, its marriage with Him typified by the Holy Supper, its temptations to neglect its duties,

to receive instruction from other sources than the husband of the church.

Can the individuals and the lesser bodies prosper if the larger bodies and the universal organizations lead an inactive or a disorderly life? The parts receive their life from the whole, the whole receives a reaction from the parts. The greater body must shun its evils, it must put away its falsities. It must turn to the Lord for instruction and guidance. It must live a life according to the truth revealed for the direction of its corporate and organic life. The Lord promises prosperity, peace and happiness when it obeys Him and lives its life in harmony with His teachings. For "Thus saith the Lord: Behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream."

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." Amen.

The Second Coming of the Lord.

When the Lord was upon earth He promised to come again by sending us the "Comforter," the "Spirit of Truth." The New Church believes that the Lord has already made His Second Coming, and fulfilled His promise. His Second Coming is not personal like the first advent, but the revelation of Himself as truth and life in His Word. The clouds of heaven, in which He so often represents that He will come, are the literal sense of the Word. The literal sense of the Word is called the clouds of heaven because it veils the great glory of its spiritual sense, and reflects it as the clouds veil the sun, and reflect its light and colors.

When the Lord desired to give the Word, He chose men to write it. When He wanted a human body in which to appear upon the earth, He chose a woman to provide it. When He desired to establish the Christian Church, He chose the apostles to go forth and preach. In accord with His universal way, when He desired to make His Second Advent by revealing the spiritual sense of the Word, He chose a man, Swedenborg, to pen the revelation. The spiritual sense of the Word Swedenborg did not receive from any man or angel, but it was revealed to his understanding by the Lord alone, for which Swedenborg by a long process had been prepared.

The Lord foreseeing the state of the church, that it would be as it is this day without any definite or accurate knowledge of Himself, of the Word or of anything spiritual, has fore-provided so that all who desire may be provided with true doctrine, and commune with Him in His Word as the Divine Truth and Life. This new revelation of truth, since it is the spiritual sense of the Word, must necessarily be in accord with all known facts and with enlightened reason. It satisfies every demand of the intellect, gives peace to the heart, and has power through the Lord's presence to save and redeem mankind from every evil, and bestow upon him the unspeakable blessings that are in knowledge of God and life from Him.

The American New-Church Sunday-School Association.

The forty-first annual meeting of the Association was held in the Church of the Holy City, Cleveland, Ohio, on Friday, June 12, 1908, beginning at ten o'clock.

The Vice-President of the Association, the Rev. Paul Sperry, occupied the chair, and the meeting was opened with reading from the Word and prayer, led by the Rev. Everett K. Bray of Portland, Me.

The Vice-President called attention to Article II. of the Constitution, defining membership in the Association, and invited those present not thus connected with the Association to take part in the meeting.

The minutes of the previous meetings being in print, their reading was, on motion, dispensed with.

The Vice-President appointed Rev. George E. Morgan and Mr. Awbrey N. Shaw as a committee on Roll, and Mr. C. A. E. Spamer, Miss Ednah C. Silver and Rev. Thomas French Jr. as a Committee on Nominations.

The report of the Secretary was read and the accompanying statistical table submitted to the Association. On motion, these were accepted and ordered to be printed in the journal of the Association.

The report of the Treasurer was read, showing receipts, including cash balance from previous year, of \$74.37, and expenditures of \$72.99, leaving a balance of \$1.38. On motion, the report was accepted and ordered to be printed, and Mr. William McGeorge, Jr. was appointed to audit the Treasurer's accounts.

The Standing Committee's report was read, and, on motion, accepted and ordered to be printed. In accordance with its recommendations, it was voted that the Convention be requested to allow the usual collection to be taken for the uses of the Association in connection with the services on Sunday evening in both the Cleveland and Lakewood churches, and the Secretary was authorized to make a request of the Sunday schools to donate the amount of one Sunday's collection in the coming year to the Association.

The Vice-President stated that the report of the Committee on Lessons had been specially assigned to twelve o'clock noon.

The report of the Committee on Manuals was read, and on motion accepted and ordered to be printed.

The report of the Committee on Libraries was read, and on motion, accepted and ordered to be printed.

Motion was made that the Committee on Libraries be authorized to print the list of books approved by it in the form of a supplement, and after some questions as to the best method of publishing the list, the motion was adopted.

The Secretary read a letter from the Chairman of the Committee on Music, stating that the committee had no report to make.

The Rev. John S. Saul, the Editor of *The Sower*, reported that the paper had been published for nine months in the year, the lesson notes being furnished by Mr. Worcester and Mr. Schreck; these had occupied practically the entire space, so that but little editorial work had been necessary. The expenses for the year, including printing, engraving and postage, had been \$784.79, and the receipts \$708.30, the deficit for the year being \$76.49, against which were unpaid subscriptions amounting to \$67.40.

Mr. Saul stated that he had been called upon to give very little editorial attention to *The Sower* for some years and would be glad to have the Association take over *The Sower*, and make provisions for its publication.

Mr. Werren suggested that the adoption of the graded lesson plan would doubtless make a radical change in the

publication of *The Sower* and that it might be well to postpone action until after the report of the Committee on Lessons.

On motion, it was voted that whatever deficit may appear after all possible collections have been made on account of unpaid subscriptions, the Association make good such deficit.

It was also on motion voted that if necessary to meet such deficit, the Secretary be authorized to make a request on the schools for a second collection for the benefit of the Association.

Mr. Schreck, referring to a recommendation in the report of the Committee on Manuals, asked what was meant by the "Christian Year."

Mr. Ager deprecated what he termed the trend towards Episcopalianism. He believed the adoption of the Christian Year would interfere with the adoption of the graded lesson course.

Mr. King explained what was meant by the Christian Year, it being simply the division of the study of the Bible into such topics as have regard to the history of our Lord's life among men. The Advent season prepared for the Christmas season, and the study of the Scripture during Advent should prepare the minds of the children to approach the fact of the incarnation. The Epiphany season was the revelation or approach of Christ to the gentiles. The Easter season brought the preparation for the reception of the great fact of the resurrection of the Lord Jesus Christ. Whit-Sunday or Pentecost brought instruction to prepare the minds of the children for the fact that there was an ascension of the Lord into the heavens and a pouring down upon the disciples of the Holy Spirit. Then followed the Sundays after Pentecost until the return of the Advent season. Of what use can these things be made for the New Church? When the Lord gave us the New Church He did not give us a new letter of the Word but He gave us an understanding of the Word. And as the letter of the Word passed over to the New Church with a rational interpretation, so these days and seasons of the Christian Year should pass over to the New Church so that it may enter into their significance in the light of the new revelation.

Mr. Ager agreed to the importance of the observance of Christmas and Easter and the Ascension. But was that all that was meant? Then all that he had said was an effort to support what we had already been doing.

Mr. McGeorge took exception to the statement in the report to a New-Church Association that the things that are done in the Catholic and Episcopal and Lutheran churches taught the Christian Year better than we did.

Mr. Gustafson said that the statement in the report was not that the churches taught these things better but that where this method of following the Christian Year was used, the children were better acquainted with the letter of the Word in its relation to the Lord than those who did not do so.

Twelve o'clock having arrived, the Rev. William L. Worcester, Chairman of the Committee on Lessons, presented the report of that Committee, after which the Association took a recess until 2:15 o'clock p. m.

On reassembling, the Committee on Nominations presented the following report:

For President: Rev. Paul Sperry.

For Vice-President: Rev. John W. Stockwell.

For Secretary-Treasurer: Ezra Hyde Alden.

For Standing Committee, for three years: Rev. Wm.

L. Worcester, Rev. Louis G. Hoeck, Rev. E. J. E. Schreck.
On motion, the Secretary was instructed to cast the ballot of the Association for the nominees; which having been done, they were declared elected.

The Committee on Credentials presented the following

ROLL OF THE ASSOCIATION:

Almont, Mich.—Mrs. Anna Brinck.
Baltimore, Md.—Rev. L. H. Tafel, Miss Elva L. Spamer, C. A. E. Spamer.
Berlin, Ont.—Charles Ruby, Miss Lottie Ahrens.
Boston, Mass.—Rev. James Reed, Rev. H. C. Hay, Rev. John Whitehead, Wesley N. Gray.
Bridgewater, Mass.—Rev. Herbert C. Small.
Brockton, Mass.—Rev. Paul Sperry, Miss Eleanor Day, Miss Cora Howard.
Brookline, Mass.—Rev. C. W. Harvey.
Brooklyn, N. Y.—Rev. J. C. Ager, Mrs. J. C. Ager, Mrs. Robert Shaw, Miss Mabel E. Shaw, Awbrey N. Shaw.
Buffalo, N. Y.—Rev. Thomas French, Mrs. Thomas French, Mrs. Elmer E. Browning.
Cambridge, Mass.—Rev. L. F. Hite, Rev. J. E. Werren, C. E. Ritter, J. P. Dresser.
Columbus, O.—Mrs. W. J. Ruth.
Cleveland, O.—Dr. W. H. Thompson, R. V. Murray, Mrs. F. M. Nicholas, Mrs. Axel Anderson, Miss Dorothea Pfister, Miss Nina E. Pershing.
Cincinnati, O.—Rev. L. G. Hoeck, W. N. Hobart, Charles G. Merrell, Miss Elsie Hobart.
Detroit, Mich.—Rev. S. S. Seward, Henry Wunsch, William F. Wunsch, Edward Wunsch, Miss Elizabeth K. Seward.
Elmwood, Mass.—L. W. Richards.
Englewood, Ill.—Rev. E. J. E. Schreck, Mrs. M. J. Houts, Miss Lily M. Houts, Miss Laura London.
Fall River, Mass.—T. D. W. Wood.
Humboldt Park, Ill.—Rev. J. S. Saul, J. Woodruff Saul.
Indianapolis, Ind.—Rev. J. R. Hunter, Mrs. G. F. Adams.
Kenwood, Ill.—Rev. John W. Stockwell, Miss M. E. Andrews, Ellis E. Andrews.
Lakewood, O.—Mrs. Lura Ashley, Mrs. Thomas A. King, Mrs. M. G. Browne, Mrs. Nellie Hussman, Mrs. Marie Clara L. Miller.
Los Angeles, Cal.—Rev. J. E. Collom.
Newtonville, Mass.—Rev. John Goddard.
New York, N. Y.—Rev. J. K. Smyth.
North Side, Ill.—Samuel Hawkinson.
Pearsall, Tex.—Mason Maney.
Philadelphia, Pa.—Rev. Wm. L. Worcester, Ezra Hyde Alden, Wm. McGeorge, Jr., Paul C. Hamlin.
Pittsburg, Pa.—Rev. J. R. Stephenson, Miss Ruth Rosenfelder.
Portland, Me.—Rev. E. K. Bray.
Providence, R. I.—Rev. Hiram Vrooman.
Richmond, Va.—Rev. J. B. Spiers.
Roxbury, Mass.—Rev. Clyde W. Broomell, Miss Edna C. Silver, Miss Bertha M. Whitman.
St. Louis, Mo.—Rev. L. G. Landenberger.
San Francisco, Cal.—Wm. de Ronden-Pos.
Springfield, Ill.—Frank H. Bode.
Toledo, O.—Rev. G. E. Morgan, Miss Edith Stebbins, Miss Julia F. Gould.
Toronto, Ont.—Rev. F. L. Higgins, Mrs. F. L. Higgins, Alex. Elder, W. H. Law, Miss Minnie E. Bowers, Miss Susie Hallam.
Urbana, O.—Rev. F. A. Gustafson.
Washington, D. C.—Rev. Frank Sewall.

On motion, the report was received, and the Committee continued until the close of the session.

Mr. McGeorge reported that he had examined the accounts of the Treasurer and found them to be correct.

Rev. L. G. Hoeck of Cincinnati, read a paper on "Text Books for the Graded Course," and Rev. Charles W. Harvey, of Brookline, read a paper on "A General Examination in New-Church Sunday Schools."

The various reports and papers being open for discussion, Mr. Werren expressed his pleasure in the interesting series of subjects presented. He had been accustomed to perfect grading of work, not only in the public schools, but in the Sunday schools. The report of the Chairman of the Lesson Committee had particularly impressed him and he felt that no one could have listened to it without feeling that the course suggested was the right one. He referred to visits which he had made to two Sunday schools not of the New Church which were perfectly graded and in which the children entered into the work and the examination just as they did in the day school. The child who went through the school had accomplished the whole study of the history of the Sacred Scripture.

On motion, it was voted that the recommendation in the report of the Committee on Lessons that the "Home Classes" be included in the statistics of the Association, be adopted.

That portion of the report of the Lesson Committee which referred to the preparation and publication of a series of pamphlets dealing with the work of the various grades was read, and Mr. Hay moved that the Association authorize the Committee on Lessons to have these pamphlets published and to see if the cooperation of the Board of Publication cannot be secured, and that in case the Board of Publication decline, the Standing Committee have full power.

Mr. Schreck, referring to the report of the Committee on Manuals, queried how the suggested following of the "Christian Year" could be made to agree with the consecutive study of the Word.

Mr. Werren felt that the difficulty in following the Christian Year was that it took out of the Bible an isolated story which was supposedly connected in the external sense with what was to take place on a particular Sunday. He believed the method was absolutely antiquated.

Mr. Worcester, while agreeing that it was important to take advantage of the opportunities afforded by the Christmas and Easter seasons, would look rather to the general exercises of the school to bring forward those seasons and events, and in that way give them their full force, at the same time not materially encroaching upon the time necessary for following the systematic course. It was very useful to have in mind the events of the Christian year, and on such Sundays as Christmas and Easter the spirit of the occasion would be so strong that it would set aside the regular course altogether.

Mr. Hobart felt that a practical point was involved. He had found that the observance of those very details in the Episcopal and other churches made a great deal of difference in the education of their children in regard to the particulars of the Bible. They knew twice or four times as much of the story of the Bible as our own children did. He believed we should bring something of this into our work.

Mr. Hay's motion was then carried.

Mr. Hunter moved that the publication of the weekly notes upon the uniform lesson be discontinued. He suggested that a series of notes which had been used in a previous year might be printed in *The Sower* in the coming year.

Mr. Worcester asked if it would not answer the purpose if the committee should select notes which had been printed

and offer them in a little volume, instead of sending them week by week.

Dr. Thompson called attention to one phase of the subject. In the Cleveland school they had been using *The Sower*, but had found it was not suitable for the younger classes. They felt the need of a child's paper, and had been compelled to adopt some old-church publication for that purpose. He thought one page of *The Sower* might be used for notes, but felt that it should be primarily a child's paper.

Mr. Hoeck suggested that according to the Secretary's report a very large number of schools expressed a decided disinclination to dispense with the notes in *The Sower*. But if the notes which have been published could be presented in book form, there would seem no necessity for continuing to print them in *The Sower*.

Mr. Harvey stated that the children from nine to thirteen, while not interested in the notes, did like the pictures and any little stories that were published. He saw no reason why notes should not occupy one page and have the rest of *The Sower* devoted to the new plans.

Mr. Ager declared that the request that *The Sower* continue the notes did not come from the children, but from the teachers. So far as his experience went, the children took little or no interest in the notes; the picture was to them of more value than anything else in *The Sower*. But unless the paper was useful as a Sunday-school paper, not much circulation could be expected for it. It was not possible to get enough individual subscriptions to support a child's paper.

Mr. Morgan expressed his appreciation of the paper as we had had it. He believed that it was not only the teachers who used the paper, but a large proportion of the scholars themselves. He referred especially to the use the paper performed for the isolated. He did not believe that if we had the best book in the world available for them to buy they would take it and study the lesson in the same way that they would in the weekly *Sower*.

Mr. Stockwell felt that Mr. Morgan's argument was one that appealed to all of us, and that there was a need of a publication which could be taken to the hearts of all the people. But the Committee on Lessons had made it clear that in their judgment the graded lesson plan was a step forward, and that the schools should adhere to that rather than go back to the old plan. The Sunday schools would feel the loss of the notes, but the larger opportunity of getting these graded books appealed to him more strongly than such loss. Having taken one step forward, most of us were ready to take the second step.

Mr. Hobart doubted if *The Sower* notes could be got in shape for publication in the fall. Such a publication would be of no use whatever unless thoroughly annotated and indexed. He believed that it would be a year's work for any one to put them into shape. In the second place, there was a demand from so many Sunday schools for these notes that we should have them. He thought it would be the greatest loss at the present time to discontinue the lesson notes in *The Sower*.

Mr. Gustafson seconded the opinion expressed by Mr. Hobart. In his opinion *The Sower* of a number of years ago, in which were suggestions for the younger and older children, a column and a half of story matter, and the rest of the paper devoted to literary matter within the range of the child's mind, had been most satisfactory.

Mr. Hoeck felt that it was quiet evident that the notes which had been prepared for and published in *The Sower* were what were needed throughout the church. But we should also have a child's paper, in which there should be simple questions and answers and several pictures.

Mr. McGeorge expressed himself as being almost as ready to give up the MESSENGER or the Sunday school as to give up *The Sower*. It had come to him with an absolute shock, the proposition that *The Sower* should be dropped or should be of an entirely different character. But it made a great difference to him who made the suggestion, and this suggestion came from a committee that had been considering the subject for a whole year. He thought, therefore, that it should be most carefully considered.

Mr. Spamer declared that if it were right to take the step, we should take it now. After listening to the speeches he was convinced that it was right to fall in line with the plans suggested by the committee, and discontinue the notes in *The Sower*. He saw in the plan that the committee proposed a stimulation to the making of better teachers. We had been living, since these excellent notes had been made, upon a species of predigested food, and the teachers had not done enough natural digestion of the subjects. The plan was to make outlines which the teacher could enlarge upon profitably only by making a more careful study of the lesson. He felt that we had relied somewhat too much upon the notes and had not applied ourselves sufficiently to individual study. Another use in the new plan would be the changing of the paper so as to meet the demand of childhood, and in the preparation of a child's paper the states of the children's minds would be reached in a way that they have not been in the past.

Mr. Hay felt that many of the speakers had not understood the intention of the committee, which purposed to give us some notes for the youngest division that would meet the need that we had always had, but meet it better. In addition the committee proposed to give us helps for every department, with illustrations which would be helpful in the work of each department and grade. He was surprised that all the schools were not taking hold of this as a step of progress; that they were clinging to an old way when a new way was offered that was shown to be so much better. He had hoped that *The Sower* would continue to be a help and that we should receive in this way suggestions for new methods of instruction. If we trusted our committee we would get this; if we opposed and hampered them we would get a mixture and a very unsatisfactory result.

Mr. Saul called attention to the fact that the proposed plan for furnishing notes to the teachers would, of course, change altogether the demand for *The Sower*. This demand had already been so changed in the past year or two that the paper had failed to be self-supporting. He believed *The Sower* could not be run upon the proposed basis, and in considering its continuance the matter of supporting it would also have to be considered.

Mr. Small stated that in Bridgewater *The Sower* had been discontinued because of the adoption of graded lessons. The difficulty of which Mr. Saul complained was one which would increase in the general adoption of the new plan. But if by a change in the character of *The Sower* it could be made serviceable to a large number of classes, he believed the schools would continue to support it.

Mr. Worcester was asked to close the discussion and to state just what in the opinion of the committee was feasible. He said that he appreciated very fully the justice of Mr. Hobart's remark that it would be very unfortunate to take away the help the teachers have had before anything that was equivalent was ready. The notes should not be discontinued until the committee had something satisfactory and convenient to offer in their stead. It was hoped that the material from *The Sower* could be arranged in a short time, so that it would be available for

the beginning of the next year, but if this were found impossible, we certainly should not discontinue the help in *The Sower*. His thought would be to take the various books of the Word in their order and gather from *The Sower* what was appropriate to the younger and older grades. If the notes were taken from *The Sower*, he did not think it should be continued exclusively for the smaller children; it should be made as interesting as possible to all the children, and should especially have in mind the needs of the family and the home. He believed that such a change would relieve the present situation with regard to the support of the paper, rather than make it worse.

On motion it was voted to refer the whole subject back to the Lesson Committee, with full power and with instructions to report their action to the Standing Committee.

On motion of Mr. Hamlin, the thanks of the Association were extended to the Cleveland friends for their hospitality.

The Association then on motion adjourned.

REPORTS.

Report of the Secretary.

The Secretary reports that, in accordance with the action of the Association at its last annual meeting, the minutes of the meeting and various reports then presented were in part published in the MESSENGER and were reprinted in pamphlet form and distributed among the schools. It is recommended that this plan be followed for the minutes and reports of the present session.

The usual request for statistics was sent out in May. Replies have been received from sixty schools, two of which—Fishing Creek Valley and Wellsville—report that sessions have been discontinued. The remaining fifty-eight schools show a total membership of 435 officers and teachers, 822 scholars in adult classes, and 1,978 other scholars, and a grand total of officers, teachers and scholars of 3,226. Twenty-two schools report increases in membership, and twenty-four report decreases, seven schools reporting no change. In these fifty-three schools there are two less officers and teachers than a year ago, twenty-two less in adult classes, and twenty-two more in other classes. Five schools—Henry, Lancaster, Orange, Portland, Me., and San Francisco—with a membership of 114, are included this year, which did not report last year. No reports have been received this year from the following schools which reported last year, viz.: Pawnee Rock, Pittsfield and St. Louis First German.

The questions to which answers were requested were intended to secure an expression of opinion upon the plan of graded lessons in the schools and upon some of the problems which the general adoption of graded lessons will bring up. They were as follows:

1. To what extent has your school introduced graded lessons?
2. What text books or reference books (either named or not named on the chart) have you found especially useful, and for what grades?
3. Can you suggest especially needed hand books which we ought, if possible, to have prepared and published? Have you done work which could be utilized in that way?
4. Has the time come for discontinuing weekly lesson notes in *The Sower*? If so, what should be done with *The Sower*? Would you approve making it distinctly a child's paper?
5. Is it desirable, and is it practicable, for the Sunday school to require of the scholars a definite amount of work or study? And if not, why not?
6. What is the best method of conducting teachers'

meetings, where the lessons are different for the different classes?

It is but fair to say that many of our schools feel quite unready for a fully graded course of lessons. Nine schools, with an aggregate membership of 261, feel that they are too small to use them to advantage; one school, with a membership of 54, is a mission school and has to have a special course of lessons; two schools, with 110 members, are German and use German text books; two schools, with 123 members, follow the International Lessons; one school, with 43 members, has not adopted graded lessons because of lack of text books, and eleven schools, with a membership of 487, state that the graded lessons have not been adopted, but assign no reason. We have here twenty-six schools, out of fifty-eight reporting, which do not use graded lessons, the membership of these schools being 1,078, or more than a third of the total membership of the Association. Five schools, with a membership of 279, do not report whether or not they are using the graded course. In many of the schools which have adopted the principle of grading it has thus far been adopted only in a limited degree, and in twelve schools the use of *The Sower* lessons is felt to be all the grading possible. Only six schools have attempted to follow the graded lesson chart adopted by the Association, but two schools intend doing so in the near future. Two schools have adopted graded courses of their own.

A considerable number of text books and reference books is suggested as being useful, the Bible being given the first place for all grades. Other suggestions are *The Sower*, "On Holy Ground," the primary publications of the Bible Publishing Company of Boston, and "The Royal Scroll" for the Primary Division (the last named being a combined panorama and story which is very effective for young classes); Mrs. Wm. B. Hayden's "Scripture Alphabet" is recommended for the kindergarten classes. The Bible Series, I, II, III. and IV., and the Doctrinal Series, I. to V.; the Blaksley Handbooks, Barrett's "What Are the Doctrines of the New Church" and his "Compendium of New-Church Doctrine," Hurlbut's *Story of the Bible*, "Lessons in Correspondence," Dr. Crabtree's "Journeys of Jesus," "The Christian Year" in the new Book of Rites and Prayers, MacCoun's "Holy Land in Geography and History," George Adam Smith's "History and Geography of the Holy Land," Kent's "History of the Hebrew People," Kirkpatrick's "Doctrine of the Prophets," and Stevens & Burton's "Harmony of the Gospels," have been found useful, while of the books of the church, "Divine Providence," "True Christian Religion" and "Heaven and Hell" are especially mentioned. Presland's "Correspondences," Trobridge's "Life of Emanuel Swedenborg," and Bruce's "First Three Kings of Israel" are recommended for the use of teachers.

The suggestions of especially needed hand-books are not numerous, and one superintendent observes that we would better first use those we have, and another feels that there are enough books published on the letter of the Word, and that to do it over again is simply misplaced labor. The superintendent of one school, which is continued through the summer months, suggests that the best thing to do is to adopt the International Lessons, as we should then be able to place lesson comments in the hands of teachers in the denominational schools, which would be a positive help to them and a means of doing some effective missionary work. The following is a list of some of the books which are felt to be needed:

"Books that will give the teachers ideas as to how to handle the different graded lessons."

"A book on the geography of the Bible lands, wherein

are fully described the customs of the people; also a book on the lives of famous persons of the Word."

"A handbook for the historical study of the Prophets and the Gospels from a New-Church standpoint."

"A manual of New-Church doctrine which would summarize briefly the leading doctrines and which could be memorized by each child; something of an elementary character, and especially on correspondences."

"A set of graded handbooks for teachers and scholars, somewhat on the lines of the Blaksley system, only New-Church. The lessons already published in *The Sower*, with references, might be used in this manner. Mr. Schreck's 'Topical and Doctrinal Notes' would be of great help if published as a hand book."

"Handbooks are needed for the teachers of each grade, or at least for each department, which shall tabulate the lessons for each Sunday, outline them and give important notes, suggestions and illustrations to some extent. The Manuals for New-Church Sunday-school Teachers, published now for three years by the New-Church Sunday-School Union of England will indicate the direction in which such handbooks might proceed. As a preparation for such handbooks, *The Sower* might select one grade of each department for a year, or two, or three, giving the lesson, etc., for each week—a different lesson, of course, for each department. This would tide us over until the handbooks could be prepared and the material thus collected in *The Sower* could be revised and used with additional matter in the handbooks."

"A brief handbook on 'Heaven and Hell' is needed. Doctrinal Series III. is good, but does not seem to meet the requirements of a text book on the spiritual world. A little book, illuminating the prophetic period would be good, to go along with the Bible study of the individual prophets."

I feel that our needs in this respect are quite definite and somewhat urgent. I would recommend the preparation of at least three handbooks for teachers. The first should cover the work of the Kindergarten Department, outlining in some detail the various methods and helps adapted to this grade. The second should cover the Junior Department, but I am not sure that we could do better than rearrange in book form the material published in the *Sowers* of a year or two back in which the leading Bible characters were taken up as representatives of the Lord. The third should cover the Senior Department, and might contain considerable collateral information in regard to the various books of the Bible, such as might be obtained by any teacher who could thoroughly study all available reference books, but is actually obtained by very few, owing to lack of time and inability, without considerable expenditure of time, even to find out where to look for what she wants. A handbook for the Senior Department specially should, I think, contain quite a little material similar to what has regularly been published in the *Sowers*, which would assist inexperienced teachers in bringing out such parts of the spiritual sense as are adapted in a general way to pupils of those grades. In general, I might say that I am looking forward with interest to the publication of a one-volume edition of Hastings' "Dictionary of the Bible," which, I understand, will cost not more than \$5, and I think might well be of great use to any teacher in the Junior or Senior Department.

The suggestion of discontinuing *The Sower* or the weekly lesson notes has brought out a very general expression of appreciation of the great use performed by the notes. I believe it will be of interest to quote these at some length:

"*The Sower* is very useful for younger classes."

"We would not wish the weekly lesson notes discontinued."

"The time has not come, and I hope never will come, to discontinue *The Sower*."

"I hope *The Sower* will be kept up; I think it is splendid."

"Keep it as it is, only remove the ugly pictures of ruins and insert pictures of life and beauty."

"Do not discontinue the lesson notes; if additions could be made, the child's paper idea might be developed."

"The notes are of the greatest value to us, and we should be greatly handicapped without them."

"The school would feel crippled without the help of *The Sower*, and we would hate to see a change or the paper discontinued."

"*The Sower* should not be discontinued; it is better than it ever was and performs a great use for children, youth and adults."

"We would regret very much the discontinuance of the weekly notes. The lesson helps of the past year have been valuable, and we hope they will be continued."

"We consider *The Sower* invaluable in our schools and the notes during the past year excellent; we greatly desire its continuance on this basis."

"We would keep it graded as it now is, for it helps all by its broad inclusiveness. The reading of the various grades casts new light on the lesson and is profitable for all."

"I hardly think the time has come for discontinuing *The Sower*. The teachers would be lost without its valuable help."

"*The Sower* is invaluable. I am distinctly in favor of its continuance on its present basis; it seems to me that the Sunday school would suffer if the weekly and topical notes were discontinued."

"Our teachers would be very sorry if the weekly lesson notes were discontinued. They would all vote in favor of continuing *The Sower* in its present form, at least until an adequate substitute in the way of a handbook is available."

"We use *The Sower* very much, and until we see that the graded lessons can be used in a Sunday school of our size we must have something of that kind. We would not approve of making it entirely a child's paper."

"There is a very strong feeling that *The Sower* fills an important place in the home and should be the basis of home teaching, even though the class in which a child may have membership may not be using it."

"It should be used as it is, or quarterlies should fill its place before its present use is discontinued. The condensed form in which the lessons are explained in *The Sower* commends it to all busy students of the Sunday-school lessons. If the study of the lessons is made more difficult I fear there will be less preparation of them than at present."

Two superintendents, both of schools which are following the graded course, advocate discontinuing the notes. One of these says:

"It seems to me that the time has come for discontinuing the weekly lesson notes in *The Sower*. In continuing them we are practically in the uncomfortable and unsatisfactory position of sitting on a fence. The present compromise system stands in the way of the graded system, without, I should think, materially helping those who have not adopted it, even without anything further in the way of handbooks than we have at present. It seems to me that there can be no reasonable objection to the adoption of the graded system in any school."

Some helpful suggestions of improvements in *The Sower* are made, as follows:

"*The Sower* should have questions and answers in connection with the notes."

"If a short story could be included it would gratify the younger children. They say occasionally, 'Why don't they have a story?'"

"*The Sower* should be more simple; more of a child's paper."

"Make *The Sower* as simple and clear as possible, introducing, if possible, a page or more expressly for the little ones, the first graders, pictorially teaching the first lessons in correspondence and other things. We do need a little child's paper, but *The Sower* may be made to serve that purpose as well as for other grades."

