

New-Church Messenger

"Behold, I make all things new"

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Special Missionary Number of the Messenger.

The issue of the MESSENGER for June 10 will be a special number of twenty-four pages, intended more particularly for circulation as a missionary document, to give those unacquainted with the matter an idea of what the New Church stands for. It will, besides the editorial and news, contain a sermon by the Rev. Thomas A. King on the Descent of the New Jerusalem; articles by Julian Hawthorne on Life After Death; by the Rev. Wm. L. Worcester on Correspondences as Applied to the Interpretation of the Scriptures; a statement of the New-Church Faith by the Rev. James Reed; papers or extracts from papers to be read before the Council of Ministers next week; an article by Mr. Ezra Hyde Alden on the Church as an Organization; an illustrated article on the churches in Lakewood, Cleveland, Cincinnati and other parts of the Ohio Association, with pictures of the Lakewood and Cleveland churches and their pastor; extracts from Swedenborg, and much other good matter.

This number of the MESSENGER will be especially valuable for our subscribers to send to their friends

to give an idea of what the New Church is and what it teaches. The price for single copies is seven cents each; but to encourage a wide distribution of this issue the charge for quantities has been put at the low price of \$4.00 a hundred. It is hoped that many of our subscribers will order a hundred, and that societies will aid this missionary use by buying and distributing the paper by the thousand. Orders should be sent in at once to the publisher.

The friends of the church can make this paper useful in a double way. First, it will bring the teachings of the New Church to public attention to the extent that its circulation becomes general, and show what the General Convention represents as an organization; and, second, it will bring the MESSENGER itself before the public, show its use, and help to increase its permanent circulation.

Idealism and Reincarnation.

It is not difficult for a New Churchman to perceive clearly the origin of idealism, and its fundamental error. Idealism is the prevalent error among some eastern peoples, but Christendom is cursed chiefly by its opposite; namely, materialism. Christian Science is the only form of idealism that has come to any notice in this country. In the spiritual world things are seen from light inflowing, and thence efflowing, and forming objects in the ultimate of the spiritual world in correspondence with the idea produced by the inflowing light. Thus angels and spirits are surrounded by objects in exact correspondence with their affections and thoughts. In the hells infernal spirits are surrounded by sand or rock, or barren wastes, or leafless trees, or by swamps and marshes, because such are exact correspondents to their inward states. The animals about them are noxious insects, vermin, serpents, birds of night, and ferocious beasts, because they are correspondents of their affections and thoughts. The angels are surrounded by paradisaical gardens of beautiful trees, climbing vines, fruits, and flowers. Birds of beauty and song abound, and the beasts there are gentle and attractive. All this is because such things are exact correspondents of angelic states, affections, and

thoughts. The animal life in the spiritual world comes into existence with the affections and thoughts of the people there. When their affections and thoughts change, their surroundings with their animal life change in correspondence. One there sees his internal states, his thoughts and affections, perpetually mirrored back to him in his environments. It might be supposed, therefore, that their surroundings were not actual, but only projected ideas. Carrying this thought a little further, one might reason that nature is only from projected ideas, and that to change nature we have only to change the idea—that is, disease is not actual; it is only the projection of a disordered thought. Change the thought, and the disease will vanish. The idealist reasons the same way about all things in nature. A chair is not a chair, but a projected idea; and all the processes of manufacturing the chair are only projected ideas. But such reasoning is not true even of the spiritual world. The land and vegetation there are as actual as corresponding things in nature. The bird that is formed by the thought of an angel or of a spirit is as actual and real a bird as any in nature. It is a substantial bird, alive, and acting from instinct, and differs in no way from a like bird in nature, except that its lower parts are not infilled with gross matter. Infill the lower parts of the bird with matter, and it would be fixed in nature, and live here as other birds do. The same is true of every animal in the spiritual world, and like principles apply to every plant and thing there. They are not projected ideas, hollow phantasies, but the character of the spiritual world is such that ideas become actual in ultimates there as embodied realities. The substances of the spiritual world are of such sensitiveness that the affections and thoughts of angels and spirits become instantaneously embodied in actual and substantial forms that are correspondential. Truly the Lord creates those correspondential forms, but it is done by influx from the Lord into the inhabitants of the spiritual world, and thence the influx terminates in objective forms corresponding to the states of receptivity of angels and spirits. Hence idealism is not true for either world, nor anywhere in either world.

Matter should be taken for what it appears to be to the senses, and scientifics should stand for what they appear to the scientific plane of the mind, for scientific truths are founded upon sensuous truths, and rational truths are founded upon scientific truths. In the development of the mind, matter is intended to be what it appears to the senses, and when we try to think that it is not real, that it is only what the mind makes it, the entire mental structure built upon sensuous impressions is undermined, and topples over. Then the person falls

deep into the pit of phantasy and idealism in proportion to his error.

The origin of the doctrine of transmigration may be seen from these same facts. The embodiment of affections and thoughts in corresponding animal forms as they take place in the spiritual world being once known, the falsity that the person himself was reincarnated, rather than his efflowing affections and thoughts, came forth as the truth of spiritual phenomena became lost. Hence originated the doctrine of reincarnation.

The Sermon

The Broken Seal.

BY THE REV. PAUL SPERRY.

Then opened he their understanding that they might understand the Scriptures. (Luke xxiv. 45.)

These words of explanation, or narrative, are spoken of the Lord's appearance before the disciples gathered in Jerusalem after the resurrection. He had convinced them of His actual presence by eating before them the broiled fish and the honeycomb. What was the nature of that eating? Was it natural or spiritual? Was it a proof of physical presence or a spiritual substantiality? As Jesus came and stood in the midst of them, they "were terrified and affrighted, and supposed that they had seen a spirit. Their idea of the nature of the spiritual body was doubtless as crude as that of most people today. Spirit to them did not mean, what we are taught today that it does mean. It probably meant to them the appearance as living of one who was dead, something to be feared and dreaded, something without substance, ethereal or vapor like, creating hallucination, portending some evil. The training of the Jewish Church had probably prepared the disciples very little to appreciate the nature of life in the spiritual world. Christian training in general gives as little preparation today. The Lord gave the disciples an object lesson in spiritual phenomena, eating in their presence and showing to them His hands and feet. The spiritual body is just as real and substantial as the physical, indeed more so. It has hands and feet as active and useful as those of earth, indeed more so. There is eating in heaven as real and as nourishing as the eating of natural food, indeed more nourishing because the food is necessarily digested and assimilated. Our Lord's resurrection was even more complete and substantial than that of any man. In the "Apocalypse Explained" we read: "The Lord disclosed to His disciples that He had made Divine the whole of His human even to its natural and sensuous, which is signified by the hands and feet, and by the flesh and bones, which they saw and felt; by the hands and feet is signified the ultimate of man which is called the natural, by flesh its good and by bones its truth." One just entering the spiritual world is not conscious of any difference; he seems to see things as in the natural world. No doubt eating looks the same to him there as it did on earth. The disciples were reassured by seeing

the risen Lord eating before them, but they were seeing a still truer reality than they realized.

There is a close connection between one's conception of the spiritual world and his ability to understand the sacred Scriptures. To appreciate the true sanctity of the Word of God one must know something of its spiritual meaning, he must see evidence that its wisdom is to teach angels as well as men and that its very structure is based upon real facts in both worlds. To understand its spiritual application one must realize something of the actual spiritual conditions to which it must apply. And therefore there is a close connection between the description of the Lord's appearance substantially before the disciples after the resurrection and the statement of our text, "Then opened he their understanding that they might understand the Scriptures." Unmistakably it means more than mere knowledge of the literal facts, they were doubtless very familiar with prophecies of the Old Testament and knew the details of the Law; but still they had failed to grasp what their Master had so often said, that "these things" of His ministry "were done that the Scriptures might be fulfilled." He had foretold His resurrection on several occasions, yet the accomplished fact found them astonished and perplexed. Without a conviction that the spiritual world was real and present, they could not appreciate an immediate resurrection and understand how the Lord could be still their victorious leader. It is the same today; without some knowledge of the spiritual world and the nature of life and growth there, we could not conceive of the Lord's presence and power in the heavens, of the form and substance of our friends who have passed from us, and therefore of the Scriptures which spiritually speak in the language of that world. The Lord first opened the eyes of the disciples that they might see the conditions of heaven, and then "opened their understanding, that they might understand the Scriptures." It is always the Lord who performs the same blessing for men today; His power alone can remove the veil that stands between our minds and the hidden things of the Word. In the vision of the Apocalypse no one was found worthy to take the Book and break the seals thereof but the Lamb. The Lord Jesus Christ in His Divine Humanity alone opens man's understanding so that he can see the spiritual lessons of that Book. No explanations and interpretations and exegesis of men can effect that actual opening, these are but the instruments by which the Lord may reach our minds and open them; He always performs the miracle Himself. To understand the Scriptures is much more than to know a few correspondences and to be able to apply a few rules of interpretation to various verses. It is to see within the Scriptures the presence of Divine truth so powerful that it may feed human life, so necessary that to miss it is to leave the soul hungry. It is to find within, the laws of regeneration that make clear God's plan in the creation and preservation of the world. No one can see this who has doubt of the reality of the spiritual world, or who is listless and indifferent toward spiritual truth. It is said, "He who has no spiritual affection of truth cannot have his understanding enlightened." In the "Arcana" it is further said, "The Lord gives man the faculty of understanding truth; and the reason he does

not understand it is that he does not want to understand it." Thus do men shut themselves off from that which God Himself considers the greatest blessing He can bestow. It was His final gift to His disciples and it made their hearts burn within them. It is the supreme gift of His Second Coming, one for which all the instrumentalities of heaven and earth have been set in order. Never by study and logic and reason could men penetrate into the depths of the Scriptures and discover the wealth of wisdom by their own power and initiative. Without revelation men would never know anything of those hidden treasures, which belong only to the pure in heart. By a distinct act of His mercy God opens man's understanding, as He opened the eyes of the blind man, and what was dark and unintelligible becomes a world of brightness. Every one of us who is conscientious in the search of the Scriptures, knows something of that concrete experience. A certain passage is vague and meaningless; we study and ponder over it, search for its meaning and almost give up the hope of making it seem like the vehicle of God's wisdom, and suddenly a change takes place, we seem to find a clue to its lesson and all breaks into new light; the verse begins to glow with its sacred meaning and we are thrilled with the very joy of understanding. What has happened? the verse has not changed, truth is constant. But we have changed, our mind has unfolded to appreciate this inner light. Our Lord alone has granted the vision. The clear explanation of some deep expounder may have helped the vision, but God gives the sight itself.

The Word translated open in the text is intensive and means open wide. The word understand means literally put together, combine, perceive. That fact seems suggestive. The disciples could understand scattered facts in the Scripture just as you and I can. But the understanding with which the Risen Lord blessed them was the ability to understand collectively the meaning of Scripture, the connected story of Christ running through all the Word, beginning at Moses and all the Prophets. It is that same blessing which our Lord has contemplated in this His Second Coming, the vision of a connected and unbroken Word beneath and within the letter of the Scripture we have cherished. "Many have desired to see the things which ye see and have not seen them." If the Lord made this possible for those fishermen disciples of long ago, He desires no less to bestow the gift upon us.

No other claim is made by Emanuel Swedenborg; the Lord "opened his understanding that he might understand the Scriptures." No one can deny that such an act was possible; the results show that it was not only probable, but certain. He declares that he received the truths he taught from the Lord alone while reading the Word. You say there was more than that. Yes, the conscious presence in the spiritual world for many years. A few moments ago we noticed that the disciples were permitted to see spiritually the Lord Christ after He was risen from the dead; and that such experience was the very preparation for understanding the Scriptures. We saw that understanding of the spiritual meaning of Scripture was impossible without a knowledge of conditions in the spiritual world. How else then could Swedenborg or any

other man become the clear-sighted teacher of that spiritual meaning of Scripture without an intimate knowledge of heavenly conditions? For that purpose alone was the privilege granted. And for that reason, we are permitted to learn the details of life in the next world from those wonderful descriptions, not to satisfy curiosity, not for intellectual or scientific enjoyment, but that we may be able somewhat to understand the Scriptures and know the Lord in His Divine Humanity. We have been taught the mysteries of heaven that we may understand the secret of life within the Word of God. That great storehouse of wisdom, the "Arcana Coelestia," is alive with scenes from the world beyond, used to make real to us the meaning of Scripture. Too frequently we think of these memorable relations as but bright spots, of facts that are stranger than fiction, introduced to give spicy interest to the prosaic interpretations of much involved principles. They are more than illustrations. They are the lenses that focus the light of heaven on the obscurity of natural fact. They are meant to carry conviction to us as the Lord's eating the broiled fish did to the wondering disciples. They are meant to open our understanding. We cannot safely think lightly of them if we would realize the eternal lessons of spiritual Scripture, for they are interdependent.

We read "it is not the Word which makes the church, but the understanding of it, and the church is such as is the understanding of it with those who are in the church." We are not a new church because we have the spiritual meaning of Scripture described to us, but only as we grasp it with earnest understanding. Elsewhere it is said, "In proportion as the understanding of truth perishes in the church, in the same proportion the church perishes." The very existence of the church depends upon our interest in Divine truth as the Word teaches it to us, because without truth we know not how to live profitably.

Does this explain the weakness of churches generally, and the reason why men, especially young men, lose interest in its work; why others drift so far from its real meaning? Are they not indifferent, foolishly indifferent, to the understanding of spiritual truth, and therefore negligent of the Scripture? The Psalmist said, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." It is most gratifying that classes for Bible study among young people have increased so greatly in recent years. Then when they shall come to know why the Scripture is sacred and shall see the depths of spiritual wealth below the surface the hope of the church everywhere will be revived. The young men and young women are the very building material of heaven. They must similarly be the constructive engineers of the future, building civilization from the patterns laid down in the Word of God and illustrated with the perfect architecture of the spiritual world. The Lord will with readiness "open their understanding, that they may understand the Scriptures."

Unless a man regard himself as associated with his fellows, and esteem himself as nothing in respect to the common good, and love his neighbor better than himself, he can by no means be in a body that is harmonious, but so far as he removes himself from that love, he necessarily expels himself from it.—Swedenborg.

Contributed

The Custom of the Lord.

A SERMON TO THE CHILDREN.

And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day. (Luke iv. 16.)

Nazareth, you know, is the little town among the hills of Galilee where Jesus lived. The synagogue, in which He went on the Sabbath day, was the village church.

Notice how the Word says, "As his custom was he went into the synagogue on the Sabbath day." It was His custom to go to church on the Sabbath; that is, He did not go to church when He felt like it, or once in a while; but He had made it a duty and a habit to go on the Sabbath day where the people gathered to learn about God and to worship Him. It is most useful for us to know and remember this. For our Heavenly Father wanted to show us what we ought to do; so He came into the world as a little child, and grew to be a boy, and then a man, and did everything just as it should be done. In this way He showed us what we ought to do and the great love that He has for us.

The Lord formed the habit of going to church on the Sabbath day because it is right to do so. You know the commandment says, "Remember the Sabbath day to keep it holy." The Lord remembered this commandment, and kept the day holy. We ought to remember the Sabbath day by going to church because our Father in heaven has asked us to do so, and because Jesus did. It is pleasing to Him when we obey Him, and try to do as He did, for then He can make us happy, protect us from injury, provide us with good things, and prepare our souls for heaven.

The Lord loves us. He wants us to love Him. We show our love for Him by doing what He asks us to do. If we when young form the habit of obeying Him and of doing everything that He wants us to, it will, when we are older, become a pleasure to obey Him; and when we come into the other world we will likewise obey Him, and He will take us into heaven where He has prepared the many beautiful mansions for those who love Him.

Forming a habit of going to church does not mean that when company comes we stay home, or when we do not feel like it we do not go, or when it is inconvenient we say, "I won't go today, but next Sunday I will go." The habit that we should form is to go to church every Sunday that the Lord makes it possible for us to go. We show our love for the Lord in doing what He asks of us, whether we want to or not. If we are faithful in every little thing, we become His humble and devoted disciples.

We always like to have the little ones in the regular church service, though the service generally must be suited to older ones. It seems that we can not have you all here every Sunday. So for you little ones the Sabbath school has a service very much like the church service. In going there every Sunday you are going to church as did the Lord. But today, on Children's Sunday, the service is prepared for you. We hope you will learn to love our church service as you do the Sabbath school, and

that you will form the habit of going to church on the Sabbath day just as the Lord did.

Not only do you show your love for the Lord by coming to church on the Sabbath day, but also you do many things for Him. You read His Word, you learn about Him, you find out what is right and how you ought to live so as to please the Lord and be prepared for heaven when you die. You also serve the Lord, for you show to others your love for Him, and by example teach them what all ought to do. You show to the world that faith is alive upon the earth, that you are thinking about the Lord and heaven, and that you come from homes where the Lord is thought of.

You know if we get any good thing to grow out of the ground, we must plant seed in the ground; then is the planting time. After a while the seed grows, and it comes harvest time when the things planted are gathered for use. By going to church on the Sabbath day, good and heavenly things are planted in the heart. When we are little children it is planting time. Now when you are young the mind and heart should be planted full of true and good things, so that as you grow older the good and true things planted can grow; and when they are grown, then it will be harvest time. What you learn in the church can grow. It can give you pure thoughts, good feelings, and make your soul beautiful. Thus the Lord can come into your lives, keep you from all evil, fill you with happiness, and lead you to Himself in heaven.

The Lord Jesus is our Heavenly Father. He made us. He has so formed us that in our body that dies is another body that never dies. The body that never dies is the soul or spirit. The soul or spirit can go to heaven, and will never die. The Sabbath day is set aside by the Lord especially for us to prepare the soul for heaven. If we want to be a musician, we must study music. If we want to be a teacher or a lawyer, we must think and study about what makes a useful teacher or lawyer. So if we want to become angels and live close to the Lord, we must think about and learn what the angels do and what is useful to the Lord. Sunday is for this purpose. Six days we can do our play and our work, but the seventh is the Lord's. And if we love and obey the Lord as we should, we will form the habit of going into His house on the Sabbath. Thus we will show to Him our love. And though some try to get us to go to other places Sunday, we will still go to the church; and in so doing we show that we love the Lord more than other things.

So let us resolve now that, from this time on, we will, as the Lord did, go to church on the Sabbath day; and having formed the custom of going into the house of God on the Sabbath day, keep it to the end of our lives.

GEORGE HENRY DOLE.

Apropos of what we have been told of the detrimental effects of overcrowding in the cities of England and Scotland, the pleasant contrast is presented, in a recent number of *The Christian World*, of efforts to so revive cottage industries that the youth of the villages need no longer be under temptation to migrate to the more populous cities. At Compton, in Surrey, the Potters' Art Guild has been instituted for the making of utensils from

British clays. At Chailey, a Sussex village, toy-making is in progress. And at Thornham, in Norfolk, with a population of only 600, very fine work in wrought iron has been turned out, King Edward having purchased two bracket lamps as a token of his interest. These industries have sprung from the institution opening classes in the districts mentioned, presided over by the local schoolmaster, or some one having the insight and inclination to start and foster the movement. Instances of this kind show not only that time has been taken by the forelock, but that it is always at hand for those who seek it. Such a spirit of enterprise will go far towards solving economic difficulties, by tending to eliminate human waste, and to show that every one may be of use in the community in which he dwells.

G. L. A.

Correspondences.

Correspondences are things out of heaven, as they appear in the world, and so only Divine and spiritual things can appear on this low level. The Infinite Creator effects all things—all creations, recreations, and formations—through laws of order, called correspondences. The Word of the Lord was given by correspondences, and is interpreted thereby.

"All the miracles of the Word were effected through correspondences, as natural things come into existence from spiritual ones, and as effects come from causes. When a thing comes into existence and subsists in the natural world from a cause in the spiritual world, they are said to correspond, reciprocally—the natural corresponds to the spiritual, and the spiritual corresponds to the natural. The two terms of a correspondence are not alike; they are not of the same quality, not being on the same level of life. Correspondence is the appearing of what is internal in what is external, and its representation therein." (A. C. 5423.)

By correspondence the spiritual clothes itself in the natural world, and adapts itself for use there—this when the natural is said to correspond with the spiritual. But when the spiritual—the higher term—is said to correspond with the natural—the lower term—the meaning is, not that the lower creates the higher, but that it agrees with it in its form and use on its own level. It is that higher internal as only it can appear in the lower external world.

Correspondences open doors to spiritual and Divine things; they elevate thought and life above the mere sensual, or sense life. "Blessed is he who is in correspondence when he goes into the other life." (A. C. 2994.)

To say that man's external degree of life corresponds with his heavenly internal is saying that the former obeys the latter. "Spiritual things are effigied in the natural correspondently." (A. C. 3632.)

There are no connections, no conjunctions, with the higher life except through correspondences. The spiritual world is above nature, and distinct from it. The higher states of life are attained by climbing the ladder form—*excelsior*, being the cry. The spiritual can appear in the natural only in terms of the natural. The two levels of life are as parallel lines; the lower can never run into the higher. And as on earth so in heaven, correspondences prevail.

"In the heavens all things come forth according to correspondences with the interiors of the angels." (H. H. 173.)

All things that environ the angels answer to all things that are within them, as to thoughts and affections which constitute their interior life. The garments they wear; the houses they live in; their gardens, and landscapes, and surroundings generally that contribute to their delight and use, are creations from their interior heavenly forms.

All in heaven have their work there according to correspondences; i. e., every one is in service suited to his use; none there will miss their true calling.

The Lord in His ministry in the world spoke by correspondences; necessarily, all that is from the Divine falls in nature or in the natural into such forms as correspond. The Infinite Divine can no otherwise become known to man in this world. "Influx of life takes place through correspondences, and cannot possibly take place through continuous degrees." (D. L. W. 88.)

O. L. BARLER.

Educational Ideals.

An interesting symposium on "The Ideal Graduate" appeared in the *Sunday Magazine* for June 16, 1907. The presidents of some of our leading universities were contributors. The substance of the short essays which make up the symposium may be given as follows:

HARVARD.—"Harvard University aims to send forth men who will seek the truth passionately and further it bravely; who love freedom in thought and action, and promote it steadfastly; who are trained for efficiency in their callings; and who aspire through that efficiency to serve well their fellow men."

CHAS. W. ELIOT.

BROWN.—"The college, as distinct from the university or technical school, should aim to produce men of cultivated mind and altruistic spirit."

W. H. P. FAUNCE.

CITY OF NEW YORK.—"The college is under obligation to make men who will, so far as their abilities allow, embody and express the best aspirations of the race."

JOHN H. FINLEY.

PRINCETON.—"It seems to me that a college should produce, not men whose gifts and vision are narrowed to a particular task or calling, but men whose eyes have been accustomed to being lifted to a general view of the world and a general comprehension of their duty in it."

WOODROW WILSON.

CHICAGO.—"If, then, a man is honest, intelligent, clear-headed and industrious, he will be worthy of his Alma Mater."

HARRY PRATT JUDSON.

YALE.—"Our colleges should produce men who will use their brains for the benefit of the public."

ARTHUR T. HADLEY.

NORTHWESTERN.—"Physical, intellectual and moral completeness—such is the equipment with which the college should aim to provide each and every one of its graduates."

A. W. HARRIS.

STANFORD.—"It is the business of the college to give the young man the secret of power."

DAVID STARR JORDAN.

NEBRASKA.—"The college-bred man should possess above all things culture."

E. BENJ. ANDREWS.

VIRGINIA.—"First of all, therefore, the University of Virginia is trying to produce a truthful, courageous, purposeful and sympathetic man."

EDWIN A. ALDERMAN.

Such are the educational ideals, reduced to their lowest terms, of our leaders in the field of higher education.

Of course, it is hardly fair to judge the educational ideas of these men by such brief extracts, but nevertheless we have here their ideals in so far as they can be expressed in the fewest possible words.

It is remarkable that religion does not enter the conception of education in any case. The intellectual, moral, and practical virtues are emphasized, and refinement of feeling and taste is also insisted upon. The altruistic spirit, serviceableness, and receptivity are recognized as paramount, but the spiritual life proper as the peculiar gift of God to the truly educated man is completely ignored. Man is conceived as an independent being. Life is merely human.

How can the New Church supplement these ideals, raise them to higher powers, transform them and fuse them into one whole of a complete conception? It seems to me that the New-Church doctrine of regeneration as the human representative of the Lord's glorification gives us the ideal of a complete education. If we conceive all the educational processes as culminating in a regenerate human life, then all the educational means and instrumentalities fall into line and find their proper use. It is true that we must here, too, treat the conception of regeneration pragmatically and insist on the requirement that the regenerate state must show itself in practical consequences, but the point is that this conception introduces, for the New Churchman at least, God as the Divine Human factor in education.

In other words, the New-Church educational ideal will look to the Lord as *the Educator* in the highest sense and to His glorification as the perfect type of the educational process.

LEWIS F. HITE.

Communications

"The Glorification of the Lord's Human."

EDITOR OF THE MESSENGER:—Permit me to give from the Writings a quotation or two in reply to "Cedar Mount" who, under the above caption, on page 338 in MESSENGER of May 20, in speaking of a recent article in the MESSENGER by "B. W.", concludes as follows: "It seems to me 'B. W.' is correct; but I would like to see him explain his view, especially in the light of statements in the Writings which apparently teach that the Lord after glorification was different from what He was before."

I will here, before giving the quotation, say that when I myself read the article by "B. W." I felt like replying to it, but did not. The quotations are as follows:

"Before the Lord assumed the Human and made it Divine in the world God was then, in like manner a Man, and He had a Divine Human and a Divine Proceeding, for God without a trine is not given, but the Divine Human at that time was not Divine even to ultimates. The ultimates are what are called flesh and bones. These also were made Divine by the Lord when He was in the world. This was accessory: and this now is the Divine Human pertaining to God. This likewise may be illustrated by this comparison: every angel is a man having a soul, a body and a proceeding principle, but still he is not thus a perfect man, for he has not flesh and bones as a man in the world has. Hence it follows that God now is more a Man than the angels." (A. E. 1112.)

"The angels of all the heavens acknowledge the Lord alone; they acknowledge His Divine which is called the Father. They see His Divine Human and they are in His Divine Proceeding, for the universal heaven is the Divine Proceeding of the Lord." (A. E. 1115.)

"Before His coming into the world the Lord was indeed present with the men of the church, but mediately through angels who represented Him; but since His coming He is present with the men of the church immediately; for in the world He put on also the Natural Divine in which He is present with men. The glorification of the Lord is the glorification of His Human which He assumed in the world, and the glorified Human is the Natural Divine.

That it is so is evident from this, that the Lord rose from the sepulchre with His whole Body which He had in the world; nor did He leave anything in the sepulchre; consequently that He took thence with Him the Natural Human itself from the firsts to the lasts of it; wherefore He said to the disciples after the resurrection, when they supposed that they saw a spirit, 'See My hands and My feet that it is I myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have.' Whence it is manifest that His Natural Body by glorification was made Divine. Wherefore Paul says that 'In Christ dwelleth all the fullness of the Godhead bodily,' and John that 'The Son of God, Jesus Christ, is the True God.' (I. John v. 20.) Hence the angels know that the Lord alone in the whole spiritual world is fully Man. (T. C. R. 109.)

"The Human Essence was now (Lat. modo), an addition to His Divine Essence which was from eternity. (A. C. 1461.)

F. L. H.

Church News

Dr. Joseph Pettee Cobb, President of the Chicago Society, has been elected President of the Illinois Homeopathic Medical Association.

Rev. E. W. Shields writes from Wabasha, Minn., that he now has one of the most substantial little house-boats on the Mississippi so near completed that he can move into it, and will be at Winona by May 31, unless he is encouraged to stop at intermediate points, where he intends to feel the spiritual pulse. He is preparing a library, reading- and round-table room in the front of his boat where he can seat about fifty people. He says he would like New-Church literature for distribution, either in German or English. His address for the present is Winona, Minn.

In reply to X, who wrote in the MESSENGER of April 1 on the subject of "Applied Christianity, or What?" Mr. B. N. Black writes from Paterson, N. J., that as the result of several years' study of the writings of Swedenborg he is sure that "the visible New Church represents the lowest form of his revelation. The numerical membership of the visible church is almost nothing compared to the membership of the invisible church. The visible church, however, is just as necessary to the higher church as the roots are to a tree; but the blossoms and fruits cannot go down under the ground and become natural brothers to the roots. X should not trouble himself because the roots are not willing to be blossoms and fruits."

From Jefferson City, Tenn., comes a marked paper—*The Watchman*—containing a sermon by the Rev. John C. Ager on the subject of "Casting Out Devils." As this is printed in the "patent inside" it is fair to presume that it is also given wide publicity in hundreds of other papers as well. The sermon is full of vital truth concerning influx, man's relation to the spiritual world and to the Lord from whom is all life. The paper tells us that the sermon was suggested by the Immanuel movement in Boston. There is a wide field for the publication of matter of this kind in the secular press, for the New Church has an abundance of valuable practical truth that the world needs and that editors will be glad to publish if it is given to them in the right form.

The League Journal.

The May number of the *League Journal* opens with a good likeness of the Rev. Thomas A. King, pastor of the Cleveland and Lakewood Societies, where the Council of Ministers and the General Convention are soon to be held.

Pictures of the churches of these societies are also given. The first contribution is a poem, "Asleep," by Miss Nellie Ford. "Conference," by the President of the League, is a rightly timed and appropriate appeal for the members of the League to attend the annual Conference and enter actively into the interests of the League. The League has been of such great use to the church in so many ways, that every one must desire the realization of its President's suggestions. Points of interest in Cleveland are given, which are useful for visitors to know. "The Cleveland and Lakewood Leagues" gives an account of their growth. "Conference Questions," to come up at the next meeting, are eight in number, and are discussed at some length. "St. Petersburg," by Miss Beatrice McGeorge, is an interesting account of her visit there.

England.

The early part of the month of May has for many years, by a firmly established custom, been devoted to the holding of a series of useful church gatherings which assume the form of a lesser Conference. These meetings took place this year in the beautiful premises of the South Manchester Society, and extended from Tuesday, May 5th, to Friday, May 8th. They opened with the annual meeting of the British Federation of Young People's Societies, held under the presidency of the Rev. E. C. Newall. At this meeting the message from the American Young People's League and the reply thereto were read. After a discussion of ways and means the establishment of a quarterly journal to meet the needs of our young people was further advanced by being recommended for action to the Council of the Federation, subject to certain financial conditions being assured.

The annual Conference of the Sunday-School Union held its meeting on Wednesday, May 6th, when Mr. Joshua Taylor, a zealous Sunday-school worker of Ashton, near Manchester, was elected president for the year. The continuance of the publication of the Teachers' Manual after the year 1908-09 was discussed, the financial position of the undertaking being grave; finally the whole question was left to the Council.

The later days of the week were devoted to the meeting of the Conference Committee of Ministers and Leaders, which holds its session in camera. In addition to the business of the committee, which occupied considerable time, papers were presented by the Rev. E. Jones of Embay, on "Byepaths in the Natural History of the Bible," and by the Rev. A. Stones, of Ashton, on "Swedenborg's Progressive Illumination," which were favorably received and fully discussed. The committee expressed by vote its sympathy with the church in America on the removal to the spiritual world of the Rev. T. F. Wright and the Rev. Samuel M. Warren.

The Rev. William Westall, of Middleton, has signified his intention of withdrawing from active pastoral work in the autumn. Mr. Westall was ordained in the year 1866, and his determination is the cause of much regret in his society, where he is greatly esteemed and beloved.

At the annual meeting of the Manchester Printing & Tract Society at the North Manchester Church on Tuesday, May 12th, the golden cup presented to the Rev. John Clowes in 1806, on the occasion of the first of the historic meetings held at Hawkstone Park in Shropshire, was on view. This cup was bequeathed by Mr. Clowes to the Manchester Printing Society, now merged in the Printing and Tract Society. Particulars concerning its presentation can be read in "The Life of the Rev. J. Clowes," by Mr. Theodore Compton, to whom the meeting sent a cordial greeting.

L. A. S.

The General Convention and Council of Ministers.

Programme of the 87th Annual Session, to be held in Cleveland and Lakewood, Ohio, Tuesday, June 9th, to Wednesday, June 17th, 1908, inclusive.

TUESDAY, JUNE 9, AT CHURCH OF THE HOLY CITY, CLEVELAND.

- 3:00 p. m. Opening session of the Council of Ministers.
8:00 p. m. The Annual Sermon, introduced by a religious service. Sermon by the Rev. Clyde W. Broomell of Roxbury, Boston, Mass. Subject: "Preaching the Gospel." The public cordially invited.

The sessions of the Council are not open to the public in the early morning hours, but after 11 o'clock all interested are cordially invited to be present to hear the papers and discussions. The following subjects will be considered at the public sessions:

"The Relation of Spiritual Marriage to Legal Marriage and of Spiritual Divorce to Legal Divorce." Papers by Rev. Messrs. E. J. E. Schreck, Wm. L. Worcester and E. D. Daniels.

"What the New Church Can Do to Help on the Progress of Religious Thought in the World About Us." Papers by the Rev. Messrs. Paul Sperry, Clyde W. Broomell and L. G. Landenberger.

"Pragmatism in Its Relation to Religious Thought." Papers by the Rev. Messrs. L. G. Hoeck, L. F. Hite and J. W. Stockwell.

"Have the Recent Church Movements in Behalf of Mental Healing Any Lesson for the New Church?" Papers by the Rev. Messrs. H. C. Hay, J. B. Spiers and S. S. Seward.

"What Is the Most That the New Church Can Do in Helping to Remove Social Injustice and Evil?" Papers by the Rev. Messrs. C. H. Mann, James Reed and G. H. Dole.

WEDNESDAY, JUNE 10.

- 9:30 a. m. Executive Session of the Council of Ministers.
11:00 a. m. Public Session.
2:00 p. m. Public Session.
6:00 p. m. Annual Meeting of the *Alumni Association of the Theological School at Cleveland*, with a banquet, to which members may obtain tickets of the Secretary at a moderate price. All who expect to be present will please give early notice.

THURSDAY, JUNE 11.

- 9:00 a. m. Executive Session of the Council of Ministers.
11:00 a. m. Public Session of the Council.
2:00 p. m. Public Session.
8:00 p. m. *Young People's League* at Church of The Holy City, Cleveland.

FRIDAY, JUNE 12.

American New-Church Sunday-School Association at Church of the Holy City, Cleveland.

- 9:30 a. m. Meeting of the Standing Committee.
10:00 a. m. Meeting of the Association. The morning session will be occupied with reports of committees and discussion thereof.
12:00 noon. Rev. Wm. L. Worcester, Chairman of the Committee on Lessons, will present the report of that committee, with an address on the subject, "How to Get Started in Graded Work."
2:00 p. m. Meeting of the Association.

At the afternoon session there will be an address by Rev. Chas. W. Harvey, of Brookline, Mass.; subject, "A General Examination in New-Church Sunday Schools"; and one by Rev. L. G. Hoeck, of Cincinnati; subject, "Text Books for the Graded Course."

8:00 p. m. *Young People's League* at Lakewood.

SATURDAY, JUNE 13, AT LAKEWOOD.

- 9:00 a. m. Meeting of the General Council.
10:00 a. m. Meeting of the *Young People's League*.
12:00 noon. *Convention* assemblies. Address by Rev. S. Seward, the President of the Convention.
2:00 p. m. Business Meeting of the Convention.
8:00 p. m. Preparatory Meeting for the Holy Supper, in charge of Rev. John Whitehead, Waltham, Mass.

SUNDAY, JUNE 14, AT LAKEWOOD.

- 10:30 a. m. Sermon by Rev. Clyde W. Broomell, of Roxbury, Mass.
12 noon. The Most Holy Sacrament of the Lord's Supper. Rev. S. S. Seward, the President of the Convention.
8:00 p. m. Sermon by Rev. C. W. Harvey, Brookline, Mass.
AT CHURCH OF THE HOLY CITY, CLEVELAND.
11:00 a. m. Sermon by Rev. Wm. L. Worcester, of Philadelphia.
12 noon. The Most Holy Sacrament of the Lord's Supper, Rev. J. C. Ager, Chairman of the Council of Ministers, officiating.
8:00 p. m. Sermon by Rev. H. Clinton Hay, of Boston, Mass.

MONDAY, JUNE 15, AT LAKEWOOD.

- 8:30 a. m. Meeting of the *Evidence Society*. A full report will be made of the work done during the year, and a plan presented for a considerably larger work in the future, which should receive full discussion. All in attendance at the Convention are earnestly invited to be present.
9:30 a. m. At Church of the Holy City, Cleveland. Meeting of the "*National Alliance of New-Church Women*."
10:00 a. m. *Convention* assemblies at Lakewood.
11:00 a. m. Report of Council of Ministers.
11:30 a. m. Nomination of officers.
12:00 noon. Sermon by Rev. E. D. Daniels, of La Porte, Ind., "The Church's Call to Repentance."
2:00 p. m. Conference on New-Church Education. Ten-minute papers, by John T. Prince, on ————; by Rev. John Whitehead, on "The Educational Ideals of Waltham." Five-minute addresses will be made by volunteers from the floor.
3:00 p. m. Report of the Board of Missions.
Evening. *Reception* for the Convention at the Hollenden Hotel.

TUESDAY, JUNE 16, AT LAKEWOOD.

- 10:00 a. m. *Convention* assemblies.
10:30 a. m. Election of officers.
11:00 a. m. Memorials.
12 noon. Sermon by Rev. Frank Sewall, of Washington, D. C., "The Place of Public Worship in the Life of the Church."
2:00 p. m. Report of the MESSENGER, Rev. John S. Saul, Editor.
3:00 p. m. Report of the Sub-Committee of the General Council on Special Plan.
8:00 p. m. Address by Mr. Wm. McGeorge, Jr., of Philadelphia, "The Message of the New Church to the World."

TUESDAY, JUNE 16, AT CHURCH OF THE HOLY CITY, CLEVELAND.

8:00 p.m. The Round Table Conference will take place Tuesday evening, June 16, at the Church of the Holy City, Cleveland. The subject will be "Ways in Which the New Church May Co-operate with Other Agencies in the Solution of Pressing Problems." The President, Rev. Thomas French, Jr., will make the opening address. A general discussion will follow. The Round Table is not a restricted body and has no set membership. All persons attending the General Convention, men and women, laymen and ministers, are invited to be present, and the privilege of taking part in the discussions is open alike to all.

WEDNESDAY, JUNE 17, AT LAKEWOOD.

10:00 a.m. Convention assemblies.

11:00 a.m. Report of the Evidence Society.

12:00 noon. Sermon by Rev. Louis G. Hoeck, of Cincinnati, "The Place of the Sacraments in the Life of the Church."

Annual Report of the American Swedenborg Printing and Publishing Society.

Financial Statement from April 1, 1907, to April 1, 1908.

Receipts.

Cash on hand April 1, 1907.....	\$ 6,768.01
Received in payment of W. E. D. Stokes Mortgages on properties 332, 334 and 336 West 86th St., New York City.....	54,000.00
Received in payment of A. H. Schoff Mortgage on property 420 West 147th St., New York City.....	6,000.00
Donation from H. M. Peters of Seattle, Wash....	5,000.00
Income from investments:	
General Fund	\$10,423.87
Arcana Fund	400.00
Swedish Publication Fund.....	200.00
Italian Publication Fund.....	200.00
	11,223.87
From the New-Church Board of Publication for use of rooms and services rendered, April 1, 1907, to March 31, 1908.....	333.33
From sales of books.....	769.16
	\$84,094.37

Payments.

Invested in mortgage to E. L. Landon on property 319 West 108th St., New York City.....	\$ 24,000.00
Invested in mortgage to H. H. Kutner on property 41 West 70th St., New York City.....	26,000.00
Invested in mortgage to Jacob Hess on property 1365 St. Nicholas Ave., New York City..	5,000.00
Taxes Lafayette Place property for the year 1907	882.98
Nykyrkliga Bokforlaget, acct. Swedish Fund..	300.00
Rent of safe deposit box.....	25.00
Salaries at 3 West 29th St., New York.....	2,081.00
Rent at 3 West 29th St., New York.....	1,075.00
Sundry Expenses of 3 West 29th St., New York.	611.61
Insurance	122.81
Advertising	263.55
Translating and revising.....	1,761.30
Composition and electrotyping.....	4,373.30
Paper	402.68
Presswork	351.90
Binding	826.26
Distribution of 200 "Divine Providence," Danish 1,000 "Who Was Swedenborg?" (catalog).....	32.42
	27.75
Hyde's Bibliography of Swedenborg sent to public libraries	152.16
Printing and distribution of 7,500 Calendar Daily Readings	126.54
Books bought for Society's Library.....	53.00
Arcana Fund (endowed by Dr. Ellis), free distribution of the first volume of the Arcana Coelestia	248.72
April 1, 1908:	
Balance in Union Trust Company..	\$14,685.06
Balance in Astor Trust Company..	679.87
Balance in Petty Cash.....	11.46
	15,376.39
	\$84,094.37

Assets.

