

New-Church Messenger

"Behold, I make all things new"

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Vates Redux.

The Prophet Returned.

EMANUEL SWEDENBORG: 29 JANUARY, 1688—29 MARCH, 1772. DARTMOUTH
APRIL 8, 1908.

Such is the title given to what is perhaps the most beautiful and graceful of all the tributes paid to the memory of Swedenborg on the occasion of the removal of his remains from England to Sweden—the Latin Ode read on the carrying of the remains in state on board the Swedish frigate *Fylgia* at Dartmouth, England, on the day of the embarkation, April 8, 1908. Besides the Latin original, we are favored with the English version, which vies with the original in its stately beauty of sentiment and diction:

VATES REDUX.

En tua nos patrio (patria revocante) gementes,
Maxime Suorum, reddimus ossa solo.
Num vero tantos animi celebrare labores,
Num tantum ingenium carmina nostra valent?
Arcana an petimus Coelestia? an ipsa vagamur
Per loca Naturae? Te duce lucet iter.
At tuba conclamat, panduntur vela, carina
Prosilit, et resonat terra relictæ vale:—
"Nunc licet ad sedem redeas, vir saute, paternam;
Laus tua cum nobis haud peritura manet."

IDEM ANGLICE REDDITUM.

Now to the Swedish land that proudly owns
Her great departed, we commit thy bones.

Sadly we stand, and silent seek in vain
Fit words to laud thy mighty heart and brain.
The Heavenly Secrets do we seek, or stray
Through inmost nature? thou dost light the way.
But hark, a call! sails flap: the ship of war
Glides forth; while sounds a farewell from the shore:—
"Though now 'tis right to grant thy people's claim,
Still in our hearts we'll guard thy honored name."

The Personal Appearance of the Lord to Swedenborg.

That the Lord appeared to Swedenborg at His Second Coming is not to be taken for the Second Coming of the Lord. It is several times stated in the Word that the Lord would come in the clouds of heaven. The image of the Second Coming in the popular idea is derived mostly from the scene on Pentecost, where the Lord appeared to His followers, and was seen to ascend until the clouds of heaven enveloped Him. The angel said that as they had seen Jesus ascend into heaven, in like manner He would come again. The Lord's coming to earth in the clouds of heaven is a symbolical picture. The Lord did not appear to the natural sight on the day of Pentecost. Those who saw Him were enabled to do so because their spiritual sight was opened to see Him in the spiritual world. Since He appeared by opening the spiritual sight, He disappeared by closing it, which effected the appearance that He ascended in the clouds, for all internal experience in the spiritual world is attended by representative phenomena.

The clouds of heaven, because they receive light and reflect it, are the letter of the Word, which likewise receives Divine light, and reflects it to man's understanding. The Second Coming of the Lord is the opening of the spiritual sense of the Word, the revelation of Divine truth and the Lord in the clouds of the letter of the Word.

The Lord did not come to Swedenborg in the natural clouds of the sky, nor did He appear to Swedenborg in this world, nor has He since the crucifixion ever appeared to any one in this world. After His crucifixion He appeared by opening the spiritual sight to see Him in the spiritual world. He likewise appeared to Swedenborg by opening his spiritual vision, for God is a spirit, and must be seen on the spiritual plane rather than on the material.

How the Lord Appears to Those in the Spiritual World.

The Lord appears among the angels as a man, which occasionally occurs, by means of an angel. This the Lord does by filling an angel with His presence. It is for this reason that in the Old Testament the Lord's appearance is called the Angel of the Lord, and the Angel of the Lord in Revelation calls himself the Lord. It was in this way that the Lord first appeared to Swedenborg; namely, by an angel through whom the Lord spoke. This appearance was, as stated, by the opening of the spiritual vision. But later the Lord revealed Himself to Swedenborg in the spiritual sense of the Word as Divine truth. The opening of the Divine Word, whereby the Lord is revealed to be in His Word, is the Second Coming.

Sight in the Spiritual World.

That the Lord in His Divine Essence can not be seen by either man or angel is evident to reason. Since man is finite and create and God is infinite and uncreate, man can not see God in His Essence. But when the Lord fills an angel with His presence, one can see Him according to his capacity, the celestial angels seeing Him most fully, the spiritual angels less perfectly, and the evil would see Him only as a painful, tormenting fire.

When the Lord appears as an angel He is distinguished from the angels by the Divine that proceeds from Him. The Lord appears continually before the angels as a sun, like the sun in nature at a high altitude, for His proceeding Divine is seen as light. Hence the Lord "in person is always encompassed with the sun." Sometimes He presents Himself as a man in that sun, sometimes out of and below it at a great distance, and sometimes close to. The Lord revealed Himself to Swedenborg in all these ways, and once as a "flaming beam in the midst of the angels."

The Lord appears objectively to the angels, but for the Lord actually to be external to the angels would necessitate His being grosser than their medium of light. How the Lord appears objectively in the spiritual world may be somewhat illustrated from nature. An object is seen in nature by means of inflowing rays of light, which produce an image on the retina. The mind, through training, projects the image, and it is seen at a distance. The Lord is seen by light inflowing from Him, which forms in the mind an image of the Lord according to receptivity. This image is projected externally, and appears as the object of external sight. Hence every angel whichever way he turns has the Lord as the Sun of heaven before him. When the angels think interiorly of the Lord they do not imagine Him as without, but they think of Him only as within themselves.

Church Statistics.

In the table of church statistics, according to Dr. H. K. Carroll's figures in the *Christian Advocate*, the Church of the New Jerusalem is reported to have one hundred and thirty ministers, a gain of two over the previous year; one hundred and forty-four churches, a gain of five; eight thousand two hundred communicants, a gain of one hundred and sixteen. The gain in churches is exceptionally large, especially as compared to others, for out of forty-four churches reported, twenty-five—over one-half—make no gain at all. It can hardly be expected that this rate of increase in churches can be continued, but the outlook for sustained increase in communicants for 1908 seems promising.

It is not of the New Church, and we hope that it never will be, to measure progress by the dollars contributed to religion or by numbers gained in any year, further than these things are signs of extending good and increase in righteousness. There are more encouraging signs than numbers, such as harmony, unity of purpose, agreement in doctrine, mutual affection, charitable feelings, and devotion. Yet increased numbers have influence, and the increased sphere thereby is always noticeable. It is therefore in the power of any one in agreement with the New Church to be of use to the church by enrolling in its numerical membership.

Caring for the Opinions of Others.

Often one is heard to say when the opinion of others or of the public is considered, I do not care what other people think of me. Erroneous as the feeling may be, it may not necessarily spring from pure selfishness. Often it may be from the outbreak of youthful and sterling courage. It may come from the sense of nobility of character that is willing to sacrifice self for principle. It may be the sign of a personality determined to be an influence in the world; to mould it, rather than in weakness to yield to its powers. The statement comes possibly more often from the promptings of the higher nature than otherwise. But at best it evolves an error.

If ability to do good to others is tenderly cherished, as it ought to be, what others think of us will be valued for the sake of good influence. In the degree, that one is thought to be indiscreet, erratic, unbalanced in judgment, excessive in expression, in that degree will his influence be lessened, and his efforts nullified.

One may also go to the other extreme, devitalize his character, and destroy his personality by regarding opinions of others as ends, and permitting himself to be swayed from right purposes and uses. The right way lies between these two extremes, and is followed in becomingly protecting reputation and

the honorable opinion of others as a means of making them receptive of the good we would do them. The Writings thus tenderly express the principle: "He who is content in God, regards honors . . . as the means of uses."

The Sermon

The Lord's Secret Work.

BY THE REV. HOWARD C. DUNHAM.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. (Psalm cxxxix. 15.)

All are more or less aware of the variety and complexity of the life around them; but perhaps all are not equally aware of the manifold and almost countless ways in which different individuals and classes of individuals regard even its most familiar phenomena.

Here, for instance, are merchants, farmers, miners, soldiers, sailors, laborers, financiers, the members of the various professions, and men and women of pleasure, or of the world. Give all these people the view, say, of a certain landscape or stretch of country, and how different are the thoughts and suggestions which come to their minds in consequence.

Soldiers will at once think how an army or armies could be deployed, camped or maneuvered thereon. The late Gen. Francis A. Walker, President of the Massachusetts Institute of Technology, once said that since the civil war, in traveling about, he could never look out on a piece of country without thinking of its possibilities for the handling of an army.

But a farmer overlooking the same country would be thinking of its possibilities for crops or grazing. A miner, whether mineral ore of any kind was likely to be lying beneath; a financier, whether it would best sell for large country places or cut up into small house lots; a sailor, that such a place might do for one who liked the land, but as for him give him—

"A life on the ocean wave,
A home on the rolling deep."

A physician would think of its health conditions, elevation, drainage, and the like; a minister, of the religious attitude of the people dwelling there, whether they were mostly good Congregationalists, Methodists or Episcopalians; the men and women of pleasure or of the world, whether or not there was good shooting, room for golf links, or elegant country-places where gay house parties are given. Such are only a few of the many and varied thoughts suggested by a single scene. The thoughts of the average man or woman under most all conditions fly at once to those external phenomena which most closely concern his own particular interests.

While this is in a sense natural, and can not be altogether changed, at least till the nature of the race be changed and uplifted, there is a change of the common thought in Christian lands that can and ought to be made. As a people we are disloyal to the teachings and unworthy followers of our Lord and Master till we make this change. We need to so change the habitual current of our

thoughts as not to think mainly of the temporal advantages or disadvantages of any phase of natural life, but of how that particular phase or any phase of life is connected with the Lord and eternity.

We need to lay far more stress and emphasis upon the fact that this earth-life is the seminary of heaven, and that as in all things our Lord and Master looks to eternal ends, so if we would loyally follow Him we, too, must do likewise. We need to remember and ever bear in mind that farms are not merely to produce crops, mines merely to furnish ores, the counting room merely to make money, soldiers merely to protect certain rights of territory, schools and colleges merely to train the intellect, golf links and house parties for mere pleasure, but these should all be primarily for the making of men. Any work, calling or institution that does not tend to make men should be discontinued.

If bucket-shops tend more to wreck than to make men, then they should be put down both by public opinion and the strong arm of the law. So with the saloon, the opium joint, the low theater and dance hall. And so, too, with the dealing in margins in the stock exchange, and in futures in the cotton, corn and wheat markets.

Those things which will not make true manhood and womanhood, which as we know is angelhood, a Christian people should utterly renounce and give up. In all things we should strive for the upbuilding of manhood and womanhood, of those things in our lives which are connected with the Lord, have His blessed Divine approval and endure to eternity.

Mere earthly conditions, forms and material, and the life that is wholly or mainly absorbed with these, can amount to little; but that life which nobly and faithfully rises into and develops the spiritual, substantial and eternal side of its nature, may become under the Lord's guidance an untold power for unending good.

Now there is little doubt but that good people generally, and, of course, nearly all children, when they read these words of our text, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth," think of this material body here in the natural world. They say to themselves, "When it speaks of my substance, why, what substance can that be but the substance of this body?" When a person passes from earth people generally, almost invariably, speak of "burying him in the ground," when, as a matter of fact, all that is buried is the mere material garb or shell that encased or clothed the man while in this world.

Even Socrates, six thousand years ago, ridiculed this blind, careless way of speaking on that eventful morning when he was to drink the fatal hemlock. Surrounded by his friends, among whom was Plato, who tells the story, Crito asked him, "In what way would you have us bury you?" To which Socrates replied, "In any way you like, only you must first catch me, and see that I do not get away from you," and then gently chafes Crito for thinking that he will soon be only a dead body. So likewise when we speak about the making of a man, we should not think merely or mainly about the material body and its outward environment, the mere temporal adjuncts and surroundings of a man—the husks or shell which enclose him. A man is

made of affection and thought. These form the real man, and these you can neither bury in the ground, nor make out of the ground. The material body in a true sense is not substance. It is composed of fleeting and transitory elements which are quickly dissipated, and will eventually form parts of thousands of other bodies.

Italy during ages for firewood burned the mummy cases including the bodies of the ancient Egyptians, spread the ashes on their land, which produced the fruit, cereals and vegetables which they ate, and so the material bodies of the Italians were in part actually made out of the bodies of the Egyptians. Now if the substance of their personalities depended on the materials of their outward bodies, we should certainly think there would be some strangely mixed and involved personalities. But Christian people should see to it that they rid themselves of such low, blind, trivial thinking. They should not only know but habituate themselves to the idea that affection and thought, or will and understanding, make a man, and not anything material. The substance of all life is love or affection, and wisdom or thought is the form which it takes.

The very substance of the Divine Being out of which He created the universe is love, and the Divine Wisdom is not only the form of God but the form of His creation, so far as it has not been perverted by man in his free agency. We finite beings can be said to have substance only so far as some of the Divine love in a finite form has been incorporated into our lives.

Let us now read our text once more, and see what we can make of it: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." "My substance," as we have seen, is nothing material, but my affection formed by my thought. Of this it is declared that it was not "hid" from the Lord "when I was made in secret and curiously wrought in the lowest parts of the earth."

No one has in him anything that can be rightly dignified by the term "substance" except the life which he receives from the Lord, which, as has been said, is love or affection, and this is in nowise hidden from the Lord. It is a direct offshoot from Himself which He can ever behold, for the Lord can look upon His own on what is from Himself, and has not been perverted. Our new man, our inner and regenerated selfhood, is in direct connection with our Maker. It lives at each and every moment by an inflow of His life. It is this part of our being which takes a living cognizance of God, obeys His precepts, lives for eternal ends, and rejoices in a heaven of angels from the human race. And yet it is this very part of our being—the most essential and vital part—which is "made in secret and curiously wrought in the lowest parts of the earth."

All creation is, indeed, in a sense secret. The expanding and germinating of a bulb or seed in the earth or the growth even of a blade of grass is a secret mystery. But regeneration, the making and growth of the spiritual man, is even more a secret; for it has nothing to do with what is outward, visible and material. It is entirely a spiritual process, and yet it is one that can no more be seen by the spiritual faculties than can natural creation by the natural faculties. "The wind bloweth where it listeth, and

thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit."

And yet, yet—wonderful to relate—all the while of our connection with this earth-life, from the soul's very first initiament till after the death of the body, we awake to conscious life in the spiritual world, we are continually being "made in secret and curiously wrought in the lowest parts of the earth;" that is, under normal conditions, and so far as we are willing to cooperate with the Lord in the desire to be regenerated.

But this needs explanation. It is very simple and rational when the reasons therefor are seen. Our worldliness, however, makes the most of us extremely blind to the spiritual and essential realities of life. In the first place, two important principles need to be remembered. First, all things of a high, active, vital nature need an outward mould or clothing in which to grow, and against which they can react—just as the nut has a shell, the fruit a skin or rind, and the cereal a husk. Second, all creation is from within outward, but actually builds up from what is lowest and outmost, as upon a foundation. If, therefore, these principles be kept in mind it will not be difficult to appreciate how it is that our souls are "curiously wrought in the lowest parts of the earth."

Spiritually, according to correspondence, "the earth" stands for "the external of the church," which in one word is called "the natural man." So it can be seen that our substance, our immortal spiritual nature, is created and built up within the natural man, as in a mould or on a foundation.

And oh, how secretly and curiously this work is done! Beneath the conscious plane of our thought is a sub-conscious life, where every affection, thought and act of our lives is indelibly registered. A man is not necessarily what his conscious life is. The sub-conscious life often, if not always, makes the real man, and this is known in fullness only to the Lord. And here in this sub-conscious plane the Lord through His Spirit and by means of the angels operates upon us, changing and arranging our states, so that consciously we may be freely led to put away evil and choose good. If it could be given us to spiritually behold what takes place in this unconscious part of our being during a single night's sleep, I do not think we could doubt but that a most curious and wonderful work was going on within us.

Then, again, consider how under an all-wise and beneficent providence we are permitted to fall into evil and trouble, to the end that we may actually see and consider the direful and terrible nature of all life apart from the Lord and His merciful and beneficent law.

Certainly it can not be difficult for one with any spiritual enlightenment to see that within this natural man or life, and even in its very lowest parts, those parts or points where man is tempted, stumbles and perhaps falls into evils, a most wonderful work is constantly going on, without which man could never be prepared for life in the Lord's eternal heavens, in conjunction with Himself, and in consociation with the angels, the pure and blessed spirits of men and women made perfect on high.

To return to the general field of natural life with which we began. The various worldly positions,

honors, employments and pleasures are not in any sense ends in themselves, and are by most people vastly over-estimated. It really matters little whether one is rich or poor in the goods of this world; whether he is President, Congressman, Mayor or coachman, coal-heaver, bootblack, provided he is living according to the best that he knows, striving to make himself useful to his fellow beings, and so loyally cooperating with the Lord in upbuilding His eternal heavens.

These outward relations are the mere incidents of this brief temporal existence, and providentially furnish the opportunities for us to show, test and develop our characters. But the essential thing about it all is that we understand the sublime object and purpose, and faithfully co-operate in *whatever position* we may be placed, however high or however lowly to the building of the Lord's heavenly kingdom here on the earth. How greatly in almost all the relations of life men have been forgetting and ignoring this supreme and sublime purpose of our existence.

All this earth, and all its activities of every kind, which are orderly, we should habituate ourselves to regard as the seminary and preparatory exercises for heaven or eternal life.

No matter what we are doing, whether it is working, trading, worshipping, talking, singing or dancing, the attempt should always be to so conduct ourselves as our Lord would have us, and as we believe will contribute to the making here on earth of a heavenly state of affection, thought and life.

In the secret chamber of our souls, within each and all, at each and every moment, amid all our outward life, whether in wakefulness or sleep, the Lord is ever at work in infinitely wondrous ways to save, uplift, and prepare our souls for a blessed eternity. The important question with us all is: Will we steadily, earnestly and faithfully co-operate with Him?

If we will, then whatever landscape, scene or field of human activity that may lie before our natural vision, we shall always vividly see with our mind's eye our dear, blessed Lord and His eternal heavens in infinite mercy bending above, and seeking an active, vital, and eternally helpful connection therewith.

Contributed

The Lord's Prayer.

"Thy will be done, as in heaven, so also upon the earth."

The Lord's will is that there may be obedience, that the truths of His kingdom may actuate the life. Obedience is the bond which connects us with heaven. When we cease to obey, the bond is broken. Wherefore the Lord exhorts: "If thou wilt, enter into life, keep the commandments." (Matt. xix. 17.) This is the only way. Obedience is essential to the life of heaven. In the first or lowest heaven, it is practiced from the motive of loving to do what the Lord has said because He has said it. In the second or middle heaven, it springs from understanding and loving the use which the truth effects. It prevails in the highest or third heaven because it

mirrors the perfections of the Lord to them; it shows them what He is, and they love to be like Him.

In D. P., No. 96, we are very beautifully told what the Lord's will is. "He wills to be received by man." And why? "To have an abode with him, and to give him the felicities of eternal life." "These are of the Lord's will," it is said, "because they are of His Divine love."

If, when we speak of the Lord's will, we were to make a point of viewing it as thus explained, we should be deeply comforted and helped. We are too apt to think of some outward happening, of some disappointment or sorrow as of the Lord's will, without considering why the event has taken place. The Lord's will is not in the sorrow. That is of His permission, to prevent a worse calamity. His will is "to be received;" to have the opportunity of imparting blessing. To obtain this, we must co-operate with Him. We must do the things that are pleasing to Him. So that our part in any trouble is to consider how we may be more faithful to the Lord. Has the trouble come from neglect of any provision that He had made for our happiness? Do we detect any lack in ourselves whereby our circumstances have become aggravated? And even where we cannot discover any immediate cause of blame in ourselves, have we any inclinations that may form an avenue of approach for what is not of the Lord, to hurt us? The antidote is invariably the same, to turn to Him, to obey Him. This we do by shunning the evils which He has forbidden, and so He can flow in, He can incline our hearts to Him, He can give us a new nature from Himself, He can bestow that disposition upon us that is according to His desire.

So when we pray: "Thy will be done," the force of the prayer is: Let Thy commandments be done. As they are done in heaven, so also let them be done on earth.

In A. E., No. 14, it is said that "in the spiritual world, those who are in the province of the ear, are obediences from perception; and the province of the ear is in the axis of heaven; and so into it, or into those who are there, the whole spiritual world inflows with the perception that 'thus it must be done,' for this is the reigning perception in heaven." And in H. H., No. 278, we are told: "What the angels hear from the Lord, whether by means of the Word, or by preaching, they do not store up in the memory, but immediately obey, that is, they will and do it; for the will is itself their memory." Again in No. 517, speaking of the angels: "With everyone the affection of truth is conjoined with the affection of use, so that they act as one. By this, truth is implanted in use, so that the truths which they learn are truths of use. Thus angelic spirits are instructed, and are prepared for heaven."

It should be our effort to be similarly prepared, during all the vicissitudes of our earthly lot. We should hallow in our hearts the Lord's Name, or all the love-worthy qualities which His Name implies. We should seek for the kingdom of His truth to possess our thoughts. We should be obedient to Him, as His will, in our lives. Then heavenly bliss will be felt on earth. All work, all recreation, all opportunities, all contingencies, will be sanctified with the Lord's presence; and in our

strivings and in our cares we shall be sensible of His protection and His peace. We shall be led

"forward, upward, till we know
How much of heavenly bliss may be enjoyed below."

That bliss will afterwards come forth in its fullness unalloyed, where "they excel in strength, that do His commandments" (Ps. ciii. 20). His will, forever.

G. LAWRENCE ALLBUTT.

How One Church Grew.

