

New-Church Messenger

"Behold, I make all things new"

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Sacrifice.

Sacrifices were unknown to the Most Ancient Church. The Ancient Church, which followed, introduced representatives, but at first it had no sacrifices. Sacrifices were introduced at the decline of the Ancient Church through the corruption of representatives, which descended to the sacrifice of animals and lastly of sons and daughters. The Lord permitted sacrifice of animals with the Jews that they might be kept from sacrificing human life. Yet sacrifices were so governed by the Lord that they represented spiritual things. By burnt offerings and sacrifices in general were represented purification from evils and falsities by the fire of love from the Lord, and eating represented the appropriation of the good of love and faith. In the supreme sense the sacrifice represents the Lord in assuming the human, glorifying it with Divine love, and thereby conjoining man to Himself.

So erroneous and external became the conception of the meaning of sacrifices, that the Jews thought the actual sacrifice appeased the wrath of an angry God. The Christian Church eventually adopted the Jewish idea of sacrifice in teaching that the crucifixion of Jesus appeased the wrath of an angry God as to those who by faith would accept His sacrifice in substitution for their deserved punishment. Indeed, so general has this idea become

that at this very day it is taught by eminent professors in the theological departments of our colleges by their advocating that the sacrifice was propitiatory. So strong a hold has this opinion on Christendom that the feeling seems to be quite common that the Lord is pleased by the mere act of sacrifice itself. It is a wrong conception of sacrifice that causes the gentile to inflict pain upon himself to please God.

It is incumbent upon us that we look below the surface sufficiently to realize that sacrifice has no virtue except it be coupled with use, or is that sacrifice essential to the putting away of evils and falsities. This sacrifice is required of all. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." It is not clothes nor wealth nor lawful pleasure nor food that we are to sacrifice, but pride, love of the world, indulgence, and all those desires and thoughts that spring from the love of self. Except these die, their own worldly life must abide alone; but if they die, then "the much fruit" of heavenly thoughts, affections, and joys springs forth from the presence of the Lord and the inflow of His Spirit.

Recently Discovered Manuscripts.

Four newly-discovered manuscripts, each containing portions of the Bible in Greek, were purchased in Egypt, in 1907, from a dealer, and have been brought to this country. Manuscript I. contains Deuteronomy and Joshua entire in the Septuagint version. Manuscript II. contains the Psalms entire with the addition of a psalm numbered 151, which we have not yet seen published. Manuscript III. contains the four Gospels complete. It is supposed to have been written in the fifth or sixth century. The point that is regarded most valuable in the manuscript is that it contains the disputed portion of the Gospel of Mark, xvi. 9-20. After verse 1 in this chapter is the following:

And they answered, saying, 'This age of unrighteousness and unbelief is under the (power of) Satan, which does not permit the things which are (made) impure by the (evil) spirits to comprehend the truth of God (and) his power. For this reason, reveal thy righteousness now,' they said to Christ, and Christ replied to them: 'The limit of the years of the power of Satan has been fulfilled, but other terrible things are near at hand; and I was delivered unto death on behalf of those who sinned, in order that they may return to the truth and sin no more,

to the end that they may inherit the spiritual and incorruptible glory of righteousness (which is) in heaven. But go ye into all the world," etc.

This interpolation is remarkable for its accuracy of doctrine, and the call to "return to the truth, and sin no more," so contrary to the spirit of the time assigned to the manuscript, and to the doctrine of faith alone into which the church had at that time already fallen. It seems that it must have been derived from some accurately preserved tradition. But that it is clearly an interpolation, there can be no doubt. Nowhere in the Gospels is the Lord spoken of in the irreverent, cold, and abrupt way that this manuscript refers to Him, "They said to Christ, and Christ replied." "Thou callest me Master and Lord, and thou sayest well," said Jesus to the disciples. That abrupt way in which the manuscript speaks of the Lord did not originate with the Gospel writers. It came into use from the spirit of anti-Christ, which regards the Lord merely as a great man like Kant or Hegel, or from preachings adapted to meet the states of the world, as in Acts. Yet there no use of the name Christ seems quite so abrupt and common. We may say of this interpolator as the maid said to Peter, "Thy speech betrayeth thee." The interpolator is like the Ephraimites who left the "h" out of Shibboleth.

Manuscript IV., badly decayed, contains short portions of the Epistles of Paul.

The Failure of Protestantism.

The contribution of the Rev. L. G. Landenberger to the discussion of the above subject, taken from the *Joliet Daily News* and reprinted in the MESSENGER of Feb. 12, contains facts of the greatest interest and import. The statement of the Rev. W. Bohler Walker and others at a banquet in the Episcopal Church at Joliet, that Protestantism is a failure in not interesting men is frank and a confession necessary for the revival of church prosperity. But more remarkable still is the position of Dr. Newman Smyth, of New Haven, who in a sermon proclaimed the end of Protestantism and the expectation of a "new Catholicism." This statement is notable for its indicating a perception in the church at large of the actual truth, namely, that the former church has come to an end and that a new church should naturally follow. It is the acknowledgment in the church universal of what is taught in the specific New Church, that the doctrines of the former church will pass away, and the truths of the New Church, which was to be and now is established, will take their place. We are not to exult over the unfortunate condition of other denominations. The condition is pathetic and should excite naught but that compassion which shows upon the part of the specific church true Christian friendship, inspires confidence, and puts the New Church in the best position to be of help and use to all.

We are gratified to note that the contribution of Illinois' most energetic missionary, who seems to let no opportunity to further the Church's interest go by, is of this spirit; and at the same time it is strong and unmistakably clear in proclaiming the things essential and fundamental to the revivification of the church.

Mr. Landenberger, after laying the basis for so doing, asserts two great needs:

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

This, as taught in the Writings, goes straight to the root of the difficulty. For there we are told that at the Council of Nice the doctrine of three Divine persons was introduced, which turned the church into a theatre ornamented with painted scenery (T. C. R. 136); and further, we are told that a right idea of God is to the church what the inmost sanctuary and altar were to the temple, that everyone has his place in heaven according to his idea of God, and one's idea of God is the true test for examining the quality of good and truth in a man. (T. C. R. 163.) If the church was brought to an end by the invention of three persons in the Godhead, and turned into a theatre wherein everyone exhibits his individual ideas in the place of truths from the Word, it is evident that the first essential is to restore the right idea of the one God, Jesus Christ, in whom is the trinity of love, wisdom, and operation.

Mr. Landenberger's second need is,

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

Here again is true doctrine rightly directed to the point. For we are told that the falsities of the former church must be removed from among the clergy and by their means from among the laity. (T. C. R. 784.) Fair, rational, and affectionate presentations of these two basic things brought together by Mr. Landenberger are universally needed, and the time seems opportune.

"Jehovah descended, and was made man, and thus also was made God-Man; being then in a state of accommodation to man, he could approach and be conjoined with him as Man-God and God-Man. There are three things which follow each other in an orderly connection, ACCOMMODATION, APPLICATION and CONJUNCTION. There must be accommodation before there can be application, and there must be accommodation and application together before there can be conjunction. Accommodation on the part of God was effected by His being made a Man; application on the part of God is perpetual, so far as man applies himself in his turn; and as this is effected, conjunction is also effected."—Swedenborg.

"No one can perceive what he does not know and believe."—Swedenborg.

The Sermon

Individual Responsibility.

BY THE REV. WILLIAM L. WORCESTER.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. (Ezek. xviii. 4.)

The fact of the direct, personal, individual relation of each human being to the Lord, is forcibly presented in this verse of Scripture, involving the fact of each one's opportunity and of his responsibility to the Lord. The thought is expanded and enforced in the whole chapter.

If there is this individual, personal relation between each one of us and the Lord, it is important that we should know it. And there may be at this time a special need to see clearly and bring home this truth, on account of the prominence that is given nowadays to the thought of larger humanity, of man in the larger associated forms of family, of nation, of society, of church, in which the individual may be lost sight of in the larger whole. We hear of the race mind, of the public conscience, and the like; and while all this taken in the right sense is enlarging to our conceptions of life and inspiring, it must not make us forgetful that every soul is the Lord's and that each has its personal opportunity and its personal responsibility to Him.

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine." The text brings home the fact of the personal relation of each soul to the Lord. In whatever way or degree we share the life of the larger humanity of which we are a part; in whatever degree we are the product of generations that have gone before us, there is a sense in which creation begins over again in the birth of every child; the life of each is the immediate gift of God, as truly as the life of the first man created. Our human inheritance; what we have and are from the generations that have gone before is only the ground to receive the immediate gift from God; that which holds it and gives it opportunity to develop.

We are again reminded of this personal, individual relation of each one to the Lord, when death calls each one from the natural to the spiritual world. Each one is called in his own way and time; in his going each is the object of the Lord's individual remembrance and care. We die and pass on to the other world, as we are born into this world, not as a race, not as a nation or a church, but as individual men and women, as souls which belong each one to the Lord, and are the objects of His individual remembrance and care.

And this fact of individual relation with the Lord, which is evident in our birth and in our death, just as certainly exists through all our life and in every event of life. Our life is the Lord's perpetual gift; we are the objects of His perpetual remembrance and care.

A part of this individual relation with the Lord, a part of His individual remembrance and care, is the securing to each one—to every human being that is born—the opportunity to prepare for heaven and to share the life of heaven; and with this is the responsibility of each one to the Lord to accept his opportunity and to use it well. In other words,

one's character and one's eternal destiny are between him and the Lord. They are not determined by heredity, nor by environment, nor by any outside influence. These do not touch his essential humanity, which is his power to choose his own course of life, either for or against the Lord and heaven.

No Scripture teaching is more plain than the teaching of this chapter, that a bad heredity does not condemn a man, nor does a good heredity save him, but that his salvation or condemnation rests with himself, upon his use or neglect of his God-given opportunity; upon his faithfulness or unfaithfulness in his responsibility to the Lord. The courage, the comfort of this truth is immense when we face the fact of our perverse inheritance, which seems sometimes so hopeless; and when we consider the lot of persons, especially of children, which is cast among influences and conditions which might seem to us to shut out the possibility of heaven. "Behold, all souls are mine," saith the Lord. Every child is His, and every one is the object of His care. He secures to each his opportunity of heaven. What comfort in the thought, and what courage to do what we can for all, to help them to recognize their opportunity and to use it! Bad heredity and environment do not condemn.

And the other side of this truth is no less important, that good heredity and environment do not save. There may be a security that is fallacious in being of good family, in being a member of a good community, in being a citizen of a great nation. We may count too much upon our part in the common virtue, in the public conscience, and forget that in the end we shall each one be measured, that even now each one is measured, not by his family or by his environment, but by what he is, by his use of his own opportunity, his faithfulness in his own individual relation to the Lord.

The chapter goes further, not only declaring that one's relation with the Lord lifts him above and makes him independent of heredity and environment in his choice of good or evil, but declaring also that this relation with the Lord lifts him above and makes him independent of his own past life. His life today and in the future is not determined by what he has been, but he is free to change. Now, at this moment, he has the power from the Lord to leave the past, if it was evil, to make a new beginning and choose a better way. This is the point which the chapter urges with most emphasis; declaring the freedom of the sinner to turn from his evil way, and with Divine tenderness entreating him to do so. The Lord knows the depression that comes upon the soul on account of wrong that has been done. He knows how evil spirits use this for their purposes, making it appear to us that escape is hopeless, that we have gone so far that repentance is not possible, that the Lord cannot reach us with His saving power. The plain declarations of this chapter, its repetitions, its earnest pleadings, are evidence that the Lord knows the depressing influence of evil, and would make His meaning plain to us in that hopeless state. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die? . . . For I have no pleasure in the death of him that dieth,

saith the Lord GOD: wherefore turn yourselves and live ye."

Nor does the chapter fail to point out with warning the other application of this truth; that because one may have done right in the past he is not on that account secure; he may fall from the good way, and has need to remember always the power which first set him free from evil, to keep him free.

Be the past what it has been, whether good or evil; be our hereditary nature what it is, good or bad; be our environment what it may, we stand today before the Lord free to make the future what we will. Each soul is the Lord's and has its individual relation with the Lord. Each has its present opportunity from the Lord, and its responsibility to Him. We have said that in a sense creation begins again with the birth of every child; and in a sense it begins again with every day and hour of life. There is the same immediate, personal operation of the Lord in the gift of life each day as on the day when He first gave it; and through the power of the Lord the opportunity of good life and heaven are opened to us now as truly as they were opened to us when we were born. We need not wish that we might begin life again, for in effect we do each day and hour begin life again with whatever wisdom we have gained from the successes or failures of the past.

This, then, is where we stand today, each one before the Lord; not fixed in character by our inheritance; not made good or bad by circumstance; not even fixed by what we have been in the past; but by virtue of our relation with the Lord free, free at this moment, to make the future what we will.

This thought of our individual relation with the Lord comes strongly home to us in the observance of the Holy Supper. One cannot eat for another, either naturally or spiritually. Of all the observances of worship the Holy Supper seems most to emphasize the personal, individual relation, in which the Lord gives us of the elements of His own life, which He calls His flesh and blood, bidding us to take them in remembrance of Him. In the Holy Supper this wonderful offer is made personal to each one, and the loving words recorded in John's Gospel, in which the Lord asked the disciples to unite their lives with Him as branches in the vine; in which He offered them His peace, His joy, seem to be spoken again by the Lord, and to be addressed to us. To you and to me He says, "Let not your heart be troubled." "Peace I leave with you, my peace I give unto you." "Abide in me, and I in you; for without me ye can do nothing." "Ask, and ye shall receive; that your joy may be full." And the Lord's relation to us is revealed so tenderly; His sympathy is so deep, His desire so earnest to bring us into union with Himself, and to give us of His life. If the observance of the Holy Supper did no more for us, it should make real the personal relation of each one to the Lord; it should remind us of His individual remembrance and love; it should make us feel, what we already know, that we stand each one free before Him, and strengthen our resolution from this day, this hour, to use our freedom well and to be more worthy of His love.

"All things of Nature are like sheaths around spiritual things. * * * This is the cause of all the wonders and miracles in Nature."—Swedenborg.

Contributed

Jesus—Saviour.

It is well known that the name Jesus, has the same meaning in the New Testament that Joshua has in the Old Testament, viz., Saviour. It has often seemed to the writer that it would have been well if the translators of the Word had translated this name, instead of merely transferring the Greek form into the English. It would have given a deeper and more personal meaning to the term wherever used. For instance, "Thou shalt call his name, Saviour; for he shall save his people from their sins." (Matt. i. 21.) And so in other places:—"Then came Saviour from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Saviour answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Saviour, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Ib. iii. 13-17.) "The testimony of Saviour is the spirit of prophecy." (Rev. xix. 10.) "I, Saviour, have sent mine angel to testify unto you these things in the churches." (Ib. xxii. 16.)

There may be and undoubtedly are difficulties in making such a translation as this. Attention is called to it, not for the purpose of urging or insisting upon it, but upon the value and importance of a full recognition of the idea it suggests. Of all the Divine names this name, "Saviour," is the name that appeals most directly and personally to us. As soon as evil and sin entered into the world, the Lord announced that He would come in His own person to save His people from the consequences of their own acts. (Gen. iii. 15.) Since that time, men have been saved by looking forward to the Messiah that should come into the world. As soon as the laws of order in which man was created were broken, the laws of the Divine providence for the restoration of order began to operate. He who before was God in first principles, became God also in lowest principles, or in ultimates. He who at first dwelt in the high and holy place, began to dwell in the humble and contrite heart. He became Emanuel, God with us; not only our Creator but our Redeemer, and not only our Maker but our Saviour. And this salvation is a continual and perpetual salvation. He not only came down once for all, in the fulness of time, to reduce the heavens to order and the hells to subjection, He holds them in order and subjection every moment. What He did once for the race as a whole, He is continually doing for each and every one of us as individuals. Without this saving operation every instant, we should be swept off our feet by the power of the enemy. If His sustaining power were withdrawn for a moment, the highest angels acknowledge that they would drop at once into hell. If this is the case with the angels, how much more must it be the case with men! It is by His constant presence

that we are held in equilibrium between good and evil; that we have rationality to understand truth and freedom to do it; nay, it is to this that we owe our sanity and our very existence; without it the human race would long since have fallen under the power of evil spirits from hell, like the demons of old, and would have perished from the face of the earth. "I am come," He says, "that ye might have life;" implying that if He had not come we should not have had life.

Such being the case, it follows that this "new name," Jesus, or Saviour, is the most precious of which we have any knowledge. It is the name that best describes His real character, and newest and most intimate relations with us; the name of the Lord that ought to be most frequently in our thoughts and on our lips; the name that ought to lead all our aspirations in prayer and worship; that we need most to understand and appreciate in order that we may avail ourselves of His saving work and power. Above all, whether we use the name "Jesus," or "Saviour," or any other Divine appellation, the fact that He is a Saviour ought to be all the time uppermost in our thoughts; because if we do not believe in Him as our Saviour, Helper and Keeper every moment, we shall be guilty of the sin of not believing on Him (John xvi. 8) who calls Himself "the Way, the Truth, and the Life." (Ib. xiv. 6.) Nothing is more common in the writings of the church than the teaching that all good is from the Lord, and that of himself man can do nothing that is really good. It is of the utmost importance, therefore, that we should remember that it is the Lord who fights all our battles for us in temptation, and works all our works in us (Isaiah xxvi. 12); and that He does this by virtue of the redeeming work that He is constantly carrying on in our behalf, and on account of which He is called by this sweetest, most endearing, and at the same most awe-inspiring of all the Divine names.

S. S. S.

Infant Man.

After man's birth into the world, the preparation for his regeneration continues. I say *continues*, because it was commenced before birth, on the Lord's part. "The embryo in the womb derives more from the good of innocence than after it is born." (A. E. 710.) Regeneration continues, in a preparatory way, through infancy, childhood, and youth; a trine of periods wherein the prospective man is subject to parents and masters from whom he thinks, speaks, and acts, in entire confidence in their veracity and wisdom.

During these periods of minority all is noise, and preparation, and equipment for the strenuous, active days of manhood soon to come. The whole story is told in the first chapter of Genesis, where the six days are so many successive states of life in the regeneration of man—each evening and morning ushering in a new day, or state of life.

By the creation of heaven and earth is not meant, save representatively, the first creation of the material universe. The meaning, in the true and deeper sense, is to instruct us concerning the recreation or regeneration of man. By heaven, man's internal is meant; and by earth, his external. "The times or states of man's regeneration are divided into six, and are called the days of his creation;

for by degrees he is elevated from a state in which he possesses none of the qualities which properly constitute a man, until little by little he attains to the sixth day, in which he becomes the image of God." (A. C. 62.)

The story told in Genesis is indeed a story of creation, but of the creation of man anew in the image and likeness of God.

In man's infancy, the ground for his regeneration is being prepared by the implantation of good and truth in man's interiors before he knows good or evil, and by the states of life which these inspire—states of kindness, even to dogs and cats; states of love to parents and teachers, brothers and sisters, and to playmates; all states of innocence, and truthfulness, and goodness on the lowest level of life. All these germs of truth and good are stored in the internals of the infant man, and nothing is lost. "All these states are so preserved in man by the Lord that there is not the smallest of them lost; . . . every state of man from his infancy to old age not only remains in the other life, but returns also, and are exactly such as they were during his abode in the world." (A. C. 561.)

The innocence of infants is proverbial; but the innocence of infants is not from anything inherent in them. Their innocent states of life come from the Lord, and are the Lord's innocence in them—falling first into their interior forms, receptive of life, and from thence it comes forth in face, and gesture, and in every movement of the little, graceful bodies. It is all from the heaven of Innocence.

The Lord thus provides, in infancy, for the future well being of the adult. And if the child dies in infancy, it is taken by the best of the angels, and educated, and itself surely grows up to be an angel in one of the happy heavens. There are no exceptions—come they from any land, of no matter what tribe or nation—all are educated in heaven, and grow up there, and live there forevermore.

Man, in no stage of his being, is Divine—Divine in himself—but things are in him which are from the Divine; all things good and true are such things.

Where do children, and infants especially, get their ideas that all things around them are alive? In their play, they give life to all their toys. "Infants are withheld from evil, and are held to good by the Lord; it appears that they are in good from themselves, but they are not." (A. C. 5307.)

O. L. BARLER.

The Only Way to Love the Lord.

On what a remarkably high plane, or to what a very interior degree of spiritual life, the doctrines of the New Church appeal to us to love the Lord, is evident from the teaching in the "Apocalypse Explained" in chapter xiii. under the general subject of "The Divine Love."

"To love the Lord," we are here taught, "means to do uses from Him and for His sake, for the reason that all the good uses that man does are from the Lord; good uses are goods, and it is well known that these are from the Lord. Loving these, is doing them, for what a man loves he does."

And then come the words that clarify the sky and enable us to see clearly:

"No one can love the Lord in any other way. For uses

which are goods are from the Lord, and consequently are Divine; they are even the Lord Himself in man. These are the things that the Lord can love. The Lord cannot be conjoined by love to any man, and consequently cannot enable man to love Him, except through His own Divine things; for man cannot from himself love the Lord; the Lord Himself must draw him and conjoin him to Himself; and, therefore, loving the Lord as a Person, and not loving uses, is loving the Lord from oneself, which is not loving."

There is a great deal of love for the Lord as a person in the Christian world, which is not grounded in any desire to love Him in any real, or vital, sense. And we may well raise the question among those who receive the heavenly doctrines of the New Jerusalem, whether our love of the Lord is a true one, or not.

The doctrine of use is one which, it appears to me, has not been emphasized as much as it should be. And where it has been prominently brought forward, has it always been made clear that one may perform uses from oneself and think he is loving the Lord, when it is in reality an interior form of self-love? "To love the Lord means to do uses from Him and for His sake." Consequently we love the Lord only in the degree that self is removed and our motive is to be reciprocally conjoined to Him and thus to be of service in His kingdom.

Just what these uses are we are told in the following concerning the angels who are in "the third heaven" and in "celestial love," in which love to the Lord reigns:

"These angels are in love to the Lord more than the angels in the other heavens are; and they have no idea that loving the Lord is anything else than doing goods which are uses, and they declare that uses are the Lord in them. By uses they understand the uses and good works of ministry, administration, and employment, as well with priests and magistrates as with traders, and working men; the good works, unconnected with their occupation, they do not call uses; they call them alms, benefactions and gratuities."

L. G. LANDENBERGER.

Communications

The Fall of Adam.

In the MESSINGER of February 5, Mrs. Mills, while kindly seeking to minimize the differences between herself and her critics, by withdrawing certain "strained" expressions, only makes clearer the essential variance of her "theory of Adam's so-called 'fall'" from "the definitely accepted theory of the New Church"—a variance of too great moment to be let pass in the organ of our Convention unchallenged. According to Mrs. Mills, this "theory of the New Church, rests the destiny of the race upon the disobedience (the breaking of spiritual law) of Adam (the early people), and extends the effects thereof down through all mankind until the exceptional coming of Divinity to earth." To this statement, no objection need be made, unless to the phrase of uncertain tenor "rests the destiny." Let it pass. To this "theory of the New Church," Mrs. Mills opposes her theory that there was no disobedience or breaking of spiritual law in the decline of the people represented by Adam, no such entailment of error as to require the coming of the Lord for its rectification, but only "a descent by the race into externals for the purpose of its growing intelligently upward."—"The first

step in spiritual orderly growth." This she is convinced is "the teaching of Swedenborg in A. C. 194-271."

From this reference it would appear that Mrs. Mills has taken a part of the history for the whole. It is shown by Swedenborg, that in Adam's acceptance of his wife—in the second chapter of Genesis—is represented the desire of the early celestial man in their posterity to live in the proprium or ownhood of their external man, but as yet in innocence, signified by the man and his wife being naked and not ashamed. "These descendants of the Most Ancient Church were not evil, but still good." (A. C. 161.) But in the succeeding age—described in the third chapter by the tempting of the serpent and the eating of the forbidden fruit—the later generations of this primitive people originated the sin represented by Adam's disobedience, and described by Swedenborg—within the very numbers of the "Arcana" cited by Mrs. Mills—in the following terms:

"The first verses (of the third chapter of Genesis) involve that, although thus inclined, they still perceived it to be unlawful (to search of themselves into matters of faith); these (4th and 5th) verses, that they began to doubt whether it was not allowable for them, because they would thus see whether the things were true which they had heard from the ancients, and so their eyes would be opened; at length that because the love of self began to reign in them, they could direct themselves and thus be like the Lord. The love of self carries with it that men are not willing to be led by the Lord, but by themselves; and when directed by themselves, they consult sense and outward knowledge as to what is to be believed." (A. C. 205.)

"(The sixth verse describes) the fourth posterity of the Most Ancient Church, which suffered themselves to be seduced by love for what was their own (the proprium), and were not willing to believe what was revealed, unless they saw it confirmed by things of sense and outward knowledge." (n. 208.)

"(In the seventh verse is signified) that they perceived and acknowledged that they were not as before in innocence, but in evil." (n. 213.)

"The dominant evil of this posterity was the love of self. * * * The evil not only of the Most Ancient Church, which was before the flood, but of the Ancient Church after the flood, and of the Jewish Church, and then of the new church, or church of the Gentiles, after the Lord's advent, as also the evil of the church of the present day, is, that they do not believe in the Lord, or in the Word, but in themselves and in their senses. (n. 231, 232.)

"In the most ancient celestial men, the sensual things of the body were in such condition that they were pliant to and served their internal man; and beyond this they did not care for them. But after they began to love themselves, they preferred sensual things to the internal man; these were, therefore, separated, and became corporeal, and thus damned." (n. 243.)

And later Swedenborg wrote:

"The Most Ancient Church, which was called Man (Adam), was celestial. If this had remained in its integrity, the Lord would have had no need of being born man. Therefore, as soon as this church began to decline, the Lord foresaw that the celestial church would wholly perish from the world; and on that account the prediction was then made concerning the Lord's coming into the world." (A. C. 2661.)

"It is enough for them to know * * * that it is an eternal truth that unless the Lord had come into the world and subjugated and conquered the hells by temptations admitted into Himself, the human race would have perished; and that otherwise those who have been on this earth even from the time of the Most Ancient Church could not possibly have been saved." (A. C. 1676.)

"The origin of evil was not in Adam and his wife, until the serpent said: *In the day that ye eat of the tree of knowledge of good and evil * * * ye shall be as gods;* and because they then turned away from God, and turned to themselves as to a god, they made in themselves the origin of evil. * * * Man was so created that all that he wills, thinks and does, appears to him just as if in himself and

thus of himself. Without this appearance, a man would not be man, for he could not receive, retain, and as it were appropriate to himself anything of good and truth, or of love and wisdom. Whence it follows that without this, as if living appearance, man would have no conjunction with God, and therefore no eternal life. But if from this appearance he brings himself into the belief that he does will, think, and therefore do good of himself, and not from the Lord—although it is in all appearance as from himself—he then turns good into evil within him, and this makes in himself the origin of evil. This was the sin of Adam." (M. L. 444.)

Mrs. Mills in her denial of this plain statement of Swedenborg that the posterity of the Most Ancient Church originated sin, says that sin "has its origin in the nature of the proprium, which is abundantly able, of itself, to commit all the sin of all the ages, past and to come, being utterly ungodly and self-seeking whenever not 'glorified' by the Lord's Divinity." This would seem to imply that the proprium is something apart from the man, for whose iniquity man has no responsibility—a precious scapegoat. In fact the *proprium* is nothing else than man's sense of himself and all appertaining to him as *his own*. And in the celestial church represented by Adam in his integrity, the first appearance of this proprium or ownhood was innocent. It was not till self-love, instilled by the serpent, persuaded men to trust to their own senses, that the proprium became evil and sin had its origin.

OCTOGENARIAN.

The Virgin Birth.

Mrs. Mills thinks her speculations on this subject in agreement with Swedenborg. I do not find them so. But I do not think it wise to enter into a discussion of a sacred mystery of which we know so little. x.

The Preaching of Doctrine.

EDITOR OF THE MESSENGER:—I am pained to note the unfair and unjust construction placed by "A. H. C." in the MESSENGER of the 19th inst. upon the letter, "A Laywoman's Viewpoint." A. H. C. wholly misreads it, and a correction of his misreading is justly due this earnest and devoted woman.

May I therefore suggest a more careful reading of the letter as found in your issue of the 5th inst? A. H. C. states: "The crux of the situation from her viewpoint, seems to be a belief that *doctrine* is a kind of 'heresy,' akin to 'faith alone,' and she wants it ignored and attention given to so-called evangelical preaching."

Nothing of the sort is even implied. She states: "It has seemed to me that the New Church has been a sort of intellectual gymnasium, its sole work being to *teach doctrine*. Many people seem to think that to *know the doctrine* is all there is of it. And this has seemed to me to be as much a heresy as 'faith alone.'" Now what sane New Churchman can object to that? To merely know the doctrine and not apply it to life, is faith alone, and nothing else. A. H. C. admits this and contends for it when he says: "What warrant is there for the existence and maintenance of a New Church, but doctrine, a *new doctrine*, a new revelation of truth leading to the good of life?" What is this but her argument? She asks no one to cease preaching doctrine. She makes no request for mere sentimentalism or for religious experiments without truth and doctrine. But she does ask for doctrine in its application to the immediate needs of sinning souls. And that is all that she does ask. She feels that this has not been done as it should be done. And she is by no means alone in that assumption. She is grateful for the awakening of her own pastor to the needs of the people in his charge. She states: "He seems to have, as an end, the salvation of men, salvation from sin, not merely from

intellectual error, but from the evils of life." And she wants more of it in the church. Amen! We all do, and so does A. H. C. This does not mean a church without doctrine, there is "no deceiving ourselves" about it, there is no longing for "seeming progress and popularity" in it, there is no "half-baked goodness" associated with it, there is no "love perverted by irrational thought" hinted at, no "relegating of doctrine to a subordinate place," no ministers taking up the "generalities of moral living." The whole letter is an appeal in behalf of considering new methods of reaching the people who so sorely need the doctrine in their lives, an appeal on behalf of the saving power of the doctrine from the Word, a doctrine saving from sin and "the evils of life." Would God that our New-Church pulpits preached it more and preached less of the self-satisfying intellectual exercising of fine points in doctrine that passes for sermonizing.

No one desires, least of all the writer of this letter in question, a church ignoring rational doctrine and substituting for it the "tenets of a moral life." What is wanted, what is needed, what is not only implied, but asked for, is such preaching of doctrine that from it, and by means of it, the will is quickened and the life made free from actual sin. This is the salvation of Jesus Christ. And unless His church so teaches and preaches, it is not worthy of Him. May the "great awakening" come! Surely the New Church in the world needs it.

FRANK A. GUSTAFSON.

The Translation of the Word.

EDITOR MESSENGER:—It was perfectly proper that the Rev. John Whitehead, chairman of the American Committee on the Translation of the Word, should awake and say something on the subject in the MESSENGER of February 19th, but is he joking or dreaming when he says there is a systematic co-operation between the two committees, not a duplication of work? Yet he states, only in the sentence preceeding this, "the English Committee is translating the Pentateuch, and the American Committee is working on Joshua, Judges, Samuel and Kings." Is that co-operation when each does a separate work, absolutely independent of the other? Is the English Committee bound to accept the American version of the Psalms? Will our Committee accept the work on the Pentateuch now being made by the English.

By the way, what has Bro. Pendleton's sermons to do with "The New-Church Translation of the Word?" Any man, even one "high up" in office, is liable to mistakes, and this has nothing to do with the acceptance of a version for the church.

Again, what has the Rev. L. H. Tafel's work of "making a Hebrew-Latin vocabulary," directly to do with a translation of the Word into English? Surely, every one who has access to this work, knows of its value, and when more can use it, will thank the Convention for having generously supported Mr. Tafel in this work; but does this touch the English translation, and the American co-operation in such work?

If Mr. Whitehead will read the communication of January 22nd, he will see that there is not a word about the translation of the Psalms as being either temporary or permanent work.

In a word, has not the chairman carefully walked around the communication of January 22nd, and written on every point but the one contained in it regarding co-operation? I think I am not misinformed when I say that our English brethren are not aware of any co-operation by the American Committee on Translating the Word.

J. E. WERREN.

EDITOR OF THE MESSENGER:—I have read with great interest the communication on the subject of Scripture Translation, in your columns from the Rev. J. E. Werren, and I wish heartily to endorse his conclusions.