Real estate 16 Lafayette Place (403 Lafayette St.), New York City, at tax assessment valuation for 1907.....	\$ 60,000.00
First mortgages on New York City property at 4 per cent.....	15,500.00
First mortgages on New York City property at 4½ per cent.....	14,000.00
First mortgages on New York City property at 5 per cent.....	61,000.00
First mortgages on New York City property at 5½ per cent.....	14,000.00

First mortgages on Brooklyn city property at 4½ per cent.....	16,500.00
First mortgages on Brooklyn city property at 5 per cent.....	20,000.00
Balance in Union Trust Company.....	14,685.06
Balance in Astor Trust Company.....	679.87
Balance in petty cash.....	11.46
Accounts receivable	224.21
Books, printed sheets and paper, at cost.....	5,510.43
	\$222,111.03

In addition to the above there are certain properties belonging to the Society on which it places no estimate of value. We append a list of the properties, giving the amount spent on same to April 1, 1908:

Stereotype and electrotpe plates, exclusive of Arcana plates, Library Edition.....	\$ 75,060.44
Revised translation of Arcana Coelestia, including cost of plates.....	13,291.07
Other English revisions and translation.....	1,275.00
MSS. in Latin, Danish and Spanish languages..	3,667.36
Library of rare editions of Swedenborg's works, and miscellaneous New-Church literature....	1,495.57
Furniture and fixtures at No. 3 West 29th St., New York	1,322.93

During the past year a considerable part of our invested funds have been reinvested at a higher rate of interest and our income thereby increased. A substantial addition to these funds has been made by the contribution of \$5,000 from Mr. H. Mehut Peters, of Seattle, Wash. This donation was gratefully acknowledged and encourages us to believe that our work is appreciated.

The important work—and the Society believes its most important work at present—is the giving to the public in its "Library Edition" an entirely new and revised edition of Swedenborg's works in an attractive and enduring form. Volumes 7 and 8, "Arcana Coelestia," "Divine Love and Wisdom," and "Divine Providence," have been added to this edition during the past year. Volume 9 A. C. is in type, also "Heaven and Hell," and will be issued shortly. Arrangements are now being made for the revision of "Apocalypse Explained," and that will go to press after "Heaven and Hell," which will bring our labor on this edition nearly to an end.

The Society has made arrangements for bringing out an edition of "Heaven and Hell" in German in the near future.

It is having made a carefully revised translation of "Heaven and Hell" into Spanish, which is nearly completed.

It has placed copies of Hyde's Bibliography of Swedenborg's works in some of the prominent public and university libraries in this country.

It has paid the expense of distributing "Divine Providence" in Danish to the clergy and prominent men of Denmark.

It has contributed of its income to the work of distributing the Works in Sweden, and it has made arrangements with Mr. Carl O. Spamer to distribute Swedenborg's works in Japan, who reports good results.

In June last the Society issued a series of Brief Readings from the "True Christian Religion," prepared by the manager. About 15,000 copies have been donated, and as the Young People's Leagues are taking steps to further distribute these pamphlets the first edition probably will soon be exhausted. With the exception of the pamphlet, "Who Was Swedenborg?" distributed largely at the St. Louis Exposition, no other publication of the Society has been so extensively distributed in so short a period.

Last December Miss Mary Woodrow was employed with the special object of receiving visitors to the Society's rooms, and she has entered upon her work with a great deal of zeal. A reading room and circulating library have been established, over which Miss Woodrow has charge under the direction of a special committee.

The Society has printed during the year 500 each "Ar-

cana Coelestia," Volumes 7 and 8; "Divine Love and Wisdom"; "Divine Providence," Library Edition; "Spiritual Life," 24 mo., and "Divine Love" and "Divine Wisdom" from "Apocalypse Explained"; 1,000 each "Heaven and Hell," 16 mo.; "Divine Love and Wisdom," 24 mo., the new revision; 250 each "Apocalypse Revealed," Volumes 1 and 2, "Apocalypse Explained," Volumes 5 and 6; and 20,000 "Brief Readings."

It has bound 3,561 English octavo volumes, 1,555 smaller English books, 100 "Arcana Coelestia" Gift Volume, 20,000 "Brief Readings," and 195 Latin-English volumes, making a total of 25,411.

It has sold 1,333 English octavo volumes, 1,113 smaller English books, 45 Latin-English volumes, and 36 Latin volumes, making a total of 2,527.

It has donated 1,248 English octavo volumes, 531 smaller English books, 17,357 "Brief Readings," 147 "Arcana" Gift Volumes, 63 Latin-English volumes, 41 Latin volumes and 20 works in foreign languages, making a total of 19,407.

The Society has thus distributed by sale and gift, not including the "Brief Readings," 4,577 volumes during the fiscal year, or including the "Brief Readings," 21,934 volumes.

Subscriptions to Buffalo Church Fund to Date.

Buffalo Society	\$1,200.00
Miss Ellen Andrews	5.00
Mr. C. A. E. Spamer	10.00
Mrs. F. A. Vanderlip	100.00
J. Perry Seward	10.00
Mr. A. A. Carey	5.00
Mrs. Corie L. Warren	800.00
Mr. S. L'Hommedieu	50.00
Captain Albert A. Stearns	100.00
Mr. R. A. Shaw	100.00
Mr. J. E. Young	10.00
Mr. E. Burgess Warren	500.00
Mr. L. C. Ager	2.00
Cash	3.00
Rev. Julian K. Smyth	10.00
Miss Margaret Anderson	5.00
Mrs. C. E. Smith	5.00
Elizabeth Christian	5.00
M. L. Dickie	5.00
Mrs. S. A. Woodrow	5.00
Mrs. E. H. Hough	10.00
Mr. Eben Sugden	200.00
Mr. Oswin J. Mills	10.00
Augusta W. Brown	5.00
Mrs. Daniel Pomeroy	10.00
Mrs. L. Z. Duke	10.00
Mr. Richard B. Carter	25.00
Mr. Stanley B. Hildreth	25.00
Miss Elizabeth Curtiss	5.00
Mr. George Burnham	1,000.00
Mrs. Doughton	5.00
Miss Hattie L. Jones	5.00
Rev. S. S. Seward	25.00
Mr. George Meacham	50.00
A. P. H.	10.00
Mrs. T. F. Wright	25.00
Mrs. A. E. Cerqua	2.00
Mr. S. W. Childs	5.00
Almont Society	7.75
Miss Clara Fester	1.00
Cash	1.00
Mr. John F. Seekamp et al.	2.50
Mr. A. H. Childs	10.00

Total to May 14..... \$4,379.25

Remaining deficiency 5,620.75

\$10,000.00

THOMAS FRENCH, JR.

40 Brantford place, Buffalo, N. Y.

Man is led by the Lord by means of influx, and taught by means of enlightenment. (D. P. 154.)

Finances of the General Convention.

EDITOR OF THE MESSENGER:—In the Journal of the Convention of 1907, page 27, minutes 123-124, will be found the following:

"123. Resolved, That a Committee of Five be appointed, of whom the Treasurer of Convention shall be one, to report at next meeting of Convention on the feasibility of a re-arrangement of the financial affairs of the church in such ways that the support of various church uses may be rendered by means other than by special appeal alone.

"124. Rev. Mr. Ager then offered as a substitute that the Treasurer be requested to set forth in the MESSENGER such a statement as may seem best of the condition and needs of the General Convention. The subject was discussed and the substitute was adopted."

In accordance with the request, will you kindly insert the following statement of the funds and income of the Convention with accompanying conditions or restrictions:

The trial balance of May 1, 1908, shows assets amounting to \$203,725.44. As the Convention has impaired its capital \$2,337.98, actual figures taken by book values are \$201,387.46, the Convention should make good the deficit by savings from income.

The total amount is made up as follows:

Real Estate—	
Bissell Fund.....	\$33,517.45
Wyoming property.....	3,750.00
	\$37,267.45
Bonds	\$58,286.25
Stocks—	
B. & A. R. R., Ropes	
legacy	\$65,400.00
Northern R. R., Ford	
legacy	5,000.00
	\$70,400.00
Account Receivable....	25.00
Cash	3,108.76
Mortgages	32,300.00
	\$201,387.46
Impairment of capital.	2,337.98
	\$203,725.44
Of the above amount the following are by the terms of the will or trust, in case of legacies, or by vote of Convention, set aside for special uses and the income has to be devoted to those uses or added to principal when not spent:	
White Fund, income for publishing Swedenborg's MSS.....	\$4,500.00
Trust Fund for publishing Swedenborg's MSS.....	1,992.22
Washington Colored Mission.....	5,178.20
Du Pont Fund, income for Minister's salary, Louisville, Ky.	5,630.00
Brown Fund for translation of the Word.....	1,801.87
Washington Church Fund for Sunday-School Building	1,591.86
Orphan Fund	30.00
Pension Fund	6,283.67
Theological School	51,860.22
Board of Missions.....	38,308.80
Board of Publication.....	22,800.00
MESSENGER	4,339.50
Fund "for publishing New-Church doctrine and literature"	40,587.73
General Fund	18,821.37
	\$203,725.44

Next year we shall receive about \$90,000 additional from the estate of Eliza Ropes, for the following purposes, the income only to be used:

For the Board of Missions.....	\$21,800.00
For the Board of Publication.....	21,800.00
For the Theological School.....	21,800.00
For the Orphan Fund.....	5,000.00
For the endowment of the NEW-CHURCH MESSENGER	10,000.00
For the Ministers' Aid or Pension Fund.....	10,000.00
	\$90,400.00

It will be seen our free income is very small, our "general fund" being less than \$20,000. "Fund for publishing New-Church doctrine and literature" is broad enough to cover a great deal of our work outside of 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.

JAMES RICHARD CARTER,
Treasurer.

The Orphanage.

The following are receipts and disbursements for two months ending May 31, 1908:

CONTRIBUTIONS.

Mrs. Alice Puig.....	\$0.50
A friend.....	5.00
Mrs. A. E. Cerqua.....	5.00
H. W. Guernsey.....	10.00
Mrs. W. J. Whitmore.....	5.00
L. A. D.	5.00
Edwin C. Moore.....	5.00
Almont Mich Society.....	7.50
Miss Jane Kinmont.....	3.00

Total\$46.00

DISBURSEMENTS.

Rent	\$45.00
Groceries	38.00
Incidentals (water, gas, fuel, clothing, etc.).....	20.12
Instalment on furniture.....	20.00
Deficit last report.....	2.42

\$125.54

Reduced by income rooms rented..... 35.00

\$90.54

Total contributions..... 46.00

Deficit 44.54

By the time this appears in the MESSENGER the deficit will have increased by rent, etc., on May account, which is due June 3. At least \$75 will be needed to meet the deficit and bills payable on that date. It will be noticed that not including the payments on furniture the monthly expenditures average about the same as has been the case for nearly three years. We have cared for the children, viz., between \$35 and \$40 per month. It is our purpose when the lease for the present house expires, September 3, to take a larger house, if it is possible to find a suitable one, so as to secure a larger income from rented rooms, thus making the institution as nearly self-supporting as possible. As it is, when the furniture is fully paid for, I shall need to ask for only \$35 per month. As I have before stated, any of the friends desiring further particulars need only to make the request, and I will cheerfully comply by letter. I am sure you will feel that the use is well worth the expenditure. In the meantime it will be noted that the need is urgent to meet present obligations. I start on ten weeks' missionary tour by way of Convention, June 8, and I shall be very grateful if the contributions shall be twice \$75 before that date, so that I can make everything satisfactory before I leave. Herefore I have urged the support of these children solely

on their own account, and this perhaps should be a sufficient plea, but I may be allowed to say that I might with justice call for their support on account of their grandfather, on whom they were dependent some time before his death. While he was not an ordained New-Church minister, yet he was licensed to preach by Rev. Frank Sewell, and for several years prior to his death he was a self-sacrificing, devoted New-Church missionary among both white and colored people throughout a large section of Prince George, Sussex and Dinwiddie counties, Va. His father also, while a Methodist minister, was a devoted receiver of the doctrines, and between them tens of thousands of pieces of New-Church literature were distributed. I am still hoping for some contributions in three figures so as to take in other children.

J. B. SPIERS.

301 S. Pine St., Richmond, Va.

Alice Loud and the Children.

A suggestion was made that at the monthly Children's Party for May 16th in the parlor of the Roxbury Church of the New Jerusalem a tribute be given to Alice Loud, together with a little lesson on the spiritual world; as our widely-known and beloved young friend had gone recently from our sight through accidental drowning.

As the children—ranging from five to eleven years of age—assembled gradually, there were a few quiet verbal games and some marching to piano music; and a person not familiar with small folk would be surprised at the readiness with which they fell, later, into a mood which was reverent, receptive and responsive. Bible readings and songs from the "Hosanna" had been carefully chosen: "Saviour, We, Thy Children, Gather," for it tells of His sustaining hand in the darkness; the parable of the Good Samaritan, reminding us to give kindly service to those in need, as Alice had helped those of small opportunities. The song, "We All Might Do Good," echoes the Gospel message; and another, "If I Were a Sunbeam," inspires us to be happy for others' sake. Then I told the children the story of Alice.

ALICE'S LIFE HERE.

"Alice Loud had a kindly home. Her father, when a young man, entered into children's happy ways and was generous with sugar plums. When he married and had a dear little daughter of his own, he was very fond of her, and enjoyed seeing her grow up. Our Heavenly Father called him lately to the other life, and Alice helped make his last days happy, singing to him the Methodist hymns he loved best. Many times he had said years before, "Whenever I go, I shall go at exactly the right time."

"Her devoted mother tried hardest to have her a good girl, but was glad to have her a wise one, sparing her four years for college. As a little girl, Alice was taught courtesy; and she obliged her dolls to do all the things her mother said, so that they were really more polite than their little mistress. She also tried hard to be good herself, and to make them so, and would appeal to their conscience. When very young she would sometimes catch the good lesson in the sermon,—as about David and Saul being our better and worse natures—and then apply it to the household afterwards. She loved Mr. Theodore Wright, and he would always have a story or illustration for the little visitor in his Bible class.

How did it come about that she was a New-Church girl? Giles's church in Philadelphia one Sunday, strayed in and Her parents, on their wedding journey, being near Mr. enjoyed the sermon. Gathering some tracts there they carried them home, forgot them, discovered them three years later, and read them, Mrs. Loud exclaiming, "I will find the

church which teaches this beautiful religion!" Whereupon she discovered Mr. Smyth and the Roxbury Society, and has been devoted to its ministrations ever since. Alice, while at Smith College, wrote home that she desired confirmation, which was administered by Mr. Vrooman the next Easter. Later she had a class in our Sunday school, aided the Fraternity, and gathered forty-five poor neighborhood children four times a week in our church parlor last summer for instruction and games. She was much attached to Mr. and Mrs. Broomell. For six months she has been preparing for her new home through marriage, with all the earnest gravity and enthusiastic idealism of her nature. We will now sing, 'There's a Beautiful Land of Light,' and resume our subject."

ALICE'S HOME THERE.

"Suddenly Alice went from our earthly sight. We all go to sleep each night, and awake here. Alice's last sleep, which we sometimes call death, was a little longer and deeper than her usual slumber, and she awoke in the other world, which is very near—just here. Whatever the manner of going, the sleep is tranquil and the awakening gentle. I have heard her going hence described as sad. But some one who loves her is glad. Can the children tell me?"

"Oh, yes; God is glad."

"Yes, He must be glad of so good a helper in His kingdom. And there is some one else who rejoices?"

"Her mother with be glad" (the child continuing in a low, sweet voice), "because it is right for her to go."

(I did not challenge this most unexpected reply from a child who knew that the loving mother was still here. Sometimes we are not wise enough to lead the babes and sucklings who perfect His praise.)

"And there are others who are glad—people who care for us here?"

"Yes, the angels."

"How do they look, what are they like, where do they live?"

"They are beautiful, good, and live in heaven."

"Yes; beautiful celestial angels of the resurrection welcomed Alice when she awakened. How many watched at the Lord's sepulchre? *Mary seeth ?*"

"Two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain."

"Whom did Alice think of when she awakened?"

"She thought of God."

"Yes, that would bring Him very near. Who else came to her mind?"

"Her father."

"Not quite so soon, I think. When we awake each morning here, we soon recall the day before. So there, her mind would turn back to the two persons she loved best while here, and whom she thought of last. Then she would recall her father, and see him, and greet him with whole-souled, loving enthusiasm. For Alice on her arrival is the same Alice who went to sleep here, except that she no longer has her material body. And when her father saw her, what would he ask?"

"He would ask for her mother." Of all the children's answers, this was the most spontaneous and emphatic.

"Another question: Are there any old people in heaven, whose eyes are a little dim, who are a bit deaf, who walk lame?"

"No!" (with great promptness).

"Certainly not. People do not grow old there, in that sense. It is only their old clay bodies which give out. Now tell me if the people in heaven are all grown up?"

"Oh, no, there are babies there only two days old."

"You are right. And can these two-days-old babies take care of themselves when they first awaken?"

"No, yes, no, no, yes, yes, no, no, no."

"The children who said no are right. For the baby's soul at first is not a bit bigger than its little body was, and it must have care as it grows."

"And somebody must teach it, too."

"Yes, children, and we know some one who has just gone there, and who loved God and little children; and He will find some good work for her to do. Alice's going from here was unexpected to everybody—except to the Lord. He knew when she lay a little baby in her cradle that she would be here only twenty-two years. Her mother trained her for a long life here—to be a good child, neighbor, church-member, home-maker. That was right. We cannot know. But God trained her for early transplanting to His Heavenly Garden with its rich soil, kindly atmosphere, and the stimulating sunshine of His love."

EDNAH C. SILVER.

Illinois Women's Council.

The Women's Council of the Illinois Association met on Wednesday, May 20th, at 2:30 and 8 p. m. It was an occasion of mutual interest. Strength is given to the sessions because of the interest the Chicago pastors take in these efforts. It is pleasant to have them lead the devotional service.

A short business session was held, followed by the reading of Mrs. Chas. S. Mack's carefully prepared paper from the writings of the church upon "Music, Instruments and Choirs," read by Mrs. Munger. The singing of a hymn, "In boundless mercy, gracious Lord, appear," seemed a delightful innovation. This hymn, attributed to Swedenborg, was afterwards adopted as the Council hymn. This was followed by papers by Mrs. Burnham and Miss Elizabeth Nash, which covered music from the creation to the present time, and held the attention of the audience to the close. Miss Nash spoke as only a teacher of large experience and deep spiritual insight could speak. The closing half hour was given to Chopin and other such composers, interpreted by Mrs. J. H. Van Vliissingen of Evanston upon the piano. Tea was served by Mrs. L. P. Mercer, which refreshed those who could not remain for the dinner.

The evening session was of great interest, the subject being "Hindrances to Spiritual Growth." The president was appointed a delegate to the National Alliance of New-Church Women to meet at Cleveland during Convention.

Heaven Below.

Thou knowest, Lord, that hand and brain
Must oft to earthly things be given,
But all are blest where thou dost keep
The heart in tune with Heaven.

No restless will, no faltering faith,
No hours of darkness tempest-driven,
But a glad calm for those whose hearts
Are kept in tune with Heaven.

To sing Thy praise 'mid jarring notes
We all too oft have vainly striven,
But sweet the song when Thou dost keep
The heart in tune with Heaven.

Oh, that the discords of the past
May be for Thy dear sake forgiven,
And keep us—through the days to come—
Keep us in tune with Heaven.

With listening ear and yielded will,
Till the mysterious veil be riven,
And those who trusted Thee shall find
How very near was Heaven.

—C. COOTE.

The Church Calendar.

June 14. First Sunday after Pentecost.

The Feast of the Holy City.

(Convention Sunday.)

Introit Hymn: "Awake, awake, O Zion."

Introit Selection 160: "Look upon Zion, the city of our solemnities."

Proper Psalms 27, 76, 87; Doxology to No. 710 in Mag.

Anthem ix., p. 174: "When the Lord shall build up Zion," or "Pray for the peace of Jerusalem."

Lesson I. Isaiah liv.

Responsive Service ix. The New Jerusalem.

Lesson II. Rev. i.

Benedictus. Festival Setting 762, or Chant 761.

The Adoration, "We worship the one God," may be chanted to 773, 774, or Bk. of W., p. 192, 197.

Hymns (Mag.):

214. "Glorious things of thee are spoken."

(After Sermon.)

Offertory and Responses. (See new "Rites and Prayers," p. 126-132, or Book of W., appendix p. 45.)

Antecomunion Hymn 14, v. 1, 2:

"God is in His Temple."

At the Holy Communion, the Introit Selection 16.

At closing, the Angelic Anthem, "Alleluia!" Selection 80.

Obituary

COPELAND.—Sarah Paine Copeland, wife of Mr. George Copeland, passed into the other life at her home in Jefferson, Wis., May 9, 1908, at the age of 78 years, 3 months and 28 days.

Mrs. Copeland was born in the town of Winslow, Maine, on January 10, 1830. She was of a family of eight brothers and sisters; two of her brothers, well known in the New Church, were Rev. Timothy Otis Paine and Hon. Albert Paine.

She was married to George Copeland on the 3rd day of October, 1858. Thus, had she lived five months longer, she would have reached her golden wedding day.

She came to Jefferson in the fall of the year 1867 and resided there continuously ever since, making a period of over forty years, in peace and friendliness with all her neighbors, near and remote, and in intimate relations with swarms of children belonging to at least two generations.

Poor health during the last years of her life made it impossible for her to go into society, or to keep up her intimacy with many friends who yet were constantly present to her in mind and heart.

Mrs. Copeland was characterized by a domestic nature. She was fond of flowers and loved to work among them. Her interest in children was manifested in many ways, but especially in helping the homeless ones. It was, therefore, in keeping with her love for the welfare of orphans, that she provided in her will that \$1,300 should be donated to

"The Christian Home Orphanage" at Council Bluffs, Iowa, an institution in which she was especially interested and to which she had contributed at numerous times.

Several years ago Mrs. Copeland suffered a paralytic shock, from which, however, she rallied sufficiently to again busy herself with household duties and flowers. In the spring of 1908 she began to suffer from an abscess of the face, which resulted in septic poisoning from which she passed away on May 9, 1908. Her end came peacefully, as she fell into that sleep from which the Lord alone through His angels awakens all.

The funeral services were held at the home, conducted by the Rev. L. G. Landenberger, who was always a welcome guest at the home, and who based his remarks on the words of the Lord: "The angels are the reapers." Rev. Mr. Kiefer, the local Methodist minister, made a few remarks of a personal nature. The floral offerings were very beautiful and numerous, the factory employees contributing 78 white roses, the number of years of her age.

The remains were taken to West Bridgewater, Mass., accompanied by the husband, where they were interred in the family lot.

Special Notices

ROUND TABLE CONFERENCE.

The Round Table Conference will take place in Cleveland, Tuesday evening, June 16. The topic is: "Ways in which the New Church may co-operate with other agencies in the solution of pressing problems." We anticipate an earnest meeting, marked by interesting accounts of work already done, and pointed practical suggestions of opening ways for the application of New-Church principles. Any person having in mind any phase of the broad theme on which he or she would be ready to speak for a few minutes will confer a favor by addressing the undersigned. The erroneous impression seems to prevail that the Round Table is mainly for women; it is open equally to women and men, laymen and clergymen. The active co-operation of all is expected.

THOMAS FRENCH, JR.,
Chairman.

BOARD OF MISSIONS.

A meeting of the Board of Home and Foreign Missions of the General Convention will be held in the church of the Lakewood Society on Friday, June 12th, at 7:30 o'clock p. m.

WILLARD H. HINKLEY,
Secretary.

THE GENERAL CONVENTION.

The eighty-eighth annual session of the General Convention of the New Jerusalem in the United States of America will be held in the Church of the Redeemer, Lakewood, Ohio, Detroit street, opposite Elmwood avenue, beginning Saturday, June 13, 1908, at 12 o'clock noon.

S. S. SEWARD,
President.

C. A. E. SPAMER,
JOHN W. STOCKWELL, JR.,
Secretaries.

COUNCIL OF MINISTERS OF THE GENERAL CONVENTION.

The Council of Ministers of the General Convention will meet in the Church of the Holy City, Penrose and Euclid Aves., Cleveland, Ohio, Tuesday, June 9, 1908, at 3 o'clock p. m., and continue its sessions through Wednesday and Thursday following. The morning sessions until 11 o'clock are not public. After that hour all who attend Convention are cordially invited to hear the papers and discussions, which are of general interest.

JOHN C. AGER,
Chairman.

H. CLINTON HAY, Secretary.

NEW-CHURCH THEOLOGICAL SCHOOL.

The Board of Managers will meet at the New-Church house of worship in Cleveland, on Friday, June 12, at 4:30 p. m. A full attendance is desired.

JAMES REED, Chairman.
Boston, May 11, 1908.

YOUNG PEOPLE'S LEAGUE.

The twenty-first annual conference of the American League of New-Church Young People's Societies will be held in connection with the General Convention Thursday evening, June 11, 1908, in the Church of the Holy City, Cleveland, O., and Friday evening and Saturday morning, June 12 and 13, 1908, in the Church of the Redeemer, Lakewood, O.

For the Executive Committee:

WILLIAM F. WUNSCH, Pres.
BERTHA M. WHITMAN, Sec'y.

CONVENTION NOTICE.

The Cleveland and Lakewood parishes have made provision for the entertainment of the clergy and their wives in attendance upon the meetings of the Council of Ministers and General Convention; also for the entertainment of the delegates to the American New-Church League.

Arrangements have been made with the Hollenden Hotel for the accommodation of visitors to the Convention at the reduced rate of \$2.50 and \$2 per day, with bath and \$1.50 without bath. This rate does not include meals.

Arrangements have also been made with the Hotel Tavistock at the rate of \$1.50 per day, including meals. The Hollenden is the leading hotel of Cleveland. It is on Superior Street, near the Public Square. The Tavistock is a first-class family hotel, located on Huron Road, near Ninth Street. Both of these hotels are convenient to the cars running to the two churches, and either church can be reached without change of cars.

Luncheon will be served during the sessions of the Ministers' Conference, in the Sunday-school room of the Church of the Holy City, corner of Euclid and Penrose Avenues, and during the sessions of Convention, in the parish house of the Church of the Redeemer, corner Detroit and Andrews Avenues, Lakewood. Fifty cents will be charged for luncheon.

All ministers and delegates expecting to be entertained by the parishes, also all visitors to Convention who expect to stop at either of the above-mentioned hotels, will please forward their names by May 15th, to Mrs. G. Y. Anderson, 2049 E. 83rd Street, Cleveland, Ohio.

Special Notices

AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.

The forty-first annual meeting of the American New-Church Sunday-School Association will be held in the House of Worship of the Cleveland Society, in Cleveland, Ohio, on Friday, June 12, 1908, beginning at 10 o'clock a. m. The session will occupy the morning and afternoon.

The Standing Committee of the Association will meet in the same place at 9:30 o'clock a. m.

RUSSELL EATON,
E. H. ALDEN, President.
Secretary.

THE GENERAL COUNCIL.

The General Council of the General Convention will meet in the Church of the Redeemer, Detroit street opposite Elmwood avenue, Lakewood, Ohio, on Saturday, June 13th, 1908, at 9 o'clock a. m.

S. S. SEWARD, Chairman.
C. A. E. SPAMER.

MINISTERS AT CONVENTION.

The committee on entertainment is waiting for the names of the ministers who expect to be entertained in the homes of our people. They cannot do everything in the way of placing them until they know who are coming. Will all ministers expecting to come notify Mrs. G. Y. Anderson, 2049 East Eighty-third street, Cleveland, Ohio?

I make this request on behalf of the committee.
THOS. A. KING.

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"Behold, I make all things new"

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Religion.

There are many people in this day who are not vitally interested in religion because of wrong ideas of true religion and its purposes. This lack of interest is, in many cases, not without seeming justification. Religion has too often been made to appear as a vague and irrational theory, as mere sanctimoniousness, morbid piety, a lifeless drapery of gravity, a homely, joyless spirit. But the Christian faith is none of these. It does not narrow, but it broadens. It does not decrease, but it increases. It does not take away joy, but to know of the truth, the life everlasting, the Divine plan for our lives, the Lord's love, His providence and close presence, brings the Lord into our lives, and enriches, sanctifies, elevates, enlarges, and makes divine our joy. It is more to live for an everlasting life than for the temporal only. By knowing the relation of this life to the other, we are more strongly influenced to make our lives now what we wish them always to be. To know the Lord's plan for us and the ceaseless, ever-increasing blessings that He has

prepared for those that love Him, helps us to live more intelligently, and to co-operate with Him. It does not make joy less to realize such things, but brings God into all that we do, and changes our joys from merely natural to spiritual. Animals love their young; natural or worldly people love their children, and so do also the spiritual. Outwardly these loves may seem alike, but inwardly they differ much. The love that animals have is instinctive. It lasts only a short time, and is then forgotten. The love of the natural man for his children, though more than this, is not perfect love. It is natural, not spiritual. It may grow less rather than more. It is really not the love of the child, for the natural man loves himself in the child. The spiritual love the Lord in their children; that is, they love the good and the true in them, but not their evils, nor themselves in their children. They love them not merely for this world, but for heaven. They love above all else their soul's welfare, and they drink the cup of the deepest joy in preparing them for the Lord's service and finally for heaven. The joy that flows from such spiritual love is blessed, sacred, and holy, transcending the delights of natural loving beyond comparison. Not only does true religion so transform parental love, but all loves and their joys are likewise transformed by a religious life. When through living the principles of religion the Lord comes into our life, the promise is fulfilled, "Behold, I make all things new." The end for which we are working is not merely to convince the intellect of a theory, but to bring to humankind the comfort that is in the truth and the greater blessings that are in the love of the neighbour and of God, which religion comprehends.

The State of the World.

The general reader is quite familiar with the state of faith in the Christian world. It seems to have become popular for those of the churches about us to proclaim from the pulpit and through religious publications the collapse of New England theology, the abandonment of Trinitarianism as a working theory, the failure of Protestantism, or, in general, the complete unsatisfactoriness of the doctrines that have been taught by the churches and the inability of those doctrines to give peace to either mind or

heart. Often these statements are coupled with the expression of a hope or expectation that a genius will soon arise, who will weld together truths in an acceptable theology. The newspapers, ever alert to publish that in which people are interested, have given the widest publicity to this condition of church affairs. It may be with considerable surprise to some of us that such frank descriptions of the state of faith in the churches about us should come from their conceded leaders of progressive thought; but coming from them it seems sufficiently evident that the doctrines of the former church have largely passed away. To this state of the world the doctrines of the New Church are especially adapted, for the New Church offers a system of theology that is rational, Scriptural, and holy, and it has power to do those very things wherein the former theology fails; namely, from its completeness, reasonableness, and holiness it can satisfy every demand of the intellect and give to the heart the coveted peace.

The Human of the Lord Divine.

The greatest tenet of the New-Church faith is that the Human of the Lord is Divine. This is the chief thing of faith because all things of one's religion are according to his idea of God. and without the acknowledgment of the Divinity of the Lord's Human, there can be no definite or true idea of God. Again, a true idea of God is a primary essential, for the Lord is present in truth. He can not be present in falsity. A true idea of God, therefore, opens heaven, and a wrong idea of Him proportionately closes heaven. The fundamental importance of a right idea of God is set forth in the Word by its being written, "Hear, O Israel, the Lord thy God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

That the Lord's Human is Divine means that God Himself was in Jesus Christ, for in no other way could the Human of the Lord be Divine, since the Divine is indivisible. Because the Lord was Divine from God within, the Lord said, "I and my Father are one," "He that hath seen me hath seen the Father." "The Father that dwelleth in me, he doeth the works," "The words that I speak out to you I speak not of myself." And the apostle truly said that in Jesus Christ "dwelleth all the fullness of the Godhead bodily." The New Church believes, therefore, that the Word teaches that there is not a trinity of persons, but a trinity of essentials, the Father, which is God from eternity; the Son, which is the Divine Human, and the Holy Spirit, which is spiritual light and life proceeding from the Divine Human, and that these three are one as the soul, the body, and their proceeding action are one. In

the Word God is called by over one hundred different names, but these names do not indicate so many deities, but attributes of the one God, the Lord Jesus Christ. Three of these names, the Father, Son, and Holy Spirit, some have construed to mean three different persons, but they, like other names, indicate only the essentials of the one God, though they are names that apply to the most general essentials; the name Father applies to the all-begetting Divine Love the Divine Esse, the essential Soul. The name Son applies to the Divine Wisdom, the Divine Essence, or the Divine Body or Human. The Holy Spirit is the Divine going forth, or the Divine proceeding. They are respectively represented in man by the soul, the body, and their action, and are one as soul, body, and act are one.

Another reason for acknowledging the Divine Human of the Lord is that then God is thought of as Man, or as a Divine Human Being. And being Human and Man, we know that He can think of us, love us, be near to us, and from Man in Him build up man in us and regenerate us. While if God is thought of as a cloud, or as diffused ether, a universally pervading substance, nothing human can be imputed to Him, and nothing human can we receive. Hence, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."

The Scriptures.

The Sacred Scriptures are the Word of the Lord. The Word is Divine Truth and Divine Life; though it is not such from the accuracy of historical statements or the apparent teaching of its literal sense, but from the spiritual sense within the literal sense. The Word was written by the Lord causing an efflux of Divine truth and life from Himself into the celestial heaven. There the efflux took on a vesture of the thoughts and life of celestial angels. The efflux continued to the spiritual heavens, and clothed itself in another covering from the thoughts and life of spiritual angels. And, lastly, the efflux clothed itself in an outer vesture from the thoughts and life of man upon earth. This outer vesture is the literal sense of the Word. The other vestures constitute its internal or spiritual sense. The Word has, therefore, a literal sense, taken from the minds of men upon earth, and a spiritual sense which is Divine truth and life, such as is in heaven with the angels, and inmost the Word is the Lord Himself, who is Truth and Life Itself. "In the beginning was the Word, and the Word was with God, and the Word was God."

This internal sense now revealed is the same that the Lord explained to the two on the way to Emmaus, and that He opened the understandings of His disciples to perceive, whereby the Scriptures from the beginning are seen to teach about God the Lord, though apparently oftentimes they seem to tell only about the affairs of men.

THE VISION OF THE NEW JERUSALEM.

Sermon by the Rev. Thomas A. King.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men. (Rev. xxi. 2, 3.)

The vision of the Holy City New Jerusalem! How profound its significance must be! As we read the story of its coming to earth, how our hearts burn within us! What does it mean? Christendom has largely outgrown the old thought of the descent of a literal city from heaven to earth, but has nothing definite with which to replace the old materialistic concept. But the vision of St. John must involve truths of eternal moment to all Christian believers; and think you that God has left His church to mere guesswork in the matter? By no means. God has spoken. "He that hath ears to hear, let him hear what the Spirit saith unto the churches."

By means of a man filled with His spirit and whom, as to his spiritual senses, He introduced into the spiritual world, the Lord God the Saviour Jesus Christ, has opened the internal sense of His holy Word and revealed in systematic and doctrinal form the universal theology on which He is restoring the Apostolic Church which gathers up into itself all that belonged to the church of the first three centuries of the Christian era, together with a distinct revelation of Divine doctrine from the Word which the early church was unable to receive. And in the light of this revelation of Jesus Christ, we are enabled to see the meaning of St. John's vision of the descent of the Holy City.

A NEW CHURCH.

When our Lord was in the world dwelling among men in the flesh He distinctly foretold that the time would come when the church, because of false teaching and evils of life, would depart from Him, lose its love of Him, its faith in His revelation and all knowledge of spiritual truth. He couched this prediction in symbols, the symbols of a darkened sun, a moon which failed to give light, and stars fallen from heaven.

At the close of the third century His prediction began to be fulfilled. The first general council, in 325 A. D., formulated the tripersonal doctrine of the Holy Trinity; and from that date a tritheistic theology succeeded to the place of the simple apostolic doctrine of God in Christ.

A few centuries later found the church Romanized and teaching for Christ's simple and beautiful precepts of life, the formulations of men in general councils assembled. In the great ecclesiastical hierarchy that had grown up almost every trace of the Christianity of the ante-Nicene age was effaced. The church had become a great worldly power, with a man claiming to be its visible head with Divine powers delegated to him by Jesus Christ in whose stead he acted.

From bad to worse the church went, until the fires of the Reformation were kindled? And when the Reformation came what was it? Simply a correction of the external abuses and corruptions of Romanized Christianity. It was merely a protest; for while it gave to Europe an open Bible, it inter-

preted it according to the creeds which it inherited from the Catholic councils, adding the doctrine of salvation by faith alone, which was really the palladium of the Reformed Church.

Only a few centuries more, and we find the church, both Roman and Reformed, utterly devastated and Christian in name only. Its sun of love to God and man was darkened, its moon of faith gave forth no light to guide human souls to heaven and its stars of spiritual knowledge were fallen and buried in the dust of materialism.

A study of the state of the church at the middle of the eighteenth century shows this to be true. It was the time of the end. Then the Son of Man came in the clouds of heaven—not literally, but spiritually. God opened by a rational revelation the internal sense of the Holy Scriptures, revealing their Divine origin, structure and the law of their interpretation. He made His advent in the Word—a personal coming, a Divine revelation of His Person as the very Person of God—in the clouds of the literal sense of the Word forever settled in heaven.

This advent of the Lord in the Word and by means of the doctrines given by Him and bearing the stamp of His Divinity and authority, cleared away, by a General Judgment, the obstructions in the inner world, and inaugurated the new dispensation of the Christian Church.

Thus a New Church arose. It came like the dawning of a beautiful morning. It is built upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner stone. It is not a revival of the church which became Christian in name only, but is the restoration of apostolic Christianity with its internal opened and formed by rational doctrine drawn from the Word of God and confirmed by its literal sense. This is the New Church. This is what is meant by St. John's vision of the New Jerusalem.

THE HEAVENLY DOCTRINES.

The reception of this church of the Divine promise is first as a doctrine. This is indicated by St. John seeing, first of all, a holy city descending from God out of heaven. In the symbology of the Bible, a city stands for religious belief or doctrine, true or false as the case may be. True religious doctrine is formed of truths that have been brought together and systematized. A religious doctrine differs from single truths or isolated facts as a city differs from houses scattered over the country. A doctrine is therefore a spiritual city. It has walls of teaching which protect its inhabitants and truths which, like streets, run from one part of it to another.

Such a doctrine of religion is the exact statement of the order and relation of spiritual truth. It is a city beautiful for situation and the joy of those who live in it. As Jerusalem of old has ever been the symbol of the church, so the New Jerusalem

becomes, as the Holy City, the specific symbol of the New Church as to its Divine doctrine.

This doctrine is not of human origin, but is revealed by the Lord. It is a holy city which comes down from God out of heaven.

Think! The church as a city of doctrine involves three essentials of belief, and these in turn comprise *all* that the church teaches; for every doctrine taught by the church grows out of and is in harmony with them.

The three essentials of doctrine are (1) The Godhead and Divine Headship of the Lord Jesus Christ. Jehovah descended as the Word, which in the beginning was with God and was God, and took upon Him human nature in the world—a human nature conceived by the Holy Spirit and born of the virgin Mary. Through this humanity God made His way to man, overcame his spiritual enemies and redeemed him from the power of darkness. In effecting this work of redemption, the Lord glorified His humanity, uniting it with the Divinity of which it was begotten. He therefore became the Saviour of the world. In Him the eternal “Godhead and the Glorified Manhood are united in *one* person, never to be divided, whereof is one Christ, very God and very Man.” The infinite Father dwells in the Son or Divine Manhood, and the Holy Spirit is from Him—a blessed and ever adorable Trinity in the person of the Lord Jesus Christ, who alone is to be worshipped and adored.

(2) The inspiration and sanctity of the Scripture of the Old and New Testaments. The Bible is the only Divine Book in existence. It is the mind of God revealed in symbols. Its letter is the humanity of language in which, like the soul within the body, there dwells an inner organism of Divine truth, a spiritual meaning, which treats of the true nature of God, the true nature of man and of the Divine laws of man's regeneration and preparation for heaven. It is not mere literature, nor history, nor science. It is the inspired Word of God. He spake it by His Spirit, through law-giver, prophet, seer and evangelist. It is His Word—a Divine composition. Its literal sense is only the outer garment of revelation—only a great symbol of the glory and Divinity within. And a Divine law relates the symbol to the spiritual sense within it, and when applied, the Word becomes an open heaven, and angels of God ascend and descend upon the Son of Man. As now opened by the Lord, it is the source of all spiritual wisdom to angels in heaven and to men on earth.

(3) The Christian life which is to look in love and faith to the Lord God the Saviour Jesus Christ and from the acknowledgment of His Divine Humanity, live the life of charity. This is the Christian life—a life which is from the Lord, filled with His spirit and loyal to His precepts as revealed in the Holy Scriptures—a life resulting from the *new* birth from above and not the outcome of mere humanitarian morality. Now, this doctrine concerning the Lord, the Holy Scriptures and the Christian life, together with all the teaching related to it, is the church in its first aspect—the church as a city—the church revealed as a doctrine and received by the human understanding as a thing of rational spiritual faith.

THE CHURCH AS A BRIDE.

Seen at first as a city, the church in this vision is next presented as a bride. There is a profound reason for this; for as the city represented the church as to its Divine doctrine, the bride represented the church formed and received into the inmost affections of the heart and united in holy spiritual marriage to Jesus Christ as the Divine Bridegroom.

The sacramental conception of marriage, or marriage as a spiritual union, involves the idea of the wife as made from the husband. How is this effected? In this way: Into the inmost soul of the husband there flows from the Lord a spiritual love which begets in him the desire of wisdom, which by mental and spiritual efforts he acquires; and into the inmost soul of the wife there flows from the Lord, through her husband, that wisdom which he has acquired. She receives it from him and enshrines it in her inmost being and loves him from it and becomes his helpmeet in serving to give it practical ultimatum in his daily life. In this way the wife is made from the husband. He is the wisdom of her love and she is the love of his spiritual wisdom, made out of him, bone of his bone and flesh of his flesh.

Now, on a higher plane, this is true of the church as the Lord's wife. It is not that the husband represents the Lord and the wife the church. It is that the church formed of regenerating husbands and wives, men and women, is feminine in its relation to the Lord. The Lord is the husband and is masculine in His relation to the church because He is the source of the church's wisdom. He gives forth; and the church is His wife because it is the recipient of His wisdom and is formed and perfected by the reception and life of what He gives forth as laws of wisdom and order.