Somewhat less than a hundred years ago there lived on a farm in one of the southern states a boy, whom we will call Will because his name was not William, whose keen eyes noted all objects of Nature in his surroundings. He knew the trees, plants and flowers, their similarity and wherein they differed; the birds, their nests, their plumage and their song; the beasts and their haunts and habits, and all insect life he was familiar with. He may not have known the names learned men have given them, for such knowledge is acquired from books, but he could describe their form, imitate their notes and cries and calls and thus prove his self-discerned knowledge. The rocks drew his particular observation and he knew their varying quality; but a little stony farm among the hills—not a slave-tilled plantation—had little attraction for a bright, observing, active, questioning boy in his early "teens." And so when proper reproof, needed, no doubt, was given, the lad left his home, walking to the capital of his state, not far distant, where lived a married sister, whose husband owned and operated a brass and iron foundry and machine-shops, and for him he worked. That wise man soon recognized the youth's mechanical bent and, since no one in authority recalled him to the farm, the boy apprenticed himself to his brother-in-law for seven years. Now his peculiar genius found a "fattening field" and healthful exercise. He learned his work so readily and performed it so skillfully that in an astonishingly short time he was promoted to the position of a pattern-maker in the factory.

Before that time he began to realize his need of an education from books, for, there being then no free schools in the South, Will's opportunity for learning was most meagre. Such a mind, however, soon found a way to win what he wanted. His brother gave him some instructions at home, and afterwards he took private lessons at night, in such branches as he liked, mechanical mathematics being of more immediate use. And what did he not like?

At the age of twenty-one he was a large, fine-looking man physically, a master-mechanic in a line for which he had a natural adaptation, and a man of more than ordinary intelligence; for his education had been sought with such hunger for it and such clear discrimination as to what was good and useful and was based on experience and observation, that so it fell on good ground and brought forth an hundred fold. Having attained his majority, not only in years but in useful manhood, young Will set out to find a place to locate. Other southern states he visited, but such freedom had he always known that he finally chose to settle in the capital of a free state. There he started for himself the business he had mastered, which proved successful, and he was the first manufacturer in that locality to summon his laborers to their daily tasks by the ringing of a bell at the shops. He married, raised a family and attended church. No need to tell what was its denomination. Suffice it to say, that when certain methods of its financial procedure and their lack of honest motive became known to him, in his integrity of character he renounced that church and denounced it in scathing terms.

Some one who knew of this disaffection and its cause, and heard his expressions of righteous indignation, said to him, "Are you a Swedenborgian? I should judge you were from your talk"; for a society had been formed for reading and discussing the writings of Swedenborg and the questioner was a member of it. The question aroused the keen intellect of him to whom it was addressed and started it on a new scent. He first borrowed and then he bought and studied the works of Swedenborg, and in them his comprehensive mind found an inexhaustible fountain of knowledge. In his boyhood nights he had watched the stars in the heavens. Later he had studied what men had learned of them, and now he came into a revelation concerning them as well as of all material things. His mental faculties had attained a gigantic growth at the age of sixty years, when at ten he had hardly known how to read. He read, understood and absorbed the writings of Swedenborg, scientific as well as theological, and became an enthusiastic receiver of the doctrines there unfolded from the Sacred Scriptures.

Whether he ever united with the external organization of the New Church others better informed than I can say, but no such active society existed in his town. He talked often, long and earnestly, as enthusiastic persons will, of these truths which were so new and grand to him; just the same he worked and applied by his own ingenuity many ideas new in the world at that time. I saw a train of cars drawn by an electric engine which he had made as a toy for his grandchildren twenty-five years ago.

After the manner of the male mind, so formed by his Creator, this man, with powers enlarged and intensified, absorbed truths as sands absorb snow, and gave it out again in simple language to others. One of his hearers—his daughter to whom he was fond of communicating, explaining and illustrating what he had learned—was an interested listener and received these truths into her understanding and "pondered them in her heart," made them the guide of her life and set them to rule in her home when one of her own was established. As a help to this rule she began her housekeeping in a literary-religious way by subscribing for what was then called the NEW JERUSALEM MESSENGER, and regularly reading it. That paper has continued its weekly visits to that home uninterruptedly ever since and been read with due consideration.

As children came into the home the mother taught them Bible truths as they were able to receive them. According to the exhortation in Deuteronomy, she "taught them the words of the Lord and set them as frontlets between their eyes." A very busy mother and fast-increasing family; yet when the children came home from Sabbath school, repeating some newly-learned appearance of truth, there was always time and inclination to tell them the real truth. At an early age the eldest sister had her own little Sunday school in an upper room of her home, where all the others younger came to hear Bible stories and learn Bible lessons. Other little friends came with them sometimes and the teacher gave them such instructions as she could dig out from the Word and the Writings with the aid of *The Sower*. These children would not stay little or young, but they did remain imbued with a love for the truths they had learned. The elder sister had also given them their first instruction in music, but they outran her teaching and perfected their natural musical ability with great industry and perseverance, on various instruments, under more advanced teachers.

I once heard a German music-lover and critic say of them, "Why, these young ladies are not merely musicians; they are artists in their profession." Their achievements in this respect drew about them other young people, and

they were invited to attend the reading circle which was held in the home on Sunday afternoons for the study of the Word and the Writings; for such a circle had become necessary to satisfy their spiritual hunger and thirst. The leading spirit in this endeavor was also the elder sister who had, while a visitor at its annual (state) meeting held in a neighboring city, united with the church. Young men also attended these reading circles and became interested in the lessons as well as in the girls, and knelt before the altar for baptism into the New Church some time before they led the young ladies there to exchange vows to love and cherish until death should part them.

The grasp of these young people's minds on the religious truth so learned was firm and their love for it did not wane; so these girls were joined to New-Church men, and their brothers have New-Church wives; (there are others in the family to follow their example) and since the beginning of this century a society of the New Church has been organized, consisting now of about twenty members, nearly all of whom are of the one family by birth or marriage.

They hold Sabbath school in a hall, which is very regularly attended by teachers as well as pupils. This is followed by lay-services every Sunday. The Missionary Pastor preaches for them once a month, and a reading circle, for which thorough preparation has been made individually, is held every alternate Sabbath at some one of the homes, though, beginning with this year, it has been held in a hall the first Sunday in each month, and the public has been invited to attend and ask questions and partake of physical as well as Spiritual refreshment.

This Society is composed, mostly, of young men possessed of successful business qualifications, as well as of serious thought upon important questions before the world today, and of young women who have proven themselves equals of the men as helpmeets along business lines of way, as well as in matters requiring thoughtful endeavor; and they are, likewise, proficient home-makers. And this young society is also making wise provision for a new church in that locality in the future in several ways, by laying aside a little sum as the nucleus of a fund toward the building of a house of worship; by insinuating a love of attendance upon the services of Sabbath school and church in their children; and those partners into whose homes no little ones have been born have gone out and gathered in homeless orphan babes and with great love and growing wisdom (and consequent self-denial in ways where their talents might have gratified an orderly natural love) are raising these little ones that they may be trained for a life of usefulness in the home, the world and the church.

Is not here an example worthy of emulation? An object lesson teaching how the New Church shall grow? Except similar methods have been tried with patience and perseverance, from the truth-sowing grandpa down through the varying stages to the Sabbath-loving children of today, and have failed, is it needful to ask, How can we keep our young people in the church? How can the New Church grow? and what will its future be?

Perhaps the reader would like to know further of the hero with whom this true story began. As a dear old grandpa he "went hence" before this church society was formed. But the little, loving and lovable grandma lived to become one of its members. And she, too, has gone to her reward. The others are still planting in the Lord's new vineyard. May His wisdom see fit to continue them long in their labors!

Z.

The Rev. W. E. Brickman preached his farewell sermon in Berlin on April 26. He is now in Pittsburgh, Pa., his address being 249 North Craig street.

Emerging from Obscurity.

In commenting on the recent Swedenborg memorial services in London, and the occasion that gave rise to them, the *Morning Light* says:

"The remains of Swedenborg, physical and literary, have lain long in obscurity together. Together, by a curious coincidence, they have emerged. Is it merely by a coincidence? Events on each side the trembling veil of matter have been on the march. The scientist has emerged from his grave. The word has been spoken, 'Loose him and let him go.' And the world is holding out hands of welcome to him. He comes forth crowned with honor. Will the welcome be given to more than the scientist? Will the world find room for the prophet? Will it be prepared to travel by the pathway of his investigations into the utmost realities of matter, to his revelation of the inmost verities of the spirit? Who shall say?

"It may be a far cry from the recognition of the 'scientific adviser and military engineer' to the acknowledgment of the 'servant of the Lord Jesus Christ,' the herald and minister of the Second Advent, but it is the cry that remains to be heard. 'Though it tarry, wait for it, for it will surely come.'

"In the meantime we have abundance of food for reflection and encouragement as to our own share and responsibility in this matter. The forces of the spiritual world are moving us from within. A new atmosphere has been provided for the life of the church. The leaven of progress is at work in our midst. We are all feeling it. There is a growing impulse—an inspiration—showing itself in the renewal of our missionary zeal. Ways and means for the advancement of the New Church in the world are being more eagerly and hopefully discussed among us. The services of the press are more widely engaged on our behalf. There is a manifest stirring among the bones in the valley, and they are being raised up into the efficiencies of a truly spiritual life."

Church News

Mason Maney, of Pearsall, Texas, wrote good articles for two prominent papers of that state about Swedenborg and his service to mankind, suggested by the recent removal of his remains from England to Sweden.

The MESSENGER was in error last week in stating that the English New-Church Society of St. Louis was in need of a Pastor. It is the German Society that is advertising for a minister. The Rev. Mr. Nussbaum has been, during the past two years, doing double duty as Pastor for the German and English societies, and finding this and his work as editor of his German publication, the *Bote*, too great for his physical strength, he resigned his pastorate of the German Society. He continues as Pastor of the English Society.

Easter Services at Lenox, Iowa.

A very pleasant and profitable Easter service was held by this country society on the 19th of April. The services were conducted by the presiding minister of the Iowa General Society. The weather being exceptionally fine, a large number of the people of the congregation were in attendance, both morning and evening. The morning service consisting of hymns suitable to the occasion, rendered by a choir of the young people of the church, and the other devotional exercises conducted by the minister, were followed by the administration of the ordinances of Baptism and the Holy Supper, about twenty-five members being present as communicants. The evening services were conducted in connection with the Young People's League of this society, and they are working together harmoniously with the regular church services. Although the society is as yet without a pastor they are not without the presence and power of the Lord, and the little congregation would

welcome the coming of some minister who desires a large and promising field of labor in the Master's vineyard.

W. M. MARTIN, V. D. M.

Brooklyn, N. Y.

An interested audience heard the Rev. Julian K. Smyth's first lecture on Swedenborg, April 26, in his course at the Brooklyn Church. There were 327 present and seated in the auditorium—not far from its capacity. The Brooklyn *Eagle* printed most of the lecture in its report of Sunday sermons on the evening following.

Rev. Clyde W. Bromell preached in Mr. Ayer's pulpit April 26, and was announced to be present at a meeting of the Young People's League in the church auditorium on the evening of April 28. The subject of his address was "The Nationality of the League."

Mr. Ager preached in Manhattan for Mr. Smyth on Sunday evening, April 26.

Washington, D. C.

The annual meeting of the society, on April 16th, brought reports of a prosperous year with a good balance in the treasury, a healthy activity in all the auxiliary branches, an enlarged attendance at the long series of night services, extending over four months, and giving an unusually interesting course of National Church lectures. Three new members were admitted.

On Easter Sunday there was a bright festival service with a procession of the children, who brought their offerings to the church and took part in the responsive singing. Three from the pastor's class received confirmation and their first communion. Many visitors were present from other cities.

The King's Daughters gave a Japanese Tea recently, with excellent financial results; and the Sons of the New Jerusalem have turned the adjacent Sunday school lot into an excellent tennis court.

Lakewood, O.

Palm Sunday service was held in the Church of the Redeemer, Rev. Thomas A. King, pastor. The Rev. S. S. Seward was present, preached and confirmed a class of eleven. The church was tastefully decorated, the music was of a high order, the congregation was large, and the sermon of the General Pastor was a clear and forceful putting of the doctrine that the Lord chooses, ordains and sends forth hungry souls to bear the fruits of a Christian life.

Easter Sunday was a beautiful day, and the church, decorated in keeping with the season, looked its best. A large congregation filled the church, and the pastor's sermon, which dealt with the basis of immortality, was an eloquent deliverance and held the closest attention of the congregation. We have never heard him present the doctrine of the soul as the real man and the spiritual world as the real home of the soul, in such a clear and beautiful manner. The Holy Communion followed after the sermon and was largely attended.

Brookline, Mass.

The Brookline Society is larger now than ever before, eleven new members having joined in the last six months.

On Easter Sunday two young people were confirmed at the morning service, and in the afternoon Mr. Harvey baptized a child at a private house in Milton.

On the afternoon of Palm Sunday the church choir, led by Mrs. Spofford, gave a cantata, "It Is Finished," which was well attended.

The Men's Club has met once a month, as usual; and,

preceding the social part of the evening, most interesting lectures were given on the following subjects: "Alaska," "Parish Churches in England," "Birds," and "The Political Situation in Boston."

It has been Mr. Harvey's custom for some years now to hold a doctrinal class once a week through Lent. This year the study was "God, Providence, Creation."

The officers of the Brookline Society are: Dr. Carl R. Lindstrom, president; George C. Warren, secretary; Frank W. Smith, treasurer.

Newly Interested Readers.

One of the interesting results from advertising the works of Swedenborg, is that it gives a certain class of people an opportunity to purchase, who do not know where to procure them. Since November first, I have received orders for Swedenborg's works and collateral works from about 300 persons. Besides receiving calls from almost every state in the union, orders have been received from Alaska and from Canada. And it is gratifying to read some of the letters, now and then one coming from a veteran who is spending his last days on earth in a Soldiers' Home.

That there are people who are desirous to read Swedenborg's works and do not know where to get them (even in New Jersey) is evident from the following from Kearney, New Jersey: "I have for some time tried to obtain some light on the teachings of the New Jerusalem Church, but so far unsuccessfully."

When I read the following interesting letter, I wondered how many husbands, if any, there are in the New Church who had done likewise: "I read the first volume of the 'Arcana Coelestia' from the beginning to the end. I read aloud to my wife evenings. We were both very much interested and edified." This husband, who lives in Kidders, New York, borrowed the volume from my Free Lending Library, having also purchased several collateral works.

Here is a line from an old gentleman living in Erick, Okla., that is an inspiration and encouragement to keep at it, trusting the seed will fall on good ground: "Just one simple line from you led us to the light. I think it read like this: 'For 15 cts. "Heaven and Hell" by Swedenborg.' After reading that, our curiosity was aroused, and we wanted to know other 'revelations.' We have given his 'True Christian Religion' three readings. I think that all his theology needs for its spread and adoption, is an audience." This good brother has distributed a deal of literature, and has found out that auditors are not as easily obtainable as he had imagined.

How great results may be obtained from a little "ad," is evident from one that I inserted in a periodical called *The Kazooster*, published in Providence, R. I. A man in Visalia, Calif., seeing the "ad," ordered a copy of "Heaven and Hell." A few weeks afterwards he bought five copies and in a short time after that, ordered twenty-five dollars' worth of Swedenborg's works, among them being "The Economy of the Animal Kingdom."

"I fully believe in Swedenborg," writes a professional man residing at Ukiah, Calif., "and believe he saw what he claims in his 'Heaven and Its Wonders.' If he was deluded I would like just such delusions."

A call like the following, tells our Swedish brethren in this country there is work for them to do in making known where Swedenborg's works may be procured by their kinsmen: "I have heard about this book ('Heaven and Hell'), but did not know where to get it before I found it advertised in a paper."

After purchasing a copy of "Heaven and Hell" a man in

Deer Park, Ill., writes: "I received the book that you sent me, and I am well pleased with it; in fact, I have never seen anything to come up to it for consolation. Now I would like to have another copy to give to my father, who is an old man, for I feel sure it will do him good."

"'Conjugal Love' was a revelation to me in some particulars, and intensely interesting and instructive," writes a man from Jefferson City, Mo. "A study of Swedenborg has saved me from falsity and unbelief."

The results obtained from the small means at hand is a faint suggestion of what might be accomplished, if the New Church everywhere were to take up this work of advertising Swedenborg. The field is the world, and the world can be reached by means of the press.

L. G. LANDENBERGER.

The Massachusetts Association.

The one hundred and fifty-sixth meeting of the Massachusetts Association of the New Church was held in the house of worship of the Boston Society Monday, April 20, at 10:30 a. m., with an attendance of seventeen ministers, eighty-three delegates and about two hundred others.

Rev. James Reed, General Pastor, conducted the opening services, and delivered an address on the reasons for the slow growth of the organization of the New Church. Beginning with a statement concerning the smallness of the organized church and the slowness of its growth, the speaker considered the states of discouragement and dissatisfaction which have arisen on this account. He reminded his hearers that when we have fulfilled the duties of the present, we should not be anxious for the morrow, for that is in the hands of the Divine Providence. Proceeding with the analysis of the causes of this slow growth, the doctrines of the church were quoted to show that a new church is established and grows in the natural world only in proportion as it is developed in the spiritual world. (See A. E. 732.) At first it exists with few, and this is represented in Revelation xii. by the woman fleeing into the wilderness to avoid the persecution of the dragon, and then it is said the earth helped the woman, by which is signified that the church at first will be with few until it grows to its appointed state. (See A. R. 561-562; A. E. 730-732.) The address showed the distinctiveness of the New Church and its work of teaching the Heavenly Doctrines revealed by the Lord in His second coming, and the speaker asked where except in the New Church do we find prayers addressed directly to the Lord Jesus Christ as the God of heaven and earth?

Following out the subject further, it was shown that these early conditions of the church should not be a source of discouragement and remission of effort on our part. The hopeful outlook was also presented in a graphic explanation of the parable of the fig tree, of which it is said, when its branch is yet tender and putteth forth leaves ye know that summer is nigh. This signifies that first of all appears the good of the natural, or good in the external form, which is a forerunner and promise of the development of spiritual good. This parable of the fig tree is illustrated in many conditions and states of the world at the present time, in the efforts to promote the good of the world on the natural plane. The world is no longer receptive of the old doctrines, but there is not yet a reception of the Heavenly Doctrines in their place. The old doctrines are being rejected, natural good occupies a large place in modern religious and philanthropic movements; but this is a preparation for a more full reception of the New Church later.

It is expected that the address will be published in the next number of the *New-Church Review*.

The reports of the societies were full of interesting items. A number of societies reported increased membership, but this increase was more than neutralized by losses in other societies. A resolution was offered during the meeting calling attention to this fact, and assigning the subject for papers and discussion to the October meeting of the Association, which will be held with the Providence Society.

The principal efforts in mission work reported were the lectures of Rev. H. C. Hay in the Boston Church on the subject of the Future Life, which have continued throughout the winter with marked results; the lectures of Rev. John Whitehead in Huntington Chambers, Boston, during the past six months, which are proving very useful, and the lectures of Rev. Clyde W. Broomell, which were given on weekday evenings in March in a public hall in Mansfield.

The Mission Board has also assisted a number of the smaller societies.

The meeting was very well attended, and a large number of persons sat down to dinner at the noon collation, filling the spacious Sunday-school room.

The afternoon session, after the transaction of some necessary business, was devoted to an address from Dr. Henry E. Goddard on Mental Healing. The rest of the time was taken up with the discussion of the address and of the president's address.

Dr. Goddard's address was remarkably strong, earnest, and well delivered, and was given distinctly from the physician's point of view. He began by showing that the position of the great majority of those devoted to mental healing, namely, that a correct mental attitude will produce a corresponding state of bodily health, and the reverse, is not correct. He said that the fact that diseases are transmitted hereditarily, and that the innocent babe, which has no knowledge of evil or of disease, is attacked by diseases, spoils at one stroke the whole theory of mental healing by right thinking. Babies who have never thought of evil or of disease, whose soft interiors are open to the purest angelic influences, are attacked by the germs of diphtheria, they sicken and die. Their beautiful states of mind have not helped them to throw off the bodily disease.

Following up the subject, he showed that there are physical laws which must be obeyed if we would retain health. The violation of these laws consciously or unconsciously results in disease. The sudden emotions of joy and of anger produce evil results in the body. To show that diseases are not the result of one's own personal evil and false thinking, he said cats have diphtheria, cows have tuberculosis. Have these animals evil in their conscious or sub-conscious mind? Can we cure the cat by giving it a course of treatment in right thinking?

The speaker said the believers in mental healing had not made a just discrimination between general influx and special influx. He quoted the doctrines to show that bodily things are exempt from special or particular influx, and are governed by the Lord through general or common influx. That the infernal spirits are not permitted to flow into the solid parts of the body and produce diseases when they are present with man. But when disorderly conditions and obstructions arise in the body they then inflow and cause disease.

This world is the foundation on which the spiritual world rests. The body has an influence on the mind as well as the mind on the body. If we clear out the stomach we strike the footing from under the disorderly influx of evil spirits, and the diseased condition is remedied. Coffee

will stimulate thought. A tumor on the brain will cause a man to commit immoralities.

Another principle is that of discrete degrees. The body has its own laws, the mind has its laws on the mental plane, and the soul has its laws on the spiritual plane. If a man obeys the commandments it does not follow that this will produce physical health. It will not exempt him from the law of gravitation. We must not mix the degrees, the spiritual and the material.