I should regret if the impression produced by my article in the *New-Church Magazine* were that I underestimated the work that has been done in your country in the matter of Scripture translation. I have too full a knowledge of its value and of its difficulties to do that. I have had the privilege of attending all the meetings of our committee in England, at which we have discussed seriatim every verse in Genesis up to the end of Chapter 40. It will give your readers some idea of the extent of the labor involved, when I say that taking one chapter as a sample, I find by reference to my notes, that the revision of Chapter 26, which contains 35 verses, occupied 9 hours 18 minutes of the committee's session. This time was in addition to the preparation made by individual members of the committee. Other chapters have occupied time in proportion. I can fully estimate, therefore, the labor involved in the preparation of a translation of the Scriptures, and I am acquainted with the nature of the difficulties encountered. It is this knowledge which impels me to speak when I feel that such good and true labor is not being directed in the most profitable channel.

Mr. Werren's suggestion, I welcome, as being a practical one. He regards the question of Scripture translation from two points of view, namely, the general reader's and the student's. He suggests that there is room for a version for each of these classes. I concur with his suggestion, because I have noticed that the point which seems never settled in respect to present efforts at translation is how far is the general reader to be considered, and how far is the student to be considered in our translation? Until we have settled this point, we are halting between two opinions, and have to regret much wasted energy.

As long as we are laboring to make our translation serve the most educated and the least educated equally, I hold that our self-set task is Sisyphean. Mr. Werren offers us a practical solution, which is to admit the need for the two distinct versions to meet the two distinct requirements. One of these, the general reading version, is already supplied; the other, a distinctly student's version, is one that no scholars are likely to supply more efficiently than those who know the special teachings of the New Church concerning the sanctity and inviolability of the letter of the Word. Such a version, if well done, would react on the current versions, for it would, as Mr. Werren says, come as a help to "every student and sincere reader in and out of the New Church."

LEWIS A. SLIGHT.

150 Grange Ave., Oldham, England.

A Plea for the Children.

MR. EDITOR:—While not wishing to be intrusive, I do wish you would suggest in the MESSENGER that our New-Church writers earnestly take up the "Child Question." Our whole country and the future New Church itself depends upon the children. I allude especially to the economical question of poverty and labor. The "cry of the children" has ever been heard, but in this day of enlightenment the sin is more gross. Everyone has the opportunity of knowing how multitudes of little ones are the slaves of economic conditions they cannot voice or amend. The New Church is so strong in its doctrines—planted upon a rock—it has nothing to fear for itself. Who, then, better able, and while discerning causes and their remedy, to at least proclaim this evil in no uncertain voice? The cause of the weakest should be the concern of the strong.

The article on "Social Movements" of February 19 is good. It is also right to be careful, but not "to so fear to do wrong that we fail to do right." Standing alone, one feels helpless even to protest, but an organized body has the power to move and change if its purpose be true. We have to let "the oppressed go free."

Hoping my letter, if only submitted, will not harm, I am, respectfully,
ANNIE LAMB.

Church News

The engagement is announced of Mr. Arthur Goddard, son of Warren Goddard, Esq., of Brockton, and Miss Eleanor Smith, daughter of Richard William Smith of Boston.

In Chicago a midday class is held every Wednesday at 12:15 p. m. for the study of the "Arcana," conducted by the Rev. J. W. Stockwell. The class meets in the central rooms of the Chicago Society, 501 Masonic Temple. The ladies serve a light lunch of coffee and sandwiches after the study.

The young people of the several parishes in Chicago, to the number of perhaps a hundred, enjoyed a leap year social on the night of February 28th, as the guests of the Humboldt Park League. The parlors were well filled and the young people highly enjoyed themselves in various games and dancing.

There is talk of several changes among the ministers in the east. It is not improbable that the Rev. Wm. L. Worcester will go to Cambridge to take the place in the Theological School made vacant by the death of Dr. Wright. The Rev. Julian K. Smyth may be called to succeed Mr. Worcester in Philadelphia.

We have just received word that the Rev. Gerhard Bussman passed away at his home in St. Louis on February 27, at the age of 80 years, less one day. Mr. Bussman faithfully served the New Church for many years among the German people, having been pastor of the first German Society in St. Louis. An extended notice of his life and labors will appear in a later issue of the MESSENGER.

Brooklyn, N. Y.

On account of the ill health of Mrs. Charles D. Allen of the Brooklyn society, Mr. Allen has taken a month's vacation, and both have gone South.

The Recreation Committee of the Brooklyn Society gives a dancing party at the Pouch Gallery, March 13; the programme being such as to insure a pleasant time for the older folk as well as of the younger members. Special efforts to this end have been made.

The last of the season's tea parties for the Sunday-school children will be given on the evening of March 27.

The Y. P. League expects to hold a dancing party in March under management of its own committees.

The Rev. and Mrs. Ager left Feb. 26 for two weeks' visit in the south with their son. Mr. Reece will preach March 1 and 8 while Mr. Ager is away.

The Rev. Julian K. Smyth will deliver his course of lectures on Swedenborg here on the three last Sunday evenings in March and the first in April.

The Rev. J. C. Ager has handed in his resignation from the pastorate. It will not take effect before fall, but another pastor will be looked for in the meantime. It is said that Mr. Reece is not likely to remain in Brooklyn after June.

England.

On Tuesday, Jan. 28th, a united meeting was held at the church in Kensington to consider "How the London Societies may be made stronger and more useful externally and internally." There was evidence of a desire to attain a definite and practical result, and a united meeting of the committees of the various societies is likely to follow. Thus bringing before the members the ideal of the church in general as being "the neighbor" in a higher degree than their own society, cannot fail of useful results.

The friends of the Camden Road Society have been encouraged by the generous offer of two of their number, Mr. David Wynter and Mr. Arthur Smith, to bear between them the whole expense of the scheme of reconstruction of the church keeper's house, cloak-rooms, corridor, etc., less £250 which is already provided for. This will strengthen their hands and we trust will enable them within a comparatively short time to complete the entire rebuilding of their school premises and library.

The many friends of the Rev. Arthur Faraday in your country will learn with pleasure that he has now returned to Snodland to take up his duties at the church there.

L. A. S.

Annual Meeting of the New York Association.

On Saturday, February 22d, beginning at 10 a. m., the annual meeting of the New York Association was held at the Church of the New Jerusalem, Thirty-fifth street, near Park avenue, New York City. The morning was occupied with routine business and consideration of the effort now making to raise a fund to liquidate the debt existing on the property of the Buffalo Society. Dr. Thomas French, Jr., of Buffalo, presented the subject at length and with much eloquence and interested the meeting greatly. Four thousand dollars has already been pledged. Six thousand more is required.

The report of the Presiding Minister, Rev. J. C. Ager, for the Board of Directors, gave in considerable detail the effort which has been made during the past year to get into touch with the isolated throughout the boundaries of the Association. This has been done through correspondence and by means of the publication of a manual entitled *The Uplook*. The effort has been to secure from the isolated co-operation in the distribution of literature, and thus make them effective working units of the church body, and the report showed that considerable success had been secured.

At one o'clock a collation was served by the New York Society, and at 2 p. m. the sessions were resumed with the consideration, as a general topic, of "What Can Be Done to Stimulate the Wellbeing and Growth of the New Church?" The Rev. Julian K. Smyth, by request, first read a poem by Elaine Goodale Eastman entitled "The Modern Church"; then came papers by Mr. Edward Sherer on "The External Growth of the Church," and Mr. R. A. Shaw on "The National Work of the Church." These were followed by an address by the Rev. William L. Worcester, of Philadelphia, on "The Home Life of the Church." Mrs. Broomell, of Roxbury, was expected to be present and deliver a paper on "The Law of Growth," but owing to illness in her family could not attend.

Mr. Worcester's paper was listened to with great attention. He developed at length the factors which make for the ideal home life of the church, and made effective reference to the points which had been developed in the two preceding papers. He drew special attention to the change which had come into the outlook of university

and college life quite recently, as instanced by statements of President Hadley, of Yale; President Butler, of Columbia; and President Woodrow Wilson, of Princeton; that whereas it had been generally accepted that the aim and object of a college training was the building of character, these three men now held that the chief aim of a university or college education was "the training of men for service." Character would undoubtedly be the result of such training, but that was regarded as incidental and not as the primary object of a college course. He held to the belief that this might easily be accepted as the primary object in our Sunday-school work.

Resolutions were adopted for the continuance of the effort to raise the Buffalo debt; expressing the thanks of the Association to Mr. Worcester; commending the work of the Board of Directors and the Presiding Minister; likewise commending the efforts of the Paterson Society, which is just completing a new edifice; and thanking the New York Society for its hospitality.

There were present as visitors the Rev. and Mrs. Albert Björck, of Stockholm; Rev. William L. Worcester, of Philadelphia; Mr. William McGeorge, Jr., of Philadelphia; Mr. and Mrs. Ezra Hyde Alden, of Philadelphia.

Rev. John C. Ager was elected Presiding Minister; Saml. L'Hommedieu, Treasurer; John F. Seekamp, Secretary.

The Massachusetts Sabbath-School Conference.

Our annual Sunday-school meeting is an event of the past. The day was beautiful, the gathering large and representative, the transactions prompt and to the point. A brief, impressive religious service, conducted by Rev. John Goddard, was followed by a cordial address of welcome by the General Pastor, Rev. James Reed. A few minutes later the business-like chairman, Walter A. Robinson, had the proceedings in full swing.

The reports of the various Sunday schools, with perhaps two or three exceptions, were brief. A motion by one of the younger men to have the reports "edited and boiled down" seemed rather superfluous. The speaker was reminded that the duty of pruning lay with the writers of the reports, who ought to send to the general meeting only such items as are not merely local in scope and in forms as brief as clearness would permit. The fuller consideration of the point was delegated to the Executive Committee.

An important question in the Roxbury report was, "Should a Teachers' Institute be provided for the Massachusetts Sunday Schools?" After a short effort to dispose of the subject without any discussion it was finally voted that each Sunday school should appoint two delegates who should be called by the Executive Committee to meet at a certain time to consider the advisability of the formation of a teachers' institute for the Massachusetts Sunday-school Conference.

Another suggestion referring to the propriety of presenting the attendance of the adult classes in a separate column of the statistics was put into the hands of the Executive Committee with full power to act.

Reference to *The Sower* was made in five reports—Roxbury, Elmwood, Fall River and Providence were commendatory; Boston and Bridgewater did not find it answering their more extended needs.

For the first time in many years the "Committee on Materials" made no report, probably because its work is presented for the larger field at various intervals in the MESSENGER where books for the Sunday schools are given by titles for the various grades of readers.

A vigorous report on behalf of the Committee on "Modes of Instruction" was presented by Rev. Mr. Wheeler. The general theme was the need of storing the memory with the facts of the letter of the Word from the beginning of child life until the fourteenth year. It is hoped the paper will appear in print for a fuller knowledge of the valuable suggestions.

Mr. Warren Goddard's suggestion for the devising of plans for stimulating better work in Sunday schools found an appreciative welcome and was referred to the Executive Committee for action.

Mr. John Daboll was continued a committee of one to facilitate the purchase of Sunday-school books.

The general subject of the day was "How to Teach." It was presented by three speakers before lunch, and by three essayists in the afternoon session. The first group dealt with the subject of presenting the essential doctrines to the growing young minds. The Rev. John Whitehead considered the "Doctrine of the Lord." He spoke of its great importance and its practical side in the New Church, where it centers in the Lord Jesus Christ.

The Rev. H. Clinton Hay dealt with "the Doctrine of the Sacred Scriptures," and called attention to the great reverence with which the book should be treated as such; the need of daily using it in worship, as well as the value of a child's possessing it.

The Rev. Hiram Vrooman said that "The Doctrine of Charity" involved the application to life of the great doctrines of the church, for unless they reached the ultimate plane of life they failed. He showed how the doctrine of the Lord could be made very real by our endeavoring at all times and under all circumstances to do as we would think the Lord might do if He were in our stead.

But the detail of these suggestive addresses will probably appear in print.

The afternoon session opened with the routine reports on attendance and the nomination and election of officers. The chief feature of this part was the presentation of the three essays in the more elaborate consideration of the subject introduced practically in the forenoon, "How to Teach."

Mr. Wm. B. Atwood, an experienced teacher in the Boston schools, was appointed to tell "How to Teach Children in the Sunday School"; Miss Ednah C. Silver, a successful Sunday-school worker of Roxbury, showed in a bright paper "The Imagination as a Handmaid in Religious Instruction"; and the president, Mr. Robinson, a valuable member of the teaching force in the Boston Latin schools, handled the ever-important consideration, "How to Teach Young People at the 'Critical Age'."

These carefully prepared essays will probably appear in print.

Memorials of two valued members of the Sunday-school Conference were presented and imposingly adopted by a rising vote. The first related to the Rev. Dr. Theodore F. Wright, the second to the Rev. S. M. Warren.

Looking now over the program and the attempts of providing material for the general annual meeting, the officers certainly showed themselves very painstaking and their work should be thoroughly appreciated. It is, however, plainly evident that the meeting lacked spontaneity and enthusiasm. It was in line with our meetings in Massachusetts which are not infrequently designated by the term "cut and dried." There was almost no possibility for any discussion whatever. The

time on the program was so closely apportioned that in places steps of five minutes' duration were carefully set down. Even the closing of the session which justly belongs to the body itself to determine, was set down beforehand to take place (promptly) at 4:15 p. m.

Such methods belong reasonably enough to the school room, but when applied to bodies which are constitutionally organized they savor too much of paternalism. This is not said in criticism of the present officers, for they have followed previous programs. The want of freedom in the meeting, or perhaps rather the elasticity of program, was particularly felt in the lack of time to discuss such an important theme as the formation of a Teachers' Institute, which is eminently a subject that belongs to the annual meeting for "keeping alive an active and earnest interest in all that pertains to * * * advancing the cause of the religious instruction of children and youth."

It is not an unfair criticism to say that with the large number of prepared addresses and essays, they were, with a few exceptions, far too long and by the diversity of personality and contents tended to dissipate attention. The intention of the officers to present a unity of theme, "How to Teach," was intended well enough, but five speakers, with each an individual topic and no one to gather up the threads, was rather too much: give us the next time a more simple repast and allow the salt cellar to be used in between courses!

Let no one think that this Sunday-school meeting was a failure. The spirit was superb, the preparations conscientious and earnest, the appreciation keen and interested. The singing was uplifting, the handshaking cordial, warm and sincere—and, as the beautiful edifice beamed under the rays of the setting sun, all parted with feelings of regret that the hour of adjournment had come. Amid all this let the note of criticism be received—not as fault-finding, but as an endeavor, with such splendid talents, to help make the one annual Sunday-school meeting the best that such faithful workers can produce.

Easter in Detroit.

The Detroit Society desires to make the coming Easter (April 19th) as useful to the members of the church throughout the Association as to themselves. For this purpose a cordial invitation is hereby extended to all the isolated members and friends of the church within the Association to attend the services on that day and partake of the most holy sacrament of the Lord's Supper. For those who are near enough to come and return on the same day, as well as others, dinner will be provided at the church after the services; which will afford a good opportunity for the renewal of old associations, and an interchange of sentiment on New-Church topics. Those who cannot come and go on the same day will be entertained over Sunday, and all are requested to send their names to the pastor (Rev. S. S. Seward, 307 Merrick avenue) as soon as convenient, so that arrangements can be made for their entertainment and notice sent to them beforehand.

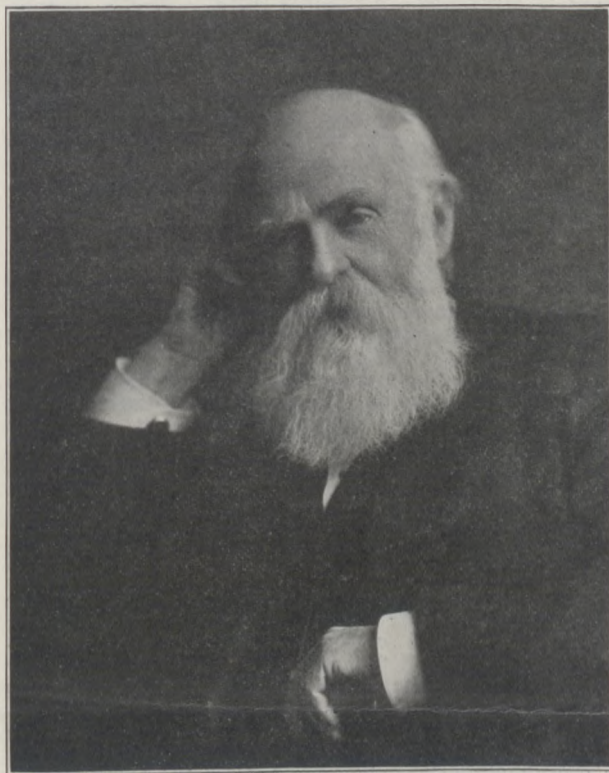
No other invitation than this will be given, for fear that some might be overlooked; and it is hoped that no one will hesitate to accept because he does not receive a personal invitation.

If there are any who desire to avail themselves of the opportunity to be baptized or confirmed, they should notify the Pastor at once.

It is impossible for the Presiding Minister of the

Association to take the time to visit all the isolated members of the church, though he would be glad to do so. He hopes, therefore, that those who can avail themselves of this invitation will do so as freely as it is given.

S. S. SEWARD.



Rev. Samuel Mills Warren.

Mr. Warren, who was one of the oldest and best known of the ministers of the New Church in both America and England, passed so quietly into the other life on the afternoon of February 6th, 1908, that the conductor and other passengers on the street car in Boston on which he was riding did not notice any change in his condition until he was found lifeless in his seat.

For a man of his age Mr. Warren up to the last enjoyed unusually good health and was remarkably clear in thought. Within the past year he completed a new translation from Swedenborg's Latin, including personal reading and revision of the proofs of the edition of "Marriage Love," published by the Rotche Trustees. Aside from the work on "Marriage Love," Mr. Warren's greatest theological work is his "A Compendium of the Theological Works of Emanuel Swedenborg." These two valuable works will pass down into the history of the church as among the most valuable of its writings.

Besides his active theological work, Mr. Warren was always interested in and at times devoted most of his time to business. His active business life began in Cincinnati in 1845, when he first introduced the "tar and gravel roof" which was developed and improved in conjunction with his brothers, Cyrus M., John, Herbert M. and E. Burgess Warren, and which is today perhaps the most generally used form of roofing in the United States, forming the basis of an industry aggregating millions of dollars annually.

The following extracts from the life of deceased, written by himself and published in a 200-page "Gene-

alogy of the Warren Family," compiled by his niece, Mrs. Betsey Warren Davis, will be of interest:

"In 1837, the year that my father moved from Peru to Springfield, Vermont, I was apprenticed to a farmer, Stowell Barnard, of Peru, under a verbal agreement that, in compensation for my services from the age of fifteen till I was twenty-one, I was to receive at the end of the time the sum of one hundred dollars and a suit of broadcloth clothes. * * * One day when I was digging potatoes, Abigail, one of the farmer's daughters, picking them up, I stopped, laid down my hoe, and said I would never dig another potato, and I believe I never did, except my own. * * * I very well remember her father's parting words to me when I left, 'Well, Mills, you'll rue it. When you are one-and twenty you'll think of that hundred dollars and suit of broadcloth clothes.' I presume I did think of them, and have thought of them many a time since, but I have never 'rued it.'

"Thus I began as a farmer, and perhaps shall end as a farmer, but I have been many other things than farmer between. Following the family to Springfield, about a year after the removal there, I arrived not long before the fire which destroyed the foundry and with it my father's books and all evidences of debts due him. * * *

"It was almost immediately after my arrival at Springfield that my father's misfortunes culminated in the removal to Keeseville, where he had made an arrangement with Goulding & Peabody, a firm of iron-founders, for the manufacture of the castings for his patent ploughs, of which he himself made the wood-work and the wrought-iron work. His were undoubtedly the best ploughs that had yet been invented, and one of them, the side-hill plough, has come to be the only plough now used on the sloping fields in hilly and mountainous countries.

"Up to the time of my illness in New York I had not given much, if any, serious thought to the future, but had simply been content to live on, to get a living, with such enjoyment out of life as I could; but during my convalescence I was led to reflect upon my want of definite purpose, and that I ought to have some aim and plan of life. Some circumstances, to which I need not refer, had led me to think I might have some talent for public speaking; and the legal profession offering a fine field for the exercise of such a talent, I decided to work my way up to the bar. But first, I thought I ought to obtain a good collegiate education. With that view, after having been a short time clerk in the postoffice at Keeseville—in the meantime brushing up my somewhat rusty common school attainments—I applied for and obtained an appointment as teacher of one of the district schools near Keeseville; and while teaching I used to work evenings and before daylight in the morning at my Latin and other branches that would help me on toward my goal. * * *

"With the small money I earned by teaching I went for several terms to the Keeseville Academy, one of the teachers in which and my tutor in Latin was Mr. I. N. Gregory, who afterwards became a New Churchman. * * * While at Keeseville Academy, or, rather, between the terms of study there, I taught school for a considerable length of time—I don't remember how long—at Union Village, a wealthy and intelligent Quaker settlement a few miles from Keeseville, and thus lived for a while among the Quakers. My brother Cyrus also taught school in neighboring districts, and attended the Keeseville Academy at the same time that I did. He was also for a time clerk in one of the stores at Keeseville; and there one of his familiar companions was 'Joe' Garv—now Judge Garv, of Chicago, the judge who at the risk of his life presided at the trial of the anarchists there, some years ago. I knew 'Joe' Gary and remember him well, but was not so familiarly acquainted with him as my brother Cyrus was. 'Joe' was also at that time clerk in one of the stores in Keeseville. When my father—not doing well with Goulding & Peabody—moved to Brandon, Vt. (or soon after), there being an academy there, I also followed and attended the academy. My brother Cyrus was a student at this academy at the same time. I attended the school in the winter, and

hired out at farm work, haying, etc., to neighboring farmers in the summer.

"I opened a small 'academy' in Bennington, Vt. But I only had a few pupils, and the prospect of money making was not promising. While I was in this doubtful position there came along the agent, or proprietor, I forget which, of an excellent system of graduate penmanship, which he wanted to introduce into my school. He appeared to see that I was not flourishing, and invited me to call and see him in the evening at his hotel. This I did, and he made me a tempting offer of an agency for the introduction of his system into the schools of some of the northern counties of New York State.

"I closed my 'academy' as soon as I well could, bought a horse and sleigh, and started off on my agency in Saratoga County, in the dead of winter, the winter schools being yet in session. It would have been a profitable thing for me if only I could make it go. But I soon found that the introduction of school-books did not then, any more than it does now, depend so much on their merits as on the 'pull' that publishers are able to get on school committees and other school authorities. And so they didn't 'go,' and I was at sea, ready to try anything that seemed to offer me an opportunity to make an honest dollar; for it was a guiding and governing principle with me to have no money that I could not get honestly. But I found that my friend's advice, to 'go out into the world first, and make some money,' was a good deal easier said than done. It was easy enough to 'go out into the world,' but to make money was quite another thing. * * *

"Not long after, in 1844 or 1845, I found a man putting on roofs in Newark, New Jersey, with square sheets of ship sheathing paper and a mixture of pine-tar and pine-pitch, covered with sand. It was becoming quite a popular cheap roof in Newark. * * * Just at this time Mr. Nicholas Longworth, an enterprising and wealthy citizen of Cincinnati, who while visiting relations in Newark had seen and was taken with the roof, wrote to a nephew in Newark, asking him to find and send him a young man of good character, well acquainted with the new roofing, to put it on in Cincinnati, and offering to find the necessary capital to start with, and to use his personal influence in its favor. By some inquiry Mr. Longworth's nephew, Mr. Marcus Ward, was led to offer this opportunity to me. This was the beginning of the roofing business which gave us all a start in the world. Soon after my first start in Cincinnati (in 1845) I wrote to my brother Cyrus, who was working in father's ploughshop at Glens Falls, to come and help me in Cincinnati. This led, after some months, to a partnership between us, under the firm name of S. M. & C. M. Warren. But my goal was still the legal profession, and one of the conditions of the partnership was, that as soon as the business would admit of it, I was to be at liberty to leave the business in his hands, retaining my interest in it, and go on with my studies. This I did, in the office of Storer & Gwynne, Cincinnati.

"Improvements were made on the roof from time to time. First, in 1847, coal-tar—then a refuse of the gas-works, which they were glad to give away to anybody who would take it off their premises—was tried, as a substitute for pine-tar, to soften the pitch with and for saturating the paper. This worked well and was a great economy. Then it was found that a fine gravel was better than sand for an outer covering of the roofs. After this, paper or felt in rolls (continuous sheets) was substituted for the square sheets of ship sheathing paper,—a very great improvement,—which involved the invention of machines for saturating the rolls of felt with tar. The square sheathing paper had to be dipped into the tar by hand, sheet by sheet, and then the excess of tar pressed out of it. Finally, at our branch in Buffalo, we began to distil coal-tar down to the right consistency for a roofing pitch, and substitute this, as a roofing cement, for the more expensive mixture of pine-pitch and tar which we had been using. This was the first utilization of the waste product, coal-tar, on any considerable scale in this country, if not in the world. Gradually uses were found for the volatile products distilled from the tar, and thus arose the great coal-tar distilling industry in this country. This briefly was the origin and is the history of the

"gravel roof" which forms so extensive and important an industry, now in a multitude of hands, all over the country.

"The Mr. Storer of the firm with which I began the study of law was Belamy Storer, afterward Judge Storer, whose son, then a little boy, is now United States minister at the Belgian court. After a term of study in their office I entered the law school at Harvard University, in 1847. At the close of my term of study there I returned to Cincinnati and completed my legal study at the Cincinnati Law School, and was admitted to the bar. But I never practised. You will see that I had given up the plan of going through college before studying for the bar. Under these circumstances I caught the gold fever, not so much for the love of gold as from the love of adventure, which most young men have, and as a relief from my then state of unsettled purpose. The arrangement I made with my brother Cyrus was, that I was still to retain my interest in the business in Cincinnati, and he was to share equally in any good fortune I might have in California. I joined a number of my acquaintances in forming a company to cross the great plains and mine for gold in California. The outfit for the company and my personal outfit were complete, even to the saddle for a mule. But I had many good friends in Cincinnati, in the New Church and out of it, who pleaded strongly with me against my adventure; and finally, just as the company was on the eve of departure, I yielded to their earnest persuasions and gave up the project. The company went without me. I have always looked back upon this incident as a remarkable intervention of Providence. The company never got to California. The flood of adventurers over the plains that year was so great that the grass along the river valleys—where only there was grass, for vast distances—was all consumed, and there was absolutely nothing for the animals to feed upon. Only two or three of the company, so far as I ever heard, reached California. Such was the fate of great numbers who set out to cross the plains that year. Among the articles which composed the company's outfit was a press and dies for stamping gold in the form of coin, which it was thought would be a convenient form for their precious metal. I had something to do with getting up the devices which were engraved on the dies. It is a curious fact that these dies did get to California, and I saw a coin that had been stamped with them, with a liberty cap on one side.

"Not long after this escape, I decided to give up the law and study for the New-Church ministry. I began to study with Dr. N. C. Burnham, to whom I feel greatly indebted as a most excellent tutor. In 1850 Dr. Burnham moved with his family to Peoria, Illinois, and I went with them to continue my study for the ministry. He was pastor of the New-Church Society in Peoria, and at the same time practised as a homeopathic physician. I continued with him there until, in 1852, they moved to Philadelphia; and with the same purpose I followed them there. Soon after arriving in Philadelphia I began to preach under license, to the society that then existed in Darby, near Philadelphia. It was there that I preached my first sermon. For a considerable time I had been becoming more and more a victim of dyspepsia, and was so great a sufferer from it that I felt compelled to make some change in my manner of life. Just then I became acquainted with a young relative of Dr. Burnham, by the name of Fisk, who had lately been making the tour of Europe on foot, after the manner of Bayard Taylor, and also I read Taylor's 'Views Afoot.' Fisk's conversation and Taylor's book together convinced me that this would be the thing for me—would give me just the rough experience that my health required, and at the same time be mentally improving. I accordingly planned such a tour, including a period of study at one of the German Universities, to partly make up for my want of college training. I wrote to my brother Cyrus, informing him of my plan and purpose; and he replied, trying to dissuade me from it. One of his chief reasons against it, and apparently one of the best, was that I was getting old enough to think of marrying and settling down in life; that it was not at all likely I should meet anybody abroad whom I should

wish to marry, and, at least, I ought not to put myself out of the way of it. He had himself been happily married about three or four years. I wrote him that I did not think such a thing would best come about by seeking; that I thought the proper thing for a man to do was to keep right on with his purpose in life, according to his best judgment, and Providence would bring such an event to pass, perhaps when least expected. I had as little belief that I should meet with anybody abroad whom I should marry as he had.

Well, I sailed for England about the 1st of May, 1853, and had not been a fortnight in the old country before I met my wife—a better wife than whom no man ever had. The circumstances were so remarkable that I have never felt a doubt that Divine Providence directed my steps across the Atlantic to find the wife designed for me. My marriage to her has been the great blessing of my life. But this unexpected turn in my fortunes changed my whole programme. I did, however, have a delightful tour, partly on foot, in Switzerland only, in the summer of 1853, and spent some time in scientific study at the Owens College, Manchester, England. But in 1854 I returned to the United States to make some preparation for my marriage; and was married to Sarah Anne Broadfield, at Manchester, England, on the 12th of May, 1855. For several years I lived in Manchester; afterwards in London, ministering to the Cross Street (now 'Camden Road') Society of the New Church there, and at intervals made several long visits to my own country. In 1864 I became minister of the society in Brookline, Massachusetts, living at Hillside, Roxbury, which was near to Brookline. In the spring of 1865 I bought the place at Hillside, which has been my home—save a number of years' sojourn in Europe—ever since, until the spring of 1898, when I sold it, and bought a farm, for summer residence, in Dorset, Vermont."

Up to the very end, within a week of his eighty-sixth birthday, Mr. Warren's mind was active and clear. He was one of the most regular attendants of the Boston Bowdoin Street New Church. At the monthly meetings of the Boston New-Church Club he always took an active part in discussion of papers read at the meetings. On business matters he would write letters logically and clearly expressing his thoughts on intricate points, showing his mind to be as clear as in youth.

About two years ago he conceived the idea of utilizing the brush and branches which are now wasted in cutting the forests for lumber and cordwood by passing the waste through machinery which would reduce it to shavings and press them into fuel blocks, for which a patent is pending. He devoted a good deal of time and energy to experimental and laboratory work on this matter, which he developed so far as to prove, contrary to prediction of others, that such blocks can be made and that as the waste forest brush generally runs it contains enough pine sap or other gum to hold the blocks in form after once pressed.

About the time he began this work he said to the writer, "I began active life utilizing a waste product—coal-tar—and it is my ambition to end life in developing the utilization of another waste product—forest brush."

It is an interesting incident that at the time of his death he was on his way from Brookline to Cambridge to dine with Prof. Fisher of the Forestry Department of Harvard College. Prof. Fisher had expressed much interest in Mr. Warren's plans for utilizing the waste and the appointment was made for the purpose of discussing it. A model block which Mr. Warren had made during the day was found in his pocket. His death is a loss which will be deeply felt by his family, friends and the church; but it is a pleasure to think that such an active, healthy, well-rounded life should have been permitted to have such a peaceful, painless

end while in active, useful work for the good of mankind both spiritually and naturally.

Recognition of Dr. Wright's Usefulness.

At the annual meeting of the Massachusetts Sabbath-School Conference, held in Boston on February 22, the following resolutions were unanimously adopted by a rising vote:

"*Resolved*, That we, the members of the Massachusetts Sabbath-School Conference, hereby express our recognition of the uplifting influence of the work in this body for many years of our friend and brother, Rev. Theodore F. Wright, who passed to the other world in November, 1907.

"His contributions to the report of the Committee on Books and Materials were marked by a broad knowledge of the subject matter and a practical appreciation of needs of our Sunday schools, and the instruction to teachers at the Saturday afternoon classes was of a character which will long be treasured by those fortunate enough to hear it.

"Such work as his is an encouragement to all of us to apply to our work the same spirit which actuated him, and to look to our Lord Jesus Christ for the help to carry on our work.