"I wish *The Sower* might have departments for adults,

especially teachers, and children, too. It might contain aids to teaching in general."

"*The Sower* should be continued, with a corner devoted to the brief treatment of fixed Bible lessons for the adult class or young people's class, using the remainder of the paper for pictures, stories, explanations of work in various grades; brief reports from various schools at times, as to some especial success, and a 'news column' are also suggested."

Some desire is expressed for making *The Sower* a distinctly child's paper, although the difficulties in the way of doing this are recognized, one difficulty suggested being that of raising the means to publish it. One reply, which favors the child's paper, urges the retention of the "memory verses," which it is believed are of great benefit for concerted work in the schools. Another superintendent writes that such a change at this time would in his opinion work to advantage, as it would help in the more complete adoption of the graded plan and the selection of text books to take the place to the teachers of the weekly notes; he thinks, too, that as a child's paper *The Sower* would interest the school more, as the notes are addressed to the teachers and only the pictures appeal directly to the children. Another, who has always had the welfare of the Association close to his heart, feels that if *The Sower* could be made a real children's paper, containing matter that would directly appeal to the children, it would perform a much larger use than at present, especially in the homes of the children. He appreciates the difficulties that would be met with in providing suitable matter from week to week that would harmonize with and illustrate New-Church truth; but while original matter should hold a prominent place, fitting and carefully selected matter could be introduced—for example, some things could be republished from the volumes of the *Children's Magazine*, and extracts from Swedenborg's descriptions of the spiritual world could be given place.

Two serious objections to the project are set forth in the following:

"I do not believe that talent could be enlisted for it in the New Church which would make it worth while. We have a better use for our money in our school than to subscribe for it as a school, and we doubt if individuals or families would subscribe in sufficient numbers to support it."

I should not recommend making *The Sower* distinctly a child's paper, as I cannot imagine how it could justify its existence on this basis; and it certainly could not be self-supporting. Presumably the circulation would at least be cut in halves without material reduction in the expense, and I doubt if even those who took it would really value it very highly. There is a question in my mind whether the time has not come for giving up *The Sower* entirely. The only alternative I can think of is to make it a monthly sheet, intended, perhaps, only as a temporary affair and for teachers and superintendents rather than pupils. Such a publication might be useful for a time by giving material in regard to general lessons and perhaps in regard to the Kindergarten Department. If anything is done along this last line it might perhaps form a basis for a text book.

The answers to Question 5 show general agreement as to the desirability of requiring from the scholars a definite amount of work or study, but a wide variety of opinion as to its practicability. I have endeavored to group these answers in a suggestive way:

First, those who deem it impracticable, without assigning any reason:

"It is desirable to require of the scholars a certain amount of memorization from the Word, but I think it is not practicable to require of them a definite amount of study otherwise."

"Desirable, but not as practicable as we would like."

"We do not find it practicable to require study of the scholars; some of them commit the verses to memory."

Second, those who find the difficulty in the pressure of school work:

"Undoubtedly desirable to have the scholars do any suitable work or study at home, but in view of the usual day-school work required we do not deem it practical to require it."

"It is very desirable to require a limited amount of home work from pupils, but when public schools demand so much of the pupils it is not practicable."

"We find it is not practicable. The child of today is weary with the day-school lessons and will not do much searching work. The best the teacher can do is to try to bring some truths to his mind by illustration and by making the lesson interesting. The stereopticon is valuable."

"Desirable, but difficult; the week-day lessons overtax the memory of the child, but it is most important that the Lord's Prayer, the Ten Commandments, the Blessings, the Twenty-third Psalm, the Golden Rule and similar texts should be learned."

Third, those who feel that proper co-operation on the part of parents is lacking:

"Parents do not co-operate."

"Parents should see that children do the desired work."

"Desirable, but hardly practicable; the parents are not awake to the requirement and not capable of much assistance."

"We find the parents do not help the teachers to the extent that is necessary to effect any result."

"It is desirable for the Sunday school to require a definite amount of work and study from the pupils, and it is also practicable where the parents and guardians have the spiritual welfare of their children at heart and recognize their responsibility."

"Only when the parents are interested enough to superintend the child's study do we find the work of preparing lessons and committing verses to memory done."

"Parents do not take any interest in seeing that the children learn their lessons."

"The learning of lessons depends greatly upon the encouragement of the parents. If there is insistence by the teacher, the pupils can cease coming. They must be attracted and held by methods which do not violate their freedom. In this the Sunday school differs from the day school."

"It is practicable to require some little work by the scholars outside of the school session only by the co-operation of parents. It is not wise to make the Sunday-school work taxing or irksome, nor to attempt to introduce the rigid discipline of the day school. But some little suggestion of work to be done outside when we have secured in some good way the sympathy and co-operation of parents should be a means of strengthening this co-operation and of extending the interest in sacred things through the week and carrying it into the home."

Fourth, those who find the scholars unwilling to apply themselves:

"Not practicable, because the scholars will not do it."

"Only partly practicable, because of the difficulty in getting the scholars to apply themselves to it."

"Find it hard to have preparation of lessons done at home; the children seem to expect to be instructed without their co-operation; this tendency seems to be increasing in the modern child."

Fifth, those who see the necessity and desirableness of work on the part of the scholar and believe that it must therefore be practicable:

"It is both desirable and practicable; where there's a will there's a way."

"The weekly verses, at least, should be committed to memory, and the older scholars should be required to read the lesson notes, make maps, etc."

"We believe it to be right to require a certain amount of

work from the pupils and have found it beneficial to do so."

"The Sunday school should require a definite amount of work, because where nothing is expected by the school or teacher the child or scholar is apt to bring nothing. One reason, and probably the paramount one, why children get their lessons at public school is that they are required to get them."

"It is certainly desirable and to a considerable extent practicable to require a definite amount of work to be done for the Sunday school. It is indispensable to well-instructed pupils and to well-trained teachers. Through absences, some pupils will not acquire all that is assigned to them, but the regular scholars will."

"It is decidedly desirable and essential, and it is practicable, because we get home study done day by day. The few minutes once a week for such an important thing as the Word, to my mind, borders on the ludicrous."

"If nothing whatever is required of the pupils outside the classes, there is practically no co-operative effort and the children are reduced to bucket for the reception of any instruction or inspiration that the teachers are able to pour into them. A Sunday school of this sort is, to my mind, an absolute farce and could hardly be otherwise regarded by either parents or teachers or the children themselves."

The suggestions as to the best methods of conducting teachers' meetings where the lessons are different for the different classes are few, because of the fact that but few schools have as yet had to meet this problem, and in many schools no teachers' meetings are held.

One suggestion is the assigning of different days for the different classes, so confining each meeting to a separate lesson, but this would in most cases demand too much time from the superintendent. Another suggestion somewhat in line with this is the following:

"I should think where two classes are studying doctrine and two *The Sower* and one the kindergarten work, as is our case, that the pastor would have to give perhaps fifteen minutes to each teacher, the others meanwhile gathering what they could from each study. Each teacher could be prepared to ask for her fifteen minutes, answers to questions which she did not understand in the lesson, and each receive help from the others."

One superintendent writes:

"This is a hard question, which is bothering us quite a little. The teachers feel the need of the superintendent's help in their individual lessons, but we have seen no way to meet this need yet. At present we confine ourselves to occasional conferences on the general work of the grades and matters of common concern."

Conferences on school problems find favor in the following:

"Each teacher should present her problems in her grade and have them discussed by all the teachers together; in that way the whole curriculum will become harmonized."

"Each teacher must work out plan with pastor; a general meeting should be held occasionally."

"We endeavor to hold weekly teachers' meetings, where all problems asked are answered by the minister."

As to the best method of conducting teachers' meetings, where lessons are different for different classes, it is plain that the old-time method, which was largely a discussion of the lesson for immediate use, must be changed. Some who have had experience have found teachers' meetings more useful and interesting under the graded plan of lessons than under the old uniform plan. The meeting becomes the opportunity for considering methods of instruction, and for learning new and better methods rather than for study of a particular lesson. In some places teachers' meetings have taken the form of story-telling clubs, in which different members take their turn in telling stories as they would tell them to scholars of particular grades. Their work is carefully discussed by the rest, the selection of the story and the manner of telling it, the effort being

to learn to do this work in the very best way. In other cases teachers' meetings have taken the form of meetings of teachers and parents together, in which the plan of study followed in the Sunday school is explained and the methods adopted with different classes; suggestion is also made of ways in which parents may co-operate with the school. There is also opportunity for parents to bring forward difficulties in their home instruction and training of the children and receive help.

Two superintendents feel that the teachers' meetings are hardly practicable with the graded lesson scheme. One of these says:

"The teachers' meetings as such will probably be discontinued, but the superintendent can give great help to the individual teachers at different times, or better, at stated times."

The other writes:

"It is difficult to say what can be done in the way of teachers' meetings where the lessons are different for the different classes, unless something in the way of a normal class could be carried on. Even this, I presume, would have to be different for the different departments, and there would be considerable difficulty for most of our societies, I imagine, in carrying on anything of this sort at all. It seems to me that both *The Sower* and the teachers' meeting, as previously conducted, are practically doomed by the graded system, and although I recognize that we are losing something by this, I am firmly convinced that the advantages of the graded system far outweigh any losses resulting from its adoption."

Respectfully submitted,

EZRA HYDE ALDEN,

Secretary.

Philadelphia, June 8, 1908.

Report of the Committee on Manuals.

The Committee on Manuals, conscious of the temptation to which all bodies like our own are subject—to indulge in report-making as an end rather than to carefully study and use reports already made—would beg leave to repeat its recommendation of last year, that the two series of Manuals already published by our Association, the Bible Manuals and the Doctrinal Manuals (see p. 28, Report of 1907), be more thoroughly tried by systematic use in the graded course before further publications are undertaken, other than the "Doctrinal Text-Book with Scripture Texts," now in the hands of Professor Hite. The other additional material, recommended a year ago, namely, an old Testament Bible Manual (corresponding to the Bible Manual II. on the New Testament), and a "Primer of Correspondences and Degrees," may be taken up at any time the Association finds that its Manuals, prepared and published at considerable labor and cost, are really used by the schools after their publication has been recommended. Meanwhile, among the very useful and attractive text books on this subject of Degrees may be mentioned the recent work by the Rev. O. L. Barler, "Degrees in the Life of Man."

In the address of the vice-president last year it was said that a "chaotic curriculum issues in chaotic conceptions of the Bible," and reference was made to the large use made of the Christian Year in some of the most successful of the modern Sunday schools (*e. g.*, that of the Church of the Messiah, Brooklyn, referred to on p. 34) in giving a historic form and human interest to Bible study. This system of the Christian Year centers all Bible study on the One Divine Person, the Lord Jesus Christ, either as *looked forward* to in prophecy, or *remembered* in the Gospel history. The question arises whether in our own worship and teaching the New Church may not apply this system of the Christian Year with an altogether new power and coher-

ence, showing in ever repeated lessons how, following the human order of development, the holy Scriptures do verily and "everywhere testify of Him." By containing such a consecutive series of brief Bible readings framed upon this one Divine Life the Christian Liturgies and Prayer Books of the past, used as home manuals as well as Sunday "books of public worship," have really constituted the most practical and valuable instrument for Bible teaching yet employed, as is proved by the better familiarity of children and families so trained, in the general outlines of the Bible and the facts of our Lord's life, than is found with others, and also by the fact that the historical and personal idea so implanted is sown in a feeling of reverence and devout affection, and not in the spirit of a compulsory school-room task. Of all the lessons to be learned from the methods of those around us we think this is by far the most practical and valuable, because it brings us more than anything else to the recognition of a system, and that system none other than the Holy Word itself as the history, ultimate and external, of the LIFE OF OUR LORD.

(Signed) FRANK SEWALL.
LEWIS F. HITE.
BAMAN N. STONE.
JOHN T. PRINCE.

Washington, D. C., June 5, 1908.

Report of the Committee on Libraries.

The committee has held meetings in every month from November to April, inclusive. During that time ninety-four books were considered, of which thirty-eight were approved. The method of operation has been to have a number of the most attractive books selected by two members of the committee and distributed among various sub-committees. Each sub-committee has consisted of three persons, and each book has been considered by each member of a sub-committee. If all of the sub-committee approved, the book was accepted without further consideration; if all disapproved, the book was likewise rejected. If there was a difference of opinion, the book was considered by the whole committee and frequently referred for further reading.

The committee feels that an examination such as this committee has made is highly desirable. A very great many books published by reputable publishers and of most attractive appearance have nevertheless been found unworthy of a place in our Sunday-school libraries. The grounds of rejection have usually been defects in the style and the subject of the books. Very few books have been rejected because of theological or doctrinal defects. The chairman of the committee takes great pleasure in commending the other members of the committee for their faithful and intelligent work. The thanks of the Association are due Messrs. W. B. Clarke & Co., of Boston, for their courtesy in furnishing books for examination. The list of books approved is ready for the printer, subject to the orders of the Association.

Respectfully submitted,
GEO. ROYAL PULSIFER,
Chairman.

Waltham New-Church School.

Our pleasant and useful school year closed on the 17th with a large and enthusiastic meeting of the Alumni in the afternoon, a charming supper at the Girls' Home, with another for three dozen younger children at the Boys' Home, and a joyous dance till 10 o'clock in the school hall. It is with grateful heart that we find our hopes for the year fulfilled, and, with some assistance from the Alumni, the expenses fully met by receipts from pupils and the in-

come of the Marshall fund. This result has been attained with the Girls' Home full and several rooms to spare in the Boys' Home, from which we may infer that with both houses full—as there is fair prospect of there being the coming year—we may begin to repay the debt the school has incurred during some past years of increased expenditure and diminished income. It is but just to recognize that the improvement in the financial condition of the school is due in considerable part to the excellence of the new homes munificently provided by Mr. Carey. Every newcomer is now surprised at the beauty of our location and the superior character of our buildings. To the salubrity of the location, as well as to the simple, wholesome life of the school, may be attributed the remarkable good health of all connected with it, some pupils being declared by their parents never to have been so well in their lives. But the pleasantness of the life of the school is mainly attributable to the harmony and good feeling in all its departments. With hardly an exception during the year the pupils have been a joy to their teachers, coming to their classes with happy greetings and making every day's work a pleasure. True enough, we have our share of pupils coming from public schools with no habit of intelligent study, and of those who are constitutionally unable to keep pace with classes of their age, requiring much patience on the part of their teachers. But we have also pupils of exceptional ability, doing in one year the work of two years. And in its capacity of accommodation to such variance in ability lies much of the advantage of a school with limited number of pupils and ample force of teachers. We cannot if we would make bright scholars out of those naturally dull, but we can give each a fair chance to do his best, and with the result happily expressed by an instructor in one of our largest and best preparatory schools when he said, "Yes, we fit boys for college and get them in; but we do not give them any such fitting as I got at Waltham." Another of our boys, graduated at Yale, when asked from what school boys came thither best fitted, answered, "From no school better than from the Waltham New-Church School." At the beginning of one school year a boy came to us graduated from a high school, but with no Greek, not then having intended going to college, and now desiring to make up this and other deficiencies. At the end of that school year, he having studied all the required Greek, we sent him to Williams College, and were afterward told by one of the professors that he stood well with his class in that study. A bright girl studied Greek with us one school year and a half, and then entering Smith College, was soon put by the Greek professor to reading Greek with his junior class. These instances I mention to show the adaptation of our school to special needs.

But above all intellectual advantages of our school we place the inducement and encouragement it offers for acquiring an education under the inspiration of the Gospel of our Lord, with which we lovingly begin the work of the day, as we take to be the special privilege of a New-Church school. That the sphere of this is felt by all is shown by the remark of a girl, not of our church, who came to us this year from a high school, that she never enjoyed a school anything like so much before, and that most of all to her was the little morning service—the reading from the Gospel, the Lord's Prayer, a hymn, and some simple thoughts for the day.

We are happily anticipating the return of most of our pupils of this year, for the year to come. But there are a few rooms in both houses not yet engaged, for securing which application should be made soon.

BENJ. WORCESTER.

Waltham, Mass., June 22.

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The King's Message.

When the all-wise disposer of our fate
Shall call us from this life and sphere confin'd
To enter on the higher, fuller state,
How blest to feel it is not soon or late,
"Nor cast one longing, lingering look behind!"

It may be hard to break the bands of love,
To sever, in a moment, friendship's tie,
And most of all to part with one above
The rest, whose soul with ours did gently move
In closest union and sweet harmony.

But oh! we know 'tis but a little while
Till hearts as one shall reunited be;
The friends we leave behind shall with us smile
Again in that new world where dwells no guile,
And joy untold fill souls from evil free.

Then let us not look forward to that hour
Of parting and of change with sad presage,
As though it were endowed with fatal power
To turn and wound us, nor distressed cower
Beneath its shadow as of some Archimage;

But rather reckon it from Heaven sent
To be our quick release from pain and woe,
God's messenger, whereby this tenement
Of earthly toil and sorrow shall be rent,
And we set free, true life and peace to know.

Whatsoever is of the Lord is compared to day, because it is of the light; and whatsoever is man's own is compared to night, because it is of darkness. These comparisons frequently occur in the Word.—A. C. 21.

The Church Calendar.

July 12. Fifth Sunday after Pentecost.

The Christian Life.

Introit Selection 25. "O come, let us sing."

Lesson I. I. Sam. xiii.

Responsive Selection 57: "Thy Word is a lamp."

Lesson II. Luke vi., v. 36.

Benedictus 759.

Hymns:

30: "Thou, Jesus, art the Way."

223: "The Church's one foundation."

July 19. Sixth Sunday after Pentecost.

The Christian Life.

Introit Selection 25. "O come, let us sing."

Lesson I. I. Sam. xvii.

Responsive Selection 55: "Thy hands have made me."

Lesson II. Luke v. 1-11.

Benedictus 756.

Hymns:

30: "To God I lift my eyes."

410: "O Saviour, joy of loving hearts."

Special Notices

THE ALMONT SUMMER SCHOOL.

The Almont Summer School will hold its ninth annual session this year from and including Sunday, August

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

SUMMER ADDRESSES OF MINISTERS.

Ager, J. C., Waterloo, N. H.
Bowen, D. V., 40 Belcher St., Winthrop, Mass.

Gustafson, F. A., 1035 E. 22d Ave., Denver, Colo.

Hite, Lewis F., Thoroughfare, Va.

Morgan, Geo. E., Peabody, Kan.

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 not creep, make an effort to do
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New-Church Messenger

"Behold, I make all things new"

VOL. XCV. No. 3.

CHICAGO, WEDNESDAY, JULY 15, 1908.

WHOLE No. 2766

New-Church Messenger

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

Entered as second-class matter July 11, 1905, at the post office at Chicago, Ill., under Act of Congress of March 3, 1879.

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Uses of the Sunday-School Association.

The Sunday school was first organized to teach children to read and to gain the elements of a natural education. This use was taken up by the day schools, and the Sunday school took up the uses of religious education. It is distinctly a product of the new age. It arose after the Last Judgment, but its use is according to the form of Christianity which makes use of it. As there is need of societies of the New Church, so also there is need of Sunday schools in which the principles of the New Church are taught. The infants and children must be taught concerning the Lord, the Word, and life in accordance with the heavenly doctrines of the New Church. The unity of God in the Lord's Divine Person, the Word as His revealed law, the internal sense as the soul and life of the Word, the life of obedience to the Lord as a preparation for heaven, must be impressed on the minds of the young while they are tender and open to the reception of the things of heaven.

The New-Church Sunday school has a distinct place in the work of religious education. At first the work of the Sunday schools was crude, its instruction was very general, the teachers were unprepared for the work, and there was no conference and coöperation of the Sunday schools to develop the use in the best way. As the General Conven-

tion developed its uses, the meetings of that body brought together the workers of the Sunday schools. The meeting in Cleveland was the forty-first annual meeting; in Massachusetts the Sabbath-School Conference held its forty-first annual meeting on February 22, 1908. These meetings have been the means of developing the religious instruction in our Sunday schools in a systematic and orderly way. They have led to the development of numerous lesson helps, to the printing and publishing of manuals of religious instruction, song books, lesson papers, and books of doctrine. One of the chief uses of the Sunday-School Association is the preparation of books and lesson papers by which the teachers themselves are instructed. The experienced ministers, teachers, and superintendents here confer together. Their wisdom is brought to bear on the important problems of the Sunday school, and results are attained which would be impossible of accomplishment by individual effort alone. If we look back a century and a quarter to the opening of the first Sunday school by Robert Raikes in 1780, and reflect on the crude efforts at that time, we shall be able to see the substantial progress which has been made.

The most important problem before our Sunday-School Association at the present time is that of graded lessons. Careful consideration has been given to this subject for several years. The effort to introduce graded lessons into the Sunday school is a sign of a distinct step forward in the development of the instruction of children and young people in spiritual things. The grading of children according to their needs and capacities has been accomplished long ago in day schools. In all Sunday schools the children are classified according to ages, and appropriate instruction is given to the different ages. The effort now being made is to perfect this grading and the corresponding instruction so that suitable lessons and books of instruction will be provided for each age. It is recognized that in infancy and childhood the lessons should be from the letter of the Word. Even here the different ages require different subjects and methods of instruction. When the rational faculty begins to be formed in early youth and manhood, instruction in doctrine is needed, because doctrine is the presentation of the truths of the Word in forms adapted to the rational mind.

This year the system of graded lessons will be given a fair trial in many of our Sunday schools. The preparation of these lessons is an important work, but it is a step in the orderly development of the use. Many problems and difficulties will arise, not the least of which will be the unpreparedness of the teachers to meet the requirements of the situation. One advantage, however, will be that each teacher will have a certain well-defined field of instruction in which he should confine his efforts. If the graded lessons are continued year after year, we may look forward to the development of teachers specially skilled in their several lines of work, who can give valuable counsel and advice in the further development of special lesson helps. Every form of human progress at the present day tends to the development of skill in special lines. Modern progress has no use for the "jack of all trades."

One of the weak spots in Sunday-school work is found in the instruction of youth in the transition period between boyhood and manhood. Special attention should be directed to the provision of suitable instruction and the development of methods adapted to this age. The New Church possesses a rational form of doctrine which is adapted to the needs of the opening rational faculty of young men.

Our teachers in this grade should be on the alert to discover those principles which will awaken the interest of the young men in spiritual things. It should not be necessary for them to descend to the methods of a teacher who was very successful in awakening the interest of his boys, but who was found to be discussing the latest football games instead of the lesson assigned to the day.

The Sunday school is handicapped by time limitations. When we compare it with the day school and see the relative amount of time given to spiritual and natural things, we are struck by the fact that the time given to these things is in inverse proportion to their importance. It is no use bemoaning this fact, we must do the best we can under the circumstances, and the best possible is to be gained by the graded lesson system.

Another defect is that the Sunday school is regarded by most parents as a substitute for the church. They regard it as the children's church. Many of the children grow up strangers to the worship of the church. They have no taste for its services, and when they cease to attend the Sunday school, they do not begin attending the regular worship. Many are lost to the church through this separation of the Sunday school from the church. Children who spend five or six hours in day schools are led to believe that it is too long a time to spend in attending both Sunday school and the church services. Should not the Sunday school remedy this defect and train its children in the habit of

regular church attendance as well as in attendance at the Sunday school?

The Sunday school fills a most important need in the work of the church. It is a great aid to both parents and pastor in the spiritual education of the young. It brings the children and young people together in a social way, so that it develops not only a knowledge of the Lord and His Word, but it also implants the germs of love toward the neighbor. The Sunday-School Association, as the general organization which fosters this use, deserves our warmest praise. It is the means of concentrating the unselfish devotion of many minds on the systematic performance of this use. By its efforts the work in the individual schools is coördinate and perfected. Its system of graded lessons should receive our hearty coöperation that they may be carried out successfully during the coming year.

We bespeak a careful reading of the report of the Lesson Committee, published in the present issue of the MESSENGER.

The Sermon

Casting Out Evil Spirits.

BY THE REV. JOHN C. AGER.

And he called unto him his twelve disciples and gave them authority over unclean spirits to cast them out. (Matt. x. 7.)

The Lord's twelve disciples were exceptional disciples only in the sense that they were types or representatives of discipleship. That is, the outward duties and powers and privileges which the Lord conferred upon these twelve men were divine types or symbols of the spiritual duties and powers and privileges that are conferred upon all true disciples of the Lord. So this power or authority over unclean spirits to cast them out every true disciple of the Lord possesses in the measure of his discipleship; that is, in the measure in which he has come into the true order of his life.

This great truth lies at the foundation of certain lines of thought that are attracting much attention at the present time. These concern themselves mainly with man's deliverance from physical evils, or diseases, with only an obscure recognition of the fact that physical evils are mainly the effects or results of spiritual evils. But the next step, that the spiritual evils that beset us are caused by our affiliation with evil spirits, as these words plainly imply, is regarded as an absurd superstition.

For modern Christian thought gives the least possible space and consideration to the supernatural. It has never found any place in its thinking for an actual spiritual world, which is the endless abode of all who have passed out of this world through the gate of death. It has even less respect for the idea that those who have passed out of this world, wherever they may be, have any vital connection with our experiences here.

This attitude of mind is most plainly out of harmony with the apparent teaching of the Gospels, which everywhere take for granted the existence of

spiritual beings, good and evil, who hold most intimate relations to men on the earth. So this aspect of the Gospel teaching is something that needs to be explained away, and the attempts to do this are numerous and various.

To the New Church, on the other hand, this is a vital truth, both as a fundamental philosophical principle and as a practical doctrine.

A century and a half ago Swedenborg set forth with great fullness a truth that recent philosophy has been making a good deal of, the truth of the solidarity of the human race. Protestant theology rested on pure individualism. But the truth that humanity as a whole is a one, a vital and organic entity, has now come to be clearly seen and its significance recognized. Most thinkers, however, confine this truth to the present population of this earth, while Swedenborg makes it include all humanity, the population of all worlds, including the spiritual world. He teaches, furthermore, that this universal organism is in the human form—that is, is a human organism, as all its parts and constituents are. In this organism each individual soul has its place and function, like the cells and fibres of the human body, each one vitally related to every other. But while it is true that no individual soul or spirit could exist if cut off from every other soul or spirit, yet every human soul is a separate individual, with complete capability of determining the character of its own life for itself.

Another doctrine to which Swedenborg gives a unique importance is the doctrine of influx.

Every individual soul in its true order is a finite image of the infinite, and is therefore made up of numberless functions and powers and parts, from highest to lowest. Into this complex organism the divine life flows in an unceasing stream. Modern psychology teaches that our consciousness covers only a part of this mental organism, the part that lies next to our bodily sensations, and therefore the lowest or outermost part. And as consciousness is an essential element of all choices and determinations, and it is by choices and determinations that character is determined, so it is only this lower or outer conscious region of our life into which spiritual disorder or evil can enter.

All these regions of the human soul, from highest to lowest, are merely organic vessels or receptivities, and are living only by virtue of the unceasing inflow of life into them. Into the highest or inmost region of the soul the divine life flows directly from the Lord. This region lies above or within all human and angelic consciousness, and forms the eternal connection between the infinite and eternal life and the finite life, ensuring to the human soul its endless existence. Into all the regions of the soul below this highest or inmost two streams of life flow, one inwardly from the Lord, one outwardly from other finite souls. And it is this latter interflow of life from soul to soul that binds all finite souls into a single organism, the universal man.

Thus the life of man is in no sense and in no respect self-derived. The human soul is nothing but an organic vessel; and it is made alive solely by what flows into it. And this inflowing life enters the soul in two ways, one directly from the Lord, the other mediately through other souls. And this

is true of all the activities of life, and especially of its two chief activities, thought and feeling.

The capacities of the human soul may be grouped under two heads, namely, intellectual and emotional. Life flowing into the intellectual capacities produces thought; flowing into the emotional capacities it produces feeling and willing, and all thought and feeling and willing in man are so produced. Thus our thought and feeling are not, as they appear, to be, self-derived. They are the product of these two streams of life that flow into us unceasingly, one directly from the Lord, the other mediately through other souls. We know how thought and feeling are communicated to us by means of what enters the mind through the senses—that is, by means of language and visible and tangible objects, and we acknowledge that such thought and feeling are communicated, and not self-derived. So there is no movement of the human mind that is not a product of an inflow of thought or feeling from other minds. This impartation and reception of thought and feeling we are wholly unconscious of; but it is the only explanation of many mental phenomena.

All this may sound like mere speculation; but it is, in fact, only a somewhat elaborated way of saying that everything good and true in human life is from the Lord, and everything evil and false is of the devil and from the devil. This truth the Christian Church has always recognized as a matter of doctrine. But to hold it merely as a doctrine is not sufficient. It is a primary and fundamental principle of right living, and we can never make much progress in right living until the mind has gained so clear and firm a recognition of this truth as will enable it to shape and determine all our thinking and feeling about all our experiences with evil and falsity and with good and truth. For so long as we regard the right thoughts and feelings that are stirred in us as our own, as purely self-derived, we simply make of them valued possessions of our self-life, and so long as we regard the wrong thoughts and feelings that are stirred in us as our own, we can never rid ourselves of them.

Thus what we find ourselves dealing with in all our experience with wrong thoughts and feelings is other personalities. Whether they are living in this world or the spiritual world we do not know, and it makes no difference. They are unclean spirits, incarnate or discarnate, trying to impose their life upon us. So far as we permit them to work their will in us they will go on stirring up in us all sorts of false thinking and evil feeling. But so far as we are striving to become disciples of the Lord He gives us authority over them to cast them out.

Let us note the exact meaning of these words, "He called unto him his twelve disciples and gave them authority over unclean spirits to cast them out."

From these words we may be assured in the first place that this authority over unclean spirits to cast them out is bestowed by the Lord only upon His disciples. Therefore, if we wish to possess this power over the infernal influences that are stirring up wrong thoughts and feelings in us we must be disciples of the Lord. A disciple is a learner, and a disciple of the Lord is one who wishes to learn from the Lord.