Medicine, he said, is a Divine means of cure. A simple medicine will do the work in a moment oftentimes. There is no advantage in taking a course in mental processes. The medicine will help and cure whether the patient is conscious or unconscious, whether he is in a receptive attitude or antagonistic to the medicine and to the physician, whether he has faith in it or not. It will help an animal as well as man. These things show that it is not the mental state that effects the cure. The medicine acts on the plane of the physical.

In the cure it is neither the mind nor the medicine that cures. It is the Lord. He inflows to preserve health and to restore. The medicine assists. We simply co-operate. Nineteen out of twenty may get well even if nothing is done, but it is our duty to co-operate by providing those remedies which the Lord has created for the purpose.

There are certain disorders which are of a purely mental nature. These may be cured by mental means. It is of benefit to a patient to be brought into a good state of mind by right suggestions, but this will not cure organic disease. The mind does not cause, neither will it cure, pneumonia.

There are two dangers in mental healing. First, there is the danger of losing one's life. The speaker gave a number of instances in which loss of life resulted from the ignorance and error in mental treatment. Second, there is the danger of losing the mental balance, and this is a far more grave danger. Shall we give up the control of our thoughts and mental states to another by absent treatment and other methods, when the Lord Himself will not enter clandestinely, but stands at the door and knocks, respecting our freedom? Finally, Dr. Goddard closed by contrasting the spiritual and mental help which we have in the New Church in the Writings and the Word, with the crudities and falsities injected into the mind by mental healers.

The address gave rise to a very animated discussion. Some took exception to various statements made by the speaker, but he evidently carried his audience with him. A resolution was passed requesting Dr. Goddard to write out his remarks for publication in the *New-Church Review*.

The president's address was discussed during the remainder of the afternoon, the various speakers commending it as a strong, timely and masterly presentation of the reasons why the New Church has not grown more rapidly in its beginnings.

Maryland Ministers' Semi-Annual Conference.

The Conference met in the Church of the First German Society, Aisquith and Fayette streets, Baltimore, Md., on Thursday, April 2, at 10:30 a. m., the Rev. Dr. Frank Sewall, General Pastor, presiding. The Rev. J. E. Smith, of Philadelphia, was present, and the Revs. L. H. Tafel, Arthur Mercer and G. L. Allbutt, of Baltimore. Mr. Willard G. Day and Mr. Walter Winfred Tafel, of Baltimore, also present, were invited to take part in the Conference. After the opening devotional exercises, conducted by Dr. Sewall, it was agreed to devote a short time to the narration of interesting features in connection

with the work of the different ministers, and a profitable and pleasant time was spent in this way.

The topic assigned for the morning was then taken up: "The Meaning of the Term 'Remnant' as Applied in the Word." Mr. Allbutt opened with a paper setting forth the general doctrine of "Remains," his purpose being to show that whatever improvement there may be in an individual, in a community, or in the church, it is according to the cultivation of "remains" in each instance. That churches, nations and individuals have fallen away, notwithstanding the equipment provided by the Lord to keep them near Him, was traced to the abuse of the law of reciprocity. The "remnant" in a declining age consisted of those who were faithful to what He had given. As applied to the "remnant" in the Christian world out of whom the New Church can be formed, the invitation given in the A. R. "to the churches in the Christian world" (Rev. ii. and iii.) was considered, showing that among every class of Christians there are those who can be drawn forth by Him who knows their works, into the New Church, whence our missionary efforts are to be wisely extended, and not self-restricted. Finally, a contrast was drawn between the "remains" that are with man and the infinite which is with the Lord, or the absolute fulness that is in Him, the paper closing with an appropriate quotation from D. P. 46.

In the subsequent discussion, taken part in by all the ministers and by Mr. Day, the teaching in A. C., 1906, was brought out that "remains" serve for man's use in the other life; the value of narratives from the Word was urged in storing "remains" with children; the question was considered why, if all children passing hence as such are saved, any are allowed to grow up and become infernal; evidence was adduced from ancient papyri in testimony that in the ancient world there were many good traits, especially in the middle and lower classes of society, thus presenting the brighter side of history; questions were asked and replied to about "remains" in hell, and whether all are equally equipped with "remains"; and illustrations were given of how the love of animal pets may help young people to foster higher love.

The afternoon subject, introduced by Mr. Mercer, was "The Best Method of Presenting to the World Christian Thought as Derived from the Writings of the Church." He discussed a method of presenting the spiritual philosophy of the church expanded from the word "Correspondence," which he held to be the most important and distinguishing word in the New-Church Writings, containing the most simple general statement of what the church stands for. The cause and effect relation between the discrete spiritual and natural planes of existence implied in this word, he held to be the central and most essential idea of the doctrines, and that in the philosophy evolved from it would be found the solution of all the problems of modern thought. The paper was considered by all who had spoken before, and among points brought forward were the need of combining an affectionate with a rational reception of the doctrines, and the importance of humiliation and self-introspection in receiving them. The passage in Apoc. i. 1 about "the revelation of Jesus Christ," that "he sent and signified it by his angel unto his servant John," was indicated as forming a good text for a sermon on "Correspondence." And the application to the subject of what is involved in the inscription "Nunc licet" was presented.

It was agreed that the Bible topic for the next meeting should be "The Lord's Prayer," assigned to the Rev. J. B. Spiers, and the doctrinal topic, "The Office of Spiritual-

Moral Influence, or of the Church, in the Removal of Social Injustice and Evils."

A bountiful lunch and supper were provided by the ladies of the Society, in the schoolroom. In the evening an interested audience gathered to hear an address by Dr. Sewall, "An Informal Narrative of My Visit to the Land of Swedenborg." At the close a hearty vote of thanks was accorded by all rising.

Letters of greeting and of regret at not being able to attend were read from the Rev. G. H. Dole, of Wilmington, Del., and from the Rev. W. M. MacIntosh, of Easton, Md.

A number of Baltimore friends of the church were present during the day; also Mrs. John Burton, of the Radcliffe New-Church Society, near Manchester, England.

G. LAURENCE ALLBUTT,
Secretary pro tem.

Springfield, Ill.

The little society at Springfield, notwithstanding the lack of a pastor to lead it, is doing vigorous work and making the influence of the church felt in the community. One of the daily papers gives an account of the topical discussion, a column and a half in length, that took place on April 26, following the regular meeting of the reading circle and lunch in the Odd Fellows' building.

The subject for discussion at this meeting was "Character Building." The leaders on the occasion, who opened the subject with papers or addresses, were Miss Emma B. Grant, Mrs. George E. Lee, and Mr. Frank H. Bode. Mr. Bode's address was published to the extent of over a column and was a very able and forceful utterance on the subject of "Social and Economic Environment and Its Relation to Character Building."

The talks were followed by earnest and animated discussion, which lasted over an hour. The question of the moral value of force in the training of the young was thoroughly discussed by the teachers and parents present.

The Buffalo Mission.

EDITOR MESSENGER:—I hope the appeal for the establishment of the Buffalo Mission that appeared in the MESSENGER for April 22d will not be allowed to fall flat. It is the easiest thing in the world to read such an appeal, to wish we might assist it and then let it fade as if of itself from our thoughts. I hope every man and woman who reads the appeal will make it a conscientious duty to do what he can. Less than a dollar apiece from the members of the church in this country would accomplish the object aimed at and place the society upon a living basis. But all cannot give even that much. Many, however, can give that much and more, and in this way the necessary amount can be raised without any one being the poorer. May we not lay this matter upon the conscience of each one, knowing that if each one will bear his little share the whole result will be secured.

It is not giving money to the Buffalo Society. It is loaning money to them without interest for the benefit some day of the General Convention. It is a matter of life and death to the devoted band in Buffalo. It may seem to some as if their getting into debt was a great mistake. But it has been due to fortuitous circumstances that no one could anticipate or control, and from my knowledge of the history of the little society, I can say without fear of contradiction, that no people have shown more self-sacrifice and devotion, in proportion to their numbers and means, than they have shown. If they can receive the needed help now, the society will be placed on a permanent founda-

tion. If not, I fear they must make a disastrous failure of it, and that will be the end of the church in Buffalo for years, perhaps generations, to come. Can we as a church permit such a result? If we do it will be our failure as well as theirs, and will be a source of perpetual regret and discouragement. Commending the subject most earnestly to the "willing-hearted" in the church everywhere, I am, yours, etc.,

S. S. SEWARD,
President of Convention.

Subscriptions in Aid of the Church in Buffalo.

Total subscriptions prior to MESSENGER appeal....	\$4,200.00
Rev. S. S. Seward.....	25.00
Mr. George Meacham	50.00
	\$4,275.00

Love's Leading.

When through the clouds that dim our souls' true vision

We can behold while looking up one ray

Shine down upon us with its heaven-sent mission,

To lead us to a realm where light holds sway,

We shall no longer by the gloom be frightened,

However darkly on our path it lie;

For we shall know our way will be well lighted

By even one gleam from Love's kind watchful eye,

And if we trust unto its guidance solely,

Clearer and clearer grows the spirit-sight,

Until we come unto an altar holy,

Where ever shines Love's pure undying light;

And when within its circle we abide,

No earth-born mist can long its glory hide.

LURA BROWER.

A Word with Jesus.

Just a word with Jesus

In a quiet place,

Heaven's peace around me,

As I bow my face.

Just a word with Jesus,

'Mid life's busy ways,

Seeking strength and patience

Ever for His praise.

Just a word with Jesus

When my cup runs o'er;

If He share my gladness,

Sweeter grows the store.

Just a word with Jesus

When earth's brightness fades;

Like a star His presence

Gleams amid the shades.

Just a word with Jesus

O'er the coffin lid,

Telling Him the anguish

From all others hid.

Just a word with Jesus

When the sands run low,

And, through Death's dark valley

Falteringly I go.

Oh, these words with Jesus

All along the way,

Soothing, cheering, strengthening,

Breath of life are they—

Till, in Heaven's dawning,

Faith shall change to sight,

Prayer to full contentment

In His perfect light!

M. L. H.

The Church Calendar.

May 17. Fourth Sunday after Easter.

The Risen Lord.

Introit Selection 88. "The Lord is the portion of my cup."

Lesson I.: Deut. xxxii. 1-14.

Responsive Service: The Law of Love, p. 30.

Lesson II.: John xvi. 1-15.

Benedictus: 761.

Hymns (Mag.):

185. "Jesus lives!"

177. "Come ye faithful."

Baptisms

HAGMANN.—In the New Jerusalem Church at Buffalo, Dec. 29, 1907, Pearl Wilhelmina Alberta Hagmann, infant daughter of John A. and Elsie Hagmann, was baptized into the faith of the New Church. Rev. Thomas French, Jr., officiated.

Marriages

SWEET-LINDNER.—In Buffalo, Albert Horace Sweet and Irene Amanda Lindner, at the home of the bride's parents, Dec. 26, 1907. Rev. Thomas French, Jr., officiated.

Obituary

Snow.—Cambridge, Mass., on Easter morning, Miss Charlotte Estelle Snow quietly passed away, after an illness of a few weeks, at the age of 45 years. She was born in Boston, and moved with her parents to Cambridge, where she lived twenty-five years in the same house. She was one of the original members of the Cambridge Society formed a few years ago. Her sunny disposition made her friends everywhere, and her co-workers in every part of the church activity will miss her help and her happy countenance. Many of the young people in the church whom she met so regularly at the annual gatherings of the General Convention will be glad to have learned to know her. The day of her going from the midst of her loving parents, sister, brothers and friends is her own message to all the dear ones: "Why seek ye the living among the dead?" Easter is the promise of the resurrection, and the continuance of a loved life.

VOLZ.—Caroline F. (Schroeder) Volz was born in Lippe Detmolt, Germany, Sept. 16, 1846, and came to America at five years of age. On the 26th of November, 1876, she was married to Christopher U. Volz, with whom she lived until she passed to the other life, April 25, 1908. Funeral services were conducted by Rev. J. B. Parmelee, on the 27th. She leaves her husband and five children, who feel the loss of her earthly presence and companionship most deeply. The children are Martin C., William H., Emily A., Earnest A., and Arthur G., and William's wife, Ella C., and her little daughter, Mabel.

She has been of the New Church since her youth, and held her faith through life.

The writer will ever have occasion to remember gratefully her bounteous and soulful ministrations in her home during his pastorate of more than ten years, as well as her thoughtful presence at the church services. "Blessed are the dead who die in the Lord from henceforth."

J. B. P.

TURVER.—Dorothy Jane Turver, infant daughter of Mr. and Mrs. W. T. Turver, was born April 8, 1908, and passed away on the evening of April 25th. Mrs. Turver (nee Lilian Hassey) is a member of the Buffalo Society of the New Church and Mr. Turver since his marriage has become an interested attendant on the services of the New Church.

KRULL.—Passed into the spiritual world on the morning of April 11, 1908, Mrs. Wilhelmina Krull in the 70th year of her age. Born in Germany, she came to America when nineteen years of age and settled first in Canada. In 1858 she became the wife of Mr. Frederick Krull, who was an active co-worker with Mr. Charles Krull, Mr. Wieland and others in a German New-Church society which was organized in Buffalo over forty years ago. Regular lay services and a large Sunday school were conducted successfully for many years. A number of those who were children in that Sunday school are now members of the present New-Church Society of Buffalo.

Mr. Frederick Krull died 22 years ago. To the sturdy couple were born thirteen children, comprising eight sons and five daughters, of whom eight are still living and four of these now belong to the Buffalo Society of the New Church, namely: Mr. Albert Krull, Mrs. Frederick Stoldt, Mrs. Gesser, and Mrs. John A. Hagmann.

The deceased was a devoted mother and a faithful member of the church. She loved to attend Divine worship whenever health permitted. For several years she has been a constant sufferer from various ailments, yet her faith was strong and her courage unwavering.

As the time of her departure drew near she spoke of it not only with resignation, but with an evident longing to be at rest. Her memory will be affectionately cherished by a large circle of friends.

MOSES.—In Swampscott, Mass., April 14, 1908, after a brief illness, William Vaughan Moses, aged 39 years.

Mr. Moses was the second son of Dr. Thos. F. Moses and Hannah Cranch Moses. He was born in Springdale, Ohio, and passed his boyhood in Urbana, Ohio, where he was educated in the schools of Urbana University, going thence to the University of Michigan and graduating in 1889 from the course in Mechanical Engineering. The four following years were spent in professional work in Cleveland and Philadelphia. He removed to Cambridge, Mass., in 1893, and taught in the engineering department of Harvard University until 1901, when he resigned to re-engage in active professional work. Two years were spent in Columbus and

Cleveland, Ohio, and he then returned East and entered the service of the General Electric Co., making his home in Swampscott, a suburb of Boston, Mass.

Mr. Moses was an earnest and devoted New Churchman, taking an active part in the societies at Urbana, Cleveland and Philadelphia, and becoming a member of the Cambridge Society at its formation. Having the welfare of the church always foremost in his thoughts, he was a constant student of the Doctrines and devoted much time and care to quiet missionary work among those with whom he came in daily contact. His call to the heavenly life was most unexpected, but was heard by him without fear or question. He passed away happy in the thought of the new fields of usefulness opening to him, and leaving behind him instructions to make the closing scenes of his earthly life in full accord with his belief in the reality of the future life, a reality he had so often dwelt upon in his conversations with others. The memorial service was held in the chapel of the New-Church Theological School in Cambridge on Thursday, April 16, the Rev. J. E. Werren officiating.

Mr. Moses was married in 1896 to Mabel B. Snow, of Cambridge, Mass., who survives him.

Special Notices

THEOLOGICAL SCHOOL.

The annual meeting of the corporation of the New-Church Theological School, for the election of Directors and other officers, and the transaction of such business as may legally come before it, will be held at the rooms of the Massachusetts New-Church Union, No. 16 Arlington Street, Boston, Mass., on Wednesday, May 27, 1908, at 4:30 p. m.

WALTER A. ROBINSON,
Clerk.

YOUNG PEOPLE'S LEAGUE.

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

For the Executive Committee:

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

AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.

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

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

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

Special Notices

SECRETARIES' CALL FOR REPORTS TO CONVENTION.

NOTICE TO ASSOCIATIONS, SOCIETIES, AUXILIARY BOARDS, BUREAUS AND COMMITTEES.

Pursuant to By-Law 17 of the Convention, the Secretaries hereby request that all reports of Associations, Societies, General Pastors and Unattached Ministers, and also the reports of the following auxiliary bodies and committees of the Convention, be sent to the undersigned Secretary so as to reach him on or before Saturday, May 16, 1908, in order that they may be presented to the Convention in print, viz.:

The Treasurer.
Auditors of the Treasurer's Account.
The New-Church Board of Publication.
Corporation of the Theological School.
Treasurer of the Theological School.
Trustees of the New-Church Building Fund.
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Board of Home and Foreign Missions.

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The Literary Bureau.
The Bureau of Information.
Prompt compliance with the above request will facilitate the dispatch of the business of Convention.

Printed copies of these reports will be mailed in advance to the several Associations.

The attention of presiding officers and members of the several boards and committees of Convention is respectfully directed to the matters severally referred to them. See Journal 1907, pp. 231-232.

C. A. E. SPAMER,
Secretary,

215 N. Charles Street, Baltimore, Md.

THE NEW-CHURCH BOARD OF PUBLICATION.

The annual meeting of the New-Church Board of Publication, a corporation organized under the laws of the state of New York, will be held in the rooms of the American Swedenborg Printing and Publishing Society, No. 3 West Twenty-ninth Street, in the city of New York, on Wednesday, the 13th day of May, 1908, at 3 p. m., for the purpose of electing directors in the place of those whose terms of office will then expire, and for the transaction of such other business as may come before the meeting.

A meeting of the Board of Directors will be held at the same place immediately after the annual meeting.

ADOLPH ROEDER, Secretary.

THE AMERICAN SWENDENBORG PRINTING AND PUBLISHING SOCIETY.

The annual meeting of The American Swedenborg Printing and Publishing Society will be held at No. 3 West Twenty-ninth Street, New York, on Tuesday, May 12, 1908, at 4 p. m., for the election of five members of the Board of Managers, and for such other business as may come before it.

L. S. SMYTH, Secretary.

THE GENERAL CONVENTION.

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

S. S. SEWARD,
President.

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

PASTOR WANTED.

The Toronto Society of the New Jerusalem Church is open to receive applications to fill the office of pastor for said society, which will be vacant on the first day of June now next. Applications may be addressed to the undersigned at 12 Cunningham Ave., Toronto.

J. B. McLACHLAN.

CONVENTION NOTICE.

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

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

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

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

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

PASTOR WANTED.

The Society of the First German New Jerusalem Church in St. Louis, Mo., desires a pastor to fill the vacancy occasioned by the resignation of the pastor, Rev. C. A. Nussbaum. Address the secretary of the Society.

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VOL. XCIV. No. 20.

CHICAGO, WEDNESDAY, MAY 13, 1908.

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New-Church Messenger

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

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No Scientific Proof of Evolution.

The *Homiletic Review* for April comments at length on Mr. Carnegie's statement, made on his seventieth birthday, affirming his belief in Darwinian Evolution, and that there is no scientific certainty attainable of an existence beyond the grave. The *Review* expresses strong hope that advancing science will yet conclusively prove the life after death, and says, "We can not know that it is not within the scope of the plan of Providence to permit a physical demonstration sometime or other of life beyond the grave, and naturally many scientists and others are profoundly interested in its possibility." It is further said, "It would be an inspiring thought to all men that the great Father of us all had decreed for us the possibility of becoming citizens of the universe, not of the earth alone, destined to continue growth forevermore; nor would a certainty of this kind founded upon scientific knowledge lessen dependence upon faith in God."

This brings to mind several quite general but erroneous impressions. There is the persuasion among those who have only a general knowledge

of science that Evolution is scientifically proved, or so much so that science is quite generally agreed as to its truth. As a matter of fact, scientists are not agreed, and no accredited scientist accepts Evolution other than as a propounded but unproven theory. A professor and distinguished microscopist in one of our greatest universities said a few months ago that there is nothing strictly evidence found in science that supports Evolution, and that modern investigation all goes to the reverse of Evolution, for the powers of the once invisible world being now brought to light by the aid of the microscope appear more complex the deeper one goes into nature, rather than simpler, and that there is never any tendency toward Evolution. To his mind the theory of Evolution is disproved by science.

No Scientific Proof of Spiritual Things.

Another erroneous impression is from a total misconception of the relation of science to faith, which destroys all genuine faith.

Faith can not be derived through science, nor can faith be founded upon science. This is not from faith being a belief in something unknown, a blind belief that would be destroyed by absolute proof, but because faith is of a higher plane than the sensual or scientific, and is founded on good in the will, or we may say, upon affection for spiritual things. Truths do not order the things of the will; they do not shape the affections, though such is the appearance. The reverse is true. Good in the will orders truths in the understanding. Consequently when the affections favor spiritual things, truths in the understanding are ordered to confirm them; but when nature is favored rather than God, then the affections order the truths of science to confirm nature. Faith is the discernment of truth in spiritual light; it is spiritual discernment, as sure as any scientific proof, though on a distinctly higher plane than the material facts of science. Were scientific proofs of spiritual things possible, spiritual understanding would be supplanted and destroyed. We may know positively that spiritual things will never be attainable through science, though genuine science can be used to illustrate spiritual things. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it." Nor is any sign or scientific proof desired by the spiritual, for

no sight is so sure and undeceivable as the sight of the understanding enlightened by the spirit that flows from the Divine Human of the Lord.

Desire for Scientific Proof of the Spiritual World.