"*Resolved*, That one of these resolutions be forwarded by the secretary to Mrs. Wright and one copy to the NEW-CHURCH MESSENGER."

Swedenborg as a Mining Engineer.

The ninety-fourth meeting of the American Institute of Mining Engineers began in New York on February 18. In its report of the meeting the New York *Sun* says that the feature of the opening session was the paper by Dr. R. W. Raymond, secretary of the American Institute of Mining Engineers, on "Humboldt and Swedenborg, Mining Engineers." Speaking of Swedenborg, Dr. Raymond said:

"Emanuel Swedenborg was one of the foremost if not the very foremost of all mining engineers and metallurgists who have ever lived. In his versatility, his eager questioning of all natural phenomena, his combination of practical knowledge and skill with theoretical speculations and his perennial flow of spontaneous suggestions for the benefit of his own fellow men he resembled our own Benjamin Franklin."

Concerning Swedenborg's mechanical inventions Dr. Raymond said that a letter written by him in 1714 showed that he had on hand the following inventions:

For a submarine ship, "which can do great damage to the ships of the enemy"; a portable siphon for raising great quantities of water; a machine "driven by fire, which will put water in motion" (a steam engine?); new pumps of various designs; new air-guns; a new musical instrument, "by means of which one who is quite unacquainted with music may execute all kinds of airs that are marked on paper by notes"; a water clock and a flying carriage, showing "the possibility of remaining suspended in the air and of being conveyed through it."

Dr. Raymond spoke of the statements by Swedenborg of great doctrines of modern science, such as the atomic theory, the solar origin of the earth and the planets, the undulatory theory of light, the nebular hypothesis, the recognition of heat as a mode of motion, and the connection between magnetism and electricity. As the principal reason why Swedenborg's books and treatises, published in Latin, have not attracted the attention they deserve from modern students, Dr. Raymond said they were made at a time when the thought of mankind was engrossed in war, and because "when in middle life he turned to theology and believed himself to be in continual communication with the inhabitants of the spirit world, those who did not accept his revelations were inclined also to reject his scientific observations and theories."

The Church Calendar.

The Lord as the Son of Man.

March 15. Second Sunday in Lent

Introit Selection 152. "Praise waiteth for Thee."

Lesson I. Exodus xxviii.

Responsive Service III. The Decalogue (p. 15).

Lesson II. Matt. xv. 21.

Benedictus. Gregorian Chant 726-735.

Hymns (Mag.):

308. "Laboring and heavy laden."

296. "Holy offerings rich and rare," v. 1, 2, 3.

Obituary

HUTCHINSON.—Judge Timothy W. Hutchinson was born in Albany, Oxford county, Me., November 21, 1832. Passed into the spiritual world February 14, 1908. His primary education was acquired in the common schools, after which he attended the Urbana University of Ohio and was graduated from that institution, class of 1859. He graduated from the Cleveland (Ohio) Law School in 1860, and was admitted to the bar at Van Wirt, Ohio, the latter part of 1860. The same year he was united in marriage to Anna L. Canby, daughter of Hon. Richard S. Canby, an ardent New Churchman, through whose efforts the Olney Society of the New Church was organized. Judge Hutchinson first became acquainted with the doctrines of the New Church while attending the Urbana University, and ever since his location in Olney, Ill., was known as a firm believer in the Swedenborgian doctrines. He was one of a class of nineteen confirmed by the late Rev. L. P. Mercer upon the organizations of the Olney Society of the New Church, May 16, 1886. Judge Hutchinson was a man of sterling character, high sense of honor, gentle, lovable nature, always seeking to be useful whenever duty called him. The funeral services were held Monday, February 17, at the New-Church Temple, Rev. E. J. E. Schreck, of the Englewood parish, Chicago, conducting the services. The entire bar, eighteen in number, met and adopted appropriate resolutions, after which they attended the funeral in a body.

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Acknowledgment of the Lord.

The acknowledgment of the Lord is sometimes represented to be a very superficial thing, as the confession that He came into the world to save those who will believe in Him and do His will, or the admission of the historical fact that Jesus was the Son of God and born into the world. At most these admissions, though indispensably essential to Christianity, are but the beginning of our truly acknowledging the Lord, which is an interior thing. It may help us to acknowledge Him more fully if we think that in every act we either acknowledge self or the Lord. In the degree that we acknowledge one we deny the other.

The acknowledgment of the Lord is eminently practical. When we have met with success if we glory in it from the thinking that we obtained it by our abilities, we deny the Lord, and acknowledge self. But in the degree that we are humbly thankful for success, and realize that it came not from any power that we possess, but from the Lord's power in and over us, and appropriate nothing to ourselves "from a thread to a shoe latchet," then we acknowledge the Lord. Sometimes it seems difficult to acknowledge the Lord. When great and severe loss brings sore affliction, the feeling may be that it is undeserved. We hear it said, Why should this have been? I can never be reconciled. If

God is just, good, and governs all, why did He permit it? Inwardly such feelings are the denial of God and the acknowledgment of self, for they originate in one's thinking that he is worthy, and in exalting his opinions of what is just and good above the wisdom of Him who sees the end from the beginning, and overrules events for final good. To say in affliction and temptation that we are unworthy of anything, that the Lord knows best, that to Him we submit all even as a little child, that what comes to us will bring the highest good possible to us in present states, that the Lord will never forsake us, but eventually redeem us from all that afflicts us, and to continue in right doing is the acknowledgment of the Lord as distinguished from the acknowledgment of self. Acknowledgment of the Lord is never of the mouth, but always of the life, and is accompanied by such humiliation that the Lord's good and loving providence is acknowledged to be over us even in suffering, and that all things good and true are from Him.

Revenge.

We are apt to look too lightly upon certain evils in thinking that they are merely what they appear on the surface. Back of anger is murder, for "He that is angry with his brother is guilty of the judgment." Adultery is generally thought to be an overt act notwithstanding the plain declaration, "He that looketh upon a woman to lust after her has already committed adultery with her in his heart." It is the same with revenge. It is generally thought to be an injury actually done to another in retaliation. Yet the spirit and guilt of revenge may exist behind thoughts and feelings where no actual injury is done to another. For those of a high standard of honor or of sensitive disposition the Lord's admonition to love and bless enemies may be most difficult and painful to obey. It is a common evil for those who have suffered insult, injustice, or wrong, to dwell upon their injured feelings, and go over in thought unkind and severe things that they would say if the opportunity were offered. In doing this the spirit of revenge is indulged, and if there is the desire to give expression to such feelings, though an opportunity is never offered, there is the guilt of revenge and unforgiveness. If we experience any pleasure in thinking

of the sharp things that we would say, such pleasures are the delights of hell, and we are confirming ourselves in such life. If we would make our hearts clean, put away revenge, and have the spirit of forgiveness, thoughts of ill will must be shunned. In doing this work in ourselves it is helpful not only to say, it is written, "Love your enemies"; it is written, "Bless them that curse you"; it is written, "Do good to them that hate you, and despitefully use you, and persecute you"; but also to think that those who so do, become the children of our Father which is in heaven.

And yet as great as the requirement that we bless those who curse us may seem to be, it is one of the first essentials of Christian life, without which one has done nothing in this regard to separate himself from that which is unchristian. "For if ye love them which love you, what reward have ye? do not even the publicans the same?"

"Some Questions of Today."

The *Radcliffe Times*, a Lancashire paper, has been giving considerable prominence to a course of sermons on "Some Questions of Today" preached at the New Jerusalem Church, Besses, near Manchester, by the pastor, the Rev. E. J. Pulsford. Such subjects have been presented as, "Is belief in God necessary to a good life?" "Does God change in answer to prayer?" and, "How did Jesus Christ differ from other men?" The reports display careful construction, and make excellent reading. They are models of logical and clear reasoning, and their appearance in the columns of this influential paper will have served an important use in bringing the teachings of the New Church to the front and setting forth their unique value.

In relation to the first topic mentioned, Mr. Pulsford supposes "the case of a sincere truth-seeker, desiring truth for the sake of good, having concluded that there was no God, after having honestly weighed all the evidence available on either side, and having taken every care lest self should prejudice the judgment." Now there arises the inevitable need of determining the nature and origin of goodness. Apart from God, goodness must be self-derived, which vitiates it at once. "The so-called 'good atheist' must face this dilemma, when he would have the alternative either of acquiescing in self-derived goodness, which means self-righteousness, and thus ceasing to be good, or of acknowledging a Source of goodness higher than himself, and thus ceasing to be an atheist."

The question of prayer is very ably discussed. It is shown that prayer does not effect a change in God. "His eagerness to give was there before man asked Him to give, just as the health-giving forces were in existence and active before the sufferer ap-

plied for their aid, and God's eagerness to give prompted and inspired the desire to receive, and hence the prayer that He would give. Prayer did not change either God's purpose or His attitude, but was the means by which God changed man, bringing him into harmony with His purposes, and rendering him able to receive His best gifts and to know Him as He was."

The report of the last sermon, preached at Christmas, occupies over a column, and is very convincing, setting forth the true doctrine of the Lord, that "within the humanity of Jesus Christ the fullness of Deity dwelt as the soul in the body." The necessity of the virgin birth, now by many so lamentably denied, is established. It is shown that whilst in man the soul is but a vessel to receive life, and thus is a limited form, in the Lord Jesus Christ the underived, uncreated life itself was his soul. "It was no question of the Divine being confined, limited within material conditions, but was rather to be regarded as a unique manifestation, within the realm of matter, of Divine power which was above all finite limitations."

These thoughtful discourses will have promoted an excellent missionary use, especially as so fully reported in the local press, helping to dispel ignorance as regards spiritual things, and to lead to a better understanding and appreciation of their true meaning.

The Sermon

True Patriotism.

BY THE REV. JOHN GODDARD.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart. (Daniel ii. 30.)

Nebuchadnezzar the king had forgotten his dream, although it had left upon his mind a very strong impression. Dreams were held to be revelations then, and the wise men were believed to be able to explain them. But now the king demanded that they should not only explain, but remember his forgotten dream. He would destroy them if they failed; but Daniel, a Jewish captive, volunteered to supply the dream and the meaning. But before doing so he declared that his gift was not due to any special personal merit or wisdom of his own. It was the work of God alone, and was done through him for the sake of the use which could and would be made of the information. "This secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart."

Our thought may be stated thus: There are crises in the history of communities, nations, churches, when individuals are called to perform uses of a general character, which ordinarily do not fall to the lot of individuals. These larger uses,

assigned them by the Divine Providence, open their minds to *larger gifts* of insight, intelligence and will than would affect them merely as individuals,—gifts from the unseen world. They have a clearer foresight than others, they see visions which others cannot see. They are able to carry burdens which, but for their special use, they would not and could not carry. They suffer more than others, but they have more strength to bear. But all this is for the sake of the greater use. No merit attaches to them on account of their peculiar work. The wisdom is not theirs. They are called to be the stewards of the Lord, and the wisdom and might are His. In technical terms, the influx is according to the use.

Let us seek first certain Bible illustrations of the principle.

Joseph, a prisoner in Egypt, some 1500 years before Daniel was a captive in Babylon, when called out of the prison to interpret a dream of Pharaoh, said, "It is not in me; God shall give Pharaoh an answer of peace." Then he interpreted it with such a result that, like Daniel, he was elevated to great honors, and after Jacob's death, and after Joseph's brethren, fearing his vengeance for their dastardly act of selling him into slavery, came to ask his forgiveness, his answer was: "Fear not; am I in the place of God? Ye thought evil against me; but *God meant it unto good,—to save much people alive.*" Joseph had been unconsciously led to suffer greatly, and his peculiar faculties had been greatly enlarged by the pressure of an unusual need. In the Divine Providence and also according to a spiritual law, he had become the center and subject of peculiar influences.

So with Moses. An exile from home, and in the desert, God called him at the burning bush to be a leader of his people out of bondage. He demurred. He resisted. He had not the gift. He was a man of slow speech. He was a man of retiring disposition, not ambitious, not self-confident, not naturally a leader of men. But the Lord replied that His own power was behind him. "Go, and I will be with thy mouth and teach thee what thou shalt say." We know what happened. At his death the Divine Chronicler says: "There arose not a leader like unto Moses whom the Lord knew face to face." He was led for the sake of his great use. He lived, suffered and died for his people.

And then, in the disorderly days of the Judges, when all signs pointed to the extinction of the nation by civil war, and when the priesthood was corrupted, we read of the birth of Samuel, a child asked by his mother of the Lord, and promised by his mother for the Lord's service. And her inspired song of rejoicing at his birth is recorded, recognizing the hand of the Lord: "The Lord killeth and maketh alive: He bringeth down to the grave, and bringeth up. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, to set them among princes, and make them inherit a throne of glory; for by strength shall no man prevail"—a song so like the Magnificat of Mary: "He hath put down the mighty from their seats, and exalted them of low degree," etc.

And later on we hear the protest of Isaiah when called to be a prophet of the Lord. Though he responded, "Here am I, send me," yet he realized that he was a man of unclean lips. Then the angel

touched his lips with a coal from off the altar of heaven.

And we must particularly note the sad wail of the sensitive Jeremiah in his great suffering: "O Lord, thou hast deceived me; thou art stronger than I, and hast prevailed. I said, I will not make mention of him; but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

And so with Amos, who protested that he was only a common laborer, yet the Lord called him. And He called Zachariah in Israel's weakness and instructed him to say to Zerubbabel the leader, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." And so with others. (We will not think in this connection of the Saviour. He was not man.) The world, of today especially, seeks to account for these great religious leaders on the score of their peculiar personal abilities, and even of their worldly ambitions. We need not wholly ignore these native abilities in saying that the main factor was the pressure of the need of the age, at the heart of which was the guiding hand of Divine Providence. The early apostles were mostly ignorant, and apparently not of eminent abilities, the leaders ordinary fishermen. As Paul says: "It is written, I will destroy the wisdom of the wise and the understanding of the prudent. Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of this world to confound the wise, that no flesh should glory in his presence."

It is true that the prophets and others, inspired to bring the word of God, stand in a class by themselves, and we may not compare them in all respects with the leaders of secular history. And yet, while their words are from the heavens, and embody higher than literal meanings, yet there is a sense in which they were subject to the same law which governs great and true leadership today, whether religious, moral or political. The Divine Spirit dwells in secular things, yet not in them as an end, but only as a means to a higher end. With this in mind we turn to another and more modern phase of our subject.

This is the season when we are reminded of the birthdays of Washington and of Lincoln. To these, the leaders in the time of our nation's birth and in the time of its greatest crisis, there came no external vision, no conscious or special call. Tested by the world's standard, we might question, as many have questioned, whether either, apart from the conditions which prevailed in their lifetime, could be called superior to many contemporaries. But in the sense that both were able to feel the impending spirit of a new age, to recognize, first, the necessity of freedom to the white man, and then of freedom to all men; in the sense of possessing an abiding consciousness of the vital importance—nay, the almost sacred importance—of this freedom as the basis of higher qualities, so sacred that their own personal ambitions or earthly interests became wholly subordinate, both were indeed great. Both felt the pressure of a great need. Both suffered. Both, in their lifetime, were belittled, ridiculed, reviled. Both felt the burden of care, and the greater burden of misunderstanding and of loneliness. Both felt the need of a strength not their own. The one voluntarily laid down all personal and selfish

ambition; and the other gave his life for the cause.

Return for a moment to the words of Daniel: "This secret is not revealed to me for any wisdom that I have more than any living, but *that thou mayest know the thoughts of thy heart.*"

What was Washington's greatest service to his country? Was it his generalship? Was it even his statesmanship? Was it not rather this: that his call revealed to him, enabled him, to choose the highest and best and truest thoughts of his heart and convey them to others, so that he has set before the young men, especially the statesmen, of all the future generations, and of all countries, an ideal of patriotism? Easily could he have remained President, or even have become a royal personage had he followed the lower thoughts of his heart. But he laid down selfish ambition for his country. He felt, without knowing what it was, the spirit of a new age. The experiment of republican democracy was to be tried here. For better or for worse, the responsibility of government was to rest upon the people. They must be imbued with a true love of country, a love of the common good. Does his example not help to reveal to men the thoughts of their own hearts? Does it not help us all to distinguish between a true and a false statesmanship? Does it not help to clarify the duty of all citizens? If republican democracy fails, it will not be because the Lord has failed to supply an example of true leadership.

The same Divine wisdom guides us now. We cannot indeed read the present as we can the past. Perspective is lacking. Prejudices, passions, and other self-interests becloud the mind. But to feel that a Divine and loving Power still shapes our ends will be a constructive force, helping to reveal the thoughts of our hearts, and distinguish good from evil, right from wrong, in public affairs. It is not only a duty, but a privilege, to recognize in our leaders of today a spirit, a purpose, a power emanating from the same source whence Joseph of old, and Moses and Samuel and David and the rest drew their inspiration.

If the nation is to make true progress, may it not have demanded a new kind of leader, a strong will and strong hand standing firm against combined and often corrupt forces, vitiating the true springs of both spiritual and eternal and national life?

We may not be able to endorse all things that have been said and done. If churches or ministers are sometimes criticised for mingling politics with religion, or even substituting politics for religion, so we have heard much criticism of the administration for mingling religion with politics, for talking of the law of Horeb instead of being limited to the law of the land. If the church had been true to its mission, if it had possessed more of the prophetic and less of the priestly spirit, if it had cried aloud and spared not, lifted up its voice like a trumpet and shewn the house of Israel its transgressions and sins, this objection would have more weight. We are taught, and most of us can clearly see, that the church, in the truest sense of the word, is the soul of civil government. All political and social corruptions arise from the failure of the church to do its part, or to be true to its foundation principles in the Decalogue or the Two Great Commandments. Fearlessly, plainly, unceasingly, should the church

declare these principles. But if it fails, if many of its leading members are allowed to go unrebuked in a course which the common reason and common conscience knows to be wrong, then no one should complain if the providence of the Lord, wholly apart from the designs of men, or even contrary to their designs, should raise up civil rulers who are not afraid or ashamed to acknowledge God as their rightful Ruler, and His Decalogue as the law of civil and moral life. We cannot see the full meaning or outcome of what is happening today, yet has not the recent course of our government strongly tended to reveal to the business world the thoughts of their hearts, drawn a clear line of distinction between right and wrong, which was fast becoming obscured, and strengthened the higher and better desires and hopes and efforts of all citizens throughout the country. Who can doubt that the head of this nation has suffered? "Woe unto you when all men speak well of you," etc. The words of old Simeon to the mother of our Lord in the temple tell of the sacrifice which all the servants called by the Lord must make: "This child is set—for a sign that shall be spoken against. (Yea, a sword shall pierce through thine own soul also) *that the thoughts of many hearts may be revealed.*"

In conclusion: While our text especially applies to those who are called to a large and public service, in another sense it applies to us all. Every one of us is called by the Lord for a certain service, and a service no one else can perform.

"Honor and fame from no condition rise;
Act well your part—there all the honor lies."

For "honor" and "fame" substitute "heaven" and "peace." Everyone is called for a service to others. How narrow or how wide it is no one can tell. It is not limited to our acts or words, nor to those who know us by name. The influence of what we do, especially of the movements of our inner life, can never be seen or known in this world. The overcoming of the subtle forms of the selfish life,—the love of preëminence and honor and power with all the heartburnings and jealousies which they bring,—no one can tell what this silent work can accomplish for others who are struggling. This is especially the New-Church part of the work meant by the words of the Magnificat: "He hath put down the mighty from their seats, and exalted them of low degree." The deeper the work of this kind we do, the farther it extends. It strengthens others who are struggling. It helps them to see the thoughts of their hearts, and to reveal to them the difference between good and evil. It helps them to feel the Lord's great love. *There are those all around us who are struggling with outer as well as inner sins,—slaves of evil habits, fallen, crushed, not hopeless, but needing emancipation, light, strength, clear vision, sympathy.*

We are all called by the Lord to set an outward example of sight and, as far as possible, to send forth a mental influence of a spirit of right, a God-given spirit of power. Let us do what we can, in remembrance of the words of Zachariah, "Not by might, nor by power, but by my spirit," and the words of our text: "Not for any wisdom that I have more than any living, but that thou mayest know the thoughts of thy heart."

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The Lord's Prayer.

"Our Father who art in the heavens."

In thus addressing the Lord, we think of Him as near. We cannot think of His love as it is in itself. We cannot form any idea of what the heat of the sun is in itself. Science computes that less than the one-two-billionth part of it reaches the earth. What, then, shall we say of the fiery ardor of His love who sustains not only our sun but myriads of other suns, all for the purpose of laying the foundations of human life on ours and on other earths, that they may thus be seminaries for heaven? Yet as there is a sufficiency of the sun's influence in such proximity to the earth to make it beautiful and as the outer garden of the Lord, imaging forth the glorious realities which it but veils; so the Lord is near to each, He is in the inmost of the life of each to shed His blessing, with ample power to flow into the various degrees of our consciousness, and bring His work to full success there.

He is "our Father in the heavens," in those higher reaches of our minds which connect us with the heavenly world, and by which we are affected for good in our earthly lot as we acknowledge His presence and are obedient to Him.

In the Doctrines we are told:

"The Lord Himself is above the heavens, for He is the sun of heaven, and still His presence is in the heavens, which is such as if He Himself were there." (A. C. 9946.) "The Divine of the Lord above the heavens is infinite, but the Divine of the Lord in the heavens is accommodated to the reception of the angels, who are there, and who are finite." (No. 9956.) "The Divine truth proceeding from the Lord as a sun, is the Lord in heaven." (No. 10579.)

As has now been made known, heaven is three-fold. There is the celestial or highest heaven where are the angels who are most receptive of the Lord's truth, having enshrined it in their wills. They carry it out spontaneously, from deep affection for Him who gives it, as bringing them into full harmony with Him. In the spiritual or middle heaven are those who receive the Lord's truth principally in the understanding, reflecting upon its use, and cherishing it because of its use. They also are in love to the Lord and in mutual love, but are not so quick in the perception of what it requires as are the celestial angels. The two classes differ as wisdom and intelligence differ; as clearly seeing anything differs from learning about it; as the full acceptance of a law differs from the preliminary consideration of it. In the lowest or first heaven are those who are in simple obedience. They too love the Lord and one another, but it is more because they are commanded to do it, and they delight to be so commanded, but their motives do not rise much higher than from a sense of the Lord's care for them and from an acknowledgment of duty on that account.

These three conditions constitute the unfolding of the Lord's great work, of the Lord's great love, in the human soul, whereby He can bring it into the happiness of "life for evermore." They are meant by the hundredfold, the sixtyfold, and the

thirtyfold, brought forth from the good ground spoken of in the Parable of the Sower. And when we pray: "Our Father who art in the heavens," we entreat Him for these qualities of life, according to what He sees to be our need of them. We ask for His presence in us as the Truth to affect our wills, to enlighten our understandings, and to govern our actions. Yet it is no abstract idea that we have of Him thus. Our reverence and regard are centered upon Him as a personal Being.

"Hallowed be thy name."

A name presents to the mind a form. "Thy name" suggests a personal form. The Lord's name is the name of the Humanity in which He dwells and including all that Divinely distinguishes it. Hence when the Lord speaking to His disciples said: "Father, glorify thy name," it is recorded: "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John xii. 28.) This expresses the Lord's yearning that the Humanity under which His own Fatherly love was showing itself, might increasingly manifest the glory of that love, and His assurance that it would be so. He took upon Himself our nature that He might come near to us in it, that He might establish a common bond, providing a connecting link between the creature and the Creator, tempering His perfections to our weakness, and both showing us our possibilities and encouraging us to attain them.

"Thou shalt call his name Jesus," was the message of the angel: "for he shall save his people from their sins." (Matt. i. 21.) And again: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." (Luke ii. 11.)

The two-fold name Jesus Christ is the name of the Lord in His glorified Human Form. In A. C. 3004 to 3006, there is presented to us what is implied by this Name, and these paragraphs are so important that to draw forth the proper significance of the petition considered, it will be helpful to quote them almost entirely:

"When these names are pronounced, few have any other idea than that they are proper names, and almost like the names of another man, but more holy; the learned, indeed, know that Jesus signifies Saviour, and Christ the Anointed, and hence they conceive some more interior idea; but still this is not what the angels in heaven perceive from these names, their perception extending to things still more Divine, for by Jesus, when the name is pronounced by man in reading the Word, they perceive the Divine Good, and by Christ, the Divine truth, and by both the Divine marriage of good and truth, and of truth and good, consequently all that is Divine in the heavenly marriage, which is heaven.

"That Jesus in the internal sense is the Divine Good, and that Christ is the Divine Truth, may be evident from many passages in the Word. That Jesus is the Divine Good is because it signifies safety, salvation, and Saviour, and because of this, it signifies the Divine Good, inasmuch as all salvation is from Divine Good, which is of the Lord's love and mercy, and thus by the reception thereof. That Christ is the Divine Truth, is because it signifies Messiah, anointed and king. * * *

"These are the perceptions which the angels have when Jesus Christ is named, and this is what is signified when it is said that there is salvation in no other name; and by what the Lord so often said concerning His name, as in John, 'Whatsoever ye shall ask in my name, I will do.' (xi. 13, 14.) Again in the same evangelist, * * * 'that believing, ye may have life in his name.' (xx. 31.) Name denotes everything taken together whereby the Lord is worshiped, consequently the Creator of all worship and doctrine; in the present case, therefore, it denotes the good of love and of charity, conjoined with the truth of faith,

which is the summing up of all doctrine and of all worship."

"Hallowed be thy name," voices in us the desire to worship the Lord in His Divine Humanity, to treasure what proceeds from Him thus as the channel by which His Fatherly love can reach us, to hold as first in our esteem what the truth teaches us that He Is, and give it full possession in our hearts.

This is how peace and satisfaction come, and remain with us. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." This is as the soul of every following petition, that the way may be opened to bring the sincerity of motive into all the exercise of our thought and into all the details of our conduct. It will give us a relish for what will sustain our lives and strengthen them in this way. It will make us more sensitive as to our "debts" or omissions of duty; it will fortify us in temptation; it will keep us safe from evil; and will prompt us to give the Lord all the praise for all that He has wrought on our behalf that we may be blessed of Him forevermore.

G. LAURENCE ALLBUTT.

The Question of Final Restitution.

I am requested by a much esteemed correspondent in the great state of Texas to tell my views upon this question.

I will put the query in another form: Will there come a time, or a state of life, when all upon this earth and on every other earth in the universe will cease to do evil, and learn to do well?

It is not strange that there are some noble souls who live in this hope; it is a consummation devoutly to be wished. But will they? Who knows enough to say they will? There is no teaching in the heavenly doctrines of the New Church that warrants the conclusion that they certainly will; but we find this teaching plainly enough stated, namely, that all will come into order, if not from a heavenly love, then from self-love. The evil-doer will find that it is to his own interest to behave himself, to respect the rights of others; as Henry James says, the man in hell learns, at length, gentlemanly manners; not from love of the neighbor, indeed, but from self love. He finds it for his own comfort, since he is punished there for what he does there, not for what he did here. All must come into order from fear, where it is not from love. Their fear is from punishment from their fellows who are in like evils with themselves and who combine to set in order the lawbreaker.

In this sense all are saved—saved from the worse things they would do if they were not held to keep order; if not from heavenly love, then from hellish fear.

There is always opportunity, in the other life, for a man to mend his ways, if he will. But will he? Here is where information fails us. We have no light from true doctrine showing us that he will—this in the face of the fact that no one is held in evil states against his will.

The Lord rules in hell, as well as in heaven. "If I make my bed in hell, behold thou art there." (Ps. cxxxix. 8.)

The Lord is there to bless, and not to curse. It is from the Lord's ruling that order is to prevail

throughout the whole spiritual world; and herein each member of the human family will find his use, and will come into outward states of life exactly suited to his internal life—save that he must respect order in external behavior. Any other form of life in the external would be embarrassing—would be unbearable, in fact.

Could a man be at home in any one of the angelic heavens, who had heaven's opposite in his internal? As easy might a fish live in the air, and a bird in the water. It is the internal that creates man's environment in the other life, be it heaven or hell. Thus all are saved to the best that is in each.

There is yet another way of looking at this question, and of illustrating the truth of the matter.

The doctrines of the New Church teach that a man, who loves himself and the world above all things, hates his neighbor; and that such love and hate beget in the other life spiritual insanity; such persons act in the other life as insanely as crazy people in the world. There is but one cure for this insanity: "There is this sole remedy for their insanity, to be put to work in hell under a master. So long as they are at work there they are not insane; for the works with which they are occupied hold the mind, as it were, in prison and bonds to prevent its wandering into the delirious fancies of their insane lusts. Their tasks are done for the sake of food, clothing and lodging, unwillingly from necessity, and not freely from affection." (Divine Love in A. E.)

Thus it would seem that what is called hell in the spiritual world is not primarily and in itself a place or state of punishment; but is a benevolent institution—an asylum for the care and protection of the insane in the other life who need this help.

O. L. BARLER.

How the Mind Affects the Body.

The Rev. Frank Oliver Hall, D. D., in an article in the *New York Herald*, says:

"Thoughts are things as much as brick walls and paved streets. There is such a thing as unsanitary thinking as surely as there is such a thing as unsanitary plumbing."

While the first statement might lead to erroneous ideas, there can be no question as to the truth of the next sentence. We shall be able to understand more clearly the manner in which our thinking affects our health if we form in our own minds a clear idea of the anatomy of our mortal bodies, and of the fact that the real or spiritual body dwells in, forms, and to the greatest possible degree, controls the material frame. (D. L. W. 386.) "Men and angels are not in themselves life, but only recipients of life." (Read D. L. W. 373.)

"The spirit of a man is not a substance that is separate from his viscera, organs and members, but it cleaves to them in close conjunction: for the spiritual goes along with every fibre of these from outermosts to innermosts, consequently when the bond between man's body and spirit is loosed the spirit is in a form like that in which the man was before; there has been merely separation of spiritual substance from material." (D. W. 42.) Read D. L. W. 366.

"Organic forms are not only those which ap-

pear to the eye, and which can be discovered by the microscope, but there are also organic forms still purer, which cannot possibly be discovered by any eye, whether naked or assisted." (A. C. 4,224.) "What the eye sees in the nervous system is so little compared with that in their interiors which is not seen, as to be scarcely anything."

"The red blood is not the only blood, there is a purer blood that has been called the animal spirit that is formed in the little glands of the brain's cortical substance, thence its streams of life pass to the universal body. Corruptions entering the purer blood called the animal spirit, diffuse themselves; and are like poisons, which induce chills and torpor in the nerves and fibres, from which break forth the most grievous and fatal diseases." (A. C. 4,227.) Certain humors also stagnate in the brain and cause disease, and Swedenborg describes the manner in which they are forced out of the brain and are carried away by mucous and salivary glands, much of it being secreted into the nostrils.

"Voluntary sense is proper to the cerebrum, involuntary sense to the cerebellum. In man these two general senses are conjoined, but still distinct."

We read in the A. C. that the muscular fibres of the face and lips which control the expression of the countenance are normally under the control of the cerebellum, but that in the case of a man who tried to form his features according to his own will, the influx into the face was changed so that it came from the cerebrum. Man cannot himself act on his heart to make it move, but there are on record a few cases in which by voluntary effort the heart's action could be modified and temporarily suspended. And Dr. Worcester puts the question, whether, if the same changes that took place in the efflux of fibres into the face might not affect the heart also. He asks: "And is there not within all this the universal truth that everyone's life modifies not merely the course of the spire of the brain's fibres, but also the field and range of their disposition; and that such changes from the original course may become hereditary? But in thinking on the subject we must keep in mind the truth that 'voluntary moving life which has its auspices from the cerebrum and natural moving life which flows from the government of the cerebellum are consociated by the action of the lungs' (D. L. v.). The action of the heart can probably be modified, in some persons, by means of the lungs." Let us consider this idea. Read D. L. W. 378. "The lungs fold themselves variously, and modify their forms according to every expression of speech, every note of a tune, every motion of the body, and also according to every state of thought or affection." (A. C. 6326.) Read D. L. W. 382. The blood is nourished and purified from the air according to the state of mind. Read D. L. W. 420-421. From all this we might infer that the health of the body depends almost entirely on the state of the mind; because, as we have seen, the mind and body are an organic whole, and while our earthly life continues no separation is possible between the natural body and the spiritual. As soon as separation occurs the dissolution of the material body begins. Disorders of the mind that cause disease of the body exist because man is born into evil. Read D. L. W. 269. But as the earthly body is composed of material substance, its growth and development require that one should

have pure, fresh air, nourishing food, and the opportunity for rest and exercise. And because there is no separation between mind and body, if the body is starved by too little or too much food, and poisoned by foul air and lack of exercise, it reacts on the mind, bringing it into states of depression and temptation, which if yielded to cause disease. Thus the situation becomes more and more involved in confusion, and if man were left to his own devices he might become hopelessly insane in body and mind. But the Divine Love provides a means of escape. Read D. L. W. 270. In D. L. W. 432 we are shown how it is possible for each and every man to turn to the Lord if he will and D. L. W. 422 and 423 point the way to complete regeneration of the entire organism.