Calling His disciples unto Him, the Lord gave them this power. The Lord calls to us in every truth about right living that we give heed to; and we listen to His call whenever we accept any truth as His truth, and therefore as the true wisdom of life. This desire for the true wisdom of life and willingness to accept it in place of our own wisdom is what opens the mind for the true wisdom of life to flow in; and this wisdom is all power or authority over evil spirits. For no evil or falsity can exist in the presence of Divine wisdom. Just as effectually as light dissipates darkness does truth dissipate falsity, and falsity is evil's sole defense. The hold that anything has upon our life is determined solely by the way we think about it and feel about it. The truths we profess to believe are so ineffective in ridding us of our evils simply because of our obscure and indefinite conception of them, and our loose and feeble hold upon them. Our prime need, therefore, is clearer conceptions of the truth; that is, clearer conceptions of the right way of looking at all the issues and experiences of life, and of the right way to feel about them. The power or authority over unclean spirits that the Lord bestows upon us is the authority of law over disorder, of right over wrong, of truth over falsity, of light over darkness. All this is the power of right thought and right purpose. This authority no evil spirit or evil influence can withstand. With it we can effectually cast out even the most insidious invasions of evil upon our life.

Such is the authority over unclean spirits that the Lord bestows upon all disciples. The only condition necessary to receiving it is to be a disciple of the Lord. The twelve disciples did not ask for this authority. It was a token, and the chief token, of discipleship. So if we do not possess this power it is because we are not disciples, and the only way to get it is to become a disciple. And becoming a disciple is simply learning how to think in the right way and to feel in the right way about all the experiences of life, even the most trivial, and compelling ourselves to think and to feel always in that way and to bring all our words and all our acts into harmony with that thinking and feeling. This is the disciple state of mind and the way of life. All that is necessary to gain it is to see that this is the chief business of our life in this world, and to give to it the daily study and thought and effort it deserves. And, doing this, we shall very soon come to see that the authority over unclean spirits to cast them out is a pure gift from the Lord, and that His yoke is indeed easy and His burden light.

How to Get Started in Graded Sunday-School Work.*

The Lesson Committee has been asked to present something more than a formal statement of work done during the past year, and of work planned for the coming year. We gladly avail ourselves of the opportunity to review the present situation, and to give what practical help we can to our schools to improve and strengthen their instruction.

Before entering upon our main subject we would mention one new development of the Lesson Committee's work which is only in its beginning, but may grow to importance. Letters were frequently received from families living re-

mote from New-Church Sunday schools where parents were instructing the children at home and desired advice in regard to books and other helps for their work. One difficulty in such home instruction unaided by Sunday school is the loneliness of it. It seemed to the committee that we might in part relieve this loneliness if besides answering an inquiry now and then we might enroll the children of such families as "Home Classes" of the Sunday-School Association, giving somewhat full suggestion as to courses of study to be followed and books and materials to be used, keeping in touch with them by correspondence, helping to meet difficulties as they might arise, and perhaps sending occasionally questions for the children to answer in writing to the committee. We announced the "Home Classes" in the *Messenger* and *The Helper* and received replies from nine families in as many different states of the Union, giving us an enrollment of twenty-eight children. The correspondence with these families has been interesting and we hope useful. In some cases questions sent by the committee have received answers which would do credit to children of the same age in any of our schools, and show the very careful interest of the children and their mother. If the "Home Classes" form a permanent part of the Lesson Committee's work they must be systematically cared for. We think this can be accomplished by assigning certain families to the several members of the committee, making the labor not too heavy for any one. We suggest that the Association endorse the "Home Classes" and that it instruct its secretary to include a report of the membership of these classes in the statistics of the Association, giving them a definite standing with the members of our Sunday schools.

Coming to the part of our work connected with our established schools the committee has very much at heart the improvement of our instruction, especially in making it more systematic and in adapting it better to the needs and interests of children of various ages.

The improvement in instruction to which we are looking is commonly known as a "graded plan of study." This Association has endorsed the graded plan and for two years past has printed a chart of graded work, and our schools are making progress in that direction. We are still in a transition state. Few of our schools have adopted graded work completely. Some believe in it theoretically, but doubt their ability to adopt it, perhaps because their school is small in numbers. Some think that a graded plan is wrong in theory, something to be kept as far away from as possible. In this doubtful and transition state of our schools it may be useful to dwell a little in this report upon the theory as well as the practice of graded work, for it is certain that much of the hesitation in adopting it, and much of the opposition to it, is due to a misunderstanding of what it is. The theory of graded instruction is simple. It recognizes the fact that a child during the years when he comes under the care of the Sunday school passes through several stages of development which are known to all experienced teachers, and which are clearly described and distinguished as to their spiritual bearings in our doctrines. The graded system studies the child and his developing faculties and needs and adapts instruction both in subject and method to those needs. If instead of "graded instruction" we should say "instruction suited to the age and ability and interest of each pupil," it would describe more nearly what we mean. As applied to a child, graded instruction is childlike instruction; as applied to a youth and a man it is instruction suited to a youth and a man. A watchword with advocates of graded instruction is, "Fit the material to the child, not the child to the material." This is the new conception of instruction

*Report of the Lesson Committee read before the Sunday-School Association at Cleveland, June 15, 1908.

as opposed to the old. The two seemingly opposite views, however, come near to uniting into one in the teaching of the Bible, for the Bible is the Book of Life and is of one pattern with the growing child and the regenerating man and angel.

If this is what is meant by "graded work," and it is what intelligent advocates of the system mean, we can hardly object to it in theory. Those who condemn graded work in theory do so under a misconception. They think of the new method as being as bad as the old in forcing the child to conform to an arbitrary standard, and as being worse than the old in having a more elaborate and complex standard to which it requires the child to conform. If the motto is to be, "Fit the child to the material," we agree that the simpler the plan the better, best perhaps have none at all; but working under the other motto, "Fit the material to the child," of necessity the plan must have variety and be elastic. With the true understanding of graded work, you see what becomes of the objection that the school is too small in numbers to make it practicable. A graded plan of work is just as necessary with one pupil as with a hundred, and more practicable. In fact, the very point and essence of the graded plan is to treat each child individually and not as one of a crowd, and lovingly and intelligently to meet his individual needs.

Turn now from the theory of graded work to the practical meaning of it to our Sunday schools. This Association has printed a plan of graded study. The chart looks formidable. It was perhaps a mistake to make it look so formidable, for in fact the plan which it presents is exceedingly simple. Let us for a moment forget the formidable chart and give thought to the very simple idea which it embodies. It considers the child and his needs under four periods of development: The Class for Beginners, The Primary, Junior, and Senior Departments.

Under the head of "Beginners" the chart considers the needs of children five years of age and under. It is not usually practicable for children of this age to attend regularly a class in Sunday school. Their instruction must be mainly in the home, and the suggestions under this head are intended mainly for parents. The plan suggests for these youngest children the simplest Bible stories, and simple thoughts in regard to the Lord and heaven which answer a child's first questions.

The page of the chart headed "Primary Department" considers the needs of children from six to nine years old. In a large school this department might be represented by four grades as suggested in the chart. In a smaller school the department might be represented by two classes, or all the children from six to nine years of age might be treated as one class. The chart suggests for children of this age Bible stories from both Old and New Testaments. As yet the stories are not connected by a definite thread of history; still less are they studied in their spiritual meaning. The stories for the most part stand alone, each complete in its own beauty and interest. The special aim with children of this age is to present the stories reverently and vividly, with pictures and other methods of illustration, which help to make the impression definite and clear, delightful in itself and a true basis for all study of the Bible which will come afterward.

Together with the Bible stories the chart provides for a beginning of memory work, the commandments, the blessings, the prayer, and verses appropriate to Christmas and Easter. It is important to begin early in learning passages from the Bible. It is surprising how easily the sacred words are learned by little children. They must not be learned mechanically, but with simple understanding of their meaning. As the commandments and blessings and

prayer are learned, the teacher must show their simple application to the child's experience.

The page headed "Junior Department" considers the needs of children ten to thirteen years of age. Here, as in the "Primary Department," the children may be divided into four classes as suggested in the chart, or treated as two classes, or one class, according to the convenience or necessity of the school. It is, however, desirable now to separate the children as closely as is practicable accordingly to age and development. It is also quite easy in this department to establish graded classes. In many schools, probably, the primary department is treated as one class, the little children retiring to a room by themselves for greater freedom. As they outgrow that department they are promoted to the older school. Suppose that a few children are promoted from the primary department each year. Those children, if kept together, represent a grade in the junior department. Each year this class moves on and a younger class comes in from the primary department. In four years, if the classes are kept separate, the four grades of the junior department are represented.

The main subject of study with this department is again, as with the primary department, the Bible, and in these four years the Old and New Testament again are covered, but in a different way. The study is now biographical. This is the time when children are interested into hero stories and biography and can approach the Bible study with most interest in that way. They learn now the story of Abraham, Isaac, Jacob, Joseph, Moses, the Judges, the Prophets, and the story of our Lord's life in the Gospels, adding some stories about the apostles and the beginnings of the Christian Church.

There is room for development of interesting methods and of instruction for this grade. The children are active, both physically and mentally, and their interest is keener and their memory stronger if they can have something to do in connection with the study. It is for this grade that the active work of map drawing and picture mounting, with the writing of answers to questions, or of short accounts of the stories studied, is most useful.

With children of this junior grade, ten or thirteen years of age, simple doctrinal subjects will continually come forward, and teachers must be prepared to meet them and to guide the interest in such subjects wisely. Among the subjects of interest are those relating to death and the spiritual world. Questions will also be asked about Swedenborg and should be answered by some simple and truthful account of his life and work. Meantime the regular learning of passages from the Bible, especially from the Psalms and Gospels, must continue, as this is the time when the learning is most easy and the verbal memory the strongest.

The "Senior Department" includes the children from fourteen to nineteen years of age. The text book for this department is again the Bible, but the method of study is different from what it has been. The Bible is now taken as a connected narrative for thorough historical and literary study. At the same time we are now capable of beginning a somewhat systematic study of the spiritual meaning of the Scriptures. Before this there have been glimpses of deeper meaning, but no systematic study of it has been attempted. Now the subject of "Correspondences" should be definitely taken up. As the meaning of different objects of nature is studied and understood there is great pleasure in recognizing and interpreting these symbols as they occur in the Bible story. With this knowledge of correspondences, we are prepared to carry along with the historical study of the Bible a thought in regard to its spiritual meaning; and now we do not need to stop with

the Gospels, but can add a study of the Book of Revelation, which can only be studied with direct reference to its spiritual meaning.

It may be objected to this plan of graded study that it leaves the religious education incomplete; that it hardly more than begins a knowledge of the Bible, especially of its spiritual meaning; and that it is hardly more than an introduction to the doctrines of the New Church. To make this beginning in a systematic and thorough way is all that the plan contemplates or attempts. Nothing could be more unfortunate than to give to the children in Sunday school a course of instruction which would graduate them with the impression that their religious education was complete. It is far better if we can give them a start in right ways of study and awaken the interest to continue study for themselves. We have done our greatest service if we give them a practical love for the Bible and the doctrines, and establish a habit of study which they will continue all their lives.

Now, as to the adoption of the graded plan. To some extent, we believe, it is consciously or unconsciously followed in all our schools. There is hardly a school which does not provide for its youngest children work somewhat different from the rest, and substantially what the chart prescribes for the primary department. There is hardly a school which does not provide for its adult classes a study of the Bible which opens something of its spiritual meaning, accompanying this with direct instruction in the doctrines of the church. Some of our schools have gone further, and so far as their children supply classes of the different grades, have adapted the instruction both in subject and in method to the grades according to the suggestions of the chart. The testimony of such schools is that the change is not difficult to make. We are convinced that there is an unnecessary timidity in undertaking the graded work. It is plainly right in theory and it is not difficult in practice. We desire earnestly at this time to urge our schools which have been holding back to make the break from their old methods, and to adopt the new. We urge it first for their own direct good. We urge it also because it is important to economize our energy and means in the matter of providing books and helps for teachers and scholars. It is exceedingly difficult to make such provision if some schools go forward on the graded plan, and some hold back adhering to a uniform lesson. Here is a practical reason why we should take hold of the new plan of work definitely and in earnest, that we may give our whole and united strength to providing the best possible helps.

For a moment compare the kinds of helps required by the new plan and the old; and see what material we have that is adapted to graded work and what new material we require.

The old plan called for a new chart of lessons to be prepared each year, the chart of necessity being limited to such subjects as could in a measure be adapted to the whole school; and for notes upon these lessons to be issued each week throughout the year. The new plan sets a permanent chart before us covering all grades, and instead of weekly notes it calls for convenient hand-books and reference books adapted to the several grades. If the time has come to commit ourselves fully to the graded work, we should stop the preparation of weekly notes, and should direct our energies to selecting and preparing hand-books and reference books for teachers of the several grades.

It would be very far from our idea to prepare a series of hand-books numbered 1 to 14, corresponding to the numbers of the grades, each volume providing a series of

lessons cut and dried for each Sunday in the year. Such cut-and-dried hand-books would be contrary to the spirit of the graded plan, which is to study and meet the needs of every age and of each individual child. To be manacled by such hand-books would be worse than to be hampered by weekly notes; instruction would be more lifeless than before. Still it is reasonable that busy teachers should require some help beyond the mere subject of the year's work and the suggestion of reference books which is included in the chart. We think that the ideal help would be a series of little pamphlets (which could be bound also in one little book), each pamphlet dealing with the work of one grade, or of two grades if two grades run close together in subject and method of study. Without necessarily prescribing the text of each lesson for each Sunday of the year, it would indicate convenient divisions of the ground to be covered. It would explain the method of instruction which is appropriate to that grade and would give a few lessons somewhat fully, as illustrations of the method. It would indicate the one or two books most useful to the teacher of the grade, and suggest where help may be found in larger reference books on special subjects. It would be the aim of the little pamphlets of this series, without doing a teacher's work for her, to give the teacher abundant suggestion for a year's work which will be profitable in itself and will be also a round in the progressive ladder of instruction. We have spoken of such a series of pamphlets as an ideal help to schools and teachers entering upon graded work. It is also a help which can readily be supplied. In fact, much good work has already been given by Mr. Hoeck to the preparation of such a series of pamphlets, and with your encouragement the committee will agree to finish and publish them without delay.

We need also to consider carefully the books which will supply to teachers of the several grades the needed information in compact and convenient form. A number of such books are suggested on the chart. As helps in teaching the Bible stories to the primary grades we have "On Holy Ground," and our little manuals "Bible Stories for Youngest Classes," and "The Gospel Story" (Bible Manuals I. and II.). As a help in answering simply the child's questions upon deep subjects, and in explaining simply the commandments, the blessings, and the prayer, we have the catechism (Doctrinal Manuals I. and II.)—suggestive to the teacher, by no means to be learned mechanically by the child. In the Junior grades there are numerous good commentaries and atlases to help in making the literal Bible story clear. There is our little manual "Descriptions of the Spiritual World" (Doctrinal Manual III.) Compiled from Swedenborg's relations and from "Heaven and Hell," to help in giving first instruction about the other world, Trobridge's "Life of Swedenborg" gives to intelligent boys and girls an acquaintance with Swedenborg as a man.

For the Senior Department there are many helpful books. "Our Heavenly Father's Book," Parts I. and II. (Bible Manuals III. and IV.) are a beginning of literary study of the Bible. "First Lessons in Correspondences" (Doctrinal Manual IV.) is a simple but systematic beginning of spiritual interpretation. There are many good commentaries to help us in thorough, literal study of the Bible, and many books by Swedenborg and by New-Church writers which are useful spiritual commentaries upon certain books or portions of the Word. The short doctrinal books of Swedenborg and the fuller lives of Swedenborg also have a place with the older grade.

Examining and arranging the books that we have, which are adapted to graded work, we find also some needs which

we should set ourselves to supply. We would mention first among needed books, a convenient little book giving suggestions of stories and instruction for youngest children, prepared especially for the help of mothers who are not acquainted with kindergarten methods. We shall refer again to this need and a possible way of supplying it. The Primary grades seem to be fairly well provided for. For Junior grades there seems to be need for a convenient book for teachers prepared from a New-Church point of view upon the lives of Bible characters. We think that this need and possibly a need of Senior grades might be in a measure met by gathering into book form some of the notes upon Old and New Testament stories which have been printed in past in *The Sower*. This could be done promptly and with comparatively little labor. To the helps for Senior grades we shall soon be able to add a little text book by Mr. Hoeck, presenting a spiritual view of the Bible as a whole, in terms calculated to interest young people about eighteen years of age. In committing passages of the Word to memory we find help in "A Year's Lessons from the Psalms." Another little book is suggested by Mr. Whitehead, which shall bring together to be learned by heart passages which teach and confirm the essential doctrines of the New Church.

We have set before ourselves as new work the preparation and issue of the series of little pamphlets suggesting material and method for each grade; a book of helps for mothers and teachers of children of kindergarten age; one or more helps for Bible study in Junior and Senior grades from notes printed in *The Sower*; Mr. Hoeck's little book giving a general spiritual view of the Bible; and possibly a book of passages to be learned by heart. All of these seem to be possible of accomplishment within a short time; and with them, in addition to books already at hand, the teacher will hardly lack for suitable help with any grade. We must, of course, look to constant improvement of the books and material used in our teaching. In issuing new books or reprinting old ones, we strongly advocate their being issued in more generous form and with larger type than our printed manuals.

The suggestion of discontinuing weekly notes in favor of hand-books adapted to the several grades, raised at once the question, What will become of *The Sower*, the little paper which now for sixteen years has done such good service in our Sunday schools? Various suggestions have been made—discontinue it; keep it as it is; make it a child's paper; print in it each year notes for one or two grades and gather them into a hand-book at the end of the year. Our proposal in regard to the paper borrows from several of these suggestions. We do not wish to see *The Sower* discontinued. We would like to see it made more truly a child's paper. In its present form it is not addressed to children. The notes are for the teacher, and it has seemed somewhat absurd to distribute the paper to little children who can hardly value it for anything but the picture. Would not *The Sower* be still more useful as a child's paper if we can find the talent and the means to make it really childlike? How shall this be done? We suggest that if possible the helps for children of kindergarten age previously proposed in this report, be prepared at once and published from week to week in *The Sower* of next year, with suitable illustrations, and that these then be made a book for the permanent help of mothers and teachers of little children. This need not occupy the whole paper; there could still be columns of interest to older scholars and to teachers. Specimens could be given of work with different grades, and suggestions for general lessons and for the conduct of teachers' meetings; the work of the Home Classes could

be noticed. New books and material useful in Sunday-school work could be mentioned and their use explained. We believe that *The Sower* could in this way be made more interesting and useful to all members of our schools and in our homes than it has ever been. We know that the present publishers of *The Sower* would be glad to see it developed along new lines and increase its usefulness.

We have wandered considerably from our theme, How to get started in graded work, yet we may not have wandered far, for we have tried to show that the graded system is right in theory, and that it is not difficult in practice. We have tried to show that most, if not all, of our schools already approach a graded plan, and could easily make their plan more complete and systematic. We have suggested that in the yearly promotions from the primary department we have a natural basis for the grading of the older departments of the school. We have suggested books already at hand which offer good help to teachers of different grades if weekly helps are discontinued, and have promised to provide additional helps, beginning with those the need for which is most urgently felt, if the Association will give us its encouragement and support. The committee will be glad to be consulted about the adapting of the graded plan to the needs of particular schools, and will cheerfully give any help that they can in recommending reference books to meet particular needs. We wish especially at this time to have the approval of the Association in discontinuing a special chart for each year and notes for each week, and in bending all our energies to the production of permanent helps in the shape of hand-books called for in the graded work. We wish to encourage our schools to give up their timidity and their misgivings and to give themselves heart and soul to the graded plan.

Communications

Willing to Do a Little.

EDITOR MESSENGER:—I have just received from one of our small and struggling societies, not able to support a minister, a contribution of \$10 to the Buffalo mission. This is in the right direction. It is an effort on the part of those who can do little to do what they can; and that effort if universal would do the work. Why cannot the members of the church in isolated districts follow this generous example? It requires very little trouble and very little self-denial, and the self-denial is always good for us. I am sure I could raise this money without much effort if I could take the time to go round and hunt it up. Why cannot it be done by a spontaneous effort, as well as by an expensive and laborious effort of that kind? Will not our friends everywhere give it a fruitful thought?

July 6, 1908.

S. S. SEWARD.

The Orphanage.

May I state through the MESSENGER that in answer to my last appeal, June 3, I have received but a small sum for the orphanage work? With the June expenses the deficit now amounts to about \$100, and I have not the means to meet it. I am sure that the friends will not abandon me in this emergency. The following has just been received from the chairman of the Orphanage Board, which speaks for itself:

"Boston, June 26, 1908.—This will certify that the Trustees of the Orphan Fund established by the General Convention have, by vote, expressed their approval of

the work done by the Rev. J. B. Spiers in Richmond, Va., for the benefit of a fatherless family of children.

"JAMES REED,
"Chairman of said Board."

These children have been cared for by voluntary contributions of the church for nearly three years, and I feel sure that the need has but to be expressed to be supplied.

J. B. SPIERS.

301 South Pine street, Richmond, Va.

Church News

The Board of Home and Foreign Missions is holding a meeting in Boston this week.

The Wellsville, Mo., New-Church Society has had electric lights put into its house of worship.

The Rev. and Mrs. H. Clinton Hay, of Boston, are making a summer trip to Europe, and expect to return about October 5.

The Cincinnati Ladies' Aid is planning to do some work for the orphanage in charge of the Rev. J. B. Spiers in Richmond, Va.

The Rev. A. B. Francisco has accepted a call to the pastorate of the Humboldt Park Parish, Chicago, and is to enter upon his work September 1st.

Rev. J. E. Collom, who has been in Ohio since the middle of May, went west to Denver last week, where he will remain till the end of July. He will resume his work in Los Angeles August 1st.

Mrs. L. G. Landenberger sailed for Europe July 8. She will be gone nearly three months, and will spend a short time with the sister of the Rev. C. A. Nussbaum, near Lake Geneva, Switzerland.

Dr. Emil Theilmann, of Kansas City, Mo., has taken steps to have the works of Swedenborg placed in the public library of that city. This is a work that ought to be done everywhere by New-Church people, as there is a fund for that purpose at the disposal of the American Swedenborg Printing and Publishing Society of New York, of whom blanks can be procured to be filled out by librarians.

Swedenborg's Remains in Sweden.

Idun, the Ladies' Home Journal of Sweden, contains a well-written and beautifully illustrated page in its issue for May 28, entitled "Swedish Homage to Swedenborg's Memory," which opens with these words:

"From the small, desolate and out-of-the-way square where the Swedish church in London stands, in the center of a barren and dusty burying ground, the dust of Swedenborg has at last been transplanted to his native land. After an exile of one hundred and fifty years the great Seer now rests—in accordance with Swedish custom—under the great arches of the Cathedral of Upsala."

Then follows a brief but interesting account of the ceremonies connected with the reception and disposal of Swedenborg's remains. The MESSENGER is trying to secure plates of the pictures, and if successful will publish them in a future number of the paper. They ought to be preserved for their historical value to the church.

Swedenborg Redivivus.

As an indication of the awakened interest in Swedenborg which the removal of his remains from London to Upsala has aroused among his countrymen we mention that the *Svenska Amerikanaren*, a representative Swedish weekly, is now publishing a series of articles on Sweden-

borg as a scientist and a theologian by Axel Lundeberg, a former Unitarian minister. The editor of *Svenska Amerikanaren*, Dr. Jacob Bonggren, is a poet and a scholar of note and one of the best educated Swedes in Chicago. Dr. Bonggren is also a thinker and a philosopher and well known in literary and scientific circles. His paper has a wide circulation among his countrymen and deserves an honorable mention as one of the most powerful and influential means of education and Americanizing the immigrants. It is to be hoped that many of them will be induced to study the writings of their illustrious countrymen through the attention that is now called to him by this influential and old-established paper.

Gift Books to the Clergy.

The following extract from a letter is not only interesting and encouraging, but it calls attention to the fact that all German ministers can procure "The True Christian Religion" in German from Rev. A. Roeder, Orange, N. J., for 25c, which is to pay the postage:

"I am a preacher and member of the North German Conference of the Methodist Episcopal Church, yet deeply interested in the movement called 'The Swedenborgian Theology.'"

It might be well to remind the members of the New Church that the following works of Swedenborg are free to ministers for the postage, and can be had of the American New-Church Tract and Publication Society, 2129 Chestnut street, Philadelphia, Pa.: "The True Christian Religion," postage 20 cents; "Apocalypse Revealed," 18 cents; "Heaven and Hell," 13 cents; "Life of Swedenborg," 10 cents. The first volume of the "Arcana Coelestia" can be procured by ministers of the American Swedenborg Printing and Publishing Society, 3 West Twenty-ninth street, New York City, for 20 cents postage. It should be the endeavor of the members of the New Church everywhere to call the attention of ministers to these offers by getting the circulars and distributing them.

The Mississippi River Mission.

The Rev. E. W. Shields writes from La Crosse, Wis., that owing to the extremely high water in the Mississippi, and the wind and rain, he finds it difficult to hold services on his mission boat as often as he wishes. In many places he cannot get a suitable landing for people to gain easy access to his boat. At such places he simply goes out among the people and talks up the Doctrines and distributes literature. In some places the new doctrines seem to interest the people very much. Services were held on the boat on the Fourth of July, and he is giving out all the literature that he thinks judicious. He has had a small cut of his boat made for newspaper advertising. He says: "I wish to thank Mr. George Copeland, of Jefferson, Wis., for a package of New-Church literature and \$5 in cash; and Mr. M. J. Stall, of Springfield, O., for literature and \$1 in cash. I shall keep an account of all assistance given me on this trip, and furnish a full list to the MESSENGER." Mr. Shields' address until August 1st will be Lansing, Waukon county, Iowa.

Board of Missions.

The Board of Home and Foreign Missions has issued the following circular:

"The Board of Home and Foreign Missions of the General Convention of the New Jerusalem, at a session held in Lakewood, Ohio, June 12, 1908, considered, among other business, the question of a re-engagement of the Rev. A. B. Francisco, as one of its missionaries. Mr. Francisco has labored in Kansas, Oklahoma and Texas with signal success, his services in Kansas leading to the formation of

the Pretty Prairie Society and the building of a church and parsonage. That society now desires the services of a permanent pastor, this Board desiring to retain the services of Mr. Francisco as one of its missionaries. Texas, where he has labored to some extent for the Board, offers a wide field of usefulness. He is well acquainted with the New-Church people of that state, and they ask this Board to place him in that field. This will require additional financial means, our Board having already pledged its support to the missionary work in other parts of the south and west. We ask, therefore, for a prompt response to this circular, to enable the Board to place Mr. Francisco in the Texas field, and to continue its other work. Send remittances by check or postoffice order to Lloyd A. Frost, treasurer, 45 Milk street, Boston, Mass."

Closing Exercises of the Theological School.

On Wednesday, June 3, a goodly company of New-Church people gathered in the beautiful chapel of the Theological School at Cambridge for the closing exercises of the year. After reading from the Word and prayer by the Rev. John Goddard, a thesis was delivered by Mr. Charles Edgar Ritter on the book of Jonah. An address was also read by Dr. John T. Prince, whose subject was "The Study of Education." Both of these papers were most interesting, and will probably appear in print.

The president of the school, the Rev. James Reed, presented to Mr. Ritter a certificate of three years' faithful attendance at the school, prefacing the presentation with a brief address on "The New-Church Minister's Opportunity." This address will appear in a future number of the MESSENGER.

The exercises were concluded with a social gathering on the lawn, at which refreshments were served by the ladies of the Cambridge Society.

Baltimore Northwest Mission.

The premises at 1515 North Fulton avenue, where the mission has met for over four years, have recently undergone a radical change. A new hall has been constructed on the street level, about the same size as the upstairs hall, and with the widening of the main entrance and other facilities, a great improvement has been made. Mr. D. L. Harrison, the proprietor, very kindly offered the new hall to the mission at the same rent as before, and the offer being accepted, he and his associate, Mr. C. V. Weber, transferred the organ and bookcase belonging to the mission free of charge, an act of goodwill which is much appreciated. The new hall is much cooler for summer use, and is well equipped with radiators for the winter. There are excellent incandescent lighting arrangements, retiring rooms and a good platform.

Our first meeting in the new hall was on Sunday, June 21, on the evening of which day a "June 19th" celebration was held, when thirty-two in all were present, consisting of friends gathered from the various branches of the church in the city, as well as those directly connected with the mission. After the opening exercises, conducted by the pastor, Rev. G. L. Allbutt, who also said a few words on "The Great Value of the Writings," a very interesting and full account of the recent proceedings of the Council of Ministers and of the General Convention, at Cleveland and Lakewood, O., was given by the Rev. L. H. Tafel. Mr. Willard G. Day followed with an excellent address on "The Early Receivers of the Doctrines," including Dr. Beyer and others, from 1770 onwards. The Rev. Arthur Mercer spoke earnestly on "The New Church and Civic Righteousness," and the closing address was by Mr. G. Clement Allbutt, who gave some well received remarks on "Duties of the Laymen of the Church in Propagating a Knowledge of Swedenborg's Life and Mission." Mr. Roscoe L. Coffin, proprietor of the Maryland Homeopathic Pharmacy, 206 North Liberty street, where

the book depot is situated, presided at the organ on this special occasion, and the singing, which was exceptionally hearty, was led by Mrs. Coffin. The meeting was felt to be very helpful and encouraging.

Summer services are being held on Sunday mornings at 11 o'clock during July, at least.

The English Conference.