We may justly express our regret that the *Homiletic Review* should so forget its standards as to admit that scientific proof of another life would be of any possible use or ever lead a single soul to repentance. Were a scientific proof possible, it would be falsely explained by those who did not want to believe. That the sun returns and the trees leave, bloom, and bear fruits, is sufficient scientific proof of the existence of God, and the quality of love and the aspirations of the soul are sufficient proof of life after death to anyone who wants the truth for the purpose of living it. If communication were established with the departed, it would be explained away as hallucination, or thought-transference, or jugglery of some kind. The case cannot be put in stronger light than occurs in the Word. The rich man in hell pleads that Lazarus may be sent to his father's house to inform his brethren lest they come into his place of torment. But he is told, "They have Moses and the prophets; let them hear them." The rich man still pleads, "But if one were sent from the dead they will repent." Then there is given this everlasting truth, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Nor would a single one of those natural men clamoring for scientific proof of a spiritual world ever be one whit profited, even by the most forcible demonstration.

Again, what would be the state of one who can not believe the Word, which declares the life after death, and yet is forced to believe, but repents not! Is there not enough light in the world to see that it is not the will of the Lord to force belief, that belief avails only as there is a will to believe and to repent. For who does not know that the Lord could force every one to believe in the life after death if He wished? The Word should be believed first, because God gave it; then if it is so believed, the Lord reveals truth by it in the degree that it will be spiritually profitable. The Word is so formed that the Lord says, "It shall accomplish that which I please, and it shall prosper in the thing whereto I send it." The Word is perfect. It needs no additions. The Lord is in it, and by it He can reveal Himself and all spiritual truth and good as there are "eyes to see" and "ears to hear."

But, further; of this desire for physical proof, expressed at this Easter season. What physical proof can equal or supplement the Lord's death made sure by the investigation of the soldiers, by

the sword thrust to the heart, by the sealed tomb; and then His reappearance to the disciples, His assurance, "Behold, it is I." His trenchant words to doubting Thomas, His manifestation to the multitude of followers! And all that testimony that as physically as could be Divinely demonstrated His promise, "I go to prepare a place for you, that where I am ye may be also!" Let our leaders of religious thought no longer go to science for proof of the spiritual world, seeking the living among the dead; but rather "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

That the dead are raised (not will be, but are raised) Moses taught at the bush when he called the Lord the God of Abraham, the God of Isaac and the God of Jacob; and then recall those words of rebuke for conceiving the idea that the dead are not living in the spiritual world, "God is not the God of the dead but of the living; for all live unto him." Meditate upon the answer to this question, Why is a scientific demonstration wanted to prove what the Lord has said? What is there that man can say or do that can strengthen or weaken in the minds of the spiritual what God says?

The Sermon

The Wedding Garment.

BY THE REV. GEORGE E. MORGAN.

Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. (Matt. xxii. 12, 13.)

The heavenly King who makes a marriage for His Son is mindful of all His subjects. For its celebration He designs a feast to which all are bidden who have any intimate relationship to that kingdom. The tables prepared in the very midst of enemies that entice the soul to disregard the gracious invitation, are bountifully spread; everything is made ready; the King awaits response from heart, and mind, and soul, that should mark the joyous hour when there will be a blessing for every guest.

But the invitation to this feast differs from the royal mandate of an earthly monarch: there is here no compelling fear of social penalty or partisan advantage, or financial interest, that demands our presence at this feast. And so with one accord, each interested primarily in his own pleasure, the invited ones begin to make excuse; to make light of the invitation. Eventually they turn, one to his farm, another to his merchandise, or they repudiate and insult the messenger of life experience which the Lord sends to renew the invitation. Wedded to the world, the flesh, and the devil, they have neither joy in the heavenly marriage nor desire to be present at it.

Destruction of spiritual life in the unappreciative natures of those who turn away, logically follows, and is pictured as the Lord's anger. That folly which overtakes the individual who has heard the

heavenly invitation, who has really felt the quickening nature of heavenly truth and has then stifled conscience by intended wrong, effects an enduring bondage and burns the bridge by which the soul might return unto its God and King.

We think of this parable as describing the end which has overtaken the representative Jewish Church. The Pharisees knew that these parables referred to them and would have done Him personal violence had they not feared the people, who esteemed the Lord a prophet. Their anger at His words and their indifference to the feast that He was preparing in the kingdom of the heavens were both evident. But are not we indifferent and blind where even the Pharisees could see? There are invitations which the Lord gives us in our daily life and which we would feel and see had we always in mind the eternal purpose according to which He leads us—if we were but looking for opportunities to live the life which perpetually is His uplifting gift. While we lament deeply the eternal loss of those who have spurned the invitation to the heavenly marriage, let us remember that there is a lesson here for each one of us who continues to live from choice any less truly and uprightly than God gives him to see is right. The farms to which men still turn are life's opportunities to which they have fallen heir and which they have done nothing more to enhance in value than have the present title holders of land to make the ground values whose benefits they today enjoy. The merchandise whose quest we undertake, like the products of our own skill and industry to which men acknowledge our unquestioned right, are the numberless earthly interests of its own devising which engage the natural mind to the exclusion of spiritual life. We are too often willing to forego the infinitely greater blessing, to bestow on our selfish worldliness a care that we should have for heavenly motives first of all. We are failing to seek first the kingdom of God and His righteousness.

The great wedding supper was furnished with guests. From the highways and byways the blind, the deaf, the lame, the imperfect, both good and bad, were ushered in. It is not only the gentiles, called to a salvation rejected by the chosen and peculiar people, whom the Lord ushers in to the glory and happiness of the marriage supper of the Lamb, and that are here meant. The Lord really and from the very first loved the gentiles not less than those first bidden to the feast. Their opportunity did not come first for the same reason that the disciples were directed to go first to the lost sheep of the house of Israel—because the Lord's first care on behalf of all of us is the spiritual life. We, too, are called to this heavenly feast.

More important than the summons to the gentiles is the fact that when men refuse the gracious invitation to the marriage supper of the Lamb and go, the one to his farm and another to his merchandise, the Lord finds other ways of turning them to Him. If we refuse to act from love to the Lord, He will draw us through love to the neighbor. If we are not willing to be teachers of His truth to men, He furnishes other opportunity to let our light so shine that men may glorify the Father which is in heaven. If we are unfaithful in one way He will provide others less good but yet useful. If we are not ready to open our hearts to Him as He

knocks for entrance there, He will be patient, even though the lock gets rusty and the key mislaid. If we insist on doing evil, He will even permit that, lest we fall into still greater sin. Yea, says the Psalmist, "Though I make my bed in hell, Thou art there." The guests of the wedding feast were good and bad, and came from far and near. None who can be brought to Him in any manner are forgotten by the Lord. This urgent invitation is His universal providence, reaching to the uttermost part of the earth. Such is the extent of the kingdom of heaven to which this marriage celebration is likened.

But the Lord is inviting and testing each one of us, individually and specifically. To each as well as to all He says, "Look unto me, all the ends of the earth, and be ye saved." "Take my yoke upon you and learn of me, and ye shall find rest unto your souls." So the king comes in to greet each one of His new guests. "And he saw there a man which had not on a wedding garment."

Here was one who had neglected or refused to don the garb that would have made him welcome at the feast. Here was one, brought in against his will, as the Lord so often sets before us the choice between good and evil whether we wish it or not. He came unworthily,—not in obedience to the Lord's truth, as it comes to us so royally from His Word: that truth by which we need to act, making its teachings the laws of our everyday life—and which can so clothe our conduct that we shall be arrayed in "fine linen, bright and clean, the fine linen which is the righteousness of saints." (Rev. xix. 8.)

Beloved, the great significance of this parable to those who heard it in Jerusalem and to all who hear it in the doctrine and life of the greater Jerusalem which is today the city of our God, lies in the possibility that we may not be clothed in the wedding garment which the Lord provides for all the guests who come to the heavenly marriage. No attempted acceptance of the invitation, no half-hearted compliance with the truth which the Lord sets before us as a known guide for our conduct, will constitute the wearing of the wedding garment. Nor may we escape, if we would, from the eye of the King who knows the quality of all who receive His gracious bounty, and who asks of every unworthy motive which we have for wrongdoing, "Friend, how didst thou enter here not having a garment of the wedding feast?"

It is an inquiry rather of sorrow than of anger, for the Lord our King is merciful and gracious, slow to anger, and plenteous in mercy. (Ps. ciii. 8.) But what can we answer to this direct, piercing question, from the One who searcheth the reins and trieth the hearts of the children of men? We shall be speechless in face of the self-evident fact that we have preferred to be clothed by our own selfish reasons than to wear the garment of truth and righteousness provided by the Lord.

Concerning him who had not on a wedding garment—the hypocrite who by a moral life feigns the spiritual, when yet it is merely natural—we are told (H. 48) that it sometimes happens that hypocrites insinuate themselves into societies, who have learned to hide their interiors, and to compose their exteriors so as to appear in the form of the good in which those are who belong to the society and thus to feign themselves angels of light. But these

cannot stay there long, for they begin to feel inward anguish, to be tortured, to grow livid in the face, and to seem deprived of life, in consequence of the contrariety of life which flows in and affects them. Whereupon they cast themselves down suddenly into the hell where are their like, and no more long to ascend.

It was said by the king to his servants, "Bind him hand and foot and cast him into outer darkness." Bringing to light, in the spiritual world, the concealed quality of a hypocrite is to deprive him of the ability to deceive, as one loses power by being physically and literally bound, and the falsity which obscures the perception of the hypocrite is that outer darkness—more dense because of the truth which has been known and violated—wherein exists nothing of the heavenly marriage between the Lord and His church, or the union of good and truth from the Lord in the human soul.

On this picture of the future experience of those who live in evil in this world and yet hope to be something else in the spiritual world our thoughts need dwell no longer than to be convinced that it is absolutely true. When the veil of the natural body and the natural life is lifted, and the king beholds His wedding guests, He will not see more of us than He already knows, but to us and the angels it will then be first apparent who has on the wedding garments. Shall we be among those who find themselves bound hand and foot by the very nature of what they are—actually desiring outer darkness and unable to wear the wedding garment which gives to worthy wearers of it the greatest delight?

Life's opportunities are all in the present. Here, even from the highways and hedges of our natural thinking and doing, we are called to the heavenly feast; here we must don the wedding garment. And lest it appear that we have plenty of time for this important matter, let us remember that we are not at any time living in this world only, but now and always we are acquiring the garment that will determine our presence there. Every least particle of the natural goodness which can be developed in us through the help of the angels and the influences that the Lord has stored up in our minds is to be guided by the Lord's truth. We are not only to do right things, but to have heavenly reasons for doing them. This is to obtain the wedding garment.

All people value human conduct which wears such a garment. Acts of heroism are measured by what we see of it in the heroes. One who would remain at a post of extreme danger in order to save his own property we should call foolhardy. But if he were thus able to save for others, to whom he owed fidelity in time of danger, even a small amount of property; or if he stuck to his post in the face of death to save other lives, or for any other unselfish purpose, he would be brave and would rightly be termed a hero.

We are familiar, too, with the heroes of common life—the mother who sacrifices herself for orphaned waifs, as well as for her own little ones, the child who learns to endure unjust suspicion under necessity; the boy who braves the fiercest storm to obtain food or assistance for a crippled comrade. There are hundreds of them, and we value the actions that we see, by the wedding garment of heavenly principle in which we find the actions clothed.

Now, every soul has its own battles to fight. They are innumerable—ever changing, but never insurmountable. Our real difficulties are from the desires of our own hearts. Obstacles to fame and fortune, so common in the world, are by comparison merely incidental. There is pride to be overcome, anger to be put down, covetousness to be resisted, impurity to be suppressed, dishonor of both earthly and heavenly parents to be avoided. We seem never to get past these difficulties; we never will be above them all. Can we doubt for an instant that the Lord, who sees the heart, is valuing what we do according to the heavenly wedding garment of truth and principle by which we act? And can we not see that we will be greeted, in every circumstance of spiritual life to which we are unfaithful, by that momentous inquiry, "Friend, comest thou here without the garment of the wedding-feast?"

If we do so come, we are bound hand and foot as to all power for good. What we have seemed to do may have been a coming to the feast in the eyes of men,—but to the Lord! how futile the attempt, how vain our effort!

Realizing, then, our limitations as guests brought in from the highways and hedges of natural living, and spiritually unwilling to approach the Lord as He would like to have had us, let us come as we may and put on, in the duties of life, great and small, the wedding garment—that vigilant heavenly purpose and intention which can enable each one of us to say, "Whatsoever Thou commandest, Lord, that will I do. May I be no unworthy guest; be Thou my helper!"

Contributed

Achievement and Usefulness: a Distinction.

Is there, then, a distinction between achievement and usefulness?

Consider well, O thou who canst look below the surface and art accustomed to distinguish between the real and the apparent.

Long since hast thou realized that thou livest in a world of seemings, where That which *Is* must not be taken for That which *Seemeth to be*.

The illusions of the senses have grown familiar; and with thy exodus from the realms of childhood and the approach of maturer years, thou hast been led by reason and judgment out of bondage to Egypt, the land of appearances and the merely natural.

No longer for thee is the earth the center of the universe, around which sun, moon and stars revolve. No more is the king of day to be blotted out eternally by the approach of darkening eclipse, betokening to childish fears unavoidable disaster.

No more shall thy childish feet wander over the flat plane of the earth's surface, as did the races of earlier days, thinking it bounded by the limits of the horizon.

But not in the outer world alone must thou learn to look with discerning eye upon all that comes before thy vision. Thou must sit in judgment upon the thoughts of thy understanding and the motives of thy heart, dividing between the sheep and the goats. For within as without is there the true and the false,—the real and the apparent.

Perhaps thou hast started out in the journey of life full of ambition and strong in courage. Hot was the blood that leaped from heart to brain; strong the tightening muscles that responded to mind's vibration. *Success, achievement*,—these were thy watchwords; these the call that led thee forth as a soldier to battle. Deeds of the heroes of the past and achievements of the present were thy mind's food; and earnestly didst thou desire to emulate them; to rear monumental structures; to plan great bridges or canals; to write a famous book; or to found some immense commercial enterprise which should bring thee colossal fortune.

Perhaps thy dream has come true and the talent and ability which God bestowed upon thee thou hast so improved as to bring worldly success. The bridge or canal or towering structure has been built; the famous book written; or the great enterprise founded. Fortune and fame are thine. Hast thou, then, reached the true goal,—the object and end of thy existence? Thou hast labored and achieved. Thou hast wrought that which has been of use to thy fellow-men. Is not thine the reward, "Well done, good and faithful servant?"

Now must thou look far below the surface, scanning the inner workings of thine own spirit ere thou canst know and judge thyself truly. What has been the motive which has driven thee forth through cold and heat, in storm and sunshine? What the impelling aim, following in relentless pursuit of which thou hast subdued the forces of nature, and brought them into subjection, and harmony with thy desires? Hast thou worked and endured and suffered that thou mightest build only for *thyself* a great name or great fortune or great power? Then hast thou failed most miserably; for thou hast gathered only treasures of dust, heaps of rubbish, mountains of sand; which the ebb and flow of Time's tide and the swirling gusts in the currents of eternity shall sweep away as though they had never been. In the light of eternity thy years are wasted, since thou hast failed in that which is most essential; and though to the eyes of men thou art rich, in the sight of angels, thou art but a beggar.

Yet take courage! Though thou hast failed in thy life's work, all around thee is not dark. Though that on which thy heart was set may have faded away like the *mirage* of the desert, it is but the fading of the false, the temporal, that the true and eternal may rise to view. Through this experience thou hast learned life's greatest lesson.

And now what is the goal that rises before thy tear-blinded eyes, that thou mayest take fresh courage and press onward?

Use, use, to others as well as to thyself. Hast thou planned a great building which shall form a center of trade and commerce for thousands? Plan not for thine own glory or renown; but from the love of service build well, so that long after thou art forgotten, that which was reared through the action of thy brain may remain and be of use to those who shall come after thee.

And suppose that the thing which thou hast accomplished be of small moment to the world at large? If it was done with the thought that the eye of the Invisible was upon thee, and thy act was filled with the spirit of love and the desire for helpfulness;—then hast thou accomplished more than he whose large achievement lacks the true incentive.

And thou, patient and weary one, who hast brought all thy life's plans and laid them as a sacrifice upon the altar of loving duty; who hast accomplished nothing, achieved nothing of all that thy heart and brain yearned to perform; who hast spent the best years of thy life in untiring, generous service, oft unrewarded by thanks or comprehension; who hast responded cheerfully to the never-ending calls of a little child or the querulous demands of an invalid; who hast resigned ease of body and mind, or desire for culture, or love of travel that thou mightest minister to thy brothers and sisters; who hast seen thy comrades and friends of early days push past thee in the journey and rise to fortune and fame, while thou remainest obscure and perhaps with but scant share of this world's wealth;—what of thee?

Human language fails to express the full measure of thy success,—the glory of thy proud achievement. The tongue of angels alone can truly voice it. Yet no praises dost thou covet, having risen to those ethereal regions where loving service brings its own reward.

Not in one pathway of life alone may true success be achieved, but in all. In every station, under every condition, but one test proves the true nature of the work,—the Motive. If selfish, no matter how beautiful the outside, 'tis a false coin which will not pass current in the marts of heaven. Love is the pure gold which will buy all there.

Search deeply, then, if thou wouldst know what lies deeply buried in thy heart; and when the spurious metal is detected, cast it from thee, praying the Father in heaven that He will bestow upon thee the true riches of love toward Him and the neighbor. So shalt thou grow to be one of His angels.

LILY M. HOUTS.

"Idleness Is the Devil's Pillow."

Delight in idleness is like playing with fire—it is dangerous. There is safety only in being occupied in some useful work—doing that work rightly, faithfully, and justly from love of the neighbor. Who is the neighbor? The public good is the greatest neighbor of all. "In a broad sense the neighbor is the general good; in a more limited sense, the church, one's country, a community greater or less, is the neighbor; and in a restricted sense, neighbor means a fellow-citizen, a companion, or a brother." (Div. Wis. ix.)

In heaven all are engaged in useful work; and in serving the neighbor one best serves himself. This in the heavens is clearly seen, since every one there enjoys magnificence, wealth and happiness, according to his fidelity, faithfulness, and justice therein. There is not a single lazy and slothful person in all the angelic heavens; such could not breathe the atmosphere there. "Every one who has been faithful, sincere, and just in his employment and work in the world is faithful, sincere and just when he has left the world; and he is received in heaven by the angels, every one having heavenly joy according to the quality of his faithfulness, sincerity, and justice, and is withheld from the delight of fraud and malice, and idle conversation which is the delight of idleness; and idleness is the devil's pillow." (Div. Wis. ix.) O. L. BARLER.

The Wide Recognition of Swendenborg's Worth.

The solemn event of the transporting in state of the remains of Emanuel Swedenborg from England to Sweden has proved the occasion for many lofty tributes to his worth from sources which, however appreciative during the past, have been for the main part silent. New Churchmen will no longer have to refer back to the plaudits of Emerson and others of half a century ago, to find a recognition of the importance of this great scholar, philosopher and theologian. The English papers of high rank almost without exception joined in this chant of praise, and we learn from Sweden that the press of the Swedish capital has been crowded with notices and comments, some of them highly sensational and misleading, regarding Swedenborg, so much so that at the request of Professor Retzius of the Royal Academy Mr. Stroh has written two lengthy biographical and critical notices of Swedenborg which have appeared in the great evening paper, the *Aftonbladet*, and it is now desired that these be added to and issued as a pamphlet.

New Tributes from the Press.

"The immense intellectual endowments of the man, his splendid scientific equipment, his unsullied and elevated character, and his triumphant earnestness and sincerity entitle him, if not to our adherence, at all events to our respect. . . . It is not necessary to agree with all Swedenborg's assertions in order to recognize his right to be considered as entitled to a place in the solid category of really great thinkers. It is something for England to be proud of that he spent his declining years here."—*Morning Post*, London.

"He (Swedenborg) was master of all the sciences. Indeed it may be said without exaggeration that he had a brain capable of embracing all knowledge, a brain like that of Aristotle, Bacon, or Spencer. He was mathematician, astronomer, chemist, geologist. He was the Edison of his day in the matter of inventions. . . . It seems utterly impossible to exaggerate Swedenborg's mental prowess or to place him too high among the selectest company of men of intellect."—*Daily Telegraph*, London.

"Swedenborg revolted against the formalism and rationalism of the current religion of his time which, in England as in Sweden, almost killed religion. He made it a live thing, and preached, beside his theological system, a practical every-day Christianity of good works."—*Daily Telegraph*, London.

"His (Swedenborg's) greatness belongs to mankind. To other than students and disciples he is chiefly known by an essay of Emerson, but minds so diverse as Kant, Emerson, Balzac, and the Brownings were all influenced by him. No modern writer—save perhaps Balzac, who was almost a disciple—achieved a wider range or more profoundly searched the secret springs of human thought."—*The Nation*, London.

"There are supposed to be about six thousand adherents (of Swedenborg's theology) in this country, and as many in America, and they are mostly of a more than average intellectual type, as might be expected from the nature of his writings. These writings are a noble philosophy under the guise of angelic revelation. They are also a great literature, and both theology and literature have been influenced by them."—*Saturday Review*, London.