Is it reasonable to believe that as the Race-Man advances into this regeneration by looking to the Lord and shunning evil as sin against Him, we will, little by little, come into the state where we shall draw from our environment whatever is conducive to health, and eliminate whatever is unfavorable?

Swedenborg nowhere teaches that health or happiness can be attained by merely right thinking or the exercise of the will power. He nowhere says, as do the apostles of "New Thought," "Form an image in your mind of what you desire and hold that thought-image until it materializes." He does teach that we should hold our own desires very lightly, ready to give them up if they conflict with the great law of use. And our own will-power was given us solely for use in compelling ourselves to right action. We are not even to use our own wills in resisting temptation. We should turn from all things of self to the Lord, and shun, not resist, evil. If we do this, we shall be able to receive from Him the abundant good that He waits to bestow.

FRANCES SEYMOUR.

Communications

The Kingdom of Heaven in the Widest Sense.

EDITOR NEW-CHURCH MESSENGER:—The Rev. John Whitehead, in the MESSENGER for February 19th, states that the Rev. W. F. Pendleton, in a sermon in *New Church Life*, for January, "labors to prove that the devils in hell, when not actually breaking the law, are not in hell, but in the lower earth of the world of spirits, and that this again is the lowest plane of heaven, hence that a devil in hell, when not doing evil, is in heaven."

In justice to Mr. Pendleton, I would ask you to publish the paragraphs in his sermon, upon which Mr. Whitehead has based his accusation. They read as follows:

"When the evil discover, as they all eventually discover, that a swift and terrible punishment follows the open commission of evil, they promise amendment and are given uses to perform. The promise indeed is not sincere, the promise is hypocritical, and this is well known to the angels who govern them, it is well known that they are driven to it by fear,—the angels are not deceived; still their promise is accepted and uses are given them to perform."

"When they are in performance of these uses, they are as it were out of hell; they are in a region called the lower earth, and are thus in the kingdom of heaven, and under the universal government of the Lord, both mediately and immediately. They are indeed not in the angelic heaven itself, for only those are there who are in love and will of the order of heaven; but still they are in the universal sphere of heaven, and under its government and control,

just as evil men in the world are under the influx, government, and control or heaven, when they live externally in obedience to the civil laws of order. And so long as the evil in the natural world, and the evil in the spiritual world, are willing to observe the laws of order, and are willing to perform uses under those laws, just so long are they given a degree of happiness and peace, and just so long and so far are they in the Lord's kingdom, whose kingdom is over heaven and over hell, and whose kingdom is a kingdom of uses; and just to this extent and no further may it be said that there is such a thing as universal salvation—universal salvation because there is and must be universal order, even though there are many under this universal order who do not will it and love it, and who would destroy it if they could.

"Thus is seen the wonderful operation of the mercy of the Lord, even over the evil in their miseries, which mercy the Lord reveals to us in the words of mercy, which He spoke to His disciples, when He said to them, 'Whosoever, therefore, shall break one of these least commandments, and shall teach man so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach, the same shall be called great in the kingdom of heaven.'"

It will be seen from this that Mr. Pendleton does *not* teach that the lower earth in the world of spirits is the lowest plane of heaven, *nor* that a devil in hell, when not doing evil, is in heaven. On the contrary, he teaches that they are *not in the angelic heaven itself*, but in the *kingdom of the heavens* in the widest sense, which includes the whole spiritual world. (A. E. 426.) That this also is the teaching of the Writings, is evident from the following statements of doctrine:

"Those who are neither in charity nor in conscience * * * are servants in the Lord's kingdom, that is, in the other life, for there they are amongst the unhappy. The services which they perform are vile." (A. C. 1103.)

"The Lord's kingdom, which is not over only heaven, but also over hell, is a kingdom of uses." (D. P. 26.)

Such being the Doctrine, it is manifest that the rendering "he shall be called least in the kingdom of the heavens," is not incorrect. Mr. Whitehead's rendering "least, he shall be called in the kingdom of the heavens," together with his interpretation that "in heaven, they call him the least," places undue emphasis on a subordinate fact. After all, it does not matter so much what a person is *called*, or by whom he is called, as what he *is*—least or great—in the kingdom of the heavens.

C. TH. ODHNER.

Bryn Athyn, Pa., Feb. 24, 1908.

Mental Healing in the New Church.

A word about mental healing and why the New Church should be interested in the recent efforts in this direction.

Most readers understand the nature of the work being done in healing the sick at Boston under the general reference to "The Emanuel Church Movement." Dr. Worcester of that church (which, by the way, is one of the largest and most influential in Boston), is a cousin, I believe, of our own Rev. Joseph Worcester of San Francisco. In a long talk on the subject while in Boston, Mr. Worcester expressed the opinion that this is exactly the kind of work for the New Church to do. That its teachings make logical this form of ultimating truths of doctrine seems obvious to the writer.

Swedenborg says: "Man cannot be regenerated during sickness;" that "he is not then in freedom." What more important work in the world than helping men back to their state of freedom? The suggestion element in the treatment given would, in this case, be talks that would convey New-Church teachings on a hundred vital points of life and living. The Emanuel Church assures itself at the beginning that the subject is one open to help by this means; then the work is

to overcome "the perturbation of the spirit," as some consider the trouble to be. It involves application of a spiritual remedy for a disorderly spiritual state, which has ultimated in physical abnormality.

The New Church has ultimately to come to a clear conclusion in this matter and public expression. Several of its prominent ministers have carefully examined the method, means and claims made. I desire to secure, by communication through these columns, authoritative statements pro and con, concerning mental healing by rational suggestion on subjects declared to fall under the class amenable to such treatment.

If the New Church doesn't approve, to what does it take exceptions?

If the New Church does approve, why not take up the work for which its teachings so generously provide in practical truths contained in Swedenborg's psychology?

Other churches are rapidly adopting the ideas of the Boston church in this direction of mental healing. What has the New Church to say about it?

CLIFTON S. WADY

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The Real New Church.

EDITOR MESSENGER:—In the MESSENGER of the 19th inst., A. H. C. speaks of "that mystical universal New Church many are now seeking to substitute for the specific organized New Church, having and acknowledging the revelations of the Lord through Swedenborg."

I have, with regret, noticed the prevalence of the practice spoken of in this quotation, and I think it is a dangerous habit to foster in the minds of people outside of the church, and a false thing to teach to New-Church people. I am inclined to think it would never have been adopted by some of those who are teaching it, if they had not in a degree become discouraged in their efforts to discover exactly what form the specific organized New Church ought to take when it becomes ultimated in the world. A mystical church, composed of all the good that can be discovered in the world originating from any and all sources is, therefore, adopted by them as the church of the future; and it appears to me that this idea is being developed to quite an alarming extent in our midst, and ought, therefore, to be met at once, and, if it is found to be correct, let it universally be preached; and to the contrary, if found to be false, let it be so proclaimed through the MESSENGER which is the organ of Convention.

I believe those who have adopted the idea, have mistaken the preparation for a church which by the providence of the Lord is taking place in the natural world at the present day, for the real church which New-Church men know will come at the proper time, if they are faithful in their efforts to promote it.

J. A. Y.

Disbelief in a Future Life.

EDITOR OF THE MESSENGER:—In the MESSENGER of February 26th you speak of changes in the faith of the "former church."

The most important change noticed by me is that the doctrine of a future life, or, as you say, "resurrection of the soul," has largely passed away. When and where in the last year have you heard or read an address by an Episcopalian, Baptist, Congregationalist or Presbyterian minister setting clearly, unmistakably his belief in a life after death?—not a mere living in the influence of his life, the remembrance of his acts or the persistence of the forces he set in motion, but a real life with a persistence for some time and to some extent of a memory of the earthly life. Atheists, deists and heathen speak of im-

mortality, the eternity of influence, the undying work we do. If Christians mean more than this they should say so plainly and unmistakably. I meet Christians who yet cherish hope of a future life, but outside the Swedenborgian, Roman Catholic, Christian Science and a few others, rarely a man who has full faith in a life beyond the grave.

A. N. WATERMAN.

A Thoroughgoing New-Church Translation of the Word.

The question raised in Mr. Werren's very important article in the MESSENGER of January 22, should not be lost sight of, for it touches on what is a real difficulty in regard to what ought to be the lines on which a New-Church translation of the Word should be made.

There are three such general lines. First: To make such a translation as can be read in our churches and at private devotion. Second: To make an exact translation, quite regardless of anything but absolute fidelity to the Divine originals of the Hebrew and the Greek. Third: To make a version that shall be a compromise between the first two plans of work, just mentioned, and which aims at embodying the good points of both.

This last is, as it seems to me, the one now being aimed at by our excellent and devoted translators in both America and Great Britain. The result is that a translation is being made which can neither be read in our churches nor be fully trustworthy as a presentation in English of the Hebrew and Greek originals. It is a compromise. It is an endeavor to sit on two stools at once. And consequently it is bound to be in some measure a failure.

This is my honest and well-considered opinion; but I am far from saying that the translation now being made will be useless. It is undoubtedly a long step in the right direction. Take the Psalms, now already issued for examination. This is on the whole a very faithful translation, and reflects great credit on all concerned, and I for one am thankful for it. I read it constantly with great delight on account of its being so much closer to the Hebrew. Still it is to some extent a compromise. By this I mean that an effort has been made to produce a translation that can be read in churches, and that may ultimately supplant our old English Bible. This is one aim that has been kept in view. The other has been to make a perfectly accurate translation. In this way the hands of the committee have been to some extent tied. They have gone a very long way toward producing an absolutely exact translation. In the face of a task of enormous difficulty they have given us a book that to every lover of the Lord's Word is a delight to read. They have labored hard, and have also created that invaluable Vocabulary, which is a monument of untiring industry that will be forever of inestimable use. And what I plead for is that in future they should go a little further in the direction of perfect fidelity to the Hebrew. Especially do I plead that in all cases where Swedenborg has translated any passage into Latin his translation should appear, if not in the text, then in a footnote, for I hold it to be a fatal defect in any measure to conceal the work of one who as a translator of Hebrew had advantages so unparalleled.

The majority of our ministers and intelligent laymen are men unlearned in the original tongues of the Word, but they are all men who are anxious to have the exact words of the Hebrew and Greek letter set before them in English that is as close as possible in meaning to these words. Therefore a translation which aims at doing this would be a real godsend to them, as Mr. Werren has most justly said.

Any attempt at the present time to supersede our old

magnificent English Bible is doomed beforehand. Our public simply will not tolerate any adequate alteration of it. The trouble is not that they object to an awkward or absurd alteration; they object to any alteration whatever in words and phrases that have become endeared to them by lifelong use and associations. If this is true, and I think it cannot be doubted, then it is surely a mistake to try to produce a translation that will supersede the old English Bible in worship. What I now urge is that this attempt be given up altogether, and be set aside as an attempt to achieve an impossibility. Let this aim be entirely put out of sight.

This being done, then let the translators devote every capacity and power, with a single eye, to the production of a translation that is as nearly exact as they can make it. If in any case good English is impossible, let them disregard this, if by so doing they can tell the student precisely what the Hebrew says. This is what the student unlearned in the Hebrew wants to know. He is a minister preparing a sermon, and it is a vital matter to him to know it. He is a layman who loves his Lord's very words, and he is delighted to know them with exactitude. As for those who may be shocked by bad English, or some great alteration of the words he is accustomed to (which will be a frequent occurrence), let him keep to the good old English Bible, for he is not greatly anxious for exactitude in translation, and in the old Bible he will not be pestered with this.

Here, then, is something that we can do, and do well. Here is a crying want that we can meet. Why not do the thing that we can do, and let alone that which is impossible.

I would also suggest that the footnotes be made much more complete and full. For instance, in all cases where there is doubt as to what the Hebrew words mean (and these cases are very numerous), let the student be informed of the fact in a footnote explanatory of the difficulty, and of the various important suggestions that have been made in relation to what is the meaning. Of course, where Swedenborg has translated the Word there will be no difficulty, but in many cases he has not translated such words. There should be nothing like guesswork in a New-Church translation of the Word, without such guesswork being indicated to the reader, as is done by the marginal readings in the English Bible. I know that in a considerable number of cases no mortal man can be sure of what certain Hebrew words (and even in some cases whole phrases) mean. Well, let the translators honestly say so, in the places where these words and phrases occur. If they will always do this, then the unlearned reader can always be sure that all they do put down without remark is to be trusted.

I began by saying that there are three general lines on which a New-Church translation of the Word can be made. The one I advocate is the middle one, with the other two excluded. Now, it would not take much to get the translators at work on this plan. They already come near it. I appeal to them as good, sound and whole-hearted New Churchmen to give us a thorough-going and out-and-out New-Church translation of the Word.

By so doing they will be following in the footsteps of the Lord's servant, Emanuel Swedenborg, who has made a translation into Latin of a considerable proportion of the Word of God. That noble translator is an example to all translators of the Word for all time. His constant fidelity in this respect is most affecting, and fills all who follow him with admiration and love.

Of course, the only complete remedy is for the student and the minister to know the great ancient tongues suffi-

ciently well to be able to see for himself in any given case what the original says; but I am afraid we are as yet very far from making this a *sine qua non* in New-Church education, and therefore it seems to me that we should be wise to do what we can to meet the case as it now stands.

JOHN FAULKNER POTTS.

Current Literature

The Library Edition of the Writings.

The "Library Edition" of Swedenborg's writings is coming from the press rapidly, and we are promised that it will soon be completed. It will comprise all Swedenborg's theological works, including the "Apocalypse Explained." The last volumes to appear in this edition are Vol. VIII. of the "Arcana Coelestia," the "Divine Providence" and the "Divine Love and Wisdom," all three of which found their way to our table together. It seems that the American Swedenborg Printing and Publishing Society has an energetic corps of translators and editors at work and the volumes are issued as rapidly as high-class typography and careful editorial revision can effect.

This volume of the "Arcana" carries the exposition to the end of the Book of Genesis. The translation is thoroughly revised and edited by the Rev. John Faulkner Potts, and the typography, paper and binding is of uniform excellency with former volumes of this edition.

"Divine Love and Wisdom" and "Divine Providence" are translated by the Rev. John Curtis Ager. The English is therefore good, and they are altogether books that it is a pleasure to see and handle and read, being light in the hand, the paper white and strong, and the print clear and bright.

The same translation of "Divine Love and Wisdom" has been issued in a pocket edition, with pages only half the size of the Library Edition. This will prove a welcome thing to students, who will be glad to have this profound philosophical work in a convenient form for carrying about, as they often like to study it as they travel. Former pocket editions of "Divine Love and Wisdom" have been out of print for some time.

Organic Evolution; A Sketch.

The book, "Organic Evolution: A Sketch," by Mrs. Anna Augusta Gaskell, unfolds interest-arousing thoughts hardly to be expected in a work which would seem from the title to be a survey of a scientific "law." But so it is; the dry root, so to speak, is made to bear blossoms. Those who have read Joseph Le Conte's work on evolution are familiar with the thought that the ascent in the scale of animal life from amoeba to "man," is continued in the evolution of the moral man, with Jesus as the "Perfect Type." This is Mrs. Gaskell's general thesis. She has prepared the subject very carefully, introducing her work with a very comprehensive essay on "Methods of Scientific Research." Though this introductory essay, I believe, idealizes the scientific attitude, being in large measure the reflection of Mrs. Gaskell's personal "feeling" toward scientific methods, it is well written, and instructive, and should be very helpful to a mind approaching for the first time any treatise or book on science. In the main body of this work of Mrs. Gaskell's, reference is made to the scope of a study of "evolution." This is in reality the entire universe; but the only portion which can be studied with any degree of adequacy is, of course, this earth. This study she calls the "specialized evo-

lution" or the "Geological Drama." The "advertisement" of the "Drama" is thus set forth:

"Scene of action: The Earth, whirling through space. Time covered: Millions of years. Participants: All the countless individuals of all the countless species that ever existed on earth. The leading motive: A struggle for life incessant, to the death. Finale: A Psychozoic world: man is the ruler."

The authoress takes care to lighten the dark tragedy of the picture, by explaining that the Geological Drama "involves" into a kingdom of the soul. The fact that a God of thought and purpose is evident in it all, being a kind of guarantee of a happy outcome. Henry Drummond, as a memorial to whom the "Sketch" is dedicated, in his work, "The Natural Laws in the Spiritual World," takes a point of view much more appealing to readers other than the scientifically trained; and Mrs. Gaskell's book will not be so sympathetically received by the layman reader. But to those who have kept abreast of the movement—shall we not say "advance"?—in scientific thought, her book is more satisfactory to-day, in point of trueness to the scientific method. Furthermore, it is not lacking in preachments of force. For instance: "Evolution stigmatizes as the most discreditably stupid creature on the face of the earth the preacher of the Gospel of Jesus Christ who does not magnify his office."

Measured philosophically, the sketch has certainly accomplished one achievement. It has "evolved" a definition of evolution that for bold bewilderingness and concomitance of clauses puts to shame Herbert Spencer's famous definition in his "First Principles." Scientifically, the book is careful and illuminating in the main. Practically, it gives in reading splendid training in the mode of scientific thinking and advances a good fund of well digested information.

J. W. S., JR.

Church News

A series of Sunday morning Lenten lectures on "Christian Living," will be delivered by the Rev. Frank A. Gustafson at the Church in Urbana, Ohio.

In the Messenger of March 4, first page, in the editorial on "Recent Discovered Manuscripts," first paragraph, last line but one, for "After verse 1" read "After verse 14."

In New York, the Rev. Julian K. Smyth will give during Lent a series of narrative and interpretative sermons, setting forth the events in the Life of the Saviour, their spiritual significance and their application to us today. A neat card has been issued announcing the particular subjects.

A men's club was organized in the New Church, Essex avenue, Orange, on Sunday, March 8th, with Mr. Gustave H. Tafel as President; Mr. Nathan C. McCrae, Secretary, and Mr. Chas. T. Champion, Treasurer. Mr. McCrae was appointed delegate to the general meeting of Men's Clubs, to be held Wednesday, March 11th.

Reference has already been made to the recent attempt of the Rev. Albert Bjorck to interest Swedes in Brooklyn, N. Y. On the evenings of February 21 and 28 Mr. Bjorck gave addresses on the life and work of Swedenborg. At the first meeting there were thirty-six Swedes present, mostly of the younger generation. On the 28th twenty-nine were present. About half of them were

women. This was a cold night. All seemed greatly interested in what was said to them, and afterward tracts, some printed in Swedish, were distributed and more were wanted than could be supplied. The meetings will be continued as long as the interest displayed seems to warrant. A small advertisement in the local Swedish weekly paper was the only announcement made of these meetings.

The Philadelphia people say it is difficult to put into words their feelings in considering the tremendous interest which Mr. Smyth's lectures have aroused. "Something would have to be said not only of the numbers gathered at each lecture, but also of the *personnel* of the congregation." The attendance at the two first lectures was 363 and 401, respectively.

The sixty Protestant ministers of Toledo, O., were furnished with the Rev. Mr. Landenberger's lecture on Swedenborg, together with a "Brief Reading," and publishers of the *Helper* and the *Messenger* sent sample copies of each of these periodicals. The sending of this literature was the result of our minister, Rev. Geo. H. Morgan, not being admitted into membership of the ministerial council.

Rev. L. G. Landenberger sent 600 copies of Mr. Louis F. Post's lecture, "A Non-Ecclesiastical Confession of Religious Faith," to as many contributors to the Henry George Lecture Association. With each copy was sent a "Brief Reading" from Swedenborg and an offer to furnish "Heaven and Hell" for fifteen cents in stamps. The income from the sale of this work is used in "The Free Lending Library" work which includes the distribution of free literature.

Dr. R. P. Hudson, of Nashville, Tenn., was, we are happy to say, premature in reporting to the *Messenger* the destruction of all his furniture, books and effects by the fire that burned his home the latter part of the year. He writes: "The news that first reached me in Florida was that all were lost; but my neighbors, like good angels, broke open the rear doors and saved much of my belongings. Only about fifty copies of 'Southern Lyrics' perished. My bookcase was destroyed, but my private library was not scorched. Some books got a wetting. They were New-Church books and would not burn. We were all away from home at the time of the fire. I have just returned from Florida, to find Mrs. Hudson in new quarters, keeping house with many of our household goods and all of my private library about her. * * * No, I am not crushed, thank the Lord, but have a new home now, whose doors are wide open to every New Churchman."

Springfield, Ill.

The New-Church Society of Springfield, Ill., had an interesting "Round Table" meeting on Sunday, March 1. The Reading Circle met at 4:30 p. m., and was conducted by Miss Clara L. Spaulding. The class is studying Mitchell's Parables of the Old Testament, and the subject was "The Two Eagles," described in Ezekiel. The leader assigned to different ones present parts to read, which tended to increase the interest. At 5:30 p. m. about forty-five persons sat down to the delicious vegetarian lunch and enjoyed it, together with a good social chat. This was followed by a solo by Miss Ruth Spaulding accompanied by Mr. Charles Spaulding at the piano, Mrs. Jessie Bode, violin, and Mrs. Mary Lee, clarinet. It was a delightful piece of music and well rendered.

Mr. F. H. Bode presided at the Round Table meeting. Mr. Charles Spaulding gave a synopsis of Brand Whitlock's novel, after which Mr. George E. Lee read a paper

on "Police, Punishment and Prisons." The essayist pointed out that the crimes committed are largely the result of a bad social system, and that our penal institutions are not run in a manner conducive to the reformation of the criminal. The subject was discussed by several citizens of Springfield, besides members of the Society. It was the best meeting yet held, it was thought.

Providence, R. I.

In Providence, the Pastor, Rev. Hiram Vrooman, is holding a series of vesper services on Sundays at 4:30 o'clock. Special music is provided, and thirty-minute lectures are given on the fundamental phases of religion. Mr. Vrooman says: "The essential and basic facts of the Christian religion are as concrete and as definitely known as are the leading demonstrated facts of material science. But we come into the knowledge of either only by a mental process involving painstaking effort. The heathen who holds that it is but a theory that the distance is measured to the sun, or, that it is but a sublime faith to believe that combustion is caused by chemical action, is no less stupid than thousands of pagans right here in Providence who excuse themselves in sin and agnosticism by declaring that the revealed facts of religion are but mysteries futile to investigate."

Philadelphia.

The course of lectures by the Rev. Julian K. Smyth, of New York City, on "Who Was Swedenborg?" have been very well attended so far. The interest in Swedenborg and his writings by the public is no better shown than by the interest and attendance at these lectures. At the close of the lecture pamphlets are distributed to the people as they leave the church. Those that have been given out are, at the first lecture, "Swedenborg as a Scientist and a Man of Practical Affairs," by Rev. Chauncey Giles; at the second lecture, "Misconceptions of the Principles and Doctrines of the New Church," by Rev. Chauncey Giles.

The Rev. J. K. Smyth is also giving a course of Brownings readings at the New Century Club drawing room, on Monday afternoons.

A confirmation class is now held by Mr. Worcester at his home on Sunday afternoons for those who wish to connect themselves with the New Church on this coming Easter.

The Ladies' Aid Association held its entertainment on Friday evening, February 21. "An Evening of Travel" was given to the Society and its friends, illustrated lectures on Alaska, Russia and Germany, Spain and Portugal. In the description of Italy the Italian dance, the Tarantella, was given by two of the Society members, in costume, with tambourine and castanets.

Waltham New-Church School.

We have said little in the *Messenger* about our school this year, for we have had as many girls as their home would hold—nineteen—and our time has been fully occupied in doing our best for them and for the smaller number of boys. In all, of boarding and day pupils, we have over thirty girls and half as many boys. With increased income from pupils and some substantial aid from alumni, we are hoping to complete the school year without adding, as in several years past, to the school debt.

There is much life in the school this year, much of a very pleasant kind. Visitors want to stay, to live their life over again. Among the older pupils we find an unusual degree of eagerness in their studies, and among the younger ones, in whom we all take a share and much interest. I could wish mothers might spend a day and

see—if I dare say it—their special teacher, with never a loud word and never a fault unnoticed, keeping each one happily employed through the morning, giving those who need some precious time in the afternoon for correction of the morning's work, and again in the evening helping younger boys with a little study for the morrow. We all try to do for our pupils what they need, but this quiet, total devotion of one of our number is our pride. (It would be a frightful indiscretion for me to say this if I did not know that she does not find time to read the MESSENGER.) Really and truly, as we say in school, we think young children fortunate who are brought up in our school, and many of them, now parents and grandparents, say so, too. There is fair prospect of our two houses being quite full next year. A dozen inquiries have come this month, and it is none too early to be securing rooms.

BENJ. WORCESTER.

A New Sect.

A paragraph, dated London, March 3d, appeared in the *New York Times* the next morning. It tells of a letter, published by the Rev. R. J. Campbell, proposing to found a new sect and organization for an active propaganda in behalf of his New Theology, the central idea of which is the denial of the Divine origin of Christ, whom he regards as a social reformer. The reason for this step is given as the hostile attitude of the official element in the churches to his teachings.

This is an unexpectedly quick confirmation of the opinion in my letter about justice to Rev. R. R. Rodgers, that Mr. Campbell was not representative of the Congregational Churches of England. Why he did not try to join the Unitarians is not plain. They, for a well-to-do set of people, are very active in well doing on civic and social lines, and in England have had many preachers, as Page Hopps of Leicester, Stafford Brooke and others, who have by their good work won the hearts of thousands of wage-earners, who give a wide berth to the preacher of only average ability. Later news may be more explicit; possibly, however, Campbell's New Theology is too non-descript for the Unitarians, who, if not Christian in doctrine, are at least preachers of righteousness, which Campbell sometimes forgets in his exuberant rhetoric.

The use of the term "New Theology" by such a man is unfortunate; it throws discredit upon the word "New," which we, too, use.

Three weeks ago I found a book of Henry Drummond on "The New Evangelism," an altogether different work from Campbell's. Drummond, who in his "Natural Laws in the Spiritual World" makes full reference to Swedenborg, in this book gives some very interesting thoughts which are positive in regard to the full Divinity of the Lord, and which also negative several of the false teachings of the orthodox sort. I hope to give an extended reference to this book very shortly; it is one well liked by the younger generation of active Christian workers of the Y. M. C. A., and was found by me in a friend's room in one of the older houses on the west side, now a students' club for young university men in the medical and other schools.

There is therefore no need to think that the love of the neighbor or social work and belief in the Divinity of the Lord Jesus Christ are at odds, as Mr. Campbell seems to imagine.

F. M. BILLINGS.

Worship in the external man, proceeding from charity in the internal, appears before the angels as a standard-bearer with a banner in his hand; but worship in the external man not proceeding from charity in the internal, appears before the angels as an actor with a firebrand in his hand.—Swedenborg.

Notes of European Travel.

XI.—SCOTLAND.

Two events gave occasion for quite a general assembling of the Scottish Association during my stay in Glasgow—one the laying of the foundation stone of the New Church in Woodland's road, the other the evening in the parish hall of the Queen's Drive Church, devoted to a "welcoming" of the coming guest, the new arrival, Rev. S. J. E. Goldsack, the minister-elect, and the "speeding" of myself as the parting guest who had been serving for the four Sundays in anticipation of his coming. On both occasions there were present the Rev. Messrs. Thornton, Hall and Goldsack, besides myself, and I prized very highly this opportunity of making the acquaintance of my young brethren in the ministry. The cornerstone services were, of course, in the open air, and were very impressive and witnessed by a great concourse of people. The service used was that of the new rite, published in the tentative Rites and Prayers of the Convention, with slight modifications, and the singing was heartily taken up by the people. The strong, clear statement of the New-Church faith and mission given in the Rev. Mr. Thornton's address has been since published, and formed a memorable feature of the occasion.

The social reception to the coming and parting guests found also all the four ministers present, and the largest social gathering, it was thought, the church in Scotland had seen for a long time. It was truly a delightful occasion, with the always pleasant feature of the Scottish and English "tea," and with addresses by the ministers and others, interspersed with music, and, what was quite a novel feature, a graceful solo dance performed by one of the little girls. In my own address I took occasion to describe the contents of the first volume of the Swedish Royal Academy's Edition of Swedenborg's Works, which had just come to me from Stockholm, it being the volume on Geology, with the Collection of Swedenborg's Letters and the very interesting introductions by Professor Retzius and Professor Nathorst. The audience seemed attentive and interested, and I was somewhat surprised to be told when I sat down that I had been speaking for three-quarters of an hour; but the fine volume was taken into circulation among the company after I was through in a way that showed that I was not mistaken in their intelligent interest in it, and in a short time I had received subscriptions for no less than eight complete sets of the new edition.

Speaking of the healthy state of the societies in Scotland, as visited again after a lapse of twenty years, I know of no more likely cause to which to attribute it than the principle of individual fidelity to church duty which seems to inspire the members. The lay officers seem to take hold of their duties with a sense of religious obligation as binding as that of the minister, and the people make their church attendance a matter of very real and regular duty. Services are held morning and evening throughout the year except for the vacation, and the evening attendance is as large, apparently, if not larger, than the morning's, and this with all the necessity of long journeys by tram or steam cars quite as arduous as those in our large American cities. The promptness in assembling is also a noticeable and admirable feature of Scottish church-going. Whether or not the rule generally still prevails as it did twenty years ago of locking the doors against the late comers, it was very refreshing and inspiring to see the pews well filled at the very beginning of the service and to hear all the voices uniting in the opening acts of worship.

The interest shown in the new edition of Swedenborg's Scientific Works reminds me of my quest in the libraries, which was carried on with considerable thoroughness in Glasgow. I visited, with special introductions from my Scottish friends, all the important libraries, including the Mitchell, the Stirling, the Philosophical and the library of the University of Glasgow. My finds I will record elsewhere, but I will mention here that I found in the possession of individual New Churchmen some rarities rivaling in value what the libraries contained. Thus, in the beautiful home of Mr. Pattison of Paisley I was shown a French drama entitled, "Swedenborg, ou Stockholm en 1756," by Varsy-Beaumont, Knight of the Order of the North Star, published in Paris about the middle of the last century, in very elegant form, with extensive illustrative notes.

In the library of Mr. H. C. Fairlee, in Glasgow, I saw a manuscript letter to the President of the Assessors' College, signed by Swedenborg and others, and a very beautiful portrait of Swedenborg in his old age which had belonged to the Rev. John Clowes, and which I am strongly inclined to believe is an original painted from the subject in his last years in London. These discoveries, too, I shall describe more particularly elsewhere.

While in Glasgow I had the privilege of attending the conference of the United Society of British Librarians, then in session, and listened to the introductory paper of the Librarian of the London Athenaeum. It was characterized by the same extreme conservatism which has withstood even to this day the introduction in the great British libraries of the card catalogue. It seemed strange after enjoying the facility of this improved method in the

libraries of Denmark, Sweden, and Belgium, even in the distant island of Gotland, to find retained here the old method of titles written or pasted in more and more congested volumes, themselves requiring to be indexed from time to time, and always nearing the fatal day when they will have to be discarded for new ones, indexes and all. The essayist complained of the mechanism and lack of personal touch in too many of the modern library contrivances. It is indeed an impressive sight—the great catalogue rooms of the libraries, the University of Glasgow, of Cambridge, of the Bodleian and of the British Museum. The massive folio volumes stand in stately rows on their long shelves, in the British Museum occupying an entire room, requiring quite a walk from your A's to your Z's. The leaves of the British Museum's catalogue are of parchment, the inscriptions carefully and clearly entered. But there is the ever impending dread of the *limit* of space under each letter which, when reached, will render all the volumes useless for future reference. Perhaps the elasticity and expansion demanded by the needs of real public libraries conducted for the convenience of all classes of the people, are a part of that democratic tendency to an "uninteresting dead level" of which Matthew Arnold complained some years ago; but we need not be hasty in concluding that even the seemingly mechanical and impersonal method of the card catalogue is going to destroy the human interest in library management. The real human activity will only be, as Swedenborg says of the memory in the future life, withdrawn to interior things, while the exterior processes become more and more subconscious or "remitted to the circumference."