The first session of the second century of Conferences of the church in Great Britain has taken place. The meetings were held in Southport, well called the "Garden City" of Lancashire, from Monday, June 15th, to Saturday, June 20th. The whole tone of the meetings was happy, hearty and hopeful, from the inaugural speech of the President, in which we were reminded that we were living in large times, when "to be alive . . . and to be permitted to take some share, however apparently insignificant, in the world-movements that are in process, is to be among the inheritors of greatness," down to the courtesies of the tea tables on Friday, when gratitude was expressed for overflowing hospitality, and was acknowledged by Miss Iddon in a speech of typically feminine wit and grace. Our President, the Rev. Henry Gordon Drummond, the pastor of the church at Willesden, London, was born in Edinburgh in 1863. He is thus one of the youngest men who have occupied the chair. He has resided in Australia, having been one of the leaders of the society at Melbourne. He maintained the dignity of his office with a kind but firm hand, and in responding to the vote of thanks accorded him at the conclusion of the session, he was able to say with a merry smile, "You are aware that when I have ruled I have ruled." Under such a presidency we were not surprised to hear that our distinguished visitor, Mr. A. H. Stroh, had formed a somewhat exalted opinion of the business methods and capacity of the Conference. Mr. Stroh was doubly welcome, inasmuch as he brought with him an atmosphere both of the church in Sweden and the church in America. The opportunity of making his personal acquaintance was greatly appreciated, and the various addresses he gave were all enjoyed. The receipt of the telegram from the session of the General Convention through the Rev. S. S. Seward, on the Tuesday morning, was greeted with loud applause, and your present correspondent was gratified to have the privilege of moving that a reply be sent, which we trust was duly received. Your readers will be interested to know that in addition to the messages of sympathy voted to friends of deceased members of the Conference, which included the name of your own beloved Rev. S. M. Warren, similar messages were sent to the friends of the Rev. T. F. Wright and the Rev. Fedor Goerwitz. The business of the college called forth a long discussion. Mr. C. B. Bragg, of Birmingham, pointed to the expense per capita of the Conference students under the present system, and suggested their receiving their general training at the public universities. Speakers followed on both sides, the general opinion being in favor of education in a distinctly denominational atmosphere. During this debate Mr. Stroh addressed the Conference. Four students were adopted by the Conference. Of these three will be in residence in the college at Islington, London, while the fourth, Mr. Charles Newall, the son of the Rev. E. C. Newall, will continue to reside at home and pursue his general studies at the Victoria University of Manchester. A past student of the Conference, Mr. John Rous Presland, the eldest son of the Rev. William A. Presland, and now ministering to the church at Blackpool, received the rite of ordination on the Thursday evening at the hands of the Rev. J. J. Thornton and the Rev. W. Westall. The Society at South-

end was received into connection with the Conference, bringing the number of societies up to 69. One of the societies sent a lady representative to the Conference, but in view of the unbroken custom of a century of exclusively male representation, the President would not permit her to sign the roll. At a later period the Council was directed to obtain legal opinion on the point thus raised. The Conference was reminded that its veteran worker, Mr. E. J. Broadfield, of Manchester, had attained to the twenty-fifth year of his chairmanship of the Conference Council, and most warmly congratulated him thereon. Besides the many services he performs for the church, Mr. Broadfield is known as one of the most public-spirited citizens of his own town, and he has recently undertaken the important office of treasurer to the Victoria University. A scheme was presented for the working of the suggested Sustentation Fund. This naturally led to an extended debate, and finally the proposals were referred to the societies for their consideration. The index to the periodical literature of the church in England, in which Dr. T. F. Wright took so great an interest, is still held back for want of funds, notwithstanding the eloquent appeal of the secretary, Mr. Charles Higham. The publication of a supplement to the Hymn Book is still under consideration. The attendance both of members and of visitors was large, and the service and other evening meetings were well attended.

Outside the proceedings of Conference I have to report that the Rev. A. Stones concludes his pastorate at Ashton, near Manchester, with the month of June; also that the Rev. W. T. Stonestreet preaches his farewell sermons at the North Manchester Church, of which he is the first pastor, on Sunday, July 19th.

Mr. F. J. Stockton, formerly an out-student of the college, has gone to Bath as pastor of the society. L. A. S.

Progress of the New Church in England.*

DEAR BRETHREN:—Your address from the pen of our friend, the Rev. L. G. Hoeck, was received with great pleasure. It is helpful to us here to learn of your continued activities and well-considered labors in the cause of the church.

Since your address was received we have heard of your losses in the passing to the eternal world of the Revs. S. M. Warren and T. F. Wright. The former was well known and highly esteemed here, for he had been the minister of one of our societies, and also the secretary of our Swedenborg Society. The Rev. T. F. Wright was also personally known to many of us, for he had spoken at our Conferences and preached from some of our pulpits, while all who read the contemporary literature of the church were familiar with his work as a writer. Though the loss of their personal presence will be keenly felt by you, yet we all rejoice in the confidence that these good and useful men are promoted to still higher uses in the world to which they have been summoned.

We were much interested to hear of the state of your churches, of your missionary efforts, of your new enterprises in connection with the "Settlement Houses" at New York and Lynn, and of your strenuous efforts to adapt your methods of work to the changing circumstance of the times. It is clear that fundamentally your difficulties and dangers are also ours; we have to overcome the same indifference to spiritual truth, and to fight against the same great evils of life. It is sad to see the masses of the people so indifferent to the claims of public worship, and apparently with

little interest in the highest things of human life. No doubt the great inequalities in the circumstances of life, the vast wealth of some and the extreme poverty of others, which disparity, in the opinion of many, Christianity has done so little to redress, has something to do with this indifference. One of the uses served by these annual interchanges of addresses is not only that we may encourage each other, but that we may acquire knowledge of each other's method of work.

You express the opinion that the time for "purely doctrinal lectures is passing away, especially in large cities." If we hold to the older methods, that is true here as well as with you. We must adapt our methods to our present circumstances. We have recently tried two experiments, both of which have met with a fair measure of success. In Manchester a room was engaged in the Memorial Hall, near the center of the city, and short addresses were delivered there between one and two o'clock, this being the time generally taken by business men for luncheon and relaxation. The meetings were successful and considerable interest has been aroused by the addresses delivered by the Revs. A. E. Beilby, L. A. Slight and W. T. Stonestreet. We have also organized open-air meetings on the Lancashire coast, on the seashore, at Blackpool, Morecambe and Southport during the height of the season, and these, too, have met with much success.

During the year there has been much disturbance of thought in the churches, due in some measure, to the issue of a work, "The New Theology," by a very prominent Congregational minister, the Rev. R. J. Campbell. In this volume he attacks not only the ordinary orthodox view, but also the doctrines of the Divinity of the Lord, and of the nature of sin, which he looks upon as a mere missing of the mark. All our ministers have dealt with this matter from their pulpits. There have also been issued from the press two works specially devoted to these questions—one by the Rev. R. R. Rodgers, "Comments on the New Theology" (F. Warne & Co.), and the other "The True Theology," by the Rev. J. T. Freeth (Allenson & Co.). The plan of issuing these works through the ordinary channels of trade has proved successful; of the latter work nearly 5,000 copies have been sold. The Swedenborg Society has also taken advantage of the discussion to offer all clergymen, ministers and lay preachers a copy of "Four Leading Doctrines" and the "Divine Love and Wisdom," and the offer has been accepted by 4,965 applicants. There has also been a sale of 3,000 copies of the sixpenny editions issued by Messrs. F. Warne & Co., no doubt caused by the interest excited by the newspaper comments on the removal of the remains of Emanuel Swedenborg. The issue of the "Life of Swedenborg," by George Trobridge, of "Heaven and Hell," the "Divine Love and Wisdom" and the "Divine Providence" in this cheap form has proved a very successful venture.

In connection with the regular work of the Swedenborg Society there has been published a new translation, by the Rev. I. Tansley, of the "True-Christian Religion." It replaces the antiquated edition of fifty years ago and will be greatly valued. It seems to be impossible for us to co-operate with you in the work of translation. We note the comment of Mr. Hoeck that your printing houses are not united in this work, and that there has been more or less rivalry. There is a general opinion here that it is desirable to concentrate and issue uniform editions.

The Committee on the Translation of the Word appointed by the Conference is now rapidly approaching the end of the Book of Genesis. In this labor, which has now been going on for some years, we are glad to have had the hearty and useful co-operation of your committee. The

*Address to the General Convention of the New Jerusalem in the United States of America from the General Conference of the New Church in Great Britain.

work of the Rev. L. H. Tafel in compiling the concordance of Hebrew words with the equivalents used by Swedenborg has greatly facilitated our labors and thrown light on many difficulties. We rejoice at the comparative rapidity with which you are able to complete this kind of labor. We have received from you the translation of the Book of Joshua, and we hope in due course to forward our notes on your work. The notes we have received from you have been much appreciated.

The removal of Swedenborg's remains has drawn public attention to our church in an exceedingly effective way. All the newspapers in the country gave particulars of the proceedings. The notices have been not only respectful, but even commendatory. Specially interesting were the accounts in the *Times*, the *Daily Telegraph* and the *Morning Post*. Many newspapers contained illustrations of the event. The foremost of the provincial papers, the *Manchester Guardian*, provided a large reproduction of a drawing of the church in Prince's Square, occupying the half of one page. Very lively interest has been excited by the event, not only in the scientific, but also in the religious world. We have taken advantage of this publicity to give from our pulpits and platforms the story of his life and summaries of the theology of the New Church.

There is just now much searching of heart among the churches. In the Established Church there is much perturbation at the introduction of practices and ceremonies that hark back to medieval times. No one questions the intentions or the self-denying labors of this section of the church, but men of the world are shocked to see as much attention given to the robes of the priests and the arrangements of the communion as to the duties of life. For many such a state of things is repulsive and a deterrent to church going. The Wesleyan, Baptist and Congregational Churches report that they are all fewer in number than last year, the diminution in the case of the Wesleys being about 8,000. This falling away is explained to some extent by a reaction after revivals—an explanation which throws some doubt on the value of such revivals—but it is pretty certain that it is largely due to the breaking away from the old and irrational statements of faith, for the results of the "Higher Criticism" have filtered down through the daily newspapers and have grievously disturbed the confidence of those who have not realized the inner significance of the Word. We learn that you have to face similar experiences. Ought we not to seize the opportunity to present to the world the true lessons of inspiration and of personal immortality, and to aim at increased clearness and greater vigor in our efforts to proclaim the truth? And then it is probably true that men today desire not so much the lessons of abstract truth, but the lessons that light the way toward real social reform, the material not less than the spiritual prosperity of the people. It is indeed realized that all true progress must be based upon spiritual truths and the regeneration of the individual, yet we must not forget to show how these doctrines can be applied to practical social reform. In this respect we are entering upon a new labor, probably more severe than any we have previously attempted, and we are to realize that the solidarity of our organization will to a large extent depend on our success in this. While it is true that the church is in the hands of the Lord, yet the advance we make in influence, power and numbers must depend on our own earnestness, our prayers and our zeal.

The reception of your address is one of the events that the members of our Conference always look forward to with pleasure. For some of us it awakens memories of visits we have paid to your churches, of the warm hospitality we have enjoyed, the friendships we have cemented.

It brings back, too, the voices we have heard in our own company—some of which we shall not again hear on this side of the veil—and assures us that though the waters of the Atlantic roll between us, we are but one church, whose members are yearning for the day of brighter and service and the citizenship of the New Jerusalem.

better things, and who enjoy the responsibility of the I trust that you will have a large and useful Convention, and that the blessing of the Lord may rest on all your labors.

I am fraternally yours,

JAMES R. RENDELL,
President.

Edmund Addison Beaman.

In Cincinnati, June 6, 1908, Edmund Addison Beaman passed into the spiritual world, in his 97th year.

Mr. Beaman was born in the town of Wendell, in western Massachusetts, August 8, 1811. Reared in the Calvinistic faith, he became a student in Amherst College, then as until recently a strong center of Calvinistic education, being a classmate of Henry Ward Beecher. At the close of his college course he took the position of a teacher in the town of Abington, Mass., and was connected for a time with the Congregational Society, over which the Rev. Holland Weeks had formerly presided as the pastor. The deposition of Mr. Weeks from the Congregational body on account of his acceptance of the New-Church faith had aroused a great deal of inquiry in Abington and surrounding towns respecting the New-Church faith, and a small society had been formed at Abington, which, at the time when Mr. Beaman's first interest in the New Church began, perhaps in 1837 or 1838, was ministered to by the Rev. Warren Goddard, who was then beginning his active work as a minister. Of an investigating and independent turn of mind, Mr. Beaman soon adopted the New-Church faith, and in 1839 was called to Boston to take charge of the New-Church school connected with that society, New-Church education then being regarded as important in the religious training of the children of the church. He never severed his connection with the Boston Society, and always looked back upon his association with its strong and cultured men and women with feelings of the greatest affection. During his connection with the school, which continued until about the year 1857, he wrote extensively, especially on matters connected with New-Church education, and the volumes of the original *New-Jerusalem Magazine* will attest the activity of his mind in this direction. The children under his charge largely became active members of the church.

It was doubtless his facility in writing, as well as his love of the work, which led his friends to encourage him to adopt the ministry as his profession. He was first licensed to preach in 1856, and in 1858 was called to minister to the Broad Street Society in Philadelphia, to which Mr. Giles afterwards ministered. He remained in Philadelphia about seven years.

During the brief pastorate of the Rev. Wm. B. Hayden in Cincinnati (1864-5) the society in that city, always deeply interested in mission work, called Mr. Beaman, in 1865, to be its independent missionary, and in that capacity he labored officially for thirty-two years, or until the infirmities of age compelled a suspension of regular service. His travels in the cause extended through Ohio, West Virginia, Kentucky and Indiana, and at different times he supplied the pulpits at regular intervals for the societies in Wyoming, O., Richmond, Ind., Louisville and St. Louis.

Naturally of a scientific form of mind, with a tendency towards the philosophical, Mr. Beaman grew to take more interest in the church as a universal system of truth or

dispensation than as an organization or ecclesiasticism, although recognizing the latter's important use. His emphasis, especially in later years, was laid upon certain general or cardinal principles, among which was the thought of the development of the race as one man, and the New Church as the adult age of this man, when he has reached a state of love.

Besides various sermons and lectures relating to the nature of the Scriptures and the character of God, and of the future life, Mr. Beaman published, in 1881, through J. B. Lippincott & Co., his work on "Swedenborg and the New Age," in which he dwelt especially upon the Divine character as unchangeable, upon the doctrine of human reciprocity as a universal law, and so accounting for Swedenborg's illumination.

Mr. Beaman was twice married. His first wife was Miss Lusanna Keene, of East Bridgewater, by whom he had ten children, of whom eight survive. He afterwards married Miss Sarah Parsons, of Batavia, N. Y., of whose seven children five are living. He was proud of his children and grandchildren, and fond of pointing out their pictures to visitors, with the remark, "Am I not rich?"

His last days were very peaceful. Retaining his faculties to the last, untroubled by conditions which disturb the most of men, free from disease, he quietly slept his life away, to awaken, renewed in strength, in the great hereafter.

Strong in body, clear in mind, pure in heart and life, industrious always, zealous in service, cheerful in disposition, never seeking great things for himself, practically acknowledging the Divine Providence in all the conditions of life, our friend and brother will be lovingly remembered by all who knew him.

His faithful companion and co-worker remains with us, and the loving sympathies of a great number of friends will help her to continue her useful work.

Memorial to the Rev. S. M. Warren.

The reporter of the proceedings of Convention for the MESSENGER inadvertently omitted to mention the memorial resolution that was passed to the late Rev. S. M. Warren. The memorial was passed by the Convention by a rising vote, and was as follows:

"The Convention hereby places on record its appreciation of the character and services of the Rev. Samuel Mills Warren. Becoming a minister of this body in 1865, he has shown a warm and active interest in its affairs during the forty-three years which followed, to the time of his decease. He was constant in his attendance at our meetings, and his voice was often heard in our deliberations. Words of wise counsel fell from his lips, betokening his intimate acquaintance with the Heavenly Doctrines and his facility in making practical application of them. He generously gave his time and strength to the church in many ways. Courteous in his manner, genial in his disposition, strong and courageous in the expression of his opinions, he presented in himself a combination of strength and gentleness which will long be cherished as a precious memory."

An Abandoned Church.

In the *Presbyterian Banner* of January 30, 1908, is an illustrated article, with two cuts, one entitled, "Old Swedenborgian Church near Lansdowne, Pa.;" the other, "Graveyard of Swedenborgian Church."

The article gives a somewhat flowery and imaginative description of the place, its neglected appearance, the uncut grass and weeds, and the general dilapidation, in contrast with the well kept farms and buildings in the neighborhood. The article goes on to say:

"Services were held regularly for years, but as the

older members passed from earth and the younger removed to other localities, or sought churches of other faiths, the building was used less often, until it finally was abandoned as a place of worship, and a few years ago became quite a resort for tramps. Recently its doors and windows have been closely and securely boarded up and will probably never again be used as a place of worship, as only one or two of the families who are interested in it remain, and these live at quite a distance from it. . . .

"As in other churchyards the inscriptions on the stones impress upon us the truth that, 'He reaps the bearded grain at a breath, and the flowers that grow between,' and although the plot is small it contains many gradations in age, . . . all sleeping under the sod of the peaceful slope until they rise in the splendor of the resurrection morn."

A small stone at the edge of the churchyard bears the following inscription:

"Francis Bailey, the first American New Churchman, 1784. The first American Publisher of the Writings of Emanuel Swedenborg, 1787. A bright example of active love and of doing good to others."

On the footstone we find the following: "F. B., *Ter Sepulchrum, Requiescat in Peace*, J. H. J., 1863."

How much truth is there in this description of "An Abandoned Church"? The church is in Darby township, Delaware County, Pa., near the Philadelphia County line, only a few miles from the house of worship of the Philadelphia Society. For a long time in the early history of the New Church it was the spiritual home of some of the sturdy and devoted members of the New Church. It had its ministers, and it exerted a wide influence in the community, but dissensions as well as the other more external causes mentioned in the article produced their inevitable result in decay and death.

Some years ago a committee was appointed to investigate the matter to see if some way could not be devised to secure the use of the property for New-Church purposes; but all efforts failed owing to the unwillingness of the surviving members to co-operate.

The article pictures the inhabitants rising from their graves in the splendor of the resurrection morn. Could we imagine such a scene, what would be the feelings of "the first American New Churchman, the first publisher of Swedenborg's writings, a bright example of active love and of doing good to others," on beholding the scene of desolation around him, the neglected graveyard, the abandoned church, the broken windows and battered doors boarded up to prevent the entrance of useless tramps from desecrating the interior? Can we not rather picture the astonished feelings of those devoted and earnest souls, who formerly worshipped the Lord within its consecrated walls, as they meet together in the spiritual world, and ask the new-comer from earth, What news from earth? as they learn that the *Presbyterian Banner* of Pittsburg has pronounced a mournful eulogy on their beloved temple, in which they so often worshipped the Lord Jesus Christ with feelings of deep gratitude that He had granted to them the blessed privilege of acknowledging Him in His Second Coming.

Can we not imagine them discoursing on the "Love of Uses," pointing lessons of wisdom from the neglect of their successors, as they draw from the memory of the new-comer pictures of the abandoned church, the abandoned parsonage three miles away, without a resident minister, and the unused legacy tied up in the hands of a lawyer not performing the use intended by the donor?

JOHN WHITEHEAD.

They who are in truths from good are able to see and have their eyes open, and discern the things which are of light and shade. (H. H. 487.)

The Church Calendar.

July 26. Seventh Sunday after Pentecost.

The Christian Life.

Introit Selection 25. "O come, let us sing."

Lesson I. I. Sam. xxiv.

Resp. Sel. 61. "Princes have persecuted me."

Lesson II. Matt. v. 20.

Benedictus. 756.

Hymns 15. "O Lord, where're Thy people meet."

228. "The light pours down from heaven."

Baptisms

At Winslow, Ark., at 11 o'clock service, June 28, 1908, Louis Blake Fitzgerald (mayor of the city), his wife, Mrs. Myrtle Elizabeth, and their three infant children, Eula May, Helen Margarite, and Raymond Baggett. Also the infant son, Charles Browning, of Mr. and Mrs. F. W. Duncan. At the hands of Rev. A. B. Francisco.

VAN BUSKIRK.—In Buffalo, June 7, 1908, Grace Elizabeth Van Buskirk, born Dec. 10, 1905, daughter of Mr. and Mrs. William T. Van Buskirk of Peoria, Ill. Rev. Thomas French, Jr. officiated.

Marriages

PLAYFAIR-SMITH.—At Boston, June 24, Wilfrid E. Playfair and Harriet M. Lewis-Smith, Rev. James Reed officiating.

HERRICK-FRENCH.—At Lebanon, Ohio, on Tuesday, June 30, 1908, Ray Livingston Herrick and Clara French. The ceremony was performed at the home of the bride's parents, Mr. and Mrs. Albert French. Rev. Thomas French, Jr. of Buffalo, officiated.

Obituary

Every society of heaven is increasing in number from day to day, and as it increases is becoming more perfect. So not only the society is being perfected, but also heaven as a whole. . . . Angels desire nothing more than to have new angel guests come to them. (H. H. 71.)

EATON.—At Cleveland, Ohio, after a short illness, Mrs. Nellie Lindner Eaton departed this life May 27, 1908, aged 24 years. The funeral took place at Buffalo, May 30, Rev. Thomas French, Jr. officiating.

HAINES.—In Coatesville, Chester Co., Pa., June 20, 1908, Reuben Haines passed to the other life in his 94th year. He was buried in Fairview Cemetery, Coatesville, June 23d. Rev. Wm. Worcester conducted the services.

HATCH.—At Contoocook, N. H., May 14, Lucetta Cornelia, wife of the late Dr. Horace Hatch, formerly of Washington, D. C., aged 86 years.

Mrs. Hatch was first known to the

writer, as a young lady, attending services in the Boston church, and singing in the choir. In 1849 she became a member of the Boston society. This membership she retained till her death, a period of almost sixty years. Her attachment to this society was very strong. At one time she decided to transfer her church relations to Washington, in which city she was then residing, and had received the customary letter for the purpose. But, before the change was actually made, her heart misgave her, and the letter was never used.

In 1854 she was married to Horace Hatch, who later became a practising physician in Washington, and who was an ardent New Churchman. Their home in that city was for many years a center of active New-Church life. Her husband died in 1891, and since that time, she has lived for the most part in the quiet country village of Contoocook. There she has exerted a constant influence for good. She has been always ready with kind instruction and advice, and the New-Church people in that place have looked to her as a beloved mother in Israel. Her knowledge of the doctrines, her intelligent interest in them, and her warm sympathy with all, whether old or young, have been steadily helpful. Though she herself was mostly confined to the house, of late years, by the increasing infirmities of age, her home was a welcome resort to her many friends. She leaves behind her a sweet and precious memory. Boston, July 1, 1908. * *

RIENER.—At Berlin, Ont., July 3, 1908, Mrs. Mary Riener, aged 65 years.

Mrs. Riener, together with her husband, the late Matthias Riener, received the doctrines of the New Church many years ago in Vienna, Austria. Both were earnest members of the Society in that city, and shared its trials and hardships, as also its warm affection for the truths of the church. About the year 1873 they came to America and settled at Berlin, where they became valuable members of the First New Jerusalem Society. Mr. Riener passed into the other life about two years ago. Mrs. Riener was loved by all who knew her, because of her kindly and sympathetic disposition. She was ever ready to aid those in want or trouble. By all her friends she will be greatly missed, but especially by those in the New-Church society with which she was so long associated. She is survived by seven children, all of whom are members of the church. The funeral services were held on Sunday afternoon, July 5th, and as the society is at present without a pastor, the Rev. F. E. Waelchli, of the General Church society, officiated, and preached a sermon on the words: "Be thou faithful unto death, and I will give thee a crown of life." (Apoc. ii. 10.)

Special Notices

THE ALMONT SUMMER SCHOOL.

The Almont Summer School will hold its ninth annual session this year from and including Sunday, August 16th, to and including Sunday, August 30th. The Rev. S. S. Seward will have charge, assisted by the Rev. Thomas A.

King and others. Circulars will soon be issued, and can be had by applying to Mr. Seward at 307 Merrick avenue, Detroit, or, better yet, to Mr. James R. Hamilton of Almont, Mich. The circulars will contain full particulars regarding the place and how to get there, the expense, the classes, etc.

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New-Church Messenger

"Behold, I make all things new"

VOL. XCV. No. 4.

CHICAGO, WEDNESDAY, JULY 22, 1908.

WHOLE No. 2767.

New-Church Messenger

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

Entered as second-class matter July 11, 1905, at the post office at Chicago, Ill., under Act of Congress of March 3, 1879.

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The Mission Uses of Convention.

One of the most animated discussions at the meeting of the General Convention arose from the proposition to reorganize the Board of Missions. The Convention was not ready to act, and the matter was referred to the General Council for further study, and with instructions to report next year. Much dissatisfaction was expressed with present conditions, but under the fire of discussion the proposed changes seemed vague, impractical, and tending to dissipate the money collected for Missions in merely administrative expenses. The spirit animating Convention evidently favored a progressive movement, but the majority desired to see clearly before a new step was taken. "Look before you leap" seemed the safest policy.

In taking a broad view of the uses of the Convention and the means supplied for carrying them out, one is impressed by the small income devoted to the mission work of the Convention. The net income of the Board for the past year was only \$4,310.80, a sum exceeded by the income of many of our larger societies. The receipts from individuals, societies, and Sunday schools was \$2,387.38, from invested funds, \$1,923.42. This money is used to aid foreign missions, as well as in supporting home missions. The Chairman of the Board called

attention to this fact, and said that to secure greater efficiency in the Board we must provide larger means. It is evident that no amount of reorganizing will remedy the primary trouble, which is lack of financial means.

Is it a truth that the means provided for a use is the measure of the belief in that use? If so, the church's belief in the mission work is small indeed. This fund is used in great measure in supporting ministers stationed in places where there are small societies, from which centres the missionary goes forth and serves many outlying circles of receivers. The sum at our service is not sufficient to efficiently sustain all the points of interest. As a consequence the smaller societies and circles of receivers languish and die from lack of support. It is evident to the careful observer that a much larger income than that at present enjoyed must be provided for the Board, if the work of our missions is to be successfully prosecuted. A larger endowment is necessary, and larger and more numerous contributions must be made to this use, which is vital to the growth and welfare of the church.

All these considerations, however, are external. There are internal principles which we should consider in connection with this subject, for these alone can inspire the mission work with new life. There must be a belief in the use, it must be regarded as of vital importance. What is this use? Can it be neglected, yea, abandoned, without injury to the spiritual welfare of mankind and to the wellbeing of the church itself? In the early history of the church the new receiver was infilled with a desire to give the precious truths of the New Jerusalem to others. Seeing their enlightening and transforming influences in his own mind and life, he desired to benefit others in the same way. A missionary-spirit was abroad in the church in those days.

In these latter days a number of things have tended to check the ardor of the New Churchman in his efforts to give the Heavenly Doctrines to others. Some think that it is not necessary to make any efforts to convert anyone to the New Church, that we should devote all our attention to building up the church within by instructing its members and caring for its children. Others have opposed any distinctive organization of the New Church, and have favored the idea that the New Church is coming down from heaven by influx, and is manifesting

itself everywhere among all denominations of Christians. Still others believe that the old will be made new by the reception of the Heavenly Doctrines directly through its ministry, and that at best the New-Church organization is only a temporary affair. All these ideas tend to diminish the zeal for the mission work of the church. Another influence to be reckoned with is the tendency to take our conception of church work and of mission work from the Christian denominations around us, which leads to the doing of civil and natural good, but obscures the perception of the real uses of the church on the spiritual plane.

On the other hand, we see that the modern movements in the Christian world intensify the tendency to materialism, or, on the other hand, weaken and destroy the faith in the Divinity of the Lord and the Word. If we examine the doctrines of the New Church we find that faith in the Lord Jesus Christ as God, and in the Divinity of the Word, and in the life of Charity, are the gates of entrance into heaven. It is the mission of the New Church to establish these principles in the world. Without them the world will become wholly natural. We see, therefore, that the spiritual welfare of mankind depends solely on the reception of the Heavenly Doctrines for the means of becoming spiritual. These are as it were the wings which will lift mankind up to the spiritual plane of life. The New Church alone of all the organizations in existence has the systematic teaching of these doctrines as its fundamental use. It is not sufficient for us to rest satisfied in the possession of these doctrines that we may mount up as on eagle's wings; we must freely give to others what we have freely received. The uses which we receive from the Lord must be communicated to others that we may receive the blessedness which flows in from the Lord in the unselfish performance of uses.

The mission use is preëminently a use of the general body of the church. To perform it requires the coöperation of many. It is not sufficient to educate ministers and send them forth to preach the gospel. It is necessary to provide the means for this work. It is necessary to sustain the small beginnings until they increase, develop, and become self-sustaining, even as we support an infant and child until it can battle alone with the world.

Is the church doing all that it is able in sustaining this important use? If we review the work done during the past twenty years we shall see that we are doing less at present than has been done in the past. We did less in the years of prosperity than in the years of adversity; in 1888, without any endowment, the income of the Board was \$3,383.53; in 1892 with income from interest of \$122.46, the receipts were \$6,930.34. From this time the income from endowment gradually increased, until in 1908

it was \$1,923.42. The total receipts have, however, gradually decreased, the net income this year, including endowment, being \$4,310.80. If we consider that the income from endowment has gradually increased, we see that the contributions have greatly diminished. It would be useful to know why this has taken place. Has the increase of endowments a tendency to diminish contributions? Diminished contributions have a tendency to produce loss of interest. How shall we remedy this condition and raise the financial status of the Board to where it was in the panic years of 1892-5? Must we not first of all elevate our conception of the use itself and see its great spiritual value to the world? Must we not learn the spiritual needs of the world, and provide the truths necessary to remedy the evils which prevail? If the church at large sees the necessity of this use, will it not provide the means for its performance?

The Sermon

Spiritual Drunkenness: Haste vs. Pause.

BY THE REV. CHARLES W. HARVEY.

Woe unto them that rise up early in the morning that they may follow strong drink, and tarry late into the night till wine inflame them. (Isa. v. il.)

This is one of Isaiah's warnings which we should think applied to very few sensible people at the present day. Some young fellows while they are very young and know no better, and decline to learn better from precepts or any others' experience than their own, are indeed as likely nowadays as at any period of history to tarry late into the night till wine inflame them; but they then seldom come under the condemnation of the rest of the text by rising up early in the morning for that or any other purpose. Herein they differ from the ancient example of their foolish kind. For in ancient times the sun was the universal clock. Its rising was the signal for all creatures, human and otherwise, to rise, and its setting the general time for retiring. It might indeed be out-watched for an hour or so by the light of what lamps they had. But these, while picturesque, were extremely poor light-givers. It required a great number of them to make the evening and night even possible to see in, so that their use was largely confined to rich, extravagant, idle persons who had little better to do,—the libertine class of all times and all countries. The Scripture warning was, therefore, of most literal application, especially in the warm Eastern climates. For travelers now tell us of the narrow streets of Eastern cities; so what with the then unglazed windows, the lightly constructed houses, and the fact that the cool morning hours must be taken advantage of to avoid the heat of the day, morning sleep would be an impossibility, owing both to the natural noises of the traffic, and to the demonstrations of the people. The burning of the candle at both ends, therefore, seems to have been unavoidable to the persistent follower of strong drink in ancient times.