"Coincident (with the efforts to bring about the removal of Swedenborg's remains) has been the issue of the earlier volumes of a new edition of his scientific works in the original Latin or Swedish. This publication was suggested by a committee appointed by the Royal Academy of Sciences in Stockholm. Introductions to the volumes are to be furnished by members of the committee, and its President, Prof. Gustav Retzius, supplies in a Preface to Vol. I. an account of the labors of the committee. The writers of Introductions are Profs. Alfred G. Nathorst, Svante Arrhenius, Gustav Retzius

and S. E. Henschen, and the volumes are being edited by Mr. Alfred H. Stroh of Philadelphia. The last named is acting as the agent in Sweden of the American Swedenborg Scientific Association and is also superintending the photographic reproduction of the manuscript of Swedenborg's 'Index Biblicus,' in behalf of the English Swedenborg Society. Mr. Stroh has recently issued a reproduction of the catalogue of an auction sale of the library of Emanuel Swedenborg. . . . This will prove useful to future biographers of the great Swede, whose influence in literature seems to be extending over an ever-widening area."—*Notes and Queries*, London.

The *Northern Whig* says: "As an indication of renewed interest in Swedenborg it may be mentioned that Messrs. Frederick Warne and Co. issued last year a new life of him in a cheap form by Mr. George Trobridge, of which the first edition of ten thousand copies is exhausted. The work is now being reprinted and an enlarged and illustrated edition is being prepared."

"After more than a century of neglect, Sweden is at length trying to make amends, and the honorable transfer of Swedenborg's remains to his own country may be taken as an outward and visible sign of the sincerity of her repentance. The honor now about to be done to his ashes is another piece of poetic justice."—*The Northern Whig*, England.

The *London Times*, and *Standard*, the *Daily Mirror* and *Daily Graphic* also devoted considerable space to the subject, the *Manchester Guardian* had an article with illustrations covering half a page and the leading journals throughout the country appear to have reported and commented on the event.

"A change of temper in regard to the supernatural has passed over the whole modern mind, and of this the true measure is the influence of the writings of Swedenborg."—*Walter Pater*.

"I have come back to Swedenborg after vast studies of all religions—or, rather, the one religion of humanity."—*Balzac*.

"No man can know the theology of the nineteenth century who has not read Swedenborg."—*Henry Ward Beecher*.

The Solemn Return of Swedenborg's Remains.

The impressive services at the Swedish Church in London have already been described in the MESSENGER. The remains were taken to Dartmouth.

The Swedish frigate *Fylgia*, returning from a cruise of the Mediterranean, was ordered to stop at Dartmouth, England, to receive the remains of Swedenborg and bring them to Carlscrona, the southern naval station in Sweden. The remains arrived at Dartmouth on the morning of April 8th, 1908, and in the brilliant spring sunshine were solemnly carried past the guard of honor drawn up on the platform, composed of Captain Ekelund, officers and blue-jackets of the *Fylgia*, and the commander and representatives of the Royal Naval College. There were present also the Swedish consul and his wife, the town clerk of Dartmouth, representing the mayor, whose illness kept him away; the Rev. R. R. Rodgers and Mrs. Rodgers, of Birmingham, and others of the New Church. Ten of the ship's crew carried the wreath-laden coffin to a large boat, which bore it to the ship, where it was hoisted on board and placed on the after-turret deck, the town's flag being lowered at half-mast, "the band playing the music of an appropriate Swedish song commemorative of the virtues of the great and good." The Rev. Mr. Rodgers read, in a clear voice, the Latin ode which has already appeared in the MESSENGER, "*Vates Redux*," and thanked the officials on behalf of the New Church in England and America for permitting this participation in the ceremony by those

who regarded Swedenborg as the most gifted genius of the Christian era. Turning to Captain Ekelund, he said: "May God ever bless you and the officers and men under your command; and on behalf of the members of the New Church, commonly called Swedenborgian, I wish you a safe and pleasant journey to your native land." Among the decorations received there was an anchor composed of lilies of the valley, sent by Miss Hook, of Snodland, also a wreath from the Snodland Church, a wreath of laurel and white everlasting flowers, tied with ribbons of the British and Swedish national colors, sent by the mayor of Dartmouth, and a cross of violets from the Swedish vice-consul, inscribed, "A tribute to the memory of the great Swedish philosopher and theologian."

The narrative of the solemn journey of the "Exile's Home-Going"—as the *Morning Post* of London designated the event—is continued in the brief but interesting description sent us by Mr. Alfred Stroh, who was present as representing the Swedenborg Scientific Association of America at the solemn reception of the remains on their arrival at Carlskrona.

Reception of Swedenborg's Remains at Carlskrona.

REV. FRANK SEWALL, Washington, D. C.: Dear Sir:—It has been my privilege as representative of the Swedenborg Scientific Association to be closely associated with the development of events in Sweden leading to the government's action and the consequent removal of Swedenborg's remains to Sweden, and so I also took part in their reception at Carlskrona today, of which I shall now proceed to write you a brief account.

After having touched at Strömstad, on the west coast of Sweden, the *Fylgia* arrived at the naval station Carlskrona, in south Sweden, at eight o'clock this morning. The time for landing Swedenborg's remains having been fixed for two o'clock, many spectators began to assemble near the wharves and the adjacent Admiralty Church, in the vault of which the remains were to be deposited. At two o'clock two boats could be seen leaving the *Fylgia*, in the second of which was the casket and wreaths from England. Immediately after landing a silent procession followed the casket, borne by marines from the *Fylgia*, to the vault of the Admiralty Church. The procession passed between lines of marines from the *Fylgia* and soldiers of the coast artillery. Immediately following the casket was the head of the Swedenborg family, Captain G. W. E. Svedenborg, accompanied by his brother, Lieutenant Svedenborg, and Professor Dr. B. Hasselberg, representing, in his capacity as president, the Royal Swedish Academy of Sciences, which had been appointed by the government to officially receive Swedenborg's remains at Carlskrona. Then came relatives of the Swedenborg family, after whom I followed, representing the Swedenborg Scientific Association. Finally came officers of the Swedish navy and army.

The Admiralty Church was reached after about ten minutes and the casket placed in the vault, situated under the eastern side of the church and approached through a vestibule draped with Swedish flags. The casket and wreaths were then inspected by the members of the Swedenborg family and others. The wreaths still looked fresh and beautiful.

Carlskrona, a city of about 26,000 inhabitants, was established as a naval station by Charles XI. The Admiralty Church, a quaint wooden structure, was built about two hundred years ago.

The Swedish government has ordered that Swedenborg's remains be deposited at Carlskrona until a decision shall have been reached as to their final resting place.

It is now uncertain where this will be, whether in Solna churchyard, near Stockholm, where lie the remains of the chemist Berzelius and other famous Swedes, or in the Cathedral of Upsala, or at Varnhem, near Scara. Both Upsala and Varnhem have petitioned the government to decide in their favor, the former because Swedenborg was educated at the university and closely associated with it; the latter because it has the mausoleum of Swedenborg's father, Bishop Jasper Swedberg, who had also been pastor at Varnhem.

Carlskrona, April 18, 1908.

ALFRED H. STROH.

America's Wreath to Emanuel Swedenborg.

The hearts of New Churchmen in America will have been deeply moved at the account of the solemn ceremonies accompanying the removal of Swedenborg's remains from England and their reception at Carlskrona, in Sweden. The tributes paid were partly national on the part of Great Britain and Sweden and partly religious on the part of both the New Church and the Swedish Church. The Royal Swedish Academy of Science was represented by its president, and the American Swedenborg Scientific Association by its active agent and editor abroad, Mr. Alfred H. Stroh. The American New-Church body as such had no representative and sent no wreath to mark its participation in this historic event. This surely does not mean any lack of sympathetic interest on the part of Americans. How can we send our wreath in a better way than by a generous contribution to the Memorial Church Fund in Stockholm for building a temple and a book room in that city which will stand for years, testifying to Swedes to the appreciation in which America holds Swedenborg as the great religious reformer and prophet. To my recent appeal in the *Messenger* for additions to the Convention's Memorial Church Fund, now amounting to about \$7,000, only two responses have as yet come in to me. Surely this is not America's expression at this time, especially when the New-Church Society in Stockholm are urgent in their desire to proceed with their greatly-needed building. I will gladly receive and forward to the treasurer contributions or subscriptions which may be sent, in sums great or small.

FRANK SEWALL,
A Trustee of the Convention's "Swedenborg Memorial Fund" (See Journal, 1907, p. 213).

1618 Riggs place, Washington, D. C.

All Is Well.

All that may come to me
Of weal or woe,
Is from the Father's hand,
And He doth know
Just what the soul requires
To make it grow.

Aught He in love sees fit
To take away,
"He doeth what is best,"
Trusting, I say;
Naught can disturb my peace
When I obey.

All things result in good
To those whose will
Is fully one with His;
What may seem ill
Comes that it may some wise
Purpose fulfil.

Therefore, I fearlessly
Travel along,
Feeling a mighty arm
Shielding from wrong.
"God is Love, all is well."
This is my song.

LURA BROWER.

Humboldt and Swedenborg, Mining Engineers.

(From the Engineering and Mining Journal.)

The following is an abstract of a paper by R. W. Raymond, presented at the meeting of the American Institute of Mining Engineers, on Tuesday evening, Feb. 18:

Friedrich Heinrich Alexander von Humboldt was born in 1769, and studied at two German universities. He published his first book, on the Basaltic Rocks of the Rhine, in 1790. In the following year he went to Freiberg, where those great men, Werner and Leopold von Buch, were his teachers. In 1793 he published his treatise on the Subterranean Flora of Freiberg, and from 1792 to 1797 he was employed as a mining official at Baireuth. This was the only practical drill which he ever experienced; and while it is not possible to ascribe supreme influence, in the career of such a universal genius, to any one episode, I think it fair to say that in many, if not all, departments of Humboldt's cyclopedic knowledge and world-wide exploration and study, the effect of his training as a geologist and mining engineer may be traced. To this cause may certainly be ascribed the extraordinary permanent value of his descriptions and opinions of the mining districts of Mexico.

Emanuel Swedenborg was one of the foremost, if not the very foremost, of all mining engineers and metallurgists who have ever lived. If he had been nothing more, his fame in this respect might have been more exalted and secure. 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 fellow-men, he resembled our own Benjamin Franklin.

Reserving more adequate discussion of Swedenborg's work for the full text of this paper, to be published hereafter, I will now merely indicate its nature and scope.

Born at Stockholm in 1688, and receiving his degree as Ph.D. at Upsala in 1709, he started at once on a pilgrimage after knowledge, practical as well as theoretical. Wherever he went he learned a new trade. First, he became an expert bookbinder; then as a student in London of the works of Newton, he boarded successively with a watchmaker, a cabinetmaker, and a maker of mathematical instruments, and made himself expert in all these occupations. Wishing to send to Sweden certain geographical globes, which could not be transported in complete form, he learned the art of engraving on copper, and made the plates himself. A little later, having to stay a while in Leyden, he learned how to grind lenses for telescopes, and acquired a set of the necessary tools.

During his stay in England, he seems to have been chiefly interested in mathematics and astronomy, and originated, among other things, a method for determining the terrestrial longitude by lunar observations. He occupied himself also with that immemorial problem of astronomical mathematics, the orbit of the moon.

A letter written in 1714 shows that he has turned his attention to mechanics, and had on hand, among other mechanical inventions, the following: For a submarine ship, "which can do great damage to the fleet of the enemy;" a portable syphon for raising large quantities of water, and auxiliary inventions for utilizing this syphon in raising ships, etc.; a machine "driven by fire," "which will put the water in motion" (this sounds like a prophecy of the steam engine, but was probably, as I shall try to show hereafter, something else); 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" (is this a pianola?); a water-clock; and a flying carriage, showing "the possibility of remaining suspended in the air, and of being conveyed through it."

At this time he was but 27 years old. At 28 he was made an assessor of the Royal Swedish Board of Mines; but, aside from the routine duties of his office, he was detailed for engineering duty as an assistant of Christopher Polhem, the foremost Swedish engineer of the time. In this capacity he both designed and directed the overland transportation for about 14 English miles, in 1718, of a fleet of two galleys, five large boats and a sloop, as a measure of speedy reinforcement to the King of Sweden in his military operations.

In the discharge of his duties as a member of the Board of Mines, Swedenborg labored and traveled incessantly. In 1720 he published his description of Swedish blast furnaces. In 1723 he presented a memorial, accompanied with complete drawings, urging the manufacture of wrought iron in Sweden, instead of the shipment of crude pig, to be puddled and rolled in other countries. This proposal, tardily accepted, became the foundation of the manufacture of "Swede's iron," so long a source of profit to that country. He also pressed the home manufacture of salt as a source of revenue; and, having inspected the metallurgical works of Germany and other nations, he recommended improvements in the Swedish production of copper, which would greatly increase its technical economy. Meanwhile, as incidental products of his incessant activity, he published treatises on fire and combustion, and introduced an airtight stove for the economical warming of Swedish homes. (It will be remembered that Franklin also thought it not unworthy of his genius to invent a stove—which still bears his name.)

Of Swedenborg's "Opera Philosophica et Mineralia," published about 1733, in three large folio volumes in the Latin language, the second and third volumes were devoted to iron and copper metallurgy, and were reprinted in German and French translations as classics. Dr. John Percy said of them that no books were, in his judgment, "more worthy of the attention of those interested in the history of metallurgy." And an eminent Swedish authority has declared that it is almost impossible to measure the improvement which Swedenborg brought about in the mining and metallurgical practice of Sweden.

In this imperfect preliminary sketch I have ignored the statements, more or less clearly made by Swedenborg, of great doctrines of modern science, such as the circulation of the blood; 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; the connection between magnetism and electricity, and the principles of dynamic geology. These subjects I hope to discuss in the future and more elaborate text of this paper. At present I shall consider one further question only, namely, how has it happened that Swedenborg's claims as a leader of science and as a professional engineer have been so inadequately recognized?

One reason is, doubtless, that his books and treatises, published in Latin, have not attracted, to the extent which they deserve, the attention of modern students. Another reason may be that they appeared during a period when the operations of war engrossed the thoughts of mankind

But perhaps the chief reason is, that in middle life, Swedenborg turned his attention to theology exclusively, and that he sincerely believed himself to be in continual communication with the inhabitants of the spiritual world, and to be receiving from them revelations which it was his duty to communicate to his fellow men. The result was, that those who did not accept his revelations were disposed to reject also his scientific observations and theories, following the erroneous old psychology, which recognized no sanity whatever in the presence of a hallucination. Some of the partisans of Swedenborg have made the same mistake, arguing that the validity and value of his scientific work warrant the acceptance of his visions of a world unseen. Both were alike wrong. Without pronouncing any opinion whatever as to Swedenborg's theological doctrines or prophecies, I think it is both practicable and just to estimate, altogether apart from them, his earlier work as a mathematician, astronomer, physicist, engineer and metallurgist; and I do not hesitate to say that such an estimate puts him in the foremost ranks.

Advertise Swedenborg's Theology.

At the regular monthly meeting of the Men's Club of the Brookline, Mass., Society of the New Church on April 27th, the following was presented by Mr. George Warren, and it was voted that the matter be sent to the MESSENGER with request to publish the same:

"It is probable that at no period has Swedenborg been as prominently, generally and favorably referred to by the press throughout the civilized world as during the past few weeks. The present publicity is in consequence of the removal of Swedenborg's remains, under the auspices of the Swedish Government, from the secluded but peaceful and appropriate burial place in a little Swedish church in London, where they have rested since his death March 29, 1772, to the city of his birth (Stockholm, Sweden, Jan. 29, 1688), and there re-interred under circumstances of proper recognition by his mother country, of his wonderful life and what he gave to the world in science, mechanics and theology. Naturally the publications dwell mostly on his scientific work, but they also very favorably comment on his theological work. Thus the world is now given a better and deeper knowledge of Swedenborg's character and accomplishments than it has ever had in the past. Even the rank and file of those who by conjunction with the New Church, which is founded on Swedenborg's theological teachings, now know more than they have before appreciated what a wonderful and clear-headed man Swedenborg really was from purely worldly and scientific points of view. It would seem that all this, momentarily at least, must remove a great deal of the popular prejudice to Swedenborg's theological teachings, which prejudice is due to a lack of real knowledge and a misconception of what those teachings really are.

"Now to the point I wish to bring out. May not the removal of Swedenborg's remains and the following publicity be providential as a favorable opening for those of us who are charged with a knowledge of and obligation to spread the theological doctrines of Swedenborg to do so under more favorable auspices than have been practicable in the past? In other words, *is it not now, more than ever in the past, our first duty to 'Advertise Swedenborg's Theology'* and to extend the means at our command largely in a systematic, well-organized plan to arrive at the end—not only to teach the public what Swedenborg has taught, but to remove the pretty generally grounded prejudices of the past and present? But how can this be best accomplished?

"I have some ideas on the subject which I hope are worth the serious consideration of the church. In the first place, we should recognize as a fact that it is as legitimate to advertise doctrine or religion as to advertise commodities for sale, and that it is as legitimate for a newspaper to charge for its space when used for disseminating doctrine as for a minister to accept pay for his work.

"My suggestions are:

"1st. Select in different cities the daily papers which are most read in the homes of the thinking people, and

systematically and regularly publish in their prominent reading columns, as frequently and in as many places as the available funds will permit, pithy extracts of say two to six lines each from Swedenborg's theological works, such extracts as form the backbone of Swedenborg's theology which will appeal as rational to every one who may see them. Avoid long discourses but endeavor by short, frequent extracts to force the attention of people who regularly read the daily papers. In publishing the extract give credit to Swedenborg as credit would be given to extracts from Shakespeare or Longfellow for extracts from their works. For instance, 'All religion is of life; and a life of religion is doing good.' [Swedenborg's 'Doctrine of Life.'] My idea is that such extracts, of which thousands could be selected, cannot fail, if read, to create a favorable impression and some thought. Having seen a few such extracts the reader will be apt to be in at least a receptive state of mind and willing to hear or read more.

"To accomplish this is a business for one adapted to the work, both to get the best possible terms from the papers and to supply them with appropriate matter. Perhaps the best and most economical means to the end would be to contract with the papers for the publication, as advertisements, of short cards giving the addresses of book rooms throughout the country where Swedenborg's theological works can be purchased by mail orders and catalogues secured. Arrangements should be made with one or more of the leading book stores in each place to at least carry catalogues and quote prices, and these stores could be named in the advertisements, together with the regular book rooms of the church. With such paid advertisements newspapers would, generally, if not universally, be willing to publish short extracts in their reading columns without charge.

"2nd. After the publication as above suggested has covered a sufficient period or number of insertions to warrant the belief that a fairly general interest to learn more may have been engendered, arrange for some of our ministers who are best adapted for that class of work, to give series of well-advertised lectures on Swedenborg—the man, the scientist and the theologian. Without emulating the excitement and undesirable features of revival meetings we might well follow some of their well-directed schemes of successful advertising.

"How would the financial means for all this be provided? It must be admitted that if carried out on even a moderate scale the expense would be considerable, but I believe that for any theological or philanthropic work if we only convince the people that a real useful work is being or about to be accomplished the means will be forthcoming.

"As a means of at least starting such a work I would suggest the following: The church has available, for printing and circulating Swedenborg's collateral theological works, in the aggregate quite large funds, the three principal ones being: The Jungerich fund in Philadelphia, the Rotch fund in Boston, and the funds of the American Swedenborg Printing and Publication Society in New York. I understand that at least the last mentioned and the largest of these funds is limited by the terms of the bequest to the translation, printing and circulation of Swedenborg's Theological Works, they not being available for the publication of even New-Church collateral works. I, however, notice that the Swedenborg Printing and Publication Society does some advertising of Swedenborg's works in our church papers, and it would seem to be legitimate to extend this to cover systematic advertising along the lines suggested above. We cannot create an interest in Swedenborg's works on the outside by advertising them in our church publications, and I believe it is equally true, and proved by experience, that we cannot get the general public interested to read one of Swedenborg's books unless it may be, in some such way as above suggested, by first creating an interest through reading short extracts which appeal to reason and create an interest or willingness to hear or read more. I believe that such short, systematic publication of pithy sentences in the daily press would create such an interest as well as remove the now pretty well-established prejudice against Swedenborg through lack of knowledge or misunderstanding of what he stands for.

"Is not this matter well worth the serious consideration of the church organization? More particularly is it not a proper subject for consideration at the approaching Convention, and for an effort to practically work out something along these lines?

"In conclusion I suggest that a committee be appointed of say five earnest New-Church ministers and laymen, including the treasurer of the Convention and one representative from the boards of trustees or directors of each of the above-named publication organizations and others of their clan, to consider the matter and to devise ways and means and particularly to see if a considerable portion of the income from the funds of these organizations may not be properly used for this purpose.

"As I understand it, it is now impossible to get people who will read them to even take as gifts the works of Swedenborg as fast as these friends can print them. Moreover, it seems to me that there is a good deal of duplication of work in these boards, all working largely independently of each other and to a considerable degree duplicating the translation and publication work of each other and consequently increasing the expense very much over what it would be if all the boards and funds were united or even worked harmoniously to the end of avoiding duplication. Should not our Swedenborg publication boards be all united into one board, and would not the advertising work suggested above be a proper function of such a board working through a properly organized committee and manager?

I hope that I may not be considered far astray in making these suggestions, and that they may have the serious consideration of the church as a whole and particularly of the Convention.

"I do not mean to criticise the excellent and earnest work of the past and present, but it seems to me the time has arrived for working along somewhat different lines. The newspapers, it must be recognized, are read by people who read but little else, and they are therefore the best means of reaching the masses and, even through that medium, they cannot be reached by long articles until interest in the subject has been created.

"Now, it seems to me, is the time to act, and that never before in the history of the church has there been so favorable a time."

Communications

"The Healing Fad."