FRANK SEWALL.

The Church Calendar.

March 22. Third Sunday in Lent.

The Lord as the Son of Man.

Introit Selection 152. "Praise waiteth for thee, O God."

Lesson I. Exodus xxxvi.

Responsive Service IV. The Decalogue, p. 17.

Lesson II. Luke xi. 14.

Benedictus. Gregorian Chant 726-735.

Hymns:

403. "Go forward, Christian Soldier."

415. "I love the Lord, He heard my voice."

Births

KREHBIEL.—At Pretty Prairie, Kansas, to Mr. and Mrs. Peter D. Krehbiel, a daughter, February 10th, 1908.

UNRUH.—To Mr. and Mrs. Fred C. Unruh, Pretty Prairie, Kansas, a daughter, February 15th, 1908.

FRANCISCO.—At Winnipeg, Manitoba, Canada, to Mr. and Mrs. Joe P. Francisco, a daughter, February 18th, 1908. Introit Selection 152: "Praise waiteth

Obituary

GARDNER.—Effie Josephine Gardner passed away at her home south of Osage City, Kansas, on February 7, 1908, at the age of 24 years 2 months and 7 days. The passing away of Mrs. Gardner, who

was a daughter of Mr. Hiram L. Dawson, was quite a shock to the family and friends, for although she had been very sick, she was getting better and her recovery seemed assured. When the end came it was therefore hard to realize that one so young and so much needed in the home to care for her child should be taken away.

Mrs. Gardner was united in marriage to Bertram Wallace Gardner on March 8, 1905, of which union was born a daughter, who is now two years old. She was baptized into the faith of the New Church on January 27, 1906, and united with the Osage County New-Church Society.

Mrs. Gardner was a devoted wife and mother, spreading a fragrant sphere by her congenial ways, and seeking to perform her work faithfully. She leaves a husband and daughter, a father and two sisters: Mrs. Nellie Faucher and Miss Laura Dawson.

The funeral services were conducted by the Rev. Mr. Eels, of the Presbyterian Church of Osage City, as it was not thought possible to secure the services of the missionary pastor of the New Church.

L. G. L.

CAMPBELL.—Entered into rest, January 8, 1908, in the seventy-ninth year of her age, Miss Kate R. Campbell, at the home of her nephews, W. H. and J. J. Paxton, Atlanta, Ga.

She was old and feeble here, and the last member of her family on earth. She is now, doubtless, realizing the pleasures and joys that we believe she confidently looked forward to for so long. Her parents were both New-Church people, and it is our impression that she was confirmed in the New

Church at about sixteen years of age, in Abingdon, Va. She was the daughter of Mr. and Mrs. David C. Campbell, of Abingdon. Her mother was a Miss Greenway before marriage. Her parents removed to Knoxville, Tenn., where most of her life was spent.

Miss Campbell was an ardent New-Church woman. She never wavered in her loyalty to the church or her great faith in the love and goodness of the Lord. By action and precept she said, "Thy will, not mine, be done," and believed that a Divine Providence overruled all things. Strong in the purpose of dropping a seed of New-Church truth whenever possible, she was always glad to help anyone by a few words or to lend a book. She was a teacher for some years of her life, especially sympathetic with children, both in the school-room and at home, and we children of the connection felt no timidity or doubt of a sympathetic ear when we approached "Aunt Kate," or "Cousin Kate," for a favor of any kind. She would read aloud to us by the hour. The poor and the humble appealed to her, and when younger and stronger she delighted in conducting a country school and Sunday school. She was my first teacher, and my dear cousin, and has a place of her own in my heart, and I would I could pay a fitting tribute to her. I do not remember the time when I did not know her and was not more or less influenced by her, and I would truthfully and tenderly speak of her refined and high spirituality.

As we children of the next generation to her own grew up and passed on our ways of life, she was patient, kind and loving to the younger ones still; and the little children always loved her,

for she was their friend. One of her last acts was to bequeath a Bible to her grand-nephew, which had belonged to a brother of hers.

Finally, to use a favorite quotation of hers, "Pure religion and undefiled is, To do justly, love mercy, and walk humbly with thy God," and if I could voice the sentiment nearest and dearest to her heart, I feel sure nothing that could be said would please her so much as to remind and impress those of us who are left not to stray from such teaching as the verse gives us, and to ask those who can to study the doctrines of the New Church and the Word of God, as have their forefathers, and so prepare for the heavenly home.

The funeral service was conducted by a Presbyterian minister, at Knoxville, Tenn.

M. C. C.

Special Notices

WOMAN'S ALLIANCE.

The regular meeting of the Rhode Island New-Church Woman's Alliance will be held in the vestry of the church in Providence, on Tuesday, March 17, at 3 o'clock.

Mrs. Carl Barus will speak on "Child Labor." All women are cordially welcome.

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Giving and Doing.

The first of these general forms of uses, giving and doing deeds of kindness, may be accompanied by such purpose and thought as to render giving of no spiritual profit to the giver, though thereby he may render the greatest service to others. To guard against this those whose chief forms of charity are in giving need to be discerning, conscientious, and strong in adhering to the principles of true charity. To give to beggars and idlers is credited as a virtue to the simple-minded, yet for those so to give who are spiritually instructed is an actual evil, for they know that thereby they are encouraging idleness and wickedness. One must therefore be strong not to give simply for the purpose of freeing himself from importunity, or lest another think he is close or unfeeling, or for the purpose of securing good will, or for any self-centered purpose. It is the duty of those who give to be reasonably assured that the means which they bestow will go toward genuine uses. In order that one may be spiritually profited he must shun all thoughts and purposes of honor, gain, and self-advancement. If he is so tempted, when he gives let him say to himself, "I do not give for any such purposes, but with the sole motive of promoting the good of human kind and the kingdom of the Lord." And should he feel any spirit of exultation after performing such chari-

ties or from commendation, let him fervently say within himself, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." Also there is sometimes the feeling with those who give that their form of charity is unsatisfactory, and this for many reasons, such as the perception that those who need help are so often in want from manifest imprudence, that after assistance they are soon found in the same condition again, that giving will not remove the cause in which want originates, the unwise purposes to which means given are often applied, and the feeling of the generally temporary character of giving. But as against these thoughts it should be considered that life itself upon this earth is temporary, yet it is the basis of the life everlasting. Though giving may not seem to reach to the spiritual plane, if one rightly gives it ascends to the spiritual plane in him, and to those who rightly receive, it likewise stirs the spiritual, thus being to both giver and receiver a spiritual benefaction.

There are some who are not able to give to any great extent. Such are inclined to feel that the little they can give is scarcely worth the while. Yet the story of the widow's mite sufficiently assures us of the spiritual benefit to those who give of their penury. But there is with such a temptation, possibly more subtle than this, in the feeling that the only useful form of charity is that of giving, and because one has no means he is equally unable to do deeds of charity. This state of feeling is answered by Jean Dwight Franklin in the reply given to the one who complains that the Master created a large heart and gave a small purse, which runs in these helpful and forceful words: "Go, cast thy shriveled purse among the bushes in thy garden, and go out thyself into the highways, and thou shalt find service for thy hands to do that requireth not the aid of gold or silver."

The Roman Catholic Church and Modernism.

The position which representatives of the Catholic Church take against what they have been pleased to call Modernism is in some respects fundamentally correct. In maintaining that "the church is the guardian and possessor of a definite Divine revelation," and that if they should forsake this premise,

adopting methods of modern scientific reasoning, they would become mere "seekers after truth instead of believing that they possessed it." It is true that a Divine revelation was committed to the church, and it was the duty of its conservators to believe with such faith as is here represented, and they did so believe; but the fatal error of the Catholic Church is in failing to see that it has perverted that Divine revelation, and that it is insisting upon faith in not only a human and benighted interpretation of that Divine revelation, but upon principles that have no foundation therein. They are also correct in maintaining that "Modernism is in itself irreconcilable with this fundamental Catholic position." As an illustration of this irreconcilability the following is quoted from the reasonings of Modernism: "The resurrection of the Saviour is not properly a fact of the historical order, but a fact of merely supernatural order neither demonstrated nor demonstrable." With this statement and many similar ones, made by those who are supposed to represent modern thought, we are already too familiar. Again we must say that the Catholic Church is pre-eminently correct in its position, that such teachings are absolutely irreconcilable with the church. It is also correct in insisting that certain facts in the domain of religion are known with absolute certainty, though they are in no way verifiable by experiment or observation. But again the Catholic Church errs in maintaining that, because facts are not verifiable by experiment or observation, they are not accessible to reason.

To a degree there is a similarity between the position held by the Catholic Church and the New Church, for the New Church holds with equal insistence that to the church is committed a definite Divine revelation of which it is the guardian and preserver. But it differs from the Catholic Church in holding that this Divine revelation is not capable of human interpretation, but must be opened by the Lord Himself, which He promised to do, and has done through Swedenborg, a man chosen for that purpose. As to the reasonings of Modernism, the New Church believes them to be as thoroughly false as does the Catholic Church, but it differs from the Catholic Church, thinking that such reasonings originate in the former church through its perversion and false interpretation of the Word, and that they are permitted by the Divine Providence to assist in the transition from a benighted state of the world, which has allowed the priesthood to do its spiritual thinking, to a state wherein each shall be enlightened directly from the Lord.

It is evident from the determined position taken by the Vatican that the church does not intend to recede from the old Roman Catholic religiosity, which, we are told in the Writings, has destroyed

and perverted all things of the Word. The ruling evil in the Catholic Church has been the love of dominion from which originated the desire and effort to rule mankind as to possessions, body, mind, and soul. It is evident that the spirit of liberty has now entered the Catholic Church itself. Many of the priesthood desire greater liberty of thought and expression. The discussion precipitated will undoubtedly go on, resulting in giving both to priest and layman greater individual liberty, as the church is compelled so to do. It is stated in the Writings that the Catholic Church eventually will deny the Divine Human of the Lord, because it is so written in Revelation; but the rejection of Modernism is no indication of this, for there could not be a more thorough rejection of His Divine Human than is found in the writings of Modernism wherein He is regarded as an erring man, and is irreverently classed with ancient philosophers and metaphysicians.

Every shrub and plant is known by its flower and seed, and by its use; every metal by its goodness; every stone by its quality; every field, every kind of food, every animal of the earth, and every bird of the air, by their quality; why not man? (T. C. R. 96.)

The Sermon

Our Place in the Heavenly Mansions.

BY THE REV. WALTER O. BRICKMAN.

"In my Father's house there are many mansions. . . . I go to prepare a place for you." (John xiv. 2, 3.)

The whole heaven is our Father's house and home. He is more intimately present there than any other place. He has a little home in the heart of every angel. It is love that makes the angel; love that makes heaven. It is love that prepares a place for the presence of Love Itself, which is the Lord. Hence, every angel is a heaven; every angel a form of some particular attribute of the Lord's love. In dwelling in the angels the Lord consequently dwells in what is His Own in them. For this reason the Lord is the All in All of every angel; of every society of angels; of every heaven; of every state of love and wisdom exemplified therein. And, finally, since the Divine Love is limitless or infinite, there is a place designed in heaven for every soul created as a subject of the Father's love and life.

Every man is, therefore, predestined to heaven. He is put into the world of nature to work out his salvation, in fear and trembling apparently, but really in trust and hope, that, when he emerges into the spiritual world, he shall find there his own proper place in heaven; therein to abide in love, wisdom, use and happiness forever.

Since every man has a place designed for him in future bliss, no one lives that is not being constantly prepared, under Divine auspices, for that abode. Man, therefore, bears the mark of his Father's love from conception and birth. The Lord's

providence,—His wisdom by which He guides and governs man to fulfill this object in creating him,—is constantly withdrawing him from what is opposed or contrary to the nature of heaven, endeavoring every instant to lead him in the paths of righteousness and peace. Providence goes before man, prepares man for heaven and heaven for man; thus it fulfills its purpose and promise. "In my Father's house are many mansions; I go to prepare a place for you."

Man's preparation for heaven is a constant work of providence. Man is so created that he can be prepared. Every faculty he possesses is in the form of heaven. In this respect the angel of heaven has no advantage over the new-born infant. Both are in the image and likeness of the Divine. The child has more the image than the Divine likeness, whereas the angel has in substance and form both the Divine likeness and image. Heaven is likened by the Lord to a little child, and man is told that he must be born anew. He must not merely look like but become like his Heavenly Father. The distinction between the angel and the infant lies in the difference between innocence based on ignorance of sin, and wisdom justified or established by victory of it. Within the innocence of the child reposes hereditary inclination to whatever is evil. Within the acquired wisdom of the angel dwells the love of whatever is opposed to his hereditary evil, because he learned to shun and despise this as sinful against and contrary to the Divine image and likeness whilst regenerating during his life on earth. His heavenly proprium or new manhood now overbalances the tendencies and lusts of the old man, dead in trespass and sin. His innocence is genuine because purified by the refining fires of temptation. Untempted innocence is not innocence. It is domestic or natural good, the kind of inborn virtue the Writings of the New Church designate evil. Such innocence is undermined with evil and false tendencies, which temptation and vastation prove of such nature to the child who passes by death into the world of spirits. Here, by a series of temptations, it is proved by experience that inherently we are filled with all uncleanness, falsity and sinful ways. True innocence is cultivated by the process of reformation, whereby every natural inclination is placed under the dictate and dominion of Divine Truth, regulated in accordance therewith. Truth is the Lord, and it is necessary if man would be saved from himself, that he cooperate with the Lord in His truth, for in such cooperation and the very ability to cooperate, are found the means used by Providence in furthering man's destiny towards heaven and the Divine.

The Lord creates man to find in him a subject for the attributes of His own nature. In dwelling in these attributes, He dwells in what is His own in others, that is, in human forms outside of His own self. In doing this He imparts to man some one distinctive attribute, humanized and finited. He wills to dwell in this attribute in each man, and thus in many mansions. Being enthroned thus in the inmost of man, his holy of holies, his human internal, the Lord can, from this seat of power in man's ruling love, govern and qualify all of his subordinate affections, controlling him from inmosts even to the outermost things of his life.

Heaven is but the Divine exercised in human

loves and ways. This does not signify that heaven is Divine, but that heaven is *of* the Divine. The Divine of the Lord makes heaven; but this is because it is received in and operates through human agencies, the angels. Every angel acknowledges and affirms that in himself he is nothing; that the Lord alone is the inside and the outside of his life,—his first and last. Yet in so perceiving the angel does not lose the consciousness of his identity or individuality. He recognizes that the Lord must exist outside of His own immediate nature, in self-conscious human forms, to the end that love may find subjects of reciprocal conjunction and delight. Man can only react to the Lord because of His presence and powers operating through man. Else would the Lord love Himself and not mankind. This is contrary to the very nature of the Absolute Unselfishness we term Divine Love. The Lord continually creates souls, that He and the souls created, may, at one and the same time, find reciprocation and happiness outside their own natures; also to provide for love an anticipation or future, and for wisdom an ideal, after which to continuously strive. This is contrary to the very nature of Absolute comers from the earths, and to initiate them into the order and life of their respective societies, is one of the chief joys of the angels; especially, as they feel that it is the Lord who is really preparing all for their eternal abodes, the mansions of His love.

"I go to prepare a place for you." It is a work of the Divine Providence to prepare man for heaven. His going forth is the Divine Proceeding, or as expressed in the Word, "The Spirit of Truth that proceedeth from the Father." All the heavens are arranged according to the spiritual sense of the Word. Each heaven has its ruling principle of truth. The angels are formed into the image and likeness of that truth. They are called in the Word, "Sons of God," for in the spiritual, and, therefore, true sense, this signifies "forms of the understanding and life of Divine truth." When man is in the spiritual love of truth, or truth for its own sake, then, according to the character of the truths loved, the angels are with him and endeavoring to impart to him of their own more interior insight and understanding of it, and to encourage him to love such truth by forming his life according to its behests. For instance, when man reads the book of Revelation and sees that the spiritual sense of some certain part refers to "the love of truth for its own sake, which must protect the church," then, in so far as he has holy zeal for this principle of truth, the society of the heaven which is in the love of defending the Heavenly Doctrines, because of their teaching concerning the Lord's Human being Divine, this society, called in the Word Michael, is consoicated with him. (A. E. 735-3.) If the man of the church makes this love the most specific and congenial among the ministries of his other loves, then, when he leaves the earth life, he will find his home in an angelic society so named. Man will never be conscious of his own most interior affection, though he learn to know most of his loves; consequently he will not know just what heaven will become his permanent home, but he may know that certain heavens represent certain loves of principles or ministries and functions in the Word, which he may cultivate, and therefore have this angelic consoication. By the Word of the Lord Providence

prepares man and goes before him, successively associating with him angels whose endeavor it is to welcome him into their mansions of bliss.

Providence goes before man, yet it stays with him. It goes before him by preparing heaven for his presence and life therein. It does this by providing for the angels the man with whom they are unconsciously to associate. The angels associated are similar in state to the present state of the man's love and life. When man is ready for heaven the angels will be ready for the man. They will have become intimately familiar with such love as his, seen the need among them of his own distinctive nature and principles, and be made ready to initiate him into their society, when the Lord calls him out of the natural into the spiritual world. He will, when ready to become its inhabitant, spontaneously love this society as his real home, and he will readily fraternize with his heavenly brethren. Thus we see that the Lord, heaven and man live in each other. The work of expanding His own love and truth by the addition of newer heavens in the Grand Man, this work, done by means of consociating angels with man, to introduce him into the love of Divine truth which makes heaven, and so forming other receptacles of His love, is a work of the Lord in going before man to prepare a place for his eternal abiding. It is to this work that Providence is extended and with it the heavens, and the whole process of man's regeneration.

Providence stays with men by the constant re-association of guardian and attendant angels and spirits. The preparation for heaven, of which the Lord speaks in our text, was an act of reassociating angels with man. For, at the time the Lord spake, angelic ministration was, as it were, so interrupted as to be severed from mankind. The result was a loss of spiritual balance, equilibrium, or freedom. The work of providence is to constantly preserve man's equilibrium. It wishes one man to have equal opportunities with other men. By means of it everyone has an equal chance. No one is favored. There is no special providence. It enters into the interiors and extends into the most minute particulars of man's whole life. But it works by means of angelic ministrations which it provides. Man's freedom is the result of the equilibrium between heaven and hell, midway between both of which places and states he stands. At the time the Lord spake, hell had attained greater power in the world of spirits than heaven, and could, for this reason, associate more powerfully diabolic influences than the angels could counteract. The Lord was redeeming man by gathering all the influences of all the hells into his assumed human nature, by removing the evil ones and closing the hells of those removed. He made man a partner in the work, urging him to co-operate with Him, appealing constantly to his better nature to assert itself, speaking to his love of the truth, of justice, of happiness and peace, promising him salvation and heaven, blessedness and eternal joy.

Providence restores man's guardian angels, preserves his freedom and continues to redeem him, making possible eternal states of goodness, truth and right living, insuring heaven as his proper destiny. All that is essential, and it is absolutely required, is that he accept this work of Providence by cooperating with it. He must open his heart to the

Word's appeal of love; he must trust unhesitatingly in His constant care and provision; he must put his evil inclinations under the controlling power of the Word's instruction; he must put his hand to the plough of spiritual advancement, by using his opportunities to learn more, speak better and oftener about what he is learning, live up more nearly to newer and deeper, that is, more spiritual principles; and if he be conscientious in this effort to know and do the Lord's will and way, he may possess his soul in patient content, rest assured that while he is so engaged in building up his character on earth, he is at the same time making it and constantly beautifying it as the home in which Love Divine and angelic states may abide, in so much that, once associated thus in our own love and life, the Lord and heaven shall be our everlasting portion. Thus we may know that it is really our internal character that is the heaven the Lord our Father is enabling us to form and develop, as a mansion of the many His infinite Love and Wisdom are able to provide.

Reassociation of angels with man occurs with his change of state. As he progresses, we are taught that he becomes more interior and wiser. That is, he is gifted with a deeper and more abiding love of spiritual things. He is vitally concerned with his own salvation, his future state and place. He delights in thinking about the Lord and what He wishes him as His obedient servant to learn and do. He takes interest in learning spiritual teachings, the truths of the church, loves to converse thereon, to analyze in their heavenly light and endeavor to attain insight into human character and the significance of life. Gifted with enlightened judgment and a spirit of merciful justice, his religion is as a light, the longer burning, the brighter shining, each change of head, heart and life reflecting more of heaven's sun Divine.

Man's progress in regeneration is accompanied by association with the angels of the higher heavens, according to the degree of his progress. With each change of state his associate angels change. As he becomes more spiritual or internal, more internal angels become his companions and fewer spirits. As he lapses from righteousness, he loses the good fellowship and number of the angels and associates with himself more of the inferior spirits, with whose state his own is, for the time, more congenial.

The Lord has so designed the human soul that it consists of degrees similar to the nature of heaven. For this reason man is able to elevate himself out of the dust and mire of hell up to the height of the most celestial and angelic heaven. By the closing of each infernal degree its corresponding angelic degree is opened. By shunning and fighting and driving out the evil crew of affections and thoughts, the Lord, who is good itself, and the angels, who are the inducers of states of good and truth, these find a habitation and a home in man, fixed or temporary, according to the final or temporary character of his ruling love and life.

The association of man with angels and angels with man depends entirely upon man's state of freedom. He has the power to choose the kind of angels and spirits that shall be associated with him. He is so qualified because he can at will change his state. Man's change of state is but the dismissal of present spiritual associates and the selection of others more congenial. Yet even in such

change, he unconsciously follows the exact law of cause and effect. And it is in this law that the Divine Providence operates to govern man. Cause and effect are the exercise of man's love. His love causes and effects every event and circumstance of his life. This, because the Divine is within man's love, operating the laws according to which love acts. When man rejects the Divine impulse and leading, providence goes forth into some other form that will receive and accomplish its ends. Man in such case gives up his lease of his heavenly home, and finds a more congenial abode in hell. The Divine cannot prevent this, but none the less is it constantly exercised in drawing man to the state and place where Love Itself may claim him for its own. From which it may readily be gathered that the home of the angel is really another home, an individual mansion, of the Lord.

Those whom we deeply love are consociated with us when they pass into the spiritual world. They are being prepared for a more perfect home. As they progress they further recede from those on earth, because they are becoming more and more refined and interior, whereas, progress as we may, so long as we abide on earth, we remain covered with the dark, opaque garment of nature and the flesh. But even in their withdrawal they are preparing us for their eternal companionship, by the living memory of them which it is our privilege to cultivate. This memory is not the mere historical thought of one once with us. We truly consecrate their presence by infixing in our lives the very attributes which made them the subjects of our affection. To live in ourselves those very principles which endeared others to us, is to keep them spiritually with us, until, when we too are called to our true and eternal abiding place, we shall rejoin them, to continue together to eternity. Then will Love's purpose be accomplished; we shall have accepted the teaching of the text, "In my Father's house are many mansions. I go to prepare a place for you," realizing the promise, "that where I am, there may ye be also." To this we respond, "Amen!"

Contributed

Practical Religion.

(Deut. ii. 20, 21.)

Man is born of woman that he may become an angel in heaven. Angelic manhood is not the puerile sentimentalism of which we have been taught, but manhood crowned with its true order in the love and life of uses. There can be no angel save as he is a man first. A man becomes an angel as he seeks to put into effect truths of revelation from his love and understanding of them in the performance of his daily duties.

The means of angelic life are provided in the Word and doctrine. The opportunity lies in the use to which these are put, the degree in which they are loved and understood and effected. The purpose of all revelation is to effect a new and higher order of life in the sphere we are living. Therefore, these words (the revelation) are to be laid up in the heart and soul (to be loved and comprehended), bound as a sign upon the hand (made the rule of action), bound as frontlets before the eyes

(be made the test of the quality of the thought), taught to children (become the standard of all new motive and effort), be spoken when sitting in the house (control every motive), when walking by the way (control every deed), when lying down (be the life of every confirmed principle), when rising up (be the means of elevating to new states of effort and duty). This is the practical religious life. Nothing short of it can or will suffice. No others standard of truth and life is adequate to our needs.

And how does it work in practice? We are to write these words upon the door posts of the house and upon our gates. The house is "the house not made with hands," the will housing our motive and intent. The door posts of the house are the principles that sanction, sustain, confirm and protect our motives, what we think from what we love. Truths of spiritual life are to be written upon them, loves and thoughts are to be made to subscribe to the quality of Divine revelation.

And more, they are to be written upon the gates. Gate is an entrance way, here principles introducing to motives on the one hand, and opening to uses on the other. These things must be written here because here is where we live. This is what we are, what we love, what we think, what we try to effect from them, this is our life. And thus it is that spiritual principles from the Word are to be written upon our natural affections and thoughts as well as upon our deeds.

And what are these but the things which we love and live for, the objects of our affection, our families, our children, our friends, our comforts, and pleasures? These are to be regarded from spiritual motives and to be made pure and wholesome in our regard from love to the Lord in them. Then they are as the days of heaven upon the earth to us. Then they become the means of attaining the heavenly manhood. For we are to write that the days of heaven may be upon the earth, that we may develop angelic manhood and attribute as we now live.

Then how do we write? What of your thought and motive? How do you regard labor and honest work? Is it a necessity or a means to use? Is it a curse or an opportunity for joy and delight? How do you place it before your children? Something they should seek to escape, or something they should delight in and become their greatest joy? How do you regard your business? As yours for yourself, or as the Lord's given into your keeping as a means of blessing to others? Do you, honestly, do you, seek to make it a means of bringing the days of heaven upon the earth? In society, how do you write? love to the Lord, or love of self; pleasure for self or joy for others? In your church work what do you write? mere delight in knowing the truth, or the blessed opportunity of leading souls to peace and life eternal? Fathers, husbands, think of it! Mothers, wives, realize your opportunity, to make the days of your children as the days of heaven upon the earth! Then write, "Love to the Lord," upon every motive! Let every thought think it, every wish breathe it, every lip speak it, every hand do it. Then will we find, indeed, that the days of earth are as the days of heaven. Then will we have found the value of a religion practical in all things.

The Ministry of the Poets.

"The latest child of culture begins to see that if the word *minister* is to go out of his vocabulary that other word, *minstrel*, joined with it in the same ancient root, will perhaps depart also."

So says Frank W. Gunsaulus in his course of lectures on the higher ministry of recent English poetry, and he aims to show how close is the relationship of religion and poetry as illustrated by the leading English poets of whom he has evidently made a profound study. His analysis of the work of Tennyson, of Browning, and even of Matthew Arnold, who has been erroneously reckoned a skeptic, brings out the poet's adherence to the eternal principles of truth and reminds us of Johannes Scheffer's line in "The Church Porch"—

"A verse may find him who a sermon flies."

For a poet who is really worth the name inevitably breathes the deepest emotions of the human soul and reaches out to the infinities whence comes his inspiration, if inspiration he has. In moments of greatest spiritual stress or exaltation how swiftly the speech of the Psalmist and the Prophet stirs in our memory and springs spontaneously from our lips! Some of the profoundest truths of the spiritual life have been uttered more or less mystically by the poets of every age. The Gospel itself seems voiced in Johannes Scheffer's "Cherubinscher's Wandersmann"—or as we more easily say—"The Cherubic Pilgrim." No coldly-worded tenet of theology can strike us with such force as the charmed expression of truth that lies in these lines. Rev. Frank Sewall in his "Dante and Swedenborg" gives to the poet the credit of anticipating the revelation of this seer by about four hundred years. That Dante himself understood the significance of his poetic vision is not claimed, but we who read and accept the authority of the Divine message may none the less discern in the "Divina Commedia" the fore-gleams of a revelation that later was to break in ever-widening circles of light, and through many providential channels upon a world that must take the truth often in diluted form and under varying names. Who may say that the love of his soul, the glorified Beatrice, did not in reality impress upon Dante the truth which we recognize as coming from the supreme source of wisdom and justice? She had become in his mind so closely identified with the Divine Love and Wisdom that he instinctively turned to her for guidance. Yet the narrowness and cruelty of the Papal faith in which he was bred, limited and distorted the visions that sometimes make us shudder with a sense of vindictiveness which only the poet's dream of Paradise can erase from our consciousness.

Probably no writer whom we credit with inspiration or illumination has escaped the mortal fallibility of mingling the errors of his imperfect human understanding with the heavenly truth given him to reveal. The ray of light refracted by the medium through which it falls, must not be accepted according to its appearance but in accordance with the Divine order which we perceive when our human judgments are cast aside.

Mr. Sewall, in his fine analytical study and comparison of the works of Dante and Swedenborg, brings out wonderful points of resemblance in the

symbolism by which the poet and the seer convey their message to the minds of men.

It may be in mistaking the symbolism for reality that both poet and seer are grossly misinterpreted. There is often a literalness of understanding with the readers of Swedenborg that virtually falsifies the spirit of the truths he would unfold to us.

The correspondences, which offer the only method of reaching the natural mind, if regarded and quoted as concrete realities, become deceptive and misleading to the simple-hearted believer. Swedenborg was a poet of Divine insight and only as we come into the very spirit of his visions is it possible for us to interpret them aright. His forms are merely representative of the spiritual qualities which exist in men and which constitute either heaven or hell. To regard as visual and changeless facts the appearances which he flashes like a panorama of moving pictures before our wondering eyes would be to invest the spiritual world with a materiality more stubborn and difficult to overcome than that which fetters us in our fleshly bodies. The seer and the poet teach us most forcibly in the language of symbols, and we who do not understand that language in its fullness must step softly and touch lightly the mystical forms that clothe in ever-changing vestments the truths of the spiritual life.

The real poets of all ages, the Bibles of all nations, speak to us only in the similitudes which we may err in confounding with the realities that they merely represent. Only by going down to the heart of them in living experience do we fully apprehend the soul truths which they teach.

Do we look in vain, in this materialistic circle of time, for the poet who by talismanic words shall remind us of the spiritual verities lying back of the illusions that dazzle and deaden our sense?

A. L. M.

Man as a Child.

Childhood is the second of the three great periods given to preparation for man's regeneration. It is the period wherein man's mind opens to instruction. The growth of man in childhood is but the continuation of the development attained at the close of the infancy period—the point of time being a sliding scale.

Infants are associated with the highest and holiest life in all the heavens. The good things of innocence—the things that come to infants—are from the celestial or third heaven, and are the best things that are there. Infants receive without instruction, and from the Lord alone. Celestial things are insinuated into man without knowledges from his infancy up to childhood. (A. C. 1451.)

But during the childhood period, which is that between infancy and youth, the growth of man's external mind is through instruction, and from knowledges gathered from without—on the outside, by the aid of the natural senses, and from what the child-man can learn from others. At this period, man has no other thought or ambition in acquiring knowledge than that of gratifying his love of knowing things. But better than the man—now a child—knows, the knowledges that he is acquiring have a use of which he has not the least conception—they are vessels to hold spiritual things. "Regarded in

itself, the truth learned in childhood is nothing but a fit vessel for interior things." (A. C. 1495.)

During the child-age, man thinks and acts not from any thought of his own, but from others. This is well, and it is of the Divine Providence that it is so. "During childhood everyone is kept by the Lord in an affirmative that what is said by parents and masters is true." (A. C. 2689.)

Children live in the sphere of their natural senses. They must see, hear, and feel, to know. Through these externals the Lord prepares vessels to receive influx of life that must come from above down.

Man as a child is in conjunction with angels of the spiritual, or second, heaven, as in his infancy he was in the care of celestial angels. And all that Omnipotence can do, working through all the heavens, during all the ages of man in the world, is done to show everyone "the path of life," and to give everyone, in this world, a knowledge of truth and good, and thus to give him in the world to come life everlasting!

O. L. BARLER.

An Example of Sacrificing Love.