The church as a doctrine is a thing of the understanding; and if we go no farther, we see only the Holy City, beautiful, of course, and a thing of intellectual delight. But the church as the Lord's bride is the doctrine—the Divine wisdom revealed in the Heavenly Doctrines—received into the heart, loved and obeyed. This changes the church from a city into a wife. This unites the church in love to the Divine Bridegroom. It does not destroy nor do away with distinctive doctrine, but it vitalizes the doctrine and makes the church a thing of the heart and its deepest love.

This is what we all need. We have been a mere city too long. The time has come for us to become the loving and faithful bride of the Lamb. “The marriage of the Lamb has come.”

There are many beautiful truths involved in the thought of the church as the Lord's bride. (1) There is the doctrine of the Divine Manhood. You know how in modern religious thought, in what is styled “modern scholarship,” the thought of God as a person is discarded. He is thought of as an infinite essence or power, or force. The anthropomorphic idea of God is scorned. He is declared to be “without body, parts or passions.”

Could a woman be united to a husband who is without body, parts or passions? How then could the church be united to God if He is simply an omnific force?

The marriage of the church to God involves the thought of a Divine Humanity. There can be no conjunction between the Infinite and the finite. There must be a *nexus*, a uniting medium. This is furnished by the Divine Humanity—the visible God in whom is the invisible. This Divine Manhood is the personal human form of God, the Lamb of God, the Son who reveals the Father in the terms of our finite human life.

(2) The marriage of the church to the Lord involves the idea of the unipersonality of God. Among men true marriage can exist only between one man and one woman. So of the Divine marriage. It can exist only between one God and one church.

This doctrine rules out the tripersonal conception of God; for the church can no more be united to three persons, each of whom is God, than a woman can be spiritually united to three men.

God is one in the person of Jesus Christ in whom is the Divine Trinity of Father, Son and Holy Spirit. The church is one—one lovely, beautiful bride, united to Him by her love of Divine wisdom revealed in His Word and doctrine.

United to Him, the church is to worship Him alone.

THE TABERNACLE OF GOD.

This brings us to a consideration of the church in its organic form—the church as a visible body of Christian believers whose Divine and invisible Head is Jesus Christ in His Divine Humanity enthroned amid the splendors of the church triumphant in glory everlasting.

This, in a very important sense, is the tabernacle of God with men.

The Apostolic Church was reserved in the spiritual world. It was not consummated. The church that came to an end was the post-Nicene Church which became Christian in name only. After the Judgment which overtook and ended the post-Nicene Church, the Lord crowned and glorified the Apostolic Church with the revelation of His new advent and brought it forth again on earth. This is the New Church—new as to doctrine—the visible apostolic and truly catholic church, foretold in the book of Revelation—a church with a distinct existence, instituted by a revelation of the inner meaning and doctrine of the Word, with a distinct priesthood, with the old sacraments explained in the spiritual sense and with a gospel which means the presence of Jesus Christ in the world with the Divine power of His redemption.

Thus the New Church, not as an influence permeating the sects of Christendom, but as a distinct body, fulfills what was written concerning it, where we are told that the angels rejoiced at the opening of the Word because now the church which the Lord founded on the Word, would stand upon its feet and draw breath again through heaven.

This church begins where the early church stopped; and building on the same foundation, fulfills the ideal of an apostolic and catholic Christianity.

It begins with a few. It grows among many—a glorious new Christian dispensation of doctrine and grace.

THE MISSION OF THE CHURCH.

Its mission is to bring the knowledge of the Lord Jesus Christ in His saving power to the world. It does this—

(1) By restoring the worship of the Divine Manhood. For the church is not an intellectual gymnasium. It is the House of God—a Divinely-founded ecclesia in which we are to gather for worship.

(2) By the preaching of the gospel of salvation, not merely from theological error, but from sin and its power. It is for all sorts and conditions of men. Its Divinely given doctrines are for the purpose of leading men to the Lord in His Word. It has a message of real salvation to preach. It is simple; it is direct—a gospel which must be free from philosophical technicalities and stated in language understood by the people.

(3) By a restoration of the true sacramental life—the feeding of the souls of men with the sacramental bread which is the body of Christ—the Divine good made over to man, and the sacramental wine, which is the blood of Christ, the Divine truth, made over to man. And this, not as mere memorial, but as the sacrament of the real Divine presence with all who come in repentance and true faith.

It is thus that in the vision of the New Jerusalem we have the promise of a church and not a mere Puritan sect—a church which is the real mystical body of the Lord, filled with His Spirit and doing His work. Amen.

Contributed

Life After Death.

For one whose conduct in this world has been kind and honest, death proves to be an unimagined delight. Earth-combats, physical and spiritual, have been constant; freedom and happiness rare and transient; the burden and obstruction of selfhood perplexing and wearisome; but now they are past. After the final, instinctive struggle of the body to keep its hold upon the life it had known, and must now forever relinquish, there followed stillness—and the Dark.

Not an appalling Dark, however, but full of peace, rest, and the remote perception of something Infinite. With this was a sensation as of being raised upward gradually and with perfect gentleness, by perfect Power. It was as though myriads of minute interior fetters were being progressively dissolved, even to the inmost; at last that, too, was released, and there ensued suspension of both feeling and thought—yet with an obscure consciousness of holiness and innocence, as of infancy. This was Death.

Now came an interval—a pause between two worlds—during which (we may surmise) the soul is united more closely than at any other moment since birth with its Creator. For now, as then, the abeyance of personal consciousness would enable Divine Love to approach the soul without imperiling its existence. But what immortal blessings might be involved in such a communion can never be known. It preceded a further change.

Felt; at first, rather than seen, a diamond dimness begins to break the transcendent dawn. Flowing in with it is a sense of fathomless potencies, beyond all earthly experience of youth, wholesomeness and energy. In the brain is born the promise of perceptions, radiant, wide and deep; and accompanying the first drawing of spiritual breath is felt the systole and diastole in the breast of the heart of Heaven—for the life of Heaven is one. The spirit voyages upon a deep river of joy, whose flow is music and upon whose current sparkle innumerable felicities. For the delights of heaven are also communicated continually from all to each, and from each to all.

But as for the first time, in that living atmosphere, the spirit rises erect and opens its eyes, some lingering taint of earth causes the purer influences to recede for a space. For a longer or shorter season an intermediate state must delay its progress. The man has now realized that some profound modification has been wrought in his environment, yet is not aware of any corresponding alteration in his soul. And although, in the scene that extends around him, there are features that appear not unfamiliar, nevertheless is not this an unknown world, in which he can claim no place or possessions? Whereupon, humiliation and trembling seize upon him; for upon what plea can he hope to be received into this new existence? Beset by these fears, he is drawn toward a dusky region, where the rocky walls of a ravine shut out the sky, and cavernous recesses offer concealment.

But these misgivings, which, for many, might be the beginning of self-banishment to irrevocable depths, mean, for the spirit whose course we are following, such a childlike self-abasement as causes the countenances of the beholding seraphim to shine. Presently, therefore, smiling friends approach and minister to him—friends in whose joyful and tender eyes he discovers friendship glorified by love so selfless as to bring happy tears to his own. "You are no stranger," they assure him; "this is your home; all that you see is yours and ours, because it is the Lord's, Who is in us, as we are in Him." And the path that leads upward, even as he treads it, becomes clothed with flowers and tender green herbage, and from the sweet throats of innumerable birds are outpouring storms of song, as if to utter the adoring thankfulness that throbs in his own heart. "This sunlight!" he cries in ecstasy; "what celestial warmth and light—holy love and truth, rather!" At which the faces of his guides brighten, recognizing his spontaneous perception of an interior verity.

The path ascends gently, amid what vales and groves of Paradise! Beyond are uplifted mountain summits of amethyst and chrysophrase, with jeweled cities and palaces shining on their sides—built, not of perishable shadow, but real and immortal as the Divine substance and eternal forms which they reveal and portray. In them, the being of the Infinite goes forth forever in finite existence, imaging in perpetual growth the perfection of the Prototype. Rhyming with the thoughts and affections of those who dwell in it, this world of the Spirit discloses the Poem of supreme Love and Wisdom.

But suddenly the novitiate spirit throws himself

down upon his face; and a cloud passes before the splendor of the heavenly Sun.

"All being—all life are Thee, O Lord!" he cries; "then, what am I? I am nothing because Thou art All; Thou art the Fullness, and I the abyss! Except for Thy Life in me, I am but death! Can Life love death?—or can the dead arise to worship Life? Yet I love Thee, O Lord, and this beauty, and these companions, which are the creatures of Thy Love. And though I know that this which I call 'I' is an illusion, yet I feel that my love is a reality; that from Nothing, Something has been born. Lord, I pray Thee, let my love become my life, and may I, dying in all else, survive in that alone! For that alone is worthy; since, though it return to Thee from the lowest of Thy servants, it was given by Thee!"

As he lay, weeping, with his face in the dust, a Voice answered him. Yet it seemed less a Voice than the passing of the cloud from before the sun, and the casting out of fear, and the begetting of a man.

"He who gives when he might keep, shall receive a hundredfold. He who opens when I knock, I will sup with him, and he with Me. The lover is created by his love; and faith opens the Everlasting Gates. Enter thou into the joy of thy Lord!"

Then the man, who was a spirit and a soul, arose; and upon the celestial mountains, though they were remote and lofty, he saw as it were little naked infants, playing with one another in innocence and love; and they smiled upon him and beckoned him; and he smelt the fragrance of the flowers which were their playthings. As he went forward his shadow fell behind him and was forgotten; and he met his father and his mother and his brethren; and they embraced him with love and joy. He heard a sound of Divine footsteps going before him; and from the summit blew a breeze of good tidings. The glory of the light increased; and in its exceeding brightness he could no longer be seen.

JULIAN HAWTHORNE.

One who is in the love of self and love of the world perceives while he lives in the body a sense of delight from these loves and also in the particular pleasures derived from these loves. But one who is in love to God and love towards the neighbor does not perceive while he lives in the body any distinct sense of delight from these loves or from the good affections derived from them, but only a blessedness that is hardly perceptible, because it is stored up in his interiors and veiled by the exteriors pertaining to the body and dulled by the cares of the world. But after death these states are entirely changed. The delights of love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turn into things defiled and filthy corresponding to their unclean pleasures, and these, wonderful to tell, are then delightful to them. But the obscure delight and almost imperceptible blessedness of those that have been while in the world in love to God and in love to the neighbor are then turned into the delight of heaven, and become in every way perceived and felt, for the blessedness that was stored up and concealed in their interiors while they lived in the world is then revealed and brought forth into evident sensation, because such had been the delight of their spirit, and they are then in the spirit. (Swedenborg's "Heaven and Hell," n. 401.)

Correspondences and Scripture Interpretation.

One of the first things that we learn from the New Church is the fact that the Sacred Scripture has everywhere a spiritual meaning concealed within the parable of the letter. We are told that the science of correspondences is the key by which the spiritual meaning is brought forth from the letter. We hear that there is a Dictionary of Correspondences. We hasten to secure the book, and sit down with our Bible and our Dictionary expecting to interpret the Divine parable, as we might translate from a foreign language, or as we might read a cipher letter by the aid of a key. We are disappointed. We find that the precious truth of Scripture is not to be reached in any such school-boy way.

We lay aside our Dictionary of Correspondences, and turn to the volumes of Swedenborg in which he has directly explained the spiritual meaning of parts of Scripture. He has done this consecutively for the Books of Genesis and Exodus in "Heavenly Arcana," and for the Book of Revelation in the two works, "Apocalypse Explained" and "Apocalypse Revealed." Incidentally, also in these books he has explained many other passages in all parts of Scripture. The study is more satisfying. If we have a love for the truth disclosed, relating to our own spiritual life and to the life of the Lord, we read with a growing interest, and with a sense that the very light of heaven is shining into our minds out of the Holy Word. As an unlettered man was lately heard to say, "When you read Swedenborg's explanation of Scriptures, you just feel that it is true."

But what of the science of correspondences? We are enjoying the fruits of it in the interpretations given by Swedenborg, but can we gain some intelligent understanding of the principles of this science by which the Scripture is interpreted? We are told that in the New Church it is "lawful to enter intellectually into the arcana of faith." Can we enter in the same intelligent way into the interpretation of Scripture; or must this be taken only on authority? Can we only know that a verse or chapter has a certain meaning because Swedenborg has said so; and can we know nothing of the meaning of passages which he has not directly explained? The question is sufficiently answered by Swedenborg's method of giving the spiritual meaning of Scripture. He does not state that meaning arbitrarily, as if asking us to accept it on authority. He gives the reason for the interpretation, showing usually very fully the meaning of the leading symbols in a passage, and illustrating their use in other passages of the Word. By this method he not only gives a spiritual explanation of the particular passage under consideration, but he gives an acquaintance with the symbols which helps us to understand any passage of Scripture where they occur.

And he does much more than this. He often touches briefly, and sometimes quite fully explains, the principles which underlie the use of the symbols. He shows that they are not arbitrarily used, but that natural objects and phenomena are from their very creation expressions of human qualities and status, and inmost, of Divine qualities of the Lord. The use of symbols is shown not to be peculiar to the Scriptures, except in the Divine per-

fection of their use. The ancients were skilled in such speech, and many examples outside of Scripture have come down to us in myth and fable. We ourselves have not wholly lost the sense of a correspondence between the objects and activities and moods of nature and ourselves, for in common speech we continually borrow words which are first applied to the physical world around us to describe states and experiences of our own inner life. This common perception of correspondence as evidenced in familiar speech is often appealed to by Swedenborg. His purpose is evidently not to urge the acceptance of the interpretation on authority, but to give principles of interpretation which we can grasp and use intelligently ourselves. The delight of interpretation is increased ten-fold when it becomes not a mere matter of memory, but of intelligent understanding.

But now that we think we have learned the use of correspondences in interpreting the Scripture, beware lest we make the worst mistake of all, that of supposing that in a spirit of idle curiosity or of intellectual pride we can find out for ourselves the spiritual meaning of the Word. The deeper truth relates to things of deeper life, of which we as yet have small experience. For this reason we need always to make the explanations given us by Swedenborg our guide, and to keep near to them in our reading of the Scriptures. It is also forever true that no spirit of curiosity or conceit can reach the spiritual truth of God's Holy Word; but one must read in a humble spirit, with desire to learn the truth that he may live it. The treasures of the Word are hidden from the wise and prudent, and are revealed to babes. W. L. WORCESTER.

Brief Statement of Faith.

"There are three essentials of the church: the acknowledgment of the Divinity of the Lord, the acknowledgment of the holiness of the Word, and the life which is called charity." These three cover all that is vital in religion. They respectively answer the questions, Who is the object of worship? How do we know about Him? What are our relations toward Him?

1. The object of worship. He is the one God, the Creator, Jehovah from eternity, infinite in goodness and wisdom, revealed in the person of our Lord Jesus Christ. He took our nature upon Him. That is, He caused to be begotten from Himself a human form and body in which He inmost dwelt. This at first had its own separate life and consciousness, and its own individual experiences. Being born of a finite woman, He inherited from her man's natural and evil tendencies. Hence He could be, and was, tempted by infernal spirits. By that means He overcame them, and brought salvation to mankind. "In His love and in His pity He redeemed them." By so doing, He removed every vestige of evil from His assumed nature. He put off the Human derived from Mary, and put on a Divine Human from the Father within Him. All His finite limitations gradually gave place to the descending life of God; so that, in His glorified or Divine Humanity "dwelleth all the fulness of the Godhead bodily." In our Lord Jesus Christ, whom alone we worship, is a Divine Trinity, called Father, Son

and Holy Spirit, corresponding in man to his soul, his body, and his operation or outflowing energy.

2. The Sacred Scripture is the source of our knowledge about Him. It is Divine Truth itself, revealed as a means by which we may distinguish between good and evil, be associated with angels, and conjoined with the Lord. Being Divine, it is also infinite. It exists in heaven, as well as on earth. But the meaning which it conveys to angels is higher than that which it conveys to men. Within the literal sense is a spiritual sense, distinct from it, yet making one with it. Thus received, it is seen to be universal in its scope and application.

3. Our relations to the Lord are fulfilled by faithful obedience to His commandments, not in outward act only, but also in affection and thought. The commandments point out the ways of shunning evil and of doing good. Evils are to be shunned, not merely as a moral obligation, nor because they bring discredit upon us in the sight of men, but because they are sins against God. At the same time we must believe and acknowledge that the power to do this work is constantly given by the Lord alone.

All other teachings of the New Church gather around these central ones. They assure us of the nearness and reality of the other world, and of life continuing without interruption after death. They throw new light on every subject of religious belief.

JAMES REED.

The Convention as an Organization.

The General Convention of the New Jerusalem in the United States of America was incorporated under the laws of the state of Illinois in January, 1861, but as an unincorporated organization dates back to 1817, in May of which year it held its first meeting in the city of Philadelphia. It is composed of the following associated bodies: the Canada Association, with four societies; the Illinois Association, with seventeen societies; the Maine Association, with three societies; the Maryland Association, with seven societies; the Massachusetts Association, with nineteen societies; the Michigan Association, with three societies; the Minnesota Association, with two societies; the New York Association, with eight societies; the Ohio Association, with eight societies; the Pacific Coast Association, with six societies; the Pennsylvania Association, with seven societies, and the German Synod, with eleven societies; also the Connecticut Association and the Denver, Iowa General, Jacksonville, Louisville, Savannah, Texas General and Topeka societies, a total of 103 societies, having a membership at last report of upwards of 6,500.

The definition of membership in the Convention, as set out in the Constitution, is broad, that document stating that it "shall consist of all who acknowledge the doctrines of the New Jerusalem as revealed by the Lord from His Word in the writings of Emanuel Swedenborg, and who unite with this body in performing the uses of the general church."

With four exceptions—1819, 1825, 1861 and 1874—the Convention has held meetings annually since 1817. The associations and other affiliated bodies comprising its membership are represented at the annual meetings by duly chosen delegates, but all members are privileged to take part in its

deliberations, the right to vote, however, being limited to ministers and delegates.

When the Convention is not in session its powers are exercised by the General Council, consisting of the officers of the Convention and four ministers and six laymen in addition. Until quite recently there has been but little contact between the associations and societies and the general body, but effort is now making to bring about a closer relation and to extend the activity of the Convention throughout the year.

Affiliated with the Convention, more or less closely, are numerous committees and boards, through which, to some extent, the work of the organized Church is carried on. Of these some are directly recognized in the Convention's By-Laws; others are not, but all report to the Convention and in some degree are dependent upon it.

Among the more important of these affiliated organizations are the New Church Theological School, incorporated in 1881 under the laws of Massachusetts, and the New-Church Board of Publication, incorporated in 1883 under the laws of New York. Membership in either of these bodies is open to any male member of the Convention or of any association or society connected therewith. The former corporation cares for the maintenance of the Theological School, but the control of the School, so far as appointment of teachers and regulation of courses of study is concerned, is in the hands of a Board of twelve Managers, appointed by the Convention itself. The School has invested funds, including the cost of its property at Cambridge, Mass., aggregating \$253,775. The objects of the Board of Publication are "the furtherance of religious opinion by the publication, sale and distribution of books and periodicals, more especially the writings of Emanuel Swedenborg, the establishing and maintenance of a printing office and book store for the publication, sale and distribution of such books and periodicals, and the undertaking of benevolent, charitable, literary and missionary work in connection with such publication and distribution." It is the designated publication agent and trustee of the Convention. Its invested funds amounted at the last report to \$32,419.02.

The arm of Convention through which its missionary work is done is the Board of Home and Foreign Missions, consisting of nine ministers and nine laymen, elected by the Convention, the President of Convention being an *ex-officio* member. Its work is manly dependent upon voluntary contributions, although it has an endowment fund amounting to something over \$33,000. The board at the present time is supporting, in part, missionary work in Maine, Michigan, Washington, California, Kansas, Arkansas, Texas, Alabama, Florida, Georgia, Tennessee and Virginia, in the United States, and is giving some assistance abroad to the work in Switzerland, Germany, Denmark, and Stockholm. The activities of the Board are necessarily limited by its available funds, and with increased means it would be enabled to cover a larger field and do more effective work.

Two of the more important allied bodies of Convention are the American New-Church Sunday-School Association and the American New-Church League. The former was organized in 1867 and its

membership embraces the ministers, candidates and students for the ministry of the New Church, the superintendents and teachers of New-Church Sunday schools, and such superintendents and teachers of other Sunday schools as may be receivers of and interested in the doctrines of the New Church. Aside from its annual meetings, at which subjects of especial interest to Sunday school workers are considered, it carries on its work through committees on Manuals, on Lessons and on Music. Fifty-eight Sunday Schools, with a membership of 3,346, are enrolled in the Association. The Young People's League was organized in 1888 and has done efficient work in promoting unity of purpose among the young people of the Church, in encouraging the formation of societies, and in planning for systematic reading and study of the Writings. Its membership embraces forty-one societies, with an approximate membership of 1,600.

Other bodies reporting to the Convention are the German Missionary Union, organized to do missionary work among the Germans in this country; the American New-Church Evidence Society, organized in 1894, which aims to collect references in books and periodicals to the New Church and to Swedenborg, and to correct misstatements and misconceptions, and which has done some excellent work in its special field; and the New-Church Round Table, formed in 1894 for the consideration of the bearing upon secular affairs of the Laws of Divine order, revealed through Emanuel Swedenborg, to the end that New-Church men and women may labor to apply those laws to such affairs and thus co-operate with the descent of the New Jerusalem.

A small but important use is performed through the New-Church Building Fund, the purpose of which is to assist the smaller societies in building houses of worship. The available funds for this use have never been large, but much-needed assistance has been given to some of the societies.

A recently organized use is that of the Pension Fund, established in 1905 for the relief of aged and needy ministers, their widows and minor children. This Fund is being gradually augmented by collections taken up each year in the local societies, and gives promise of being of real help in relieving the necessities of some of our worthy ministers who have reached an age when they can no longer serve the Church.

At the 1907 session of Convention, the "Orphan Fund of the General Convention" was established, for the support, care and education under New-Church influences of minor children of New-Church parentage. No work has as yet been undertaken by this Fund.

Brief reference should be made to the periodicals of the Church, of which the NEW-CHURCH MESSENGER, as the recognized organ of the Convention, should receive first mention. The MESSENGER is published weekly, and is now in its ninety-fourth volume. The *New-Church Review*, published by the Massachusetts New-Church Union, in Boston, is a quarterly magazine, and since its first issue in January, 1894, has presented many exceedingly valuable articles. Its Editorial department, and Biblical and Doctrinal Studies have been especially noteworthy. *The Sower*, which has been published weekly,—except in the summer,—since 1892, is de-

voted principally to notes upon the Sunday-school lessons, and has filled an important place in the work of the Sunday schools. The *League Journal* is, in a sense, the organ of the American League, but has aimed not only to interest and attract the young people, but to perform as well a certain missionary use. It is published bi-monthly, and is in its eighth year of publication.

The place which the General Convention fills in this country is occupied in Great Britain by the General Conference of the New Church, which last year held its one-hundredth session. This body reports a total membership of 6,686, and carries on its work through numerous boards and committees.

The limits placed upon this article prevent a more detailed following out of the work of the organized Church in this country, but it is believed that the foregoing will be helpful as presenting in brief form an outline of the activities of the General Convention, its societies and committees.

EZRA HYDE ALDEN.

NOTE.—The organizations and institutions of the Church referred to in the above article are the following:

- New-Church Theological School. Rev. James Reed, President, 12 Louisburg Square, Boston, Mass.
- New-Church Board of Publication. Rev. J. C. Ager, President, 296 Carlton Ave., Brooklyn, N. Y.
- Board of Home and Foreign Missions. Rev. Willard H. Hinkley, Secretary, 259 Savin Hill Ave., Dorchester, Mass.
- American New-Church Sunday-School Association. Ezra Hyde Alden, Secretary, Arcade Building, Philadelphia, Pa.
- Young People's League. Wm. F. Wunsch, President, 555 E. Congress St., Detroit, Mich.
- German Missionary Union. Rev. Wm. Diehl, President, 148 Cornelia St., Brooklyn, N. Y.
- American New-Church Evidence Society. Rev. Lewis F. Hite, Secretary, 22 Mt. Pleasant St., Cambridge, Mass.
- New-Church Round Table. Rev. Thos. French, Jr., President, 40 Brantford Place, Buffalo, N. Y.
- Building Fund. Wm. McGeorge, Jr., Chairman Board of Trustees, Bullitt Building, Philadelphia, Pa.
- Pension Fund. Wm. McGeorge, Jr., President of Trustees, Bullitt Building, Philadelphia, Pa.
- New-Church Messenger. John S. Saul, Editor and Publisher, 501 Masonic Temple, Chicago, Ill.
- The New-Church Review. Massachusetts New-Church Union, Publisher, 16 Arlington St., Boston, Mass.
- The Sower. Western New-Church Union, Publisher, 501 Masonic Temple, Chicago, Ill.
- The New-Church League Journal. Ezra Hyde Alden, Editor, Arcade Building, Philadelphia, Pa.

Tell some truth to one who is in common perception, and he will see it; tell him that we are, live, and are moved, by God and in God, and he will see it; tell him that God dwells in love and in wisdom with man, and he will see it; tell him further that the will is the receptacle of love, and the understanding the receptacle of wisdom, and explain it a little, and he will see it; tell him that God is love itself and wisdom itself, and he will see it; ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has not thought from common perception, but from principles or from ideas received through sight from the world—he will not see. Then consider which is the wiser. (Swedenborg's "Divine Love and Wisdom," n. 361.)

There are many churches, each of which is called the church, and indeed is the church so far as the good of love and faith reigns in it. Here the Lord makes a one out of various parts, thus one church out of many churches. (Swedenborg's "Heaven and Hell," n. 57.)

Finding the Lost One.*

I found the bereaved mother in much the same state of mind as when I left her.

"I have been thinking and thinking," she said, "about my dear boy, and trying to make real the beautiful picture of him you gave me. But the terrible change from life to death which I saw is impressed so vividly upon my mind that I cannot think of anything else. I cannot look beyond the grave and conceive of him as alive and active as he was before his fatal illness. And my heart does so ache to see him once more. It seems as though I could not bear it. I try, but I cannot force myself to think of him as alive and well and happy, as you say he is."

"I know you cannot force your mind to change all its thoughts and opinions by a direct action of the will. It will take time. But we do change our opinions upon many subjects when we see good reasons for doing it, and it can be done upon this. We must look for the reasons, and we must reflect upon them and make them familiar to our minds. It requires time and some determination of the will to consider the new views. This is more difficult where the natural affections are deeply involved, as in your case. They draw our thoughts to the object of interest and tend to hold them there."

"How can I think of anything else than my dear boy? He was a part in my life."

"Don't say *was* a part of your life. He has become a part of your life and will always remain so. You need not try to forget him. You cannot do that. You need not try to eradicate him from your affections. You need only to change the way you think of him. You take it for granted now that he is no longer yours. You speak of him as lost, as dead. You think of him as turning to dust and vanishing away. But he is not lost; he is not turning to dust; he has not lost his form or his intelligence or his power to love, to know, and to enjoy. He is as much your child as he ever was. He has only gone to another place, where he will find everything that can conduce to the development of all his faculties, and where he will be free from all the hinderances and evils and dangers to which he would have been liable if he had remained in this world. He was never so much alive as he is now, never so happy, never so eager to learn, and never saw so many beautiful objects to attract his attention, awaken his curiosity, and delight his heart. He is nearer to you than ever before. He has not gone away from you, and if you do not close your heart against him he never will."

"Oh, I never could do that. How can you think so?"

"But you do by thinking of him as dead, as lost, and no more your son. You annihilate him in your thoughts and mourn over him as forever lost. Is not this the cause of your grief? Like Rachel, you will not be comforted because he is not."

"But how can I help it? I cannot see him or hear his pleasant voice; I cannot feel the pressure of his warm embrace. He does not come to me with joy in his eyes to tell of his little pleasures or ask for some little favor. His absence makes the whole house silent and empty."

"It is true he is not present to your senses. He would not be if he had gone away to school, where you would probably have sent him in a few years."

"But he would have come back again, and I should have seen him and heard his joyous laugh and felt the pressure of his hands. Now he cannot come back."

"That is true. He cannot come to your natural senses,

and therefore you say he is dead. You make your senses the test and limit of life. The Lord does not come to your senses. You cannot hear the voices or see the forms of the angels, and they are the most substantial and powerful beings in the universe. The prevalent opinions and feelings about the human spirit are all false. The spirit is the real person. It is the seat and subject of all our thoughts and affections. All our power and life reside in the spirit. It organized the body, and gives form and life to it. The body is only its clothing and instrument by which it can live and perform uses in the material world. When the spirit leaves it, the body loses all its power and becomes dust. We must turn our thoughts from the body to the spirit, and think of that as the real person which is to live forever. Think of your boy as alive in the form in which you have known him. Look up from the earth, and think of him in the new world he has entered, and in which he is to find his home forever. He will grow up to be a noble, pure and intelligent man, free from all the stains and imperfections of this life and the hindrances and burdens of a material body."

"Grow up to manhood, do you say? Then I shall lose my beautiful boy, and I never shall know him even if I should see him."

"Yes, you will; you will see him and know him. Would you wish to have kept him a child if he had remained in this world?"

"Of course, I should not. It would have been a delight to see him grow up into manly stature and strength."

"Yes; you would have regarded it as a great calamity if he had stopped growing and remained a child. Would it not be as great a calamity to him to have remained so forever in the spiritual world? A large part of the inhabitants of the spiritual world entered it as infants and children. What a terrible misfortune it would be to them to remain in that condition forever! There would be just occasion for sorrow when a little child departed from this life, if it were to remain in the helpless and undeveloped condition forever."

"I had not thought of that. I wanted to see my boy just as he was when he left us. But I know it would be sad indeed if he were forever to remain as a child. But I did not think that he could grow."

"It is the spirit that grows even in this world. If it did not, the body would remain a helpless infant. The spirit weaves the body around itself of the substances we eat. The body does not grow when the spirit leaves it. This is conclusive evidence that it is the spirit alone which possesses power and life. If you will regard human beings as spirits, simply clothed in a material body, you will see evidences of the truth of the fact every day. It will give you comfort in your bereavement, and give a new meaning to life in this world. Above all, it will entirely change your thoughts and feelings about the departure of friends and dear ones from this world. You will see that it is not a punishment inflicted upon men for their sins, but a regular and orderly step in life, as orderly and essential to man's complete happiness as birth into this world is. It is a birth into the spiritual world, where our spiritual faculties awake to activity and consciousness as our natural faculties do when we are born into this world. What people call death and mourn over as the direst calamity that could befall them or their friends, is indeed the greatest blessing, and when understood, is one of the clearest manifestations of the Lord's infinite love and wisdom. Think of it in this large and impersonal way, and you will not only find much to comfort you in your natural bereavement, but you will find evi-

*Chapter VI. of the work entitled "Consolation," by Rev. Chauncey Giles.

dences of the Lord's love for you and your dear boy that will help you to see that He will bless you as much in the removal of your son from his earthly to his heavenly home as He did in giving him to you."

"I cannot see what reason there can be for blessing the Lord for such a terrible affliction. He must have taken my boy away to punish me for loving him so dearly. That is one of the most terrible thoughts about his death. I could not help loving him. How could I? he was so lovely and beautiful."

"Then don't think of it for a moment, for it is utterly false. Your love for your child was the Lord's gift. Could He punish you for doing what He created you to do and gave you the power to do, and what He Himself does?"

"Why, then, did He take him away from me?"

"He did not. He never takes away any blessing from us. He did not cause his illness. You know how it came. He does not cause any pain or sorrow of any kind. A Being of infinite love and wisdom can only love, and do everything in His power to make His children happy. He permits pain and sorrow to come upon us because He cannot prevent it; but He never causes it. And when they do come, He does all in His power to bring as much good out of them as possible."

"I do not see what good can come to me from this terrible bereavement."

"I presume you cannot now, but the time may come when you will."

"Do tell me what possible good can come from so great and painful a loss!"

"It may lead you to think more truly concerning your relation to your children, and, if I may use the expression, concerning your ownership in them."

"What do you mean? Are they not mine?"

"Yes, and no. They belong to you in preference to any other person. You have the claim of motherhood, a claim which no one can dispute. It is one of the dearest and most intimate relations that one human being can sustain to another. But still you have no inherent and exclusive right to your children. They are the Lord's. He created and gave them to you to nurture and train up for heaven. To make the care and labor, which is often very severe, as pleasant as possible, He gave you your mother's love for them, which makes your care and labor a delight. He rewards you for this service whenever you render it. You did not originate your love for your children."

"Why, then, does He take them away so that we cannot love them?"

"He does not take them away, as I have told you. You do not think that He takes them away when they become of age and marry and leave their home. It is a wise and universal law of the Divine order that children leave their parents, that families be dissolved, and natural ties severed. Disease often makes the separation premature; but the separation itself is inevitable, and it is carrying out the great purpose of the Lord's infinite love and wisdom."

"Do you mean that death, or, as you call it, departure from this world, is carrying out the purposes of the Divine love?"

"Yes, certainly I do; as truly as the springing up of the seed from the ground in which it is planted is in accordance with the Lord's purpose in providing man with food and the materials for clothing. The spiritual world is man's home. He was made to live in it, and it is superior to this world in every respect. It is as much more excellent than the material world in every form,

substance and quality as the air and light, and the kingdoms of nature, and all the conditions necessary to the development of a bird's faculties and the attainment of its joys are to the egg in which it was created. But the bird could not get into this new world without leaving that."

"You do present everything so differently from what I have been taught that I hardly know what to think. You represent death, which every one regards as the greatest calamity, to be the greatest blessing. It is a delightful belief, and must be a great comfort to those who accept it."

"I hope you will find good reasons for doing so. I am sure you will, if you earnestly seek for them. They are abundant enough in the Bible and in everything around us in nature. The more you examine the subject, the more abundant and convincing you will find them, and the more comfort and help you will derive from them. But whatever you do, never think of your boy as dead. He is more alive than ever. Do not cease to love him. He is as much your child now as he ever was. Think of him as a treasure laid up in heaven, and 'where your treasure is, there will your heart be also.' If you do this, you will find that the transplanting of your little son from the nursery on earth to the paradise above will be a great blessing to you. You will not think of him as lost in any sense, but as saved beyond any possibility of failure in obtaining the largest measure of a noble life and the greatest happiness possible for him to receive and enjoy. You will delight to think of him as having gone to school in heaven with angels for his teachers. You will thank the Lord for permitting you to be instrumental in giving existence to a human being who is to be the subject of so much joy and happiness."

"But I fear I have wearied you with such a prolonged talk. The subject is so interesting, and seems to me so important and consoling to the bereaved, that I do not know when to stop."

"I am not in the least weary. The thoughts you have presented are entirely new to me, and so comforting that I cannot but be interested. I shall think of what you have said, and I am sure I shall find some light and comfort from it. But these new views of our relation to our children give rise to so many questions, I would like to ask that you will call again when your duties will permit."

Promising to do so, I bade her good-morning, with the satisfaction of seeing her face much brighter, and the feeling that her thoughts were turning away from death to life, and from the sepulchre to heaven.

The angels have understanding and will, and they have a face and a body; and they also have the interior things of the understanding and will, as well as of the face and the body. The interiors of the understanding and the will are the things which are of their interior affection and thought; the interiors of the face are the brains, and the interiors of the body are the viscera—chief among which are the heart and the lungs. In a word, the angels have all and each of the things that men on earth have; from these it is that angels are men. The external form without those internal things does not make them men; but the external form together with those internals, nay from them. Otherwise they would be only images of man, in which there would be no life, because the form of life would not be in them. (Swedenborg's "Divine Love and Wisdom," n. 135.)

Some Papers Read Before the Council of Ministers.

Expressions of Opinion on Subjects of Current Interest.

What Is the Most that the New Church Can Do in Helping to Remove Social Injustice and Evil?

The feeling is natural that to do a great work for humanity something out of the ordinary must be accomplished. The greatest work possible to any one is to do faithfully, well, and religiously the duties of his daily occupation. He thereby does the greatest good to the community and to himself. The same principle applies to the New Church.

We naturally sympathize with those who in their zeal to have the church accomplish great good censure it for not committing itself to some special policy for the purpose of working political reforms or being helpful to others. Yet the specific use of the New Church is of such a kind that for the protection and accomplishment of its use the most that it can do not only in helping to remove social injustice and evil, but upon every plane and in all ways, is to do faithfully and well the duties of the specific uses of the church. The first requirement, then, is to acknowledge what the specific uses of the New Church are. The Writings seem to be amply explicit upon this subject.

The essentials of a church are not giving to the poor, settlement work, founding schools, hospitals, reading rooms, houses of refuge, employment bureaus, political reforms, clinics, and the like. Surely these in their place and rightly conducted are to be encouraged as good works; but however much of this a body of people should do, there would be thereby no approach to a church.

"There are two essentials that constitute a church, and hence two principles of doctrine; the one that the Lord's Human is Divine; the other that love to the Lord and charity toward the neighbor constitute the church." (A. C. 4723.)

"The church is the church from the Lord and the Word, and its perfection is according to the acknowledgment of the Lord and the understanding of the Word." (A. R. 798.)

"The church is from the Word, and is with man according to his understanding of the Word." (T. C. R. 243.)

"The church is according to the soundness and purity of its doctrine, thus the understanding of the Word, and faith and life according to it."

"The two principal things of the church are to acknowledge the Divine Human and apply the truths of the Word to life." (A. E. 229.)

Since the church is from the acknowledgment of the Divine Human and a life according to the truths of the Word, the most that the church can do is to teach the truths of the Word, so that mankind will apply them to life.

Scientific and rational truths do not constitute the church, for the church is essentially spiritual, existing from faith and charity. It is therefore not the office of the church to teach scientific and civil things, though of course scientifics can be used to illustrate spiritual things.

"As the natural mother nourishes her children with natural food, so the church nourishes her children with spiritual food." (T. C. R. 306.)

Since the church in the world is conditioned as the heart and lungs in the body, it is evident that the church has its specific uses. The heart and lungs can not perform the office of the stomach, eyes, or brain, or of the other organs, nor is it possible for the church to do the work of the civil body; and this for two reasons; first, because doing that work does not constitute a church, and, second, should the church attempt it, it would be rent asunder as political parties are,

and perish. It is the proper office of the state to educate its people. It is the function of political parties to carry out political reforms. It is the office of the legislature to make laws, and of governors and courts to see to their execution. It is the office of the church to teach spiritual truths, thereby infuse life, and inspire all subordinate offices with faith and charity. Thereby the church does the most that can be done by it to remove social injustice and evil. In accord therefore with the entire doctrine of the church we are taught:

"She (the church) teaches the means that lead to eternal life and introduce man into it, leading him to it by the truths of doctrine, and introducing him into it by the goods of life. A man by his country is initiated into civil life, and by the church into spiritual life." (T. C. R. 415.)

Irrespective of civil policy or party the church should alike teach all the spiritual truths of the Word, and introduce into the good of life. Having done this the church must leave each in freedom to apply truths and live the good of life according to conscience.

In doing this the church does good on the highest and its distinctive plane, and through constituent members, she sends faith and charity into all the offices of the state and of civil life, just as by means of the heart and lungs rectified blood is sent to every organ of the body. In doing this the church does the most that it can do in helping to remove social injustice and evil, and what it does is *the most*.

Every man is a sinner, and every one needs to repent. By means of truths from the Word one sees the sins of his heart, for "without truths there can be no theology, and without theology there can be no church." It is the office of the church to lead men to repentance and thus to heaven and the Lord. This work should be held in such tenderness that it will be entirely above civil policies, and alike to all men. "John came preaching the baptism of repentance for the remission of sins." The Lord came, suffered, and rose "that repentance and remission of sins should be preached to all nations."

GEORGE HENRY DOLE.

(Extracts from another paper on the subject.)

If the New Church would cope with modern social injustice and evil, she must give very serious study to the ills she would treat. The truth is that we are living now in an entirely new world. There are new ways of doing things; and new applications of the laws of charity are required. Swedenborg sets forth the application of these laws from the point of view of the age in which he lived; but all modes of life have been revolutionized since the days of Swedenborg. That in no wise limits the truths thus set forth; but if we would make practical use of these Divine teachings from the modern man's point of view, we must disentangle them from the limitations of Swedenborg's illustrations, and the localisms of his applications. The most marked feature of this newness is suggested by the words "co-operation", and "machine." We are doing things by means of combinations of individuals instead of by individuals; by the harnessing of nature's forces instead of by human labor. What do these new modes of life on earth mean? And especially what does it signify in the application of the truths of the New Church to life?

All new modes of life involve new dangers, new temptations and new ways for the expression of injustice and

evil, as well as new methods for the application of truth to life. This is aptly illustrated by the special dangers which accompany the introduction of new forces in the service of man. The use of steam was followed by many accidents which the world was not accustomed to—but which now seldom happen. The introduction of the cable car, the trolley and the automobile have at the beginning of their use been marked by frequent accidents, which become less frequent by man's familiarity with their dangers. In an interior way the operation of this principle applies to injustice and evil and our treatment of them. Under new modes of transacting business, they assume new forms, and these new forms must be studied by any one who would do anything to relieve the distress. The New Churchman must make an intensely earnest study of the actual conditions of the world today—by a close examination of the conditions themselves, and not by reading Swedenborg; that he may at first hand learn what is the evil, and what the injustice that needs to be removed; and especially what it is in the life of man that causes these oppressions. We ought to have a course of instruction in our Theological School which should have as its subject "The State of the World and How to Adapt Ourselves to It." How can we expect students to go forth into the world, prepared to preach the doctrines of life to the men of the world, without an intelligent understanding of the actual conditions of the world, as a part of their professional equipment?