But, if the citation of the practice and its warn-

ing were limited in application to its letter, we should not have had it enshrined in our Holy Word, in which, as we believe, under natural symbols, the Lord addresses the human soul of all ages and circumstances. And, while it seems happily true that the natural form of this indulgence is really diminishing nowadays, the spiritual indulgence pictured appeals to almost every one of us.

Wine, which is mentioned with approval so many times in the Divine Word, which was used by the Word Incarnate Himself in the institution of the great Sacrament of Christianity, the Holy Supper, is a symbol of the greatest dignity. It stands, we are taught, for spiritual truth, which is one of the two essential elements of worthy living which we should be constantly receiving from God. It is made up for any one of us, by all such true principles of living as direct our powers into their noblest channels by relating them all to their Source, in God, and His purpose for us in giving us those powers. Then the powers themselves, or rather, our nobler desires of which those powers are the expression, constitute the other essential element of life, represented in the sacrament by the bread.

Natural truth teaches us the external facts about all things. Spiritual truth tells us rather their purpose, and thus teaches us the true line of our life in its relation to all things and people about us and to God. Surely, then, such truth is something we could never spend too much time in the pursuit of, something we might rise up early and sit up late studying with advantage.

Not so, says the prophet. Such an engrossing pursuit would but lead to an intoxication. Woe to them that do so, he says. And while his woe applies more, perhaps, as we are taught, to the pursuit of this same spiritual truth perverted, it applies also to the sole pursuit of the truth itself. For truth, the collective name for the essential principles of things, whether natural or spiritual, is never something to be followed for the mere pleasure of it, nor something to take our exclusive attention. And yet it is something that is intensely alluring. It allures, not alone the speculative philosopher, intent upon a rational explanation of everything in the universe; it allures us common folk just as much, and yields just as sure temporary intoxication.

We, New-Church people, have been, especially in the past, open to the allurements. We have felt that our doctrines, which seem to explain so rationally everything about our minds and souls and all their relations with all things, with all men and with God, are a wonderful *possession*, which we have only to hug to ourselves as *ours*, to study and enjoy, and so to pass on to others, to be doing our great duty to our generation. But this is spiritually but to intoxicate ourselves with a fine wine. Wine has its use only when enjoyed in very small quantities. It has its only use when as the Psalmist says, "it maketh glad the heart of man," that is, when it gently stimulates the true life, the best love of man for his fellows and his God. Thus may it be used with caution in certain cases of sickness, and in worthy hospitality. And so all truth, whatever its nature, must be regarded as but one of two essentials of life, of which the other is the life itself, some good desire it elevates, enlightens, and stimulates into act. We take this wine from our doctrines when we go to them for light upon life; ready

to look at our common daily life in their wonderful light, to see here and there places in which some desire of our better nature has had opportunity for expression which we have been too dull or too timid to seize, which we must therefore know enough not to miss another time.

What an age this is for theories about human life, its purposes, its best methods of pursuit; they occupy our books, our magazines, even our newspapers. Is not the inclination to study nothing else, to soak ourselves in their real or apparent truth, an allurements? Do not many tend to intoxicate themselves with the idea that now at last, by these theories, the whole meaning of life is changed, is inflamed, from beginning to end?

But if we are warned against losing ourselves just in the mere idea of things which God Himself reveals, how much more are we warned against it in the glimmerings we get from one another? The *whole idea* in any such case is necessary to us only so far as it explains an application to this and that detail of our better life effort. Apply it in this and that case, and we soon see alike its value and its limitation. Take time to pause. Do not, as it were, spend both day and night solely in this one pursuit. Take the proper pauses to relate a new idea sanely and quietly to the whole body of our previous inference, and, so far as we know it, to that of the race, especially to all we have learned by experience of man and God from His direct revelation. Then can we learn to take the new and good stimulation, in small quantities, to this and that point of its legitimate application, and to recognize and leave the bad. Then all ideas of life become ideas of practice, and life itself, not mere theory about it, is made every day fuller and richer.

But the intoxication against which we are specially warned in our text is not with spiritual truth itself, but its perversion. There are many such schemes of living which proclaim the essential element of spirituality in them in the fact that they also try to look at life not as a lot of unrelated experiences, but as all related to some one general purpose. But the purpose they try to see in it all is perverted; it is self-advantage, not the Divine advantage.

Intoxication in such schemes is often spoken of as the great bane of American life; that hurrying, pushing, losing of oneself in the pursuit of wealth, rising up early, sitting up late, working persistently at that method of living which is supposed to be able to make oneself independent of all others. The divinely appointed pauses in life's primary activity are disregarded as much as possible; not only the great one, of proper rest, but the lesser ones of proper recreation, of family and social intercourse, of attendance at church, the great institution that even the rest of so-called civilization has not been able wholly to spoil, founded and maintained to give us an ever higher meaning for things and that lead us to the Divine meaning. Modern rush, as it is called, is often nothing but an intoxication with the wine of possible worldly success, that looks upon life consistently, but falsely, as a great system of opportunities for self-advantage, wherein everything must be so handled as to bring its portion of grist to our mill.

Quite as selfish, though not, perhaps, so grindingly, is the intoxication of pleasure. This starts

from the false premises that the world was made for immediate, temporal satisfactions; that to miss any of these is to miss just so much life. Hence the haste after them, the rush from this to that thing that entertains, the losing all true self-consciousness in the excitement of it, needing ever newer and larger doses to produce the desired effect. It is sometimes difficult to understand the Providence which allows human beings to spend their lives in such a state, lives which, duly blazoned before other unintelligent people, lead to a most pitiable envy, and, if the opportunity occurs, disastrous imitation.

And while this spirit of the times either in work or play seizes but a few of us in its extreme form, in a lesser degree it attacks us all.

The poor housekeeper who rises early and sits up late, filling her time full with nothing but the sordid details of the material comfort of those about her, who never takes a moment to stand off a little, see the meaning of it all, and add here or there that little touch of spiritual blessing that would glorify and make it honorable, soon ceases to look upon any such pauses as desirable; she begins to read her life and destiny only in the light of the routine; she unconsciously comes to regard herself as actually created for nothing better. It is a deadening intoxication that grows by what it feeds on. No human being needs to become so steeped in any one occupation. One will sometimes see the poorest, busiest mother seize her child for a momentary embrace, for just a whisper of love in its ear, that, taking but a moment, changes the whole atmosphere of the hour, aye of the day, for both. Poverty is not a crime, as the old proverb said; it is not even always a disadvantage. The sordid and incessant yielding to its outward claims, the sinking oneself into them, is a crime against one's better self, which, difficult as it may be always to avoid, is avoidable, and its mere avoidance is an intoxication which brings sure woe to the soul.

But the well-to-do woman, and man of affairs, is just as liable to such an intoxication, such a steeping of themselves in their many outward personal interests, such a hurrying from the one to the other as is always deadening to the soul. The false principle upon which they work is, that life is meant for being busy, *always, incessantly* busy; that so long as we keep busy in this or that thing or the other thing, all is sure to be well; that "Satan has some mischief still for idle hands to do."

And this is a truth, no doubt, in right and cautious usage. But the converse is equally true, that if we are only open to the fact, the Lord has many good things for heart and head to do at such times as the hands are legitimately idle.

To jump from occupation to occupation, to feel that if we are not working outwardly, we must be outwardly playing, never to give oneself a moment's quiet, to *do* nothing, perhaps, but to *think* the more; to get up early to be busy, to go to bed late to get the more time for it; this is to live in not at all an unpleasant state of intoxication with the principle that our life is meant for being busy. It is not. Life is no such simple thing. We sometimes wish it were. It would certainly be easier. Life is complex. It is meant for doing *and* for thinking *and* for feeling, and thence desiring to do; and sometimes for one without the other; and sometimes

for all three combined; but never for any *one* for very long together. And if the great problem of life is only to administer and proportion the alternations, it is, nevertheless, certain that it is only by these alternations that we grow. Only so do we become properly self-conscious in our doing, so obtaining an ever surer grasp upon *both* the principle *and* the practice of our doing, and so do to ever greater effect, both for us and for those for whom we do.

This is the truth which so beautifully underlies the teaching of the text when turned into its positive aspect. The time when we rise up early in the morning is not meant for the same work as the hours of the full day; it is not meant for jumping at once into this province of *doing*. It is a divinely blessed, peaceful period of quiet before that day's work begins, filled with a brilliance of light, a freshness of air, that we look for in vain during the heat of the day. Just so of the tarrying for a little into the night after the day's work is done. It is another divinely granted pause when the noises of the day are hushed, the brilliance of the day is dimmed, and in the slightly misty distance, only the outlines of its work are apparent, to be judged in general without the distraction of detail, for good or bad. They are the briefer pauses, respectively leading from and to the great natural pause of sleep. It is as the Psalmist says:

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows," or more properly of "toil," "for so he giveth to his beloved, sleep. Not for more toil are these pauses given. Their true purpose is that which our prophet quotes directly:

"With my soul have I desired *thee* in the night; yea with my spirit within me will I seek *thee* early."

This is to make them take the pauses which our Lord Himself so constantly took, when He is recorded as having gone upon a mountain alone to pray.

And so it should be alike in the pauses that the Lord gives us by nature's laws, and in their correspondent spiritual pauses we may give ourselves when we cease our hurry and rush and make real breaks sometimes between, sometimes momentarily, even in the midst of our busiest occupations. They are for seeking the Lord in these occupations; for realizing the relation they should put us in to the Lord Himself on the one hand, to the Lord's nature, as it appears in the best nature of our fellows, on the other. They are moments for refreshing ourselves with just a little of that wonderful wine of God's purpose in us, in others and in all things, when, tired from our piece of work or play, we are ready to start upon another, but want, above all, to start right, to start refreshed.

And we may recognize and seize this pause sometimes before, sometimes after a season of strenuousness. And those after are sometimes not like a pleasant twilight, but a dark night, induced, perhaps, by consciousness of failure in what we have just completed, and thence of doubt as to whether our work or our way of doing it has been right. At such times we in retrospect grope for our way in a temporary darkness; our brilliant Sun of Righteousness seems to have left us for a time. But still the pause is good; we *can* rest still and quiet; we can if we will, be confident that He will presently arise

again and shine clear upon our way; we can, in the meanwhile, let the moon of faith, of trust, the memory of previous darker nights. He has brought forth into a glorious dawn, give within our souls not a direct but a reflected light.

This warning, then, in its spiritual aspect is against immersion, the love of self-poise, the loss of perspective in any theory, even a Divine theory, or in any one line of practice of life. It is a most solemn warning against such a line of practice as makes self the central purpose of that practice, whether in work or play. It is equally a warning against the constant pleasant self-titillation of mere busy-ness. And it is an urging, in place of such an intoxication, of the great principle of alternation; of alternating with deliberate activity in thinking and in doing, deliberate pause; taking time to re-relate ourselves and our concerns to all things, to all persons, to all experience, and thus to God. And it bases this principle upon the unavoidable alternations which our Maker Himself has wrought into the very texture of the life of His whole creation. It shows us how to replace Isaiah's inspired woe, with his blessing.

"Woe unto them that rise up early in the morning that they may follow strong drink, and tarry late into the night till wine inflame them." But a blessing to everyone that can say, as with the Lord Himself when upon the earth: "With my soul have I desired *thee* in the night; yea, with my spirit within me will I seek thee early."

Contributed

The New-Church Minister's Opportunity.*

The year now ending has been, in one respect, almost, if not wholly, unique in the history of our school. During a part of the time we have had but a single student. Twelve months ago at these graduating exercises certificates were presented to six young men, most of whom had taken a full three years' course. Today we bid farewell to the student who, for a while, has had the distinction of constituting our entire school. When he departs, another will remain; and we have the definite expectation of receiving several more next fall.

But, of all those who during the present month will go forth from the theological seminaries of the land to engage in the work of the ministry, not one, as it seems to me, is so heartily to be congratulated as our solitary graduate. And the reason is, that he, above all others, has a positive message to deliver. Who else, among the many fresh applicants for Christian pulpits, can say to his hearers, "I bring you a new revelation of Divine truth; I proclaim the second coming of the Lord?" Yet such will be the claim which he can make. If he is faithful to his mission he will not only make this claim, but will substantiate it. Herein he has his special opportunity, his own peculiar satisfaction. For there is no spiritual blessing so great as definite belief in truth which is seen to be Divine. A gospel which can be preached, without reserve or apology, as expressing the will and thought of God, is

an unutterable comfort to him who declares and to those who receive it. It is the privileged communication of the New-Church minister.

No one needs to be told that a lack of positive and specific doctrines is characteristic of the present age. Men know little, and care less, about theology. They are content with the mere generalities of knowledge concerning God, the Scriptures, and the future life. Any close inquiry into these subjects they are inclined to consider almost an impertinence. "What can we know about the other world?" they say. "Has any one in modern times seen and described it? If you answer 'Yes,' we reply, 'It is impossible.'" But the New Church does answer "Yes;" and affirms that the information which she gives on this point is a part of the good tidings she has to offer. Whether or not mankind are ready to listen is another question.

Again, the doubting Christian world is asking, "Are the Scriptures Divinely inspired? Are they worthy of implicit belief? Do they differ essentially from other writings?" and is more and more disposed to answer in the negative. The proven facts of science, the researches of Bible criticism,—do they not discredit miracles, and remove from the Scriptures all rational foundations? Such is the common mode of inquiry. To which the New-Church preacher has to say, "The doctrine which I am commissioned to preach shows that the letter of the Bible is but its least and lowest part; that within it is an internal or spiritual sense distinct from, yet making one with it; that this deeper meaning has to do with heavenly and eternal truth, and not with mere external and temporal conditions; and that herein consists its peculiar power and holiness." Thus he comes, bearing an everlasting Gospel, which "shineth more and more unto the perfect day."

Nor is there anything ambiguous about the object of his worship. The story of the virgin birth does not perplex him; for he sees in it the way, and the only possible way, in which the one God of heaven and earth could fully manifest Himself to men. The Lord Jesus Christ, perfected and glorified by His earthly life, is to him the visible presentment of the Father,—Emanuel (God with us), forevermore. He is revealed afresh in the power and great glory of His opened Word; and this revelation is His Second Coming. Our simple and direct relationship to Him is expressed in His saying, "If ye love me, keep my commandments."

But we need not enlarge on any of these points. They show that the New Churchman, as a religious teacher, has something specific to say; and for that reason only are they now mentioned. There is no occasion for him to be at a loss for subjects on which to preach. He should not be tempted to air his opinions on topics of the day,—opinions which, being merely personal to himself, have no more value or authority than those of any other man. Still less should he speak doubtfully on any fundamental question of vital religion. But he should be always ready to draw from the infinite storehouse of the holy Word, illumined by the heavenly doctrines, some of the numberless lessons therein contained for the nourishment and upbuilding of human souls.

To this ministry of noblest opportunity and of highest service we welcome the friend who leaves

* Address delivered at the closing exercises of the Theological School.

our school today. In performing the duties which will thus open before him, may he find his own deepest happiness!

JAMES REED.

Climbing Towards Heaven.

Things that enter man's mind through the natural senses are called sensual things; from these things of sense knowledge is acquired; and from knowledges truths are learned. Sensuals, knowledges, and truths—these succeed each other, as childhood, youth and adult age succeed each other in man. "In this way man climbs with the understanding from the world towards heaven." (A. C. 5497.)

In childhood, man believes easily all that parents, teachers and elders tell him. His simple states of life—states of innocence—help him on in this. But this innocence of the child is the innocence of ignorance—an external ignorance becoming and suited to childhood. "By external innocence, the Lord reduces into order whatever enters through sensual things." (A. C. 5126.)

In youth, truths from the Lord's Word, as formulated doctrine, are learned as mere sciences are learned; and they are stored in the memory as other knowledges are, and are ready to do service when affection awakes, and the need is on.

The faculty of receiving spiritual light or truth is what is called rationality. Adult man has this faculty; and it is never taken from him—neither in this world, nor in the other life. Every one is *capable* of being elevated in his thought and life to heaven, whether he be elevated or not. "Every man, so long as he lives in the world, has rationality; i. e., he has the faculty of understanding truth, and this faculty is continued after death." (A. R. 765.)

Man loses the understanding of truth—he does not understand—but he does not lose the faculty of understanding. Some do not want to understand, and not to want to understand is not to be able. "A man can indeed lose the understanding of truth, but still he cannot lose the faculty of understanding truth." (A. E. 547.)

Only the love of truth for the sake of the good that there is in it, causes a man to understand truth rationally in this world, and spiritually after death. "In the spiritual world no one receives anything that he does not understand." (Ath. 166.)

An evil-minded man can understand the truth and not profane it. "The reason is that the understanding does not flow into the will, but the will into the understanding." (D. P. 233.)

Truths solely in man's understanding are only in the memory; they do not affect the life. The Lord could heal the understanding of every man so that he would not think evil, but good. "But to heal the understanding only would be to heal a man outwardly only, and would be like embalming a corpse." (D. P. 282.)

The natural sciences are given for the formation of the understanding. "Man first enriches his memory with knowledges; afterwards, by instruction, he cultivates his understanding, and finally his will. The memory is of the natural man; the understanding of the rational man, and the will of the spiritual man—this is the way of the reformation and regeneration of man." (A. E. 654.)

But it is known that thought from the eye—thought from the world—closes the understanding. "And since the sciences have closed the understanding, therefore, the sciences must open it." (S. D. 5709.)

O. L. BARLER.

Mutual Church Interests.*

DEAR BRETHREN:—Your annual address, prepared by your President, the Rev. James R. Rendell, is received with warm interest and a deepening appreciation of the spiritual brotherhood afforded to us in the Holy City of the Lord's second coming, which this yearly interchange of greetings always promotes. At this time a consciousness of the fact that the church on both sides of the Atlantic is holding its general meetings simultaneously adds a realizing sense of our oneness in the Lord and His kingdom, and in the spirit and work of our organizations. The time and space conditions in which our lives now find expression give the appearances of a separation greater than we should feel.

Your kind words in reference to our loss of two of our brethren from co-operation in earthly consciousness enforce the lessons of spiritual existence. For we know that all life is spiritual, and that all live and are active together in the spiritual world, who love the same Lord and hold the same faith in His Holy Word. Indeed, we are taught that death is but the passing into a fuller participation in this spiritual brotherhood, and into a larger and higher service, even to those who are left behind. While we mourn the interruption of outward companionships we should be comforted, therefore, with the deepening and strengthening of eternal relations, and with trust in the growth of the New Jerusalem in heaven; for it must first grow there before it can descend and enlarge the borders of its blessed influence here.

The Rev. Samuel Mills Warren always seemed to belong to you quite as much as to us, for he married in England, and gave his heart, equally as well as his ministerial services, to the church in both lands. His passing from four-score years and six of earthly usefulness was in perfect keeping with what seems to us a rarely perfect life. For like the men of the Golden Age, he fell asleep peacefully, to be awakened by the Lord in the resurrection. In the midst of his daily occupations, interested in an invention which he was just completing with the enthusiasm as of youth, and actively engaged in his various uses in the church, he fell asleep, to awaken in the company of the multitudes of friends who had gone before from your Conference and our Convention, and who were all united, doubtless, in welcoming him, where there is "no more sea," and where nothing separates but an absence of loving interest. We all know how interested he was in everything, and especially in all that relates to the welfare of humanity and to the New Jerusalem in which God is with men. And we know how loving he was, and how gentle he grew in his advancing years; and towards the close, how he held the hand and looked into the eyes of his friends each time he bade them good-bye, as if he thought he might not see them again in this world. As a minister, a translator of the Writings, a compiler, and an interpreter of their meaning, and as a devoted servant of the Lord in His second coming, he rendered services which promise great and increasing usefulness in eternity.

The Rev. Theodore Francis Wright was perhaps as well known to you, although he had been only a visitor

*Address to the General Conference of the New Church in Great Britain from the General Convention of the New Jerusalem in the United States of America.

with you. It seemed to be his happy office to represent us among you more, perhaps, than any other. As President of our Board of Missions for many years his interest in and acquaintance with the church may be characterized as world-wide. As editor of our *New-Jerusalem Magazine*, and afterwards as editor-in-chief of our *New-Church Review*, he sought your friendly interest and co-operation to make, especially the latter, an international publication of permanent value, and to that end he was in constant touch with you, and many warm friendships ensued. Beyond the limits of our organization also he was highly esteemed in both countries as the American Secretary of your Palestine Exploration Fund, and rendered most valuable services. His interest in this work was a part of his interest in the letter of the Holy Word, the study and verification of which he valued more than most of us, perhaps, on account of its great importance as the receptacle and vehicle of Divine Revelation. In this direction also lay his greatest use to our Theological School as Dean and Professor of Church History. As a member of the American Oriental Society, and of the Society of Biblical Literature and Exegesis, and as a worker in many interdenominational and civic organizations, he greatly extended the influence of the school and of the church. His industry and devotion as pastor and teacher, his facility as a writer and fluency as a speaker on every subject considered at our meetings, his readiness to serve, and efficiency in every work that called him, his labors in the translation of the Word and of the Writings were remarkable. We cannot doubt that they are being continued in higher forms and even greater effectiveness in his new fields, so closely related to ours as to cause no real separation.

The question has been raised in different quarters simultaneously as to whether we have been publishing the Writings and the truths of the church in the fullest sense of the term by having our own denominational publication offices; and whether it is not necessary to do as you have in some measure been doing in England, namely, to secure the services of some well-known publishers with the largest facilities to put our books into the regular channels of trade. To this end the Rotch Trustees, through Houghton, Mifflin & Company, of Boston and New York, have issued a handsome library edition of the theological writings of Swedenborg, thirty-two volumes printed on fine paper, and bound in buckram or in half morocco; also an edition *de luxe*, on Oxford India Bible paper, bound in full morocco, and in eleven volumes. The trustees intimate that they would be happy to arrange with our English brethren for the extension of this work in their hands, should they wish to use the plates of the Rotch edition, or to receive sets already printed and bound. It has been suggested that presentation copies of the edition *de luxe* be sent by the Convention to the President of the United States, the King of England, the Emperor of Germany, and perhaps to other dignitaries of the world.

Another handsome library edition of Swedenborg's theological writings is rapidly approaching completion, that of the American Swedenborg Printing and Publishing Society of New York. In addition to those published by Swedenborg himself as contained in the Rotch edition, it will include the "Apocalypse Explained." Your fellow countryman, the Rev. J. F. Potts, is engaged in revising the translation of the "Arcana" for this edition.

Thus both methods of publication will be employed, and the advantages of each will be utilized. If there is or has been rivalry in the publication of these two editions, as referred to in last year's address, we may hope that it is

only in a proper spirit of emulation and zeal for usefulness, and that it will result only in that increasing variety which perfects heaven and the church.

The publication of the scientific writings of Swedenborg, under the auspices of the Royal Academy of Sciences of Sweden, is of great interest to us, and we shall wait and watch for the results under the Divine Providence. We feel that it means that the time has come in the history of the New Dispensation for the clouds that rested over the memory of Swedenborg and associated him with mystical dreamers and the insane, to be lifted, and that he is gradually to receive the credit due for his great achievements, first in science and philosophy, and gradually in theology, while more slowly, and by comparatively few, he will be recognized as the revelator of the true spiritual meaning of the Sacred Scriptures, the servant of the Lord in His second coming. But every step gained in restoring him to honor will help us in our work. It will be a part, a very external part, perhaps, of the fulfillment of the prophecy contained in the words, saying: "The earth helped the woman." Revelation xii. 15.) A great flood of falsities has poured from the mouth of the dragon, and among them those that have discredited Swedenborg as a scientist, a philosopher, a theologian, and a revelator. That this flood has begun to be overcome by rational truth is shown by the present attitude of the Royal Academy of Sciences, and by the attitude of the Swedish and British governments in the removal of Swedenborg's earthly remains, and in the attitude of the press and public opinion in your country and ours.

For while the effect of this important event has reached us less strongly across the Atlantic, considerable attention has been paid to it, and in a tone that has been distinctly respectful to say the least, although Emerson's writings have made the term mystic, in the sense of visionary, altogether too prominent. But we have been trying to make the most of the interest awakened in the event.

In this connection a new movement in our Convention may be mentioned. It is an effort, originating in the New York Association to secure a closer alliance between Convention and its several associations and societies and a greater interest in the activities of the church. A resolution was adopted at our last meeting requesting the General Council, which acts for Convention in the interim of its sessions, 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.

The General Council has taken hold of the matter earnestly and formulated a plan for several bureaus to co-operate with boards and organizations already in operation, and in a tentative and experimental way has assisted in preparing a special Convention number of the MESSENGER, which is designed also to serve missionary purposes, and has arranged with the MESSENGER for the occasional printing and distribution of what is here called a "clipping sheet," containing information which can be used by editors and journalists throughout the country, giving the application of New-Church light to topics which are of current interest. Such a "clipping sheet" in reference to the recent removal of Swedenborg's remains was thus widely distributed.

The fraternal greetings just exchanged by ocean cable, while both our bodies are in session and on two continents, are among the most delightful events of our meeting. They fill our hearts indeed with warm prayers for the Divine blessing upon our deliberations and our work and worship. International conventions are now sometimes held by various organizations about us. May we

not hope that the time will come when the members of your Conference will be with us in our Convention in personal presence as we are now together in spiritual sympathy and in the bonds of faith in our one glorified Lord and Saviour, Jesus Christ.

In behalf of the Convention, I am fraternally yours,
H. CLINTON HAY.

Boston, Mass., June 15, 1908.

Communications

Some Interesting Evidence.

EDITOR NEW-CHURCH MESSENGER:—Having had occasion, some years ago, to read some of Aelfric's mediaeval homilies, I jotted down the modern renderings of a couple of passages that seemed to me to be particularly close to the spirit of our church teachings. The other day I came across the paper, and it occurred to me that some of your readers might find interest in it. Those old homilists were very fond of using the method of interpretation through symbols, and naively grotesque were some of the results they reached; but not infrequently one comes across things of striking value, and one grows to have a deep respect for the results when a man of piety and sincerity sets himself to the interpretation of the Bible.

The first passage, from Thorpe's edition, I. 265, declares the prayer for daily bread to be understood in the sense "that He give us food for our body and give spiritual bread to our soul. The spiritual bread is the commandment of God, which we should daily meditate, and with works fulfil."

The second, I. 269, is a little more elaborate: "One thing is temptation; another is toil. God tempts no man, but, nevertheless, no man comes to the kingdom of God unless he has been tried; therefore we should not pray that God try us not, but we should pray to God to shield us, so that we sink not under trial. . . . If he fall, let him rise again; that is, if he sin, let him earnestly atone for it, and cease therefrom afterwards; for no atonement will avail if there be not cessation."

Very truly yours,

S. S. SEWARD, JR.

Stanford University, Cal.

Suggestions for Convention.

EDITOR OF NEW-CHURCH MESSENGER:—As I had the pleasure of being present at the recent session of the Convention in Cleveland, Ohio, there are one or two suggestions which I should like to make which I think would be useful if they were adopted.

I found there was not a supply of free tracts and other literature pertaining to the New Church for distribution. There should have been a very large assortment of tracts, explanatory of the doctrines, which could be handed by the various delegates and visitors to the Convention to different people whom they came in contact with at the hotels where they stayed and the different places they visited. I feel that if the committee who had charge of making arrangements with the hotels for the accommodation of the Convention delegates had a supply of the little booklet, "Who Was Swedenborg and What Are His Writings?" at the hotel office, together with some circular stating that the annual meeting of the New-Church Convention "is now in session," giving the location of the church where the meetings were held, together with such other information as would be conducive to arouse inquiry in regard to the church, that a great use would be done.

Another thing that suggested itself to me was the making of a list giving the names of the delegates and visitors and the place where they were staying while at Convention. This list need not be printed, but neatly written out by one of the Information Bureau Committee. It could be hung up so that it could be easily seen.

Another thing that was suggested to me by a gentleman whom I met at the Convention was, that those attending the Convention should wear a badge or ribbon on their coats (the badge would be previously designed and arranged for distribution by a committee appointed for the purpose), so that they could be easily distinguished by other members of the church if they met them on the street. This would be very useful, especially for persons arriving in the place where the Convention was being held. If a New Churchman had just arrived at the station and felt he did not know the exact way to get to the church or the hotel, and a party happened to be passing wearing a badge or other design as mentioned above, he would not have any hesitancy in approaching the party, explaining the situation, and receiving the proper information as to how to arrive at his destination.

I trust that the above suggestions may be found useful by the future Convention committees of arrangement.

LAWRENCE GUNTON ALLBUTT.

Baltimore, Md., July, 1908.

The Index Erratum.

EDITOR NEW-CHURCH MESSENGER:—In the Index as published with the number for June 24, will readers please substitute under articles bearing my name, "Cottage Industries," page 369, for "The Custom of the Lord," on said page? The latter is from the pen of the Rev. G. H. Dole, as reference to the Index and to pages 368 and 369 will show. The error in attributing this to me probably arose from the fact that no title was printed at the head of my article, which is separated by only a dividing line from Mr. Dole's.

G. LAWRENCE ALLBUTT.

Baltimore, Md., July 14, 1908.

The Orphanage.

The report of Mr. Spiers in MESSENGER of July 15th, stating that the responses to his appeals for aid to the Orphanage are so meager that he is absolutely unable to get the money which he must have in order to keep the Orphanage along, shows that the church, or at least that portion of it which is represented by the readers of the MESSENGER, takes very little interest in the matter of a New-Church Orphanage. Perhaps this is as it should be.

It is said that the distinctive use of the New Church is not the support of any charities, but is the spread of the New-Church doctrines. I do not question the truth of this statement; but still to the widowed mother in our church who finds it impossible to feed her children, it seems rather cold.

If true that our church has no obligations to the sick or suffering or the orphans, it must be true only of the church as a body. The individual members of our church certainly cannot be absolved from such duty by their acceptance of the New-Church faith.

If any believe that what they do for the orphans can be better done through some agency outside of our own church, I shall not quarrel with that belief. Perhaps the belief is well founded. It certainly is, unless our church can develop some one who is in earnest love of the work. Other churches have developed such minds.

Perhaps it is our duty to support such in their work, rather than to try to do anything in our own organization. This as an abstract statement. But while we are

applying it, here is Mr. Spiers with a family of destitute children on his hands for whom he has, perhaps unwisely, contracted an indebtedness of \$100.00, which he cannot meet. If we are to abandon him and his plan for helping his proteges, had we not better relieve him of the burden he has so recklessly taken upon himself, and then tell him not to be so foolish again?