I have been so much impressed by the story of a woman's love for children, as told in a daily paper, that it seems worthy of recital in the MESSENGER. After stating that a mother's yearning for an only child, who died in its infancy, has resulted in a provision for Christian training for several hundred children, the writer says: "Instead of nursing her grief over the death of her little daughter, she took the tiny locket, decorated with a handsome pearl and containing the baby's picture, and gave it to the pastor as a sign of the dedication of her heart to the cause of poor children of the district."

After speaking of the Sunday school in a downtown district, maintained from a modest income, the article tells of a few words the lady spoke at the opening of the school as she patted a little girl on the head: "God has given me many little children to take the place of my loved one."

The writer says the lady lives alone, her means are limited, does her own work, and, although she is a member of Christ Church Cathedral, gives \$500.00 to the Presbyterian Church in whose parish she lives. Besides this she supports a missionary at Wilmore, Ky., among the children of the mountainous districts. She was moved to a life of humble service after hearing the evangelist Joseph Smith, and took a pledge to sacrifice for Him who said, "Suffer the little children to come unto me."

What an example of sacrificing love! And the question arose in my mind, have we any in the New Church who, like this woman, are devoting their means to the work of training children in the kingdom of the Lord? We have not one orphan's home, while many members are spending large sums of money with the thought in view of enriching themselves alone! Why it is that the love of making an unselfish use of one's means is not more common in the New Church? Are we justified in lavishing our wealth upon ourselves, when there are many opportunities of being of actual service to so many little ones?

There have been and are those in our organization who have sacrificed at the altar of use, but ought there not to be many more, considering that the Heavenly Doctrines make it so plain that this is

the characteristic of the life that prevails in heaven?

There are many homes in which there are no children. What a great opportunity to be of service to a child that can be brought up under the influence of a New-Church life, if there is a willingness to sacrifice to the Lord!

CEDAR MOUNT.

Give What Ye Have.

To seek peace of soul for our own gratification, rather than because it brings us into relation with God and heaven and all the good, and fits us to be of use in life, is to wash before we eat—to cleanse the outside before being willing to give alms of what is within.

By fasting and prayer, or by some self-imposed course of humiliation, men have sought to come into ecstasy. We may continue in prayer, in mourning for our sins, in mental and even bodily affliction, but without avail. We cannot make ourselves any better. We must take ourselves as we are, and give alms of that. He who abandons every external thing, not seeking to change or alter anything, except as something higher within him leads and helps him to do it, who mourns not for the past, worries not for the future, but steps into the mighty will of God revealed in him here and now, as he would step into a powerful current that bears him onward—he gives alms of such things as he has, and all things are clean unto him.

This truth is eternal, self-abasing, self-abnegating. We relish it not. We trust the knowledge of our own labored acquisition, rather than that which is revealed in the soul from above. We are unwilling to acknowledge the truth, that we have not the source of life in and of ourselves. We are unwilling to say "Amen" to, to utter, to give forth, to give alms of, such things as we have. We would patch ourselves up. We would wash before we eat. The food we possess is unpalatable. We do not like to have our self-hood crucified. "But rather give alms of such things as ye have."

E. D. DANIELS.

Religion has its supreme value as it reaches the individual. It may exist as a system in a community, but its real life, its vital life, is with the individual. Received and accepted as of God, willed into life and practice, it puts him in touch with the larger life the Lord came to bestow. For it gives him purer objects of love, it calls for new motives and ambitions, it confirms in a new will and thought and life. It gives personal acquaintance with God and His nature. The true purposes of creation are made known for the first time. Knowing the purpose, the Creator is known anew. These defined and comprehended, there is new incentive for conformation in life. Knowing now that the object of the life in the world is preparation for heavenly usefulness, we gain from our experiences here more vital and permanent good. The failures and disappointments of this life thus open to the hope of realization in the next. There is a newness and a vitality that nothing else can give. There is really a humanizing influence in religion that we need each and every one. For the effect of revelation rationally received and its appeal heeded is to humanize an animal who appears as a man. The animal is subdued and the man humanized.—*Ohio Bulletin*.

Communications

The Chief Obstacle to Growth.

EDITOR NEW-CHURCH MESSENGER:—I have read your editorial in the MESSENGER of February 22, entitled "Why the New Church Does Not Grow Faster," with great pleasure and hearty approval. There has been much speculation and discussion in the church in past years on this question, but so far as I know the cause which you now assign, which has seemed to me after long study to be the obvious and adequate one, has never been heretofore publicly advanced.

Every one who carefully studies the doctrines which have been revealed to us in the writings of the New Church cannot help but recognize the supreme importance of the teachings as to conjugal love and conjugal marriage, as being the basic and fundamental doctrine of all, upon which the New Church as a specific external organization is to be founded. The whole length and breadth of the writings are full of the subject, and there is scarcely a page upon which some allusion to it cannot be found. The teaching is positive and explicit that the development of the church in each of us progresses only as conjugal love in us is perfected, and that the goods and truths of the church cannot be given except to those who are living in a chaste conjugal marriage, and still more significant is the statement which is plainly made in several striking passages that, while reformation of the natural may proceed with unmarried persons, regeneration can only take place in and by means of a conjugal marriage in the ultimates of the minds and bodies of a man and a woman, either in this world or the next.

How little this doctrine is understood and applied to life by New Churchmen will be proved by the astonishment with which I know many will read the above statements. And yet the passages in the Writings to that effect can readily be pointed out and when carefully read will be found clear, unmistakable, and entirely convincing. Other phases of the doctrine which are clearly set forth but little thought of are the orderliness of marriage in early youth, the obligation to enter into such marriages, the special concern of the Lord's providence over marriage, even to such external matters as sustenance and support of the married pair and such children as may be given them; the definite promise that a conjugal partner will be provided, even on this earth, for every one who prays for that blessing; the essentially evil nature of all, even the milder, forms of extra-conjugal lust, which young men previous to marriage so often succumb to, but which are clearly taught to be none the less violations of the Sixth Commandment—all these and many others are treated of in great detail in the wonderful revelation which has been given to the New Church. We all know how little these things are understood and observed. Another teaching is as to the disorderly nature of marriages between those of different religious—marriage out of the church—but it is a matter of general knowledge that such marriages are the rule rather than the exception.

How can we expect the New Church to grow when this most essential and fundamental doctrine of conjugal love—the very "most precious jewel of human life"—is so slighted and neglected? How can conjugal love be perfected when so many of the young people of the church who might marry are passing on to middle age in lives of selfish singleness? When so many of the married ignore the teaching as to the holiness and sacredness of the use of co-operating with the Lord's provi-

idence in the birth and education of children to become members of the church on earth and of heaven, and selfishly seek to interfere with the Divine order and prevent or limit offspring? Not to mention grievous violations of the Commandments which are the result of evil and lust. Is it any wonder that the New Church does not grow faster? Should we not rather wonder that it grows at all?

I am firmly convinced that if the church would but emphasize this most vital doctrine of conjugal love, and teach its young people the orderliness and necessity of entering into marriage within the church in early youth, after having consistently and faithfully shunned all impurity, even in thought, and prayed to the Lord to be led to a conjugal partner as He has promised to do; if the church would steadfastly and earnestly and emphatically teach this, and if the young people would apply it to life, the most serious obstacle which now exists would be removed, and the specific external New Church would commence to increase in numbers in a way which would astonish the world. "From the days of your fathers ye have turned aside from my ordinances, and have not kept them. * * * Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii. 7-10.)

EDMOND CONGAR BROWN.

The Rotch Edition of the Writings.

EDITOR OF THE NEW-CHURCH MESSENGER:—In your issue of February 19th appeared a communication by Mr. Edmond Congar Brown of New York, entitled "Complete Edition of the Writings." In that letter several statements were made which seem to me might possibly give a wrong impression in one or two instances.

Mr. Brown says that "the excellent Rotch Edition of the greater part of the writings" was announced as "the only complete and uniform edition of the theological work published by Swedenborg," and then he proceeds to state that the American Swedenborg Printing & Publishing Society of New York finished an edition of the theological works of Swedenborg in 1857, thus implying that there is a misstatement in the Rotch Edition advertisement. This is not quite a fair statement, inasmuch as the advertisements of the Rotch Edition state it is "the only complete and uniform edition of the theological works published by Swedenborg now on the market."

When the Convention was held in Boston, in 1905, it was stated over and over again, and the statement was not controverted, that there was not on the market anywhere a complete uniform edition of the theological writings published by Swedenborg, and, with that as a text, some strong criticisms were levelled at the Rotch trustees for their delay in completing the edition which they had had in preparation for some years. As a result of that statement and those criticisms, a committee was appointed by the Convention to assist in completing the Rotch Edition so that there could be put on the market a complete and uniform edition of the theological works published by Swedenborg (see minute 137 in Journal of Convention for 1905). This committee reported the next year that it was impossible to buy a uniform edition of Swedenborg and that the Rotch Edition was the only hope in that direction "for the next ten years" (page 117, Convention Journal 1906). The Convention further by a vote passed in 1906 (see minute No. 82) called upon the Church Association, the Church, and the individual

New-Churchmen to give their heartiest support to the 1907 subscription issue of the Rotch Edition.

I have no doubt that Mr. Brown wrote from knowledge, but I am in some doubt whether he really meant to say that the American Swedenborg Printing & Publishing Society of New York did have a complete and uniform edition of the theological writings published by Swedenborg on the market in 1905, or at any time, say ten or twenty years before that. I should like some information from Mr. Brown on this point; and perhaps he can also tell us of any sales of a complete and uniform edition during that time. It is, of course, possible that the statements made in the Boston Convention in 1905, and contradicted by no one, repeated in 1906 and still uncontradicted, were wrong and unfounded.

The original Rotch Trustees thought that there was need for a new edition of Swedenborg's works gotten up in a smaller and more convenient form, with volumes of a size that could be comfortably held while being read. It was their opinion, and I think many will agree with them, that the original edition of the American Swedenborg Society was not of a comfortable size. That idea has been carried out in the present Rotch Edition.

In his last paragraph, Mr. Brown refers to what he terms "somewhat exaggerated statements which are constantly being made as to a completeness, uniformity, and general superiority of the Rotch Edition." I am sorry that the statements appear to him exaggerated. No exaggeration was intended. We surely have not said one-tenth of what might have been said in regard to our edition. In addition to saying that it is "the only complete and uniform edition of the theological writings published by Swedenborg now on the market," the advertisements say that it is a "special subscription issue of 1907 printed on a specially made all-rag paper of the highest grade, and bound in the best style of the Riverside Press," and that "these books surpass in these respects all other editions." In order to find the exaggeration, let us examine each of these statements separately. The statement that it is "the only complete and uniform edition of the theological writings published by Swedenborg now on the market" has been disposed of above. It may have been a mistake, but, if so, it is a mistake of the whole Church due possibly to lack of sufficient advertising on the part of the American Society. The statement that the edition is printed on a specially-made all-rag paper of the highest grade, is made on the authority of Houghton, Mifflin & Co., and the Rotch Trustees have their guarantee that it is so. The statement that they are bound in the best style of the Riverside Press, is made on their authority also, and the Rotch Trustees have their guarantee for that. The statement that these books surpass in these respects all other editions, I do not think is at all exaggerated, when it is considered that the only edition now on the market besides the Rotch Edition is the one that Mr. Brown refers to as having been finished in 1857, if indeed it is on the market. However, I am willing to go further than that and challenge Mr. Brown or any one else to show me anywhere on sale an edition of Swedenborg's theological works or any part of an edition that is better bound and on better paper than the half-Morocco edition of the Rotch Trustees which they are selling in thirty-two volumes for \$75.00, excepting, of course, the edition de luxe of the Rotch Edition which is just about completed. It may be possible to purchase a better set of books, but I have not heard of them.

The Rotch Trustees have a certain amount of money which they can use practically as they see fit for church

purposes. It has been their purpose and the purpose of their predecessors to make a good, attractive, and convenient edition of Swedenborg. To do that, they have not counted the cost, except of course, to see that they received a fair return for money expended. As a result, these sets that they are offering for \$35.00 net, and for \$75.00 net, cost a good deal more than they are getting for them. These charges do not pay the cost of translations, printing, and binding. If the whole edition of 300 sets were sold, it would just about pay for the printing and binding and for money expended by the Rotch Trustees since the Boston Convention. The Rotch Trustees will suffer a considerable impairment in their capital as a result of getting out this edition, but they feel in so doing they are carrying out the wishes of the founder of the trust. All that the Rotch Trustees desire is that the books will be noticed and used and they are making them attractive and offering them at a low price for that purpose.

JAMES EVERETT YOUNG.

Boston, March 3, 1907.

The Force of Swedenborg's Illustrations.

EDITOR OF THE MESSENGER:—A quotation from Swedenborg in an editorial in the MESSENGER of March 4, on the "Failure of Protestantism," very forcibly reminds me how often we read a passage in a book in connection with something else, perhaps even a number of times, without its making any impression upon us, until we are suddenly brought face to face with it isolated from its context, when it acquires a new and remarkable meaning to us, never thought of before. Such has been the effect produced upon me by the reference in the article in question to what Swedenborg says in T. C. R. 136 about the introduction of the doctrine of three Divine persons turning the church "into a theater ornamented with painted scenery." All of a sudden it flashes upon me with intensity that that is precisely what occurred in the case of the Roman Catholic Church. What are its magnificent edifices and interiors abroad but theaters of display of pictorial art, where the chisel of the sculptor and the brush of the painter have vied with each other in appealing to the external senses of mankind, and produced an effect that lures travelers by the hundred thousand to a sight of them, whether in their original places in the theatrical sanctuaries or to the art galleries to which many of them have been borne from despoiled churches?

Am I right in this interpretation of Swedenborg's language, "whereby the church was turned into a theater, ornamented with painted scenery?" We know that the high art of the Romish Church developed after the period to which Swedenborg refers, and that it was an effort to depict the doctrine.

J. HENRY SMITH.

Viewpoints.

EDITOR MESSENGER:—That there are many and various viewpoints, as there are "many men of many minds," is obvious from the tenor of Mr. Gustafson's article in the last MESSENGER criticising my exceptions to a "Lay Woman's Viewpoint," given in a previous issue. I am entirely unacquainted with the identity of the woman, or that of her minister, whom she credits with "methods more evangelical than those of any New-Church minister we (probably meaning her society) have had"; hence it is hardly necessary for me to say that my remarks were altogether impersonal, nor do I for one moment question her sincerity or goodness.

From my viewpoint her statement, "It has seemed to me that the New Church has been a sort of intellectual gymnasium, its sole work being to *teach doctrine*," how-

ever ill-advised, gives an impression, or an obvious meaning by inference, that the New Church is teaching too much doctrine, or doctrine without its application to right living. Mr. Gustafson says, for her, that she did *not mean this*, but on the contrary was appealing "in behalf of considering new methods of teaching the people who so sorely need the doctrine in their lives." And I only endeavored to point out the dangers of losing sight of *true doctrine*, in extraneous and zealous efforts to evangelize the world. The ways of preaching, I admit, should not be a "self-satisfying intellectual exercising of fine points in doctrine that pass for sermonizing," nor should they be appeals to sentiment or popular ideas of "New Thought," as in many of the old churches, where there is a chaos of old and new beliefs, but a constant hewing to the line of rational doctrine, accepted because of love and obedience.

We are all imperfect and have different viewpoints, and our conclusions may be sound or unsound, yet when we come fully into the sphere of the New Church, all non-essential beliefs and practices must yield to what is plainly taught in the Doctrines from the Word. A. H. C.

Church News

The Rev. W. E. Brickman has resigned the pastorate of the Berlin, Ontario, Society, and is available for a call elsewhere.

The Pittsburg people want it to be known that, owing to the consolidation of the two cities, Pittsburg and Allegheny, the church is now in the north side of Pittsburg. The society is reported in good condition and progressing steadily.

The Rev. F. A. Gustafson has resigned his position with the Urbana University schools, and also the pastorate of the Urbana Society, to take effect in June. He has not as yet made arrangements for the future, but will go where the way opens.

The passing to the spiritual world of Hon. Henry L. Greene, removes from the Providence Society a man who has been intimately identified with the interests of the church there. A more extended notice of his life will be found on another page of this paper.

The Rev. E. W. Shields, of Hot Springs, Ark., proposes making a novel missionary trip with his wife the coming summer, which will be largely for the sake of their health, as well as to proclaim the doctrines of the New Church. He writes that his plan is to procure a substantial houseboat and start at Wabasha, Minn., and float down the Mississippi, preaching and distributing New-Church literature. Mr. Shields desires to meet the New-Church people in all the towns along the Mississippi.

A cable dispatch from Stockholm to the daily papers says the directors of the Skansen open-air ethnological museum are preparing plans for a museum of Swedenborgian relics in the house owned by Swedenborg before he left Sweden. The arrangements are being superintended by Prof. Alfred H. Stroh, of Philadelphia, who has been in Sweden studying the bibliography of the philosopher for the Swedenborgian Church in America. Swedenborg's body is to be taken from London to Stockholm in the warship Fyglia with great ceremonies and placed in a national mausoleum.

In Philadelphia, the pastor has announced three Lenten talks on Sunday evenings, from March 22 to April 5,

in which will be presented briefly the pith of Swedenborg's teaching upon vital points of Christian faith. The general subjects will be the Lord, the Bible, and Death and Resurrection. The Sunday morning subjects during Lent treat of the life of the Lord. A Passion Service will be held on the evening of Good Friday, when the narrative of our Lord's passion will be given by spoken word, vocal and instrumental music; written expressly for the occasion by Dr. W. W. Gilchrist.

The Connecticut Association.

The annual meeting of Connecticut New-Church Association was held in the Center Church Chapel February 20. Services were conducted by Rev. Julian K. Smyth, and the Holy Supper was administered at close of sermon.

Business meeting was called to order at 12 o'clock. The President being absent, Mr. Smyth occupied the chair. Mr. Smyth introduced the Rev. W. F. Dickerman, who represented the State Federation of Churches. He described their methods, and desiring that all religious denominations be represented, asked us to send a delegate to a meeting to be held in the near future in Hartford. Mr. C. M. Preston was appointed, with Mr. George Bancroft alternate.

The committee appointed at the last meeting to procure communion cups reported that two silver cups had been purchased and given to the Association by the committee. After a vote of thanks they were further instructed to purchase a silver flagon, the price of which was to be taken from the funds of the Association.

Owing to the absence of Dr. Worcester and our hope that he may be with us in May, and the desire of Mr. Bancroft to be relieved of the care of the funds, those present voted to take advantage of the general law, which permits officers to retain their positions until successors are chosen. So the list of officers is unchanged.

MRS. R. I. SPAMER, Cor. Sec'y.

Installation of the Rev. Hiram Vrooman.

From the Providence papers, just received, it is learned that the Rev. Hiram Vrooman was inducted into the pastorate of the Providence (R. I.) Society on Sunday afternoon, March 8. A very large congregation was present and many visiting New-Church ministers. The services were very impressive, being conducted by Rev. James Reed, General Pastor of the Massachusetts Association, who gave an able sermon, in which he brought forth many striking facts on the duty of clergymen in setting forth the teaching of the Lord, saying: "He sent forth his apostles to preach and baptize. He exhorted them to make disciples of all nations. He ordained, that is to say, appointed and commissioned them, that they go and bring forth fruit and that their fruit should remain. He promised that he would be with them always and that they should be endued with power from on high."

At the conclusion Rev. George S. Wheeler, of Waltham, Mass., made the charge to the people, calling their attention to the fact that the success of the church does not wholly depend upon the work of the pastor, but that the laymen should co-operate with him.

The charge to the pastor was delivered by Rev. Henry Clinton Hay, of Boston. Rev. E. Tallmadge Root, Field Secretary of Rhode Island Federation of Churches, extended the greeting to the new pastor on becoming a member of the federation.

A reception to the pastor and visiting clergymen followed the service.

The Brooklyn Pastorate and Rev. John Curtis Ager.

On Sunday morning, March 1st, the following letter was read to the congregation of the Brooklyn Society by Dr. John L. Moffat, Secretary of the Society:

"TO THE BROOKLYN SOCIETY OF THE NEW CHURCH:—Five years ago last November you allowed me to resume the full duties of the pastorate of this society, with the permission to employ such assistance as I might need to carry on the work, and with the understanding that this arrangement might be terminated at any time at the wish of either party.

"The time has now come when I feel myself to be no longer capable of performing these duties with that efficiency that is necessary to the continued growth of the church in this city. I am, therefore, compelled to ask that the present relations between us be terminated as soon as the society is able to make other arrangements. This, I trust, you may be able to do by the early fall, when the plans for another year of church work must needs be formed and adopted.

"This termination of relations that have continued for over forty-three years is one of the most painful experiences of my life. But the chief interest of my life is the welfare of the Brooklyn Society, and I am sure that its welfare requires more efficient service than I am any longer able to render. I have no wish to hasten unduly the breaking up of these tender relations that have taken such deep root in many of our lives; but the welfare of the church must be paramount in all our thoughts, and to that our personal feelings must be subordinated, and I feel certain that the time has arrived for you to take up this problem and solve it.

"JOHN C. AGER."

Dr. Moffat also announced that a meeting to consider this letter had been called by the President for the Wednesday evening following. This meeting proved to be one of the largest in the history of the Society. Carl H. DeSilver, President, was in the chair. Dr. John L. Moffat, Secretary, recorded. President DeSilver called for a very full and free expression of opinion as to what action should be taken in reply to Mr. Ager's letter. The expressions were unanimous in voicing sincere regret at the necessity which the latter made evident and there was at once an equally unanimous request that if Mr. Ager is to give up the pastorate, some provision be made for his continued connection with the work of the Society in a teaching capacity or as pastor emeritus. A number of the speakers dwelt with considerable emphasis upon the necessity of individually pledging support and loyal endeavor to the work of the church in Brooklyn, in view of the loss which Mr. Ager's resignation means to us.

It was thereupon unanimously

"Resolved, That this communication from our pastor be referred to the Church Committee with the request that that committee carefully consider the same and report upon a subsequent date some plan for future leadership with a recommendation for action upon Mr. Ager's letter."

A committee was then appointed to draft resolutions expressing the regret of the Society. That committee retired and subsequently presented the following, which were unanimously adopted:

"Resolved, That we have listened with sincere and heartfelt regret to the letter from our pastor, the Rev. John Curtis Ager, presenting his resignation from the pastorate of this Society.

"Resolved, That we here record this expression of our warmest affection and deepest gratitude for his loving service as our pastor, teacher and friend, and individually pledge ourselves to maintain and extend the work in Brooklyn which he has so much at heart."

The Brooklyn press have taken considerable notice of Mr. Ager's action as evidenced in an editorial in the leading paper of that section, the *Brooklyn Daily Eagle*, from which we quote as follows:

"The Rev. Dr. John Curtis Ager is about to resign his pastorate of the Swedenborgian Church, on the corner of Monroe place and Clark street. Over forty-three years of leadership and service in one charge may be said to entitle him to a rest, but we think he will only concentrate his work on other lines of relationship to the faith he holds and honors.

"He is the senior pastor in Brooklyn. He is, however, in the enjoyment of health of body and mind, and, on the threshold of old age, he has the strength of middle life. Wisdom, unselfishness, fraternity and toleration are marked qualities of his, and as a citizen he has taken earnest part in every cause or occasion of real uplift in this community.

"Brooklyn has no sense of losing him and no intention of parting with him. He is the dean of the borough's household of faith and of force, and his interest and his efficiency as a man of religion, of charity, of thought and of civic betterment were never more manifest or more recognized than now."

Notes for a Useful Observance of Lent.

If any man will serve me let him follow me. (John xii. 26.)

If any man will come after me let him deny himself and take up his cross daily and follow me. (Luke ix. 23.)

I. To *observe* is to bring before our view. Every *observance* is a making more vivid for the time being of the object brought to view.

II. The special object of the Lenten commemoration of the Forty Days is to make real the personal presence of the Lord our Saviour and to live near to Him. Not now only but always; just as the use of the Sabbath is for the week. Every special meditation in holy truths and their vivid remembrance forms a mental plane into which heavenly affections may flow and become active in us.

III. The Lord actually presents Himself to us; we must actually present ourselves to Him; that is, we must present ourselves in some intentional acts, something we do in His name and for His sake especially.

IV. "Do this in remembrance of me," said our Lord, of the Holy Supper. We are not merely to think of the Lord, but our thought and remembrance are to clothe themselves with an act. So every remembrance will be strengthened and vivified by special acts. All weakness in religious life comes from failure in doing, in realizing our inward states and thoughts in acts of some kind. The life of religion is in doing good, not in thinking and believing good things; and this doing constitutes the life of charity whose signs or religious expressions are in the acts of our external worship; for these acts are what open the mind by our free volition to the inflow of heavenly motives into the outward life of active use or benevolence. Without such inflow the life of use may be wholly natural and selfish.

V. All power is in ultimates; that is, in expression, in putting forth in corresponding word or deed those inward sentiments and abstract ideas which as mere states and abstractions remain powerless except to build up a pharisaic or faith-alone state in us. In such a state we are apt to compare ourselves with others and to think that our right knowing and right believing are better than their humble and obedient doing.

VI. Religion enjoins upon New Churchmen the doing of the following:

THE DUTIES OF EXTERNAL WORSHIP.

[From the Doctrine of Charity for the New Jerusalem, Ch. viii.]

Duties of the body public: 1. Going to church. 2. Listening to sermons. 3. Devoutly singing and praying on the knees. 4. Partaking of the Sacrament of the Supper.

Duties at home: 1. Prayer morning and evening and at meals. 2. Conversing with others about charity and

faith and about God, heaven, eternal life and salvation. 3. And in the case of priests, preaching also and private instruction. 4. And with every one the instruction of children and servants in these things. 5. Reading the Word and books of instruction and piety.

Duties of the mind: 1. Thoughts and meditations concerning God, and concerning heaven, eternal life and salvation. 2. Reflections upon one's thoughts, and intentions as to whether they are evil or good, and that the evil are from the devil and the good from God. 3. Aversion of one's mind from impious, obscene and filthy language. 4. Besides thoughts there are also affections which come to the sight and sense of a man. Notice that these mental acts are enumerated among the things to be done equally with the acts of the body; and as so done they are too the signs and ultimate expressions of charity of life.

VII. The necessity of these outward acts of worship as means and as expressions of the life of charity is thus taught us in A. C. 1618:

"Man during his abode in this world ought not to omit the practice of external worship: for by external worship things internal are awakened, and by external worship the externals of the mind are kept in a state of holiness so that internal things can flow in. Moreover, man is hereby imbued with knowledge and prepared to receive heavenly things: he is also endowed with states of holiness even though unconsciously to himself, and these holy states are preserved by the Lord for the man's future use in eternal life: for in the other life all man's states of life return to him."

VIII. REPENTANCE ITSELF INVOLVES DEFINITE ACTS. Regarding repentance, not as a passive state, but as involving definite and positive acts of the mind, we are taught in A. R. 531:

"It is alone by *actual* repentance and by faith in Jesus Christ that man can be cleansed and purified from those evils that render him impure and unclean. Actual repentance consists in: 1. Self-examination. 2. The knowledge and acknowledgment of one's sins. 3. Confessing them before the Lord. 4. Imploring help and power to resist them. 5. Desisting from them and leading a new life, doing all these things as of yourselves.

ACTS TO BE DONE BEFORE COMMUNION.

"Practice this (the acts of repentance) once or twice a year before you come to the Holy Communion; and afterwards when the sins of which you owned yourself guilty recur, then say to yourself, I will not consent to them, because they are sins against God. This is actual repentance."

The two seasons of solemn anticipation and approach to the Holy Supper, namely, of Advent, before Christmas, and of the forty days, before Easter, would seem to be particularly fitting times for these acts of repentance "once or twice a year before coming to the Holy Communion."

F. S.

(To be continued.)

"The Secular Church."

Preparations are being made for starting a small eight-page monthly periodical in Elkhart, Ind., to be called *The Secular Church*. The prospectus announces that "the proposed publication will advocate the secularization of the church; that is, its establishment in the field of man's temporal life. This does not mean the doing away with church organizations, nor with institutions for the study of theology, but it signifies that the organized church should lay aside all claim that membership in her body determines a man's spiritual condition, or has any special significance in establishing his relation to God. It means that the church should disavow having any official custody of Divine truth; or being in any sense a Divinely appointed interpreter of God's word to man; or possessing any authority delegated to it from God in setting forth the truths of doctrine. *The Secular Church* holds that

the church as an institution should assume to be only a school for the instruction of men in the knowledge and understanding of spiritual truth, and in its application to the affairs of life. Especially will *The Secular Church* stand for the doctrine that man's substantial and real worship of God is solely in his carrying out his religious principles in his actual life in the world—supremely in his business; and that his observance of ecclesiastical rituals is only a dramatic picture of worship; therefore, that the church has its actual existence on earth only in the temporal affairs of man, wherever in them he carries out his religious principles; and that the various ecclesiastical establishments, which are called churches, are only representatives of the church."

The new paper will begin with an issue for April, which will appear about the middle of March. Ten numbers will constitute a volume—the issues for August and September being omitted. The Rev. Charles H. Mann is to be the editor.

Good Books for Children.

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

(a) *The Stories the Three Bears Told*. By John Howard Jewett. [E. P. Dutton & Co., 41 pp. 50 cents.] An attractive picture book with entertaining stories.

(c) *Ungava Bob*. By Dillon Wallace. [Fleming H. Revell Company, 342 pp., \$1.50.] An entertaining story of a trapper's life in Labrador.

(c) *Two Children in the Woods*. By Rosalind Richards. [Dana, Estes & Co., 274 pp., \$1.25.] A story of camp life.

(a) *Little Betty Blue* (untearable). [E. P. Dutton & Co., 8 pp., 50 cents.]

Light at Eventime.

(Zechariah xiv. 7.)

How beautiful is life at morn,
When innocence enspheres the soul!
All nature greets us with a smile;
The heart lives now, it sees no goal.

As grows the light in eastern sky,
The mind expands and yearns to know;
The treasures of the earth seem fair,
And life moves on with even flow.

Toward the height the sun ascends:
Ideals glow and heart aflame;
We will achieve, we know no bounds:
What else the meaning of life's game!

At high-noon tide we learn full well
The earth is bathed in shade, in light,
The clouds pass often o'er our sky,
And trust in self obscures our sight.

As slowly westward sinks the sun
And light and strength begin to wane,
We look beyond the hills for help
To Him whose balm heals every pain.

And when at last earth's sun has set
And eyes and lips are sealed at night,
The sun of heaven begins to shine:
"At eventime it shall be light."

L. G. LANDENBERGER.

The Church Calendar.

March 29. Fourth Sunday in Lent.
The Lord as the Son of Man.

Introit Selection 152: "Praise waiteth for thee."

Lesson I. Exodus x.

Responsive Serv. III., Decalogue, p. 15.

Lesson II. John vi.

Benedictus, Gregorian Ch'ts. 726-735.

Hymns (Mag.):

397, "Art thou weary, heavy laden."

398, "Oft in danger, oft in woe."

Births

RANDALL.—To Mr. and Mrs. Edward Winslow Randall, of Boston, on March 10th, a daughter, Miriam Alden.

Obituary

GREENE.—Hon. Henry L. Greene, at Riverpoint, R. I., in his 83d year, on January 12th.

Mr. Greene was commonly esteemed as the most prominent citizen of what is called the Pawtuxet Valley, a district adjacent to Providence, dotted with factories and manufacturing plants. Mr. Greene, himself, was president of one of the largest of these, known as the S. H. Greene & Sons Corporation.

He was identified, furthermore, with nearly every reform and charitable work in his part of the state and was the moving spirit in several of them. At one time he erected a little New-Church chapel on ground of his own at Riverpoint and was himself the lay-reader for several years. When this was finally abandoned he united with the Providence Society. His identification, however, with the interests of the Providence Society dates from the time of his early manhood.

Mr. Greene impressed the people as a whole of his part of the state as being a man who was exemplifying in life an unusually pure righteousness. "He was too good a man for his time," was only one of several like expressions which the writer overheard by people in conversation at the funeral. His was a life that gave forceful emphasis to the religion which he stood for. About three hundred persons attended the funeral. Among these were many prominent business men from Providence who filled a special car. Three especially chartered electric cars conveyed the remains and friends to the cemetery. The floral tributes were unusually numerous and beautiful. The daily papers of Providence devoted columns of space to biographic sketches and accounts of the funeral service. The New-Church minister of Providence in conducting the service took occasion to present Mr. Greene's essential beliefs respecting the nature of the world into which he had just entered; which, of course, were the New-Church teachings, and the love and admiration which most of those present had for this man caused an exceedingly favorable opportunity for the sowing of good seed.