In addition to knowing about the social injustice and evil of the day if it would help remove them, the New Church must also thoroughly understand the various measures which have been proposed as a cure for these evils. No one can adequately cope with the problems of the day who does not also understand the remedies which are being advocated. This he does, not necessarily for the adoption of any one of them, but as essential to his practical knowledge of the subject. He should understand what Single Tax is; what Anarchy—that is, philosophical Anarchy—is; what is meant by the expressions "plutocracy," "predatory wealth," "watered stock," and by other modern terms applied to modern abuses. And he should comprehend these terms not only in a way to define them in dictionary fashion, he should understand what they are from the point of view of their advocates. While his position should be judicial, his acquaintance with the remedies proposed for the social injustice and evil of modern times should be thorough. . . . CHARLES H. MANN.

Pragmatism in Its Relation to Religious Thought.

Pragmatism is just now philosophy in the making. The most prominent leaders and workers in this new field are Prof. James of Harvard, Prof. Dewey of Columbia, and Prof. Schiller of Oxford. The actual workshop is to be found in the current philosophical magazines, such as the *Philosophical Review*, *Mind*, and the *Journal of Philosophy, Psychology and Scientific Method*. Under the stimulating and brilliant leadership of Prof. James, Pragmatism has become or is becoming a popular philosophy, and in view of this fact it is both timely and fitting that this Council of Ministers should consider it and endeavor to make out its bearings upon New-Church thought and life.

I may as well declare at once my own view, that just as Modern Idealism is one interpretation of Swedenborg's doctrine of Love, so Pragmatism is one interpretation of Swedenborg's doctrine of Use; and it is my purpose now to state this view as briefly as possible.

In the first place, what is Pragmatism? And in the second place, what interest have we as New Churchmen in it?

Pragmatism is a system of philosophy—not as yet a highly developed system like Idealism, but a growing system. It is not altogether new in principle, but it is new in emphasis and application. In common with Idealism it holds that Reality is experience. In fact, it is a modern offshoot of Idealism and takes its rise from critical reflection upon the Idealistic doctrine as to the meaning of general notions. From this point of view it is one form of the old controversy between Realism and Nominalism of the Middle Ages. It is a modern and insistent renewal of the old Socratic questions, What is Virtue? Justice? Piety? etc. It takes square issue with the Platonic doctrine of Ideas, and sides with Aristotle in so far as Aristotle held that the real meaning of Ideas is to be found in the concrete. In this it also agrees in a measure with Swedenborg. So much for a general survey.

To be specific, Pragmatism is characteristically a philosophy of the truth. It is one view of the nature of truth, and answers the question: What do we mean when we say a thought or a statement is true? by saying that the truth of a thought is its practical significance. Truth is not a copy of Reality, nor is it merely agreement with Reality. Truth and Reality are both matters of experience. To use Prof. James's phrase, truth is what happens to an Idea when the Idea leads to practice or when it is fulfilled. Truth is the verification of the Idea. In other words, a plan is true if and when it works. An idea or a principle is made true in the working. It is true because it works; it does not work because it is true. To repeat, Pragmatism asserts and maintains that all significance is practical. For Pragmatism, of course, any state of mind whatever is true in the sense that it is actual, psychical fact, but it has no absolute or metaphysical truth other than its practical significance and concrete existence. For instance, the Idealistic Conception of the Absolute, Pragmatism contends, is a mere empty form and has no truth whatever except so far as it means something in practice or in our concrete experience. So Universals in general. They are empty, useless, mischievous delusions when taken as existing absolutely or metaphysically, and predetermining reality. Such a conception as the church, for example, has no meaning except such as is found in the organic life of the society of men. Such words as mind, matter, soul, body, recipient, influx, correspondence, degrees, have a meaning only in concrete experience. They are true in the concrete, not in the abstract, or as Platonic ideas.

But Pragmatism is not only a philosophy of the truth, it is also a method of philosophizing, or, as Prof. James says, a method of settling disputes, especially metaphysical disputes (Prag. p. 45), and a surprising number of our disputes will be found in the last analysis to be metaphysical disputes. In other words, our disputes are largely about the meaning of terms. If two people dispute about the meaning of a term, such as matter, or ritualism, or the absolute, or free will, Pragmatism invites them to settle their dispute by appealing to consequences. It asks What practical difference is there between the two opposing views? What practical consequences follow from one or the other? Suppose, for instance, I assert that atoms exist and you deny it. How shall we settle the dispute? First, we should endeavor to agree as to the meaning of the term, and the meaning would be sought in the practical consequences that would follow in case atoms do or do not exist. If no difference in the practical consequences is discoverable, then the notion of atoms has no real meaning. It is a mere empty term. So Pragmatism would proceed in all discussions about the meaning of such terms

as substance, form, quality, thing, the Absolute, God, the Soul, Man, etc.

I cannot in this brief paper undertake to criticize this theory and method, for it would take us into the storm-center of current philosophical debate, but I want to point out the general likeness this new philosophy has to Swedenborg's doctrine of Use, as well as the religious value of the pragmatic method.

The central ideas around which religious thought revolves, are God, Man, Good and Evil.

Pragmatism demands that the idea of God shall justify itself in human experience, and all the attributes of God shall vindicate their truthfulness by the consequences they effect in human conduct. This demand, it seems to me, is met in our doctrine of the Divine Humanity, and also in our doctrine of the Church.

The ordinary use of our idea of Man is sufficiently pragmatic to exempt it from our further immediate consideration.

But with good and evil it is different. Religious thought habitually violates the principle of Pragmatism by treating good and evil as abstractions, as if they had absolute and metaphysical existence like the Platonic ideas. The Socratic dialogues should have once for all taught the lesson of Pragmatism, but as a matter of fact the lesson has for religious thought been for the most part lost. Pragmatism insists that good and evil are particular, concrete experiences and that the truth of any idea about good or evil is to be found only in such experience.

Pragmatism, then, would require religious thought to descend from its abstractions and find the significance of its general ideas and formulae in actual experience. This requirement is met in the New-Church doctrine of Use. In "Divine Love and Wisdom" (No. 297) Swedenborg says: "There are three things in the Lord which are the Lord: the Divine of Love, the Divine of Wisdom, and the Divine of Use." These three constitute a distinct one. No one of the three exists without the other two. Love apart from use does not exist. Love is nothing unless there is something loved. This something is use.

The same thing is asserted in another way in the doctrine of End, Cause, and Effect. (D. L. & W. 167-172.) The end does not exist in itself, but in the effect through the cause. An end alone with a cause and an effect is impossible.

Again, "Love cannot be and exist otherwise than in others created by itself." (D. L. & W. 47-51.)

The substance of this teaching is that Love and Wisdom exist in the concrete and not otherwise. Therefore, in particular, every state of Love and Wisdom, every affection, thought, idea, conception, or what not, has its real existence and meaning only in the concrete. This is precisely what Pragmatism asserts.

I close with a word as to the application of this doctrine in our thought and life. It is one of the characteristic New-Church vices to think and talk in abstractions. The explanation is easy, but the result is no less disastrous. Many of our differences and most of our discussions would have a surprisingly brief existence if we stopped to ask ourselves what is the practical meaning and value of what we are saying? This sin against Pragmatism is one secret of our failure to impress the intelligent public with the value of our ideas. We should habituate ourselves in translating our abstractions into practical and concrete situations. The differences between the Convention and the Academy as to the character of "the Writings" are largely mere differences in the use of abstract terms. The same may be said of the differences between the so-called ritualists and anti-ritualists. If we would apply the Prag-

matic test in all such cases, we would find that the differences would turn out to be practically insignificant and too trivial for serious men to be concerned about.

In general, I believe that a competent acquaintance with the Philosophy of Pragmatism would be helpful to us in interpreting Swedenborg's doctrine of Use, and would be beneficial to our thought and life.

L. F. HITE.

Have the Recent Movements in behalf of Mental Healing any Lesson for the New Church?

I have been asked to prepare a paper, not more than ten minutes in length, in answer to the above question. In reply I would say, Yes, we have a very important lesson to learn, namely, to avoid the errors into which those connected with these movements are in danger of falling. That danger is the danger of reversing the true order of procedure and of placing natural things before spiritual—the cure of the body before the cure of the soul.

This is preeminently true of Christian Science, which knows little or nothing of repentance and the remission of sins, and makes the healing of the body and the cultivating of good natural states the whole of religion. It is true, also, of mental healing, as far as I understand it. It is true in a measure of what is called faith-cure; though the faith-curer is continually saying that spiritual healing must come first, and that bodily healing cannot take place without it. The same is, I believe, true of the latest form of psychological healing as practiced by Dr. Worcester and his followers in Boston. The fact of making the healing of the body a prominent part of church work has a tendency to exalt it to the first place in the eyes of men. The needs of the body are so insistent and ever-present that the moment they are put forward as forming a regular part of church-work, they assume an undue importance in men's thoughts, and begin to be regarded as the highest aim in church work and the highest evidence of religious success.

This is not only true of the healing of the body, but of other movements for the amelioration of human conditions. Just in proportion as the necessity of Divine and supernatural work in the human soul is being lost sight of in the churches, all kinds of fads are being resorted to for the improvement of the outward circumstances of men, for the shortening of the hours of labor, for the abolition of poverty, for the levelling of difference, for the equalization of opportunities, for the doing away with injustice, and for the establishment of peace. All these aims are right and proper in themselves. The question is as to the means or methods of bringing them to pass. The danger is twofold—that external happiness will be regarded as the end, not the effect, of spiritual life; and that the attempt will be made to attain the ends by external or natural means, instead of genuine spiritual means. In the general decay of a Divine and living faith, it would seem as if men were trying to make a heaven of this world, and of using their own unaided intelligence to accomplish it.

The true order of procedure is pointed out in A. C. 1422. In the explanation of the promise made to Abraham (Gen. xii. 3), "I will bless them that bless thee," it is said:

"That this signifies all happiness to them that acknowledge the Lord from the heart is evident from the signification of a 'blessing', as involving all and each of the things that are from the Lord; thus celestial, spiritual, natural, worldly and corporeal things 'To bless the Lord' is to sing to Him, to proclaim the good tidings of His salvation, to preach His wisdom and power, and thus to confess and acknowledge Him from the heart. They who do this cannot but be blessed

by the Lord, that is, gifted with those things which belong to blessing, namely, with celestial, spiritual, natural, worldly, and *corporeal* goods; these, *when they follow each other in this order*, are the goods in which there is happiness."

It is this "acknowledgment of the Lord from the heart," the practical acknowledgment that recognizes Him as the source of every blessing, and sings His praises and proclaims His saving presence and power,—that opens the whole being from inmosts to outmosts to His life-giving influences, and brings with it blessings on every plane of life; in heart and mind and spirit, in this world's goods, and in physical health. Nor are any of these blessings acquisitions of our own, but gifts from the Lord in response to our acknowledgment of Him and endeavor to do His will; and they come to us, not when they are sought as the ends or aims of our spiritual life, but as the rewards of that life itself. They are promised in the Word, not as things to be directly sought after, but as the outcome of faith and obedience. To the Israelites the Lord said that if they would hearken to His commandments to keep and do them, He would take away from them all sickness, and put none of the evil diseases of Egypt upon them. (Deut. vii. 12-15.) And in the 103rd Psalm the forgiving of iniquities, the healing of diseases, the redemption of life, crowning with loving kindnesses and tender mercies, satisfying the mouth with good things, and renewing the youth, is spoken of as a matter of course with all those who bless the Lord in soul and mind. And the reason is because there is an influx from the Lord through the internal man into the external, carrying its life-giving influence even to the ultimates of our worldly and bodily life. There was no sickness or disease in the Most Ancient Church before evil found an entrance into the world. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, when the former things are passed away, and the tabernacle of God is reestablished with men. There will be no more labor troubles, no more strife and contention between rich and poor, when all men are faithful in the discharge of their common duties, and each seeks the good of others as much as his own. There will be no need for peace commissions or peace congresses, nor any more war and bloodshed among the nations of the earth, when all men, through belief in the Lord and repentance and obedience to the Divine Law, become "men of goodwill", and when the very spirit of the Lord reigns in every human heart.

But all these things must come by an internal way; first, the celestial, or love to the Lord; second, the spiritual, or a clear perception of truth from good; third, the natural, or the marriage of love and wisdom in life; and fourth and fifth, every possible worldly and physical blessing that may be consistent in the Divine Providence with our highest spiritual state.

S. S. SEWARD.

The Relation of Spiritual Marriage to Legal Marriage and of Spiritual Divorce to Legal Divorce.

(Extracts from paper.)

The phrase "spiritual marriage" is employed to designate a union between two who are bound to the Lord Jesus Christ by an overmastering love for Him and the laws of His spiritual kingdom, and who have found each in the other the soul's complement, answering the description of our Lord Jesus Christ, "He that made them at the beginning made them male and female, and said, For this reason shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What

therefore God hath joined together, let not man put asunder."

In a spiritual marriage there is effected "a union of souls, and a conjunction of minds," and the states of this love are "innocence, peace, tranquillity, inmost friendship, full confidence, and the mutual desire of mind and heart of doing every good to the other; and from all these, blessedness, satisfaction, agreeableness, and pleasure; and from the eternal fruition of the latter, heavenly happiness." (C. L. 179, 180.)

The term "legal marriage" will be understood to indicate the marriage relation as defined by statute law, and entered into in accordance with its provisions.

The spiritual marriage should also be a legal marriage. And therefore the priest who ministers to the Divine law and worship is also in this particular matter the representative of the civil law.

But the question has arisen over and over again, during the long centuries, when there have been very rare instances indeed of marriages which have been thoroughly congenial and happy, and where consorts have often found themselves bound by the marriage vow and by legal obligations, to such as are not only of a different temper, disposition, and religion, but even to such as are tyrannical, unjust, bestial and intolerable, when there is a disunion of souls, a disjunction of minds, a complete separation of most interests; whether, where there is thus no spiritual marriage, the legal marriage is not a farce, or worse, and should not be legally dissolvable, the parties being set free to marry those whom they consider to be their "affinities."

So long as we live in the world, we have to observe outwardly the forms of heaven, even though the essence of heaven does not animate them. Civil society would at once be destroyed without the observance of this principle. Men must show their allegiance to government by paying taxes for its maintenance, even though they begrudge every cent they pay, and are opposed to any government, or to that particular form of it established in their country. Men are required to live up to the mutual obligations of commercial life, even though the love of use be far from their hearts. So-called Christian countries have come to recognize monogamy as the ideal marriage relation, and the form of that relation must be preserved, even when the spirit is lacking. The unit of the state, as of the church, is not the individual, but the married pair, and the marriage contract is not merely a mutual obligation between man and wife, but it also involves serious obligations to the state. The state has a vital interest in the maintenance of the relation, and in this, as in other relations, the convenience, freedom and happiness of the individual must be subordinated to the good of the whole.

In every contract men restrict their liberty. They are no longer free, but bound. They have bound themselves. And the civil law where monogamy is accepted must guard the bonds against simultaneous or progressive polygamy.

That the position that, where there is no spiritual marriage, the obligations of legal marriage should be dissolved, cannot be maintained, may be clearly seen when we return to our original definition of "spiritual marriage": that it exists only where both are united in their love for the Lord Jesus Christ and His laws. If all the marriages in which this bond of union does not obtain were recognized as dissolvable, there would remain few legal marriages. This becomes clear from a rehearsal of even a partial list of the causes that stand in the way of a union of souls and conjunction of minds: Rejection of religion by both; one has religion, the other has not; one has one

religion, the other has another; falsity of religion. These are the deeper causes of cold in marriage, although not necessarily causes of outward cold. They indicate the non-existence of spiritual marriage. Yet is it not palpably evident that there would be few legal marriages if those living in matrimony under any one of these conditions were to have their legal marriage dissolved? . . .

In the application of the Divine law judgment and justice require that the Lord's definition in Matthew v. 28 should be considered. . . .

It seems reasonable to assume that where one party to the marriage is designedly and criminally oppressive and cruel to his mate, his intentional violation of the fifth commandment, or any other, will lead him to consider lightly the sixth; and that the lawlessness that leads to his manifesting his evil propensities for the violation of the one will lead to his manifesting the evil of the other, thus bringing him under the provision of the Divine law.

It is obviously impossible for any one to judge of another's heart. Yet such a vile heart is apt to manifest itself sooner or later, even though it be not in the overt act referred to in the Divine law. For this reason the doctrines of the New Jerusalem do not confine the meaning of the term our Lord used to such act, but also include in its meaning "manifest obscenities which banish modesty, and fill and infest the house with infamous intrigues, from which arises wanton shamelessness in which the whole mind is dissolved," also "malicious desertion, which involves scortation and causes the wife to commit adultery and to be put away." (C. L. 468.) Where these conditions obtain there may be legal divorce.

These are the only conditions which, being opposite to spiritual marriage, bring about the total destruction of that for which our Doctrines have coined a new word—"the Christian conjugal." The Christian conjugal is defined as being the Christian's desire to live with only one wife, a desire dependent entirely upon his religion (C. L. 80). This is declared to be the gem of human life, the repository of the Christian religion, and is something to be preserved at all hazards, for it is the fountain-head of all real intelligence, of all true spiritual wisdom, of all truly good works, and the germ of everlasting life. It is obvious that the deliberate and confirmed desire for another destroys this conjugal.

Open the door for legal divorce for every cause that induces cold in marriage, and there would be no end of progressive polygamy, and the outward symbol and representative of spiritual marriage as an enduring relationship would be destroyed. For the sake of society at large, let alone for the preservation of the conjugal, it is necessary that this symbol be preserved.

E. J. E. SCHRECK.

Such evils as a man believes to be allowable, even though he does not do them, are appropriated to him; since whatever is made allowable in the thought comes from the will, for there is then consent. When, therefore, a man believes any evil to be allowable, he releases it from internal restraint; and is withheld from doing it only by external restraints, which are fears. And because his spirit then favors that evil, whenever external restraints are removed he does it as allowable and in the meantime continually does it in his spirit. (Swedenborg's "Divine Providence," n. 81.)

Church News

The Final Disposition of Swedenborg's Remains.

On May 16 *Morning Light*, our interesting English weekly contemporary, issued another special illustrated edition, which it designates an Extra Memorial issue, devoted more especially to the reception of Swedenborg's remains in Sweden and their permanent disposal. The paper is generously illustrated with portraits of Swedenborg, Hindmarsh and Clowes, and several pictures of the "Fylgia" and the boats attending her in transporting and landing the remains in Sweden, together with a picture of the "Domkirche" (the Cathedral of Upsala), the final resting place where the remains of Swedenborg are to be preserved.

From the Rev. C. J. N. Manby it is learned that the Swedish New-Church friends are placing a "silver wreath" on the coffin of Emanuel Swedenborg.

A press notice informs us that "The Swedish Lutheran Church, from which the body of Swedenborg was recently removed, and which stands on an island site in the center of Princes Square, St. George's-in-the-East, is to be offered for sale at the Mart, on June 12th, by Messrs. Ellis & Son. Subject to a faculty being obtained for the removal of any human remains, the site of the church will be available for the erection of commercial or manufacturing premises. For this it is well adapted, being close to the docks and the depots of the principal railways. The burial ground, however, cannot be built upon. It is being suggested that the building, being of some historic interest, might be used as a library, school, or public offices, the burial ground being kept as a recreation ground. The need of the latter is unquestionable in this thickly-populated district."

The Stockholm correspondent of the *Swedish American*, published in Chicago, writes:

"It has at last been decided that the remains of Swedenborg are to be interred in the Cathedral of Upsala. We may say that it is a good thing that this discussion has come to an end. It was a disgrace for Sweden that a discussion should be necessary. It is quoted as a strange coincidence that Swedenborg has predicted in one of his less known Latin writings, both that his bones should be brought over a great sea, on a Swedish man-of-war, and that at last they would be deposited among the remains of other Swedish celebrities. That prophecy has thus been fulfilled in every detail."

A lady who is very prominent in the work of the New Church in Sweden, writes about the same subject:

"You may be sure that these times have been lively, while the papers have nearly every day had long articles about Swedenborg. Both good and poor lectures have been held regarding his view of life. Books have been ordered from the New-Church Book Society in Stockholm by book stores throughout the country, especially in Upsala, where they are busying themselves for the reception of the 'dust' of the great seer, which is to be solemnly take place the 19th of May. Many of our friends will then go to Upsala. The government has decided that the Cathedral of Upsala is to preserve his remains."

This shows what a great stir the bones of the harbinger of the New Age are able to create. While it is to be deplored that the interest thus taken is of an external kind, yet it is to be hoped that from external, it will become more and more internal, and that it will help to break down the barriers that keep men away from investigating the writings of the New Church.

The Rev. E. J. E. Schreck preached the baccalaureate sermon in Urbana, June 8.



THE CHURCH OF THE HOLY CITY, CLEVELAND, OHIO.

The New Church within the Ohio Association.

Visitors to Convention will naturally be interested to know something especially of the New Church in the Ohio Association, within whose borders this year's gathering is held. This is the second Convention to meet in Cleveland and Lakewood, the first to meet there being that of 1898, ten years ago. The two societies are so near together and the facilities for travel from one church to the other so convenient, that they have generally been served by one pastor.

CLEVELAND.

The Cleveland Parish of the New Church was organized by the Rev. C. Day Noble in 1868. After holding services in private houses and halls, a little chapel was erected on the corner of Wilson and Scoville Avenues. Here services were held for a number of years. This site was finally sold and the Church was removed to a lot on Arlington Street. The pastors who served the Arlington Street Church were mostly those who at the same time served the church in East Rockport. Within the past five years the community immediately surrounding Arlington Street has been largely occupied by Jews whose temple stands almost within a stone's throw of the Arlington Street Church. This change in population made it impossible for the church to do efficient work, and a movement looking to the building of a new church in the east end was set on foot. This resulted in the sale of the Arlington Street property and the purchase of a lot on the corner of Euclid and Penrose Avenues, on which, last year, was erected the unique and beautiful Church of the Holy City, whose picture heads this article. In this church the Council of Ministers will hold their coming sessions. The parish of the Church of the Holy City under the pastorate of the Rev. Thos. A. King is united, harmonious, active and growing. Its membership numbers ninety-five. The church has been looking forward with deep interest to the meeting of the Council of Ministers and the General Convention.

LAKEWOOD.

What was known as the "First New Jerusalem Church of East Rockport" was organized by the Rev. Thos. Worcester in 1841. It consisted of fourteen members. This membership comprised many of the early settlers in this section of the state of Ohio. The doctrines of the New Church were introduced into this community by James

Nicholson as early as 1812, when he moved here with his family from Connecticut.

He soon succeeded in interesting Mars Wagar, Richard Hooper, Arsborn Case and several other early settlers. Meetings were at first held in the log school house of the Township, and out of those meetings there grew the Society which was afterwards organized by Mr. Worcester. About this time a frame chapel was erected on ground donated by Mars Wagar, and Richard Hooper, who was formerly a Methodist minister, was ordained by Mr. Worcester and became the first pastor of the Society. Later on, the Rev. Willard G. Day served as pastor. He was followed by the Revs. L. P. Mercer, C. D. Noble, John S. Saul, George H. Stearns, A. F. Frost, Philip B. Cabell, Percy Billings, and Myron G. Browne. The little church was for many years the only place of worship, between the Cuyahoga and Rocky rivers. It has had many fluctuations, sometimes giving evidence of growth and at other times declining until scarcely anything of the church remained. About fifteen years ago a movement was started which resulted in the present beautiful suburb of Lakewood. Farms were allotted, streets opened and beautiful homes grew up in every direction, so that at the present time what was formerly known as East Rockport is now the most attractive suburb of Cleveland, with a population of nearly twelve thousand people. This, of course, changed the whole situation of things and furnished an opportunity for the growth of the New Church. In the fall of 1903, the Rev. Thos. A. King visited Lakewood and Cleveland and in a short time was called to the pastorate of the two churches. The little church in Lakewood had been closed and all hope of a revival of interest in the Heavenly Doctrines had been abandoned. Within a few months the little chapel filled up with congregations eager to listen to the doctrines of the New Church. A movement was started looking toward the building of a suitable place of worship, which last year culminated in the erection and dedication of the present beautiful church in which the General Convention will hold its meeting. The communicant membership of the Parish now numbers exactly one hundred souls, who are united and happy in the work of the church and delighted with the thought of being brought into touch with the larger life of the church as represented in the General Convention.

CINCINNATI.

The Cincinnati Society is the largest in the Ohio Association. The first record of this Society occurs in 1811 with a list of twenty-three names of those who formed the nucleus of the New Church in this city. The Society was incorporated in 1818. Its first minister was the Rev. Adam Hurdus. After him came Dr. Edwin A. At-Lee, Mr. Alexander Kinmont and the Revs. Oliver Lowell, Richard DeCharms, M. M. Carll, T. O. Prescott, Sabin Hough, B.



CHURCH OF THE REDEEMER, LAKEWOOD, OHIO.

F. Barrett, J. P. Stuart, Chauncey Giles, Wm. B. Hayden, John Goddard, Lewis P. Mercer, and Louis G. Hoeck. Under their care the "little one has become a thousand." Within the century the membership has increased until there are 861 names on the rolls. Of this number only 290 are now left. But there are many more who were identified with the church whose names do not appear on the list. The majority of the "thousand" are in the spiritual world.

In the early history of the church here three separate Societies existed for a time, but soon became merged in the First Society. For many years also a small group of twelve devoted students of the writings of Swedenborg met under the name of the Theosophic Society, and discussed many subjects in the light of the teachings of the Church. The many valuable books in possession of this Society were handed over to the Library Association here in 1848. Their collection of books formed the basis of our present library which has more than four thousand volumes in it.

The First Society has occupied several buildings in the heart of the city. Owing to the rapid growth of the city, and change of the residential quarters, however, it was felt to be necessary to build in some convenient place in the suburbs. Hence the present beautiful church on Walnut Hills was erected in 1902. Many of the members live at considerable distances from the church, but the services are well attended. There is a good Sunday school, too, and the church looks forward to a long period of usefulness. It may not increase greatly in numbers, but hopes to grow stronger in love for the doctrines, and the life to which they lead. This is what the church stands for in this community. Though we may encounter many discouragements in our struggle for outward and inward growth, yet we believe that our influence for good is not determined by our popularity. The influence of the still, small voice is infinitely greater than that of the mighty wind, or the earthquake, or the fire.

URBANA.

Perhaps in no New-Church center in this country have so many men been imbued with a desire for the ministry as at Urbana University. One is surprised and impressed at the number of men who have gone out into the ministry from this school. For over fifty years the School and the Society have each exerted a far-reaching influence for good; and the beautiful stone church and those who gather there still form a center from which go forth many a young man and woman, better fitted because of having worshipped there, to fill a useful place in the world. It was in Urbana that the Ohio Association had its birth. From here the Rev. J. P. Stuart sent out the call that led to the first meeting and formation of the Ohio Association and the election of the Rev. Chauncey Giles as its first president on January 6, 1856. It was from here that enthusiastic, well-trained young men went forth and built up the church.

GLENDALE.

Another quiet but efficient center from which there still goes forth the enlightening and comforting sphere of the church is Glendale, a suburb, situated among the beautiful hills, fifteen miles north of Cincinnati. The church here grew out of a Christmas gathering in 1860, and the corner stone of their beautiful church, situated in a grove of large trees, was laid April 28th, 1861, and dedicated with appropriate religious ceremonies October 6th of the same year. The surroundings are all harmonious. The electric car passes the door and the sphere within is uplifting and restful. The congregation is not large in numbers but is strong in conviction and good will. The Rev. Mr. Hoeck of Cincinnati preaches there two Sunday afternoons in each month and the Sunday school meets every Sunday.

TOLEDO.

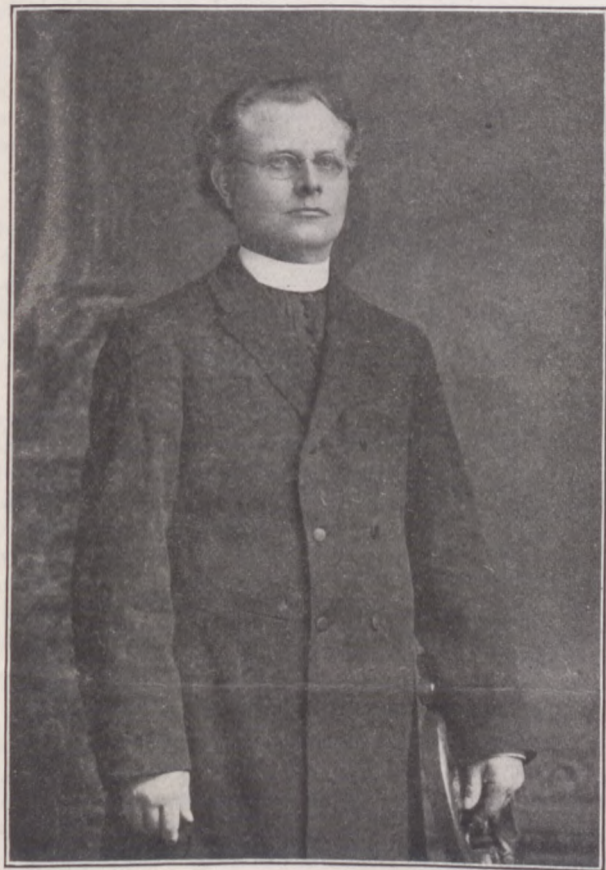
The Toledo Society came into the Ohio Association in 1872. The church is located in one of the best resident sections of the city, and is a substantial structure setting back from the street in a grove of trees. Toledo is a rapidly growing railroad and shipping center, with a great future before it, and the church under the able leadership of the Rev. George E. Morgan is going forward. The young people there are both enterprising and energetic in supporting their pastor and in co-operating with their elders. Toledo has had many things to contend with, but the present finds the Society in better condition than ever before.

INDIANAPOLIS.

The Indianapolis Society, next in point of age, joined the Ohio Association in 1873. Situated less than six blocks from the center of the Hoosier metropolis, with two car lines passing the door, the church is easy of access to all, and a most attractive place to come to. The church here has suffered greatly in the past through inability to have regular weekly services, but during the past year this difficulty has been surmounted and the outlook is brighter in consequence. The Society is a most united one. The young people, forming nearly half of the membership, are very regular in their attendance, and the choir made up entirely from them does excellent work. The Sunday school under the able leadership of Mr. Bates is largely responsible for their keeping of the young people in the church. The Rev. John R. Hunter is the minister, and during the past winter he has practically divided his time between Indianapolis and Louisville, Ky., preaching every Sunday morning at the former and every Sunday evening at the latter place.

LOUISVILLE.

The Louisville Society, admitted only last fall to the Ohio Association, is still one of the oldest centers of New-Church influence in this part of the earth. The Rev. Mr. Beaman and other pioneer missionaries visited Louisville in the early seventies. For many years the Society was



REV. THOS. A. KING, PASTOR CLEVELAND AND LAKEWOOD CHURCHES.

not connected with an Association, but reported directly to Convention, but during the past year, since it became affiliated with the Ohio Association, there has come to it a great extension of its sphere of influence. The use of a large room on the ground floor, lighted by electricity, right in the heart of the city, has been secured and regular services have been held every Sunday evening since December 1st, with audiences ranging from 15 to 150, the average being in the neighborhood of 40. Louisville is the natural gateway to the South, and in few places is the outlook for the church more promising. The meetings there being in the evening have attracted more men than women, and a great majority of those who have come once have come again, and many are reading the Writings, which they themselves have purchased.

COLUMBUS AND DAYTON.

In both these cities the societies are active. The Rev. F. A. Gustafson has been preaching for them on Sunday afternoons since December. In Columbus, where he has been going three Sundays a month, they have service and Sunday school regularly every Sunday, in a centrally located hall, near the Union R. R. depot. Columbus is a fine field and with a regular pastor would soon grow to be self-sustaining. The Society there has furnished quite a number of young New-Church men attending the State University with a church home, and it has drawn in and interested from time to time a number of others. The attend-

ance at the meetings there is from 15 to 50, according to the subject and the weather.

At Dayton—the Gem City—with its beautiful streets and views and its great manufactories there is a devoted group of perhaps a dozen people, who meet at one of the homes on the fourth Sunday of each month to listen to Dr. Gustafson.

Besides these Societies there are considerable groups of New-Church people at and near Sidney, and at Greenford and Marion, Ohio. The missionary always receives a cordial welcome at all these places and at the many other centers where there are smaller groups of receivers. The Ohio Association is making a special effort to sustain those societies which are willing to have regular services. With the exception of Glendale and Urbana, all the societies that meet regularly are situated in communities of over 100,000 population, and this year each one of these societies will be represented at Convention.

The Reception of Swedenborg's Remains at Upsala.

Rev. Frank Sewall, President Swedenborg Scientific Association, Washington, D. C., U. S. A.:

DEAR SIR:—Immediately after the remains of Swedenborg had with imposing ceremony been placed in the cathedral at Upsala, I wrote an account of the day's proceedings, which, with a few alterations and additions, is incorporated below. The press has for months been filled with articles about Swedenborg, the impending arrival of his remains, and their deposition in a suitable resting place. Now that the event has taken place, the flood of newspaper notices will no doubt subside until next autumn, when the sarcophagus will be finished. When all arrangements have been completed, there will be special ceremonies at Upsala, possibly in the great aula of the University House, as the Rector Magnificus and others have informed me.

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

After the casket had been placed in the Bjelke Chapel,

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

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

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

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

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

The singing, both choir and solo, was very well executed, and at the close the whole assembly joined in singing that grand old Reformation hymn, "A Mighty Fortress Is Our God." The words of a cantata sung had been composed by a student of theology in the Vestmanland-Dala nation, August Lindh; the music was by E. G. Geijer and P. U. Stenhammar. Printed copies of the words had been freely distributed in the pews, together with a finely printed poem, composed by the Rev. C. J. N. Manby, secretary of the "Receivers of the New Church" ("Nya Kyrkans Bekänare," established 1784), accompanied by a photographic reproduction of the silver wreath from which the poem received its title of "Silfverkransen."

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

I am yours sincerely,

ALFRED H. STROH.

Stockholm, May 21, 1908.

New German Church Dedicated in Brooklyn.

The new house of worship of the Brooklyn German Society was dedicated to the Lord's service on Sunday afternoon, May 31. It was a happy occasion for our members again to enter their own church home after having worshipped in a public hall for two years. The friends to the number of nearly three hundred gathered in the attractive auditorium, made more beautiful by many flowers, and listened to Rev. Louis H. Tafel of Baltimore, and Rev. Julian K. Smyth of New York. The musical program, in part, was drawn from Mendelssohn's "Elijah," and the cénors of young people, who had been painstakingly drilled,

sang carefully and at the same time heartfully. Our organ, too, was reinforced by several string instruments—violin, viola and 'cello.

In our building operations the hand of Providence seems plainly to have shown itself. When first deliberating, it seemed to us that we would be able to build only one story of our structure, and it was proposed to roof this over and add the second story when later conditions made it possible. But some of us thought that we could perhaps do the structural work of the two stories and finish the lower story only. But evidently we had only to make a start, for, now we have the building entirely complete and entirely decorated. In planning, our imagination had not extended to decorative windows, but even these have been added.

Much of the result has been accomplished by means of one of our members who joined us a few years ago. Although a man of family, he has given us, almost exclusively, eight months' service as contracting builder, and this without compensation. We were spurred on by his "We can do it," and it has been accomplished to our deep gratitude.

We are located in one of the newer sections of the city and are looking hopefully into the future, which seems bright, and we trust that we may find the right means of becoming of use in the community. The external home has been provided, now we hope to infill it with the home sphere. Whether or not we grow as an external body, some of us have learned that they who make the effort have very substantial and satisfying growth. The knowledge we have gained leads us to the vineyard, trustingly to do our work.

The New Church to a Sun Worshipper.

An interesting letter has been forwarded to the MESSENGER by Mrs. J. H. Blakeman, of Oronoque, Conn., recently received by her from Jamaica, British West Indies. It is addressed to "The Head, New-Church Association, Connecticut," and reads as follows:

RESPECTED SIR:—As the first acquaintance, I will let you know about myself, that I am a Sun Worshipper from North India, and I am on the special calls of the Divine Providence to go to America, to have the worship of the second coming of Lord Jesus Christ. Therefore as in His first coming wise men from the east saw the star and came to worship Him in Bethlehem, wherefore I am from the same part, and soon after I will be in America to have the worship of the second coming of Lord Jesus Christ, representatively of His first coming. At present I am stopping at the following address. Since five months I am in Jamaica, having a view of its destruction. Please to send the treatise on Correspondence, the book which is sent free to the theological students. A good number of New-Church books are wanted here; if you can kindly send some you will receive back the price faithfully. Please to spare the earliest opportunity for this answer. I faithfully remain,

PUNDIT PREA SALL DASS,

A least servant of Lord Jesus Christ.

Savannalamar, Jamaica, B. W. I.

Several books have been sent to Mr. Dass, besides copies of the MESSENGER. It would be a happy thing if he could "worship the Lord in His Second Coming" by an attendance at Convention.

The Present Number of the Messenger.

A large edition of the present number of the MESSENGER has been printed, and extra copies may be secured by writing to the publisher. Single copies, seven cents each, or \$4 per hundred. It is hoped that all subscribers will have a number of copies sent to their friends.

An Interesting New-Church Wedding.

MESSANGER readers may like to hear a few details concerning a wedding which occurred on June 7th, and which to all who were privileged to be present proved one of peculiar interest, evoking a large measure of New-Church fellowship. The writer was invited by two earnest workers in the Lord's church to accompany them to the Sheridan Road Church, Chicago, to hear the Rev. Mr. Schreck preach and to witness "a Swedish New-Church wedding." At the request of the charming and cultured bride, Miss Caroline Tengman, and to fulfill her girlhood desire to be married as are the peasants in her native Sweden on Sunday at a service of worship, it was so done.

The ceremony was performed by Pastor Schreck, using the solemn and impressive ritual of the New Church, after the usual service of worship and immediately followed by the sermon. From the text, "They are no longer twain but one flesh; wherefore what God hath joined together let not man put asunder," Pastor Schreck's discourse was an able and very clear exposition of the nature of marriage and of marriage love; its heavenly origin and scope; its privileges and obligations.

At the conclusion of the service, while the organ sounded the familiar strains of the wedding march, the bride and groom soon found themselves surrounded by their friends, practically the entire congregation, who in the handsome parlors of this Parish's church house offered their hearty good wishes and a "bon voyage" to the homeland.

While the health of the bride and bridegroom was being drunk, the writer succeeded in acquiring knowledge as to the bridegroom. He found, among other interesting data, that this gentleman was none other than a nephew of the celebrated Swedish explorer, Baron Nordenskiöld, whose biography and travels had so often held spellbound the writer's boyhood imagination and thrilled his heart with ambition to travel and meet earth's various races (an ambition since in part realized); that, further, Mr. Nordenskiöld represents in unbroken line the only New-Church family in Finland from the time of Swedenborg to the present day; and that, per consequence, he represented among us that splendid young nation of the North, Finland! The writer was thereupon accorded the joyous privilege of embodying these facts in proposing a toast in honor of the bridegroom and his sweet North-land bride, and for the benefit of the ladies present whose sisters in Finland have been accorded full suffrage rights—of which their sisters yonder so quickly and wisely availed themselves as to bring their percentage in the total of the national vote cast to 56. Fifty-six per cent! Think of it! Placing thirty-two women in parliament, inaugurating and wisely and well carrying through many public measures which reflect honor on their nation and wholly discountenancing the fear, often expressed among us here, that our good women would abstain from voting, etc.

After pleasant and appropriate remarks by Mr. Headsten, Mr. Barler and others, what had proved a delightful occasion of international fellowship was brought to a close.

W. DE R.-P.

The O'Farrell Street Society, San Francisco, has organized a class in Esperanto, styling itself "The New-Church Esperanto Society." A constitution has been adopted and the following officers elected: President and teacher, Rev. Wm. de Ronden-Pos; vice president, Mrs. F. Saunders; secretary, Frank B. Austin; treasurer, Miss Lilian Boyle. The secretary, whose address is 1718 Buchanan St., writes: "We hope soon to see similar classes organized by the New-Church societies throughout the state, and to form

these Esperanto societies into an association which will hold its meetings annually, perhaps at the same time and place as the New-Church state conventions. We are also planning to translate some of the writings of Swedenborg, and in this way help to spread the rational doctrines in an international language."

The Rev. F. L. Higgins has resigned the pastorate of the Society in Toronto, Canada, and preached his farewell sermon on May 31 to a large congregation. Mr. Higgins has served the Society for ten years, during which time the old church property on Yonge St. was sold and a new and comfortable house of worship was built on College Street. On May 27th the members and friends of the congregation met in the Sunday-school room to bid Mr. and Mrs. Higgins farewell and wish them every success in their new field. Mr. McLachlan, president of the Society, presented the retiring pastor with a purse as a token of the members' hearty appreciation of his good work during his pastorate.

George Pulsford writes from Eagle Pass, Texas: "There is a spirit of enquiry abroad among the Mexicans that is leading them largely into the ranks of spiritualism or practical atheism, and I think that if there were a sufficient supply of publications on the subjects of the New-Church doctrines they would appeal to that spirit and result in much good. At the present time there is an almost absolute ignorance upon those subjects." Mr. Pulsford has been recently engaged upon the translation of New-Church literature into Spanish.

The Rev. Paul Sperry delivered the sermon on Memorial Sunday, May 24, before the G. A. R. at Bath, Me., going from Brockton for the purpose. The *Bath Daily Times* printed the sermon in full. It was given in the church of the Bath Society to a congregation of about 190.

The Humboldt Park Parish will this year celebrate the Holy Supper on the last Sunday in June, instead of the first Sunday in July. The Rev. A. B. Francisco preached for the Parish on June 7, on his way to Convention.