G. C.

Does the Science of Correspondences Furnish Any Clue to the Interpretation of Scandinavian Mythology?

The test of a principle lies in the universality of its applicability. The more facts it explains the more likely does it become that it will explain all facts, if they were known. If then the Science of Correspondences has opened up the Bible to us, giving us the key to the Sacred Mysteries, why should it not do so with other mysteries, too?

But if it does, what of it? Can that in any way concern us? Would it not be only an interesting phenomenon, void of a deeper significance? Not at all. For do we not know that there was another Word before the Bible that now exists, and does not our illumined Seer intimate that the pagan myths are derived from that Word, though distorted and falsified by human imperfection?

When wandering through the vast heather fields of my native land during these long and romantic summer nights, when the silvery moonlight, mingled with the last rays of the setting sun, was enwrapping the white-stemmed birches and the sombre firs in a shroud of transparent gauze, I have often imagined seeing the ethereal elves threading their airy dance in the twilight, and sometimes when the zephyrs laden with the intoxicating flavors of rose and lilac and jessamine were rippling the blue surface of an inland lake I thought I heard the Neck play its melancholy tunes among the bulrushes, and while the last vibrations from his harp were slowly dying away with the breeze that gave them birth I was asking myself if all these beautiful and mysterious creations of the bards and singers of my forefathers were nothing but empty imaginations, or if they did not hide within their husky shells some kernel of immortal truth.

The child was unable to answer these questions, and it was even long before the man dared to undertake their solution. Comparative mythology, which has done so much to clear up the darkness which has so long surrounded Greek and Roman mythologies, seemed to shed no light on our Scandinavian Olympus with its weird and mysterious world of giants, dwarfs, gods and trolls. It was not until the discovery and interpretation of the cuneiform inscription, not more than half a century ago, that the relationship of the Scandinavian myths to the common mythological inheritance of humanity was made probable. And what is of still more importance for our present purpose, these discoveries seem to point to a common origin for the Bible stories and the old Scandinavian legends.

It does not lie within the scope of this article to give an account of Scandinavian mythology. I must assume that its main features are known to my readers, and if not they are now accessible to English scholars through good translations from the original sources. I therefore will only briefly intimate a few facts, which seem to support this hypothesis.

One of the many names for God in the Bible is *Jehova*, compounded of *ja* and *hava*, and meaning the one that exists and causes existence, as philologists tell us. In the cuneiform he is called *Ea*, the living and life-giving one. The name of the highest god in the Scandinavian myths

is *Bure*, the born or existing and the bearing one. He is represented as coming out of a salt rock which had been licked for three days by the cow *Audhumbla*, the ocean. Does not this remind us of *salt*, corresponding to the affection of combining truth with goodness, faith with charity, knowledge with practice? And how often is not *Jehova* in the word called a *Rock*? Yea, one of his many names, *El Shada*, means literally *God My Rock*, precisely the same as his Assyrian name, *Ilu Sadua*, means. The Scandinavian *Bure*, like *Jehova*, has neither father nor mother nor wife, but brings forth from himself a son, *Borr*, which means wind, breath, spirit, who married *Beyzla* or *Bau* (Hebrew *Bohu*), the great chaotic matter, and by this union were born the three manifestations of God in human form, viz., *Odin*, *Vili* and *Vei*, in the cuneiforms called *Anu*, *Bil* and *Vea*, and meaning the Divine Sons, or *Odin* spirit, *Vili* will and *Vei* soul or power, corresponding to Divine Love, Wisdom and Energy or Operation.

Now, I ask can these remarkable resemblances derived both from philology and mythical history be accidental, or do they not rather indicate a deeper and common origin of Bible story and Scandinavian mythology? If that be the case, does not this mythology hide within its bosom the greatest mystery of revealed religion, the Divine Incarnation, which alone would be enough to give it the highest rank among pagan religions? A further investigation of the Scandinavian myths and their close study in the light the cuneiforms have shed on them will, I believe, show their complete identity with the Bible story. And as the Science of Correspondence reveals to us the inner sense of the Word, so must it also solve the mystery of the myths, which were the first spiritual nourishment of the race from which Swedenborg sprang. The entire classic literature of that race, their songs and sagas and history, their legends, and, above all, their immortal Edas and wisdom writings are so inwoven into the whole culture and higher life of the Scandinavian people as to even have made its impress upon their conception of Christianity, and therefore in no mean way have prepared the soil for and shaped the destiny of the man who was providentially appointed to the high office of spiritualizing Christianity. The study of Scandinavian mythology in the light the Science of Correspondences sheds on it, therefore, will help us to a fuller understanding of the revelation given us through Sweden's greatest son, and at the same time strengthen our faith in the truths he revealed as we see their applicability to wider fields of human research. And after all, perhaps the closest approach so far found to the lost Word of which he speaks is by aid of the cuneiform inscriptions to be found among his own race—to whom, as to the whole human family, he will in the fullness of time become the Moses who will lead them from the Egypt of bondage to the promised land.

AXEL LUNDEBERG.

Who Wrote "The Visions of Obed Kedar"?

In the spring of the year 1877, when nineteen years of age, I stepped out from under my parental roof, in eastern Pennsylvania, and went to Ohio, where, through the influence of an uncle, I expected to be employed in teaching a term of school.

I was disappointed in the object of my journey, for upon my arrival I found the school already in charge of another. I decided, however, to remain for a time in Ohio, making my home with my uncle, and occupied a part of the time assisting him with farm work. His farm being small, there was considerable time for recreation, a part of which was devoted to reading books in his library.

One day a cousin asked, "Did you ever read 'The Visions of Obed Kedar'?" I had never heard of the book, and was shown a paper-bound pamphlet, brown with age and from the effects of much handling.

Let it also be noted that previous to this time I had never heard of Swedenborg or the teachings of the New Church, but for three years I had been connected with the United Brethren, and was undergoing a great mental struggle, trying to reconcile my childhood ideas of the Lord and my experience with the teachings of that denomination concerning the Trinity and salvation. My uncle's family were Presbyterians.

The "Visions" were professed to have been received July 4, 1861, and July 4, 1863, and abound with predictions, warnings and descriptive scenes, somewhat resembling Swedenborg's descriptions of the spirit world, but all relating to the great Civil War then in progress. Space would fail me to give any adequate idea of these visions, but interspersed were religious teachings which now seem to me to have been copied directly from the writings of the New Church, although no credit was given to them. This is where I received my first idea of the New-Church doctrine of the Lord in these words: (The angel tells Obed Kedar) "The great cause in destroying the church was in denying the Lord Jesus Christ, who is the visible God of the universe, in the human form; in denying His Divine Humanity; * * * in denying Him as the Father; in denying Him as the Holy Spirit; in denying the Holy Trinity; in declaring three persons and not One." This teaching came to my mind at once as a welcome truth, whatever value I may have set upon the "visions" as a whole.

Now, after the lapse of many years, I have received from the family of my uncle, the old book, and I note that it was "entered according to act of Congress in the year 1863 (for the author), by S. Medary, in the clerk's office of the Southern District of Ohio." In the publisher's preface, dated at Columbus, O., August 20, 1863, he says: "As to whether the author was actually favored with a visit from an angel, we have no opinion to offer. * * * He has relatives both in this city and Cincinnati, and is well known to many of the best citizens of Ohio and Missouri. * * * He is about sixty years of age, and a plain and uneducated farmer. His name is withheld from the public at the request of his guardian angel."

The author, in language resembling Swedenborg, says: "I do most solemnly aver, that I both saw and heard the things here written; not in any sleeping, dreaming or somnambulant condition, but in a perfect, wakeful state, both of body and spirit; not, however, with my natural eyes and hearing, but with the eyes and ears of my spirit." But with this difference, which will be readily recognized in this quotation: "He does not hold himself responsible for the fulfillment of anything herein related, as it was not received from the Lord, but only from an angel."

He says it was on the 4th day of July, 1861, in the State of Missouri, when he was at work in the grove, that his external senses were closed and his spiritual senses opened, when an angel appeared to him and told him to write the book and showed him the visions and gave him the name Obed Kedar, which he explains means spiritual good and simple truth. Interspersed with the "visions" portraying the mighty struggles then going on between the North and South are set forth most of the doctrines of the New Church almost in the language of the Writings. Who can tell us who wrote the book?

Let me add this: There are some, no doubt, who think that much good can be done by sending forth the teachings of the church without disclosing their source, and it is not

for me to dispute it. But I often think, when reflecting on this, that if it had not been for the knowledge gained from another book which providentially fell into my hands while living in the same family, which had an appendix plainly setting forth the writings of the church and directed me to the publishing house, that perhaps the good impression might soon have been dissipated. I like quite well the literature which bears the label. I have been for about thirty years an isolated receiver of the doctrines of the New Church, in that time hearing but two sermons preached from the pulpit, and so far as I can recall, in the thirty years I have not run across anything which would have answered the purpose of the plain setting forth of the doctrines and the plain address of the publishing house which I found in the last book referred to, which was "Moore's Artisans' Guide."

E. F. YOUNG.

Trenton, Neb.

Church News

The Almont Summer School will be held this year August 16 to 30, and will be in charge of the Rev. S. S. Seward, who will be assisted by the Rev. Thomas A. King and others.

The Rev. J. B. Parmelee writes from Muscatine, Ia., to contradict the rumor of his death. He says that neither he nor any one there knows anything of it. He was very sick all winter, but is so far recovered as to walk quite well and write some.

Rev. F. L. Higgins has accepted a call to the pastorate of the New-Church Society at Pretty Prairie, Kansas, and expects to begin his service there on Sunday, August 2d. During July he, with Mrs. Higgins, is visiting relatives in eastern Massachusetts, with address at 55 Washington avenue, Winthrop, Mass.

A Chicago mail-order house is advertising some of Swedenborg's works in its catalogue, and selling a good many copies. The catalogue devotes two pages to a description of "Heaven and Hell," including a full page picture of the book and the tables of contents. Scores of copies of "Heaven and Hell" have been sold. This house is in no way connected with the New Church.

Willard Forshaw, for thirty-six years organist of the Brooklyn Society of the New Church, and a prominent musician in the Borough of Brooklyn, New York City, died suddenly at his home on Friday afternoon, July 3d. Mr. Forshaw was a Mason of some note and had charge of the music in the Aurora Grata Cathedral for many years. The funeral services were held in the Cathedral on Monday evening, July 7th, conducted by Mr. William R. Reece, assistant to Rev. John C. Ager, after which the rites of the several Masonic orders of which Mr. Forshaw was a member were celebrated.

The Rev. E. W. Shields writes that he has so far received through the mail \$21 to assist him in his Mississippi River mission work. He can distribute a good deal of literature, but requests that no more MESSENGERS of older date than two or three years back be sent, as he does not regard them as so useful as fresher matter. He will be at Lansing, Waukon County, Iowa, until the first of August. He spent the 12th at Brownsville, Minn., a town of about 1,200 inhabitants, twelve miles below La Crosse, where he put up two banner signs to advertise his mission boat. The result was that his library was visited by about forty people in the afternoon, and in the evening it was crowded to its

utmost capacity, with about 200 people on the bank. The interest at Brownsville is so great that he expects to remain there several days, and hold nightly services, but his post-office address for the present will be Lansing, Iowa, as stated above.

Mr. Paul H. Seymour, of Chicago, has been chosen as Head Master of the Urbana University Schools, and will enter upon his work in September. Mr. Seymour is a graduate of the University of Michigan, Ann Arbor, where he took the Bachelor's and Master's degrees, afterwards taking post-graduate courses at Heidelberg and Berlin, Germany. His teaching experience embraces two years in the high school at Detroit and two years at Lake Forest University, his especial branches being chemistry, physics and mathematics. He has had several years' experience in practical pursuits. Teachers of last year to be retained at Urbana are Mr. Frederic P. Colette, Miss Mary J. W. Dillingham and Miss Virginia P. Smith.

Subscriptions to the Buffalo Church Fund.

Previously reported	\$5,094.25
Miss M. E. Pinkham.....	1.00
Miss L. B. Monroe.....	2.00
Miss Mary E. Robinson.....	5.00
Dr. E. L. Goodell.....	5.00
Mr. John L. Streever.....	10.00
Mr. Thomas Wilson.....	5.00
Miss Lottie Wilson.....	5.00
Mr. Edwin C. Moore.....	2.00
Miss Alice A. Bigelow.....	1.00
Rev. Paul Sperry.....	2.00
Mr. Alexander Drysdale.....	2.00
Mr. John D. Rorald.....	5.00
Edna Raynor	10.00
Total to July 10.....	\$5,149.25
Remaining deficiency	4,850.75
	\$10,000.00

THOMAS FRENCH, JR.

40 Brantford place, Buffalo, N. Y.

The Baltimore Book Depot.

EDITOR NEW-CHURCH MESSENGER:—Following several consignments, or nearly seventy copies, of Trobridge's "Emanuel Swedenborg, His Life, Teachings, and Influence," kindly sent by Mr. Eben Sugden, of New York, free of all expense, the depot at 206 North Liberty street has recently received another very helpful contribution in the form of 314 copies of the 10c edition of "H. and H.," sent by Mr. Charles Whittemore, of Newton, Mass., with all charges also paid. These very generous gifts have been very encouraging, for we have found quite a demand for the books, especially since, to extend the use of the depot, an arrangement has been made with the Terminal Stores, at 108 North Liberty street, in connection with the newly opened Washington, Baltimore & Annapolis Electric Railway, to sell "H. and H." on commission. Quite a number of copies have been disposed of there, and some successful work has also been done by a local friend, who sold twenty-five copies in four days.

Interesting episodes arise in connection with the work. Thus, in one of our large banking houses, lately, one of the staff remarking to me that a few days before there had been some conversation in his family as to how Swedenborg is regarded by those who accept his teachings, I spoke of the instrumentality, under Providence, of this servant of the Lord, to give the true meaning of His Word, adding that Trobridge's "Life," a copy of which I had with me, would furnish more definite information. While looking over it, he remarked that he had no doubt I had stated the correct view about Swedenborg's mission,

saying also that he supposed that there is quite a difference between Swedenborg's teaching and Mrs. Eddy's. Having with me Whitehead's excellent work on "The Illusions of Christian Science," I passed it over and asked the banker to look at that also, at the same time briefly explaining that whilst Mrs. Eddy's system is altogether negative, Swedenborg shows the reality of the great fundamental facts which she denies. During his brief examination of Mr. Whitehead's book he said: "I always favor a spiritual interpretation of Scripture." "Well," I said, "I have a book that will meet your case on that point also," and showed him "Doctrine Sac. Scrip." He bought all three books, and "Doctrine of Life" as well, apparently very glad of the opportunity.

A Sunday-school teacher in the Third Lutheran Church of Baltimore is a regular customer at the depot. Besides other books, he has bought an entire set of "Apoc. Exp." in six volumes, month by month, and at his last visit engaged to take the "Arcana" in ten volumes in the same way.

One of our leading editors, who in April wrote for his newspaper a good article about the transference of the remains of Swedenborg to his native land, has bought several books, and made three monthly contributions of a dollar each to the work of the undersigned.

Both May and June showed a slight increase in sales over the same months of last year, and already July has more than doubled last July's returns. Thus, following up what was said in the letter that appeared in the MESSENGER of May 13, there has been an improvement in each of the nine months of our second year.

With so much to report of a cheering character, we will look forward hopefully to the time when this important missionary effort is put on such a footing that it may become increasingly of use in extending a knowledge of the doctrines of the New Church. And as at present we only just manage to pay expenses, we ask for such co-operation, to supplement the interest already shown and the impetus already given, as may lead to wider results, to be without fail attained as the way opens for them. Contributions may be sent to the undersigned, who will thankfully acknowledge them and devote them to the purpose intended.

G. LAWRENCE ALLBUTT.

3005 Pennsylvania avenue, Baltimore, Md., July 14, 1908.

The Church in New Orleans.

New Orleans has not contributed any news to the MESSENGER for many years. It is therefore with great pleasure we have to chronicle some good news regarding something like a renaissance of interest in the Lord's kingdom in this part of the earth.

Older members of the church cognizant of things which happened here years ago will recollect that the Church of the New Jerusalem was brought into disrepute on account of the extraordinary spiritualistic experiences of one of the leaders residing here, so much so that for years it seemed as though the field was to lie fallow until the confounding of our beloved church with spiritualism in the minds of many was to be forgotten.

Subsequently to that period there was a reawakening, services under the auspices of the Academy being conducted. But during the month of last December the few people who were attending the meetings desired a change, and came to me requesting me to be their leader.

A suitable room was secured, and every Sunday evening since then services have been conducted, together with discussions of the doctrines of the New Church found in the little book of "The New Jerusalem."

Then it was found possible for Rev. J. B. Spiers, of Richmond, to visit us, and an invitation was sent him "to

come over." He promptly responded to the invitation, and that Sunday night, when he met us twenty-five strong, I feel that he felt as grateful to the Lord to minister to us as we did to have him do so. He preached a thoughtful and forceful sermon on the Second Coming of the Lord, after which he baptized one of our young lady members and then administered the Lord's Supper to us.

There are about thirty persons here who are more or less acquainted with the doctrines, some on the threshold of life's experiences, some ready to depart and be with the Lord; mostly, though, they are persons in the middle stage of life, prizing the heritage and filled with the great desire to see and to help the descent of the New Jerusalem.

We have therefore asked Mr. Spiers to return to us again, for we believe the set time has come to re-establish the mountain of the Lord, and we trust the Board of Missions will aid us in this work by permitting Mr. Spiers to come to us and minister to us of our needs.

FRANK M. MILLER.

New Orleans, July 14, 1908.

The New-Church Review.

The leading article in the *New-Church Review* is "The Problem of the Genesis of Life in Nature," by J. B. Keene. The theory of evolution is rightly repudiated, we think, and life is explained as from the Creator, flowing through the discrete degrees of the spiritual world into nature. "Prophecies Concerning the New Church," by James Reed, discusses in a helpful way the growth of the church. "The Church and the Social Question," by John Goddard, brings before the reader the changing conditions of the church and the world, and gives the principles that should govern the New Church and the individual in their relations to the changing times. "The Vital Importance of Memorizing the Word," by George S. Wheeler, brings out the practical value and power derived from memorizing passages from the Word. "Blacksliding," by Warren Goddard, defines the subject and treats of its cause and cure. "Teaching Youth at the Critical Age in the Sunday School," by Walter A. Robinson, treats of the subject broadly and practically. "Poetry and Marriage," by Arthur Mercer, sets forth the true conception of marriage, and quotes from various poets passages that describe true marriage. "Mental Healing, Its Practical Side," by Henry

Goddard, explains the primary as well as the internal and external cause of disease. The paper is original and lucid in the distinction which it makes in the operation of law on distinct planes through the application of discrete degrees, but the parallels that are instituted are not all true parallels; as, for instance, the healing of a cut and the healing of disease are not true parallels, because they differ both as to cause and effect. Though it is acknowledged that evil is the primary cause of all disease, the practical bearing of this law is not sufficiently admitted, for the influence which internal states has in producing and modifying the very external conditions or spheres in which some diseases have their secondary origin is entirely left out of the calculation. Principally because of this we cannot fully agree with all of the conclusions.

The New Jerusalem.

Where is the Spirit's home, where shine its portals?
Has e'er the end of hope been seen by mortals?
Where is that place called heaven, where the yearning
Of bruised and bleeding hearts has e'er been turning?
Is there some grand arcadia unexplored
Where untold glories for the soul are stored?
Or have men sought in vain with strained vision
At last to view those wond'rous scenes elysian?
Have they explored in vain the realm of stars and sun,
Yet overlooked the simple words of One,
Whose teachings clear are as the morning light
That rolls away the curtains of the night?
"The Kingdom is within" the souls of men;
There shall He dwell when He shall come again.
Within that shrine where dwells the consciousness,
Where dwells the power to curse, to love and bless,
There sits the New Jerusalem enshrined—
The Holy Place. When from the inner mind
All evil, false and hate are cast away,
There, in their stead, are born in bright array,
The fair Beatitudes and Love Divine,
Whose glow doth from that city's portals shine.
Then know, oh, Man! the New Jerusalem,
Whose walls are gold, whose every gate a gem,
Will not appear to thee with outward show;
Yet surely will its walls and temples grow
Ten thousand fold more fair than mortal hand
Has ever built, or mind has ever planned,
Upon th' eternal hills of Love and Truth Divine,
If thou wilt but remove the evil world of thine.

—From an old MESSENGER.

The Church Calendar.

August 2. The Eighth Sunday
After Pentecost.

The Christian Life.

Introit Selection 25: "O come, let us sing."

Lesson I. I Sam. xxxi.

Responsive Selection 52: "Wherewith shall a young man cleanse his way?"

Lesson II. Matt. xvi.

Benedictus: Mag. 756.

Hymns (Mag.):

44. "Holy, holy, holy, Lord God Almighty."

233. "O Word of God incarnate."

Marriages

GUSTAFSON-MATHER. — At Plainfield, Ill., July 14th, John C. Gustafson, of Chicago, and Jennie Maria Mather, of Plainfield, Rev. Frank A. Gustafson, of Denver, Colo., officiating.

Obituary

BOYNTON.—Casimer Whitman Boynton died at his home in Sewaren, N. J., on June 12th, after a brief illness.

Mr. Boynton was born in Bangor, Me., February 14th, 1836. He was trained as a civil engineer at the Lawrence Scientific School at Cambridge, and at the Rensselaer Polytechnic Institute at Troy, where he took his degrees with high honors in 1856. For ten years he followed his profession with signal ability and success. His first work was in connection with the Brooklyn waterworks. Afterward he went west and built the old San Francisco waterworks, and carried through numerous important mining enterprises in the far west and in Mexico. Through his pioneering and mining experience he became an expert in sanitation, and was the friend and advisor of Colonel Waring at the time of the Spanish war.

On December 20th, 1866, he was married to Eunice Adelia Harriman, of Georgetown, Mass. He then came to

Woodbridge township to live, establishing his manufactory of drain tile and fireproofing at Sewaren, N. J., which has ever since been his home. Some years later he bought an additional water front and started Boynton Beach, now a famous summer resort. With Robert W. De Forest and Henry Maurer he formed the Union & Middlesex Traction Company and built the first trolley line in this section. He was also the first to bring in electric light here.

He was actively interested in all the business, political and social life of the neighborhood. He was a Mason and a member of the principal social clubs of Woodbridge and Sewaren. He was one of the directors of the First National Bank of Woodbridge, and had served at various times in the Woodbridge town committee and Board of Education. His wide information and sound judgment made him an expert in valuation, and he was of great service to the community as an appraiser. He was a member of the Harvard Engineering Society of New York.

Mr. Boynton was an earnest member

of the New Church, having joined it in his early manhood. He was a warm friend of the late Rev. James E. Mills, and a fellow student at the Rensselaer Polytechnic Institute of Mr. Hiram Mills, of Lowell, Mass. He was an active member of the American Swedenborg Printing and Publishing Society and one of its trustees at the time of his death.

Mr. Boynton was a man of broadest sympathies and wide experience, but he also, in the truest sense, was "one of those who loved his fellow man." He cared very much for books, but far more for fellowship. The things that seemed important to him were the common, every-day duties and principles that help make the world a happier and better place to live in. In all relations of life he was helpful, generous and sincere.

Mr. Boynton leaves a widow and eight children—four daughters and four sons—one son, Cassimer W., Jr., having been killed on the Pennsylvania Railroad in October, 1900. His sons are all actively engaged in business, and all of his children living are married, with the exception of two daughters.

PEARSON.—On Sunday morning, June 21st, Ellen Child Pearson entered the spiritual world.

She came from an early generation of the New Church in this country, being the eldest daughter of Simeon and Maria Little Child, members of the Boston Society from 1821 and associated with the same from its formation in 1812. She was born in Boston, November 24th, 1828, and baptized in infancy by the Rev. Thomas Worcester. Later she became a member of the Boston Society, with which she always retained membership. Her girlhood was spent among men and women who were pioneers of New-Church life in America; among them Thomas and Samuel Worcester, Warren Goddard, Tilly B. Hayward, E. A. Beaman, Margaret G. Cary, Theophilus Parsons, Samson and Caleb Reed and Mrs. Alice Worcester, whose spiritually beautiful lives could but have a strong influence on those associated with them. She was for a number of years a pupil at the Boston New-Church school, and always carried loving recollections of the school friends and teachers there. Later she attended the private school of E. A. Beaman, after he had severed his connection with the New-Church school.

She was married in Boston, April 26th, 1848, to John T. Pearson, of Newburyport, the Rev. Thomas Worcester officiating. The sixtieth anniversary of their wedding day was eight weeks before her removal to the other world. Her parents also lived several years beyond their golden wedding. Of seven children, five preceded her into the spiritual world; three in childhood, two in early womanhood.

Her long life was one of great activity and usefulness, permeated by a strong love for the truths of the New Church. In her earlier married life, both in Morrisania, N. Y., and Elizabeth, N. J., New-Church services were held at her home, Nathaniel Munday conducting them at the latter place. For the past twenty-five years she has resided in Brooklyn, N. Y. During the latter part of this time her health was gradually waning and she was unable to continue attendance with the Brooklyn Society or to enjoy freely the com-

panionship of her friends, in whom her affectionate interest was steadfast to the end. The last months of her life here had much of suffering, patiently borne, but the change from this world to the other was quiet and peaceful.

She is survived by her husband, a son and daughter and six grandchildren. Two of her grandsons and two grand-nephews were the bearers of the loved form from which the spiritual body had risen.

It was her wish that the Rev. Wm. L. Worcester, of Philadelphia, grandson of the minister who baptized and married her, should conduct the last services. He did so, and his remarks were beautiful and comforting. The interment was at Plainfield, N. J., which had been the home of Mr. and Mrs. Pearson for many years, earlier in their life.

Special Notices

THE ALMONT SUMMER SCHOOL.

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

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THE THEOLOGICAL SCHOOL.

The New-Church Theological School at Cambridge, Mass., will open Thursday, October 1, 1908, under somewhat new conditions. The Rev. William L. Worcester, of Philadelphia, has been appointed president of the school, and the Rev. John C. Ager, of Brooklyn, has been appointed professor of theology. With these additions to the teaching force and some rearrangement of the courses the instruction of the school will be given new unity and strength. The aim will be not only to give the students a thorough knowledge of the doctrines of the New Church and of other subjects necessary for a minister, but to make them acquainted with the conditions and needs which they will be called upon to meet as pastors and Sunday-school teachers and missionaries in the New Church, and prepare them to meet these conditions usefully.

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

Entered as second-class matter July 11, 1905, at the post office at
Chicago, Ill., under Act of Congress of March 3, 1879.

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Resources of the Convention.

The Treasurer of the Convention reports that the total value of the various funds held by the Convention is \$203,725.44. In addition to this amount there are other funds which, in the broad sense, belong to the Convention. The Treasurer of the Theological School reported that the total investments and property held by that corporation amounted to the sum of \$253,775.74. The Treasurer of the Board of Missions holds funds amounting to \$9,694.02, in addition to the funds held by the Treasurer of the Convention for the uses of the Board of Missions. In addition to the funds held by these treasurers, there are funds held by the Board of Publication, the Treasurer of the Pension Fund, the Trustee of the Rice Legacy, the Trustees of the Rotch Legacy, the Trustees of the Jungerich Publication Fund. All these report to the Convention, but are more or less independent of its control. The total amount held by the different treasurers exceeds \$600,000.00, including the property investments. The Treasurer of the Convention called attention to the fact that nearly all the legacies that have been left to the Convention have been given for specific objects, so that there is very little income that can be applied in the discretion of the Convention. The Treasurer urged that persons be-

queathing moneys to the Convention leave it to be applied to whatever uses the Convention may deem best. One may have a special interest in a certain use and leave money for that use. When given the use may greatly need the assistance; but in course of time conditions change, and the Convention should be free to use its judgment in applying its income to the varying needs of the church. It should not be bound by conditions imposed in times past, when the needs of the church were very different.

The donors of our present funds were led to give to the church from their interest in special uses; but they did not consider sufficiently the fact that in the course of time conditions will so change that a limiting clause in a will may eventually prevent the best use being made of the money. If more responsibility were placed on the Convention itself and its governing boards and councils in the application of means to uses as they arise, the wisdom of the body would be developed. In directing the income of a legacy to be applied to a specific use no discretion can be exercised. One use may have a superabundance, another use may lack the means necessary to carry it on. It is better to leave the Convention free to apply its means without too definite limitations.

The Convention has grown up gradually from the coming together of isolated societies. In the development of its uses, however, there seems to be a necessity of developing a stronger central government out of our loose congregationalism, not indeed to dictate to the scattered congregations and to domineer over them, but to help sustain the weaker parts until they become strong enough to become self-sustaining. To accomplish this object the central fiscal system needs to be strengthened. In the Writings the riches in a community are likened to the blood in man's body, from which we may see that the means at the command of the church available for the performance of uses are like the blood circulating in the body. The treasury is as the heart. The lungs in which the blood is purified are like the deliberative council in which the application to use is discussed, and the blood sent circulating through the body to nourish the various parts is like the means at command appropriated to the various uses which need to be performed.

A very curious fact in relation to the circulation

of the blood is that in the embryo the blood passes from one side of the heart to the other, and is sent through the arteries to the various organs without passing through the lungs; but when the child is born and begins to breathe the atmosphere, a change takes place in the circulation; from the heart the blood then goes to the lungs for purification, and thence returns to the heart to be circulated in the body. In the development of the fiscal uses of our organization something similar has taken place. In the beginning the uses of the general body have been largely supplied with means by bequests directed to specific uses. Little or no discretion has been given to the Convention holding the funds. Now there seems to be a growing demand for a change of method, for co-ordination of the various parts; for a better system of co-operation by which the duplication of work shall be avoided; and for making the General Council a deliberative body giving direction to the various uses of the Convention. The Treasurer of the Convention also sees this necessity in his particular sphere. In his statement of the finances of the Convention as published in the MESSENGER he says:

"It will be seen that our free income is very small—our general fund being less than \$20,000. The fund for publishing New-Church doctrine and literature is broad enough to cover a great deal of our work outside the Missionary work; but even with this fund (which includes the Bissell legacy) it gives us but \$59,409.10. At 4 per cent net it would yield less than \$2,500 income, and even at 5 per cent, about \$3,000 only. What we need now is that friends who intend to make gifts to the Convention, or who intend to make provisions in their wills, should make such gifts or such provisions without restriction as to use, except the very common stipulation that the income only is to be used. What we wish to avoid doing is the appropriation of money for specific objects where we have no funds available for the object in question, nor sufficient funds in our general income account to cover the expenditure."