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From J. J. Thornton, Glasgow, Britain:

"I must congratulate you on the grand work that you have * * * I must say, it is the most attractive book on Degrees that I have yet seen."

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"I am delighted with your useful work. The absence of unnecessary technical expressions is much in its favor; the selections from the Word and the Writings are well chosen, and admirably commented upon. The diagrams, so useful to the subject in their simple but effective presentation, are prominent among its useful features. The book is, in my opinion, one of the most useful of our collateral writings, being especially attractive and well adapted to the continued instruction of our youth, immediately following the Sunday school. * * *"

From L. G. Landenberger, St. Louis, Mo.:

"Dear Brother Barler: Your work has every excellence; it is clear, concise, illustrated by diagrams and by memorable relations. Above all else it is true to the heavenly pattern shown in the mount. Every New Churchman that wishes to understand the doctrine of discrete degrees ought to read the book, for it gives one, boiled down, the teaching necessary to understand in order to enter intellectually into the mysteries of faith and which can be gotten in the Writings only by much research and study."

From M. H. Erskine, San Antonio, Texas:

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From Alex. Drysdale, Saginaw, Mich.:

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Church Clinics.

In the *Homiletic Review* for February Dr. Samuel McComb, who has charge of the healing enterprise of the Emmanuel Episcopal Church of Boston, writes of the Clinic, which has been in operation in his church now for over a year. He sets it forth as the duty of churches to enter upon this kind of work. He says that outside the borders of the church "mental healing cults" are springing up and seeking to supply the lack of the church. They have broken with historical Christianity, they regard academic medicine with distrust, and "some of them, as for example, Christian Science, interpret Scripture in a way to excite a scholar's disgust, others reject the Bible altogether," etc. "All these cults, however, heal the sick, dissipate all kinds of miseries, afford moral uplift to the de-pressed, and create an atmosphere of faith, hope and courage, in which achievements are wrought that recall the early springtime of Christianity."

Dr. McComb shows that back of this Emmanuel Church effort is the belief that the church now should be like the early Christian Church, a healing church, and that by prayer and faith the apostolic power to heal can be restored to the church. After stating that the ante-Nicene period was characterized by "conquest over sickness, disease, and moral ills of every kind," and quoting from Justin

Martyr, Irenaeus, and others to prove the church's lost power to heal, Dr. McComb says: "Now the question arises, Why is it that the modern church appears so helpless where the church of the early centuries was so strong? The answer must be, Because of her want of faith." The position taken by the Emmanuel Church looks so plausible in the light of certain historical facts, that we have been asked by our own people why the New Church does not enter upon this kind of work.

The fundamental error in the church undertaking by prayer and faith to do such works of healing as did the early church can be known only from the light of the New Church, which shows that the first Christian Church has come to an end, and the world has entered a new dispensation. The first Christian Church was in natural faith, which was assisted and confirmed by miracles. The Lord has now made His promised Second Coming by opening the spiritual sense of the Word, and establishing a New Church whose faith is to be internal, the perception of truth itself, which internal faith would be destroyed by miraculous power or persuasions from natural phenomena. We are entering a dispensation of spiritual illumination, whereby spiritual things are believed not by the force of miracles, but from the opening of the understanding, which renders miraculous power useless. When the world enters a new dispensation, the former dispensation is closed, for the age has passed on. As well might the first Christian Church go back to the ark, mercy-seat, and breastplate, expecting the living voice of Jehovah, as for the world now to go back to the miraculous power of the early church, for the hope of revivification. The Lord would answer neither by prophet nor Urim nor Thummim, nor will He answer by the gift of apostolic power to the church, for a retrograde movement of that kind would plunge the world into mere naturalism, and destroy not only the progress made, but make spiritual enlightenment impossible.

Viewing the subject from another standpoint, it may be known that enterprises like the Clinic of the Emmanuel Church, can result only in spiritual confusion and disaster. The interest aroused is not spiritual, but natural. It is not the salvation of the soul that is uppermost in the minds of those who flock there, but the healing of the body. For if the

soul's welfare is first in mind, why do not the thousands throughout the country that are moved to inquiry in regard to the Emmanuel Church Clinic go to their own churches, or to the pure gospel of the Word itself? Some, indeed, may be healed by the influence of enthusiastic spirits, by auto-suggestion, by faith-cure, or by any of the many powers that operate in abnormal conditions, but this can not compensate for the thousands who through disappointment are rendered obdurate as to faith, and are led to feel that all religions are alike empty and naught but fanaticism.

Salvation Not Difficult.

When one for the first time reads in the Writings that it is not difficult to live the life that saves, he is likely to stop, go back, read again, and ponder over it, for the statement is so different from the general feeling and what many of us were once taught.

Probably the great majority of people live good lives. They do not steal, murder, or lie. They pay their debts, support their families, educate their children, obey the laws, and outwardly keep the commandments. More and more is developing civil order enforcing this upon all. Besides, one of ordinary intelligence knows that he is happier, and that his business is best promoted by being honest, affable, kindly, and patient toward all.

The same kind of outward life that best promotes self-interests is also that which best favors salvation. Yet one will not save, but the other will, for we are not saved by living a good life, but by living a good life from principles of religion. Consequently, it seems, that the vast majority of people would be saved if only they would live from principles of religion the life that they are living. It is not so much a change of outward conduct that is needed as a change in motive.

The change in motive is not so difficult with those who live outwardly good lives as is a change of habit with the outwardly evil. What is done from natural goodness, self-pleasure, worldly wisdom, desire for favor, and from the various forms of self-interest, let one do simply because it is right and of the Lord's will. Though this is not difficult, yet it is accompanied with most subtle temptations, and such cunning deceits are injected by the arts of evil spirits that one never could find his way through the dark without the light of truth which makes the path straight and easy.

Motives are in the will, and are changed by changing the will. When a thing is to be done, and selfish motives arise, say, I will not act from such motives; I will do it because it is right and of duty. But here is the temptation, when one has so said, he does not feel that his saying so makes it so. He feels just as he did before the resolve to act from

principles of religion. How do I know that I act from principles of religion? How do I know motives are changed? one then asks. Because saying that we will not act from selfish motives makes it so. Saying earnestly, I will do this because it is right, changes the will. If the feeling that the will is not changed comes in, we are to believe that the feeling is not ours, but that it is insinuated from the hells; for if we concede the selfish motive to be ours, we impute the evil to ourselves and are not delivered; but if we assign the wrong motive to the hells, then we reject the evil. This we should believe with all our souls.

But this is purely mental, do we feel? Only on the surface, and of no effect? However that may be, it is our entire part. The Lord does the hard and deep work in the heart, and so makes it not difficult for one to live the life that saves. "My yoke is easy, and my burden is light."

The Sermon

The Lord's Power Given to His Disciples.

BY THE REV. H. CLINTON HAY.

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Thou art Peter, and upon this rock I will build my church. (Matthew xvi. 16-18.)

Our Lord responded to Peter's emphatic *Thou*, with one equally emphatic. "Thou art the Christ." "Thou art Peter, the rock." Simon was the first to receive the call to discipleship. From the beginning the Lord named him Peter, the rock. But not until this confession of His Divinity was made did He complete the designation of the rock upon which He would build His church. And then He made Peter the door-keeper of that church also, by adding, "The gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Lord had brought a wonderful power into the world, a Divine power to heal the sick, to cast out evil spirits, to forgive sins; and this power was to remain in the world with His disciples. It came from God in a human form. The Divine was clothed in the human; and so intimate was the connection that even the human was presently made Divine. The Son became one with the Father. Hence, that this Divine-Human might still be a power in the world, He formed an abode for Himself in humanity. He gathered disciples about Him who should learn the Divine truth and embody it in human life from Him and for Him. This gathering about Himself of humanity He named His church. The Greek word is *ekklesian*, meaning "called out." Originally it was used with reference to an assembly of citizens, regularly summoned to act as a body for the state. The Lord employed it to designate the men who had been duly summoned to act as a body for Him. Hence, as the human body taken from Mary had served Him as

a visible means of exercising his Divine power in the world, until it became by death and glorification wholly Divine, and no longer visible; so the church in which He still dwelt with men was thought of, and spoken of, as His body, the human temple of His holiness not made with hands. (Hebrews ix. 11; Colossians i. 18; Corinthians iii. 16; 2 Corinthians vi. 16.)

The temple of old at Jerusalem was a prophetic symbol of His Divine-Human body. The prophecy was fulfilled when He came into the world and made the Word flesh, the bread of God from heaven. His own human body took the place of the temple. But when it was crucified and glorified another temple was needed, the temple of humanity in which He could dwell and give His living bread to His disciples for the world. It meant the fulfillment of symbols: it meant human life embodying His Divine Human in words and deeds; it meant His Divine-Human presence and power with His disciples. For His last words were, "Lo, I am with you always, even unto the end of the world. Amen."

Something of this meaning has always been in the minds of believers. But the prince of this world came, having nothing in the Lord, and for the sake of selfish dominion claimed authority and power over His kingdom. Peter's keys could not be taken literally, because literally they had never been given; but the authority and powers conferred with them figuratively and representatively, to shut the gates of hell and open those of heaven, and to bind and loose on earth, were taken quite literally; and the descent of this power was made to depend upon the literal laying on of hands in apostolic succession.

Now, while there is no Scripture warrant for the dogma of literal apostolic succession, still no objection need be made to the laying on of hands for introduction into the offices of the church, if it is regarded simply as a sign, or symbol, of a spiritual relation to the Lord Himself, and the spiritual thing signified is made essential instead of the symbol. If a man is called out of the world to be a disciple—and every man is called, although not all choose to hear the call and follow the Lord into the duties of the church—then Baptism is the Divinely appointed sign. It means Peter's confession: "Thou art the Christ, the Son of the living God." This confession made Peter what he was to the Lord and the church, and no laying on of hands, even of the Lord's hands, was necessary after that. He had been baptized as a sign of approach to the Lord, and he partook of the Holy Supper as a memorial of His Divine presence and power. This confession in the heart and life, expressed by the symbols of Baptism and the Holy Supper, brings everyone into Peter's relation to the Lord and gives him Peter's place with his brethren in the church.

Notice, then, what Peter's place is. It is the lowest, not the highest as has been commonly taught. View it as we may we find it always the lowest. If he is the rock upon which the church is built his place is in the foundations, and not in the superstructure. If he has the keys his place is that of door-keeper, the most external; or that of steward, the servant of all. Personally he did not forsake and betray the Lord. Judas did that. His boast was, that he would never forsake Him; that he

would follow Him even to death; but ere the cock-crowing of that very dawn he had thrice denied that he knew Him. And ere the chapter closes in which we learn of his hearty confession of the Lord as the Son of the living God, we find him wilfully chiding his Master, and receiving the merited rebuke, "Get thee behind me, Satan, thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." Nevertheless, the Lord loved him in his place among the disciples, and assured him that while Satan desired him to sift him as wheat, He had prayed for him that his faith fail not, and He bade him when converted to strengthen his brethren. (Luke xxii.)

Peter among the disciples stood for faith; and faith in the beginning, especially under the cross of temptation-trials, is weak at heart and wavering, however self-confident and boastful in outward appearance. But it must come first as the foundation and door-keeper of the disciple's experiences. It must learn the truths first which introduce us to the Lord and the life with Him in which the church exists. It must be the first to perceive and confess that His human is Divine, unlike that of other men—the Son of the living God. It must lead the way into deepening perceptions of that Divine-Human life in which the heavenly Father is revealed; but charity, love of God and men, and the joy of service in countless ways may follow; and these things of love and goodness, and the deeper spiritual forms of faith belonging to them, are more precious, higher in the scale of heavenly values, than the things of Peter's faith can ever be. These deeper things of the soul and of the church are represented by the other disciples.

It is evident, then, that Peter's place is the lowest, instead of the highest in the church. But it is indispensable for the transmission of the Divine power. How often the Lord turned sorrowfully away from those He wished to help because they were without faith. Of his own Nazareth we read, "He did not many mighty works there because of their unbelief." (Matthew xiii. 58.) And how often when called upon to help He began by asking, "Believe ye that I am able to do this? . . . According to your faith be it unto you." (Matthew ix. 28, 29.) We remember the centurion begging Him to heal his servant, and saying, "Speak the word only"—the word of command. And the Lord marvelled, saying, "I have not found so great faith, no, not in Israel." (Matthew viii. 5-10.) When the poor woman crept up in the throng to touch the hem of His garment, He said, "Daughter, be of good comfort, thy faith hath made thee whole." (Matthew ix. 22.) And to Peter sinking in the stormy sea He said, "O, thou of little faith, wherefore didst thou doubt?" (Matthew xiv. 31.)

Thus we see how much depended upon what Peter stood for, and must always depend upon that faith among the disciples, and in the church, which he typifies. Hence the Lord prayed for his faith, that it fail not; and bade him when converted to strengthen his brethren: hence He named him Peter, the rock upon which His church must be built, and against which the gates of hell shall not prevail; hence He gave to him the keys of the kingdom of heaven; and declared that what he should bind on earth should be bound in heaven; and what he should loose on earth should be loosed in heaven.

It is faith in the Lord Jesus, as the Son of the living God, that does all these things, because it leads us to turn to Him as our Redeemer and Saviour, and to obey His commandments for His sake, and to live with Him and for Him.

The lower critics, engaged in studying the text itself of the Sacred Scriptures, tell us, that it is not Peter's confession, the great truth of the Divinity of the Lord's human, which is called the rock upon which the church is to be built, but it is Peter himself. And the lesson is drawn that it is not confessions but confessors of which the church must always be built, not creeds but men must always make the church of God.

This is doubtless true; but the man could not make the church without the creed, and the creed that contains this essential truth from the Word of the Lord. There can be no confessor without the truth to confess. Peter became the rock by following the Lord and learning to confess his faith in Him as the Christ, the Son of the living God. The Divine power is with the disciples and in them, because the truth is in the Divine Word, and because that Word is made flesh in the Lord Jesus to dwell with them. It is not their power but His which makes the church. It is the power of the Divine truth in which they have faith. Hence the Gospel of John commences with the inspired confession, or creed, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. . . . And the Word was made flesh and dwelt among us." (John i.)

This is the power that the Lord brought into the world, the power of the Divine truth in human form, the Word made flesh to dwell among us, the living Word of God. Infinite love even is helpless without this, its own wisdom. Luke wrote of this in the inspired words of the angel, saying to the virgin, "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35.) This is the power that made the Lord Jesus a wonderful Child, at twelve years of age, filling the learned rabbis of the temple with amazement at His questions and answers. This is the power which met the tempter in the wilderness and put him to silence; the power that met the legions of infernal spirits at the tombs of Gadara, and drove them into the sea; the power that spake peace to the tempest-tossed waters when the fisher's boat was perishing, and there was a great calm; the power that healed the sick, opened blind eyes and deaf ears; the power that fed multitudes with the little lad's luncheon, that raised the dead, that forgave sins. All the miracles of our Lord were wrought simply as signs of this power. And this is the power given to men as disciples. That the continuity of it might not be lost sight of and faith fail, the disciples also wrought miracles of healing as signs of it.

"If you are a church, where are your signs of the Lord's power with you; why do you not heal the sick?" was asked not long ago of the speaker. The answer is, the signs have ascended into the realm of spirit; for the Lord has made His second coming

in fulfillment of prophecy, and it is a spiritual coming, a revelation of the spiritual meaning of the letter of His Word. The same Divine power is now operative in spiritual gifts and works; while natural things are left to natural science, which also is wonderfully quickened and enlightened by the Lord. His promise of old to His disciples was, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father." (John xiv. 12.) Multitudes are fed now as never before, by His help in natural science; and the causes of diseases are understood and sickness prevented as well as healed by both material and mental means. By Christian civilization and education greater works of this kind are being done by His disciples than could be done by a single pair of hands in little Galilee, even though they were Divine. They are His works still, for they are wrought by the power of His truth; but they are not as of old the signs of His presence with His church, for He has given a higher sign, a more convincing sign, and more spiritual, saying: "A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples*, if ye have love one to another." (John xiii. 34.) Natural science has made miracles in the realm of natural law unnecessary; but here is the miracle of miracles, to change a selfish heart into a loving one. Nothing but the power of the Divine Truth incarnate can ever do that. The transformation of a sinner into a saint, so that anger and fault-finding, criticizing and condemning, give way to love and patience, mercy and forgiveness; the subduing of evil appetites and desires; the casting out of swinish lusts; the calming of a tempest-tossed soul, when the waves and billows of hell are sweeping over it, and threatening to swallow it up; the command of "peace, be still, and know that I am God;" the Word of God entering into the heart and into the life with a great calm and hush of holiness—could any sign of the Divine presence and power with His disciples be so satisfying as this? The forgiveness of sins, not by mere words pronouncing absolution after confession and penance, but by a changing life and changing heart and character; the casting out of evil spirits from association with the thoughts and affections, the guardianship of angels and the influences of good spirits instead; the healing of spiritual diseases; the restoration of life with the Lord to the spiritually dead; these are the signs, the miracles, the greater works, given to the church of the Lord's second coming, because He is risen, glorified and one with the Father, because the Human which reaches down and lives with us as the Son of God is also Divine and one with the Father, binding us to Him in heaven; because the human life of the Lord Jesus is God's own life with us, the tabernacle of God with men.

This is the power of the Lord with His disciples now: a Divine power to purify from selfishness and unite in loving societies of the church and of heaven, those who are called out of the world, and who choose to heed the call. Every one of them shall appear before God in Zion. They shall go from strength to strength in His name. His power and His joy and peace shall be in them.

	Contributed	
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Need of Revelation.

The Lord utters his voice, in the depth of the soul. But this cannot be heard except upon the presentation of the proper objects from without. Music is not in pianos and organs and other instruments of harmonious sound, but in the soul. And yet it is necessary to come in contact with melodies, and harmonies from without, or music in the soul could never be developed. Doubtless the first development of music in the soul was from listening to the melodies and harmonies of nature. So with the faculty of color. If there were no variegations of color in the outer world, the faculty of color could not be developed in the inner. It is by studying the delicate shades of color in the outer world, that the faculty of color in the human soul is nicely developed. So it is with every faculty and power. Not one could be developed in the soul without its proper object to dwell upon from without. And so, of course, it is with man's spiritual or highest nature—it could not be developed without the presentation of its proper object from without. As, to develop the faculty of music in man, it is necessary that he dwell in the atmosphere of music; as, to develop the faculty of form in him, it is necessary that he study the forms outside of him, so to develop man's spiritual nature, it is necessary that he see or be taught spiritual things through the senses, and this is why the Lord has made an external revelation of Himself and of the spiritual world—that the senses of man may dwell upon that revelation, and the spiritual nature of man be developed on the occasion of it. And yet, the external revelation is not the real will of the Lord, but only the occasion of His will being manifest in the human soul. Meeting with a dear friend is not happiness, the happiness is in the soul; but the meeting with that friend may be the occasion of happiness. And so all that the Lord has taught us concerning Himself by external revelation is not His real will. His real will is within us, in our highest nature; nevertheless that inner Divine will could not be known, would never utter its voice, except on the occasion of the presentation of the Divine revelation from without.

In a world where men have inclined to evil and have sinned, this warping of their judgment and preventing them from hearing the will of the Lord within them, the revelation from without becomes doubly necessary, and it must be as clear as the states of men demand. Nevertheless, the real will of the Lord is within, and the external revelation is only the occasion for it to be heard.

It is this will of the Lord which thus makes itself known in the depths of the soul, that reveals our own evil and false states just as a straight line reveals that which is crooked. There is a voice in the inmost depths which always speaks against us when we do wrong and are not what we should be. When we do evil there is that in the soul which cannot be satisfied therewith—something which speaks against it. It is hard to kick against the goods. Not only does this inner voice speak against our evils, but even against our falses. That is, when we do wrong thinking that we are right—even

when our intentions are good and pure—yet if we take a mistaken and false course, there is a higher something within us which cannot be satisfied, and which cries out against it. The will of the Lord is revealed in the understanding side of the soul, as well as in the will side. Thus the Lord leads us up out of falsities—by letting us see that they are not for us.

E. D. DANIELS.

The Tables Turned.

In order to understand this subject, it will be necessary to recall for a moment one of the all-important doctrines of the church—that man is in himself nothing. He is not life in himself, but only a form capable of receiving life from the Lord. He is neither good nor evil in himself, but only a capacity to choose between good and evil. "I call heaven and earth to witness this day against you, that I have set before you life and death, blessing and cursing: therefore choose life." (Deut. xxx. 19.) * * * * *

Granting this, it is easy to see that if man were left wholly to himself, he would become evil, and nothing but evil. This is a truth the natural man does not relish. And yet it is a truth that the natural man himself teaches. John Fiske says, for instance, that "Original sin is nothing more than the brute inheritance that every man carries with him." The evolutionist, at least he of the old-fashioned kind, tells that not only life, but civilization itself, is the result of the survival of the fittest; or, in other words, of the victory of a stronger and more intelligent selfishness over a weaker and more foolish. In this way they prove that not only is man's "original sin" due to his "brute inheritance," or to the selfishness inherent in him if left to himself, but that even the triumphs he achieves over himself is only another and more refined and elevated kind of selfishness, or evil; and thus that man is in himself evil.—*Extract from a sermon by S. S. S.*

Man as a Youth.

Youth extends to adult age, and is the last stage in the preparatory periods, wherein the lowest degree of the internal man—called the natural—is formed and stored with the things of heaven against the days of need that are sure to come. This is saying that the greatest development and growth during the period of youth is in this natural degree of the internal man. During this period man is in consociation with angels of the natural or lowest heaven. Corresponding development has been made in the rational of the natural or external man which is the ultimate of that lowest heaven in man.

The doctrine of development and growth has regard to the order in which truth and good—i. e., life—proceed from the Divine in all reformations and regenerations; which is, that the highest degree receives from the Divine and imparts what it receives to the degree below, and in a manner to adapt it to itself; and this second degree imparts what it receives to the degree below it in like manner, and so on to the last ultimate—to life in the world.

And in the course of man's instruction in the world, during childhood and youth, this order does indeed prevail, but it does not so appear. It appears

as if the progression was the other way—from things of science to things rational, and from things rational to things spiritual, and from things spiritual to the things in the higher heaven in man. "The reason of this appearance is because it is thus the way is to be opened to things celestial. *All instruction is only an opening of the way*; and as the way is opened influx takes place according to the Divine order"—which is from above down. (A. C. 1495.)

And with man's capacity to receive—his destiny outruns the world! He is "predestined" to people all the angelic heavens—he has the forms in him, which only need opening. The only obstruction in the way is a possible obstinacy in the external man—an obstinacy that is the source of the evils that destroy human society, and that make the miseries of the world!

The external man, left to himself, loves himself alone. Whoever loves himself supremely, hates all others; and where there is hatred, there is an enemy of the human race.

Youth completes the trine of preparatory periods looking to man's reformation and regeneration. And at twenty years about, man is accredited with being his own master, and he is beginning to think for himself, and to act for himself. He has great stores of remains of good things in his internal man, and great stores of science and general knowledge in his external man. What will he do with it all?

O. L. BARLER.

Some Experiences.

The ways of Divine Providence are wonderful and past finding out. Sometimes we are walking a way without knowing whereto it leads. But we may rest assured that the Lord knows, and some time we, too, will know. Every one has experiences of that kind, and it therefore might interest the readers of this paper to learn something about what the writer has passed through during the last fifteen years.

Be it far from me to cast any reflection on any form of religion or denomination. I believe that they all answer some purpose and fill some need even if in many cases only temporarily. There was a time when I was perfectly satisfied with the Unitarian conception of Christianity. I then could think of nothing higher than this intellectual religion. But as time passed by and I came to preach Unitarian Christianity to my fellow men I gradually discovered its shortcomings and incapability of satisfying the deepest needs of human nature. I found that a purely intellectual and rational religion is an impossibility. There is a tendency in the human mind to criticize and doubt, and this leads sooner or later to skepticism and negation. Thus Unitarianism clears the mind of all old ideas and conceptions of God, Man, the Bible and Immortality, but it has in fact nothing to give in place of what it takes away. Every one of its theories can at any time be upset by some newer and more plausible theory originated in some clever mind, and this new theory might contradict all tenets considered solid as rock until the new light was kindled. The objects of religion—God, Bible, Immortality—therefore become mere empty speculations hovering like an *ignis fatuus* over the horizon of our religious consciousness, but unable to supply us with the steady light and the safe guidance after which our souls are thirsting and hungering.

During the later years of my Unitarian ministry I therefore felt that in fact I had nothing of a positive nature to give my congregation. I then turned away from the un-

certain field of speculation, which after all was nothing but a deceptive guesswork, and instead began to lecture and preach on the wonders of nature as revealed by modern science, the theory of evolution, modern astronomy, geological discoveries, and so forth. But man's religious consciousness is not long satisfied with what this world of nature has to give. For some time the mind might be blinded and dazzled with the greatness of the natural world and the brilliant visions it conjures up before our eyes. But sooner or later the eternal questions about God and immortality will again loom up before our eyes and demand a solution. This was at least my experience. I then turned to Theosophy and Spiritualism for an answer. And to my surprise I got it in a measure, though my researches on the field of experimental psychology exposed me to another danger, which I was not prepared to divert.

As the supernatural world became a reality to me it began to exert an influence over me which gradually became stronger and more powerful and finally totally hypnotized and overpowered me. I was not thinking and acting from myself any more. I was led against my own will and unconsciously. Whither I was drifting I did not know at first, but it was not long until I found myself on the road to the Roman Catholic Church under the powerful guidance of invisible intelligences, whose promptings I was unable to resist. This influence lasted for about six years, when it gradually began to lose its hold on me. My awakening, as it were from a hypnotic sleep, was accompanied by many wonderful experiences and dreams, some of them of a very distressing nature. I at first felt as if I was floating aimlessly around on a big, shoreless ocean, whose waves threatened to devour me and drag me down in a maelstrom of destruction and annihilation. In vain I tried every means I knew of in order to rescue myself from drowning. But all my efforts seemed to be of no avail. I felt as a ship without rudder, lost and abandoned, without faith and hope.

It was in the midst of this chaotic darkness that suddenly a light appeared, piercing the gloomy night with brilliant rays, which at first almost blinded my poor eyes, so long used to shadows and darkness. At first they could not endure its brightness. I turned away from it, but in vain. It surrounded me on all sides, no matter in what direction I turned. I could not believe that it was a real light. I thought it was nothing but a *fata morgana*, an illusion, dreamy phantom, another shooting star to mislead and deceive me. I had been fooled so many times that I did not dare to believe in the existence of any real sun behind the clouds. But a drowning man will catch and cling to a straw, and I in my despair, as it were, instinctively followed this new Polar Star, and more and more found that the lifeline thrown out to me by a "power not my own" was gradually pulling me up on *terra firma*.

It was the study of the writings of Emanuel Swedenborg that furnished me with the Divine help of which I was in so great need. It took me several years, however, to get into the real meaning and spirit of this new revelation, and there were many and heavy stumbling blocks in my way. But I had been on the verge of drowning in the bottomless pit of skepticism and superstition, and therefore was determined not to give up until I had found what the New Dispensation could do for me. And as the years passed by and I became more familiar with the Heavenly Doctrines and tried to not only understand them, but also to live up to them, a flood of new light burst in upon me and I felt that I had found a safe anchor ground for my faith, a conviction that satisfied not only my intellect, but also my emotions; in short, what I as a Unitarian was missing and in vain had been looking for in that and

many other religions. And in the mild and life-giving rays of the Divine Sun of Love and Wisdom I hope to be able to live for ever hereafter in my humble way, trying to mirror the Divine Humanity through a useful life. x.

Notes for a Useful Observance of Lent.

(CONCLUDED.)

IX. All is summed up in following the Lord Jesus in true discipleship, which is hearing His Word and cross-bearing. "If any man will serve me let him follow me." (John. xii. 26.)

The Lord as the Divine object of our worship and adoration can only be contemplated in His glorified humanity; but as our practical Helper, Companion and Leader He is to be contemplated also in His human states of humiliation, for these are the states in which we can "follow Him." We do not follow Him in His heavenly enthronement; we follow Him here on earth in the path of the cross. "Whosoever doth not bear his cross and come after me cannot be my disciple." (Luke xiv. 27.) "If any man will come after me let him deny himself and take up his cross and follow me." (Matt. xvi. 24.)

If the church suffers for the lack of spiritual life may it not be from its aversion to the contemplation of our Lord in the human aspects of those sufferings and temptations in which alone He overcame for us,—from our unwillingness to look upon the cross? It was by the cross—near to the Crucified One—that the two highest representatives of the spiritual church stood at the last—Mary and John, the church's Faith and Charity. The intellectual followers and commentators stood afar off; but "Jesus saw his mother, and the disciple whom he loved standing by." (John xix. 26.)

He speaks in Matt. xx. 28, 29, of those that "have followed Him in the regeneration" in forsaking all for His Name's sake. And at the last Supper Jesus, "having loved his own which were in the world, loved them unto the end," and said, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." (John xiii. 1; xv. 12-14.)

For the church to shut out from its vision of the Lord all that relates to this "laying down of life"—to his suffering and temptation—is to drop its main staff of spiritual support and to fall again into cold, blank deism or the Jewish worship of the invisible.

For this reason should we not be thankful for just such a season as the forty days of Lent whose purpose is precisely this of calling vividly to the Christian's attention these aspects of our Lord's life on earth as our example and our encouragement in warfare? "Be of good cheer," He says; "I have overcome."

We do follow the Lord in our remembering Him, having Him—His holy life, His words, His deeds, His sufferings and His victories—in our thoughts and before our eyes. This is that "looking to the Lord" everywhere insisted upon in the Heavenly Doctrines as that requisite to the spiritual life which must accompany whatever form of outward use or service we engage in, and without which the most diligent life of secular labor and even benevolence falls short of being the life of real charity.

X. Burdened as most New Churchmen are, of the present generation, with the dread of self-examination and interior confession before the Lord, inherited from our dragonistic "reformed" ancestry (see Swedenborg in A. R. 531, on "a certain deep-rooted opposition and aversion of Protestants to actual repentance, so obstinate that they cannot force themselves to self-examination, nor to look

at their sins nor to confess them before God, being seized as it were with a certain horror at the bare thought of such a duty"), a very much-needed help will be found in the forms of prayer and meditation furnished in the "Book of Worship," especially in the application of the Ten Commandments to the individual life in the service preparatory to the Holy Communion and in the Litany. Could not the whole church make a much more extensive and regular use of these forms than it has done to its very great spiritual benefit? But besides these as formal intentional "acts of the mind," there are other duties specially appropriate for such a season as this of the "Spring-time" (for such is the meaning of "Lent") of repentance. Such daily "acts of remembrance" or of "following" may be: The special daily study of the Word, or a daily reading of the Doctrines and a laying aside, if necessary, of other lighter occupations and indulgences to give place to these; daily acts of self-denial in gaining spiritual control, in taking something of our own which we value to give to the church or some form of benevolent work; the engaging in some kind of brotherly helpfulness with our neighbor in other forms than those conventionally recognized as our "social obligations"; above all, in daily self-examination and prayer and a faithful endeavor to overcome our common faults, and conquer our common evils, and to do this in looking constantly to Him who overcame for us that we might "conquer in His Name."

XI. We have in the New Church no such discipline as that of the Roman Catholics compelling every member of the church to "go to confession" before coming to the holy sacrament of the Supper. We not only do not have it, but it is contrary to the spirit of the New Church that it shall ever employ such outward means of compulsion in matters of worship or the religious life; but as an inward free self-discipline of the individual worshipper does not the solemn counsel of Swedenborg's own words still hold sound: "Do this (actual repentance) once or twice a year before you come to the holy Communion"? And if this were a more universal self-imposed duty of all New Churchmen, would not the church feel the results in a deepened and strengthened religious life? F. S.

Communications

The Real New Church.

EDITOR MESSENGER:—In answer to J. A. Y. in your number of March 11 on the substitution of a "mystical universal New Church" for a definite, concrete and organized form such as we possess at present; does it not come from neglecting to study that revelation of interior truth which has made a New Church possible and from reading instead those revelations that do not reveal and explanations that do not explain either the "Secret of Swedenborg" or "Spiritual Christianity," but enshroud the reader in the mists and clouds of self-derived intelligence?