Whatever one does from freedom in accordance with his thought remains, since nothing that a man has appropriated to himself can be eradicated, for it has come to be of his love and at the same time of his reason, or of his will and at the same time of his understanding, and consequently of his life. It can be removed, but it cannot be eliminated; and when removed it is as it were transferred from the center to the circumference, and there it stays. This is what is meant by its remaining. For instance, if a man in his boyhood and youth has appropriated to himself a certain evil by doing it from the enjoyment of his love, like fraud or blasphemy or revenge or whoredom, as these things have been done from freedom in accordance with his thought, he has appropriated them to himself; but if he afterwards repents of them, shuns them, and looks upon them as sins that must be hated, and thus refrains from them from freedom in accordance with reason, then the good things to which the evils are opposed are appropriated to him. These goods then constitute the center and remove the evils toward the circumferences further and further, to the extent that he loathes and turns away from them. Nevertheless, they cannot be so cast out as to be said to be extirpated, although by such removal they may appear to be extirpated, which is effected by man's being withheld from evils and held in goods by the Lord. This is true both of all man's inherited evil and of all his actual evil. (Swedenborg's "Divine Providence," n. 79.)

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Obituary

PERSONS.—Mrs. Helen M. Persons, wife of E. R. Persons, of Milwaukee, Wis., died on the evening of May 26, at her residence, at the age of seventy-five. Mrs. Persons was born in Farmington, Mich. Her father, Henry C. Miller, went with his family to Milwaukee in 1836, and was one of the earliest settlers there. He built for his home the first frame house in Milwaukee, and was prominent in all town affairs. Later he moved to Sacramento with his family, except this daughter, who was married in 1852, and has always resided in Milwaukee. During the years when there was a New-Church Society in Milwaukee, Mrs. Persons was an active worker in its interests. A large part of its meetings and nearly all of its social gatherings were held at her home. Since the disbanding of the

Society she has continued her interest in the church and has helped in many of its undertakings. Mrs. Persons leaves behind her husband and three daughters, Mrs. Jos. P. Cobb, of Chicago; Miss Jessie A. Persons, of Boston, and Mrs. Jas. C. Wall, of Milwaukee.

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The Council of Ministers.

The Council of Ministers, a report of whose meetings is printed at some length in this week's MESSENGER, had a most interesting and useful session this year. There was not as large an attendance of ministers as when the meetings take place in the east. The programme was so planned, however, that the greatest amount of interest and profit was derived from it. The subjects of the various papers were assigned long enough beforehand to give the writers time to well consider what they had to say. After the reading of the three papers on each subject, the matter was thrown open for discussion from the floor, the speakers being limited to ten minutes each. There was no lack of speech awaiting utterance, and the discussion in every case became very spirited, interesting and profitable. The discussion developed the fact that the ministers of the church possess a great degree of proficiency as debaters. The speeches were all thoughtful and well delivered, so that the auditors universally expressed themselves as much edified.

The subjects chosen for consideration, too, were of current interest in the world, and on this account the meetings were of especial value. The church of the Holy City in Cleveland, where the

meetings were held, was well filled during the hours assigned to these discussions.

The Sunday-School Association, which met on Friday of last week, was one of the most important of the series of meetings in connection with the Convention. Great interest was manifested in the work of the Sunday school, and there was much enthusiasm in regard to it.

The General Convention takes up the general business of the church, a report of which will be given to the readers of the MESSENGER.

Times for Prayer and Times for Action.

There are two states into which the regenerating come that should be regarded as most distinct, though often they are not much separated. We refer to the states of prayer and of temptation. With many the first and strongest impulse when in temptation is to lift the mind in prayer for help and deliverance. Yet while in temptation prayer avails but little. During temptations is a time of action rather than of supplication. For as the apostle says, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Before one is let into states of temptation, the Lord has provided sufficient strength wherewith to overcome, and temptation provides the opportunity to act as of himself in overcoming, and thereby make that strength his own. In states of prayer one is strengthened and enlightened, and temptation is the time for the practical use of that strength and light. In our experiences we should make these two states absolutely distinct. The necessity for so doing can be illustrated from any of the occupations of life. Take that of the soldier, for example. Before he goes into battle, he may properly lift his eyes in prayer for help and guidance by the Lord. But when he goes into battle, he should give his mind fully to the duties at hand, and with all his might use the implements of war against the enemy. Of what avail would it be for him when the enemy charges to hang his arms by his side, and petition the Divine for protection and deliverance? It is precisely the same in spiritual experience. Before we come into states of temptation, we are already provided with the implements of war against our

spiritual enemies. We have already supplicated the Lord for strength and deliverance, and He has sufficiently armed us with truths from the Word for the conflict. And as the soldier uses the implements of war to defeat the enemy, so must we as of ourselves fight by means of truths from the Word to conquer the powers that tempt. Then, when we have fought to the fulness of our duty, when we have availed ourselves of what the Lord has already provided in us, He will give us the victory.

The Passing Away of the Old Theology.

The April number of the *Harvard Theological Review* has a contribution from Dr. George A. Gordon on "The Collapse of New England Theology," which is spoken of as remarkable. The writer seems to have but one end in view, which is his subject, and he treats it without prejudice. With all the steps of his reasoning we could not agree, but as to the verity of his chief conclusions there can be no difference of opinion. The startling feature of the essay is in bringing to general notice the fact that the forms of thought in things religious that dominated New England in the days of our grandfathers have now almost completely disappeared. The works of Edwards, Emmons, Taylor, Park—great men in their time—are now known only to the professional theologian. That stern religion of Calvin, with its doctrine of the austere sovereignty of God, predestination, Divine election, and atonement, can no longer find listeners. This system of theology had two defects, one intellectual, the other moral. The intellectual defect is represented to be in using governmental analogies and limiting its conceptions to the then prevalent civic relations, with the inevitable result that God was conceived of as a King, a moral Governor, and of men as subjects under this king. It lacked the humanistic principle. Its moral defect lay in the terrible negative carried in its heart; God creates all, puts all in a world where they will surely sin, and be doomed to eternal misery, and yet this same God elects to save a part only. Dr. Gordon remarks that this theory justifies Father Taylor, the Sailor Preacher of Boston, saying to the Calvinistic preacher, "Your God stands for my devil." Dr. Gordon maintains that though New England theology has collapsed, it has left in power to the future a type of theism known as the Trinitarian type. Preachers have turned from it in large numbers, and it is secretly confessed to be no part of the working philosophy of religion. Unitarianism sets a distinct and persistent type of theism, and has a moral richness borrowed from Trinitarianism, which can not remain with it unless it changes its type. Trinitarianism will continue to survive because it is founded upon a distinct con-

ception of man as a type to guide in the conception of God.

But what to us is more remarkable than the so sudden collapse of New England theology, is the silent concession permeating the treatise that both the Unitarianism and Trinitarianism are inefficient and unsatisfactory, and the tendency which seems to be growing popular to declare the failure of Protestantism and the hope of something better. With increasing boldness from pulpits of every denomination the passing away of the old is emphasized. This condition will give the New Churchman no solicitude. We know that it is a preparatory state which must be gone through. Now for over a century and a quarter the church has proclaimed "That the New Jerusalem, that is the New Church, cannot descend from heaven in a moment, but in proportion as the falses of the former church are removed; for what is new cannot gain admission where falses before have been implanted, unless they be eradicated, the Lord teaches when He saith, 'No one putteth new wine into old bottles.'"

Erroneous Ideas.

There are continually springing up in the world about us novel theories and practices, for which are claimed speedy and great good. The things that they promise are what people think that they want most, consequently the theories are learned and tried. As the theories are not unmixed evil, but generally contain some truths, though over-emphasized; people receive effects which they believe to be benefits, and the theory gains currency to some extent.

The New Church from its inception has been subject, more or less, to the inroads of such theories, most of which have soon disappeared or come to nothing as the light of the church has been turned upon them. Possibly we all wish that the New Church might be exempt from this species of assault. The time will undoubtedly come when from general knowledge of the truths of the church and from states of charity the church will not be much shaken by appeals and promises of vain theories and false doctrines. But for the present we must expect that things will inflow from the world into the church, for it is essential that the truths of the church be called forth. We need, however, have no fear of schism or heresy or diverging ideas of any kind. The church, like the individual, will have its temptations. By meeting error with the truth and genuine charity both the church and the erring in the church will be helped on in the regeneration. Those in error are the ones that most need the church's help, and to save from error and its ill effects is one of the functions of the church. Every New Churchman, to be

worthy of the name, whether or not he seems to be in accord with the church in general, should maintain patience, kindness, and consideration for those who differ from his opinion, and suppress all personal feelings or ill-will. In the New Church there is unanimity in the essentials, and such difference of opinion in particulars or non-essentials as to cause conflicts will be suppressed, if there is charity, and as the church develops in understanding and spiritual life they will pass away because of substantial agreement even in particulars and non-essentials.

The Sermon

The Faith and the Life which are the Foundation Principles of the Lord's New Church.*

BY THE REV. F. L. HIGGINS.

Jerusalem is builded as a city which is compact unto the testimony of Israel, to give thanks unto the gether, whither the tribes go up, the tribes of the Lord, name of the Lord. (Psalm cxlii. 3, 4.)

This Psalm expresses, as we learn from the "Summary Exposition of the Prophets and Psalms," "the joy of the Lord over the New Church where he reigns." And in A. E. (431) we read: "Here by Jerusalem is signified the church as to doctrine, which is said to be built as a city that is compact together, when all the doctrines thereof are in agreement and unanimous, and when they mutually respect the Lord and love to Him derived from Him, as their beginning and end. It is said to be built as a city, because a city signifies doctrine. The truths of doctrine which respect the Lord are signified by the tribes of the Lord; tribes signifying truths, and tribes of the Lord truths derived from good, which are from the Lord; worship thence derived is signified by confessing or giving thanks to the name of the Lord."

In A. C. (10,357) we read: "They who are of the church, in whom the church is, must acknowledge the Lord and the Divine in Him and must acknowledge the conjunction of the Lord with heaven and also the conjunction of heaven with the man of the church, and in general the conjunction of good and truth with him, for this conjunction makes the church with him. Whether you say the church with man or heaven with him or the kingdom of God with him or the Lord with him it is the same, for the church is the Lord's heaven on earth and the Lord's kingdom is heaven and the church together, and the Lord is their source, nay is them."

"These three things make the church: the truth of doctrine, the good of love, and worship from them." (A. R. 486.) "There is a church in heaven equally as on the earth, and they make one as do the internal and external in man, wherefore the church in the heavens is first provided by the Lord and from it or through it a church on earth." (A. R. 486.)

"The church in the heavens does not subsist un-

less there is also a church on earth which is in concordant love and wisdom. The reason why the church in the heavens does not subsist unless there is conjoined with it a church on earth, is that heaven where the angels are and the church where men are, act as one." (A. R. 533.)

"The church on earth is to the angelic heaven as the foundation on which a house rests, or as the feet on which a man stands and with which he walks, wherefore when the church on earth is destroyed, the angels lament and supplicate the Lord to put an end to the church and raise up a new one." (A. R. 645.)

"The church is according to its doctrine—yet doctrine does not establish the church, but the soundness and purity of doctrine, thus the understanding of the Word; but doctrine does not establish and make the special church which is with each individual man, but faith and life according to it." (T. C. R. 245.)

And now as "the church is the Lord's heaven upon earth" and as the church in heaven rests on the church on earth as a house on its foundation, and the two make one as do the internal and the external in man, and farther, as the church in heaven does not subsist unless there is conjoined with it a church on earth that is in concordant love and wisdom, we can see that the heavens are in the effort to flow down into the channels provided by the church to reach and save the human race from the delusions that now ensnare all who deny the Lord's Divine Humanity, and substitute any other road to heaven than the way He has pointed out, which is that man must repent of evil works and shun them as sins against the laws of the Divine Love and Wisdom.

All receivers of the Heavenly Doctrines know that the Lord has made His Second Coming in the revelation of the internal sense of the Word. But the New Church has not yet awakened to the great truth that the Lord is since His Second Advent really present in His Divine Humanity with all who acknowledge Him to be one with the Infinite Creator and Preserver of all things, and that this Presence is manifested according to the faith that makes this Presence the controlling motive in every action of life. But this state can only come after hard and protracted struggles against the natural inclination to self-indulgence in all its forms, and in the steadfast endeavor to learn and do the will of the Lord, in all things. This warfare few have as yet begun and these few are intermittent in their efforts. The angels have no desire to compel men, but they are intensely interested in the growth of the church, and gladly co-operate with every effort that is made to extend its usefulness to all the world. This can only be accomplished as the church becomes a channel through which the Lord's life may flow in going out to seek and save the lost sheep of His fold. These lost sheep are the good and true principles implanted in childhood in every breast—even the most abandoned are not lost to all that binds them to the Father of their spirits.

The Heavenly Doctrines teach that the Lord alone sees the end from the beginning in each life, and His Providence surveys and superintends all events, even the most minute affairs of our lives, and is the Government of the Divine Love accord-

*Farewell sermon preached by Rev. F. L. Higgins in Toronto, Ont., May 31st, 1908.

ing to the Divine Wisdom. Therefore there can be neither severity nor mistake in what befalls us. The end forever kept in view is not our pleasure but our salvation. There is, therefore, no case of sorrow that is not provided for by the Lord in His Word and in the writings for the church of the New Jerusalem. Here is the fountain and the only fountain from which consolation is to be sought. And here we learn that all the ill that befalls a man in the natural world has been either the result of his own folly or the indirect influence of his heredity which has brought about conditions that in many cases seem adverse to his happiness and growth in the orderly ways of a true life. But this seeming hindrance is only an appearance. There are reasons behind this seeming inharmony that make these circumstances the most useful in developing the qualities that minister to the growth of the angel within. The growth of the selfhood has to be kept in check that the angel within may have a chance to draw breath, and the heaven of his mind be formed into a world of living forms that vibrate in unison with the Lord's heaven of angels. To effect this the man must come into struggles in his natural mind. These may last through his life in the natural world or not, according to the extent to which the planes in him are opened successively.

If only the first or lowest of these is opened he may rest in that state, and never come into real spiritual temptation at all. But if he loves spiritual truth, and endeavors to live by its teachings, the warfare must begin and continue until truth is triumphant over the infernal desires to rule and possess all things that govern the natural mind. There is no release from this conflict except by resigning all that opposes the Lord's Divine rule; and then it matters not how the external may suffer, the internal man is at rest.

If the still higher plane is to be conquered, the warfare is of a still more interior and self-sacrificing kind, and the individual who experiences this must expect to pass through fire, and give up his own life that he may inherit eternal felicity. The Lord does not inflict the suffering. On the contrary, His yoke is easy, and His burden light. But the man who is regenerating must not shrink from the baptism with which He was baptized; and this is no light matter. To some it comes with little of outward suffering in the way of what is called misfortune; but the most of mankind in this age must have their hold on the natural world in some way broken, in order to develop a desire for the life promised by the Lord to those who seek it.

When any trial to our affections is severe, we may be sure it is because these affections are, in part at least, rooted in self-love, for the love of good alone is not capable of suffering since it is from the Lord's love, and His love received keeps the mind in peace because in it is the assurance of protection and blessing, however great the trial to the natural feelings may be. While passing through states of trial the mind is not clear, and the Lord's Presence seems to be withdrawn, but this is only that man may as of himself choose to be guided by the Lord's will, and so hold fast the truth that he had seen in brighter days. If he does this to the end, he inherits the promises and becomes a victor.

In states of obscurity and temptation man should in all sincerity examine his life, of outward acts and the intentions of his will, and put away whatever he sees that stands in the way of his complete surrender to the highest perceptions given him at this time. Not that he should bemoan the past, that is beyond his control, only now he must not cling to what he sees is not in harmony with what the Divine Law requires, which is that the Lord shall be acknowledged in every act of life, for in every good deed done, while we must do it as of ourselves, it is the Lord's Presence and power in us that acts. Obedience must therefore follow as light is given. Then rest in the Lord's love and await His revealing.

And now from what has been said in regard to the Lord's Divine Providence, and care for each individual who is regenerating, and as each regenerating man is a church in its least form, it follows that there is need of a vital connection of the church on earth with the church in the heavens. And this can only be brought about by the church on earth coming into the order that exists in the heavens, which, as already stated, is that the Lord shall be acknowledged in every act of life. It is in vain to pray and sing praises unless there is at the same time a spirit of obedience to the laws of Divine Order, that require that love to others should take the place of love of the world and love of the Lord should cast out the love of self as opposed to the love of others. And when the love of the world gives place to the love of the Lord, and the love of self to the love of doing the will of the Lord, then the church on earth will indeed be one with the church in heaven and contention and misunderstandings will cease of themselves and all will unite in the work of seeking to be useful to others rather than in making the world contribute to them. Their instruction will come through study of the Word as explained in the Heavenly Doctrines of the church, but the power from on high will come in the persistent effort to do the Lord's will in every act of life.

And now at the end of nine years and four months of service, in bidding you a loving farewell let me as a minister who is responsible to the Lord not only for teaching truth but also for leading his congregation to the Lord's revelation as to a fountain where they may each one for himself drink to satisfy his thirst, urge each and every one of you to possess for him and herself such of the Writings as you may be able to use in your daily reading.

And I will further add that each member of the New Church should appoint some regular time each day to be alone, and in the presence of the Lord ask Him to show in what way he may be the most useful to his fellowmen. In this way each may become a messenger of mercy to someone else and thus receive mercy from the Lord and be one in sympathy and effort with angelic life which itself is an organized effort of the Divine Love to save the human race from its thralldom to infernal lusts, and lead them to the inexpressible peace and joy of heaven, in the bosom of Infinite Love. Amen.

In externals man is led and taught by the Lord in all appearance as if by himself.—Swedenborg.

	Contributed	
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"A Heaven from the Human Race."

All that vitally concerns us in any philosophy or Scripture is the relation which we see that it bears to our present moment. We cannot live over what we call the past, and we cannot dwell in any visions of the future which we do not make one with the eternal Now.

As we miss the meaning of the Word when we regard it as a record of the past, so we lose the lesson of Swedenborg's "Heaven and Hell" when we read it as a prophecy of the future. Swedenborg simply enforces the teaching of the Christ—the revealment of God through heaven to the lowest plane of earth. The Divine wrought into the human is the whole business and motive of life. There is but one Life, though we have freedom to make our breath of it a song of heaven or a wail of hell. While we think of the spiritual world as a place where we are going after death, we are already there and unconsciously drawing to ourselves the power our love attracts. The fact that we subsist wholly from that world, if we fully realized it, would change our entire outlook and give us a sense of larger relations and wider ends than are ever embraced in our common limited view of life.

It is not enough to claim that we believe in the revelation of a spiritual world. We must realize by actual experience that we are in and of that world. Unless we seek to live by the laws so plainly unfolded we practically no more believe than does our orthodox brother who once preached a fire and brimstone hell and a far-away visionary heaven with its hosts of winged angels circling and singing ceaselessly about a great white throne. It is the living, present reality of heaven and hell within us and around us that we are unconsciously acknowledging in thought, word and deed. And yet we habitually postpone the good we might appropriate on our present plane of life which really derives all its power from the world to which we talk of going after death. Have we not learned that we carry with us, wherever we go, the atmosphere in which we have interiorly lived?

Seeking first the kingdom of heaven, we have no conception of the power that we might exercise in our earth life, which is but the out-picturing of the world within. Nor do we know how much we actually do accomplish under the inspiration and direction of forces which we barely recognize in our ignorance of the source of all wisdom and power.

"So far as a man wills truths and does them he has heaven in himself," and consciously or unconsciously he is associated with the higher and purer intelligences that aim through him to do the works of heaven, making true these lines from Edwin Arnold's "Light of the World":

"The things of earth
Are copies of the things of heaven, more close,
More clear, more intricately linked,
More subtly than men dream."

Shall we say that we are equally moved by the powers of hell? What power has hell that is not a reaction from the power of heaven? There is nothing real or creative in a power like that. It is

a perpetual resistance to the supreme and only power. It has nothing but perverted good to offer as temptations. Evermore the good of heaven is flowing forth, quick and vital with the Divine Love, and all that hell can do is to arouse the negative spirit to resist that love and to subvert its power to the achievement of its own dark designs.

Hell is but a state with which we are only too well acquainted here in our earth life. We who shudder with horror over the scenes painted with a free hand by seer and poet may find in the dens, caverns and subterranean passages of our own minds and hearts the same evils of thought and desire which would quench the light of heaven if our wills did not turn with infinite longing to the one and only living Source of Power.

And here rests our hope. If the angels, as Swedenborg saw, have power by the "mere effort of the will and by a look" to cast down and overthrow the pretended might of the wicked, even so we, armed by the power that perennially flows to us from the angelic heavens, may overcome every temptation of hell and leave it blank and void. It is courage—faith, not fear—that triumphs over evil. Why tremble before the so-called powers of hell, or sit and whine helplessly over the deplorable crimes that darken and deaden the life of our world? If, instead of shaking our heads and bewailing the grievous evils that infest us on every side, we "righteous" ones would rise up with a single, supreme, concerted will in harmony with the Divine will we, too, like the angels of heaven, would have God's power to turn and overturn all the hells on earth. Hell may resist. Reaction is its only force. But God is the supreme Power, and more and more as men grow into harmony with the movement of that power must the resistance of evil lessen and the wonderful prophecies of the new heaven and the new earth come into perfect realization.

A. L. M.

The Lord's Second Coming.

The address of the Board of Bishops to the General Conference of the Methodist Episcopal Church, which met this year at Baltimore, Md., in May, closed with the following significant words, in reply to the question, "What of the future?" The answer given is, "The gospel will win and is winning this world. The student of God's Word can see it. We do not believe His message a failure. We dare not preach that His promised victory is to be won by his sudden appearance after the failure of His gospel, and the coming of a new heaven and a new earth by a tremendous act of power. Christ works and wins through men. He comes in and through and by His church. 'Even so, Lord Jesus, come quickly. Amen.'"

This looks like a repudiation of the doctrine of a literal Second Coming of the Lord, or that He comes in a spectacular way in the sky. The Bishops go so far as to say that they "dare not preach" such a coming. Does this imply that they find it to be contrary to the plain testimony of the Scriptures, which assure us that "the kingdom of God cometh not with outward show," but evidences its presence by an inward way? The address says that "Christ comes in and through and by His Church." It would have been more to the point

to say that He comes in and through and by His Word. A description of the Second Coming that is often overlooked, because not setting forth the usual view, but most vividly portraying the true aspect of the Lord's appearing, occurs in Rev. xix., where we read of the rider on the white horse coming to judgment. "His eyes were as a flame of fire, and on his head were many crowns; . . . and His name is called The Word of God." For the New Church the meaning of this has been revealed, for the Word has been opened as to its internal sense by the instrumentality of the writings of His servant Emanuel Swedenborg. The Lord is now seen in His Word in the order of His love and reigning by His truth. He is borne in by an enlightened understanding to our minds, that effectual progress in the heavenly life may be enjoyed. The quality of the church is according to its reception of the Word. When the Word is seen to be filled with the presence of the Lord Jesus Christ, in fact to be His message to the church which acknowledges Him alone as possessed of every attribute of Deity, then is His true coming recognized, and the church witnesses to Him as having "so come," that there may be thorough devotion in heart and mind and life to Him. This is the purpose which it is given to the New Church to further, by dispensing the Word as "the testimony of Jesus," in its illuminating and sanctifying power to mankind.

G. L. A.

Relative Values in the Art of Living.

In this day of transition when a life of such vast proportions is opening up to us on every side it becomes of vital moment that we should awake to the necessity of using our best and wisest judgment in determining the relative values of all the claims upon our time, attention, strength and means. The art of living which we have been considering shows us that there are three planes of life within each one of us, and the very first and most essential point for us to consider is the true order of their importance. Apparently the physical plane which in its demands comes first in time might seem the most important, and it is so in time; for its demands are imperative and cannot be put off, but the intellectual or mental plane is more important and should guide and direct all our efforts in the physical or really lower plane of life. This is a most important distinction for us to see clearly, or we shall soon find mere temporary things on the top of us, and the law of relative values turned upside down. When Goethe said, "I will be master," he uttered one of the most profound truths of our being, viz., that the higher planes of our being should govern and control the lower. We should never for one moment lose sight of the truth that, grand as the life of our bodies is, it is only a servant to the higher planes of life within us. The intellectual plane occupies the place in us of judge as to which we will seek to make master in ourselves, the possible angel on the spiritual plane above the intellectual part of us, or the animal plane below. This lowest plane is as important as the higher while we live in this world, and should be cared for as carefully as the higher; but if we do not recognize our inner and higher selves as of greater real importance, and thus discriminate wisely between relative values in the

art of living, we can easily sink to the level of our brute nature. As adult beings capable of angelic development beyond anything we can now dream of we should put the concept of spiritual living as a fine art first, and endeavor to judge truly of the amount of care and consideration and time we should give to the demands of this lower plane and the lower forces within us is the most vitally important question before us and one which no one but we ourselves can decide. To allow indifference or even thoughtlessness to carry us along in the easy, self-loving way that we did when we were children, or not fully grown into the stature of men and women, is almost criminal when the time to take upon ourselves the adult responsibilities of life comes to us. It is like those unfortunate beings who grow into man and womanhood physically, but remain children in mind and soul. Of all the sad sights and blights in a human life this is the most pitiful; but still, if we do not awake to the higher possibilities within us and put them forth into active usefulness, our growth is not only stunted but ceases altogether and we are as unfortunate as the poor imbeciles whose condition we deplore. The fact is we are not half awake to the great latent powers within us that by cultivation and effort could be developed and make of each one of us so much greater characters than we can even conceive of now. Let us, therefore, place our spiritual faculties and their active development first, and the merely intellectual faculties second, and let us make the physical life serve the two higher qualities. Then we shall discern clearly the relative values in our lives and come into true relatedness and unity and peace will come.

CLAUSINE MANN.

Communications

The Mystery of the Divine-Human.

EDITOR NEW-CHURCH MESSENGER:—The questions asked by E. K. in MESSENGER of May 13th have suggested themselves to many, and are of a nature that admit of replies being given by any one who has thought upon the subject, in order to bring about a universally accepted intellectual entrance into the highest and most important mystery of faith.

There can be no addition to the infinite, and the only change possible within it must come from that which is *potential* becoming *actualized*.

The human superinduced in time by the Lord, was neither a change in, nor an addition to, the Divine Esse, but was a new condition effected by and in the Divine Proceeding relatively to man in nature, for God always was Man—Divinely Human. There was not, and could not be, aught substantial added to Deity; and the change was simply the effectuation of a definite link by which man could perceptibly know, and be conjoined with God, who otherwise would have been mentally unapproachable.

When it is said that "God finited His infinity," it does not, of course, mean the impossible idea that He made His infinity finite; but that He manifested His infinity to human perception in that which was created and finite. For the infinite does not admit the idea of more or less in itself; but it can manifest itself more or less in the finite which it creates as a covering over its own glory. The above mode of expression is peculiar to revelation, as also the following:

"Creation was of substances emitted from God Himself." This is not to be understood as implying that the created universe was once a part of the Divine Substance. "God is indivisible." Creation is a *work*, and is constituted of passive forms produced and actuated by Him; and by His being within them, and supporting them, they become manifest as substance to finite sense-perception. Without a creative flux of energy ever issuing from Him in the formation of "uses," and returning to Him with those uses performed, all phenomena would come to a standstill and did not the Creator statically sustain every plane, all creation would vanish. "Sustentation is perpetual creation."

The human mind is of discrete degrees, and that which is of the lower can be seen from the higher, but not conversely. We can therefore understand how that which is literal in revelation may be governed by certain principles which give variety of aspect to the verbalism; the higher region of the mind perceiving the ruling principle, and the lower the literal clothing which is its basis. To this truth the so-called "higher criticism" is totally blind. This has been shown manifestly in the Word by Swedenborg, and his own writings have a marked characteristic of this kind which stamps them as inspired. In A. C. 300, there is reference to an "arcanum" wherein "for a mystical reason" God is variously named in the Word, and He is sometimes spoken of "in the singular, and at other times in the plural number," according as He is recognized as sole Operator, or as operating by means of human instruments, which makes them also "gods." I do not know whether the peculiarity has struck others with like force as myself in regard to the fact that in revelation when God is implied as operating in that which is created and finite, the latter is *Divinified* by the union; but not otherwise, or when it is considered apart, or by itself, as when Swedenborg wrote, "The created universe is the fulness of God" (Canons), "In its inmost the Sacred Scripture is nothing else than God," "All worship is the Divine Human," etc.

When therefore he wrote, "The Lord's Human was not Divine from nativity but that He made it Divine by His own proper ability" (A. C. 6716), the reader will not understand it to mean that the Lord by being born on the earth, took what was undivine and made it Divine, and had Humanized Himself in the process, as would verbally appear. What is meant, as we know, is shown otherwise, is that the Infinite Divine-Human took on a finite "human from nativity," actuated it, and then gradually dissipated all that was finite and created when the work of man's Redemption, which had rendered such a covering necessary, had been accomplished.

Here, then, we find the utter *Humiliation* of our Lord in covering Himself with the finite elements of creation down to the lowest grossly material, and suffering in them for man's salvation, and that His *Glorification* consisted in the putting them off in His ascent with the object achieved, and with a discrete degree in Himself actualized in relation to man correspondingly to the natural degree of creation. I may state that personally I have found that upon viewing this fundamental doctrine from a standpoint indicated by Swedenborg, a concrete mental representation was formed which to any one would clear it at once of its centuries of mystery.

WM. DENOVAN.

Ventura, Calif.

The Divine Providence operates by a thousand different ways in every man; its end is continually to purify, because its end is to save him; nothing more is incumbent upon man than to remove evil from the external man, the Lord providing the rest, if He be implored.—D. P. 296.

Church News

The Council of Ministers.

Cleveland, O., June 9, 1908.

The meeting of the Council of Ministers was held in the Church of the Holy City, the house of worship of the Cleveland Society. The session opened at 3 p. m. Tuesday, June 9th. Rev. John C. Ager, the Chairman of the Council, opened the meeting by reading the 67th Psalm, after which all united in repeating the Lord's Prayer.

The minutes of the last meeting were read and approved.

After some routine business the subject of the "Relation of Spiritual Marriage to Legal Marriage, and of Spiritual Divorce to Legal Divorce" was taken up. There were three papers, by the Revs. E. J. E. Schreck, Wm. L. Worcester, and E. D. Daniels.

Rev. E. J. E. Schreck's paper was published in part in last week's MESSENGER.

The Rev. Wm. L. Worcester said men are both spiritual and civil beings, and there is the spiritual union of souls and minds and there is the civil union. The civil is the sign and expression of the spiritual. Legal marriage establishes the status of marriage in society, and society protects it. Legal marriage is a necessity. It is useful to spiritual marriage as its containant and support. It is the ultimate which supports the internal as the feet support the body. It is also the complex and containant of the spiritual.

Spiritual and legal divorce are the opposites of spiritual and legal marriage. Adultery separates souls as marriage unites them, and is the only cause of divorce. Even in such cases great caution is necessary. Divorce should not be sought hastily nor should it be made easy. When natural love meets its trials, thought of separation dispels the love of marriage and injures its states; we should put such thoughts away, for the spiritual union of minds may exist even when it does not manifest itself in the external.

Rev. E. D. Daniels said legal marriage is broken only by death or adultery. It is a covenant for life. The relation is twofold, namely (1) that of correspondence or of cause and effect, and (2) that of representation. Legal marriage is not always a correspondence of the spiritual marriage of souls and minds; in some cases the spiritual union does not exist. Then the legal marriage is a representative. Whether there is spiritual divorce—that is, a full separation of minds—can be known only after death. If the civil law could know for a certainty that a criminal was really repentant he could be pardoned, but as it cannot know this he must be punished. So in this world we cannot know the states of the internals, therefore divorces and re-marriages cannot be determined by supposed antipathies and affinities. We must preserve the integrity of the external marriage, which can be dissolved only for the one Scriptural cause.

Discussion followed.

The Rev. L. F. Hite said the courts cannot decide whether there is spiritual marriage or not. Neither can the persons concerned; they are often deceived.

The Rev. L. H. Tafel said the New Church should sternly oppose easy divorce. He called attention to the doctrine that there are many cases of adultery which do not destroy conjugal love if they are repented of.

The Rev. A. B. Francisco said the thought of divorce weakens the conjugal; we should destroy this brooding over the idea of divorce, and turn the mind in another direction.

The Rev. James Reed said the papers were of great value to the general public, and he moved that the writers be appointed a committee to prepare them for publication, and incorporate such useful suggestions as have been made in the discussion, and then offer them to the Board of Publication. The motion was carried.

The papers were further discussed by Revs. John Goddard, J. R. Stevenson, H. C. Small, J. K. Bray, J. R. Hunter, F. A. Gustafson, and J. Whitehead.

On Monday, 8 p. m., the Rev. Clyde W. Broomell, of Roxbury, Mass., delivered the annual sermon on the subject, "Preaching the Gospel." (Matt. iv. 17, 23.) He said all power resides in ultimates. Preaching the Gospel is the telling of the story of God's kingdom, but it must be

told in a way peculiar to itself. Gospel preaching as it affects life begins in ultimates and ends in ultimates, even as the Lord began preaching in Galilee, and was seen last in Galilee by His disciples. The Lord began His preaching by teaching repentance for the remission of sins. He preached no easy way of salvation. He did not undertake to settle civil disputes. He did not preach theology and philosophy. The preacher precedes the theologian. The doctrine must be inspired from within. Theology can only record what has been spiritually discerned. Preaching is necessary in the Christian world. It is the spoken word adapted to the constant changes in the states and conditions of men. It must appeal to the will through the reason. There must be intelligent preparation for this use; but the preaching must not be done from the standpoint of elocution or the people will listen only with a critical ear. The preacher stands before the world as one who knows, speaking to those in darkness. We should not compel or judge. We should not preach any mode of civic reform; we must follow the Lord who led to the door of heaven by the key of repentance.

The spirit of the preacher is distinct from that of the lecturer. It is the life of the worship. The sanctity of the ministerial office resides in his call to perform the work of salvation. The first need of the preacher is that the Gospel should be self-realized. He is not to set forth his own egotism and self-importance. The Gospel is not spectacular. It is a real work setting forth the law of repentance for the remission of sin.

Tuesday, June 10, Morning Session.

The report of the Committee on the Translation of the Word was called. The committee consists of twelve ministers, of which the Rev. John Whitehead is chairman, but the actual work of translating is in the hands of a sub-committee consisting of the Rev. John Whitehead, the Rev. L. H. Tafel and the Rev. George H. Dole. The Rev. Wm. H. Alden has co-operated with the sub-committee. The Rev. Louis H. Tafel has made the translation, after which it was carefully revised by the members of the sub-committee. This year the two books of Samuel have been translated. Last year Joshua and Judges were translated. Copies of these have been made on the cyclostyle and have been mailed to the members of the committee and to the committee of the English Conference for further revision. The committee received from the Convention for expenses the sum of \$400. Of this, \$300 was paid to Mr. Tafel for his services, \$50 was paid for making the copies on the cyclostyle and the rest of the money was paid for traveling and other expenses of the committee.

The committee translates every word and also preserves distinction between celestial and spiritual terms. Marginal notes are made where the exact meaning cannot well be expressed or where the idiom requires a marginal note. About one-quarter of the Old Testament has now been translated.

The English committee has carried its work forward to Genesis xliii. 17. It is most painstaking and conscientious. There is co-operation between the two committees. The English committee is translating the Pentateuch, the American committee has translated the Psalms, Joshua, Judges, and Samuel. It is going forward to the Books of Kings, to complete the historical books of the Word. The work of each committee is submitted to the other for revision and criticism. It is understood, however, that the work now being done is only preparatory for a final revision later after the whole Word has been translated.

The Greek-Latin Vocabulary of the New Testament prepared by Rev. L. H. Tafel has been completed, a bound volume being submitted for inspection. Five copies were made of the work.

A discussion ensued, in which various questions were asked for information. It also appeared that different ideas existed as to the nature of the co-operation which existed. The members of the committee explained that each committee has its assigned portion and that there is no duplication of work, but each receives the work of the other committee for revision.

The Secretary of the Council read a communication from the Rev. E. D. Rendell expressing great appreciation of the work being done by the American committee. It was explained that the two committees had not agreed in regard to the Hebrew names, the American committee favoring the retention of our present spelling of familiar Bible names. The English committee transliterates the He-

brew names. A further study of this subject is being made.

The Council voted to ask Convention to appropriate \$450 for the uses of the committee during the coming year.

The subject of "Pragmatism in Its Relation to Religious Thought" was taken up. Three papers were read, which were followed by a discussion.

The paper by Rev. Louis G. Hoeck said that philosophy in the past had been a failure because it had not been practical. It had been merely speculating about the truth. Pragmatism was a new form of philosophy which tested all things by the principle of their practical results. There had been two streams of philosophy, one that of materialism, the other that of rationalistic philosophy. Pragmatism steers between both, and tests all systems by their practical application to life. The practical question by which truth is tested is, What useful result does it produce? It brings forward a practical way of making a test of the value of the truth. It is also a test of the relative value of different religions. What is their practical value in their influence on the life? This is in accord with the Lord's teaching, "By their fruits shall ye know them." In the application of this test of Pragmatism there are certain principles which the New Church distinctly teaches: (1) A lower religion cannot correctly judge of the higher because in more obscure principles; (2) a superior can test the lower. Another principle is that the motives also enter into the outer deeds and must be taken into consideration in judging of quality of deeds. It is also necessary in making a pragmatic test of truth to bring it in relation to the Lord Jesus Christ as the Divine Truth itself, Who is the inmost life of all truth and use.

A paper was read by the Rev. Lewis F. Hite. Pragmatism, he said is philosophy in the making. Its workshop is the leading magazines, such as the *Philosophical Review*, *Mind*, *The Journal of Philosophy*. Pragmatism is becoming a popular philosophy. It is timely that we consider its bearing on religious thought and life, especially on New-Church thought and life. Pragmatism is a developing system of philosophy which is laying emphasis on use as a test of truth. It is one form of the controversy between realism and idealism. It agrees in a measure with Swedenborg. It decides whether a thing is true or not by the test of whether it works or not. It looks at the truth in the concrete, not in the abstract, form. Pragmatism settles a question by appealing to the practical consequences. The ideas of God, of good, of evil, etc., are vindicated in their results. These spiritual subjects have been treated in the past as abstract ideas. Pragmatism treats them as concrete experiences. One of our vices is to think and talk in abstractions. We do not stop to ask what is the practical meaning of what we are talking about. Many of our differences arise from using the same expression or term with different meanings. There would be little difference among us if our ideas were tested by Pragmatism.

In the paper by the Rev. John W. Stockwell, the writer said he was present at the lecture in the Fogg Museum, Harvard College, when Prof. Charles Pierce introduced the term Pragmatism, in discussing the question of the fourth dimension, and he concluded that it was of no use. If we can show good results we are sound. This test of Pragmatism was recently applied by a leading Pragmatist to the question, Is Jesus Christ Divine? In the discussion he presented the idea that Jesus Christ is God personalized.

Mr. Stockwell pointed out that this question cannot be decided by Pragmatism alone. Revelation is necessary in the settlement of the question.

Discussion followed.

Rev. Frank Sewall said he differed from the speakers in some respects. He spoke especially of the Pragmatism of Prof. William James, who, he said, would smile at the doctrine of love and wisdom in use. He showed that many Pragmatists would say that God and the church are failures. Pragmatism leads to a destructive attitude toward religion. Prof. James from his principle of Pragmatism is favorable to the Yogi of India, to Christian Science and other cults. Mr. Sewall declared that Pragmatism has no distinct standard of truth.

Rev. Hiram C. Vrooman pointed out that the Pragmatism of James fails to recognize the place and use of Revelation, nor does it recognize man's regeneration.

Rev. Charles H. Mann declared that Pragmatism is universally applicable to all planes and degrees, spiritual and natural.

Rev. J. K. Smyth said a pessimist is a man who has been talking to an optimist. He felt like being a pessi-

mist when Pragmatism is put forward as something to determine all metaphysical disputes. The ability of Pragmatism to do this has been greatly exaggerated. Can it determine questions of ritual and other differences in the church? It cannot help us to determine anything. It is contrary to right principles. It is a general principle that the natural man is incapable of knowing and rightly judging of spiritual principles and uses. The intellect must be elevated by the truth in order to perceive these spiritual things.

Rev. John Goddard said we are looking in the right direction. The question in regard to our church and doctrines is, Do they work? If not, why not? The Lord teaches it in the Gospels.

Rev. H. C. Small said it is not possible to determine truth by theory or by practice alone. The real truth lies between the two extremes. Theory and practice are both needed. If we discard principle and follow our feelings the will leads, and the path then leads to hell rather than to heaven.

Rev. Clyde W. Broomell said James applies Pragmatism in a limited way only. It has a universal application, but we must discriminate between the content and the method. The usefulness of the minister depends on the Pragmatism of the people.

Afternoon Session.

In the afternoon session the subject of Pragmatism was continued.

Rev. L. G. Hoeck said most of the speakers did not see the proper scope of the papers. The truth is practical in all its degrees.

Rev. L. F. Hite said the brevity of his paper rendered it impossible to do full justice to the subject. Pragmatism is a critical philosophy. It rises above the plane of common life. His paper is not a representative of his own personal views, but of the general field of Pragmatism. Philosophy is a thing of criticism. It asks us what these things mean.

Rev. J. C. Ager pointed out the fact that Pragmatism is a modern development of Ritschlianism, the fundamental idea of which is a revolt against the idea of faith alone.

The next subject considered was "What the New Church Can Do to Help on the Progress of Religious Thought in the World About Us."