From this statement it seems evident that the habit of specifying special uses in making bequests has tied up nearly all the funds of Convention, and has provided little for the general fund the income of which can be applied in the discretion of Convention. Oftentimes there is special need in certain directions; as, for instance, this year in the publication of the "Magnificat," but there was no income from which the necessary funds could be supplied. There is increasing need of a large fund for distinctive mission uses; but if the Convention possessed a large general fund it could appropriate to this use whatever was needed. Should not the Convention be like any business house, which has one treasury from which are appropriated the various amounts needed by the different departments? In this connection it may be well for our students of organization to consider how far it is wise for the Convention to organize a number of independent or semi-independent boards, trusts, and funds for special purposes. What is the proper balance between centralization on the one hand, and individ-

ualism on the other as applied to the work of the Convention? The time seems ripe for a full consideration of the work of the Convention with a view to the perfecting of its organization, that its uses may be performed to the best advantage. When this is done greater responsibility will be placed on the officials of the church, but their work will show much greater efficiency than has been possible in the past.

Another point in our fiscal system needs emphasis. The work of the church should in large measure be supported by contributions from the living, and not depend for support on the income from legacies. These may be valuable as assistants, but they can never be a substitute for the active living interest in uses which is developed by the loving contributions to them. Is it not necessary for the church to give more attention to the systematic support of the general uses of the Convention?

The Sermon

The Shadow of the Almighty.

BY THE REV. J. T. FREETH.

He that dwelleth in the secret place of the Most High shall abide under the shadows of the Almighty. (Psalm xci. 1.)

One who has lived in the world, and used his faculties of observation is soon convinced that the best things of the world are hidden, concealed, put away as it were into secret places. And even the things that we can see without exertion have come up from a womb of secrecy and retirement. The sheets of gold that in the buttercup and dandelion spangle our meadows, the purple cup of the grape, the delicious substance of the strawberry, the order and forms of all fruits and flowers that God has created to bless man and to inspire him with a sense of beauty, have all been fashioned where neither human eyes nor human ears can follow the process. Nature is a wonderful workshop, but we do not hear the looms in which she spins the web of the lily or the rose. Life is secret; life is hidden; we only know it by its results, and its veilings of color and substance.

So, in the beautiful thought of this 91st Psalm, is it with the soul of man, and with the Almighty who has made it. Isaiah said in prophetic terms, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." The hiddenness of God is, therefore, as great a truth as His manifestation. He has a secret place, sacred from every profane intrusion, where the hush of deep silence is unbroken by sounds of worldly uproar. But you will notice that the idea of the Psalmist differs to some extent from that of the prophet. Isaiah speaks of Divine secrecy, and we must all understand that there is a sense in which his words are most true. "The thoughts and purposes of God are not discerned beforehand as by one who sees another face to face." They are wrought out, and then we realize with Moses the solemn veracity of the words, "Thou shalt see my back; but my face shall not be seen." (Ex. xxxiii. 23.) As an Infinite Being no

man can realize the Almighty. None who are creaturely and dependent are able to mount into a comprehension of what the eternal and the infinite mean. The unbounded, the uncircumscribed, the unlimited, we cannot realize. But the Psalmist delivers us from the despair this might cause, for he testified that man can rise to sojourn with God. "He that dwelleth in the secret place of the Most High" distinctly implies that we can in some measure know what this secrecy is, enter into it, and learn to appreciate its solemn and chastened beauty.

In every age the drift of religion has been to find God, and to abide with Him. The conception of the Lord as being everywhere present, in all places of His dominion, has been, because of the limitations of the human mind, matched by another tendency to construct houses or habitations in which the Divine Spirit might specially dwell and be found. From the miserable hut in which the savage places his misshapen idol to the most glorious temples of worship, the same feeling of a distinctive presence of God is represented. Let me say, at once, that up to a certain point there is good in this provision and instinct. We have our special buildings for business; and no one would be so absurd as to put his looms or machines in the open fields and profess to do his work as well there as in a properly constructed mill. In order to transact financial affairs you have banks and stock exchanges. For education there are schools and colleges; for domestic life we have our houses; in search of recreation we build theatres and halls, and beyond doubt every natural and lower faculty of the mind secures a temple, so to speak, wherein its energies can be specially organized. And it is perfectly right that the religious qualities should also thus ultimate themselves. The cathedral with "dim religious light," the church of noble proportion or the homeliest little Bethel, may be "the house of God." His secret place is in a sense impossible to realize on the open moorland or wide stretch of country, even though under the sun's fervent fires, or the pale shining of the mysterious stars.

And so we can understand how the Jews came to reverence both in the tabernacle and the temple that innermost recess called the "Holy of Holies," as the secret place of the Most High. Everything there was suggestive of that which was concealed. The Ark which contained the tables of stone was so named from a word that meant to cover up or to hide; and it represented that state in men when the commandments of God are not a grievous outward law, but when they can say, "Thy word have I hid in my heart," as the secret inspiration to thought and action. And the mercy-seat and the Cherubim over it both proclaimed the protecting sphere of the Lord's mercy and providence, His all-wise government of the world and of man. And these are the secret things which belong to Him, into which we cannot enter, save only as we see their results, save only by love of and to God, even as the people could not enter the Holy of Holies except representatively through the High Priest.

But the immanence of the Lord's Spirit is seen in man to a much more real extent than outside him. It is quite true that we all have to wait for a consciousness of the living God, to be prepared and to enter into conditions where reception becomes a clearly recognized fact. But it is just as true that

He dwells in every man, that He is the Life of our life, a hidden influence, a noble energy, a potency and force that is the promise and the certain hope of eternal blessedness to every obedient soul. And even though we do not at first know this, and even though man, taking on himself a fearful responsibility, may quench the Spirit, annul His gifts, and crush out the sweet and pure impulses that are the evidences of God being with us, true life is nevertheless the realization of the words, "Abide in me and I in you." And as of old the Lord says, "I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." (Is. lvii. 15.)

The secret place of the Most High. Where is it? How can we dwell in it? Let us remember the testimony of our doctrines, "A man cannot be an image of God according to His likeness, unless God be in him, and from the innermost be His life." (D. L. W. 359.) That is, there is in every human being, distinguishing him from the rest of the creation, a certain faculty in which the Divine life resides, and from which the Lord seeks to guide our conscious life. Swedenborg calls this part of our being the "human internal;" it is private to God, and no greater illustration of supreme mercy can we have than this fact, for neither human sin nor folly can drive God out. Our hope is real because He retains His hold on man, and evermore from within this superior degree knocks for admission at the door of our hearts and minds.

The love of God, the light of God, how shall they reach us, if we are to think of them as shut away from us in the secret chamber? At first we might think the difficulty insuperable, but here again we are told how it is provided against. For the Lord in order to reach and bless men, has created in our range of consciousness two other habitations for Himself. There is the heart or will of man into which all the rich store of Divine love may flow, and there is the mind which once opened and elevated receives without stint or measure the Divine wisdom. It does not do away with their noble purpose and heavenly intention that we can if we so choose fill these capacities with the things that oppose God. The Lord's way of dealing with us is moral, not mechanical. And the very fact that we shut ourselves up against the power and quality of the Divine Spirit is itself a proof that we are at once rebels against our Creator and misusing His gifts of rationality and freedom.

In a specific sense the secret place of the Most High is the will or the heart of man. There is mystery in all pure love. It is secret in the sense that it is not public. Holy and calm, serene and beautiful, love that unites us with God, causes us to abide with Him, and He with us, even if it transcends our present state, can be gained by clearly-understandable steps. Born natural we can become spiritual by cultivating a love of usefulness which is love to the neighbour. And when we go on to do good and to love good because it is of and from the Lord, still nobler heights of capacity and reception are opened within us. You cannot learn without becoming wiser, and in the same way any increase in our good-doing unites us more closely with God, roots and bases our real life in His secret-place of pure and unadulterated love.

Moreover, it is said that he who thus dwells in the secret place of the Most High, shall abide under the shadow of the Almighty. We dwell where our hearts are; we abide in the quality and order of our thoughts. In this connection we may speak of shade and of shadows in a twofold sense. Sometimes in intense heat they are blessings; at other times we speak of them as indicating things that cause us sorrow and perplexity, and obscure our lives. Here, however, the word "shadow" is used to express the power of God. A power greater than our own is correctly described as overshadowing, putting into the background our own strength. Not by darkness but by superior light, as when the electric lamp obscures the rays of a candle, or when any derived radiance is thrown into shade by the radiant sunshine. So to the one who loves God, the power of God comes in a special way to comfort and protect. I do not mean simply that his external career will be, of necessity, rendered smooth. It may be broken and uneven. But by linking our lives to the one great, strong, pure life of the Lord, the power of endurance, the power to overcome in hours of strain and trial, is given and handed into our charge, until we can say with the Apostle that we are more than conquerors through Him that loved us.

Now, as of old, is the day of such inspiration. We want to trust with a living trust. We need to set our love on the Most High, and to put our undying faith in His promises. For to dwell in His secret place is to love good, and to abide under His shadow is to bear and suffer and march on in His Almighty power.—*Morning Light*.

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Swedenborg on Marriage.

Blessed are the pure in heart: for they shall see God.
(Matt. v. 8.)

No religious teacher has done more than Swedenborg to show the sanctity, the spiritual nature, and the supreme blessedness of true marriage. It is, he declares, the union of two souls in a holy love, the Lord's own gift, which at once binds husband and wife to each other and to Him. No deep marriage is possible in an irreligious life, when husband and wife live and meet only on the plane of worldly interests. The depth and happiness of marriage increase as the married partners grow in spiritual life; their love for each other and their love for the Lord increase together. Such deep, true marriage is also eternal, for it is a vital part of the eternal nature of each partner, and as they live on in heaven the marriage between them deepens in blessedness forever.

I might dwell upon this spiritual aspect of marriage, showing from Swedenborg, that this interior union of husband and wife is but a full and perfect expression of a union of love and wisdom, the two elements of life, which union exists in Divine fullness in God Himself, and in a certain image from Him in every part of His creation. I might show from Swedenborg that the teaching that true marriage is eternal, is not in conflict with the Lord's saying to the Sadducees, that "in the resurrection

they neither marry nor are given in marriage." The Lord was declaring to the Sadducees, who denied that there is any resurrection, two things: first, that there is an eternal life beyond the grave; and second, that the conditions of that life are spiritual and very different from their gross suppositions. In the matter of marriage, whether you think of that inmost holy marriage, each one's relation with the Lord; or whether you think of the marriage of love and wisdom in each one's own soul; or of the spiritual union of husband and wife in the eternal life of heaven, there is no embarrassment, the Lord declares, about any of these; there is no arbitrary change when one awakens into the other life, no new beginning; the eternal relation with the Lord, with oneself, with others, is just that for which one's life on earth has prepared him. The choice of one's life, the determination of his character, and so of his eternal relations, the giving of oneself in marriage to good or evil, and to this or that quality of good or evil is effected here; it belongs to this world, the development of it to the other world.

But I will not dwell upon the spiritual aspect of marriage; it is our special purpose at his time to consider marriage as a practical institution of this world. For while marriage in its essence is spiritual, while it is a union of souls, and has in it the possibility of the most interior blessedness, it also has its natural side. The spiritual union and the interior blessedness rest on natural marriage with its binding civil contract and its faithful, patient sharing together by husband and wife of the duties and the cares of married life. The sacredness and inviolableness of the contract of marriage might be urged with force merely on the ground of its importance to the good order of society, to the institutions of family and home. Merely on this ground we might urge the necessity for safeguarding marriage by careful laws and for surrounding it with solemnity and sanctity. But the preservation of the sacredness and inviolableness of marriage becomes more imperative when we know that marriage as a natural relation and a civil contract is the basis and foundation of the deepest spiritual development and happiness.

Observe how the recognition of the interior and spiritual nature of marriage increases the importance and sanctity of marriage and of everything relating to it. It makes it at once a matter of religion. It surrounds the whole subject with sanctity which forbids referring to marriage in our conversation in any light or jesting way. It prevents careless frivolity in our manner of celebrating marriage. It prevents the hasty entrance upon marriage on superficial grounds. When the union has been formed, the same deep, spiritual estimate of marriage prevents discouragement with difficulties which may arise, and a hasty conclusion that marriage has failed. It counsels patience, consideration for the partner, a willingness to lay down the life of our own will for our friend, recognizing in this mutual consideration and sacrifice in the intimate relation of marriage, one of the greatest opportunities to grow and to help another to grow in Christian character.

This is Swedenborg's position upon marriage. He teaches that it is of Divine origin, that it is essentially spiritual and eternal, and for that very reason,

as the basis of these deeper things of spiritual life, he finds marriage in its outward form the more sacred, its civil contract the more binding. For divorce, he knows but one ground, that indicated by our Lord in Matthew's Gospel.

Swedenborg writes much on true marriage. He calls the marriage love of one man with one wife "the precious treasure of human life, and the repository of the Christian religion." He exalts the inward sanctity and blessedness of marriage and the sanctity of the outward tie as the basis of the deep things of spiritual life involved. He speaks also of the abuses and opposites of marriage, which he calls insanities. He analyzes this phase of the subject and shows that some forms of the evil are more serious and deadly than other forms. Does Swedenborg, I am asked, teach that any form of impurity is allowable? Never in the absolute sense of being right and good; never in any but the relative sense that one form of the evil is less serious than another. To attempt to find in Swedenborg excuse or justification for departing from the strictest standards of morality in teaching or in practice would be utterly to misunderstand or grossly to pervert his meaning in what he has written on this subject and the whole tenor of his teaching. Swedenborg repeatedly and with great emphasis declares that impurity, the greatest and the least, is unchaste and evil, and is forbidden by the Divine commandment. He dwells upon the Lord's unfolding of the commandment in the Sermon on the Mount, showing that it forbids not only impurity of act, but all impurity of thought and feeling. He shows that there is Divine power in this, as is every Divine command, to resist the evil which it condemns. He teaches as the central doctrine of Christian faith, that the Lord came into the world to meet and overcome all temptations which beset the human race; that He gained a perfect victory, and that His saving power is present to give us victory and protection as we answer the tempter as He did, "It is written, Thou shalt not," and put our trust in Him.

It is painful and unwholesome to dwell upon this side of our subject, the abuse of marriage and the wretchedness which it brings. To some persons it seems sinful to consider it at all; yet without some understanding of the evil are we prepared to cure this disorder of society, any more than a physician is prepared for his work without some knowledge of disease? For this purpose only Swedenborg has written of the evil, to help us to help suffering humanity with Christian charity and strength; to set us heart and soul against an evil which in all its forms is evil, an enemy of our spiritual life, a barrier between us and the Lord. "Blessed are the pure in heart: for they shall see God."

From such thought of the abuses and opposites of marriage, we return to the thought of marriage in its true order and beauty with deeper gratitude to the Lord for His saving, protecting power, and deeper appreciation of the blessings which He has opened to the pure in heart. We have a new sense of the importance of observing sacredly the civil covenant of marriage and fulfilling faithfully its natural obligations, as the foundation and containant of such treasures of spiritual life. We are impressed anew with the duty of holding marriage and all things relating to marriage sacred in our conversation and our thoughts, and find new strength

to do it. We find new courage and patience to live pure Christian lives; we feel new gratitude to the Lord for all the sacred joys of family and home.

WILLIAM L. WORCESTER.

The Lord's Prayer.

"And forgive us our debts, as we also forgive our debtors."

When we come into the attitude of looking to the Lord continually for those supplies of His love which, as "daily bread," will strengthen us for the discharge of our various duties, our weakness apart from Him will be recognized. We shall acknowledge how prone we are to lapse from the obligations that we are under to Him. The mercies of the Lord are with us, so many gifts of His unfailing goodness, but we do not readily turn them to account as we should. We fail where we might have said or have done something to show our allegiance. We omit the part that He would have us take, and so we need forgiveness. Yet the daily bread for which we ask, puts us, in its bestowal, in the very way of forgiveness.

Forgiveness of our debts, or as they are called in Luke (xi. 4), our "sins," results from our repentance of them. The Lord is ever willing to forgive, for He is mercy itself, and longs only for His blessings to be received; and His wisdom furnishes the means for this, that the wrong may be effectually checked and what is pleasing to Him be done instead. His way of forgiving sins is by combats against them, and in this His entire work of redemption consisted. This is why He is called "the Lord strong and mighty, the Lord mighty in battle," (Ps. xxiv. 8); and why, when on earth, He said: "Now is the judgment of this world: now shall the prince of this world be cast out." (John xii. 31.)

He uses the same power still to fight on our behalf, bestowing upon us the means of resistance whereby victory in His Name is assured, and which is why He makes such abundant promises "to him that overcometh." And what is this "overcoming?" It is repentance (Rev. ii. 5, 16; iii. 19), keeping His works unto the end (ii. 26), strengthening "the things which remain, that are ready to die" (iii. 2), and keeping the word of His patience and holding that fast which thou hast (iii. 10, 11).

Under the Jewish ritual, the pardon of sins was by the offender being purged with the offering of a bullock, a kid, a lamb, turtle doves, or fine flour, signifying the consecration, according to our capacity, of good and innocent affections and thoughts, and of the truth that we have, to the Lord; and this invariably follows a sense of guilt, and of sorrow on account of it. Hence it is said in H. D. 165: "So far as one lives according to the Lord's precepts, so far his sins are removed; and so far as they are removed, so far they are remitted."

The petition is expressed conditionally, since it is only as we are willing to forgive others by ourselves abstaining from the evils that they do us, cherishing no resentment against them, but being actuated throughout by charity towards them, seeking indeed to bring them into a better state, that they may no longer do what is so hurtful—it is only thus that we can be so drawn by the Lord into the sphere of His protection, and be kept in it, as to become es-

established in that which causes no regret, but produces satisfaction, content, and joy in Him, and mutual good will and service one towards another. Thus we become channels of His mercy, receptive of the unsullied delights of heaven which He would grant. As we repress our harsh, unjust, unsympathetic tendencies, and seek to return evil with good, and "to turn the disobedient to the wisdom of the just" (Luke i. 17), we shall know how substantial is the daily bread with which the Lord feeds us, how all-sufficing for our needs is the love which He gives us to reciprocate, and which enables us to fulfill His commandment, "That ye love one another, as I have loved you." (John xv. 12.) For so we appropriate His love, are conjoined with Him thereby, and enjoy His promise: "Blessed is he that shall eat bread in the kingdom of God." (Luke xiv. 15.)

G. LAWRENCE ALBUTT.

The External Man.

The four great regions of life in man from first to last are:

1. The inmost man—the Lord's dwelling place in him.
2. The internal man—answering to the angelic heavens.
3. The external man—answering to the world of spirits.
4. The physical body degree, answering to the natural world.

Each of these grand divisions of human life has three forms or degrees.

It is proposed to consider, briefly, in this paper, the trine forms in the external man, which are:

1. The rational form or degree.
2. The scientific form or degree.
3. The sensual form or degree.

"Three things constitute the external man: the rational, the scientific, and the sensual." (A. C. 1589.)

These three forms of life are so distinct that they have nothing in common—the one does not run into the other in a continuous way. Each exists on a different level; and yet they are so related and conjoined by correspondence as to constitute one cardinal division or region of human life—man's conscious life in the world. The three forms of this conscious, worldly life are in a ladder form, one being above another.

That a man may be reformed and regenerated this internal of the external man, called the rational, must be cultivated. This cultivation is effected through the man learning truths—truths civil, moral and religious. "All the intelligence of the natural man is from his rational." (A. E. 995.)

This rational of the external man is made wise or otherwise through the aid of the sensuous things of this world. "Rational truth is acquired through the knowledges which are inseminated through sensuous things." (A. C. 2524.)

A man is rational when the things of the senses are in subjection to things true and good. If good which is from the Lord does not constantly inflow through the rational faculty and adapt the scientific and sensual things to itself, man is not wise; i. e., he is not rational.

Man is not born into rationality; it is only the faculty of becoming rational that is innate in him.

Infant man has no reason, no sense. He becomes sensible and rational by means of knowledge acquired through the natural senses. "Without the instruction of the natural or external man by means of the things of science man cannot become rational; and if he is not rational he cannot become spiritual." (A. E. 654.)

The second or middle degree or form receiving life of the external man is the scientific. Scientific truth is truth in the memory—quite different from rational truth. Scientific truth is truth not yet confirmed by reason, nor established in the life. Doctrinal things from the letter of the Word of the Lord, solely in the natural memory, are scientific truths. "The scientific truths of the church are nothing else than the Word in the sense of the letter." (A. C. 6832.)

Scientific truths are forms or vessels to hold the more interior and purer things. They are as the cup to its contents.

Through the things of science, or of the things from the natural senses, a man may become wise or insane. He is wise through the things of science, when by them he confirms things that are true and good. He is insane, when through the things of science he refutes, i. e., denies the things true and good.

The third and lowest form in the trine of the external man is the sensual—the degree in which the natural senses inhere. A man is said to be sensual when he recognizes and believes only what his natural senses can see or comprehend.

"A man who lives solely from his senses, scarcely differs from that of brute animals." (A. C. 1594.)

O. L. BARLER.

Her Work.

She had always felt a great pride in what she called her "work." When it came suddenly to her consciousness that she was passing out of the visible world of effects into that interior realm of causes of which she knew so little she cried out in grieving protest, "Oh, I cannot go—not yet—not yet! I have so much to do. I can not drop my work!"

And those beside her knew no comfort to give. The ways of Providence, they said, seemed so mysterious. Why should so able a woman be snatched away from her field of useful labor while so many worthless creatures were left to cumber the earth? Poor Narcissa!

Mercifully the veil of unconsciousness, dropping softly over the mortal sense of Narcissa, hushed the wails of regret that had disquieted the passing soul.

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When she who had been noted as an efficient worker in church and clubs and benevolent societies awoke from a sound, refreshing sleep, it was with her usual quickened sense of responsibility in the various offices which she was accustomed to filling. Just what she was to do did not appear quite clear at first, but when she found herself clothed and ready for the day she strove to recall the particular committee meeting at which she was due. And while she was collecting her thoughts there appeared beside her one whose cheerful "Good Morning!" seemed like a waft of wind which she breathed in with a sense of exhilaration. Something strangely

winning and familiar in the presence invited her ready confidence.

"I cannot quite collect myself this morning," she said appealingly. "I—I seem to have lost the clue to my work."

Her friend smiled. "It is often so with us who enter unconsciously the spirit world," he answered softly.

"The spirit world!" she gasped, with an effort at recollection. "I thought it was all—a—dream. Did I really die?"

"No, you became more fully alive," was the smiling reply.

Narcissa settled into silence with a vague feeling of disappointment. Here was the peace and beauty of a summer morning. But where was the triumphal march, the peans of glory, the shouts of praise and rejoicing over the sound of her good works? Ah, her work was not finished, she thought, returning to the pain of her mortal struggle with the consciousness of approaching death. She was missing the "Well done!" which she had confidently anticipated as her reward in the heavenly life.

"I was not ready," she said, lifting her eyes to the sympathetic face of her companion. "I had not completed my work."

"Our work is never completed, thank God!" remarked the other simply. "New opportunities are ever unfolding and we are always acting under direction of the Divine Wisdom. We are not anxious about results which we trust absolutely to the Divine Providence. What you call your work, if it be God's work, will not fail of accomplishment. We do not attach a personal importance to any office that we perform." Narcissa shrank a little. She was conscious of a very personal pride and satisfaction in her own "good works." "We rejoice just as fully and sincerely in the useful action of another as in our own. There is no difference. What we seek is unity in the Divine Life. We find our own only in the Divine Will which inspires and directs all our faculties. As the organs of one body we perform our separate functions with thought only of universal health and harmony. Our selfhood is a vanishing shadow that plays no part in the vital movements of this world of causes.

"I recollect what a terrible shock we experienced in the earth life when a great and useful soul passed out of human sight, leaving his brave work unfinished, as we mournfully said. Yet no good cause was ever stayed by the removal of the strongest of its supporters to this interior realm of activities. The work, if it is of heavenly quality, goes on with an accession of vitality through the powerful influence exerted by a more enlightened love, a more interior wisdom. The higher, better interests of humanity are in no way separated from those of the spiritual world from whence all true inspiration and guidance must come. Believe that no real use you have wished to serve can be lessened by your entrance on this larger life. Still think and strive for the achievement of your highest ideals of good. As in the earth life you never knew whose thought in the Universal Mind you were seeking to embody, so now you do not know who will carry out in the lower world the beautiful conceptions of truth that are urging you to high endeavor. There is no 'mine' or 'thine' in the spiritual life. The low per-

sonal point of view is lost in the immensity of the universal."

The presence of her friend faded like the sound of his voice from the consciousness of Narcissa. The vast meanings of life as she felt it released from all petty personal limitations overwhelmed her like the advancing waves of an ocean with whose mighty current she was not yet able to cope.

With a gasping breath she threw out a feeble hand and opened her eyes.

The familiar picture of "Mercy's Dream" hanging at the foot of her bed shone in the rising sun. The figure of her white-capped nurse bent suddenly over her.

"Why, she is reviving! She will live!" a voice called joyfully.

A. L. M.

A Man That Is Upside Down.

The New Church uses the term "conversion" as describing the beginning of a new life when man repents by looking to the Lord and shuns known evil as sin. But regeneration is a gradual work, effected by the Lord who regenerates, as man co-operates in living according to His commandments.

That regeneration is a gradual work is evident from the works of nature, all of which are illustrations of the method of Divine operation. A natural man is like the earth in winter, and just as the earth, when it turns to the sun, begins to become warm and fruitful, so man, when he turns to the Lord and is warmed by His love, brings forth the fruits of a good life. Regeneration is like the seed cast into the ground, and, as the Lord teaches, there is "first the blade, then the ear, then the full corn in the ear."

There are two states through which a man passes while from natural he is becoming spiritual. The first is the formation of a new understanding, the second is a new will. Man must be created anew, as it were, or born from above. This the Lord plainly teaches, and unless he is, cannot see the kingdom.

The natural man is like a beast; in fact, he can become worse than a beast in cunning, ferocity, cruelty. He lusts for fame, wealth and to gratify purely physical desires.

But abundant provision is made for man's salvation. He is born with good tendencies, as well as bad ones. He has been redeemed by the Lord and so has the ability to turn to Him for the benefits of that redemption. He is provided with "remains," or good states, stored up in his mind by the ministry of celestial angels. He is provided with the Word and the ministrations of the church.

The new birth is effected by the Lord alone through charity and faith as the two means, man co-operating. The purpose of regeneration is that man is to become a form of charity, that is, a form of usefulness. He is to learn to love right, for love is man's life. There are three universal loves; the love of heaven, the world, and self. The unregenerate man is upside down; love of self constitutes his head, love of the world the body and love of heaven the feet. Regeneration turns a man right side up, so that the love of heaven becomes the head, or the supreme or dominating love, the love of the world is the body, and the love of self the feet. Thus the world and self are subdued and are

made servants of the heavenly ends of life.

When the Lord set a child in the midst of the disciples and said, "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven," He gave an illustration of what takes place when man enters the life of regeneration, or the life of heaven. To be converted is to turn from self-seeking ends and worldly ways to the Lord. And this we do when we shun evils as sins. Conversion is a radical change in the motives of a man's life. And we become as little children when we desire to be led by the Lord and not by self. The "child in the midst" represents the childlike states that were stored up in earliest life; dependence, humility and teachableness. These are quickened by the Lord and so man is brought into a state in which the Lord can operate and gift man with the life of heaven, which is a life of serving others; the spirit of unselfish service.

L. G. LANDENBERGER.

Discipleship.

When we come to look into the matter we find it is the fact that the Lord chose all His disciples. He called them while they were at their ordinary work. He chose them all, though they soon began to think that they had chosen Him. He had to remind them more than once that their choice only followed upon His choice. They might please themselves whether they followed Him or not, but only after He had first chosen them and given them the opportunity of becoming His intimate friends and followers.

Reflection upon the words in which our Lord reminded Peter and the disciples of this great truth will also reveal the further truth that our Lord chose them for specific purposes, knowing full well their capacities to obey and follow Him in the life He led.

And reflection upon other utterances of our Saviour makes it quite plain that He spake to His disciples such things as he spake not to others, and expected from them such things as He expected not from others. He chose His disciples because they were fitted to hear and obey what He said to them, and because they were thus able to bring forth fruit that could come into the world by no other way; but which should have results of far-reaching and abundant blessing.

There lies a profound truth of perennial worth in these thoughts.

"Ye have not chosen me, but I have chosen you," is the underlying fact of our own discipleship. We too often feel that we have been keenly clever to discern the truths that we profess. We are prone to arrogate to ourselves a mental superiority, like Peter did, because we rejoice in wisdom that, we perceive, is not understood by other folk. We are apt to claim that we have chosen the Lord of our own good sense; chosen the truth out of the mass of error and tradition that is around us; chosen to be disciples because we think we can give help and encouragement to the Lord's church. While we think and feel so, we are a means of weakness rather than strength. We must try to realize that the Lord hath chosen us.

Our perception and understanding of Divine Truth is a Revelation from the Lord to us. The

truths that we know, have been made known to us because the Lord sees our fitness to receive them and our ability to apply them to our life and to bring forth fruit.

In so far as we rise to discipleship because we have been chosen by the Lord, shall we have enthusiasm and steadfastness in our work, and be prayerfully earnest not to fall below the standard of conduct required of us. We shall feel that the Lord can make use of our feeblest powers, turn to some good purpose our most humble efforts and bring forth through our hearts and minds and lives, something of His Divine life that will cheer and beautify the world.

But in so far as we fail to remember that He has chosen us, and that He has chosen what to speak to and require of us, shall we fail to be of service. We shall feel no obligation to do other than our own inclination and self-interests may dictate. We shall set up our judgment as the all-decisive arbiter of our conduct, and like Peter and the rest we shall pursue false ideals, earthly kingdoms and rewards of merit, that are actually obstructive of the Lord's true church and our own true discipleship. We shall lose the sense of the Divine Providence behind and about us. We shall lose the consciousness of the Divine power that is pressing itself upon us.