May I give a very few extracts from the Writings that help to throw some light on the subject? That there is a universal church is evident, and that good is the constituent of it, from this passage: "The Lord's kingdom in the earth consists of all those who are principled in good, who, though dispersed throughout the whole orb of earths, are still one, and constitute one body. (A. 2853.)

That there is also a specific and localized church which has the Word, from this: "The Lord always provides that there be a church with mankind in which Divine Truth is revealed which is from Him, which Divine Truth on our earth is the Word." (A. 9276.)

That the specific and localized church is an organization is evident, from the fact that it has external worship with forms and ceremonies which we are told "may be changed at pleasure." It has rites of Baptism and the Holy Supper, and it has a system of theology. "Baptism is introduction into the church." (T. 719.) "The Holy Supper contains all things of the church." (T. 711.) "Without truths there can be no theology and where this is not neither is there the church."

Because the church is as a man it cannot but be organized in the human form whether in its individual form in each man of the church or in the congregation of such men such as make a localized church, or in the universal church. "The universal church before the Lord is as a man." (A. 9276.) And, in the localized and organized church there are those who constitute the heart, the lungs and the other viscera by correspondence, as we read they do in the universal church; and each society of the church being also correspondingly in the human form must have its three discrete degrees of mental development, its sensual, "those in the delights of external truth," its scientific, "those who are in the affection of truth," and its rational, "they who are in the good of charity" who constitute the internal of the church.

There is no good which has not a form of truth, and no use among men which has not an organization by which to come into existence, but each society of the church should be as free to express itself in its methods of worship and its understanding of the doctrines as the individuals are who compose it so long as all make the life of charity the chief end of the church.

The one division that has occurred in the New Church has been one of diversity of doctrine and must eventually lead to further divisions among those who refuse to make charity the one and only bond under the acknowledgment of the Divine Human of the Lord.

T. M. M.

Scripture Translation.

The subject of a New-Church translation of the Word has lately been discussed in the MESSENGER, and if the subject has not yet been exhausted, one who has been actively at work in this field for thirty-eight years would like the privilege of saying a few words on this subject. The requirements of a New-Church translation of the Word may perhaps best be seen from a brief statement as to the nature of the Sacred Scriptures as set forth in the Heavenly Doctrines:

"It must be known that in the spiritual sense all things cohere in continual connection, to produce which every word in the sense of the letter or the natural sense contributes; wherefore if one little word were taken away the connection would be broken and the bond would perish. On this account, lest this should take place, it is added at the end of the book of this prophecy, that 'no word shall be taken away.' (Rev. xxii. 19.) It is similar with the books of the prophets of the Old Testament; lest anything should be taken therefrom, it has been effected by the Divine Providence that every part therein, even to the letters, should be counted, which was done by the Masorites." (S. S. 13.)

Like statements are also found elsewhere, as in the "Arcana":

"He who does not know that the particulars of the Word, even to their least parts in the internal sense, treat of the Lord and of His kingdom, and that thence the Word is most holy, can by no means comprehend what it means that 'not a tittle of the law shall fail,' nor one jot or tittle of the law pass away,' and that 'it is easier for heaven and earth to pass away than one tittle of the law to fail'; for the things which appear in the external sense do not appear of such moment; but the internal text is so continuous that not even a little word can be omitted without an interruption of the series." (A. C. 7933.)

From these and other passages, as also from Swedenborg's custom in translation where he develops the internal sense, it follows that one of the first requisites in a New-Church translation must be that every word of the holy original be rendered. Old-church translators have had but little conception of this truth, but only recognize the general literal sense, and looking to this alone it is natural that in the translations several thousands of words should have been omitted where they did not seem to be needed in the literal sense, and where they might even be thought to interfere with the elegance of the expressions. On the other hand, these translators have added many words which seemed to them to add to the elegance and perspicuity of the sentences. These have indeed been printed in italics, but as they are always read, they frequently interfere with the series and proper comprehension of the internal sense.

Another requisite of a correct New-Church translation is the distinction between celestial and spiritual terms—*i. e.*, between those referring to good and those referring to truth. On this subject we read in the "True Christian Religion" as follows:

"There are in the Word two expressions which appear like repetitions of the same thing, as may be seen by the readers who attend to it; as brother and companion, poor and needy, wilderness and desert, void and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, etc., which appear like synonymous expressions, when yet they are not so, for brother, poor, wilderness, foe, sin, anger, nation, joy, mourning, justice are predicated of good and in the opposite sense of evil; but companion, needy, desert, emptiness, enemy, iniquity, wrath, people, gladness, weeping and judgment are predicated of truth, and in the opposite sense of the false." (T. C. R. 250; S. S. 13.)

There are besides these a number of other words of which this distinction is predicated. Old-church translators, who know nothing of this distinction, use them indiscriminately; but in the New-Church translation the distinction has been carefully observed and much effort has been expended in this particular direction.

Another point advanced by this critic is that there is no co-operation between the English and the American committees engaged in the translation of the Word, but the critic does not seem well informed on this subject. While the committee as a whole did not spend the time of their meeting with the version made by the other committee, the individual members had the fascicles sent to them and individually made their remarks and suggested such amendments as seemed to them to be called for. The undersigned, as well as the late lamented Rev. T. F. Wright, kept in constant touch with the friends in England, forwarded to them their emendation and suggestions. If in the last year or two this intercourse has somewhat flagged, it was merely owing to an overabundance of work here. We are also informed that a similar state prevails in England, where the Rev. J. J. Thornton has individually carefully considered the psalter sent him, and the American committee will no doubt in due time have these suggestions before them. So also have the members of the English committee been furnished with the books of Joshua and Judges as prepared by the American committee. As to duplication of work, there has not been any such as far as we know, except such as the great distance separating the committees makes unavoidable. The brethren in England have been supplied at their request and expense with the Hebrew-Latin Vocabulary prepared in this country, and have stated that they found it useful.

One of the last objections made by the critic in the MESSENGER of the 22d of January is that "for the close student the detail of difference between the New-Church

and other versions is not precise enough to make the new version take the place of the originals." The idea of superseding the use of the Hebrew and Greek originals for the close student had never been entertained. The endeavor has been to furnish New Churchmen with a translation made according to the standards as indicated above, where every word of the original is faithfully rendered, and no words that interfere with the series of the internal sense are used, and where the celestial and spiritual terms as indicated by Swedenborg are properly distinguished, and the whole translation is kept in line with Swedenborg's rendering made in the light of the internal sense. This, we believe, is largely done in the new translation, which, as repeatedly stated, is a preliminary to the final version, in which all who are interested and who are able to contribute will have an opportunity to be heard. Even in the preliminary work it has been our continual endeavor to obtain the co-operation of all able and willing to work, and any suggestion in the line of progress is always thankfully received.

The critic in the MESSENGER finds fault in that there is not sufficient difference between the new version and the old ones. Most of the other critics have found fault with having so many changes. The main work in committee has been to unite these opposing currents in the church, and for every change that has been made three or four proposed ones were rejected. We believe the new translation is a very great advance for the New Church, and we still hope that before the work is finished and goes to press the church may be united in the desire to know exactly what the Lord has spoken, and of having it expressed in as plain a way as it was expressed by the Lord in the original tongues. And that all may see that the pearls of Divine truth are infinitely above any human amendment to them, seeing that "they are spirit and they are life."

LOUIS H. TAFEL.

Curing the Body by the Mind.

EDITOR NEW-CHURCH MESSENGER:—In reply to Mr. Wady's communication in the March 11th number of the MESSENGER, I would say that while Swedenborg teaches plainly that evil and disorderly states of mind cause physical diseases, his statements on the subject are general. They are therefore practically useless in the treatment of diseases, because it is only through a knowledge of the exact correspondence of each specific disease that it is possible to apply any efficient mental healing. I have pointed out a few such exact correspondences of diseases in my book, "The Mind and the Body" (pp. 98, 197, 230, 295), but until the exact correspondence of any given disease is thoroughly known I consider it wholly impracticable to heal it by mental or spiritual means. It is evident that as long as the evil or disorderly state of mind that causes a disease is persisted in the disease will continue, no matter how many prayers are addressed to the Lord or mental efforts are made to get rid of it. Hence the futility of Christian Science is apparent, because even if the patient were miraculously cured, his disease would come back, unless he knew what it corresponded to and removed the spiritual cause from his mind and life.

A. L. KIP.

Highland Park, Ill.

A Suggestion or Two.

As we live in the era of all kinds of postal-cards and can get a portrait of any of the great men of past and present times for a few cents to send to our friends, would it not be appropriate to arrange it so that even Emanuel Swedenborg is made accessible to the public at large in this practical and up-to-date way? The friends of the New

Church would thereby get in their hands another powerful means of attracting the attention of outsiders to the remarkable man whom they believe to be the herald of a new time.

Reading Swedenborg's "Relations," or visions, it has occurred to me that they would be an excellent material for an artist's imagination and would supply an even better and richer motive for illustrations than, for instance, Dante's "Divina Comedia," which has been so superbly and magnificently portrayed by Gustave Dore. This would be a novel field for young and enterprising artists and at the same time greatly contribute to making the New-Church writings known in wider circles. There is no doubt that, for instance, an illustrated edition of "Heaven and Hell," or "The True Christian Religion," would find admission to many homes where they never would go without "pictures."

x.

Church News

The pastors of Detroit and Toledo exchanged pulpits the first Sunday in March.

In Cincinnati the pastor is delivering a series of Lenten discourses on the Seven Churches in Asia.

In Toledo the Sunday evening lectures by the pastor on "Life After Death" have awakened some interest.

In Cleveland the pastor is giving for Lent a series of Thursday evening lectures on the "Great Councils of the Church."

Cincinnati is to organize a New-Church Club. A Boys' Club has been formed with fifteen members, which meets every Saturday afternoon.

Rev. Percy Billings is editor of *The Suffolk Forum*, published at Mattituck, N. Y., number 1 of Volume I. of which has just come to our table.

Mr. Wm. F. Wunsch preached in the Church of the Holy City, Cleveland, on the morning of March 15, and in the Church of the Redeemer, Lakewood, in the afternoon.

The Rev. A. B. Francisco visited Overbrook, Kans., on the 8th of March and preached an able sermon to an appreciative audience, most of whom had never heard a New-Church sermon before.

The Rev. John Whitehead is delivering during March and April a series of "Swedenborg Lectures" on the Human Mind as typified by symbols, the purpose of which is to show that the Sacred Scriptures contain a Divine psychology in which are revealed the true principles of Divine or Spiritual Healing, the Biblical laws relating to the human soul. The lectures are given at Metaphysical Hall, Boston, on Sunday evenings at 7:30.

Mr. Axel Lundeberg will deliver a lecture in Swedish on "Emanuel Swedenborg as a Scientist and Theologian" in Liedercrantz Hall, 652 Belmont Ave., Chicago, on March 28 at 8 p. m. The lecture will be given at the invitation and under the auspices of the Swedish Good Templar Lodges, which count among their members many professional, business and literary men. The date of delivery almost coincides with the anniversary of Swedenborg's death.

The Boston Young People's Association held their last regular business meeting of the season on March 5, the only remaining meeting being the annual banquet and election of officers. On March 6 they repeated the play,

"Tommy's Wife," for the benefit of those who had been prevented from seeing the original presentation on account of the bad storm. On the 13th they held their third dancing party, which was well attended, and very successful financially.

Mr. A. W. Manning, formerly of San Francisco, Cal., has been reported as having passed into the spiritual world; but a letter from Mr. Manning, dated March 13, 1908, giving his present address as 250 Main street, Riverside, Cal., is a proof positive of the falsity of the report.

Brockton, Mass.

At the tea party held in the church parlors February 27, nearly 200 were present. An informal reception was extended to the new pastor and his wife, Rev. and Mrs. Paul Sperry. The children of the Sunday school then gave a pleasing entertainment, after which remarks were made by Rev. H. Clinton Hay, of Boston, and by Mr. Sperry.

The first service of the new pastor, March 1, was a happy occasion, there being 211 present, and joining heartily in worship. The sermon was upon what Swedenborg calls a "Divine Salutation," from Rev. i. 4, "Grace be unto you and peace."

A New-Church Men's Club has been organized and the membership has reached nearly seventy. The meetings are monthly, following supper served in the vestry at 6:30. At the last meeting a talk on "Arbitration," by Judge Reed of the Municipal Court, was much enjoyed.

Arrangements have been made for a course of Sunday evening lectures in April the 5th, 12th and 26th, by Rev. Charles W. Harvey, of Brookline; Clarence Lathbury, of Elmwood, and John Goddard, of Newtonville, on the subjects respectively, "Living," "Dying" and "Afterwards."

The children's vesper service will be held on Easter afternoon, with songs and recitations appropriate to the day.

Washington, D. C.

Since the four brilliant lectures of the Rev. J. K. Smyth on Swedenborg, the National Church lecture course has continued with a lecture by the pastor on "What Change has Swedenborg Effected in Christian Thought and Belief?" Two excellent lectures followed, by the Rev. L. H. Tafel of Baltimore, the latter one on "God's Omnipotence and Man's Freedom" making a deep impression. The Rev. Arthur Mercer has given the first of his two lectures on "Religion in Poetry," presenting some lofty and beautiful New-Church truths in passages from Goethe, Tennyson, and from Coventry Patmore's "Angel of the House"; and Professor Werren, on the occasion of his address before the International Mothers' Congress, lectured at the Church on "God, a Power or a Person?" and favored the Young People's Association on the Monday evening following with a beautifully illustrated lecture on the Moon, which was very well attended.

Mrs. John Joy Edson gave, at her residence, an informal, but very entertaining talk, illustrated with slides, on her recent tour with Mr. Edson in Egypt and among the French chateaux, for the benefit of the Ladies' Aid, and the Pastor at the social meeting on the 18th read a reply to Tolstoy's charges that Shakespeare's drama is without religion.

During Lent the Pastor holds a Young People's Conference on Wednesday evenings, in which the "Ladder of Life" is studied as presented in Mr. Barler's work, and the dramatic scenes from the "Memorable Relations" are very much enjoyed.

On Fridays there is a litany service at 4:45, with a

brief address on "Leaves of Healing" from the Word of God.

As usual at this time of year a great many New-Church visitors from all parts of the country are passing through Washington, and it is a great pleasure to greet them at church.

Illinois Women's Council.

The second meeting of the Council of Women of the Illinois Association occurred in Chicago on Wednesday, March 18, at 2:30 p. m. All were glad to see the President in the chair, and the room, 501 Masonic Temple, well filled. The opening devotional exercises were impressive. Mrs. Burnham read the third chapter of Malachi, followed by the Lord's Prayer led by Rev. J. S. Saul. The book room of The Western New-Church Union is in itself an inspiring place, with the volumes of revealed truth, silently looking on and the beautiful picture of our dear old Chicago pastor, Rev. L. P. Mercer, lending sympathy to every earnest seeker after truth. For the benefit of those not previously present, also for those at a distance, a resumé was given of the work of the previous meeting through the individual contributions.

The subject of the present session was "The Relation of the World's Culture to the Growth of the Spiritual Man; how may it be made subservient?" The subject was discussed through the lines of Literature, Art and Science. A brief exposition was at first given of the meaning of "The Spiritual Man" to whom the world culture could only serve as a means to an end and the fact that a discrete degree separated the natural from the spiritual, the latter being reached only through a renewed will implanted by the Lord alone. The consensus of expression was, that as heaven is the Lord's throne, the earth His footstool, we should make use of all good and beautiful things without abusing them, making the natural, a way with steps. Cultivate the whole boy; but let parents and teachers mark well what constitutes the whole boy and feed him food suited to the changing phases of life. All would gladly have sat like Mary at the Master's feet through another session, but the hour of adjournment compelled many to assume the cares which sit lightly upon willing wives and mothers. And thus the Council adjourned until May.

The speakers were, in the afternoon, Mrs. O. P. Bourland of Pontiac, Mrs. Metcalf and L. B. Bishop of Chicago; in the evening, Wm. Niles, Harbourn Belcher and Dr. J. B. S. King.

Mrs. Bourland spoke on Literature. She said everyone must feel that in the great body of the world's literature the Lord has touched the hearts of the writers. That genius is God-given. In the wonderful delineation of character given us we get glimpses of ourselves which thrill and move us as no mere statement of fact could possibly do. Literature helps us to know ourselves. But it also helps us to know others. The experiences of a lifetime are comparatively limited, but by means of the vast store-house of literature we are able to enter into the experiences of all times and all conditions. Our idea of humanity broadens, our sympathy deepens, our charity extends further. We learn to discriminate between the false and true more finely. Mrs. Bourland then gave a reading from George Eliot's "Daniel Deronda," showing that the character of the heroine is a picture of the uncontrolled proprium of man and the hell into which it drives him unless it is conquered.

Mrs. Metcalf, in her paper on Art, emphasized the thought that whatever is true is beautiful and thus contributes to spiritual growth. Culture goes hand in hand with spiritual development.

Mrs. Bishop being ill and unable to be present, Mr. Bishop kindly spoke in her place.

In the evening, a paper by Mr. Wm. Niles of Laporte was read by the President, and Mr. H. D. Belcher and Dr. J. B. S. King concluded the program.

Mr. Belcher spoke of the influx of heaven into the artist's desire to create a true form, and of the uplifting effect upon the beholder.

Dr. King reminded his hearers that this is a world of effects and the spiritual world that of causes; a genius is one who by heredity or acquirement has a form of mind adequate for the ultimatum of spiritual influx. Thus come great artists, poets, musicians. The discussion after both sessions was full and interesting.

Brooklyn, N. Y.

Arrangements have been completed by the Library Committee connected with the society to have Rev. Julian K. Smyth's series of four lectures on Swedenborg given in the Brooklyn Church auditorium as follows: Sunday evening, April 26, "Who Was Swedenborg?" May 3, "His Search for the Soul;" May 10, "His Seership;" May 17, "His Value Today."

The order is placed for a new electrolier for the church chancel; and it is hoped and expected that electricity will be available for lighting the auditorium by Easter Sunday.

Beginning on Sunday afternoon, March 22, at four o'clock, a class of young people of the church who desire to learn further of their vital relationship to it are meeting with the pastor at his home. This will continue until Easter Sunday.

There is a discontinuance of the Swedish addresses on Swedenborg, which have been given weekly on Friday nights by Rev. Albert Bjorck at the Library Rooms, owing to brief absence of the lecturer. It remains to be seen if interest is sufficient to warrant sustained efforts in this direction—perhaps by the formation of a Swedish class to meet on Sundays during the noon hour. Four lectures or talks have been given thus far to audiences small but very earnest in their attention. The attendance was: at the first 39, second 29, third 15, and on the last night 20.

The Recreation Committee, in conjunction with the Brooklyn League of Young People, gave a most enjoyable dancing party at the banquet hall of the Pouch Gallery on the evening of March 13. There were some 125 people present including a sprinkling of outside friends. The juvenile cotillion was the event of the evening. The hostesses were Rev. and Mrs. J. C. Ager, Mrs. Robert Shaw, Mrs. Ralph Pomeroy and Mrs. Charles Knapp.

The last date on the regular schedule of entertainments provided during the winter by the Recreation Committee is Friday evening, March 27, when a final Children's Tea, so called, will be given in the Sunday-school rooms at the church. After the eight o'clock retirement of the very little folk a brief entertainment of dramatic character is promised, followed immediately by the Young People's League innovation—an "Auction Sale." The packages to be auctioned off, and which may not be opened until after purchase, are donated by members and friends, and will doubtless occasion much merriment as their unexpected contents are disclosed. The cash proceeds go into the treasury of the Brooklyn League.

A recent item in these news columns stated that it was expected that Mr. W. H. Reece of the Brooklyn society might terminate his connection here at the end of June. Our attention is called to the fact that nothing definite to this end is known or decided upon. The name of Mr. Reece, together with a number of ministers' names, has

come before the Church Committee for reference back to the society for its consideration to meet the expected retirement of Mr. Ager from this pastorate. Mr. Reece is well liked and has made numerous friends in Brooklyn who hope for a continuance of his presence in some capacity among them.

Removal of Swedenborg's Remains.

New Churchmen have been aware during the past year of the impending necessity of removing the mortal remains of Emanuel Swedenborg from their burial place beneath the Swedish Church in Prince's Square, Radcliffe Highway, London, where they were laid immediately after his death in March, 1772. The Swedish church in London being offered for sale, owing to the congregation's removal to a more desirable residential quarter, the serious question as to what should be done with the remains of Swedenborg awakened considerable concern, both in England and America and in Sweden. This anxiety is happily allayed by the action of the Royal Swedish Academy of Sciences, through whose application the Swedish Government obtained from the English Government the permission to have the remains of the illustrious Swede brought back to their native soil for burial. We now learn, by letter from Mr. Alfred H. Stroh to the president of the Swedenborg Scientific Association, that the Swedish Government cruiser *Tylgia* will receive the remains of Swedenborg on board at Dartmouth, at some date in April, and transport them to Carlsrona in Sweden, where they will be taken in charge by the Royal Swedish Academy of Sciences and conveyed to the church cemetery at Solna, near Stockholm, where Mrs. Hierta-Retzius has provided a site next to the tomb of the poet and late Royal Librarian Snoilsky. "The remains of several great scientists and poets lie at Solna, and it is proposed to raise over the tomb of Swedenborg a handsome marble monument with a bronze medallion and inscriptions. There has also been much discussion as to the building of an imposing mausoleum."

It is a curious coincidence that almost on the very day that Mr. Stroh was writing this information a lady in New York was sending to the undersigned a letter received from a New-Church lady friend in one of the western cities containing these words:

"I was so delighted to read that overtures had been made by the Royal Scientific Society to England to remove Swedenborg's ashes to Stockholm. I have tried for a dozen years to arouse an interest among our American clergy, but the unanimous verdict always was, 'It matters little where the natural body reposes.' However, the wheel turns, and if the Swedish Government does remove the body and put up a suitable memorial it will in that small country make an impression and even in London awaken curiosity, 'Who was Swedenborg?' My desire is to build a small white marble temple on the street named for him—something like this: (Here follows a simple pen drawing.) Seats around the inside; and in the center a fountain, surmounted by a bust of Swedenborg, and inscriptions on every side upon tablets in the temple saying where born, etc., Statesman, Inventor, Scientist, Theologian, with a list of his theological works. . . . The interest will be wholly on a scientific basis."

This coincident and sympathetic thought of an intelligent and cultured American New-Church lady thousands of miles away seems too much like a part of the general providential movement for the suitable honoring of the remains of Swedenborg so nobly conceived by the Royal Academy and Mrs. Hierta-Retzius to remain unpublished. It will readily be seen that the Swedish Government as such, or one of its Royal institutions, could hardly be expected to erect a distinctly religious memorial, or a building for ecclesiastical uses outside of the established

church; and it is all the more gratifying to every admirer of Swedenborg that the Government and the Academy of Sciences should take these steps of conspicuous public action in honoring their great countryman in his capacity of illustrious citizen and scholar. But it seems to leave only the more incumbent upon the whole New-Church body as a religious community to see that the recognition of Swedenborg's services to religion, as the inspired servant of the Lord, should be marked now by a coincident movement toward erecting in Stockholm a suitable Memorial Church.

And here again, coincidently with the above letter, comes a communication from Pastor Manby to the Trustees of the Swedenborg Memorial Fund relating how opportune is the present time for arousing interest in the Memorial Church among New Churchmen in Sweden and abroad, and how helpful would be at the present time in Stockholm the fund already raised and in the hands of the Convention in completing the purchase of the site already owned in part, and thus in putting the Society in Stockholm in a position to deal with the whole property in the most advantageous way for the ultimate object, the building of a suitable Memorial Church. With so manifest a providential relief in a painful emergency, and with so favorable a way opened for the future free and devoted action of the whole New Church, may we not hope that New Churchmen will be moved to give generously toward the funds for erecting the Swedenborg Memorial Church in Stockholm, and thus proving not only to the Swedish people and Government, but to travelers that meet in that beautiful northern capital from all parts of the world that Swedenborg's services as a religious leader and revelator, are even more universally and gratefully remembered in the New Church which he was instrumental in establishing than in the realms of science and philosophy which he so conspicuously adorned.

The names and addresses of the Trustees of the Swedenborg Memorial Fund in America are Julien Shoemaker, Arch street, Philadelphia; Frank Sewall, 1618 Riggs Place, Washington, D. C.; James Richard Carter, Treasurer, 246 Devonshire street, Boston. Subscriptions, donations or suggestions for the augmentation and use of this fund, now amounting to about \$7,000, may be sent to either of these. [See last report of the Trustees to the General Convention, under date of May 1, 1907, on page 213 of the Journal of 1907.]

It may not be quite in the line of encouragement to state that the present stringency in money matters is quite as severely felt, if not more so, in Sweden as in this country; but this surely should make those who have the ability to help in this movement all the more ready to do so now when such help is proportionately so much the more encouraging.

FRANK SEWALL.

February Report of the Lynn Neighborhood House.

The outlook for the Neighborhood House seems most encouraging. We have nine girls, all happy and harmonious in their home life, girls from good homes, who thoroughly appreciate all we have to give them. They are inviting their friends more and more to come to Neighborhood House to enjoy their evenings with them in the assembly room; some dance, others play games or sing. We encourage the girls to invite their friends, especially their men friends, here instead of going outside for their pleasure.

Wages remain low and work scarce. Some of our girls work but three or four days a week, so that the low rate of board is a great blessing to them.

The classes in Dressmaking, Millinery and Plain Sewing

are doing excellent work and all in these classes seem enthusiastic and happy. Applications are already coming in for other classes which are to be formed later on.

The Kindergarten is now in full operation again under Miss Mary W. Manchester of Providence, who has taken up her residence at Neighborhood House without other compensation than her board and lodging, and will be able to do much which was impossible previously for our non-resident teachers. On account of sickness and for various other reasons, there was a considerable falling off in the Kindergarten attendance during the winter, but there is now an enrollment of seventeen which will undoubtedly be increased as soon as Miss Manchester has had an opportunity of getting in touch with the various homes.

We continue to be fortunate in the general interest displayed by many people, some of whom cannot help us financially, in providing us with books for our Library, chairs for the Assembly Room and a large number of small incidental items which would be expensive in the aggregate. One of the donations was a Guest Book in which thirty-four names were registered during the first three weeks.

The Head Resident addressed the Lynn Everyday Club, during the month, on settlement work in general and Neighborhood House work in particular. The young women of this Club showed intense interest in what is being done at Neighborhood House, and are now sending each week, two young women from their Club to act as assistants in our large Sewing Class of Saturday afternoon. This has been a great blessing to the little girls, twenty-two in number, who attend this class: three teachers are none too many for this work.

We have made the following arrangements with the Arts and Crafts Club of Lynn. They to have the use of the Assembly Room one evening and one afternoon in the week, free of charge, for their classes and in return to give Neighborhood House instructors for any classes which may be formed here. We can then charge for these classes, a small amount, and so derive an income for the house.

GRACE W. GREGG.

A Rejoicing in Heaven.

I was glad when they said unto me,
With accents of sweetest accord,
"Let us go, dear one, into the house,
The beautiful house of the Lord."

O, how joyful I willingly went,
Not knowing the path I was led,
But I trusted my bright angel-guides,
Remembering all they had said.

Then I gazed with enraptured surprise;
Behold here the "mansions" above,
"In my Father's house"—oft had I read—
And filled with a heavenly love.

Now abiding in goodness and truth,
Forever to dwell with Him here;
What a peace in "the house of the Lord,"
For "love casteth out ev'ry fear."

So rejoice! my dear friends, and believe
In His Word so holy and true;
And be glad! for "the house of the Lord"
Is awaiting each one of you.

MARY E. HOWES.

Boston, March, 1908.

Charity is an affection of serving others without any view to recompense—the neighbor, and all in the universe; but to each with discrimination. (A. C. 3419.)

The Church Calendar.

March 29. Fifth Sunday in Lent.

The Lord as the Son of Man.

Introit Selection 152. "Praise waiteth for thee."

Lesson I. Numbers xii.

Responsive Service IV. Decalogue, Deut. p. 17.

Lesson II. John viii. 28.

Benedictus. Gregorian Chant 726-735.

Hymns (Mag.):

303 "I heard the voice of Jesus."

323. "Jesus, lover of my soul."

Baptisms

SMALLWOOD.—At Auburn Park, Chicago, March 1, Thornton Oldberg Smallwood, son of Mr. and Mrs. W. Thornton Smallwood, born Sept. 15, 1907. Rev. John S. Saul officiated.

Obituary

STODDARD.—In Boston (Roxbury district), Dec. 22, 1907, Mrs. Hannah W., wife of the late Charles P. Stoddard, aged 90 years.

Mrs. Stoddard, together with her husband, became connected with the Boston Society of the New Church in 1870; and not long afterwards Mr. Stoddard passed into the spiritual world. She has always been a most faithful and devoted member. As far as the state of her health allowed, she has regularly attended the Sunday services; but for most of the time during recent years she has been confined to the house by illness. This she has borne with exemplary patience, finding comfort in reading and reflection, and in her knowledge of New-Church truth, which never seemed absent from her mind. As the end approached, she looked forward to it as a happy release from the aged and infirm body, and as a joyful entrance into the world where so many whom she had loved would be waiting to welcome her.

She is survived by two daughters, Mrs. A. H. Bumpus and Miss Alice M. Stoddard, both of whom are members of the New Church. * *

BURCHELL.—Mr. Wm. H. Burchell died at his home in Janesville, Wis., on Thursday, March 12th, 1908. He was born in England, Nov. 29th, 1829, of New-Church parentage. He formerly resided in Jefferson, Wis., and while there, in company with his wife, he was a constant attendant upon New-Church services. He leaves behind a widow and one son and two daughters by a former marriage. The son resides in Cincinnati; the daughters, both married, in England. g. c.

BARRON.—In the 78th year of his age, Lewis H. Barron, at Johns Hopkins Hospital, Baltimore. He was born in Herford county. Fifty-three years ago he married Sarah Parker, whose father, Rev. Ira Parker, was a minister of the Protestant Episcopal Church in Virginia, who gave up his living in that body and endured with his family great hardship on account of his acceptance of the New-Church doctrines. Six chil-

dren were born to the couple, most of whom are earnest members of the church, and all of whom, with their mother, survive. He was for nearly forty years a resident of Havre de Grace, Md., where he was highly esteemed, and at his home in that beautiful town his funeral service was conducted on the 15th by the Rev. Arthur Mercer, of Baltimore, in the presence of a large company.

Special Notices

MARYLAND MINISTERS' CONFERENCE.

The semi-annual Conference of the Ministers of the Maryland Association will meet in the Church of the First German Society of the New Jerusalem on Thursday, April 2, at 10:30 a. m.

At the morning session, the subject will be "The meaning of the term 'Remnant' as applied in the Word;" opened by the Rev. G. L. Allbutt. Collation at noon, provided by the ladies in the schoolroom.

The afternoon session will be at 2 p. m., when the subject will be "The best method of presenting to the world Christian thought as derived from the Writings of the Church;" opened by the Rev. Arthur Mercer.

At 7:30 p. m., the Rev. Dr. Frank Sewall, General Pastor, will present: "An informal narrative of my visit to the land of Swedenborg."

A cordial invitation is given to all the meetings. A full gathering is requested for the evening to hear Dr. Sewall's account of his recent tour.

G. LAWRENCE ALLBUTT,
Sec'y pro tem.

WOMAN'S ALLIANCE.

The Massachusetts New-Church Woman's Alliance will hold its last (being the annual) meeting of the season in the vestry of the church, 136 Bowdoin St., Boston, on Wednesday, April 1st, at half-past two. Paper by Mrs. Clyde W. Broomell. All women are cordially invited.

ANNIE J. SILSBEE,
Cor. Sec.
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From L. G. Landenberger, St. Louis, Mo.:

"Dear Brother Barler: Your work has every excellence; it is clear, concise, illustrated by diagrams and by memorable relations. Above all else it is true to the heavenly pattern shown in the mount. Every New Churchman that wishes to understand the doctrine of discrete degrees ought to read the book, for it gives one, boiled down, the teaching necessary to understand in order to enter intellectually into the mysteries of faith and which can be gotten in the Writings only by much research and study."

From M. H. Erskine, San Antonio, Texas:

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