A paper was read by Rev. Paul Sperry. He said thoughtful men are recognizing the value of the instruction which the New Church has to give. We have been over-conscious of our limitations. We have been developing, our resources increasing, and many improvements have been made. There is more to be done. The press is the chief instrumentality which we can use to reach the general public. He spoke of the communications and articles on various spiritual subjects which constantly appear in the public press as an indication that properly prepared articles presenting New-Church teachings will be acceptable. He suggested various forms and subjects which would make interesting topics for treatment in the papers and magazines. We might offer articles to semi-religious journals and the popular magazines, such as the *Ladies' Home Journal* and the *Saturday Evening Post*. We ought to have a paid secretary whose duty it would be to systematize this work, prepare such articles, or arrange for their preparation by others. Another work which he could do is to collect and file articles for preservation. We need new methods of expressing New-Church truths. Another suggestion is that there is a useful place for articles not bearing the distinctive name of the New Church. This was not put forward to exclude the distinctive name of the New Church, but as a field of usefulness which should receive our attention.

There are two classes, the educated and the uneducated. There are many ways to influence the common people, some of which were suggested. Another thing to be held in mind is that it is not charitable or useful to arraign other religious bodies harshly, or charge them with teaching falsities. It is not useful to ridicule others, as such methods of proselyting repel and close the minds of those whom we otherwise might reach. We should respect the right of others to hold to their convictions and treat them with courtesy. We must know and love the message that the New Church carries to the world.

A paper was read by Rev. Clyde W. Broomell. He said the New-Church organization is formed first for worship, second to spread a knowledge of the doctrines of the New Church. The value of our methods is determined by their

effectiveness. We must judge of these methods by their adaptation to the states and conditions which exist. We can make progress little by little. In the first place we should be in the desire to help the people to whom we present the doctrines of the church.

A paper was read by Rev. L. G. Landenberger. He said in order to do the work of teaching the doctrines to others we should be animated by the Apostolic spirit. One way is to teach these doctrines through New-Church societies, and proclaim them as a revelation of the Lord's truth from the Word. Another way is by means of publishing houses, book rooms, and New-Church periodicals. We can also make use of the public press both by advertising the books of the church and by articles teaching our doctrines. The writer of the paper gave some of the results of his own work in this direction. He had been very successful in the sale of books through advertising. He thought that we were justified in using every form and medium of advertising which the merchant uses. If we have these grand truths why not let the whole world know it? We must not expect great results, nor can we speedily convert the world. We must place the Lord's message before the world through the pulpit and press.

Discussion followed.

Rev. L. F. Hite said we must make a pragmatic test of our methods of work. The truth is New-Church because it has a New-Church content. The papers are full of useful suggestions which can be tested by their practical results.

Rev. Thos. A. King said the only practical way of disseminating the doctrines is to have the truth of the writings connected with the body which stands for it. A person learning of these doctrines wants to know where they came from and who is back of them. We must do constructive work.

Rev. James Reed said, in disseminating the doctrines, we must be careful to do it in ways that will appeal to the best states of people, and not repel by cheap advertising methods. We should not advertise these writings along with the commercial advertisements in street cars and newspapers. There is great power in association. The better class of people would be repelled by such methods.

Rev. S. S. Seward said there is the necessity of setting the city on a hill. The lives of those who receive and live according to the doctrines give the true pragmatic test of them.

Rev. C. H. Mann said we must not put the truth in a band box. We must use it in common everyday affairs. It is necessary to bring it to bear on the common everyday life. The Lord bathed the feet of the disciples.

Rev. John Goddard thought we should be in the desire to help people, the selection of the right means will follow naturally.

Rev. E. D. Daniels said it is necessary to put the truth in plain and simple terms so that people can readily understand what we say. He believed we should not use distinctively New-Church terms in the pulpit. We should reserve them for the doctrinal class.

Rev. Frank Sewall thought we should be careful to guard against thinking that we are the only instrumentalities for making known the truth. He spoke with warm appreciation of the articles concerning Swedenborg which had recently appeared in England and this country, and of articles embodying New-Church truth in the magazines.

Miss Silver told of being invited to give a course of Bible lessons before a woman's club in Roxbury, in which seven or eight different denominations were represented.

Rev. Charles Harvey agreed with Mr. Reed. There were many useful ways of advertising the Writings and presenting our teachings which were unobjectionable.

Rev. J. B. Spiers spoke of a quotation from Rev. Frank Sewall's book, "Reason and Belief," which recently appeared in the Ohio Year Book of Masonry.

Rev. L. G. Landenberger thought the method of advertising was a question of use. Why not put our advertisement alongside that of soap? He would send out the truth in every form possible. What is the use of building roads when they are built already?

Rev. Clyde W. Broomell said that the truth was communicated in many ways. (1) The expression of thought from man to man was the most powerful way, then (2) of man to assemblies, and (3) by the press, which was the least powerful.

Rev. J. C. Ager spoke of the organization of the Literary Bureau of Convention which was intended to do many of the things suggested by the papers. The suggestions

are very valuable. He suggested still other modes of reaching the public, as, for instance, the syndicate insides of country newspapers. He gave an interesting instance of this which showed that this channel could be made use of.

THE ALUMNI ASSOCIATION.

The Alumni Association of the Theological School made a new departure at its meeting Wednesday evening, June 10th. In previous years the meetings were open to the public, but this year it was arranged to hold a banquet and to continue the meeting in a social and intellectual feast.

The banquet was held at the Colonial Hotel, about twenty members being present. This change was in the nature of an experiment; some were opposed to the change, but the general impression from the meeting was that it brought the members of the Association together in a more intimate relationship than was the case in the public meetings.

After the social conversation at the table during the dinner, the President of the Association, Rev. Paul Sperry, called the meeting to order for the transaction of business. The officers were re-elected, the constitution was amended extending the term of office of the President to three years. The by-law adopted last year forming an executive committee of nine members, the three elective officers being *ex officio* members, was made a part of the constitution. After some other routine business the subject of the evening was introduced. Different aspects of the work of the school were treated by different speakers.

Rev. James Reed, the President of the School, spoke of the present aspect of the school and the outlook for the coming year. He said the events happening in connection with the school were important. Owing to several of the prospective students not coming for various causes, there was but one student at the beginning of the year. This led to the granting of a leave of absence to Dr. Wright that he might carry out a long-cherished plan of visiting Palestine for the purposes of study. His passing into the spiritual world left a serious problem with the Board of Managers, who finally extended an invitation to Rev. William L. Worcester to become the President of the School and the professor of theology. The matter has not been finally decided, but it is expected that it will be settled during this session of the Convention.

Another student entered during the course of the year, and the outlook for the coming year is favorable. There are at least three or four promising students who will enter next year, three of them being college graduates. All theological schools are wrestling with the problem of securing students for the ministry. The study of theology is not in vogue. The church has provided generously at Cambridge for the education of young men for the ministry. Our School property with endowments is valued at a quarter of a million dollars. It is our duty as Alumni to encourage young men to enter upon this use. There is no reason for discouragement, but every reason for encouragement. The outlook is very favorable for the coming year.

Rev. John Whitehead spoke of the need of training of New-Church ministers. He said that the clergy are the principal means by which the Holy Spirit is given to men. In the chapter of the "True Christian Religion" on the Holy Spirit it is said that there are two graces with which the clergy are gifted by the Lord, namely, illustration and instruction. These are again subdivided into four, namely, illustration, perception, disposition and instruction. Illustration is from the Lord, perception is according to doctrinals, clear if the doctrinals are true, obscure if they are not true. Disposition is of the love of man's will. Instruction follows as a consequence of the others.

It is readily seen that the function and use of the theological school corresponds exactly to the second thing mentioned. For perception is according to doctrinals. These in the mind of the minister are like the finer fibres of the brain, which are the intermediates between the soul and the body. There is no more essential use in the church than that of furnishing the minds of its ministers with those truths of doctrine which serve as channels in his mind for bringing the Holy Spirit down into the lives of men. These doctrinals must be true. In the New Church they are abundant. There must not only be theological truths, but many related knowledges are needed, as, for instance, knowledges of the Word, of Correspondences, of the Sacred languages, of philosophy, of the science and philosophy of Swedenborg. These require time and systematic

training to communicate them. We should therefore guard the ministry from untrained and uninstructed men; for the introduction of such persons into the ministry leads to grave disorders and injury to the spiritual states of the church.

Rev. L. G. Landenberger spoke on the subject of missionary training in the school. He said there is need of thorough training of the students in the doctrines of the church. We should teach them to speak without notes, to speak on topics, and also to preach sermons, without manuscript. We should train them to answer questions such as would be asked by persons in various denominations. We should teach them to write letters explanatory of the Doctrines. We should cultivate a spirit of consideration toward others, and learn how to meet them and their states.

Rev. Wm. L. Worcester spoke on the need of introducing some training in Pedagogy. There is a great awakening in the science of the training of children. All churches are endeavoring to supply this need, but as yet with little success. The ministers have not been prepared and trained in Sunday-school work. The theological seminaries have done little as yet to supply this need. Those which have announced courses have done little real work. There should be practical training of students both by instruction in pedagogy and by practical work in the Sunday-school. In the New Church we have a great advantage as to theory, but we should follow it up by giving the practical touch which is like laboratory work. Mr. Worcester said he had been in charge of the Sunday-school at Newtonville while in the Theological School at Cambridge, and it had been of inestimable value to him. We should endeavor to give all students similar experience.

Rev. Frank Sewall spoke of the need of systematic instruction in liturgies. He liked this term better than that of rituals, which latter term is apt to bring the idea of an external without an internal. Liturgics is a scientific term expressing the idea of something done. It is the Word expressed in action. The liturgies of the church are the Word enacted and represented historically. It is the strongest way of presenting the Word to the mind. It brings it down to the material plane. In the services of the church we have a great dramatic representation of the Word which is of great value in impressing it on the minds of the people. Speaking about a subject does not impress the mind with the force that a dramatization of it would. Dr. Sewall also spoke of the value of representatives in the architecture of the church.

Rev. Charles W. Harvey spoke of the loss of our friend, Rev. Samuel M. Warren. He was a good friend of the School, ever taking a deep interest in its welfare. It was through him that the speaker had been brought to this country and had entered the School. Mr. Warren had taken great interest in the subject of elocution and through his influence the chair of elocution had been endowed. Mr. Warren has left his valuable library to the Theological School. In it were many volumes of which there are no duplicates in the church, and if destroyed could never be replaced. In our library at present there are many valuable works. It is important that these be placed in a fire-proof building. This is a serious matter. The speaker therefore proposed that the Alumni Association take up this use, and appoint a sub-committee of three to raise funds for the building of a fireproof room or building for the Theological School library.

The suggestion was received with favor. A motion to that effect was passed. The committee appointed consists of Rev. Charles W. Harvey, Rev. James Reed, and Rev. John Whitehead.

Rev. H. C. Hay spoke on the subject, "How to Get Students for the School." The first step is to make the Alumni Association more valuable and efficient and to develop our own appreciation of the use of the Theological School. As the appreciation of the use of the ministry is exalted in the minds of the people, the young people will be attracted toward as a life use. Our drawing nearer together in this Association we experience the feelings of an inner brotherhood, a sweet and holy companionship which will have its effect on the church and help to attract toward the ministry. Mr. Hay called attention to the importance of exalting the appreciation of the ministry in the eyes of the church. The quality and the life of the ministers has an important influence in attracting young men to the ministry. If a man is called of the Lord to this office the people whom he can serve will also be called. The living voice expressing the Word of the

Lord is embodied in the messenger. Some men are born to be prophets, they are born for the ministry. It is, however, our place to co-operate. We must watch for the men and help to find them. We should be careful not to place stumbling blocks in their way.

Rev. John W. Stockwell spoke of the Uses of the Alumni Association. He said it was our duty to uphold the good name of the School and correct the wrong impressions concerning it. He spoke of the benefit which he had received from the department of philosophy. We should promote a feeling of loyalty to the School. We should keep close to the young men and promote a love for our Alma Mater. The remains of affection and good fellowship which are implanted by our school life are very valuable and precious to us. Many precious moments in the school life draw out our affections. They develop a vitality that causes things to seek deeply into our souls. He said the Alumni dinner is a step in advance which he felt would greatly forward the uses of the school.

The subject of the evening was opened to discussion.

Rev. John R. Hunter spoke of the value to students of taking a course in the Theological School. The atmosphere of the School and its environment were inspiring. In addition to the School itself there were other associations such as the New-Church Club and the meetings of the ministers of the Massachusetts Association which are very useful. He said that ministers coming from other denominations should have at least one year at the Theological School. The Massachusetts Association could give such ministers active contact with the societies of the New Church and give opportunities of preaching.

Rev. C. H. Mann said he was one of six to sign a petition forty-two years ago asking for the establishment of the Theological School. Four of the signers were present. He said the School should train efficient preachers who will be able to speak without notes. This was a high art and could be cultivated.

The Association adjourned after a very useful and enjoyable meeting. The body has now taken up the use of providing a suitable building for the library. This is a very important undertaking, as it will provide a place where the materials for study can be gathered, arranged and preserved. In a few hundred years the materials for studying the history of the church will be found only in such depositories of books and manuscripts.

Thursday Morning.

The Council met in executive session to consider various business matters referred to it. At 11 o'clock papers were read on the subject, "What Is the Most that the New Church Can Do in Helping to Remove Social Injustice and Evil?"

The papers or extracts from the papers of Revs. C. H. Mann and George Henry Dole were published last week.

In the paper of Rev. James Reed he said the most that we can do to help remove social injustice and evil is to make them impossible. It is also the least that we should aspire to. This will be effected by the establishment of the kingdom of God among men. How is this to be effected? It is by bringing individual souls to the Lord, to live according to his teaching, shun evils as sins against Him. Men are born one by one and they pass out one by one. They come and go by separate paths. They are responsible personally. We cannot regenerate the world in a mass, but individually. These individuals must be imbued with the principles, but the man himself must apply them himself to the problems he meets. What is the church? The church consists in the acknowledgment of the Lord, the holiness of the Word, and a life of love to the Lord, faith in Him and a life of charity toward the neighbor. The church has to do with heavenly and Divine things. The Christian Church has not met these requirements. Its teachings concerning the Lord and life have not been kept in accord with the Lord's teachings. Evils of life have become embodied in the lives of men as a result of its false teachings. The Lord has now effected His Second Coming in a revelation of Himself anew. This truth from heaven is vital and practical. It is the duty of the church to teach its principles. This truth is a power for righteousness. The question arises, Is the church to enter into the plane of civil life, politics, and other forms of natural activity? The church as such is not to enter this plane. There is a distinction between spiritual and civil affairs. Shall we as a church enter into politics and teach democracy, republicanism, prohibition,

socialism, or economics? The church is not to enter into these movements as a church. It should teach spiritual and not civil things. It can teach the shoemaker to make honest shoes, but it cannot instruct him how to make them. It can teach the lawyer to avoid chicanery and extortion, but it cannot undertake the work of his legal education. This special knowledge is not derived from a church but from the experiences of the world. The doctrine of use should be taught. When this is obeyed work ceases to be a burden, the pecuniary reward is then secondary. When right principles of life are received there will be co-operation between employer and employed. This change cannot be effected suddenly. Social injustice can be removed only so far as the love of justice is received in individual hearts. We are too impatient and expect the millennium at once. Personal repentance is the only way. It is slow. Selfish men will find ways of doing evil whatever laws are made. We are too prone to act as if the reformation of the world was our work and the Lord had nothing to do with it. We are to sow the seed which springs up and grows we know not how. The Lord cares for the crop. The seed is given to us to sow first in our own hearts, then in the hearts of others. The harvest surely will come.

Discussion followed.

Rev. H. C. Small said the first paper was a wise, broad treatment of the subjects. There were many things in the others which he sympathized with. The papers did not stand on common ground. It is necessary for the New Church to reconstruct its position before the doctrine of life will have much effect in the world. The speaker thought that we make too much of a division between the spiritual and the natural, the plane of the church and that of the civil plane. These two must be brought together as soul and body. We must not neglect to instruct in the things bearing on the daily life. We must make the application to the particulars in the life of the world. We must bring the New Church down from the clouds to the earth.

Rev. Frank A. Gustafson thought Mr. Small had separated the soul from the body. There is a difference between the work of the church and of civil life. The church teaches of God, the duty to God and the neighbor, to shun evils as sins. The man should vote his convictions, shun the evil as he sees it.

Rev. A. B. Francisco thought all the papers were suggestive. He said all evil was in the proprium. There is a social proprium, a democratic, a republican, and a socialistic proprium. Men are unconscious of the evil in following their party blindly. There are few who are not biased by their position in society. The laborer demands more money, also the capitalist requires more work for the same money. He said we must preach against these as well as any other evils. He has been long tired of saints. Saints oppress society more than any other class. To take something from the public for nothing is graft. We must preach against all these forms of evil.

Rev. L. G. Hoeck quoted Tolstoi as saying that we cannot be saved separated from each other, we must be saved all together. The Lord suffered temptation from all evil and effected a redemption of all mankind. We may recognize these general evils in ourselves. We can recognize the spirit of graft when we try to get something for nothing. We should preach against the principles at the basis of all forms of evil.

Rev. John Whitehead referred to the principle spoken of in "Heaven and Hell" that when one from a higher heaven descends into a lower one he loses the illustration from the higher, and does not possess that of the lower. This has an application to the question of the minister entering into the discussion of civic questions in the pulpit.

Rev. J. K. Smith said it was a pathetic sight to see a minister standing up in the pulpit and presuming to be able to say how to remove social injustice. He said experts in these lines really pity the minister who does this. He illustrated this in the relation to child labor. The experts have difficult problems before them. How absurd, it is for one in ignorance of the particulars of these problems to dictate what should be done. We should not ignore conditions. We must keep on the spiritual plane. No minister can tell the expert what to do.

Thursday Afternoon.

The order of the day on assembling was the consideration of the subject, "Have the Recent Church Movements

in Behalf of Mental Healing any Lesson for the New Church?"

A paper was read by Rev. John Whitehead. The paper reviewed the history of mental healing from ancient times. It had taken the forms of exorcism, witchcraft, hypnotism, suggestion, and various forms of religious influences having healing effects. The doctrine of the church bearing on these things were quoted. It was shown: (1) That divine miracles are not now done. (2) That magical miracles have taken place in all ages. (3) Magic is the production of effects in the body by disorderly mental influences. (4) The cures effected by Roman Catholics were effected by disorderly influences from spirits in the spiritual world. (5) The modern modes of mental healing are of a quality similar to, and are effected by, similar means. The mental healing now being cultivated by the churches are direct descendants of the disorderly methods used in hypnotism on the one hand or the disorderly religious methods on the other. Dr. Ellwood Worcester at Emmanuel Church in Boston uses the method of suggestion. In this and most methods used in mental healing the effort is to approach and influence the subconscious mind by suggestion, without passing through the rational thought. This is an artificial method of influencing the spirits with man without passing through the rational mind. The true method of influencing another, however, is to approach the mind of another through right principles given to his rational mind. Any New Church man in influencing another should do it through the rational thought. The conclusion is made that the principles of the New Church, to remove mental, disorderly states which may cause physical effects, should be done through the rational faculty. No ignorant person should attempt this work. The skilled physician should know the laws of true psychology; the minister in visiting the sick may also be helpful, but the New Church should set its face against the methods of mental healing now in vogue.

The paper by Rev. S. S. Seward was published in the MESSENGER of last week.

A paper was read by Rev. J. B. Speirs. He said all affairs have their lesson for the New Church. If the New Church has the truth this is no proof that we are applying it. The revelation is given for the development of the spiritual rational. As it is a principle that there should be a sound mind in a sound body, it is necessary that the health of the body should be provided for. It is also true that regeneration does not take place in sickness, the person is not then in freedom. It is important then that the body should be healed of disease. Material remedies frequently fail. Mental means such as prayers and faith have effected cures. Should we not therefore seek some rational means of developing this power of healing? Is it orderly to seek mental means apart from regeneration? It cannot be denied that cures have been effected through Christian Science and other forms of mental healing. Many New Church people have been led by such cures to accept absurd religious doctrines. Should we not develop the right principles and practices of mental healing to head off the loss of members to these cults?

Discussion followed.

Rev. J. E. Werren said this subject was of the greatest importance. The medical profession and schools are now taking part in the movement. It is very significant. There are both true and false principles in the movement. He said many Christian Scientists go secretly to physicians, but request the physician not to give them away. We should begin to live our doctrine.

Rev. H. C. Hay would have treated the subject from a different point of view had he taken the subject. He thought Mr. Whitehead's paper presented a prejudiced side. He did not believe that Dr. Worcester was far wrong. He did not think the paper was consistent in quoting Dr. Worcester in regard to the limited sphere of mental healing and then opposing his methods. Dr. DuBois believes in suggestion to the reason, but is opposed to suggestion through hypnotism.

Rev. C. W. Broomell said the New Church should take the subject out of the plane of dialectics and put it on the practical plane. He said Swedenborg in speaking of enchantments gave it a good use and signification. We must give attention to the origins of disease in luxuries and the mental anticipation of pleasures of the body.

Dr. F. A. Gustafson spoke in regard to the statement made by one speaker that medicine held out little hope. He said this was not because medicine was of little use,

but because of the lack of true knowledge and judgment in the administration of remedies.

Rev. F. L. Higgins said he had reliable testimony that Mrs. Eddy when teaching in her early career advised her students to read "Heaven and Hell."

Rev. Paul Sperry testified that Christian Scientists in Bath, Me., are reading Swedenborg now.

Rev. Thos. A. King said what glory do we get from the fact that Mrs. Eddy has read Swedenborg? Her system of doctrine is totally opposed to the doctrine of the Divine Human of the Lord. The very essence of her teaching is the non-personality of God. The cures are of no spiritual value if the minds are not brought into living relation to the Lord God the Saviour. We should have no relationship with them.

Rev. E. J. E. Schreck: It is interesting as a fact to know what relationship has existed between Mrs. Eddy and the Writings, Mrs. Gesterfeld, leader of an offshot of Christian Science in Chicago, has advised her trustees of her church to read Swedenborg. So spiritists read "Heaven and Hell." He agrees with Dr. King as to our relationship to them. The law of cure has always been operative. We should not set up a religion to get natural things.

Rev. J. K. Smyth spoke of the most recent cult of healing in New York, the leader of which thinks God is embodied in electricity, and he claims to be able to mentally direct this power to any part of the body.

Memorial Windows.

In the handsome New Jerusalem church at Cambridge, Mass., two memorial windows were placed last autumn, one for a young man who died while attending Harvard University. He had a brilliant intellect and a deeply religious nature and was early taught the faith of this church by his grandmother, in whose memory the other window was given. They are on each side of the entrance door.

A more devoted, enthusiastic Swedenborgian never lived than this dear woman—others of the faith seemed cold compared to her. Perhaps it was because she was so isolated, never having the church she loved to attend, but she preached the doctrines in her daily walk and conversation. Ministers of other denominations in the village where she lived were converted by her, and though not coming out for it, interwove it in all their sermons and thousands heard the message in the large cities to which they were called. Near the closing years of her earth life she mailed forty copies of the large edition of "Heaven and Hell" to different persons, sending them far and wide. She said it was her last work on earth. Her grandmother, Mrs. Bond, a sister of the mother of Salmon P. Chase, was a believer in the doctrines of Swedenborg and when Prof. Bush published his reasons for becoming a New Churchman, Mrs. Seymour read the book. She was a young married woman and so fascinated was she with it, that she studied it walking the floor with her young child. At that time she embraced the faith that brought great peace to her. She had joined Dr. Hatfield's Presbyterian church in New York city when twelve years of age.

She was baptized into the New-Church doctrines in 1859, at Brooklyn, N. Y., by Rev. George Bush. After his death she often visited Mt. Hope at Rochester to place flowers on his grave. She had all of Swedenborg's theological works and read them constantly. It was her delight to send each year a box to New-Church missionaries in the West; many of the garments were made by her own dear hands. She used often to say she could never tell the joy and comfort the doctrines of Swedenborg had been to her. She was a woman of rare culture, of deep mental ability, of high spirituality, of a charming personality, beautiful in form and feature, a heavenly face, with great strength of purpose and fearlessness for the right.

Love to the neighbor she exemplified in a marked degree. A sweet spirit, imbued with the doctrines that are now filling the earth, she was in harmony with the beautiful Genesee valley where she dwelt, for she loved nature. Each day she walked to look at the hills and "do I not now behold the everlasting hills?" she often said. There her dear feet walk now, for she dwelleth on the hills of God, and her eyes are seeing the glory of the "Better Land."

Her window is "The Good Shepherd." The inscription reads:

"IN LOVING MEMORY OF
FRANCES H. SEYMOUR,
MOUNT MORRIS, N. Y.
RARE AND LOVELY LIFE GIVEN
TO THE NEW CHURCH."

Underneath this is the text, "I am the Good Shepherd."

Her grandson she loved so well has the design, "Christ Knocking at the Door." The inscription is:

"IN LOVING MEMORY OF
SEYMOUR HOWELL,
MOUNT MORRIS, N. Y.
HARVARD '92.
DIED JUNIOR YEAR.
CHOSEN FOR HEAVEN."

Then the text: "Behold I stand at the door and knock."

Mr. Howell stood high in his class, was president of the Freshman Glee Club, and had made all the college societies he wished, but one, which would have come later, but the angels chose him for celestial fraternities. Far away from their home are these windows. Friends and relatives will rarely see them, but they stand for the great love Mrs. Seymour had for this faith, and though she could never attend the church she so loved her dear name is there bearing testimony for her, and her influence still lives. The young men of the Theological Seminary as they come and go, can as they look at one window, know of the brevity of life, for

"The limit of life is brief,
'Tis the red in the red-rose leaf;
'Tis the gold in the sunset sky,
'Tis the flight of a bird on high.
Yet we may fill the space
With such an infinite grace
That the red will vein all time,
The gold through the ages shine,
And the bird fly swift and straight
To the lilies of God's own gate."

The other window will tell them that for sixty years, one woman, isolated from church and believers, kept the faith, and entered the heavenly New Jerusalem joyful in its hope, finding there one of the many mansions, and congenial souls for which she had so longed, for her great loving heart had starved on earth, had nearly broken in its fasts. Now we think of her satisfied and radiant with the loves of heaven.

It is my beloved Son and Mother whose names are in this church, and in the Lamb's Book of Life they are written, and in my heart they are forever inscribed. Noble souls, one touching earth and blessing it for a few short years, the other staying long and tasting as her Lord did suffering and sorrow.

"Calm on the bosom of our God
Fair spirits, rest thee now;
E'en while with us their footsteps trod,
His seal was on their brow."

MARY SEYMOUR HOWELL.

Mt. Morris, N. Y., April 23, 1908.

New York German Society.

Whitsunday found the church of the New York German Society filled to the extent of its seating capacity. A large confirmation class came to their first Communion, adding quite a number to the society. The floral decora-

tions were beautiful and the entire service uplifting and helpful.

The Rev. William H. Schliffer, the pastor, explained the Pentecostal Wonder as recorded in the Acts of the Apostles, emphasizing the nearness of the Spiritual world and also the Spiritual language unto which all men are born.

New Organ at Fryeburg.

The Church of the New Jerusalem observed its thirty-first anniversary by installing and dedicating a new pipe organ, replacing the small one that for nearly thirty years had served so well. The new instrument was built by the Estey Organ Co. at their factory in Brattleboro, Vt., and is of thoroughly modern construction; tubular pneumatic action, two manual pedal, with the Haskell patented stop action, and contains five hundred pipes. The case of quartered oak in simple and dignified design fits well into the architecture and finish of the church, save for one unavoidable alteration, where the greater dimensions necessitated the widening and backward extension of the former organ alcove on the left on the chancel, thus cutting off the pointed arch; otherwise the effect is harmonious.

On Saturday, June 6, many music lovers assembled from time to time to hear the testing of the organ by different organists, Mrs. Mary W. Lord, of Windham; Mrs. Minnie Howe Jordan, of Portland, and Mr. Staples, of Boston, who put in place and voiced the instrument.

Sunday morning, June 7, the local tribe of Red Men attended Divine service, at which the organ was formally dedicated. In addition to the regular service from the Liturgy, with Mrs. Lord organist, the following musical numbers were given:

Voluntary.....Mrs. Alberta M. Abbott
Violin solo, from Mendelssohn's "Midsummer Nights's Dream"Mr. Max Newman
Vocal solo, "Rest in the Lord".....Mr. Charles G. Willard
RecessionalMrs. Abbott

The choir of ten voices, under the direction of Miss Mary E. Warren, included the following: Mrs. E. E. Hastings, Mrs. A. M. Abbott, Miss Abbie Walker, Mrs. Letta Howe, Mrs. Marion F. G. Wentworth, Messrs. Newman, Abbott, Willard, and Osgood.

The pastor, Rev. Mr. Stone, preached from Acts ii. 16-17. It was an impressive Pentecostal sermon, and at its close he read the dedication service, consecrating the new organ to the praise of the Lord Jesus Christ.

The instrument is pronounced fine in tone and quality, both by musicians and laymen.

The cost was about \$1,450.00

M. L. G.

The "Ladies' Aid Association" of the Boston Society, by invitation, held a basket picnic on May 28th at the home of Mrs. John Whitehead, which is located on the grounds of the New-Church school in Waltham. The weather was cold and threatening, but the pleasant sphere warmed all our hearts, and we were hospitably entertained in the spacious parlor and dining-room, where we gathered to the number of forty persons. After lunch we listened to some exercises, prepared for our entertainment by the singing teacher of the school, and in which the pupils took part. We were all impressed by the lovely, gentle spirit with which our New-Church school seems always to be pervaded. Many of the friends did not return to their homes until the evening.

The Rotch trustees have decided to sell sets of the 1907 edition of Swedenborg on the instalment plan. They will deliver a buckram set immediately upon the payment of five dollars (\$5.00), plus carriage, balance to be paid three dollars (\$3.00) per month; and the half-morocco set upon the payment of ten dollars (\$10.00), plus carriage, balance to be paid at the rate of five dollars (\$5.00), per month, title to the book to remain in the Rotch trustees until fully paid for. Address Massachusetts New-Church Union, 16 Arlington street.

The Church Calendar.

June 21. Second Sunday after Pentecost.

The Sending of the Apostles.

Introit Selection 158. "We have thought of thy kindness, O God."
 Anthem: "He shall send His angels."
 Lesson I. Dan. vii. 1-14.
 Responsive Selection 134: "O thou afflicted."
 Lesson II. Rev. xix. 1-16.
 Benedictus 759.
 Hymns (Mag.):
 218. "Triumphant Zion."
 227. "How beauteous are their feet."

Births

On Friday, June 5th, at Lansdowne, Pa., to Ezra Hyde and Hattie Carter Alden, a son, Francis Carter.

Baptisms

MEYER.—At the Sunday morning service in the Humboldt Park Church, June 7th, by the Rev. A. B. Francisco, Clara Henrietta, infant daughter of Mr. and Mrs. Henry Meyer.

HAYES.—At Toledo, Ohio, by the pastor of the Toledo Society, at the morning service, May 31, 1908, James Charles, infant son of John and Maud Gould Hayes. Born March 3d.

Obituary

ROST.—In St. Paul, Minn., on June 8, 1908, Mrs. Minna Rost, widow of the late Christian Rost, aged 72 years.

Mrs. Rost was a member of the St. Paul Society of the New Jerusalem Church, whose members, together with other friends, held her in high esteem for her estimable character and for her long, active, capable and useful life, marked by a sweet spirit of love, and of consideration for others, and of daily willingness to do her full part in life.

The funeral services were held in the Temple of the New Jerusalem Church, St. Paul, on Thursday at 10:30 a. m., the pastor, Rev. E. C. Mitchell, officiating.

A sweet and beautiful life has been closed on earth, but to be transplanted in the higher world of the spirit; and leaving behind it, in the hearts of its many friends, a tender and cherished memory, and a longing desire to meet again in the final home. E. C. U.

HAMLIN.—At Stonebridge, Dedham, Mass., May 23d, Mrs. Jane Hamlin, aged 73 years 10 months. Mrs. Hamlin's mother, Mrs. Ansel Hallet, of East Barnstable (now known as Cummaquid), bordering close upon Yarmouthport, was one of the original members of the society instituted in Yarmouth September 20th, 1843, she and her five children, all daughters, having received baptism at the hand of the Rev. Thomas P. Rodman on the 27th of the preceding month. On April 4th, 1869, Mrs. Hamlin herself joined the society at Yarmouth, and very soon after accom-

panied her husband to Shanghai, China. There her only child was born, and with him she returned to Yarmouth in 1873. A little later came the death of her husband, and thenceforward her life was devoted to the support and education of her son. When, after attending the schools of Yarmouth and, for a brief period, the New-Church school at Waltham, he obtained a position in Boston, she went there to make a home for him. As soon, however, as business successes permitted, his mother was released from the burdens she had long cheerfully carried, the humble home was exchanged for one most ample, and she was installed as the head of it. Here her later years were happily spent, the recent marriage of her son and the birth of a grandson bringing a much wished for joy into the closing months of her life here.

While distance and an infirmity of hearing had precluded her attendance upon its public worship for a number of years, her connection with the New Church was a source of great satisfaction to her, and there was no abatement of her confidence in the rational truths which had been a stay and support to her through the many vicissitudes of her life. As the time drew near she quietly made the arrangements for her anticipated going, and at her request her pastor was sent for to conduct the memorial and resurrection service at the chapel of the Forest Hills Cemetery, while, in accordance with her wishes also, the body left behind was cremated there. W. H. M.

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John S. Saul, Editor and Publisher

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New-Church Messenger

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VOL. XCIV. No. 26.

CHICAGO, WEDNESDAY, JUNE, 24, 1908.

WHOLE No. 2763.

PROCEEDINGS OF THE GENERAL CONVENTION.

The Eighty-Eighth Annual Meeting of the Convention and Affiliated Bodies at Cleveland and Lakewood, Ohio.

The eighty-eighth annual meeting of the General Convention and affiliated bodies which held their sessions in Cleveland and Lakewood, Ohio, during the past two weeks, was memorable for the earnest purpose pervading the gathering and the ability that was brought to bear on the various subjects that were considered. The attendance at the meetings for conference and at the preaching services was uniformly good, which served to show that there was a keen interest in the principles of practical life. About forty ministers were present and over sixty lay delegates.

The California Association, which was organized in April last, was represented by two ministers and two women delegates, and was admitted to membership in the Convention. In the admission of this Association it was declared that the standing of the Pacific Coast Association was in no way interfered with.

The business of the most importance transacted by the Convention was perhaps the confirmation of the action of the General Council in formulating a plan of unification and concert of action for the General Convention and affiliated bodies. It is known that the plan of the General Council had already been inaugurated in its operation by the appointment of three bureaus, their organization for work, and the actual starting of their machinery. The new plan is not a radical one, but mainly contemplates the making available in an effective way of those resources of talent and machinery which the church already possesses. The church will be fully apprised through the MESSENGER of the work contemplated in the plan and will be given an opportunity to co-operate in the carrying of it out.

Two or three propositions for the reorganization of the Board of Home and Foreign Missions were considered and discussed at some length, and referred to the General Council for their fuller consideration, with the hope of a satisfactory report. The General Council is to hold one or two meetings

in New York before the next Convention, which will be held at Brockton, Mass. A proposition to publish a revised edition of the "Magnificat" was also referred to the General Council.

A summary of the proceedings of the Convention also discussed and acted upon affirmatively.

The President's Address.

On Saturday, June 13, at 12 o'clock, the General Convention was opened by the President, the Rev. S. S. Seward, with Divine worship, after which he delivered the annual address, on the subject, "The Work of the Church."

The President showed that the church is the Lord's kingdom in this world in the same sense as the heavens are His kingdom in the spiritual world. (1) The angels are the kingdom of the Lord, not from their own selves, but as ministers of the Lord in doing His will. The Lord rules in them as His own, but they are not forced to do His will against their own will. (2) They respond to the Lord in the same manner as the body does to the soul. In the same way the church is the Lord's body also. (3) The church is really a church in proportion as the Lord is received. How is the church established in this relationship to the Lord? (1) By the internal acknowledgment of the Lord Jesus Christ as God and the acknowledgment that He alone conquers evil within us. (2) By repentance of life. He must not only turn us away from the evil, but also from our own good done from self. We must obey the literal sense and the spiritual sense at the same time. The work of the church is a Divine work in the same manner as the work of an officer of the government is not his own, but the country's. In doing this work the Lord does not interfere with the man's freedom. It is folly to suppose that the evil produced by irreligion can be cured without religion, without spiritual principles and motives. The evils now so much condemned can be remedied only by the use of internal or spiritual remedies. Reformation and regeneration are effected only by the Word of the Lord. The work of the church, therefore, is not to enter into the reformation of the world by the methods in vogue in the world, but we must endeavor to remedy evils by the teaching of the truth revealed by the Lord. The relation of labor and capital will be brought into harmony where spiritual principles are received and prevail. If men receive these principles the evils we complain of will disappear. Then men will perform faithfully the duties of their calling from a principle of religion and not merely from the desire for gain. The em-

ployer will also do the same, and harmony between the two will result. To successfully do the work of the church we must look to the Lord, learn truths from the Word and live according to them. The Lord's kingdom on earth will be the image of the Lord's kingdom in heaven in proportion as we embody these principles in our lives which are now revealed from the Word in the Lord's second coming.

Saturday Afternoon.

The Convention met for the transaction of business at 2 p. m. A committee on the roll was appointed.

It was voted to devote the collections in both the Lakewood and Cleveland churches on Sunday morning to the uses of the Convention, and those on Sunday evening to the uses of the Sunday-School Association.

Rev. H. C. Hay reported a resolution from the Council of Ministers recommending the granting of the request of the Michigan Association for the investiture of the Rev. S. S. Seward with the office of General Pastor. The motion was passed, the Rev. James Reed being designated as the General Pastor to officiate. The investiture took place during the services Saturday evening.

Two invitations for the meeting of Convention were received, one from the Brockton (Mass.) Society, and the other from the New York Association. Both invitations were referred to the General Council.

The printed reports were received.

The President of the Convention reported that he had attended the annual meetings of the Michigan, Ohio and Illinois Associations, and a meeting of the General Council at New York, and of the Board of Managers of the Theological School. He had been obliged to refuse other invitations on account of conflict of dates, or out of consideration for the uses of the Detroit Society, of which he is pastor.

The Secretaries reported that they had distributed the Journals of last year. They had considered the size and cost of the Journal and made suggestions in regard to the reduction of the expense of printing it.

The Treasurer's Report.

The Treasurer of the Convention, J. R. Carter, reported a balance of \$67.73 in the expense account at the beginning of the year; receipts from collection at the Convention of 1907, \$220.60; expenditures, \$964.68.

The general income account showed at the beginning of the year on the debit side a balance of \$2,272.37. Paid to various uses and for expenses..... 7,143.72

Total\$9,415.65

CREDIT.

Income from various sources.....\$7,115.80

Balance, deficit 2,309.85

Total\$9,425.65

The total value of the various funds held by the Convention is \$203,725.44.

The Treasurer also reports as follows in regard to the increase of funds during the year:

Our funds have increased the past year by the payments of the following legacies:

Mary P. Ropes.....	\$65,400.00
Sarah Leach	1,000.00
Dorinda N. Shepard.....	3,000.00
Lewis Ryder	1,000.00
David L. Webster.....	10,000.00

"The last three are left without restrictions, so they may be applied to any special use the Convention may determine, or the income may go into the general income account. By the terms of the will of Mary P. Ropes the income (which on the present investment of 327 shares Boston & Albany Railroad stock is \$2,616.00, less its pro

rata charge for business expense) is to be divided equally between the Board of Publication, the Board of Missions and the Theological School. Next spring a similar specific legacy of 328 shares of Boston & Albany Railroad stock will be paid from the estate of Eliza Ropes, and in addition \$10,000 for the Ministers' Aid Fund, \$5,000 for the Orphan Fund, \$10,000 for the MESSENGER Endowment Fund, of all of which the income only is to be used. After the expiration of a certain life interest there will be an additional two thousand dollars from the Dorinda N. Shepard legacy."

The Treasurer also says: "I called attention last year to the fact that the Convention had spent more than its income and impaired its capital. This is unwise and unbusinesslike. When we raise funds for some definite object which is to be fully accomplished in the near future, then it is permissible to spend our principal for that end; but where we have continuous uses needing constantly increasing amounts, it is a duty to keep our principal intact, or at least not to impair it by voluntarily spending it. Whatever we think we need, that we are not willing to raise the funds for, we should go without."

The report of the Board of Publication was presented in print.

The Treasurer reports cash on hand awaiting investment\$12,900.10
Receipts from all sources 7,389.19

Total\$20,282.29

The Manager reports cash on hand April 1, 1907.. \$508.42
Receipts from all sources..... 2,694.04

Total\$3,202.46

The business has felt the general depression, a decrease of sales of about \$230. A donation of \$2,500 has been received through Mrs. E. J. Robbins, of White City, Kansas. The cash sales for merchandise were \$1,653.33.

The Theological School.

The Corporation of the New-Church Theological School reported in print that 17,000 square feet of land in the rear of the Theological School estate at Cambridge had been purchased in order to protect the estate from injury from undesirable sales or tenancies. The full amount of the purchase price has been received from subscriptions.

Several boxes of books bequeathed to the school by the late Rev. Samuel Mills Warren have been gratefully received for the school library. Rev. Theodore Francis Wright was granted a leave of absence for one year without loss of salary, for the purpose of traveling abroad, especially in the Holy Land. As is well known, this plan failed of accomplishment by Dr. Wright's untimely death. Permission was granted to Mrs. Pamela Wright, widow of Dr. Wright, to place a tablet in the chapel of the school building in memory of her late husband. During the past year two students have been in attendance at the school. Other students were expected, but illness or other unavoidable circumstances prevented their coming. It is expected that the roll of students will be increased next year.

The Treasurer of the Theological School reported:

Balance on hand April 1, 1907..... \$1,054.07
Receipts, interest, etc..... 8,978.81

Total\$10,032.88

CREDIT.