DEAR MR. EDITOR:—For a long time many New-Church minds have been exercised over the so-called "healing fad," which proves there is a truth in it. Healing is part of the Lord's goodness, and is His gift—one of the added things in Divine order—"Seek ye first the kingdom." The Lord would have us in a large place and not limit His power. With a New-Church knowledge of degrees, we need not "be troubled." Only let us not submit our spiritual judgment to others. "Wait on the Lord." ANNIE LAMB.

New York City.

The Human Assumed by the Lord.

TO THE EDITOR OF THE MESSENGER:—In your issue of April 29th, "B. W." refers to a subject which, though I have been a student of the Doctrines for many years, I have never yet been able to understand satisfactorily, and I trust that B. W. or some one else will clear the matter up. B. W. warns against the inference that by the incarnation and glorification of the human nature, the Divine Being "added something to His Divinity, made some change in Himself." He says, "Let us not fall into this error in regard to Him Who is Infinite and Eternal, forever the same."

Yet we find this teaching in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," (n. 211): "The second arcanum is that the Lord came into the world, and took on a human, so that He might send Himself into the power of subjugating the hells, and reducing into order all things in the heavens and in the earths. *This human He superinduced* over His former Human: The human which He superinduced in the world,

was like the human of a man in the world, yet Divine and infinitely transcending the finite humans of angels and men," etc.

Akin to the subject of the assumption and glorification of the human of the Lord, and equally difficult to understand, is the subject of creation. We are taught that "God first finited His Infinity through substances emitted from Himself." (T. C. R. 33.)

If on the one hand He superinduced a human, did He not add something? If on the other "substances were emitted from Him," was there not a change?

It is a high and holy subject, and one to be approached in all reverence. And it is in a reverent spirit, desiring to understand, that I put these questions.

E. K.

Marriage Necessary to Regeneration.

EDITOR NEW-CHURCH MESSENGER:—Since my letter in the MESSENGER of March 18, entitled "The Chief Obstacle to Growth," has called forth a number of criticisms and requests for my authority for the statements made; and since the full reply to these criticisms which I prepared has not been published, the MESSENGER doubting the wisdom of opening its columns to a public discussion of this subject, I trust you will in fairness allow me to say to your readers that I am quite able to fully reply to all the objections which have been made, and that if anyone is sufficiently interested to write me at the address given below, I shall be very glad to refer him or her to many striking passages in the Writings which seem to me to plainly teach the orderliness of marriage in early youth, and its absolute necessity to the process of regeneration.

EDMOND CONGAR BROWN,
Corner Grant Ave. and Pitkin Place,
Richmond Hill, N. Y.

Complete Editions of Swedenborg's Works.

EDITOR OF THE NEW-CHURCH MESSENGER:—As chairman of the committee appointed by the General Convention in 1905 to assist the Rotch Trustees, I may perhaps be allowed to reply to Mr. Edmond Congar Brown, who is justly entitled to know how the impression originated that the Rotch Edition is the only "complete and uniform edition of all the theological works published by Swedenborg himself," now on the market.

In my remarks calling the attention of the Convention in 1905 to the necessity for a complete and uniform edition of Swedenborg's works I set forth that Potts' Concordance had made it possible for one to study the Writings by subjects and in a comparatively short time gather all the light that might be wanted on any single topic that might arise in thought or in life, whereas we had previously studied the Writings not by topics but by books. I estimated that it would take ten years for the Swedenborg Publishing Society to complete a uniform or library set of Swedenborg's works—those works Swedenborg himself published—but as the Rotch Trustees had completed plates for twenty-six volumes they should be able to bring to completion within three years the great work which had been begun thirty-one years before.

It was set forth that a New-Church home could then be equipped with all the essential works of Swedenborg by the purchase of the Rotch Edition, Potts' Concordance and the New York edition of the great posthumous work, "The Apocalypse Explained."

This publication scheme would work out most harmoniously, as the Boston people had first published "The Apocalypse Revealed" and had abandoned their intention of issuing "The Apocalypse Explained" after the New York issue of this work.

I closed my remarks as follows:

"Please remember that I have the following in writing under date of May 23, 1905, from the publishing house of this General Convention—the New-Church Board of Publication—and it reads over the signature of your manager, Mr. Smyth, as follows: *'In regard to your query as to whether there can be obtained a complete and uniform set of Swedenborg's theological works as published by him, well printed and well bound, we answer that such cannot be obtained.'*

"We are free to assist in the distribution of the truth of the new age, and we are free under God's Providence to refuse to assist Him and His works—that is the glory of our freedom in the New Church and the new age.

"The wealth of the world has been garnered—the major part of it in the last thirty years. It is fruiting today as never before in libraries, public and private, in well-printed and well-bound editions, and if you send your truth as an ambassador to the court of public or private library intelligence, it will be introduced better and stand longer and perform a more extended use in the world if it is able to hold up its head with its fellows.

"Why," said the scholar to the man of the world, a banker, "did you receive me so abruptly and now take leave of me with such manifestations of friendship and respect?"

"My good sir," said the banker, "we welcome people according to their appearance; we take leave of them according to their deserts.

"Remember it is for us to introduce to the world the truths of the new age. They will be received at first in a measure according to their appearance when introduced."

The work of soliciting subscriptions to the Rotch Edition sets entrusted to my committee was much greater than I care to remember, but in the volumes of correspondence I have found the notes of the above-quoted remarks, and also Mr. Smyth's original letter and the interesting correspondence preceding it, all of which are at the service of Mr. Edmond Congar Brown or anyone who may wish to follow this subject further.

May I add that I can find no evidence that the position of the New York publication rooms has changed since 1905, except that more volumes in their original alleged "sets" are now out of print, for Mr. Smyth writes, under date of September 14, 1907:

"We have no copies left of the sixty-cent edition of the T. C. R. It will not be reprinted."

Therefore the single-volume edition of the T. C. R. is today "out of print," in the whole world, according to reports of book agents who have written and searched for it both here and abroad.

More's the pity, because, with the above declaration, there also goes "out of print" the only edition which combined the T. C. R. with its posthumous appendix, the "Coronis."

Furthermore, the old ten-volume New York edition of the "Arcana" is "out of print," although I presume some odd volumes might be furnished. A request for this New York set of the "Arcana" the past week at one of our New-Church book rooms met with the response, "Out of print."

May I further remark that the New York edition of "The Apocalypse Explained" is by no means uniform, except in the cover design, with anything else I have been able to find of the Swedenborg Printing Society's books.

Verily Mr. William Worcester was in many senses right in his declaration made before the issue of the now-completed Rotch edition, "Swedenborg has never yet been published."

Before I entered upon my campaign for the publication of the Writings in sets, one of our former publishers very

kindly offered to fill the gaps in my library and assist me in gathering a "complete set" of the works from different publication sources, as he had done during the last thirty years for some people who wanted a library set and for whom he had made a uniform library binding. He explained that it might be partly English and partly American.

This was what was meant by a "library set" of Swedenborg's works before the Convention of 1905, when Mr. Seward there first appeared with the first volumes of the proposed New York library set and I appeared with a demand that the Rotch Edition be finished before the men who had begun this Rotch translation thirty years before had followed the original Rotch Trustees into the other world.

The publication plans of the Rotch Trustees and their co-operating committee are not yet completed, but we are now issuing from what I believe to be (I am a printer, publisher, book-buyer and student of book-making) the leading publication house in this country the only complete and uniform set of the theological Writings Swedenborg himself published, well-printed and well-bound. And it is complete in four different styles of binding, from full limp leather (levant) printed on the imported Indian paper of the Oxford Bible makers down to the ordinary, everyday style of book-binding, and more completely indexed than ever before. Indeed, the indices are as interesting reading as the beautifully printed text.

I hope the General Convention next month will celebrate the event by ordering of the publishers a set of the edition de luxe to accompany their annual greetings to their English brethren. The complete theological Writings Swedenborg himself published never before appeared in eleven volumes of ordinary book size.

Today for the first time Swedenborg's theological writings in English book form can stand on public or private library shelf, in full leather or half leather, full gilt or half gilt, the equal in appearance of any other book in the library, their truths ready to be "received in a measure according to their appearance"—an appearance the equal of any other book, not excepting the best editions of the English Bible.

CLARENCE W. BARRON.

Boston, May 2, 1908.

The Baltimore Book Depot.

EDITOR NEW-CHURCH MESSENGER:—In view of the use that is being performed by the Book Depot at 206 N. Liberty St., the opportunity should call forth a more general response in the way of making provision for the promotion of that use. Each month during the first half of the second year of the Depot's existence, has given better returns than for the corresponding months of the previous year. For the six months ending April 30, the sales have amounted to \$51.45, as compared with \$64.81 for the twelve months before; and May has begun with good promise of continued success.

But what the writer would point out is, that in order to meet the requirements of readers, a considerable variety is necessary, and during the past six months an expenditure of nearly \$50 has had to be made for the purchase of new stock. It is imperative to keep our window and book-table as inviting as possible, and when books found to be in demand are sold, a new supply must be got in to take their place. Moreover, there is always more or less deterioration from the handling of books and from exposure, sometimes necessitating a reduction in the selling price. Rent, postage, and other expenses have to be considered, from all of which it may be seen how very

careful we have to be, and how great would be the encouragement to receive such added co-operation in the way of new contributions as to give greater facility in promoting our work.

It is some time since we were able to do any advertising, yet this is a very important factor in making known more widely that there is now a center here for the sale of Swedenborg's works. Money sent for advertising, or for any other specified purpose in connection with the Depot, will be thankfully acknowledged by the writer.

G. LAWRENCE ALLBUTT,

3005 Pennsylvania Ave., Baltimore, Md.

May 5, 1908.

Church News

The proceeds of the fair in Philadelphia for the benefit of the parish house fund were \$743.03.

The engagement of Miss Alice Heddeaus and Mr. Harry H. Herr of the Northside Society, Pittsburgh, is announced.

The Philadelphia League has voted to instruct its delegates to the national Conference to favor the changing of the design of the League pin.

In Miss Andrews' communication on page 283, last MESSENGER but one, she writes, she should have referred to "The Theologian's Tale," instead of "The Vision of Sir Launfal."

On Easter Monday, April 20, the Young People's League and Ladies' Aid Society of the Pittsburgh Church gave a children's party. Games were played until 6 p. m., after which supper was served.

At Providence there was a large attendance at the Easter service. There were four baptisms and one confirmation, and two members united with the Society. The special Easter offering for general purposes was \$150.00.

The Humboldt Park Young People's League on May 3 elected officers for the year as follows: Clara E. Bartels, president; Augusta Haas, vice-president; Sophie M. Saul, secretary; W. R. Saul, treasurer. Delegates to the annual Conference at Lakewood, Clara E. Bartels, J. W. Saul, Eleanor Rauch.

Inquiry has come from two sources within a few days past for New-Church books in Spanish. Mr. George Gordon Pulsford writes from Eagle Pass, Texas: "From a very long acquaintance with the Mexican people I really think that there is room for a missionary effort, and that there may be good results."

The Knights Templar of the Commanderies of Philadelphia have accepted the invitation of the Philadelphia Society to hold their Annual Ascension Day Service in their church on Thursday evening, May 28, at 8 o'clock. The body of the church will be occupied by the Knights, and there will be opportunity in other parts of the church for others who would like to be present.

Mr. John Headsten of Chicago, Secretary of the Swedish-American New-Church Society, provided Rev. L. G. Landenberger with the names and addresses of editors of Swedish newspapers in this country, to whom he sent the pamphlet "Have you read him?" containing testimonials concerning Swedenborg and a history of his life and his writings, and in whose periodicals he is advertising the work "Heaven and Hell." Mr. Landenberger sent copies

of "Heaven and Hell" to the three weekly papers printed at Lindsborg, Kansas, a Swedish settlement, requesting the editors to state that a copy, together with a lecture on Swedenborg, can be had for fifteen cents in stamps. He is also furnishing "New Thought" periodicals with the new "leatherette" edition of "Divine Love and Wisdom," in order that they may review it, and also announces that it can be had for thirty-five cents postpaid.

In Indianapolis the pastor, the Rev. John R. Hunter, is delivering a series of lectures at 11 a. m. during the month of May, "with a view to meeting in a rational way the prevailing questions of the day." The subjects, as announced, are: "Evil, Its Origin, Its Cure"; "The Credibility of the Virgin Birth"; "Scripture Symbolism"; "The True and the False Idea of God"; "The Maximus Homo, or Society the Redeemed Form of Man."

The *Baltimore American* of April 9 published an interesting half-column editorial on the removal of Swedenborg's remains from London to his native land. Reference was made in it to "the impress which the writings of Swedenborg have made upon some of the world's great minds." Then follow quotations from Elizabeth Barrett Browning, Coleridge, Thomas Carlyle, and Hiram Powers. The article concludes: "Emerson's estimate of Swedenborg is generally known. So also is that of Phillips Brooks, and a very large percentage of those who have gained distinction in literature in this country, from Hawthorne to Mark Twain, are known as ardent students of the Swedish seer."

Easter in Buffalo.

Although a heavy rain came down just at church time, the attendance was good on Easter Sunday. Most of the Sunday-school children remained for the church service and to fourteen of them were presented handsome Bibles. These happy children, standing before the congregation, listening to the pastor's words as they received from his hands the holy Word, were an impressive sight. The sermon was on Jesus Christ, the Risen Lord. The tabernacle of God is with men. Jehovah God in human form now dwells with men. The Holy Communion was administered after the service. The sermon was addressed in easy terms to young and old. A request for its repetition in a hall has been received.

Portland, Me.

The Portland Society, under its energetic new pastor, the Rev. Everett K. Bray, has taken on a new lease of life this year.

In addition to the regular Sunday morning services and Sunday-school, a doctrinal study class meets Sunday evenings, usually at the homes of members.

A series of four Lenten services was held Thursday afternoon, in the hope of interesting others in the community in our doctrines. The services opened with music, reading from the Word, and prayer. Then followed the address. The subjects treated of were: "Heaven," "Man as a Spiritual Being," "The Divinity of the Lord," and "The Bible." The attendance was such as to offer encouragement both to pastor and people, and the absolute attention paid to the addresses showed the real interest of the audiences in the lectures.

It had been the intention to have a series of six services, but Mr. Bray's illness of a fortnight from grippe compelled him to alter his plans somewhat.

Mr. Bray speaks without notes and his sermons are always brief, to the point, and often eloquent.

At the annual meeting of the parish, held April 28th,

the treasurer's report for the year just finished showed less of a deficit than for some years.

Since it became necessary four years ago to sell our church, the society has held its morning services in a hall. With the increased attendance at the various services, the people are beginning to long for and feel the necessity of a church home, if the society is to attempt to regain the place in the community which it attained years ago under the Rev. William B. Hayden. The parish is already canvassing the ways and means of obtaining this object.

Brooklyn, N. Y.

At the morning service on Easter Sunday there were six children baptized. Five children having reached the age of fourteen years, since last Easter, received Books of Worship, in memorial of their baptism and in recognition of their church membership. Thirteen young people came to the Holy Supper for the first time. The chancel of the church was lighted by electricity for the first time on Easter Sunday. An attractive electrolier, suspended from the ceiling, designed by Horace B. Mann, son of Rev. Chas. H. Mann, hangs in the center of the chancel, and the repository is also lighted.

The Rev. Julian K. Smyth, of Manhattan, is delivering his course of four lectures in the Brooklyn church, on the subject, "Who was Swedenborg?" The two lectures already given have been much appreciated by large audiences. Three hundred and twenty-seven were present at the first and three hundred at the second lecture. A large proportion of the audiences were strangers.

Brockton, Mass.

At the Easter service in Brockton, Mass., there was an attendance of 211, followed by Communion, at which 105 were present. The choir of thirty sang "The Risen King," by Schnecker, an Easter cantata.

Easter afternoon there was a five o'clock service by children of the Sunday school, when Easter carols were sung, and suitable verses recited. The pastor spoke briefly of the appropriateness of a children's observance of Easter.

On the three other Sunday evenings of April, lectures have been delivered by Rev. Messrs. Charles W. Harvey, Clarence Lathbury and H. C. Hay, on the subjects, "Living," "Dying," "Hereafter." The attendance was large, with a good proportion of strangers. Beginning May 3, evening services are held at 7 in the church vestry.

The Men's Club now numbers about seventy, and the meetings are of great interest. At the April meeting an address was given by a prominent Boston lawyer, Mr. Charles R. Darling, on "Labor Legislation and Litigation."

The Society has voted to subscribe for six copies each of the *Messenger*, *League Journal* and *Review*, to be sent to appreciative people not able to subscribe for themselves.

Each Sunday there is handed out at the door of the church a neat leaflet containing a clear and brief statement of some New-Church doctrine. The matter is prepared by the pastor, according to vote of the Society. The leaflets seem to be much appreciated and requests for them have come from strangers.

On Monday evening, April 27th, the Matronalia Club, an organization of young married women of the church, held their annual "guest night" and so closed what has been an active season of useful work.

On Wednesday evening, April 29th, an informal reception was tendered to the Rev. and Mrs. Paul Sperry at the church vestry. Invitations were sent to the local clergy of all denominations, including the Catholic priests, and to the New-Church ministers of the neighboring societies of

Elmwood, Bridgewater and Abington. All the New-Church ministers were present and a number of the local pastors. Some three hundred people were present. Mr. and Mrs. Warren Goddard received the guests with Mr. and Mrs. Sperry. The officers of the local Y. M. C. A. attended. The cordial feeling existing between the different religious denominations in Brockton is very marked. Light refreshments were served and a local orchestra discoursed appropriate music. The stage, in front of which the receiving party stood, was artistically arranged by Miss Hathaway, who is connected with the Boston Art School. The Committee on Entertainment tastefully provided tables with lamps and decorations, which made the vestry look very pretty and attractive. The occasion was pronounced a success by all. All who attended felt that the bonds of fellowship were strengthened in the new ministerial relationship into which the society has lately so auspiciously entered.

The Swedenborg Scientific Association.

The Swedenborg Scientific Association will celebrate its Decennial Anniversary at its annual meeting to be held in Philadelphia in the Sunday School of the Philadelphia Society, 22nd and Chestnut streets, on Wednesday, May 27th, morning and afternoon. Besides the President's address, which will present a review of the ten years' activity of the Association leading to remarkable results in the recent publication and wide notice of Swedenborg's science and philosophy and will deal especially with the Introduction by Svante Arrhenius, the great European physicist on Swedenborg as a cosmologist, there will be a full report from Mr. Stroh of the latest developments in Sweden, including the opening of the new Swedenborg Museum and other papers and discussions of interest. The attention of the widely scattered members of the Association throughout the whole country is called to this meeting and a most cordial invitation is extended to the public and to all who are interested in the present scientific and philosophic revival of Swedenborg and in the Convention's participation in the support of the work going on in Sweden.

The Theological School.

The Managers of the Theological School have given much thought and attention to its needs since the death of Dr. Wright in the early part of the winter. Much correspondence has passed between its members, and in the latter part of March a special meeting of the Board was held in Boston. At that meeting, which was attended by all the members but one, the Rev. William L. Worcester of Philadelphia was unanimously invited to become the President of the School and its professor of theology, it being understood that in case of his acceptance the present President, the Rev. James Reed, would resign the office. Mr. Worcester, in careful consultation with the Philadelphia Society, has been considering the invitation until, at a meeting of the Society on April 27, a conclusion was reached, to the effect that the way did not seem clear for him to leave Philadelphia at present, but that he would accept the invitation conditionally, if it were so desired by the Board, the conditions being that he should retain his present residence in Philadelphia, and his pastorate of that society, with the understanding that he would spend a week in each month at the school; he would take charge of the instruction in theology, giving personal instruction when in Cambridge. The arrangement could be only temporary, but it might be the means of showing what would be permanently useful, and might lead to its

accomplishment. This proposition the Board now has under consideration; but as no meeting can easily be held until the Convention meets at Cleveland, it seems probable that the final decision cannot be reached until then. It may be added that the Philadelphia Society acquiesces in this proposal, and expresses its willingness to relieve Mr. Worcester of his local and pastoral duties as far as may be necessary to carry it out, in case it should be accepted.

The prospects of the school for the coming year are good. At the beginning of the present academic year only one student appeared; but in January he was joined by another, who is expected to return the following year; and the assurance is given that several new men will then present themselves.

The California Association.

(From the Olive Leaf, April 26.)

The organization of the California New Jerusalem Association, though unlooked for, seems altogether a gift of Providence. The occasions of infelicity and distrust will now be things of the "dead past," since we start "with a clean slate." The Saviour in His infinite mercy, we may well believe, sent His servant John Faulkner Potts, to our coast to guide us in this movement. The experience, wisdom, catholicity and charity of our General Pastor have been a heavenly boon to us all. Our Association will now be ready for harmonious and fruitful service in this part of the Lord's vineyard. The pastors are of one mind and one heart in their desire that the essentials of the Lord's New Church shall be kept ever in the foreview among us. The Societies now composing the Association, moreover, rejoice in the prospect of seasons of sweet fellowship in the glory and power of the Lord's second advent.

It is exceedingly pleasant to welcome our friends from San Francisco, Riverside and San Diego. For three days we have been verifying this declaration: "How good and how pleasant it is for brethren to dwell together in unity!" When charity and faith, as spiritual brethren, sweetly accord in our minds, there cannot but be a conscious sense of the influence of the holy oil of divine mercy mollifying both our inner and outer affections, as well as of the descent of the refreshing dew of spiritual perception clothing the affections.

The San Diego Society will receive from the Saviour "a shower of blessing" next Sabbath as our General Pastor "removes the stone from the well's mouth and gives drink to the flock."