As disciples of the Lord Jesus Christ in a new era of the world's history let us rejoice that the new truths have come to us because we are chosen for the work of proclaiming them and living according to them. The Lord knows our abilities and all our parts. Let us see to it that His kingdom does not suffer through our misdirected zeal or hesitating response to His great call.

He asks from us nothing we have not the strength and ability to perform if only we look to Him and choose to serve Him *because* He hath chosen us.—REV. S. J. C. GOLDSACK, in *Morning Light*.

Communications

Signatura Temporis.

A Presbyterian minister, whom I have presented with a copy of Swedenborg's "Divine Providence," "The Doctrines of the New Church," by B. F. Barrett, some small New-Church tracts and a copy of the MESSENGER, writes as follows: "I want to thank you for the books you so kindly left me. I have enjoyed the reading so far as I have yet found time." He has invited me to preach to his congregation, and I have accepted the invitation.

AX. L—G.

By the Daily Life Help Others to Find the Holy City.

I have recently met a more than usually intelligent woman who is and has been from her early days devoted to a love of use. A little conversation on spiritual subjects developed the fact that some years ago, while nursing in the family of a man who was, as was his father, a professed New Churchman, and was accustomed to advance his theological views frequently, she became so disgusted with the thoroughly selfish life of the man, that she became convinced that she wanted to have nothing more to do with the teachings of the New Church or with so-called New-Church people. Do we who profess to believe the teachings of the New Church, realize the danger of our build-

ing a wall about the New Jerusalem which shall prevent others from entering? It is the same old trouble from which the New Church has always suffered at the hands of its so-called friends—the reception of New-Church truths in the intellect, without a corresponding belief in the heart. Let us realize our responsibility in this matter. May the Lord never have occasion to say to any of us, “Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

E. A. W.

Trenton, Neb.

Church News

From a daily paper it is learned that the Rev. George E. Morgan, of Toledo, has purchased an interest in the Peabody (Kansas) *Gazette* from his father, and will conduct the business hereafter.

Rev. John W. Stockwell is in the Hahnemann Hospital Chicago, where he recently underwent an operation for appendicitis. He will spend the month of August with friends in the east, taking up his work at Kenwood again the first of September.

The Rev. E. W. Shields writes that he stayed in Brownsville, Minn., only two days. He had about 150 people at each service Sunday and Monday. The ladies filled the seating capacity inside the boat, while the bank was crowded with men and a few women. Roman Catholics predominate in the town, and they destroyed his advertising banners and showed themselves intolerant. He is now in Lansing, Iowa, having made the fifty-mile run from Brownsville by the help of a sail which he had rigged up in about six hours. He has been preaching evenings on the public square to as large audiences as could hear his voice. His address until further notice will be Dubuque, Iowa.

Los Angeles, Cal.

At a special meeting called for the purpose of considering the financial standing of the Society, the following resolution was adopted:

“That the New Jerusalem Church of Los Angeles, because of financial embarrassment, dispense with a minister for an indefinite time, and that Mr. Collom be informed at once, in order that he may obtain a charge elsewhere.”

Toronto, Canada.

Last week was a busy one for the Toronto society. On Monday the Sunday school had its annual picnic at Bond Lake, a small sheet of inland water north of the city, about an hour's ride over the Toronto & York Radial railway. This is an ideal place for an outing, sufficient opening for games, enough shade to take comfort on a hot day, and sufficient water stretches for a row or a steam on the water. The pleasure of meeting so many “far from the busy haunts of men, far from the heartless multitude,” was refreshing.

On Tuesday evening the meeting of the Executive Committee and afterward the quarterly meeting of the society were held and the business in part was a resolution to invite the Rev. P. Billings to occupy the pulpit July 19 and following Sundays, mornings and evenings, with the view of becoming pastor of the society. Wednesday evening the delegates who attended the General Convention and the Young People's League at Cleveland gave inter-

esting and extended reports of the proceedings of those bodies, Mr. W. H. Law and Miss Minnie Bowers as to the Council of Ministers and the General Convention and Mr. A. B. Elder as to Y. P. L. These reports were edifying and instructive, especially that of Miss Bowers, given in a free running style, and went to show what many others in the society could do with a little application. A vote of thanks was given to the delegates on motion of T. M. Martin.

Berlin, Ont.

We had an interesting and enjoyable visit from Rev. L. G. Landenberger on Sunday, the 19th inst. Mr. Landenberger preached for us in the morning and delivered his lecture on Swedenborg in the evening. The cards announcing the lecture contained a portrait of Swedenborg and estimates of him by men eminent in the ecclesiastical and literary worlds and proved an effective means of advertising, for there was an attendance of one hundred and eighteen of whom about forty were strangers.

The lecture contains excellent material admirably presented and was instructive and inspiring to our own members, and at least interesting to the strangers present, as was manifest by the close attention paid during the hour occupied in its delivery. R.

A Noteworthy Meeting.

The meeting held by the Board of Home and Foreign Missions of the General Convention on July 15th, in Boston, is worthy of more than a passing notice. It was attended by nine ministers and six laymen, all but four of the whole number of the Board, representing the important centers of Boston, New York, Philadelphia, Chicago, St. Louis, Baltimore, and Washington, D. C.

The subjects discussed and the business transacted, relating especially to the Mission work at home and abroad and the wants and duties of the Missionaries, engaged the most careful attention of those present and called forth a feeling of unanimity and a consensus of opinion rarely attained at similar meetings. The Board expressed in strong language its desire to retain the services of Rev. A. B. Francisco in the Texas field as soon as other engagements would permit, it being understood that he has not made a permanent engagement elsewhere. He was spoken of as “our Missionary.” Similar action was taken with reference to the Rev. J. B. Spiers. Ample provision will be made for their support, and in addition, as resolved, not only their traveling expenses but the cost of renting halls, advertising and other missionary expenses incurred, especially the free distribution of New-Church literature, will be met by the Board when not provided for by local aid.

The whole subject of the scope and extent of the work of the New Church in propagating its faith was considered, and it was resolved that an appeal be made to the General Convention to establish an Endowment Fund that will be adequate to the maintenance of this work fully and freely. The work of the State Associations in their own fields was also considered, and it was resolved that the support heretofore given be continued and, if necessary, increased. The Rev. Mr. Landenberger urged the importance of a free distribution of New-Church literature, especially of the small works of Swedenborg, a work in which he has been actively engaged. His views were fully accepted by the Board. The Rev. Mr. Seward spoke of the work abroad and of places in Europe he has lately visited, and urged the importance of closer co-operation with our brethren in Sweden, Denmark, Switzerland, Germany and Austria-Hungary. Mr. C. A. E. Spamer gave interesting information and reports respecting the work of his son, Mr. Carl

Spamer, in introducing to the attention of young men in Japan the doctrines of the New Church in a simple and effective way, giving them new light and awakening in them new intelligence.

It is hoped that the results of this meeting in Boston will be to stimulate our brethren to renewed effort in this cause, everywhere, so that we may realize the meaning of the Divine prophecy: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Is. ix. 1.)

WILLARD H. HINKLEY.

Board of Home and Foreign Missions.

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

Mrs. J. K. Smyth, New York, N. Y.	\$5.00
Washington, D. C., Society	20.00
Wm. Mantz, Pana, Ill.	5.00
Sarah C. Shultz, Philipsburg, Pa.	25.00
Cash at Convention	16.83
T. C. Thacher, Boston, Mass.	10.00
F. Jackson, Atlanta, Ga.	5.00
K. Bergmark	2.00
Mrs. T. F. Houts	2.00
Rev. Paul Sperry, Brockton, Mass.	5.00
S. P. Gates, Bridgewater, Mass.	10.00
Anne L. Page, Danvers, Mass.	5.00
Lucy A. Buckingham, Clinton, Mass.	2.00
Geo. W. Bancroft, Glastonbury, Conn.	2.00
John Calbeck, Ligonier, Ind.	1.00
Mr. and Mrs. Louis F. Post, Chicago, Ill.	5.00
Wilmington, Del.	5.00
Ednah C. Silver, Roxbury, Mass.	2.00
Lillian A. Blake, Bethel, Me.	1.00
Helen Reed, Boston, Mass.	5.00
Mrs. S. P. Kingsley, Easthampton, Mass.	1.00
H. M. Nelson, Chicago, Ill.	10.00
Mrs. Theodore F. Wright, Cambridge, Mass.	50.00
Hugh Ormiston, Natl. Military Home, Kas.	1.00
Mrs. C. F. Stetson, Duxbury, Mass. (Home)	2.00
Mrs. Geo. Edson, Elmwood, Mass.	2.00
Geo. Phinney, Bentonville, Ark. (Home)	1.00
Benj. P. Unruh, Pawnee Rock, Kas.	1.00
Asa E. Goddard, Fall River, Mass.	10.00
Alice Puig, St. Petersburg, Fla.	1.00
Cummaquid, Mass.	1.00
Mrs. R. M. Pulsifer, Boston, Mass.	5.00
Edward H. Cutler, St. Paul, Minn.	5.00
James Slade, Nebraska City, Neb.	1.00
Charles S. Mack, La Porte, Ind.	2.00
Mrs. W. R. P. Clark, San Francisco, Cal.	5.00
Mrs. S. T. Griffith, Romeo, Mich.	1.00
Wm. Niles, La Porte, Ind.	10.00
F. H. Burdett, Boston	25.00
E. T. Curtis, Ithaca, N. Y.	1.00
Wm. Burnham, Philadelphia, Pa.	25.00
Louisa H. Thompson, Milford, Conn.	5.00
Mrs. Robert Shaw, Brooklyn, N. Y.	5.00
F. W. Swanton, Washington, D. C.	5.00
T. E. Martin, Bucyrus, O.	1.00
D. E. Krehbiel, Pretty Prairie, Kas.	3.67
Income on Investments	86.75

Total\$400.25

LLOYD A. FROST, *Treasurer*,
July 22, 1908. 45 Milk St., Boston.

Work of the London Swedenborg Society.

At the annual meeting of the English Swedenborg Society held in London in June the Committee reported an excellent total in the delivery of the Society's publications, the number being 15,433 for the past year, as compared with 15,718 delivered in 1907. No new sixpenny edition was issued during the past year, and, in consequence, 5,000 less of these people's editions were delivered, yet the grand total has been practically maintained. The presentations have amounted to 10,332 volumes.

The standing offer of gift books to the clergy and students for the ministry continues to be taken advantage of, 47 copies of the "True Christian Religion," 12 of the

"Compendium," and 58 of the "Apocalypse Revealed," having been granted.

"The type of Mr. Trobridge's biography, which has been standing since its issue, has enabled the Committee to have it thoroughly revised, before stereotyping for future use. The author and the Society's Sub-Committee have now successfully completed this revision. In addition to this Mr. Trobridge has re-written and expanded some portions of the work; and the Committee's intention is to issue the enlarged work with illustrations. In that form it will be extremely useful for presentation to libraries, and also by all who desire a more comprehensive account of the life and teachings than a sixpenny people's edition could possibly contain."

"Esperanto, the new auxiliary language, has now become so widespread that when brought under the Committee's attention afresh by a letter from New Zealand, they determined to make an experiment by authorizing a translation of 'The Doctrine of Life' into it, and approached Mr. H. Bolingbroke Mudie, requesting him to be its translator. Mr. Mudie not only at once consented to give his services, but to give them freely.

"In Norway Mr. W. Spear has made an offer of the Norwegian-Danish translation of the 'Doctrines of the Lord' and the 'Sacred Scripture,' two works, to the ministers and teachers there. So far he has received 93 acceptances.

"Messrs. J. M. Dent & Co., the well-known publishers, whose 'Everyman's Library' is intended to include in the 1,000 volumes which it will contain, all the best literature of, not only England, but of other nations, and not only of recent but of all times, having announced their intention of including Swedenborg's 'Heaven and Hell' in it; and the Committee, regarding this as an important opening, have offered to place at Messrs. Dent's service a new and popular rendering of the work in question, which Mr. F. Bayley, M. A., has undertaken to make.

"After a meeting of the Foreign Distribution Sub-Committee, at which Mr. G. Sale was present, and after thoroughly discussing the matter with him, the Committee authorized the translation of 'Heaven and Hell' into Japanese, and took steps through Mr. Sale and Mr. C. Holme, the Secretary of the Japanese Society, to secure a translator. Letters from both the Japanese Embassy and Japanese Consulate have been received, and in due time a sympathetic, as well as competent, translator no doubt will be secured."

William Mason.

I was deeply moved when I read in the New York morning paper of July 15th an announcement of the death of William Mason, who passed away the day before. I first met Mr. Mason at the time of my going to Orange, some forty-two years ago, and was associated with him in a New-Church way for some twenty-five years, or until after his removal to New York. From the first he co-operated with our movement in Orange and contributed to its support. His wife, a woman of remarkable administrative ability, shortly after my arrival, gave a musical and theatrical entertainment for our benefit, from which sufficient money was realized to purchase an organ and a set of church furniture. The furniture is in use to-day in the house of worship of the Orange Society. For domestic reasons, Mr. Mason did not for some time attend the morning services of the Orange Society; but he made a public profession of his faith in the doctrines of the New Church in 1867, and during these early years Mrs. Mason taught in our Sunday school and their children attended its sessions. After the death of his father and brother, Mr. Mason became a regular attendant upon our services, identifying himself fully with the New-Church society, and accepting office in it. He even volunteered to take the position of "assistant organist," which meant that he would play voluntaries for us whenever he could conveniently, but that he should have no responsibility in reference to it. The life and inspiration of the voluntaries he gave us are things never to be forgotten. The power of superb improvisation was a special feature of

Mr. Mason's art. I recall with pleasure to this day his playing the voluntary at one of the Sunday-school Christmas celebrations. He had placed before him the carols and other Christmas music which the children were to sing, and from them he improvised a voluntary which could rightly be compared to an overture in opera, anticipating the spirit and the life which were to be brought out later by the children themselves, and actually making the melodies of the carols and hymns a part of this improvised opening music.

Mr. Mason was undoubtedly one of the finest pianists and organists this country has produced. His rendering of music—to use the words which in an article in the *Century Magazine* he applied to the playing of Paderewski—was “quivering with life.” But to my mind the distinguishing feature of his greatness was his marvelous directness and simplicity. He was entirely free from the appearance of self-consciousness, and from the sphere of unapproachableness with which great artists are often environed. I have known him to play at concerts which but for his presence would have been quite inferior. Most artists of his grade would not have allowed themselves to be thus made use of. But he acted from the kindness of a sympathetic heart.

One of the most impressive features of Mr. Mason's art was the high ideals he entertained in respect to its proper realization, and the inflexible fidelity with which he held to them. His improvisations were never a wandering about in the realm of musical harmony, like a kind of aimless sauntering, ready either to continue indefinitely, or to stop at any moment. Rather Mr. Mason's improvisations were organic units. They had distinct themes, with beginnings, middle points, and ends. A story which he once told me will illustrate this. He had been requested to play at a church wedding, and was told that a ten-minute opening voluntary would be the amount required. He chose a theme which could be elaborated in about that time, but at the close of his rendition of it, was informed that the bridal party had not yet arrived. He changed the key of his voluntary and worked out the theme again. Still they were not ready. He then, to use his own expression, “turned it upside down and worked it through backwards.” But no arrival. He finally resorted to the exercise of all his ingenuity to work out his theme in all sorts of possible variations, feeling sure that if any musician were in his audience, he would be laughing at the player's discomfiture. In all this it probably never occurred to Mr. Mason as a suggestion to be for a moment entertained, to change his theme. Such a course would have seemed to him an infidelity to the high standard of his art.

In the realization of the New-Church doctrines in their application to assuaging the sorrows of life, Mr. Mason held himself to a high standard like those which he applied to the expressions of his art. In the loss of his wife under distressing circumstances, and in the deaths of his two sons he found full consolation and support in the teachings of his New-Church faith; and did not allow himself to dwell on the natural sorrows of his bereavements. This was particularly illustrated in the way in which he bore the loss of his second son, who died on shipboard, far from home or friends, and was buried at sea. In a letter which he wrote to Mrs. Mann and me on the death of this son, he dwelt so fully on the grounds for gratitude which he felt that he had on account of having possessed such a son, and upon the glory of our teachings concerning the eternal life, that his letter ended in a glorification of praise to God. So remarkable is this letter that we have with his consent made use of it on a number of occasions to help people in distress.

For some years I have had little association with Mr. Mason. But unexpectedly on my part—as I supposed that he would be out of town at this season—and as a matter of great satisfaction—especially in the light of the fact that he was so soon to be removed from us—he was in attendance at the church in New York on the 21st of June when I had the pleasure of conducting the services and preaching for Mr. Smyth. At the close of the services Mr. Mason came forward and expressed satisfaction at the renewal of happy reminiscences which he experienced in meeting me again.

How often we value blessings more on their removal than ever before, and I apprehend that for some time to come those of us who knew him well will have a growing appreciation of the greatness of the genius, and of the simple grandeur of the character of William Mason.

CHAS. H. MANN.

A Beautiful Christian Spirit.

Concrete instances of the practice of the Christian virtues are always interesting, and serve as an inspiration to others. Some time ago there appeared in *McClure's Magazine* a series of remarkable letters which had been written by one Dan Gainey to Harry Orchard, then undergoing trial on account of a murderous assault upon some non-union miners at Cripple Creek, Colorado, by which Dan Gainey was made a cripple for life. These letters were remarkable in that they showed a spirit of complete forgiveness toward one who had been a friend but had been led to commit a crime, the results of which were so disastrous to Gainey and others.

These articles in *McClure's* were read by a Mrs. James E. Lyons, a very kind-hearted lady living near Boston, who felt moved to send to Mr. Gainey a letter of sympathy and a copy of Swedenborg's “Heaven and Hell.”

Mr. Gainey wrote a letter in reply, which, with the clippings from *McClure's*, were exceedingly interesting reading to a number of people who were favored with an opportunity to see them; so much so that they were sent to the editor of the MESSENGER in the belief that they would be equally interesting to the readers of the paper.

A couple of extracts are given from Mr. Gainey's letters as published in *McClure's*, to show the spirit that seems to animate him and the interior perception of fundamental spiritual truth that illuminates his mind:

“And now, Harry, I cannot believe you were always cruel and depraved, but rather that you were persuaded and led into these crimes by that specious reasoning of the miners' union which declares the end justifies the means. However this may be, you have done one commendable thing—confessed. I trust you have told the truth—the whole truth, neither accusing an innocent man wrongfully in the smallest particular, nor shielding a guilty man, even though he were your brother.

“I believe the power which gave us being placed us here to remain until He calls us home. Were it not for this belief I should have long since filled a suicide's grave, as my anguish and suffering has at times seemed more than I could bear. . . .

“I have read and thought much on the mystery of death. I have examined all the evidences presented to my mind critically and dispassionately, because I have been most of my life uninfluenced by religious belief. I concluded at last, from cold reasoning, there is another life—that death is but a change. Today I know this is true. I know it because I have been told by some inexplicable mysterious agency which links the living to the dead. No argument can disprove this belief to me; it is ever present,

ever insistent, as though some spirit from the other world stands by me in assurance. I am better for this belief, because I am easier, resigned and at peace. I trust you are the same. I have no ill-will towards you today, since I feel you are not the Harry Orchard you were when you committed those crimes. In other words, I have long since forgiven you. I do not know why or how you came to do those things. Perhaps you cannot now tell yourself. I feel sure you would never do them again, but anyway I forgive you. You have not hurt me nor others as much as yourself. If you are truly sorry and repentant, if you make all the amends to society and God you possibly can during the remainder of your life, you will surely be forgiven. If you fail to meet those conditions freely and fully, then you condemn yourself, and my forgiveness and all the prayers of all the men and churches cannot save you. So, then, what you should do is what your conscience tells you to do—tell the truth, the whole truth, regardless of whom or what it may attack. The truth and repentance will bring you nearer to your God. You can do nothing for society but tell the truth; nothing for your God but the truth; nothing for your eternal salvation but the truth and repentance. If these are thorough, then you shall surely live again, even in the presence of those you have wronged, who will remember their wrongs and no more."

It was the reading of letters containing such a noble spirit as this that caused Mrs. Lyons to write to Mr. Gainey and send him a copy of "Heaven and Hell." Mr. Gainey's letter to Mrs. Lyons is so good and beautiful that it is here given at length. It is dated at Walla Walla, Wash., and reads as follows:

DEAR MADAME:—Your letter of October 2d with the book it promised reached me a few days ago. I trust that for such a kindly thoughtful favor you will be pleased to accept my thanks, which is about all I can offer you in return. I feel that motives such as actuated your letter are difficult to repay or appreciate, and yet I believe the soul that sends forth such messengers is recompensed a thousand fold by that sweet peace and satisfaction which within it comes to dwell. I fervently pray that you and all who so anxiously and persistently try to do good may find this peace and satisfaction, and at last be called to abide with Him of whom your goodness and simple womanly endeavor is but a faint reflection. Those letters of which you speak were written to Orchard for the purpose of confirming him in his resolution to tell the truth, so that society thereby could be in some measure better prepared to protect itself. That they were in this respect effective is what I now believe, but that they had a literary or other value, and for such would be published, never occurred to me while writing them. But this is not all; in a footnote I am made to appear a Catholic and a graduate of a Jesuit college located here in Walla Walla. Now, the truth is no such college ever did exist here, nor is there one here today; besides I am not a member of that church. My parents professed that faith, but as I at an early age was strongly inclined to another belief, I was permitted to go with perfect freedom after the dictates of my conscience. Of course, *McClure's Magazine* felt the necessity of discovering some incentive to which it could attribute the religious expression of the letters, and so, I suspect, found it easier to guess at one than to write to me for the exact information. Now, then, I have nothing but respect for that church to which my fathers belonged, and which today numbers among its adherents millions of the noblest of self-sacrificing men and women. But all this is aside from the truth—which *McClure's* should have been exact enough to arrive at—and that is, I am not now nor have I ever been a Catholic. But even this misrepresentation, while in a sense annoying, is small indeed to what *McClure* unwittingly inflicted upon me in another way. Within the past forty days I have received letters from every part of the United States asking various questions and requiring answers to the same. Many of these were written by people well intentioned enough who, perhaps, if they reflect at all, imagine I am so situated that the time and expense involved in this are matters of no concern to me. Others again write from morbid curiosity, as their letters indicate, while a few write without any purpose whatever so far as I can see. I suppose this is the penalty one pays for getting advertised, but it is hardly fair that the penalty should be imposed upon me, when I am advertised against my express wishes. Finding myself

in this situation, I concluded to answer or acknowledge such letters as to me seemed sincere or worthy. In the performance of this I come to your letter and book on the doctrines of Swedenborg. I am not an entire stranger to the life and doctrines of this remarkable man, but I am free to admit that what I read of his teachings years ago did not impress me with a desire to give them any very close consideration. From my limited reading I inferred he tried to avoid a literal interpretation of the Bible in order to obtain a meaning which would be in harmony with his gentle soul and its conception of God. I imagined he was visionary, constructing fancies out of realities and then other facts out of these fancies, which were made into the foundation for his doctrines. Perhaps a very hurried reading was responsible for this. In any event, I am glad of the opportunity your book presents of further investigating this doctrine. Of one thing I am sure, no one book, race or people is the sole repository of God's truth. A part of this is found in every one of numberless humanity, could we but detect it. Some are vastly more spiritual than others, but all have at least a spark which we may see if we but try. Science, which is but another word for knowledge—and knowledge is but a perception of the truth—is in reality the complement of all bibles. Science tells us that energy may be transferred from one form into another, one body into another, but cannot be destroyed. Now life is the highest form of energy, and must come under this law. The whole universe is but a vast area of ceaseless indestructible energy, of which human life is the highest type. While this does not prove the immortality of the soul, it does prove the indestructibility of life, a long step in that direction. But even before this was known it was long the universal belief that death was but the beginning of another life. Whence came this belief, and why should it be universal in all places among all peoples of any intelligence? Because it has been implanted within us like our impulses, and for some purpose. The profoundest inquiry has failed to find escape from this simple question except by this simple answer. But some of us have other reasons, not so brief, clear and complete that they could be given in a short letter, and yet so conclusive to ourselves that no argument could stand against them. I am one of that number. I am satisfied some of us are so close to others who have departed this life that we can feel their influence. How or why this is I do not know, but that it is so I do know. I am not a spiritualist; in fact, I have never attended such a meeting and know nothing about their doctrines. For years I have been an agnostic, but I am not so any more, although I am not a member of any church. Three times in my life I stood in the path of death. If I stood there a minute longer I should have died. But my occupation required that I remain there; I saw no danger and yet suddenly on each occasion I received a warning to move which I was powerless to disobey. Others were instantly killed, and terror possessed those in the vicinity; still I had no fear, but, on the contrary, an assurance of perfect safety. To those who have labored 2,000 feet below the surface by the dim light of a candle, when a cave-in took place, leaving them in awful darkness, this situation can be understood. I have been warned in this way many times, but not so forcibly. Once I disregarded one of these, and for this I was made a cripple for life, at Independence depot, Cripple Creek, Colorado, by Harry Orchard *et al.* But even this has only brought me nearer to the Father who gave Harry Orchard and all the rest of us an existence. I have become a changed man, with no ill-feeling towards any other creature, under the providence of God. As I look back over my life I feel some influence has by ceaseless effort brought me almost within the sight of God. This influence, always present, ever insistent, still remains with me—a reality, because I am conscious of its presence. I would not change another's belief if it draws the eyes of heaven on the good it attempt on earth. I am not much inclined to dogmas, rites and ceremonies, but with those who find comfort in them I have no quarrel. And now this letter has reached a length I did not propose at the start and has gone into convictions which perhaps have no interest for you. However, I wish you to feel sure I appreciate your complimentary letter and book, which I shall surely read, because I believe it is the offering of a kind, earnest heart. Farewell.

DAN GAINEY.

Nothing natural exists without something spiritual corresponding to it. (H. H. 487.)

The Church Calendar.

August 9. The Ninth Sunday
After Pentecost.

The Christian Life.

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

Lesson I. II. Sam. vii.

Responsive Selection 68: "The law of
the Lord is perfect."

Lesson II. Matt. xxi.-v. 23.

Benedictus: 757.

Hymns (Mag.):

45. "O bless the Lord, my soul."

234. "Father of mercies, in Thy
Word."

Baptisms

GLADSTONE.—At Baltimore, Md., Sun-
day, July 19, 1908, Charles Talbott, born
Sunday, June 28, 1908, son of Mr. and
Mrs. Chas. T. Gladstone, of 1230 E.
Eager St., Rev. G. L. Allbutt officiating.

Obituary

YOUNG.—At Newark, N. J., July 21,
1908, Albert Mason Young, son of
Percy S. Young and Grace W. (Mason)
Young, two years eight months and two
days.

WELLMAN.—At Springfield, Mass.,
July 14, 1908, Katharine, daughter of
Hiller C. and Emily A. Wellman, two
years and nine months old.

She was a sunny little child, as lov-
able as a bright spring day. We know
that she now dwells in that happy world
where the tender care of the Lord and
of those angels who do always behold
the face of the Father surrounds her
and gives her fulness of joy. And we
already feel that she is permitted, by the
presence of her spirit with us, to bring
comfort and blessing to our hearts.

PARRITT.—Emily Hogue Parritt,
mother of Mrs. Oscar Oldberg, of Chi-
cago, Ill., died on Sunday morning,
July 5th, at Boulder, Colo., at the age
of 86 years and 7 months. Although
not a professed New-Church woman,
she imbibed many of its truths, and liv-
ing them in a life of charity, there was
always about her a good and pleasant
sphere, as many New-Church friends in
Washington, D. C., and in Chicago will
remember.

ARMINGTON.—At Riverside, Cal., July
8, 1908, E. R. Armington, in his nine-
tieth year.

Mr. Armington was born in Provi-
dence, Rhode Island, May 23, 1819. He
learned the tailor's trade while young,
and worked at that business till he was
about thirty, when, like many other
young men of that time, he caught the
gold fever, and in February, 1849, start-
ed for California, by way of Cape Horn,
and after a voyage of seven months,
reached San Francisco, then a straggling
village, with a population of about one
thousand.

After engaging in mining for two or
three years, with a fair measure of suc-
cess, he returned to Providence, by the
Panama route.

January 1, 1854, he was married to

Miss Mary Jane Bishop, in Providence,
and the following spring he formed a
company of twelve men, most of whom
were accompanied by their wives, and
again set out for California, this time
by crossing the plains. It was a diffi-
cult and dangerous undertaking, as roving
bands of Indians were frequently
met, which were not to be trusted. But
after many exciting adventures, in ford-
ing dangerous rivers and with the In-
dians, in about six months they arrived
in Shasta County, where Mr. and Mrs.
Armington made their home for four-
teen years. Here their children were
born, three sons and one daughter. Two
of the sons died in infancy and the
daughter in early womanhood, died in
San Francisco, after they had removed
to that city.

About fourteen years ago Mr. and
Mrs. Armington came to Riverside,
where they have since resided. And here
on January 1, 1904, they celebrated their
golden wedding.

Mr. Armington became an earnest re-
ceiver of the doctrines of the New
Church when a young man, and a regu-
lar attendant upon New-Church worship,
when within reach. He was well read
in the doctrines, and loved to introduce
them to others.

Till within the past two or three
years Mr. Armington enjoyed excellent
health, and his mental faculties were
well preserved. He was of a cheerful
and happy disposition, and a warm and
true friend. But towards the last he
seemed to pass into a second childhood
state, his mental faculties at times be-
ing much clouded by the infirmities of
age. But now after a long and useful
life he has entered into his rest, and we

all rejoice with him. He leaves behind
his aged wife, his companion for fifty-
four years, who has the deep sympathy
of a large circle of friends, also one son,
who resides in the city of New York.

B. EDMISTON.

Special Notices

THE ALMONT SUMMER SCHOOL.

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

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THE THEOLOGICAL SCHOOL.

The New-Church Theological School
at Cambridge, Mass., will open Thurs-
day, October 1, 1908, under somewhat
new conditions. The Rev. William L.
Worcester, of Philadelphia, has been ap-
pointed president of the school, and the
Rev. John C. Ager, of Brooklyn, has
been appointed professor of theology.
With these additions to the teaching
force and some rearrangement of the
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The aim will be not only to give the
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try of the church. Young men who
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lifework, and others who may wish to
make special study of New-Church doc-
trines, are earnestly invited to consider
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