Salaries\$6,055.65

Other expenses 2,875.58

Balance on hand April 1, 1908..... 1,101.65

\$10,032.88

The total investments and property held by the Corporation amounts to the sum of \$253,775.74.

The Board of Managers of the Theological School and the President reported. The Board of Visitors made their annual visit to the school in March. The year just closed

has been a remarkable one in the history of the school. In October last leave of absence was granted for a year to Prof. Wright for the purpose of travel in Bible lands and the prosecution of important studies in his department. His sudden illness and death have made important changes necessary in the management of the school. As Dean and Resident Professor, Dr. Wright held a position which demanded his presence on the grounds and a personal oversight of the students. To meet the requirements of the situation Rev. James Reed, the President, after due consultation with others, called a meeting of the Board, at which the Rev. Wm. L. Worcester, of Philadelphia, was invited to become the President of the School and its Professor of Theology. In the beginning of the year only one student was in the school; another entered later. There is a prospect of several additional ones entering next year. There are also four students in the correspondence department. The closing exercises of the school took place June 3d. Charles Edgar Ritter, of Ontario, graduated. Dr. John T. Prince delivered an address entitled "The Study of Education."

The New-Church Building Fund amounts to the sum of \$3,187.76, the principal part of which is loaned to three societies, namely, Preston, Md.; Fishing Creek, Pa., and San Diego, Cal. A balance of \$112.76 remains on deposit in bank.

The Trustees of the Rice Legacy report:

Cash on hand	\$63.71
Receipts from investments.....	777.73
Total	\$841.44
CREDIT.	
Investment	\$100.00
Paid for books, etc.....	328.65
Balance May 1, 1908.....	412.79
Total	\$841.44
The Rotch Trustees reported:	
Balance on hand April 1, 1907.....	\$4,690.79
Receipts from all sources.....	10,532.96
Total	\$15,223.75
Payments	14,853.01
May 1, 1908, cash on hand.....	\$370.74
The property on hand is:	
Cash	\$ 370.74
Mortgages	14,300.00
Total	\$14,670.74
Value of book and plates on hand.....	51,389.35
Total	\$66,060.09

Wednesday morning, at 11 a. m., was appointed as the time for the consideration of the report and that of the committee appointed to co-operate with them.

A message of greeting and fraternal love, praying the Lord's blessing on them, was cabled to the English Conference, which met June 15 to 17. Later in our session a reply was received, expressing reciprocal love and greeting with a prayer for the Lord's Divine blessing on the Convention.

— Monday, 10:00 a. m.

The Council of Ministers gave a condensed report of the proceedings of the Council, which was reported in the last MESSENGER. The application from the Georgetown, British Guiana, Society, for the authorization of Mr. Charles M. Adams to officiate at marriages was referred to Rev. S. S. Seward with full power to act as may seem best to him. The sum of \$450 was voted for the uses of the Committee on the Translation of the Word. Rev. J. C. Ager, Chairman, and Rev. H. C. Hay, Secretary,

were re-elected for the coming year. There were present at the Council thirty-five ministers and three students. Rev. Geo. H. Dole was elected to preach the annual sermon next year. The Book of Prayers and the Book of Rites and Sacraments were referred to a new committee to report next year. Many valuable criticisms have been offered by the members, which were referred to the new committee.

The Trustees of the Pension Fund reported last year the amount of the fund as \$1,681.16 and the accrued income \$615.37. Other subscriptions have been received, including one from Matilda G. Florence of \$3,588.40, which was added to the principal of the fund. The principal now amounts to \$5,871.74, and there is a balance of \$411.93 to the income account after the payments to Rev. Mr. Reiche, who has been ill and feeble, but he and Mrs. Reiche are doing what they can to interest people in the church. Their material needs have been provided for.

Reports of Associations and Societies.

Canada.—This Association reports four societies with 148 members. The Berlin pulpit is vacant, and the society is looking for a pastor. Hamilton and Montreal have no pastors, having, respectively, only 10 and 8 members. The Toronto Society will have no pastor after May 31, so that at present the Association has no ministers in its active work. The Association has recently come into legal possession of half of the Street estate, but the exact value of the legacy is not yet known. The income of this fund will be used for mission work.

Illinois.—There are societies or circles in seventeen places, with 967 members and 7 ministers. Three other ministers are members of the Association, and there are two authorized candidates. The First German Society of St. Louis is looking for a pastor who can preach in both English and German. The Missionary Pastor, Rev. L. G. Landenberger, has a large circuit, manifests great activity, and is doing much useful work in circulating the literature of the church. The Association has received a bequest of \$1,000 from the estate of the late Lewis Ryder, the income of which will be used for its general uses.

Maine.—There are three societies, with 128 members and two ministers in the Association. The Bath Society is without a pastor, the Rev. Paul Sperry, the former pastor, having accepted a call to the Brockton, Mass., Society. Much regret is expressed at his removal, as his ministrations were greatly appreciated. The society is looking forward and planning for renewed activity as soon as a settled pastor can be secured. The Portland Society, under the charge of Rev. Everett K. Bray, is gaining new life and encouragement. The attendance at the worship is increasing, and an effort is now being made to secure a house of worship of their own. Rev. James Taylor, as the state missionary, did some useful work in the Kennebec Valley during last summer. The Fryeburg Society has received a legacy of \$1,000 under the will of Albion R. Jenness.

Maryland.—This Association reports seven societies, with 7 ministers and 423 members. The Washington Society reports an increase of \$2,000 to its Sunday-School and Parish House Fund. The German Society in Baltimore has celebrated the fiftieth anniversary of its foundation. The receipts of the Association were \$1,353.95; expenses, chiefly for mission work, \$1,349.53. The mission field embraces stations in Virginia, Tennessee, Alabama, Georgia and Florida, the work being ably performed by the Rev. Junius B. Spiers. A suitable chapel is needed in Richmond, Va. The lectures this year at the National Church were well attended. At the Baltimore English Society a course

of lectures was given on "The Religion of Poetry," which aroused considerable interest. The society received a legacy of \$9,000, bequeathed by the will of Miss Alice Catherine Fonerden. Rev. George L. Allbutt has conducted a book depot in connection with the Northwest Mission. The Wilmington, Del., Society has maintained its services regularly, notwithstanding the serious illness of its pastor, Rev. Geo. H. Dole.

Massachusetts.—In this Association there are nineteen societies with thirteen pastors and ministers. In addition to these there are twelve ministers not settled as pastors or ministers of societies, eight of whom are not in active ministerial work. Much activity has been manifested in the work of the societies. Both Brockton and Providence have recently secured new pastors, and their work is being carried forward with zeal. Boston, Brookline and Waltham report increased membership. The Waltham New-Church School has had a satisfactory attendance of pupils and a very prosperous year. Lectures have been given in Boston by Rev. H. C. Hay at the Boston Church, and by Rev. John Whitehead at Huntington Chambers, with very satisfactory results. Rev. Clyde W. Broomell, in addition to his duties as pastor of the Boston Highlands Church, has conducted services at Mansfield, and has given a course of lectures there. The work of the Lynn neighborhood house is now successfully begun. Rev. Samuel Mills Warren and Rev. Theodore F. Wright have passed into the spiritual world. Their counsel and wisdom are greatly missed. Dr. Wright was Secretary of the Association for forty years and was active in many of its committees and functions. At the meetings of the Association during the year the subject of "Mental Healing" was considered in the light of New-Church teachings. Several instructive papers and addresses were given on the subject. The New-Church Club of Boston has had a successful winter, with renewed interest and increased attendance.

Michigan.—This body has three societies, one minister and 167 members. The Detroit Society reports an average attendance at worship of 73; at the Sunday-school of 31. The Almont Society has had a prosperous year. The attendance at the summer school was larger than ever before. An addition, 26 by 40 feet, was made to the buildings. It is to be used for dining-hall and bedrooms. The cost of buildings and expense of conducting the school was about \$1,400. The Grand Rapids Society presented their church furniture to the Almont Society, in consequence of which their chapel has been reseated and otherwise improved. The Rev. John Whitehead has resigned as pastor of the society and manager of the school. This year it will be under the direction of the Rev. S. S. Seward.

Minnesota.—The St. Paul Society, with Rev. E. C. Mitchell as pastor, is the only active society in the Association. It has a membership of 49.

New York.—There are 8 societies, 7 ministers and 620 members in this Association. A gift of the building occupied by the settlement house, valued at \$20,000, presented by Mr. and Mrs. Charles Duggin, is reported. The work has been successfully continued. The Rev. J. K. Smyth's lectures on the life and work of Swedenborg have been delivered in New York, Washington, Philadelphia and Brooklyn to large audiences. The Rev. J. C. Ager has resigned as pastor of the Brooklyn Society, but the resignation has not yet been acted upon. The work of the society has been kept up with its usual efficiency and success. The Brooklyn German Society reports the recent completion and dedication of a new and commodious house of worship in the midst of a prosperous German quarter of the city. The new house of worship of the

Paterson Society has been recently completed and dedicated. The Society at Buffalo is making an effort to pay off its debt; an appeal is made to the church at large to co-operate with it in this undertaking. The work of the society has been carried on successfully during the year.

Ohio.—The Ohio Association reports ten societies, with six ministers, with a membership of 728. The Rev. Louis G. Hoeck has been installed by the Rev. S. S. Seward as pastor of the Cincinnati Society. The Rev. Frank A. Gustafson took up his work at Urbana, in the school and the society, with vigor. He also preached on Sunday afternoons at Columbus and Dayton. At Lakewood and Cleveland new houses of worship have been dedicated. The work of the Rev. Thomas A. King has met with marked success. The membership at Lakewood is now 98, at Cleveland 95. The attendance at worship and in the Sunday schools has greatly increased since the dedication of the new houses of worship. The Rev. George E. Morgan has been ordained by the Rev. S. S. Seward and installed as pastor at Toledo. The Rev. John R. Hunter has preached at Indianapolis and Louisville and has regularly visited other places of the Association. Special attention is given to the smaller centers.

Pennsylvania.—There are seven societies, six ministers and 667 members in this body. It reports little change in the membership of the societies. Rev. William L. Worcester, the General Pastor, has received an invitation to become President of the Theological School and to occupy its chair of theology, but the report expresses the hope that Mr. Worcester may retain his position as pastor of the Philadelphia Society. An effort is being made in Pittsburg to circulate the works, "Heaven and Hell" and the "Divine Providence," and also to more fully advertise the work of the society.

Denver Society.—This society has been without a pastor during the past year. The work has been kept up; two ministers have paid them short visits. With the aid of the Board of Missions regular services will be maintained next year under the ministry of the Rev. Frank A. Gustafson.

Iowa.—The Iowa General Society reports the death of the Rev. J. B. Parmelee, the only minister in the state. The work in Iowa is practically at a standstill, owing to the inability to secure the services of a minister.

Jacksonville (Florida) Society.—This society has been visited three times by the Rev. J. B. Spiers. It has thirteen members. The society holds regular meetings every alternate Sunday.

The German Synod.—This body reports a marked change in its constituent bodies, the membership being thereby decreased to 120. They are located at St. Louis, Gruetli, Tenn., Polk and Portland, Ore., and Marengo, Ore. The membership reported last year was 325 in the United States and Canada, and 196 in other foreign countries. The cause of this decrease is the organization of several local bodies, some of which may later come into direct connection with the Convention.

Reports of General Pastors.

The Rev. John Faulkner Potts reports that he has visited the society at New Orleans, La., Riverside, the O'Farrell Street San Francisco Society, the Los Angeles Society, and the San Diego Society. A call had been made for a meeting of the Pacific Coast Association, but as the meeting was not legal an entirely new Association was organized, called "The California Association of the New Jerusalem," of which Mr. Potts was elected General Pastor. He also reports that he "inaugurated William de Ronden-Pos into the first degree of the ministry, thereby conferring on him

the right to teach and preach the doctrines, and to officiate at funerals, in accordance with the provisions of the Constitution of the General Convention, he meanwhile consenting to await inauguration into the second degree before he administered the sacraments, and I, undertaking as the General Pastor, to provide for the administration of the sacraments in his society in the interim." Mr. de Ronden-Pos was presented for ordination by three members of the Association and three lay members of his own Society.

The Rev. John Goddard reports no official acts as General Pastor this year.

The Rev. S. S. Seward, on June 9th, 1907, dedicated the "Church of the Holy City" at Cleveland, Ohio, and on the 8th of September the "Church of the Redeemer" at Lakewood, Ohio. He has authorized Mr. William F. Wunsch of Detroit to preach as a candidate for the ministry, and has installed the Rev. Louis George Hoeck pastor of the Cincinnati Society, and has ordained Mr. George E. Morgan at Toledo, O.

The Rev. Frank Sewall reports no official acts as General Pastor.

The Rev. James Reed reports giving authorizations to preach to Everett K. Bray, Warren Goddard, Jr., George E. Morgan and William R. Reese. He has ordained Everett K. Bray and Warren Goddard, Jr., has installed the Rev. Hiram Vrooman as pastor of the Providence, R. I., Society, and has renewed the authorization of Benjamin Worcester, Robert S. Fisher and Horace H. Werren. Mr. Arthur A. Carey, having withdrawn from the New-Church organization, is no longer a candidate for the ministry.

The Rev. John S. Saul has renewed the authorization of Dr. Charles S. Mack and John Headsten.

The Rev. J. C. Ager has dedicated the new houses of worship of the Paterson, N. J., Society and the New York (German) Society.

Reports of Ministers.

The Rev. C. L. Carrière of the Third Church, St. Louis, Mo., reports continued work in that city.

The Rev. George W. Chase, Columbus, Ga., has retired from his use of teaching on account of age.

The Rev. William A. L. Campbell, Galveston, Texas, is still preaching the doctrines of the New Church and is doing what he can to spread the doctrines among the Afro-Americans, but is limited by lack of means.

The Rev. O. L. Barler, Beatrice, Neb., spent one-half the year in Chicago preparing for the press and publishing his work on "Degrees of Life in Man." Over one-half of the edition of 700 has been sold.

The Rev. J. W. McSarrow, Porter, Washington, has done little work on account of ill health. He is now better and is open to a call to some field of work.

The Rev. Albert Bjorck returned to this country from Sweden last November. He has delivered a series of lectures in Brooklyn, N. Y., on Swedenborg. The average attendance was twenty-six.

The Rev. W. H. Adkins, Winslow, Ark., has interested a number of people in the doctrines in the neighborhood of Winslow. He has regular appointments to preach at various places within a radius of fifteen miles of Winslow.

The Rev. Geo. Gay Daniel is doing work in New York City. The work is known as the "New York Institutional New-Church Mission." He conducts a day and a night school, besides giving school and academic instruction, he gives a course of religious instruction, holding both Bible and doctrinal classes. He has officiated at two baptisms, nine marriages, and has preached seven times at various denominational churches in the city.

The Rev. Eli W. Shields, Hot Springs, Ark., has had

several losses that have impaired the usefulness of his work. The work was discontinued at his chapel owing to a garbage plant being established adjacent to his building; his house and place of business were destroyed by fire, and his wife's health has been impaired. He has visited the Lenox Society, Iowa, preached there one month; also in Hot Springs part of the year, and he is now at Winona, Minn., building a boat to be used in doing missionary work, preaching and distributing New-Church literature along the Mississippi this summer. He receives no financial emolument for this, and he asks the brethren to furnish him with as much doctrinal literature as they can spare.

The Rev. Gustave Reiche, Seattle, Washington, has passed his eightieth birthday. He has had a slight attack of paralysis, and has been warned by his physician to avoid exertions of any kind. The circle of New-Church people at Seattle has been reduced to three besides Mr. Eby and his daughters, owing to removals.

Trustees of the Jungerich Publication Fund.

The demand for books continues about the same as last year. Rev. Adolph Roeder has charge of the distribution of the German edition of the "True Christian Religion." The number of copies distributed during the year was 72; last year it was 34. The Trustees report the distribution of the English works as follows: "True Christian Religion," 161; "Apocalypse Revealed," 178. The American New-Church Tract and Publication Society has distributed of "Heaven and Hell," 192; "Life of Swedenborg," 154; "Divine Love and Wisdom," 37.

To date the Trustees have distributed:

Of "True Christian Religion".....	40,182
Of "Apocalypse Revealed".....	32,386
Of German "True Christian Religion"....	1,720

By the American New-Church Tract & Publication Society:

Of "Heaven and Hell".....	37,381
Of "Life of Swedenborg".....	20,566
Of "Divine Love and Wisdom".....	1,011

Total133,246

The Trustees acknowledge their obligation to the Rotch Trustees and to the American Swedenborg Printing and Publishing Society for the use of plates, and to Rev. Adolph Roeder for his part in the work.

The financial statement gives the total amount of funds as \$48,025.62. Receipts from interest, \$2,175.47. Expenses apart from investments, \$1,376.67.

A supplementary report of the Board of Managers of the Theological School was made reporting the election of Rev. Wm. L. Worcester as President of the School. He has accepted and will begin his duties at once.

The Memorial Church for Sweden.

Rev. Frank Sewall presented the subject to the Convention. He spoke of the remarkable interest manifested on the occasion of the removal of Swedenborg's remains from London to Sweden. He showed a Swedish newspaper, illustrated, giving an account of the reception of Swedenborg's body at the Cathedral at Upsala. There was a solemn procession led by the Archbishop of the established Church of Sweden on May 19th, 1908. The remains were followed by the Archbishop, representatives of the clergy, the members of the Royal Academy of Sciences, officers of the University and the students, representatives of the army and navy, and three thousand Swedish children waving the Swedish flag. What a marked contrast was this with the conditions which existed when Swedenborg was persecuted by the clergy of his country. The

body was placed in a chapel opposite to that in which the remains of Linnaeus rested.

A eulogy was given by the Archbishop of Upsala on the reception of the remains of Emanuel Swedenborg in the Cathedral on the 19th of May, 1908 (200 years, lacking one year, since Swedenborg's graduation from the University of Upsala, 1709), translated from the *Svenska Dagbladet*, May 21, 1908. The Archbishop, ascending the pulpit, addressed the learned bodies present in the following speech:

"Upsala Cathedral today opens its doors for the reception of the remains of Emanuel Swedenborg. These have been followed by a grand procession and a guard of honor has surrounded them as they passed through the city. The multitudes witnessing the parade show in what degree the memory of Swedenborg is honored.

"It is a joy to the whole Fatherland that this, its renowned son, finds here his last resting place and amid surroundings that indicate the honor in which his memory is cherished. Let these remains now rest here in peace, keeping alive his memory in the great future. May his memory exhort generation after generation to thankful remembrance of the great gifts which God has bestowed upon Swedish men. A noble and religious mind and life, clear-sighted and successful research, exploits of genius coming to the aid of the Fatherland in a troublous time, together with profound thought and an interior view of the existing period: all these shine forth from the person and life of Emanuel Swedenborg in the history of the past and will be a benefaction to the coming generations.

"May the memory of Swedenborg inspire us to a true use of the gifts bestowed on us to the advancement of righteousness, to simple life and work, and to seeking an elevating, pure and strengthened conjunction with God unto eternity."

Dr. Sewall said it is becoming for us to take advantage of the interest now being manifested in Swedenborg. We should complete the fund for the Memorial Church in Sweden. We should erect a church suitable to the dignity of the position of Swedenborg and the expectations of the proud city. He proposed to transfer the funds now in our possession (about \$7,000.00) to the New Church in Stockholm.

The treasurer could see no good reason for this, and proposed as a substitute that the General Council consult with the friends in Sweden and England in order that the amount needed may be decided upon, and that the Council be authorized to transfer when it seems well to do so. The motion was carried.

Rev. S. S. Seward spoke of the appropriateness of erecting the Memorial Church at this time. Mr. Shaw offered a resolution that a letter be sent to Mr. Stroh, the representative of the Swedenborg Scientific Association, expressing congratulations at the successful outgrowth of his mission. He traced to Mr. Stroh the origin of the movement to remove Swedenborg's remains to Sweden. This motion was carried.

The General Council was authorized to pay to Mr. Stroh for the coming year an amount not to exceed \$500.00.

Conference on New-Church Education.

Monday Afternoon.

The Convention was resolved into a Conference on New-Church Education. Rev. L. F. Hite, Chairman of the Committee on Education, presided.

Rev. John Whitehead, representing the Waltham New-Church School read a paper on "The Educational Ideals of the Waltham New-Church School." He traced the ideals of all New-Church educational institutions to the appreciation of the value of the Heavenly Doctrines to the education of the young. The Boston Society established a New-Church School. The Waltham New-Church School was an outgrowth from this. The ideals of the school had been in great measure developed by Mr. Benja-

min Worcester. The pragmatic test, how does it work? was applied to the subject of education. He finally described the ideal conditions which exist in the buildings, grounds and situation of the Waltham New-Church School and in the care of the children and youth in their work and social life.

A paper by Dr. Prince, who represented the New-Church Theological School, was read, on the subject, "The Importance of the Professional Education of Teachers." Dr. Prince showed the need of a knowledge of educational methods and principles in the work of a minister. At the present time the ministry receives little or no instruction in pedagogy. The theological schools are beginning to realize the importance of this subject and are providing courses of instruction in it, but practically nothing is really being done. The teacher should not be introduced into his use until he is prepared. The influence in building and developing spiritual and moral character lies in the highest ends of life implanted by the knowledge of right and wrong. It is necessary in the development of these qualities not only to develop the intellect but to train the higher powers of the will. The people naturally look to the minister to lead in this work. Yet in the Sunday school there are often those who are trained teachers in secular education, but they find that their minister is very deficient in the knowledge of the science of teaching. The paper showed how changed all this would be were the science of teaching taught in the theological schools. There should not only be instruction in this line, but training in actual work by giving the student classes, providing opportunities of taking charge of Sunday schools and in other ways giving him practical experience.

The chairman stated that he had tried to have a paper by a representative of Urbana University, but had failed to secure one.

Rev. John Stockwell spoke on the use of philosophy in the training of a teacher, basing his remarks on the spiritual signification of Abraham, Sarah, Isaac and Rebecca—Abraham as love of the Lord; Sarah, the genuine love of learning the Lord's way; Isaac the rational and Rebecca the love of learning. There was need of developing the Rebecca principle. Swedenborg illustrated this need. The study of philosophy enabled one to rid the mind of obstacles. It gave the ability to look on all sides of a subject, to remove feelings from the selfhood, to analyze, be fair and to comprehend rationally. In most of our fundamental doctrines there are two sides to a question. He took up the subjects of predestination and adverse environment to illustrate his point.

Rev. Frank Sewall spoke of Urbana University, its ends and aims, with over half a century of experience. Its two principal buildings were named after Francis Bailey and Hetty Barclay, two pioneers of the New Church. Their families are now represented on the Board of Trustees. The University has a noble ideal of New-Church education, it aims to introduce a new system of science based on the principles taught by Swedenborg. It has sent many useful workers into the church and its ministry.

The chairman said he also wished to emphasize the type of life for which Urbana University stands, an ideal of universal culture covering all degrees of life.

Mr. Charles Merrell, of Cincinnati, spoke of his connection with Urbana University for the past six years, having been introduced into the work through the influence of Rev. L. P. Mercer. He had been especially interested in the young people and had come into contact with them. The young people are open to impressions of the fundamental ideas of the New Church. Education is broader than

instruction in literature, languages and the sciences. All knowledge comes from the Word. We must instruct the youth in spiritual things. We instruct students to think straight only when they are given a knowledge of the truth. If men had known of the Lord as the source of love, by correspondence they would have known that the sun does not revolve around the earth.

Rev. Charles W. Harvey said we must find the best means for our educational work, first by the preparation of young men for the ministry, in which there are the greatest opportunities. He emphasized the use of the study of philosophy. It gives us the true perspective, shows us the relation of things to each other. The New-Church doctrines as dogma do not solve our problems. We need to see things in the concrete as well as in the abstract. We should educate our children in the light of the New Church. The New Church should take its stand in the vanguard of educational matters.

Report of the Board of Missions.

The Treasurer of the Board reported a balance on hand May 1st, 1907, of.....	\$ 1,042.87
Receipts from individuals, societies and Sunday Schools	2,387.38
Trustees of Kirk, Chillicothe and Warminster Funds	214.00
Income of Endowment Fund.....	345.32
Interest on Current Accounts.....	22.32
Treasurer General Convention, income of sundry funds	756.18
Income Washington, Dupont and Savannah Funds	585.60
Total	\$ 5,353.67
The net income was \$4,310.80.	
CREDIT.	
Payments for Home Work.....	\$ 2,841.62
Payments for Foreign Work.....	575.00
Salaries	650.00
Other expenses	144.09
Total expenses	\$ 4,210.71
Balance on hand	1,142.76
	\$ 5,353.47
The total amount of funds held by the treasurer is	\$ 9,694.02
Amount held by the treasurer of the Convention	49,117.00
Total	\$58,811.02

By the wills of Mary and Eliza Ropes, of Salem, Mass., which are not yet finally administered upon, a substantial addition will accrue to the annual income of the Board. By the will of Rev. T. F. Wright, the sum of \$2,000 was given to the General Convention, "the income to be expended for missionary purposes."

By the removal of the Rev. T. F. Wright to the spiritual world the Board has lost his valuable services as President. Rev. John Goddard was elected Chairman. In place of Dr. E. A. Whiston, our former Treasurer, who resigned from ill health, Lloyd A. Frost was elected.

The reports of the missionaries show good work. The Maine, the Maryland and Ohio Associations have been aided.

"So far as Mr. Spiers' fields of activity are concerned, it was suggested, last year, that he make his headquarters at Atlanta, Ga.; but after full and free communication with him recently he has decided, and we have concurred in his decision, that the change is at present impracticable. Our object was to secure a better centre for his operations, which extend to Virginia, Tennessee, Georgia, Florida, Alabama and Louisiana.

"Mr. Francisco has labored in Kansas, Oklahoma and Texas. He has been instrumental in organizing a society and building a church and parsonage, in Pretty Prairie, Kan. Within the past month he has resigned his position

as Pastor of the Pretty Prairie Society, that society desiring to have a permanent pastor who could give all his time to them, and Mr. Francisco desiring to remain in the service of the Board. An official communication from the society, with Mr. Francisco's resignation, has been received. While this action is approved by us, we shall be obliged, if we retain him, for his whole service, to pay him a larger compensation. His services are valuable to us. Texas has been spoken of as his best field in the future. In addition to the financial aid afforded to the Associations named above, we have aided the Louisville Society with the income of the Du Pont Fund, and have enabled the San Diego Society to renew its engagement with the Rev. J. S. David. In both Louisville and San Diego there seems to be healthy activity and increasing interest on the part of strangers.

"The Denver Society has invited the Rev. Frank A. Gustafson to become its Pastor. He will take up his pastoral work in that society on the first Sunday in July next. This Board has agreed to contribute the sum of four hundred dollars toward his salary for one year.

"In regard to the foreign fields, there is not much change to note, except in that formerly covered by the Rev. Fedor Goerwitz, including Switzerland, Germany, Austria and Hungary. His removal to the other life left an important use to be provided for. This use has been performed by his son Adolf with zeal and ability and with much acceptance to the New-Church people of these countries. The Rev. S. Chr. Brönniche continues to labor in Denmark, principally in Copenhagen, and the Rev. C. J. N. Manby in Sweden. The Board has not been unmindful of the changes going on in Japan, which indicate a preparation for the promulgation of the doctrines of the New Church in that country.

"It is also to be noted that changes are going on in Sweden. The learned men of Swedenborg's birthland are beginning to learn his true character and to appreciate his great services to the cause of Natural Science, although only a few are yet prepared to acknowledge the truths of a spiritual nature that were revealed to him. The removal of his earthly remains from London to Sweden has been the means of exciting new inquiry regarding him. Much misconception still remains; but the shadows are passing away. Let us await the coming of the dawn to those who have not yet seen the heavenly light."

The Chairman of the Board, the Rev. John Goddard, spoke of the limited amount of means at the command of the Board to cover the work in this country and in Europe. We have less than \$5,000, when we ought to have \$100,000. The critics of the Board should take this into consideration.

Rev. J. B. Spiers spoke on the work in the South. He had visited various places in Virginia, South Carolina, Georgia, Florida, Alabama and Tennessee, in addition to doing the work at Richmond. The cost of visiting these scattered places was great, some of the New-Church people being distant from the lines of travel. He thought the work in the points farther south than Richmond should be concentrated as far as possible in Savannah, Jacksonville and Atlanta. His effort was to induce every individual to become a centre for the distribution of literature. The most important work in the South is in Richmond, on account of the children there. A chapel is greatly needed. If there was a suitable place of worship, half or even twice as many more could be gathered together. Wherever the scattered families have children he makes it a point to visit them once or twice a year.

Rev. A. B. Francisco spoke of the field in the West and the Southwest. In Pretty Prairie they had built a church with a parsonage. There was a membership of 43, a congregation of 75 to 100. They are now desirous of having a settled pastor. Mr. Francisco desires to remain in the missionary work and to locate at some central point in Texas. There were seventy points in Texas which ought to be visited. It was a good field for missionary labors. It was rapidly filling up with a very good class of people. They have cut loose from their old spiritual moorings and are forming new relations. They are ready to listen. The

minds of the people in the Southwest are ready for the New-Church doctrines, but we must not expect them to be ready to support the work at once. We must cast our bread upon the waters, and expect a season of years to intervene before the harvest can be reaped.

Mr. Mason Maney, of Texas, said he had not expected anything tangible to develop in regard to the Texas work at this time, and he was pleased at the possibility of the work being developed. At times he became discouraged. The lot of the isolated members was hard. It is the duty of the laymen to uphold the hands of the men in the field. If it were possible, however, to collect all the scattered receivers at one point it would be unwise. It is of Providence that they are scattered, for thereby the seed is sown broadcast. In Texas they now have formed a legal corporation in order that they may do the work of disseminating the doctrines. He said if Brother Francisco came to Texas he believed that the work would soon be self-sustaining.

Rev. L. G. Landenberger said he had been in the mission work for fifteen years. The church does not appreciate the work which the missionaries are doing. They have many unpleasant experiences. They are away from home a great part of the time, and are subjected to changes of weather, change of water, and food. He often wondered why the men who do the hardest work get the least pay. The great work of the Convention is to care for the smaller societies. They ought to be cared for until they become self-sustaining. The missionary cannot be supported by the people he serves, as the business man is supported by his work. Our aim should be to satisfy the hungry soul.

It was stated that a New-Church man had established a Bible class in Tokyo for the instruction of Japanese youth in the Bible from a New-Church standpoint.

Rev. John S. Saul gave an account of a novel missionary effort now being inaugurated by Rev. E. W. Shields, of Hot Springs, Ark., who has built a boat on the Mississippi with the purpose of floating down the river, stopping at suitable places, lecturing and distributing literature wherever possible. Mr. Shields is a very earnest and sincere man, and devoted to the church. The house boat was built by his own hands. It cost \$400 and was paid for by himself. He did not ask the church to contribute anything toward the cost of it, but did ask for contributions of literature. There is a room in the boat which will hold fifty people. This room he calls his library.

The Chairman gave some information concerning Rev. W. H. Hinkley, who had been struck by a street car when he arrived in the city. His injuries are not serious. It was voted to send a letter of sympathy with a fervent wish for his speedy recovery.

The collection for the uses of the Missionary Board was \$28.83, pledged \$421.50. Total, \$450.33.

The resignations of Messrs. Richard B. Carter and C. W. Barron from the Board of Missions were accepted.

Reorganization of the Board of Missions.

The Convention now took up the subject of reorganization of the Board of Home and Foreign Missions. Several propositions came before the Convention which after a long discussion were referred to the General Council for careful study, to report next year.

The Ohio Association suggested a reduction of the number of members to seven and making it representative of the larger Associations. Another plan suggested a board of six laymen with a layman as paid manager of the Missionary work. The principal points brought out in the discussion were as follows:

Rev. John Hunter said that at present all the meetings

were held in Boston; others could not attend, oftentimes they were not notified in time to attend the meetings. The executive committee, composed of only a few members, does the whole business. A few men around Boston regulate and run the whole business of the Convention. The object of the proposition from Ohio was to make the Board consist of representatives from the principal Associations. The present methods of the Board were not as systematic and thoroughgoing as they would be if the Board was made representative and was made up of fewer members. There was a growing belief that the work should not be spread out as at present, but should be directed to building up centres where there are small societies.

Rev. James Reed called attention to some errors of statement made by the previous speaker. No meetings of the whole Board were held except in the place where the Convention met, one before the Convention and one after. At these meetings the general policy was mapped out and the work outlined and decided upon. An executive committee was appointed to carry out the work decided upon. This committee held monthly meetings, the members were notified in time; most of the members of the committee were selected from the vicinity of Boston because they could readily meet without expense to the Board.

Rev. H. C. Hay said notices were sent to all the members of the executive committee. The whole Board were informed of all the proceedings, they were kept in touch with what was being done and their suggestions and comments were received. He thought the present arrangement was an excellent one.

Rev. John Goddard, the Chairman of the Board, said: Every member of the committee was notified in time. Every month a file of letters from the members of the Board was considered. He thought this method was to the best advantage of the Board and the church. He did not know how we could do better. The endeavor is to promote the interests of the church everywhere. He himself loved the people of the Ohio Association, he had passed one-half of his life among them, he had been instrumental in establishing its endowment fund, but had never asked the Convention for money for its uses. Now the Mission Board of the Convention is contributing of its funds for the mission work in Ohio. If we can help to build up the church in Toledo we should do it, but the interests of other points should not be disregarded.

Rev. L. G. Hoeck said the missionaries should be sent to promising centres. He thought a board of seven men representing the different parts of the church would know the needs of the various parts better than a committee from one locality. The Board had been gracious to the Ohio Association. We have received more than our share. The Board had done good work. The only question was whether better work could not be done if the men directing it were not all in one state. The interests of the whole country could be better served by men living in different centres. They would realize more fully the needs of the different parts. These are only suggestions; take them for what they are worth. It will be a good thing to have the matter fully discussed.

Rev. J. B. Spiers said there are eighteen members of the Board and it is fairly representative. There is nothing unfair in the fact that the Executive Committee is composed of men living in Massachusetts. Massachusetts gets nothing. Most of the money comes from that state, but it receives nothing. The money goes to the South and the West. He did not see any reason for jealousy because the committee was from Massachusetts. We know the difficulty of getting a body together that is scattered over the country. The Secretary of the Board has been

to all the points once a year. He knows the conditions and needs of the different places better than anyone else. The work now as far as possible is directed to the development of centres.

Rev. F. A. Gustafson spoke of the efforts of the Ohio Association to develop its small centres. He said the Board should put the best men in the weak places.

Rev. J. K. Smyth said there is undoubtedly a feeling of dissatisfaction in the church. We should face the situation. The contributions to the mission work are diminishing; we should try to inform the church and interest the people in the work. He felt that the work of the Board is not effective. We should face the question and see if there is any better way.

Rev. H. C. Hay said there is no one in the church who does not desire to face the question. It should be discussed in the Convention first and then go to the General Council for more mature consideration. If we are to have meetings of a central board the present place of meeting could not be improved upon. The work of the Board is foreign as well as domestic.

Rev. W. L. Worcester offered a resolution that the Mission Board arrange to meet calls for special services such as funerals, and that the expenses of the ministers be paid by the Board of Home and Foreign Missions. The resolution was adopted.

The Convention adjourned until Tuesday at 10 a. m.

Tuesday, 10 a. m.

The discussion of the reorganization of the Board of Missions was resumed.

Rev. S. S. Seward deprecated reorganization. The present method is the best. A large and representative board with an executive committee is the most sensible way of transacting business. The Ohio resolutions undertake to outline the policy of the Board, advocating the nurturing of the centers. This has been the policy of the past. If the advocates of a change wish a new policy they should define it more clearly.

Ezra Hyde Alden offered a resolution making the Board consist of six laymen, no two to be from any one association. They were to meet bi-monthly and their expenses were to be paid.

Thos. C. Thacher asked if the proposer of the resolution had figured the cost. He thought it would take one-half of the income of the Board.

Mr. Alden replied that it would take about \$500 per year.

Rev. John Whitehead asked why the Board was constituted solely of laymen. The mission work is a purely ministerial use. A layman cannot properly superintend such a work. The minister by inauguration into his office is gifted by the Lord with the illustration which belongs to it. The superintendent should be a minister. He will frequently be called on to perform ministerial functions, which a layman could not perform. The Board also will need to consider and determine many questions which properly belong to the ministry to decide. For these reasons the Board should be constituted of both ministers and laymen, the ministers to give the ministerial view its due weight, and the laymen to bring the business experience to bear on the practical questions which arise.

Rev. C. W. Broomell said there are laymen who have illustration from the Lord, who love the truth for the sake of life. We should look at the matter from the practical working side. The real question is one of business sense and judgment. We need a general manager with executive ability who will look over the whole field. We care

not whether he is a layman or a minister. He should be paid a salary, and should devote his entire time to it. Let him canvas the whole country. We should have speedy action on the matter.

Thos. C. Thacher said we need a wide-awake man to present the needs of the church to the societies, but he would not vote to put money into paying traveling expenses of the Board.

Rev. L. G. Landenberger thought that a member of the Board was a mere figurehead. He appreciated what had been done in the past. The members of the Board had a good understanding of the situation and had received information. Mr. Alden's proposition did not meet the situation. A board of laymen could not handle the subject. It ought to consist of both laymen and ministers. The plan was also too expensive. The plan already used is a good one. The work is not so large but that a few men can do it. Much of the money contributed came from Massachusetts, but none was given to them.

Rev. John R. Hunter said there was need for immediate action. If it was referred to the Council nothing would be done.

Rev. James Reed said the proposition was entirely new. It makes a radical change. Our methods have met with success. As a general principle it is not wise to make such changes hastily. We are about to elect a new Board. The nominations are made. Contributions for the work have been taken up. We have gone so far it is not judicious to change now. There are many things connected with the proposed change which are not clear. There seems to be a desire for a change. It may be advisable to make it, but if so it should be done after due deliberation. The point made by Mr. Whitehead should not be lost sight of. There are two sides of the work, the ministerial side and the lay side. The work in distant places needs to be served. What will do them the greatest good will be a visit from one who can help them on the spiritual side, who will bring the truth of the church and the spiritual influence and sphere. The essential work of the Board is spiritual. In this, as well as in all other phases of the church work, to make that side the most prominent is essential to success. The church has been willing to provide the means. Do not let us be in too much of a hurry.

Rev. J. E. Werren said we should not spend our money on methods. We must put it in the field itself. The speaker had a good word to say of the work being done by Mr. Spiers in Germany and on the continent of Europe. We should put the money in the hands of the missionaries and not in the machine. They have done yeoman work.

Mason Maney said the funds of the Board are wisely spent. The entire church is now stirred up. We are not in quest of inefficiency in the Board; we cannot improve the situation by tinkering with the Board. They have done all that is possible with the means at hand. We must induce people to give more money.

J. R. Carter said our friends are too optimistic. They are disappointed that more is not accomplished. If we take all the money to pay the salary of the superintendent and the traveling expenses of the Board there will be nothing left for the work itself. Our income is only about \$4,000. We should first raise a fund of \$100,000 before we attempt to do what is proposed. It would be a mistake to make the Board all laymen or all ministers. The plan should be well considered. It would be unwise to vote today.

The various plans were referred to the General Council.

Memorials to Deceased Ministers.

Memorial Resolutions to the ministers of the Convention who had passed into the spiritual world during the year were offered.

The memorial to the Rev. Dr. Theodore Francis Wright expressed the deep sense of his loss felt by the Convention. His ability, energy, and activity on the various committees and boards, his visits abroad, bringing our work in close touch with that of Europe, his scholarly character and faithfulness were acknowledged.

The memorial to the Rev. Fedor Goerwitz gave a brief sketch of his life and work, dwelling on the value of his services to the New Church in Switzerland, Germany, Italy, and Austria, where he labored with devotion and faithfulness as General Pastor for so many years.

The memorial to the Rev. Gerhard Busmann described his long service to the church from his ordination in 1859. He labored in Quincy, Illinois, Lenox, Iowa, and for many years was pastor of the German Society of St. Louis. In his advanced years he worked wherever possible. He was a faithful servant of the Lord and abounding in good works.

The memorial to the Rev. Edmund A. Beaman called attention to the fact that his life embraced nearly the entire period of the existence of the New Church in America, 1812-1908. He was the oldest member of the ministry, and had served the longest period, having been ordained in 1858, and had completed his fiftieth year in the ministry. He was greatly interested in the subject of New-Church education, and in his early years was the head of the New-Church School in Boston. He had been pastor of the Broad Street, Philadelphia, Society, and for many years was the State Missionary of the Ohio Association, visiting in that capacity many points in Ohio, West Virginia, Indiana, and Kentucky. He was a man of untiring zeal and broad sympathy. He took delight in interpreting the doctrines philosophically rather than ecclesiastically. He was pure, sincere, and trustful in the Divine Providence. He is kindly remembered by all, and our sympathy goes out to his faithful wife and family.

The Swedenborg Scientific Association.

The Rev. Frank Sewall presented a report from the Swedenborg Scientific Association, in which he gave an account of the work of Mr. Stroh in Sweden and called attention to various matters in the report. He said the publication of Swedenborg's Scientific works by the Royal Academy of Sciences of Sweden was going forward. The first volume had been received. The second was on its way. The third had been delayed, owing to the necessity of awaiting the completion of the preface by the eminent scientist who was preparing it. Nearly \$600 had been subscribed for these volumes in this country. He called attention to some of the contents of these volumes, which are of deep interest and significance, having also a bearing on present-day investigations. He offered a resolution appropriating in the discretion of the General Council a sum not exceeding \$500. The resolution was carried.