Brother Edmiston's sermon on Friday evening was listened to with hearty appreciation. His exposition and application of the lessons taught by "the lilies of the field" seemed to befit the occasion. The admonitions were kindly and optimistic.

The discourse of the Rev. Wm. de Ronden-Pos yesterday at 11 o'clock was truly an assuring message. His applications to present necessities as a new Association were fitly made. We rejoice in the ordination of our brother into the ministry of the Lord's New Church. His ordination into the ministry of the General Convention of the New Jerusalem will follow in due time.

Brother David's sermon last evening was clear like crystal.

Please bear in mind the evening service. Our General Pastor will preach.

(From the Los Angeles Examiner, April 26.)

The Rev. John Faulkner Potts, of Philadelphia, widely known as the compiler of a concordance for the writings of Swedenborg, is in Los Angeles and will speak at the Swedenborgian church, West Ninth street, today.

The Rev. Mr. Potts, who is now engaged in the translation of the "Arcana Coelestia" (Swedenborg), came to Los Angeles to rally the forces of the denomination in this State, and form a new association to carry forward the teachings of its doctrine.

A three days' convention is in progress at the church on Ninth street, followers of the faith from various points throughout Southern California being in attendance.

The organization of the "California Association of the New Jerusalem" has been effected, the membership being from among those who formerly belonged to the Pacific Coast Association, which has not for some time been active, and the officers are as follows: The Rev. J. S. David, San Diego, president; the Rev. J. E. Collom, pastor of the local church, vice president; Charles Welch, Los Angeles, secretary, and S. McLaughlin, Los Angeles, treasurer.

Mr. McLaughlin, who is president of the Los Angeles Society, entertained the delegates last evening with a dinner at the Rosslyn Hotel, after which services were held in the church, an address being made by the Rev. Mr. David.

The Rev. Mr. Potts has been made General Pastor of the California State Association, and will visit the coast once a year. He will speak at the Ninth Street church both morning and evening today.

Notes of European Travel.

XIV.—THE ENGLISH CATHEDRALS.

My wife and daughter preceded me in a tour among the east-coast cathedral towns, and I rejoined them in Cambridge, where we enjoyed the lordly college domains and palatial architecture of the great university, and from which point we made a visit together to the beautiful cathedral of Ely. Here the elaborate sculptural adornment, which has the refinement of lacework and bears traces of the original tints applied to the stone but afterwards covered over by the rude whitewash of the "reformer," bore testimony to that religion of art which took so deep a hold on the English people in the period of cathedral building. Today the same art-religion seems to have found its external symbol rather in the music of the cathedral choir-service than in new architectural efforts, much as have been the care and the expense devoted to the restoration and preservation of these wonderful shrines of the past.

In one of my earlier notes I spoke of the revival of the religious sense in the care given to the cleansing and re-decorating in color of the great churches of northern continental Europe. In England that work has been comparatively completed in the great restorations now effected of the vast cathedrals which dot so frequently the quiet vales of this little green isle. But the form of religious art which seems to have been the peculiar channel of English devotion is that of the music of the church choirs. Here indeed, as heard in those lofty and beautiful sanctuaries, and as rendered with the careful, reverent decorum which centuries of solemn traditional usage have made habitual, one feels that the art of religious music has reached its perfection. The idea of personal effort, the rivalry of singers, the strain for novelty, the indulgence of mere sentimental pleasure, here disappear in this reverberation of waves of sacred chants, which, impersonal as the sea, have been surging back and forth in the daily morning and evening psalms of the cathedral choirs of England for three hundred years. You feel that there is no affectation of solemnity in those white-robed boy choristers and canons as they file silently in through the vast nave and take their places in the deep recesses of the canopied

choir. The dignity, the impressiveness is that of the Word itself which they are thus giving forth, and of the high worship of "praising God in His sanctuary and giving thanks unto Him with psalms."

Listening to those chaste and perfectly modulated strains of chanting answering back and forth between the antiphonal choirs, we recall what Swedenborg says of the joy experienced by certain gentile spirits who were allowed "to hear the singing in a certain church in the world from a psalm of David, by which they were affected with such delight that they joined their voices with those who sang. . . ." Suddenly the earthly chant was heard no more, and then those spirits felt a still deeper delight because they now "were in communication with that society in heaven which was in conjunction with those who were singing that psalm in the world." (Doct. Sacred Scripture 108.) And again, Swedenborg speaks in his "Spiritual Diary," No. 491, of the "angels hymning or chanting the praise of our Saviour, . . . one choir consisting of many acting at the same time as one, without confusion one from another; so that there was one within another and also without another. . . . Hence," he says, "musical harmony and singing are so delightful to the angels, when the thoughts of men are concordant with their ideas—a fact I have often experienced in the churches when the angelic choirs were in accord (with the psalms sung), an interior perception of gladness credible to none and thus unspeakable." Where else in Swedenborg's time, outside of the Roman Church, were the Psalms of David chanted in churches but in the cathedral service of England? And in what way more effectually than in this the daily cathedral service from the Holy Scriptures were the English people in his time kept more immediately and centrally than any other people in the light of the Word of God, according to his declaration regarding them?

It is significant to notice the great change that has come over the religious life of England since the days of the Reformation and the vast obligation to the New Church which England—even the Church of England—is under. We are apt to think of the Reformers as having brought a sphere of new life and beauty into Christendom, whereas it was the very garments of the tombs in which the dead church was waiting to be buried that Calvinism and Puritanism brought, with their horror of everything beautiful or cheerful in religion and their unreasoning hatred against everything that savored of the past. Instead of the cross and the angel of the resurrection, grinning skulls and crossed bones surmounted the tombs. The reforming architect went through England smoothing off as with a plane the beautiful carving of Scripture in stone which the devotion of ages had wrought in their walls and whitewashing the simple but devout scenes of holy events, at the same time obtruding every expression, personal vanity and pretension which vulgar wealth or accidental authority could invent. Rude painted galleries and boarded ceilings were built up to conceal the beautiful vaulted aisles and roofs, and directly across the chancel and concealing the altar the pious lord of the manor would erect his family pew or coat of arms. And all this was done not in the conventicles of the non-conformists, but in the parish churches and cathedrals of the reformed church of England. But what a reaction since then! And to what is it more due than to the enlightened sense of religion and of Christian worship which the New Church has been diffusing in the world? The music of Handel and of Bach and of Mendelssohn have brought the Word itself back into the great cathedral naves. People from all

countries flock into the cathedrals, not to applaud the ugliness and vulgarity of those reforming zealots, but filled with an emotion of thanks to the better English good sense and piety which have endeavored to make amends for their reformed barbarisms in the expenditure of millions for the restoration of these great temples to their ancient beauty and their rededication to the holy purpose of an exalted Christian worship. In ancient mediaeval times this worship was indeed of an external sensuous character; it was "theatrical" in appealing to the senses in an age of little spiritual enlightenment; and the Word itself was written, we are taught, in a dramatic manner especially to appeal to this plane of impression. Pilgrims flocked by thousands to great festival celebrations and brought their offerings often in affectionate memory of some beloved bishop or saint commemorated by the cathedral or its shrines. Now all this is changed. It is a time of transition. The building which the reformers would tear down, and indeed did frequently tear down, in order to use the stone in other, secular, structures, have been restored with great reverence, at least, for their artistic and historic worth. The decorous service is maintained and, to hear it, throng daily throughout the tourist season the pilgrims of music and sacred art from all parts of the world, dropping their little offerings "for the repairs of the cathedral" in the receptacle which once would have received the pennies for its building or for the maintenance of its sacred rites.

But what now of the future of these great shrines? of their destined use in the Christianity of the new age? In a word, what of them as places where the church shall teach men? And what is the doctrine that shall there be taught?

FRANK SEWALL.

(To be continued.)

No Reduced Rates to Convention.

The Central Passenger Association has concluded not to accord fare reductions this year for bodies as small as the General Convention. The Chairman of the Transportation Committee, Mr. Ezra Hyde Alden, has, after investigation, written to the President of Convention as follows:

"I regret to state that the Commissioner of the Central Passenger Association has advised me, under date of April 27th, that roads identified with the Central Passenger Association, having individually reached the conclusion that they may not under existing conditions consistently accord fare reductions for the benefit of conventions, meetings, etc., except it be first satisfactorily established that a minimum number of one thousand or more people will attend, and the data submitted in connection with our application and the available records of our past meetings not affording such assurance, our request for reduced rates in connection with the approaching meeting of the General Convention has been declined."

The externals of the mind which pertain to worship are: Thought and meditation about God, heaven, eternal life, and salvation; reflection upon one's thoughts and intentions, as to whether they are good or evil, and that the evil are from the devil, and the good from God; the turning away of one's mind from impious, obscene and filthy speech. Besides thoughts, there are also affections, which came to the sight and sense of man. Charity itself is in the internal man, and its sign in the external. When Charity is in the internal man, and makes it, then all things of worship, that are performed in externals, are signs of it.—Swedenborg.

The imperfection of a man at his birth becomes his perfection, the perfection of a beast at his birth is his imperfection. (C. L. 133.)

The Church Calendar.

May 24. Fifth Sunday after Easter.

The Risen Lord.

Introit Selection 88: "The Lord is the portion of my cup."

Lesson I. Joshua v.

Responsive Service: Te Dominum, Mag. 754.

Lesson II. John xiv. 1-14.

Benedictus, 761.

Hymns (Mag.):

187. "Morn's roseate hues."

54. "Jesus, to Thee be endless praise."

Baptisms

HARTLEY.—At Los Angeles, Olive Novella, the infant daughter of Wm. B. and Ellen Teresa Hartley. The baby was born Nov. 15, 1907. The consecration took place at the Easter service, April 19, 1908.

Marriages

HABELSHOFER - WOELFLE.—At Klein's Hall, New York, March 15, 1908, Mr. Ernest Otto Habelshofer and Miss Antonia Augusta Woelfle, both of New York, were united in marriage, the Rev. William H. Schliffer officiating.

HOECH-HELM.—At their new home in New York on April 27, 1908, Mr. Robert Adolph Hoech and Miss Elsa Amanda Helm, both of New York, were united in marriage, the Rev. William H. Schliffer officiating.

Obituary

HASKELL.—Aaron Allen Haskell passed away at his home in Council Grove, Kansas, March 20, 1908, at the age of 80 years. He was born at Minot, Maine, and raised on a farm.

Mr. Haskell was a descendant of Ethan Allen of Revolutionary fame.

In the year 1860 at Portland, Maine, he was married to Miss Louise H. Hewey. Their only child was a little girl born February 26, 1861, who went before them to the spiritual world on the fourth day of February, 1864. Mr. and Mrs. Haskell were converted under the preaching of Rev. B. Hayden of the New Jerusalem church, of which they continued consistent members. Mr. Haskell's faith and hope in the future life afforded him great comfort and pleasurable contemplation in his declining years. Throughout his sufferings he manifested the utmost Christian patience and resignation. In fact, those who knew him best and who were his fellow workers both before and during his affliction, say they never knew him to manifest the least impatience toward any one or in regard to anything.

Mr. and Mrs. Haskell welcomed the Missionary Pastor of the New Church to their home and were delighted to have meetings in their parlor. They

were greatly comforted by the heavenly doctrines of the New Jerusalem.

The funeral services were conducted by Rev. Archie Toothaker, the resident pastor of the Congregational church, on March 22, from the liturgy of the New Church.

Special Notices

COUNCIL OF MINISTERS OF THE GENERAL CONVENTION.

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

JOHN C. AGER,
Chairman.

H. CLINTON HAY, Secretary.

SWEDENBORG SCIENTIFIC ASSOCIATION.

The Decennial Annual Meeting of the Swedenborg Scientific Association will be held in the Sunday-school rooms of the Philadelphia Society of the New Jerusalem Church, 2129 Chestnut street, Philadelphia, Pa., on Wednesday, May 27th, 1908.

9:00 a. m., meeting of Board of Directors.

10:00 a. m., meeting of the Association.

12 m., President's address—"Arrhinus on Swedenborg's Cosmology."

2:30 p. m., election of officers. Papers.

REGINALD W. BROWN, Secretary.

WOMAN'S ALLIANCE.

The annual meeting of the Rhode Island New-Church Woman's Alliance will be held in the vestry of the church in Providence on Tuesday, May 19, at 3 o'clock. Mrs. A. L. Ordway will read a paper by Miss Helen Reed of Boston, on "Memories of Art Life in Italy." All women are welcome.

M. ELLA JACKSON, Secretary.
53 Wesleyan Avenue.

ILLINOIS WOMEN'S COUNCIL.

The Women's Council of the Illinois Association will meet at 501 Masonic Temple, Chicago, on Wednesday, May 30, at 2:30 and 8 p. m. Subject for the afternoon, "Music: How may we make it subservient to the growth of the spiritual man in church, home and school?" Mrs. Burnham, Mrs. Mack, Miss Elizabeth Nash. Illustrative recital by Mrs. Cornelia Billingslea. Subject for the evening, "Hindrances to Spiritual Growth." Dr. J. B. S. King. Discussion.

TO LET.

Cottage, Narragansett Bay, Buttonwoods, R. I. Ten rooms, bath, laundry, set tubs, electricity, five chambers, hair mattresses, wide piazzas. Address

E. H. COBB,
7 Avon Street, Cambridge, Mass.

CONVENTION NOTICE.

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

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

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

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

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

YOUNG PEOPLE'S LEAGUE.

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

For the Executive Committee:

WILLIAM F. WUNSCH, Pres.

BERTHA M. WHITMAN, Sec'y.

THEOLOGICAL SCHOOL.

The annual meeting of the corporation of the New-Church Theological School, for the election of Directors and other officers, and the transaction of such business as may legally come before it, will be held at the rooms of the Massachusetts New-Church Union, No. 16 Arlington Street, Boston, Mass., on Wednesday, May 27, 1908, at 4:30 p. m.

WALTER A. ROBINSON,
Clerk.

TO BE LET.

The summer cottage belonging to the Rev. S. S. Seward, at Monument Beach, Mass., near that of the Rev. John Goddard; seven bedrooms, large living room with fire-place and wide verandas, with view of water, and excellent bathing, sailing and fishing. For particulars apply to the owner at 307 Merrick Ave., Detroit, Mich.

Special Notices

SECRETARIES' CALL FOR REPORTS TO CONVENTION.

NOTICE TO ASSOCIATIONS, SOCIETIES, AUXILIARY BOARDS, BUREAUS AND COMMITTEES.

Pursuant to By-Law 17 of the Convention, the Secretaries hereby request that all reports of Associations, Societies, General Pastors and Unattached Ministers, and also the reports of the following auxiliary bodies and committees of the Convention, be sent to the undersigned Secretary so as to reach him on or before Saturday, May 16, 1908, in order that they may be presented to the Convention in print, viz.:

The Treasurer.
Auditors of the Treasurer's Account.
The New-Church Board of Publication.

Corporation of the Theological School.

Treasurer of the Theological School.
Trustees of the New-Church Building Fund.

Trustee of the Rice Legacy.
Trustees of the Rotch Legacy.
Board of Home and Foreign Missions.

Committee on the Publication of Swedenborg's Manuscripts.

Trustees of the Ingurich Fund.
Committee to Audit the Accounts of the Ingurich Fund.

Trustees of the Swedenborg Memorial Fund.

Board of Trustees of the National Church at Washington, D. C.

Trustees of the Pension Fund.
Trustees of the Orphan Fund.

Committee on Transportation.
The Literary Bureau.

The Bureau of Information.
Prompt compliance with the above request will facilitate the dispatch of the business of Convention.

Printed copies of these reports will be furnished in advance to the several Associations.

The attention of presiding officers and members of the several boards and committees of Convention is respectfully directed to the matters severally referred to them. See Journal 1907, pp. 231-232.

C. A. E. SPAMER,
Secretary,

215 N. Charles Street, Baltimore, Md.

THE NEW-CHURCH BOARD OF PUBLICATION.

The annual meeting of the New-Church Board of Publication, a corporation organized under the laws of the state of New York, will be held in the rooms of the American Swedenborg Printing and Publishing Society, No. 3 West Twenty-ninth Street, in the city of New York, on Wednesday, the 13th day of May, 1908, at 3 p. m., for the purpose of electing directors in the place of those whose terms of office will then expire, and for the transaction of such other business as may come before the meeting.

A meeting of the Board of Directors will be held at the same place immediately after the annual meeting.

ADOLPH ROEDER, Secretary.

THE AMERICAN SWENDENBORG PRINTING AND PUBLISHING SOCIETY.

The annual meeting of The American Swedenborg Printing and Publishing Society will be held at No. 3 West Twenty-ninth Street, New York, on Tuesday, May 12, 1908, at 4 p. m., for the election of five members of the Board of Managers, and for such other business as may come before it.

L. S. SMYTH, Secretary.

THE GENERAL CONVENTION.

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

S. S. SEWARD,
President.

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

AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.

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

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

E. H. ALDEN,
Secretary.

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VOL. XCIV. No. 21.

CHICAGO, WEDNESDAY, MAY 20, 1908.

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New-Church Messenger

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Deathbed Repentance.

The *Outlook* of April 18, in the strongest terms condemns the repentance of the man who betrayed and cruelly murdered a young girl, and threw her body into a lake in the Adirondacks, and before execution confessed that he had "found Jesus Christ," and had left nothing undone that would bar him from facing God.

The *Outlook* justly revolts against the confession as "sickening mockery," "corrupting sentimentalism," "hypocrisy and sham," and "profanation." But the *Outlook* bases its judgment on absolutely untenable grounds by advocating that, "at the very last gasp of breath a man may repent and his sins may be forgiven; there is no limit to the infinite mercy," and unwittingly teaches the very doctrine to which those bitter words fittingly apply. The *Outlook's* remonstrance is not against the doctrine of deathbed repentance, but averse to the confession because of the criminal's bearing, the publicity of the confession, and the seeming lack of remorse that accompanies genuine repentance.

It does not seem to require a very deep or extensive knowledge of the mind to perceive that re-

pentance is not possible when one is under the fear of death. What one does under duress, the law excuses because when fear controls there is no freedom. If men in general are able to frame such a law from a perception of natural justice, they ought to be able to apply the same principle on a high plane, and perceive that when one repents under the fear of death freedom is likewise taken away, and there is no acquiescing of the will in the act of repentance. In distress many promises are made, but when the disturbing cause is removed they are soon forgotten.

This sickening crime, followed at the thought of punishment by bland and self-satisfied repentance, is a fit illustration of how revolting wickedness, more abominable in Christendom than among any other people, lurks behind the doctrine of the vicarious atonement, with its corollaries, deathbed repentance, instantaneous salvation, and the arbitrary forgiveness of God, a doctrine that should be as revolting and shocking to the civilized as are the details of that atrocious murder.

No Limit to the Infinite Mercy.

Because the Lord's mercy is infinite, it is inferred that the Lord from mercy can do anything. From such a conception of the Lord's mercy its character is absolutely misunderstood, and the laws of its operation are totally disregarded. It ought to be seen that no one is condemned to hell for a single act, any more than heaven can be purchased by a single deed. Every one takes his place in the spiritual world according to his ruling love. If the ruling love is evil, one takes his place in hell with his like, for the sphere of Divine truth and love closes the interiors of his mind, and drives him there. If one's ruling love is good, the sphere of Divine truth and love opens the interiors, and brings one into heaven through the entrance of heavenly life. The Word distinctly says that the condemnation is this, "that men love darkness rather than light because their deeds are evil."

The life that one lives to eternity does not depend upon the yielding tenderness of infinite mercy to forgive arbitrarily, from persuasion, but upon the confirmed quality of life, upon the motives, the affections in every day acts. These determine the quality of one's ruling love, and fix his endless state,

either of condemnation or of heavenly blessedness.

Though the Lord's mercy is infinite, it can not act contrary to wisdom and the laws of man's existence. Infinite mercy can not take away a man's freedom, and at the same time leave him a human being; for the human essential is freedom. Infinite mercy can not take away one's quality, except by man's free cooperation, without destroying his individuality; and to do this would destroy man. That God forgives man is a form of speech adapted to the merely natural. God is infinite forgiveness itself, and He can hold no enmity or punishment against any one. The only enmity between man and God is the enmity in the human heart, or evil there. As soon as one removes an evil from his motive he is forgiven that evil. Hence, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." The Lord never punishes. Evil punishes itself through destroying in man the image and likeness of God. We all should teach that sin defiles the individual, that it is a deformity that God Himself can not remove except by man's free cooperation by resisting temptations in daily life, and that except so removed its consequent defilement must forever remain. We should teach the deadly character of sin, that it destroys the soul, and casts into hell, and that there is no salvation except by acquiring a love for heavenly things through daily right living, thinking and doing. But by holding forth hope through deathbed repentance, and the arbitrary forgiveness through the infinite mercy of God, we offer the highest possible premium for crime.

Worship as Play.