The Convention passed a resolution of thanks to the Cleveland and Lakewood parishes for their hospitality, and expressing admiration for their energy, congratulating them on the results achieved as manifested in their two new houses of worship, and also congratulating their faithful pastor, who has led them into such pleasant places.

The Election of Officers.

The election of officers resulted in the choice of the following:

President—Rev. Samuel S. Seward.

Vice-President—Hon. Job Barnard.

Recording Secretary—Mr. C. A. E. Spamer.

Assistant Secretary—Rev. John W. Stockwell.

Treasurer—Mr. James Richard Carter.

General Council—The above officers, *ex-officio*, and Rev. J. C. Ager, of New York; Rev. Charles W. Harvey, of Massachusetts; Rev. W. L. Worcester, of Philadelphia; Rev. John S. Saul, of Illinois; and Messrs. W. N. Hobart, of Ohio; G. W. Thayer, of Michigan; F. J. Worcester, of New York; C. H. Cutler, of Illinois; Warren Godard, of Massachusetts; William McGeorge, Jr., of Pennsylvania, and Robert A. Shaw, of New York.

The Board of Home and Foreign Missions—For the term expiring 1911, Rev. J. K. Smyth, Rev. Geo. S. Wheeler, Rev. L. G. Landenberger, Messrs. C. A. E. Spamer, W. W. Towle, C. J. Cobb. To fill vacancy, term expiring 1910, Lloyd A. Frost in place of C. W. Barron, resigned. To fill vacancies, term expiring 1909, Rev. Paul Sperry, Wesley N. Gray, in place of Richard B. Carter, resigned.

The hour having arrived for religious services, the Rev. Frank Sewall, of Washington, preached from the words, "He spake to them in the cloudy pillar," and also, "Go ye into all the world and preach the gospel to every creature." The sermon was a systematic presentation of the nature of external worship as based on the ordinances of God.

The New-Church Messenger.

Tuesday, 2 p. m.

The financial report showed:

Balance on hand May 1, 1907.....	\$1,227.59
Subscription receipts	4,162.88
Advertisements	378.86
Income account	1,325.99
Donations	71.78
	\$7,167.10
Expenses	5,831.64
Balance	\$1,335.46

The editor reported a slight falling off in income from subscribers and an increase in arrears, owing to the panic. A number who have been in arrears for several years have been dropped. These represent an indebtedness of \$413.30. The interest received during the year includes \$164.15 which ought to have been received during the previous year, so that this amount properly belongs to that year.

Two enlarged MESSENGERS have been issued before the Convention. One business man has suggested that the size of the MESSENGER be increased to twenty pages, and that the church should respond and make up the additional cost. If this increase was made at the expense of quality, it should not be done. If the means could be provided and enough good matter was available, the additional cost would not be very great. The publisher had continued sending the MESSENGER to those who could not pay for it on account of straitened circumstances. This action on his part had been appreciated by the recipients and it was doing good. Thirty-nine names have been dropped this year. The receipts this year were \$171.59 less than last year. This year he has received \$71.78 for the purpose of distributing the MESSENGER free. Last year the amount received was \$321. On July 1 there will be due for advertising \$100. The MESSENGER number now in hand, issued under the auspices of the Literary Bureau of the Convention, is one of the best and most useful ever issued. Four thousand extra copies have been printed, to be sold at \$4 per hundred. Nearly 3,000 copies have

been subscribed for. The mailing list is now 1,943, against 1,920 last year, a gain of 23.

Mr. William McGeorge said we again, for the third time, have received a good report from the MESSENGER. He expressed his great satisfaction at the result, and offered the following resolutions, which were carried unanimously:

Resolved, That the Convention has heard with heartfelt satisfaction the report of the editor, Rev. John S. Saul, and rejoices that he has been able for a third year to make the MESSENGER self-sustaining, and considers that this fact makes it evident that the right man is in the right place.

Resolved, That the Convention again commends the MESSENGER and the great use for which it stands to the most careful and loving consideration, not only of its members and of all who are in any way interested in the doctrines of the church, but especially of those who desire that the paper should be more and more improved in order that these may realize that the more widely the MESSENGER is distributed, the more the subscription list is increased, the more will it be possible to improve the quality of the paper. And

Whereas, It was decided last year that whenever Mr. Saul should give the whole of his time to the paper his salary should be increased to \$2,400 per annum; and inasmuch as he has given up his pastorate that he may devote himself entirely to this use; therefore further

Resolved, that the engagement of the editor and publisher of the MESSENGER be continued and his salary fixed at \$2,400 per annum until further action is taken by the Convention in this matter.

The Treasurer of the Convention said that next year the income from the legacy of Eliza Ropes of \$10,000 would be available.

Report of the General Council.

The General Council held four meetings during the year, one in Philadelphia, one in New York and two in Lakewood. The Rev. S. S. Seward was elected Chairman and Mr. C. A. E. Spamer Secretary. The resolutions of Convention in regard to the extension and unification of the work of the church was referred to a special committee to report at a subsequent meeting. Rev. J. C. Ager, William McGeorge, Jr., and Robert A. Shaw were appointed. The committee reported at the meeting held December 5th, 1907. The plan submitted was considered and adopted, printed in pamphlet form and distributed. The several bureaus were established and they have entered on their duties.

The Council recommended the appropriation of a sum not to exceed \$50 for the expenses of each bureau. A resolution to this effect was adopted by the Convention.

The President of the Convention had visited the Ohio and Illinois Associations. The Council recommends that the President visit as many associations as possible and that his expense be paid by the Convention. The recommendation was adopted.

The Council reported that the property of the Topeka, Kansas, Society has been sold, there being no probability that the society would be revived. Mrs. Wilder had paid to the Convention the sum of \$2,500, which was \$180 more than the equitable proportion due the Convention. The Council recommended that this sum be applied to the Building Fund of the General Convention, and that the Topeka Society be dropped from the roll of Convention. These recommendations were adopted.

The application of the new California Association for membership in the Convention, which was referred to the General Council, has been considered. After due consideration by the Council it recommends to the Convention that it pass the following resolution:

Resolved, That the California Association be cordially received into the Convention, it being understood that the

societies which have not already done so will ratify the action of their delegates, and it is also understood that this action does not affect the standing of the other societies in the Pacific Coast Association.

The resolution was adopted by the Convention, and the delegates present, namely, the Rev. Jos. E. Collom, the Rev. Wm. de Ronden-Pos, and Mrs. Joseph E. Collom, were received by the President, who extended to them the right hand of fellowship.

The Rev. J. E. Collom expressed his thanks for this expression of brotherly regard, and assured the Convention that the Association would most earnestly co-operate in doing the work of the New Jerusalem. May the Lord Jesus Christ seal this bond of union and make it one of great mutual blessing.

The Rev. Wm. de Ronden-Pos seconded these sentiments with all his heart, and added his testimony of personal gratitude to the Lord in His Divine Providence, who had led him to the Heavenly Doctrines seven years ago and who had led him, through the fraternal advice of Brother Saul at St. Louis, to direct his steps to the golden gate. He assured the Convention of his fidelity to it, and expressed his satisfaction with and thanks for this fellowship.

Mrs. Collom expressed her grateful thanks and joy at receiving this hearty welcome into the Convention.

The Council recommended that the Treasurer of the Convention be authorized to pay the expenses to the Convention of the Secretary of the Council of Ministers and the Secretaries of the Convention. Section 27 of the By-Laws was amended to that effect.

It also recommended that the invitation of the Brockton Society to meet with them next year be accepted. This was adopted.

The report of the sub-committee of the Council on the special plan of unification and extension of the work of Convention was reported. The plan was submitted in print. The plan looks to the co-operation of the Board of Missions, the book rooms of the church and other agencies in doing the work. It proposes the organization of a Literary Bureau, a Bureau of Information and a Business Bureau. The Literary Bureau is for the purpose of procuring the best attainable missionary material and to arrange for its publication and distribution. It is to provide pamphlets and other matter suitable for the needs of the Association where the Convention meets, and to supply lists of books and pamphlets suitable for distribution at these meetings. The New-Church MESSENGER and the *League Journal* are also to be invited to get out special editions for distribution on these special occasions.

The Bureau of Information is established to secure, classify and keep available such facts as are required in propaganda work; to secure lists of addresses of all persons interested in the teachings of the church, and to co-operate with the Associations in furnishing them such lists.

The Literary Bureau, in co-operation with the editor of the MESSENGER, secured the issue of a special number of the MESSENGER, which was now here for distribution. It is full of interesting and useful information, and is a testimonial to the usefulness of this work. It also arranged with the American Swedenborg Printing and Publishing Society for the printing of an edition of Trobridge's "Life of Swedenborg." A booklet on the Lord, the Bible, Death and Resurrection, by Rev. Wm. Worcester, had been issued at their request by the Philadelphia Book Room. These were examples of what the Literary Bureau expected to do.

The Literary Bureau also sent out clipping sheets to 1,000 newspapers, containing information concerning Swedenborg and the removal of his remains to Sweden. This is one form of its proposed activities. What result followed they have no means of ascertaining.

The Bureau of Information, to consist of twelve members, would keep a card catalogue of all persons interested in the writings of Swedenborg. Duplicates would be furnished. Other facts and statistics would be gathered. Eight thousand cards for information have been sent out; 2,200 have been returned with names and addresses from twenty-seven states. Some societies have deferred action. The expenses were \$27.25. The Board of Missions and other New-Church interests would have the use of the catalogue.

The Business Bureau has not been developed as yet, but the intention is to formulate a plan by which the business uses of the Convention will be coordinated.

R. A. Shaw said the majority of our brethren in the church desire to do the best they can. If the plans are carried out he believed a new day would come. One idea was that the General Council should act continually, be always ready to work. The use of these bureaus was to stimulate, each to do its own particular work and to co-ordinate that work. As now organized there was no form of unity of the parts. They could ask the various bodies to report through the General Council, and the General Council could point out opportunities for work. They should see that one does not do what another is doing. Opportunity should be given to every one to work. People are interested so far as they work.

Rev. H. C. Hay spoke of the suggestions made in the same direction in the Council of Ministers.

Rev. James Reed said he recognized that those who were advocating this work were in earnest. He would be willing to try the experiment and hoped they would succeed. He feared the special bodies in charge of the various uses will be weakened rather than strengthened by this plan. There might be a boom at first and the interest afterward die out. The central body seemed to be undertaking what the co-ordinate bodies were organized to do. The movement seemed to be an intimation that these bodies had not done their duty, that the work hitherto done had been imperfectly done. The Convention should stimulate the various parts rather than do the work for them.

Rev. J. E. Collom said we are living in a new era and developing wondrously. The plan was an encouraging symptom of the operation of the heavens. New lines of thought are developing, the minds of men are being liberated everywhere. People are free to listen to new things. Now we have a special organ of the church commissioned to greater service.

Rev. Wm. L. Worcester agreed with Mr. Reed that the central board should not do the work of the local board. He said it was not intended to do this, and illustrated it by the little booklet, which was not issued by the Literary Bureau, but by the Philadelphia Tract Society. There would not have been any book except for the Literary Bureau. They stimulated it; we published it.

Mr. Wm. McGeorge said it was not the intention to do what others are doing, but to stimulate, urge and inspire the desire to work.

Rev. Thomas French said the plan was only a late application of the doctrine of the solidarity of the church. The whole looks upon each part.

Rev. E. D. Daniels said the sacredness of the doctrines should not prevent the use of the press. We can make a good use of the newspapers. If one goes to work in the

right way he can secure favorable notices. The subject matter should be brief and in newspaper form.

Mr. C. A. E. Spamer gave an illustration of what the Bureau of Statistics could do. He had been collecting statistics for the United States government. In the United States there were in our body 6,737 communicants. This number was small. These few people worship in buildings dedicated to the worship of the Lord Jesus Christ, which are valued at \$1,768,194, exclusive of rectories.

The Rev. J. C. Ager said the Literary Bureau had not done anything other bodies were doing. They had procured estimates of the cost of Trobridge's "Life of Swedenborg" and had laid them before the American Swedenborg Printing and Publishing Society with the hope that they would publish it, to use it for advertising purposes. It is the best collateral work we have. He exhibited the voluminous correspondence which the work entailed. The prime purpose was to get the New-Church body as a whole interested in the dissemination of these doctrines. He also illustrated this purpose by efforts which he had been making to get the isolated members of the New York Association to do some work in this line. It was difficult to rouse them into activity. He spoke of a woman in Texas who had kept a record of all the persons she had interested. They numbered over one hundred. Could not all go and do likewise. To attain the best results it was necessary to get the best material, find new material, stimulate its production, find out what people are thinking about, and secure the publication of material in periodicals, newspapers, etc., to satisfy their needs.

A motion was made to adopt the proposed plan, and it was carried.

The Rev. Charles Harvey offered resolutions proposing a plan of co-operation in advertising which originated with George C. Warren. The plan was referred to the Literary Bureau.

The report of the Committee on the Revision of the Constitution of the Convention was referred to the General Council and to the Council of Ministers.

The names of the Rev. Wm. de Ronden-Pos and of Charles E. Ritter were placed on the list of authorized candidates.

The movement to raise funds to pay off the debt of the Buffalo Society was brought up. About \$5,000 has been raised and the sum of \$5,000 more is needed. The plan outlined is that all the contributions are accepted as a loan without interest. The amount received will be gradually paid back to the Building Fund of the Convention.

Rev. S. S. Seward was sorry the attendance was so small. If every one would give a little the debt would soon be paid. Unless the church comes to the rescue he feared the society would go down.

Wednesday Morning.

The meeting was opened with Divine worship.

The time of the meeting of the next Convention was left to the President and Secretaries.

The Rev. Thos. A. King moved that a copy of Mr. William McGeorge's address delivered Tuesday evening be furnished to the *New-Church Review* with a view to its publication, and that the Convention provide that additional copies be printed. He said the address would make a very useful pamphlet for distribution. It gave a correct statement of what the New Church can do in the world. The motion was adopted.

Revision of the Magnificat.

The committee reported that a very thorough revision had been made with especial regard to the doctrine and literary value of the hymns. The musical editor, Dr. Gilchrist, had completed his revision of the music. This work has been needed for a long time and is now ready for publication. The estimated cost is \$3,000. The Rev. J. C. Ager stated that the latest estimate was \$4,500. The committee asked that the Convention endorse and publish the revised work.

The Rev. W. L. Worcester said the Philadelphia Society was urgent that the revision be published. It had not used the old book because some of its members were critical and could not be induced to accept it. They had continued to use the hymns contained in the old Book of Worship. Great improvements had now been made. Dr. Gilchrist is a very fine musician. He has had a very wide experience in this kind of work. We should now go forward and publish. The expense was great and the income from the funds of the Convention did not warrant a direct appropriation. In conversation with the Treasurer he had suggested that the bequest from the Ropes estate for the Board of Publication might be made available. Sufficient funds might be advanced as a loan, the amount to be returned from the income of the bequest. This appropriation would not interfere with the work already established. Another way was to get people to give to this use. The amount mentioned provides for plates and an edition sufficient to replace the old books. The plan was to exchange the new books for the old in all our societies. A resolution was offered authorizing the Treasurer to make a loan from the Ropes legacy to the Board of Publication sufficient to publish the book, the amount to be repaid from the income of the bequest.

The Rev. J. C. Ager said he regretted that the Treasurer was unable to be present this morning. In conversation with him last evening he had said in view of the increased sum needed the matter is wholly impracticable.

Dr. Thompson suggested that societies might be induced to pay 5 per cent per annum for the years they had used the book.

The Rev. J. B. Spiers said many societies needed extra copies, which they would pay full price for. An edition was needed without the music.

Wm. McGeorge said it had been a great grief to him that the "Magnificat" was not used in Philadelphia. The proposition of Dr. Thompson was fair, but some might not accept it and retain the old book, which would be unfortunate. Dr. Gilchrist is the greatest musician in the United States. He had received the award of prizes for his music. He was a New Churchman. We should not hesitate, but authorize the printing of the book. Three thousand dollars is needed at once to make the plates. The printing and distribution will come later.

Mr. R. A. Shaw pointed out that in the old book the spirit of the words in many of the hymns was entirely opposed to the New Church. He wanted to know whether these had been changed.

Rev. Frank Sewall said in the sessions of the committee they had gone over the whole book and every point had been carefully considered.

The Rev. J. C. Ager gave figures showing the cost of the old book, and he estimated the cost of the new book at 50 cents. Six thousand of the old books had been printed and only sixty of them were unsold. There were so many changes that the old plates would be useless. The new plates should be made at the expense of the Convention. The cost of the plates would be \$1,700, probably more. Music plates cost more than double those of type. The

cost has increased 10 or 15 per cent in the last fifteen years.

The Rev. Charles W. Harvey suggested that if the \$3,000 could be advanced by the Treasurer of the Convention the balance could be made up in various ways.

The Rev. J. C. Ager said it was not good business to anticipate payments on a bequest.

The Rev. E. D. Daniels asked what assurance there was that the new revision was satisfactory.

Mr. W. N. Hobart said we are working in the dark. Before going to this expense we should learn how much dissatisfaction there is with the old books. He desired the General Council to get this information first.

The resolution to authorize the Treasurer to make the loan as above reported, limiting the amount to \$3,000, was finally voted by the Convention.

A letter from the Rev. Willard G. Day was read expressing regret that he was not able to be present. He gave an account of his connection with the original East Rockport, now the Lakewood Society, and with the Ohio Association. The letter was full of interesting historical details, which will be preserved in the records of the Journal of Convention. The writer affirmed that there was evidence that George Washington was the first American-born New Churchman. He based this conclusion on the fact that George Washington and Lord Fairfax were neighbors. Lord Fairfax had the Writings and was a believer in them. In view of the intimacy of these two men he believed that Washington had a knowledge of the New Church. Mr. Day said he preached the funeral sermon of Mr. Nicholson, who was the first New Churchman in northern Ohio. He also gave some very interesting information connecting the founding of the Johns Hopkins University to the influence of a New Churchman.

The Rev. E. J. E. Schreck said that there was a copy of the "*Opera Philosophica*" of Swedenborg for sale in Washington with the signature of Lord Fairfax in it. Information regarding it may be procured from the Rev. Frank Sewall.

The hour of 12 m. having arrived, the Rev. L. G. Hoeck conducted the religious services and preached on "Rebirth, or Regeneration."

Report of the Rotch Trustees.

Afternoon Session.

The report of the Rotch Trustees and that of the committee appointed to co-operate with them was called up.

The Trustees and the committee reported as follows:

"Since the last report the Trustees have issued the 1907 Rotch Edition of all the Theological Works published by Swedenborg, thus completing the work started some thirty years ago, and placing upon the market in a neat and convenient form a complete edition of the writings. The Trustees have published the work in two styles—one in a buckram binding, and the other in a half-morocco binding. Each set comprises thirty-two volumes. The paper, printing, and the general style is uniform throughout, and is alike in both editions. The Trustees have printed and bound three hundred sets, and have printed, but not bound, two hundred sets more. Of the three hundred sets that have been bound, two hundred have been bound in buckram and one hundred in half-morocco. About one hundred sets have been sold and paid for. The prices asked for them now are thirty-five dollars (\$35.00) per set for the buckram binding, and seventy-five dollars (\$75.00) per set for the half-morocco binding. The Trustees wish to express to the Convention their appreciation of the interest which it has heretofore taken in their work, and their thanks for the assistance of the very efficient committee which was appointed in 1905 to assist them in the final work of getting out this edition.

"It is now the wish of the Trustees, and it is the duty of the whole church, to have the books distributed so that they can be of use. There has already been spent over one thousand dollars (\$1,000.00) in advertising this edition, and the Trustees are considering plans for advertising it more extensively. The Trustees ask the assistance of the Convention and of all the members of the church in getting the volumes distributed. Realizing that a full payment of the purchase price may be burdensome to some persons, the Trustees are prepared to sell the books on the installment plan. Any one who can furnish suitable reference, and will pay the cost of carriage and five dollars (\$5.00) down and at least three dollars (\$3.00) per month until the books are paid for, can have a set of the buckram bound volumes immediately. Those desiring the morocco bound ones may have them sent upon the payment of cost of carriage and ten dollars (\$10.00) down, with the payment of five dollars (\$5.00) per month.

"The committee appointed by the Convention has had published on its own account a limited *edition de luxe* in eleven volumes on Oxford India Bible paper, bound in full levant, limp, full gilt. This makes a most excellent edition for gift purposes, and is strongly recommended by the Trustees to those who would like to have Swedenborg presented in the best dress possible."

The committee appointed at the Convention in Boston three years ago to assist the Rotch Trustees reported that as a committee their work has been completed and the Rotch Edition of Swedenborg's works can now be had in uniform editions in the best paper and best styles of binding complete in thirty-two volumes and embracing all the theological works Swedenborg himself published.

The indexes have been expanded beyond any previously issued, outside of Potts' Concordance, and the New Church in general may now congratulate itself upon the completion of the work begun thirty-five years ago.

"The edition can be had in separate volumes in cloth, or in full sets in linen, in morocco or in full levant. In the latter style three volumes are condensed into one of no larger than ordinary size by the use of imported Oxford India Bible paper.

"About one hundred and twenty-five full sets of these editions have been sold. The Rotch Trustees have now their plates in perfect condition, several manufactured sets, as well as unmanufactured ones, in sheets, and are able to supply any demand that may be made for sets of Swedenborg's works in creditable typography, paper and binding.

"The committee reports that its accounts have all been settled and they would ask to be discharged as a committee. They would, however, recommend that the executive arm of this Convention see to it that this edition, embracing the best scholarship in the church, be placed on sale at all the New-Church book rooms connected with the General Convention."

The report gave rise to a discussion, in which the sentiment was expressed that the Convention should not endorse officially any edition of the Writings, thereby giving the impression that it is a Convention edition, especially as another edition was undergoing publication by another publishing agency.

The Rev. J. K. Smyth offered a resolution expressing the pleasure of the Convention on learning of the completion of the uniform edition published by the Rotch Trustees. This was carried.

The Rev. H. C. Hay offered a resolution that the Convention present a set of the *edition de luxe* to King Edward of Great Britain, Emperor William of Germany, and the King of Sweden, and that a suitable letter be sent with each, provided the money can be raised by subscription. Mr. Hay said he thought it providential that at the present time, when the attention of the world has been directed to Swedenborg as never before, a new edition of the theological works suitable for presentation had been provided. The motion was adopted.

Mr. Hay offered a similar resolution, presenting a set

of the *edition de luxe* to the English Conference, which was carried.

The address from the English Conference and address from the Convention to the Conference were read.

The report of the Round Table was submitted. On account of lack of time it was voted to accept it without its being read.

The report of the Evidence Society was received without being read and a resolution was passed that it be published in the Journal and requesting its publication in the *New-Church Review*.

After the reading of the minutes and the singing of a selection the Convention was closed with the benediction, pronounced by the President.

The Council of Ministers in its session passed a resolution of thanks, expressing its grateful appreciation of the kind and generous hospitality of the Cleveland and Lakewood parishes, of the Church of the Holy City and the Church of the Redeemer, during the meetings of the Council of Ministers; and it congratulated the parishes on their success in completing two such serviceable and tasteful churches, and expressed the hope that in these beautiful church homes they may long enjoy spiritual increase and blessing.

The Council also voted to meet in Elmwood, Mass., next year.

The name of William F. Wunsch was placed on the list of authorized candidates. The name of Arthur A. Carey was removed from the list.

Roll of the Convention.

Canada.—Minister: F. L. Higgins. Delegates: W. H. Law, Chas. Ruby, Miss Minnie E. Bowers.

Illinois Association.—Ministers: E. J. E. Schreck, John S. Saul, J. W. Stockwell, L. G. Landenberger, E. D. Daniels, C. H. Mann. Delegates: C. H. Cutler, J. W. Saul, C. L. Moulton, Wm. Niles, F. H. Bode, Miss Louise Boehmer, Miss Lily Ross, Miss Mamie Jones, Robert Moulton, Mrs. C. L. Moulton, Samuel Hawkinson, Dr. C. S. Mack, Mrs. C. S. Mack.

Maine Association.—Minister: E. K. Bray.

Maryland Association.—Ministers: Frank Sewall, L. H. Tafel, J. B. Spiers. Delegates: Hon. Job Barnard, Fred. Eichelberger, C. A. E. Spamer.

Massachusetts Association.—Ministers: James Reed, H. C. Hay, C. W. Broomell, Herbert C. Small, John Goddard, Paul Sperry, C. W. Harvey, J. E. Werren, L. F. Hite, John Whitehead, Hiram Vrooman, W. H. Hinkley. Delegates: F. O. Whitney, Jas. R. Carter, Thos. P. Stiff, L. W. Richard, C. Edgar Ritter, T. D. W. Wood, Thos. C. Thacher, Franklin Jackson.

Michigan Association.—Minister: S. S. Seward. Delegates: Geo. W. Thayer, Henry Wunsch, W. F. Wunsch, Edward F. Wunsch, John Strongman.

Minnesota Association.—Delegate: Robert T. Newhall.

New York Association.—Ministers: J. C. Ager, J. K. Smyth, Thomas French, Jr. Delegates: Robt. Shaw, A. N. Shaw, Mrs. Robt. Shaw, Frank L. Garrison, Mrs. Thos. French, Jr.

Ohio Association.—Ministers: Louis G. Hoeck, Thos. A. King, F. A. Gustafson, J. R. Hunter, G. E. Morgan. Delegates: W. N. Hobart, Chas. G. Merrill, Fenton Lawson, Howard Hunt, William Thompson, Mrs. F. M. Nicholas, Ezra Nicholson, Daniel Lowe, John James, Mrs. G. F. Adams, Mrs. Wm. Gould, Fred. S. Mayer, Mrs. John D. White, Mrs. W. J. Root, Dr. Emma B. Dill.

Pennsylvania Association.—Ministers: W. L. Worcester, J. W. MacPherson, John R. Stephenson. Delegates: Wm. McGeorge, Jr., Edward S. Smith, Paul C. Hamlin,

E. H. Alden, Harold S. Custer, John Schoenberger, Miss Maud McGinnes, Miss Ethel Moore, Miss Etta Stumpf, Miss Ruth Rosenfelder.

California Association.—Ministers: J. F. Potts, J. E. Collom, Wm. de Ronden-Pos. Delegates: Mrs. J. E. Collom, Mrs. P. Thacher.

AMERICAN NEW-CHURCH LEAGUE CONFERENCE.

The league met on Thursday evening, June 11th, at 8 p. m., with religious services conducted by Rev. Thos. A. King. An address of welcome was made by Mr. C. W. Deurr, who welcomed the delegates to their churches and homes. He described the principal points of interest in the city and suburbs.

An application for membership was received from the young people of Georgetown, British Guiana. The reports of the officers and committees were submitted in print.

Mr. Shaw reported that the *Journal* list was now 1,026. There has been a steady increase in the number of subscribers. Many of the leagues subscribe for the entire membership, or for one for each family represented in the league.

The Reading Circle report was discussed. Mr. Merrell favored the "Divine Providence" for the next year and for a well-digested plan for a four years' course.

Mr. Horace Blackmer thought the "Divine Providence" was too long a work for one year, and suggested a selected course of reading from the work based on the "Laws of the Divine Providence." In Boston very few had followed the course this year; the book was not suitable for the young people.

Rev. Wm. Worcester suggested that selections be taken from the work on "Divine Providence." There was much in it which would be very useful. The index could be used in selecting chapters.

Mr. Lawrence Gould favored the use of "Foundation Truths."

Rev. J. R. Hunter agreed with Mr. Gould and also suggested reading the life of Swedenborg.

Rev. C. W. Broomell said we must not be governed by those who do not care to read; we must be governed by general principles. We must provide a course for those who want to read. We cannot get the greatest thing in the world in ten minutes.

Rev. Paul Sperry said we could meet both states by selecting the "Laws of the Divine Providence."

Miss Houts said in Englewood they had developed an unusual degree of interest in the work selected. The book had been very useful. She favored the selection of the "Divine Providence." She said we need text-books for the League.

Rev. Thos. A. King said in our reading course we attempt to cover too much, in consequence of which we do not accomplish anything.

The subject was referred to a committee to report Saturday morning.

Mr. Shaw offered a resolution that the League urge all the local leagues to co-operate with the Distribution Committee and make an appropriation for the performance of this use. Experiments had already been made with good results. Questions were asked in regard to the "Brief Readings," whether the leagues could make their own selection.

Mr. Morgan replied that this would not be feasible.

The motion was adopted.

The meeting adjourned after singing Hymn 223 and the benediction, pronounced by Rev. John R. Hunter.

A devotional service was held Friday evening, June 12th,

at 8 o'clock. The opening services were conducted by Rev. Paul Sperry.

Addresses were exchanged between the British Federation and the American League.

The annual address was delivered by the President, William F. Wunsch, on "The Place of the League."

THE PRESIDENT'S ADDRESS.

* * * The place of the League is determined by the character of the church in whose general body it stands, and by the religious needs of young people. The subject is therefore a matter of our spiritual life—yours and mine, and that of all young people whom we can reach. * * *

The church may be briefly characterized pertinently to our subject. There is a general aspect of the church that is turned toward all men who are unadvanced in regeneration—turned, therefore, toward young people who are only entering upon mere spiritual responsibilities. That early aspect is this: spiritual life can grow among men and in them only as the truths of the church are known. * * * Individual spiritual character, and spiritual life in the world at large, alike depend on this preceding education. * * *

Now consider the nature of our own specific organization. * * * We are young men and women who in our relation to spiritual life may be looked upon as so many affections for spiritual knowledge. Such is our normal spiritual development. * * * Good of life is the overwhelming interest of a stage somewhat regenerate, but truth has temporal priority over good. Truth is first in time—and this is the time. We young people want to understand our world and the principle of living spiritually in it. * * *

* * * Now, the League's first purpose is to associate young people in its organization, there, among themselves, with the congenial comment and sympathy and outspoken difficulties of one another, in the midst of their own suitable work, to be equipped with the aims and knowledges of spiritual life.

* * * In the second half of its purpose, this educative work the League tries to do as young men and women are congenially associated in its organization. There they have similarity of ideals—even their difficulties, frankly stated, are sympathetically felt, and in the aspiration of them all each several member is strengthened in his individual purposes. * * * The League gathers the young people in association, where the teaching and influence of the church will have distinctive scope, and where, in addition, the points of view, the difficulties, the aspirations of the young people enjoy a congenial surrounding.

Saturday Morning.

The opening service was conducted by Rev. George E. Morgan, Toledo, Ohio.

The first business was the nomination of officers. The election resulted in the election of the following:

President—A. N. Shaw.

Vice-President—Harry R. Guest.

Secretary—Miss Bertha M. Whitman.

Treasurer—J. Woodruff Saul.

Additional Member of Executive Committee—Miss Julia Gould.

The following persons were accepted as associate members:

Mr. and Mrs. Arthur W. Alden, Bramwell, W. Va.

Mr. R. H. Byers, Tatamagouche, Nova Scotia.

Rev. J. K. Bray addressed the Conference, presenting a plan of co-operation with the Portland Society in the erection of a new house of worship. The details of the

plan will be presented in the MESSENGER. The society has bought a lot in a growing neighborhood, but needs \$5,000 more to complete the building.

Rev. Paul Sperry spoke of the work in Maine, and said the success of the work in Portland depended on the accomplishment of this object. The welfare of the Portland Society depends on the young people. Maine is a summer state and needs national help. He favored the passage of the resolution.

Rev. H. C. Hay said Mr. Bray took the right course in presenting this cause to the Young People's League. He was a young minister from the Theological School. He had revived the Portland Society, was doing good work, had infused new life into it, and had refused invitations to go to other places. He urged the adoption of the motion and the co-operation of the individual leagues.

The motion was adopted.

The report of the Reading Circle Committee was adopted, which recommended the selection of the "Divine Providence," with a plan of study based on the "Laws of the Divine Providence," with collateral readings from the "Apocalypse Explained."

The question of a new design for the League pin was raised and gave rise to discussion. It was voted to refer it to the committee for report next year and to submit designs.

The question of letters of transfer from one league to another was referred to the new Executive Committee.

Mr. A. N. Shaw introduced a resolution directing that the annual letter to the British Federation of New-Church Young People be confined solely to expressions of friendly feeling and good will and to facts which show what we are doing. After an animated discussion the motion was adopted.

A vote of thanks to the Cleveland and Lakewood Societies was carried unanimously. The per capita tax was fixed at 15 cents.

The meeting adjourned at 12 o'clock.

Summary of the Reports.

The Executive Committee reported the acceptance by the societies of the amendments to the constitution changing the name to the "American New-Church League."

Visiting speakers had been sent to the local leagues in order to effect a more vital connection with other local leagues and with the national body.

The committee recommends a briefer and more elementary course for the Reading Circle than the present one. It was thought that as new members are continually entering the League, the course of reading should cover only a few years instead of eight, and that the needs of the younger members should be kept in mind. Miss Maud Sewall, of Washington, had been appointed to represent the Religious Educational Association in Washington, which met in February.

The Reading Circle Committee reported that its line of work had not been especially successful. The course of reading appointed has not been followed on the whole, and a number of leagues had set it aside. The protest is made that the present text-book is too difficult, and a demand is made for a simpler basis for the Reading Circle work. As the League is intermediate between the Sunday-school and church, its course of reading should be neither elementary nor profound. It should steer an intermediate course. "Foundation Truths" was suggested as a text-book for next year. The cost of the reading charts and mailing was borne this year by the American Printing and Publishing Society.

The Associate Membership Committee reported that work had been carried out on the usual lines. Those who took part in the work expressed gratitude for the help received. The text-book used this year had been too philosophical for the elementary states of those in this course. "Lessons in Correspondence," by the Rev. Wm. L. Worcester, is recommended for next year. If one of the Writings is selected, the "Divine Providence" would be suitable. Request is made that the reading charts be sent to members not later than September 10th. There are fourteen applications for associate membership.

The League Extension Committee's activity was directed to writing letters to New-Church centers where there is now no league. Responses were in some cases encouraging. There are several towns which give promise of future leagues.

The Treasurer reported balance from last year, \$177.85; receipts, \$211.83; total, \$389.68. Disbursements, \$352.05. Balance May 23, 1908, \$37.63.

The League distributors reported that they found little response to their invitation for co-operation. A new plan was formed which contemplated the distribution of Trobridge's "Life of Swedenborg," with which was enclosed a circular, and one of the "Brief Readings." Four hundred and fifty have been called for so far. One of the leagues had sent out three hundred tracts by mail. Similar co-operation of all the leagues would result in the distribution of twelve thousand "Brief Readings." The leagues are urged to co-operate in this work. The committee was instrumental in supplying Swedish tracts for the Swedish meetings in Brooklyn, and in securing a set of the "Aracana" for an interested reader unable to purchase. The committee reports having expended \$72.54 and a balance of \$15.64.

The Lantern Slide Committee has added thirty-eight new slides to the collection. A choice of one hundred and ninety-four subjects is now offered to those wishing to borrow slides. They are offered for a rental of five cents each and transportation charges.

The year which is about at its close has seen a considerable extension of the so-called family plan of *Journal* subscription, twenty-eight societies having adopted the plan, or else subscribing for their entire membership, during the year. While this has meant an appreciable growth in the subscription list, the fact that the subscription price upon this basis has been at the reduced rate of forty cents per annum, has resulted in a lessened financial return. The purpose, however, in putting the family plan into effect, namely, the placing of the *Journal* in the greatest possible number of League families, has been realized to a greater extent than ever before, and the *Journal* has thus been in a better position to speak for itself.

Under the editorial management of Mr. Shaw, the *Journal* had been brought to a position in which it deservedly had the respect and encouragement of the entire Church. It has been the aim of the present Editor, without lowering the standard thus raised, to make the *Journal* of even greater interest and appeal to the members of our own organization and to encourage them to feel that it was their paper. With this in view, their assistance and co-operation have been sought in many directions.

One somewhat radical change has been made in the adoption of a larger and more readable type, a change which we believe has met with general approval. A slight change in the cover design has also been made.

A new department, of Exchanged Ideas, was commenced in the November *Journal*, and has proven especially valuable in drawing contributions from a number of readers. The Letters entitled "What to Believe and Why Believe It," commenced in January, 1907, have been continued through the year and have been highly commended. The Editor appreciates the generous response which has been made to his requests for assistance, by both young and old, laymen and women as well as ministers.

Through the courtesy of a valued friend of the *Journal*, we have been enabled to place the *Journal* currently in the reading rooms of twenty-five public and college libraries.

The financial statement attached shows that if all subscriptions and advertisements were paid to date, and if

all outstanding bills were paid, there would be a deficit of \$6.83.

We would recommend a continuance of the family plan of subscriptions, but would ask the Conference to consider the propriety of making the subscription price under such plan fifty cents per annum.

The financial report of the *Journal* showed:

Balance applicable to Vol. VIII.....	\$121.62
Receipts	731.78
Disbursements	\$855.40
	825.86

Balance	\$27.54
After accounts outstanding and bills receivable are settled there will be a deficit of.....	\$6.85

There are now 1,026 subscribers on the list. The mailing list, including free copies, is 1,045.

Some Further Reports Connected with Convention.

Report of the National Church in Washington.

The fund on hand for the erection of the Sunday-school building amounts to the sum of \$3,542.18. The Treasurer of the Convention has an additional amount of \$1,591.85 received from subscriptions for this purpose. These amounts are not sufficient to warrant the Trustees in beginning to build.

A course of lectures was given in the house of worship in Washington, including four by the Rev. Julian K. Smyth on the subject, "Who Was Swedenborg?" These lectures were attended by a number of prominent people and much interest was aroused by them. The indebtedness on the church property has been fully paid and released, so that there is no outstanding debt. Taxes must be paid on the vacant lot until the Sunday-school building is erected.

Report of the Committee on the Publication of Swedenborg's Manuscripts.

The phototyping of the "*Diarium*," which began in 1897, has been completed, and the books have been received. One hundred and ten copies have been made. Of these one copy was presented to the Rev. J. E. Boyesen, in recognition of his services. Nine copies were presented to libraries in Europe.

Twenty copies were sent to the Swedenborg Society of London, which has supplied libraries in England and one each in Paris, Vienna, Copenhagen and Rome.

Twenty copies were sent to the Academy of the New Church in payment of its contribution of one-fifth of the expense.

This left sixty sets for the Convention, which has supplied twenty-six libraries.

Seven sets have been sold to the Rotch Trustees, and one set to each of the following: New-Church Theological School (paid by Rice legacy); Massachusetts New-Church Union; and Western New-Church Union, Chicago, Ill. This leaves twenty-four sets in the hands of the Convention. By the courtesy of the Rotch Trustees, all of these are now stored in the Rotch Trustees' room at the Boston Storage Warehouse (Westland Avenue Building).

The total cost of phototyping these three volumes of the "*Diarium*" has been \$7,802.40. Of this, the Swedenborg Society of London and the General Convention have together contributed \$6,241.29, the Academy \$1,560.48. The balance in the hands of the Treasurer of the Convention is

\$1,992.22. The committee requests further instructions in regard to the work committed to it. JOHN C. AGER,

Chairman of the Committee.

Report of the New-Church Evidence Society.

The society met in the house of worship of the Lake-wood Society Monday, June 15th, 8:30 a. m.

The meeting was opened by the Rev. Paul Sperry by a brief order of worship.

The President of the society, Rev. H. Clinton Hay, opened the business meeting. The minutes of the last meeting were read. The President made a statement of the objects and plans of the Society.

Rev. Frank Sewall moved that we appoint a Corresponding Secretary in addition to the Recording Secretary. Carried.

The Treasurer reported the balance on hand at the beginning of the year as \$33.55; receipts, \$12; expenses, \$16.70; balance on hand, \$28.80. The report was accepted.

The Secretary made a statement of the contents of his report, which gives an account of the removal of Swedenborg's body from London to Sweden. Many of accounts in the papers have been collected and preserved. The committee has endeavored to have accurate statements of the facts inserted in the newspapers. Serious errors and misapprehensions have been corrected. Among others, a serious misapprehension of the teachings of the work on "Conjugal Love." References to Swedenborg in 44 books, 27 periodicals and many others in the daily papers have been collected, a total of 71.

Printed blanks were furnished for use in reporting these references to Swedenborg. They can be procured from the Secretary, the Rev. L. F. Hite.

The abstract of the report was adopted as our report to the Convention.

The Rev. Paul Sperry called attention to the fact that two or three days ago, at a Unitarian Convention, a paper on Swedenborg was read. It was decided to publish and distribute the paper.

The officers of the society for the coming year are: President, Rev. H. C. Hay; Secretary, Rev. L. F. Hite; Corresponding Secretary, Rev. Charles W. Harvey; Advisory Board, the officers and in addition Dr. J. T. Prince, Mr. H. C. Wellman, Miss E. R. Sugden, Prof. F. W. Very, Rev. Thos. French, Rev. L. G. Landenberger, Rev. E. J. E. Schreck, Rev. Russell Eaton, Mr. C. W. Barron.

New-Church Messenger

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John S. Saul, Editor and Publisher

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"I am delighted with the book; it is just what everyone in the New Church needs. * * * It will be very helpful to me. It is beautifully arranged, clear and concise in expression. * * * You have done a good work for the church."

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21 Heaven and Hell	24 Divine Love and Wisdom*	29 Marriage Love
	30-32 True Christian Religion	

*Volume 22 contains the Final Judgment, the White Horse, the Earths in the Universe, and the Summary Exposition. The New Jerusalem and its Heavenly Doctrines is bound in volume 23, and the intercourse between the Soul and the Body, in volume 24.

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Sold on the installment plan. Any one who can furnish suitable reference, and will pay the cost of carriage and five dollars (\$5.00) down and at least three dollars (\$3.00) per month until the books are paid for, can have a set of the buckram bound volumes immediately. Those desiring the morocco bound ones may have them sent upon the payment of cost of carriage and ten dollars (\$10.00) down, with the payment of five dollars (\$5.00) per month.

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