The editor of *The Secular Church*, and Miss Andrews in the MESSENGER, in writing at some length on the high significance and uses of play, charge the MESSENGER with "hysterics" and an entire lack of philosophical insight in not recognizing how perfectly such play characterizes the true function of external worship. In reply we need only refer to our review of *The Secular Church*, in which we distinctly call attention to the fault of Mr. Mann's analogy, as consisting *not* in the "reverent sense of play as recreation and rest in symbolical expression," but in play as belonging distinctly to the child period and not to the "mature age" of mankind, and hence as no more befitting a mature stage of church life than a child's games befit a man. It is to this logical outcome of Mr. Mann's analogy that we drew attention as leading to an unworthy conception of the function of worship in the New Church, and we leave it to the reader to decide whether or no our interpretation of the argument was justified. We regret to find the same confused interpretation of the figure in Miss Andrews' "phil-

osophical" application of it, for while retelling Froebel's definition of play as "representative of the inner life from inner necessity," and telling us that it opens a "grateful vista of truth," she proceeds to show what darkness this same play of worship brought into the church of the past age and how inadequate at the present day are the "Sunday services" as expressions for men's desires for righteousness. Now, reasoning "as a philosopher," we must contend that if, as Froebel asserts, play "is a representative of the inner life from inner necessity," then worship, so far as it is such play, must also answer to an inner necessity and cannot be discarded to give place to the "institutional church." In making the acceptance of Mr. Mann's view or its rejection a thing dependent, as Miss Andrews does, on "the spiritual age of the reader," there is again the same implication that we objected to in our review, namely, that external worship is essentially a thing for childhood and not for a mature and manly stage of religion.

The Sermon

Feeding Man with the Living Bread.

BY THE REV. E. J. E. SCHRECK.

I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. (John vi. 51.)

The Lord had fed five thousand men with five barley loaves and two small fishes. In the evening His disciples, at His wish, rowed away toward Capernaum. The Lord remained behind, to pray in the mountain, and late in the night started after them, walking on the lake. One of the sudden storms that are apt to visit the Lake of Gennesaret, came up, during which, toward daybreak, He overtook His disciples, who by that time were three or four miles distant from their starting-place. The next morning the people who had seen the disciples depart without Him, finding Him gone, also took boats, and went to Capernaum and, to their surprise, found Him in the synagogue. They asked Him how He had arrived there. The Lord, for an answer, told them that they had been seeking Him, not because they had seen miracles or signs, but because they had eaten the loaves and had been filled. And then He exhorted them, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for Him hath the Father sealed, the God."

The Lord places plainly and squarely this principle before those who believe themselves to be His followers: "What are you laboring for? What are you striving for? What is it you really desire? Do you crave food of heaven? Do you really desire to receive heavenly love into your heart? Or do you wish to have love shown you without giving any return?"

How does the story apply to us? The Lord does not appear among us in person: He is not producing such a miracle as feeding the five thousand in the desert. No. But there is food for the mind as well as for the body. We are all aware of that. Now, what is the food that we are seeking for our minds and hearts? Wherewith are we cultivating our minds? What are the books and papers and magazines we like most to read? Are they such as to give information that will serve us forever? Or are they such as give information about the daily affairs in the world that have their day, and perish? What is the conversation we crave for from others? Is it about things eternal? about God and His Providence? about the Word of the Lord? about heaven? about the real life we should lead? Or is it about the petty and great affairs of material existence without regard to any eternal import?

The Lord spake many things to the public, and He said many other things to His disciples,—things which they, as His daily companions and as ministers of His Word could better understand than the public. But these words about the seeking of that meat which endureth unto everlasting life, were not spoken to the disciples as if they were things that only the more enlightened and spiritually minded could understand and live up to. No! they were addressed to the multitude who had come out of the desert across the lake, to the synagogue in Capernaum, thinking of the things of the world.

They needed these impressive words. They needed to be aroused out of their material life, to a higher life. And so it is to all men at the present day who come within the reach of the Lord's voice, that He says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for Him hath the Father sealed, the God."

Of course the Lord did not mean by these words to forbid men from laboring for their daily bread. Of course He did not mean to forbid men from taking an interest in things of the world, knowing what discoveries are made in science, what improvements in the arts, what progress in business and in human government, what new recreations are offered, how our friends are spending their days. All this belongs to our life. But He did mean, and that as only He who is the Truth Itself can mean it, that men shall not make any of these things of supreme interest; but that they should subordinate them all to the interest in the church, in heaven, in the Lord. He explained in a manner new to them, and striking, what He meant to convey by His gracious precept, to "love the Lord above all things, and the neighbor as oneself."

They were not left to guess and speculate as to what the food was that they ought to labor for. It was not something vague and indefinite.

He Himself, the Son of man, had fed them in the desert the day before. He had made five barley loaves and two little fishes, the property of a little boy, to satisfy them all, and twelve baskets of fragments had been left. But that material food was of a nature to perish. He who had so fed them was ready to give them other food, which would not perish. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

So is it with us of modern times. Look back upon history, upon the intellectual and moral wilderness in which men have been. In that great wilderness of the intellect the Lord Himself, the origin of all intellectual and moral activities, provided for a wonderful era of civilization, giving food to the full, to men. Compare the schools, the colleges, the universities, the publishing houses, the libraries, the lecture bureaus of the present day with the schools of five hundred years ago. Nay, of only fifty years ago.

So many students in all the professions—except the ministry—are there in Germany at the present day, that the university authorities actually warn young men not to take up these studies, as there is not sufficient demand for all the professional men that graduate. So many books published, that our Congressional Library, supposed, when built, to be large enough for many years to come, cannot hold the growing mass of literature. So many inventions patented that the Patent Office years ago discontinued the practice of requiring a model of every invention. Truly the desert mind of man has been fed to satiety, and there is an overplus, as in the desert by Lake Galilee there were 12 basketfuls left. Whatever really nourishes the mind in all the pursuits of learning of the present day, comes from the Lord as truly as did the bread and fishes that appeased the hunger of the five thousand in the desert on Lake Gennesaret. Yet whatever of science, whatever of languages, whatever of art, whatever of anything pertaining to the natural world is acquired by men perishes. Although man takes with him into the other life the memory of natural things, yet it is closed up, like a case of books that is stored away and is not used, but, if necessity should require, may be opened and its contents examined.

The Lord gave the five thousand food, for they had need of it. Yet it was food that perished. Now in the synagogue He earnestly exhorted them that what was really worth laboring for was that everlasting food which He also would give them. So to us the Lord gives the food that nourishes our natural minds and our natural affections, but it is perishable and He exhorts us that He has food to give for the nourishment of heart and head which is vastly more important because in truth vital, and that we should labor for it. And this food is given by the Son of man.

Why does the Lord call Himself the "Son of man"? Because He thereby indicates how we are to obtain the food that endureth unto everlasting life. He is called by many different names, each of which has its own peculiar significance. He calls Himself the Son of man, when he wishes to call the attention of men to Himself as the Word, and as doctrine from the Word. The prophets, who were the teachers of olden times, and to whom came the Word of the Lord, were always addressed by the Lord as "Son of man." Jesus the Christ was Himself the Prophet or teacher whom all other prophets prefigured. It is the Lord, then, as the Word, as the Divine truth in the Word, that is meant by the "Son of man." To Him in His Word are we to go for our food, for that nourishment of our souls that will endure unto everlasting life. For this we are to "labor."

Do we realize what this means? We are to work

for it. To the indolent, labor seems a curse. To the right-minded man it is the greatest blessing. It requires labor, especially at first when men have not been accustomed to it, to read the Scriptures and to so dispose their minds that they may be enlightened. But what a blessing results! To be fed with the bread of life, with that food which does not perish, but endureth unto everlasting life!

Jesus said further of the "Son of man," "for Him hath the Father sealed, the God." Whoever and whatever has the seal of God is set apart from everything else. The Son of man, being sealed, means that the Word is set apart from all other writings, just as Jesus was apart from all other men. As Jesus was conceived of the Holy Spirit, thereby being the incarnation of God, so the Word is set apart from all other writings in that its very spirit and life and soul is the Divine Love of God, which is meant by "the Father," and full of the Divine truth which is meant by "the God." For in the Sacred Scriptures the term "Father" is predicated of love, and the term "God" of truth. Thus by laboring for the food which the Son of man will give unto us, we open ourselves to the influences of Divine love and Divine truth. Our hearts become gentle, patient, long-suffering, and our heads become full of the soft, bright light of truth. Where before we were apt to criticise and find fault, and speak harshly and uncharitably, and attend to our daily duties discontentedly, being lustful of the better conditions of others, we, filled with the light of truth, are apt to deal gently with the foibles and mistakes of others when we have reason to believe that they really wish to do what is right, that they are striving to be obedient children of God. Such transformation does the food of heaven bring about in our members, that our mouth cannot produce the grating, hard and harsh sounds of bitterness and criticism and complaint, for the substance thereof is soft.

To this do we attain by the "labor" of bridling our tongues, of restraining the sharp word, and instead speaking the word of confidence and trust and love. To this we are led by going to the Word of the Lord, becoming familiar with it, loving to enter into it, even as we love to enter our homes, and seek out our favorite resting-places, the cozy nook, the well-liked chair at the desk. So the Word of the Lord has its delightful resting-places where we may meditate in the comfortable sphere of the angels, where we may converse with them and with the Lord.

If conversation with well-informed and well-meaning people is delightful; if the reading of books and magazines and papers gives us pleasure; how much greater, because deeper, is the pleasure resulting from reading the Word of the Lord, how exquisite and lasting the delight that comes from conversation with the Lord! Yes, conversation with the Lord. The Lord actually speaks to man in His Word. He says "Man doth not live by bread alone, but by every word that proceedeth from the mouth of God doth man live." It is His Word, the living Word, that is heard by the spirit of man, by man's conscience, and the loving voice of Him that speaks leads to a delighted feeling of obedience to what He says.

This state is attained by "labor." Is the labor not

worth while? To be sure labor involves states of temptation and trial. We have to overcome many difficulties arising out of our natural and worldly mind. We have to deny and resist many calls to devote time to external things and, on the other hand, we must apply our hearts unto the wisdom of the Word. We have many states of weakness to overcome, many seasons of discouragement to pass through. All this is involved in "laboring for the meat which endureth unto everlasting life." But is not the result worth all the labor?

Those Jews to whom the Lord spoke in that synagogue of Capernaum long ago, realized something of the import of His words: they realized that the food of heaven was not to be had for the mere asking. And they inquired, "What shall we do that we might work the works of God?" And Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

This, then, is the first thing in the true worship of God, to acknowledge the Divinity in the Humanity of the Lord Jesus Christ. Why? Because without such acknowledgment man inevitably believes and does from himself, and to do from himself is to do what is evil, and to believe from himself is to believe what is false. To believe in Him, is not only to acknowledge that He is, but also to do His words.

And so to believe is truly His work. For it is by the operation of His spirit in man, that such belief can come about. It is for man to acknowledge the operation of the Lord's Spirit, and to rejoice in it, and to make it his own by acknowledgment. For this came the Lord into the world. "I am the living bread which came down from heaven." He who is Life itself, brought that life down to man's knowledge, to man's apprehension, to man's apprehension. We can see and know and understand and love what is holy. We can make goodness, and gentleness and forbearance, and spiritual intelligence, and every virtue that raiseth us on high, our own from Him who is the Father of lights. And we can become useful to men and angels to a degree yet undreamed of, for He that came down from heaven brought with Him whatsoever is in heaven and above the heavens.

The Lord desires us to eat of this bread of life, which is to say, He wishes us to appropriate to ourselves the goodness of love and the truth of faith, not merely that we may thereby gain entrance into the mansions of the blest, but in order that life in the world—our church relations, our civic relations, our business relations, and our social relations—may become instinct with this higher life; that we may do all things from a high and holy motive.

Impossible? With man, yes. But with God "all things are possible." If we rely upon our own strength, this ideal life can never be attained. But if we will believe, "all things are possible to him that believeth."

If we put our trust in Him; if we will stay our souls on Him; if we will actually eat the bread of heaven, thereby acquiring the strength and the vitality of heaven; if we will partake of His flesh,—taking up into ourselves every good and perfect thing that is of the Lord's Divine-Human nature, then we shall realize the truth of His words, "I

am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world."

Contributed

The Supreme Art.

Now that the study of the fine arts is taking such an advanced place in our modern civilization and we are waking up to our need of the best and most advanced educational methods in teaching these arts, I should like to put in a plea for the teaching of the finest of all arts—the art of living. It seems at first strange that this art of all arts should come last in our development as a race, but it is a fact well known in history that we progress from the most external and subservient things of life to the higher and more vital needs. This is shown in many ways, as, for instance, in the fact that we have only just begun to really study the child, who certainly ranks the highest in the whole scale of our lives. To start the child with the right concept of true living is art of arts; and all other teaching and training should be subservient to their supreme purpose. I believe that if our grown-up women in their various clubs and other organizations should take up the subject of the art of living they would find themselves filled with a wealth of resources, and with such a living central purpose they would find new zest, new life and new inspiration for hard work; and nothing would or could give such an impetus to the awakening of woman to her adult and more serious responsibilities in the world of today. She has been and is too content to take the place in life's work of a child, a dependent, an artisan, an assistant, when she should rise to her higher power and qualify for adult, responsible work in every field of life's larger and deeper demands. Unless she is willing to turn over a new leaf and study the art of living as it now is opening before her in our wonderful new and profoundly stirring civilization she is not doing her legitimate work as a grown-up member of society and a citizen of this, the most advanced and progressive nation on earth. Men cannot advance as they are capable of doing unless woman will take this great step forward and cease attending to the mere ornamentation of their bodies or even of their minds, and do the solid work that belongs to them as adult, responsible beings, who must learn to stand on their own feet, look the greater and deeper life now coming into the world from above straight in the face, use their adult, womanly judgment and take the initiative in efforts of every kind for the uplifting of humanity. Woman has all the powers to do this great work already in her very nature, only she is content to play the irresponsible part of a child, and these great powers, both of love and capacity for the greater work in life, are now lying dormant within her. Woman herself must put these powers into life and action because she is an adult and must work freely and from the depths of her mother love. If she does not she cannot grow, for it is only by our own force and wisely directed use of all our powers for good and use, that we can really grow to be the be-

ings we are capable of becoming and for which we were destined. As God's children filled with capacities for angelic usefulness we shall be surprised to see and feel the wonderful powers stirring within us and taking living, active form in work for society, every stroke of which can be made uplifting and helpful to humanity. To study the art of living in the light of humanity's present needs would indeed open a world of wonders and a renewed life of glorified work. We are truly asleep as to our real capacities for the work that is now waiting for an awakening on all sides. Man himself cannot advance until woman rises, awakes and takes living hold of her God-given and sublime work.

CLAUSINE MANN.

The Omnipotence of the Letter.

The Omnipotence of the Word of the Lord is in its letter, but not apart from its spirit and life which is within. Ultimates have no power of their own. The Lord operates through ultimates from inmosts to reform and regenerate man. This is why He is called the First and the Last. "The Lord does not operate from primes through mediates into ultimates; but from primes through ultimates, and thus into mediates." (A. C. 1086.)

This does not mean that influx of life is from ultimates into mediates, as life inflowed from lower to higher forms. This would be physical influx, which is impossible—impossible as for water to run up hill. Effects do not flow into causes, but the reverse; causes flow into and produce effects. The teaching is that the Lord operates through natural means to open the way for the receiving of what comes from above, or from within, which is the orderly way of reforming and regenerating man. The natural angels of opening, in their upward movement, meet the spiritual angels of influx in their downward way, and give them hospitality. "But it must be well remarked that the truth divine which flows into the inmosts, at the same time flows, without successive formation, into the ultimates of order, and there from the first being or principle immediately rules and provides all and everything—but these things are said for the intelligent." (A. C. 7270.)

Strength is in ultimates, as in man's hands and arms when he does physical work; or in his speech when he gives oral instruction. They are strong because there is that back of them that makes them so. So it is with the letter of the Word—there is fullness and power there because of the things within. "The Lord does not reform man and regenerate him, except by means of truths in ultimates." (A. E. 1087.)

Doctrinal things are helpful to life in the exact proportion as they make one with external conduct. This is why it is said a man is judged by his deeds. The whole man is in that ultimate, and in all the intermediate degrees at the same time. "Simultaneous order comes forth in lower things, and fully in the lowest ones, for the higher things let themselves down and place themselves in order, which is called simultaneous, in which the pure things which had been higher are in the center, and the less pure things which had been lower are in the circumference." (A. E. 1086.)

It is so in the several senses of the Word; for they all come forth simultaneously in fulness and power in the lowest, that is in the literal sense, which is in the circumference of life, the more interior things being within, and the inmost of all is at the center.

O. L. BARLER.

Two Opposite Tendencies in the Christian Church.*

The past century does not record as many wars by cannon and sword as some preceding centuries do, but it has been witness to more bloodless revolutions than all preceding centuries combined. In the realm of religion and theology these revolutions have been no less destructive and constructive than in the realm of science and politics. We stand at this hour at the most critical point in the transitional period of the theological reconstruction.

One of the most significant facts that we, as clergymen, have to consider is that, in spite of the marvelous changes and transformations already taken place in Christendom, it is our lot to be living in what seems to be the most plastic period of what is the most transitional epoch of the world's life up to the present time. You and I as theologians are handlers of mortar in its soft and pliable state preceding its granite-like hardness as it shall yet be in the temple of rationally established spiritual doctrines, standing for definite knowledge of God among men.

In all of the evangelical denominations, among the laity as well as the clergy, there is a lining-up on two sides representing two camps, which, while extending to each other friendly and diplomatic courtesies at the present time, have spiritual interests that are as antagonistic as any opposing interests that ever lead two nations to war.

The first of these divisions is composed of those who may very properly be called the "orthodox" followers of the so-called "higher critics" of the Bible. The second is composed of those who accept the Bible as veritably a direct and Divine revelation from God, capable of spiritual interpretations by which it is rationally seen to be an authoritative guide to human conduct.

I predict that the denomination whose Rhode Island representatives I have the honor to address will be one of the first in which the declaration of war will be declared between the two opposing camps to which I allude.

Right here, however, permit me to call your attention to one of the most important discriminations that a clear thinker is required to make at this particular time when science is dominant in the realm of scholarly thought. It is the discrimination between scientific facts which have been demonstrated and the philosophical conclusions which both scientists and philosophers arrive at, by mental processes of their own, using these facts as the basis. Any theologian who does not accept scientific facts without reserve and with veneration and loyalty is one who is unworthy of respect as a rational man. And it would scarcely be unjust to say on the other hand that any theologian who accepts, in any wholesale way, the general philosophic conclusions of scientists is equally culpable.

With this distinction clearly in mind, I may be permitted to say that between the facts which the "higher critics" have discovered and their conclusions drawn therefrom, there is a difference as great as between light and darkness. The "higher critics" have rendered invaluable scholarly service to the cause of theology in the facts that they have brought to light. But in many instances they have made

a woeful misuse of these facts by the irrational conclusions arrived at from them as a basis.

The Christianity represented by the orthodox "higher critics" is one that is without any conception of the real Divinity of Jesus Christ. It is without any warm and vitalizing spirituality. It is a cold and materialistic system of ethics, which, from a religious point of view, is nothing superior to agnosticism. On the other hand, the Christianity of Jesus Christ is one which reveals in a perfectly rational way the fact of the incarnation of God in Jesus Christ, as the veritable rock of all spirituality and the primary fact of religion. It furthermore offers through the instrumentality of the Bible a direct revelation from God revealing the potentialities of human life, which potentialities include heaven and hell (because heaven or hell is within you), immortality, the relation between God and man and the fraternal relations between men.

Denominationally speaking, I am a Swedenborgian and you are Congregationalists. But those of you who stand for the rational explanation of the incarnation of God in Jesus Christ and of the actual Divinity of the Bible are soldiers in the same camp that I am in. Those of you who stand for the other interpretation of Christianity are in the other camp. There is a thousand times greater difference between the views of you who are representatives of the "higher criticism" and those of you who are representatives of the Divinity of Christ and the Divinity of the Bible, than there is between Swedenborgianism and Congregationalism or between Lutheranism and Presbyterianism.

Master and Servant.

The thing struck, and the thing that strikes,
Are not the same;
Not one, however science likes
Them one to name.

Matter and Force are not the same,
But different;
Tho' both may labour with one aim
And one intent.

But of the two that seem conjoined
One is pure Mind;
One is purloiner, one's purloined;
One sees, one's blind.

Oh, God! I care not if I'm struck,
If Thou me smite;
I wail not at my little luck,
If I have Light.

The thing struck never is the arm
That deals the blow;
And He, our Father, never harm
Gives—is no foe.

Brother is He, the best of Friends!
Tho' stern at times,
He judgment and He justice sends,
Rewards not crimes.

And if He seem harsh, 'tis because
We see in part,
Or dimly, as thro' glass or gauze;
And unschooled, start.

A. W. WEBSTER.

87 Upper Fant Road, Maidstone, Eng.

Written on a fly-leaf of "Root Principles," by Thomas Child.

"In short, force and matter remain themselves distinctly, absolutely. . . . To speak of such adjunction as forming one substance, when the two are distinct in nature, in quality, in powers, in range, in sphere, in action, in products, and in end, and never by any chance blend into one, is a perversion of fact and an abuse of language." (Chapter vii.)

"He whom God inviteth hath God with him." (Landor.)

*Synopsis of an address delivered by Rev. Hiram Vroom before the Congregational Ministers' meeting of Rhode Island, March 16th, last.

Swedenborg as a Psychological Puzzle.

(From the Christian Register.)

"The wave Swedenborg started lasts to this day," said Edward Everett Hale.

Intellectual giants are born like ordinary mortals, but they never die. Misunderstood by their contemporaries, they must appeal to history for justice and a fair verdict as to their merit. While the theologian Swedenborg has been noticed by almost all who care for the study of religion, the scientist Swedenborg has, for nearly a century and a half, been lying buried with the mouldering bones of the man under the altar of a little Swedish church in London, from where they now, as reported in the London papers, have been dug up and carried by a government cruiser back to his native land, which had almost forgotten him, until the whole civilized world began to awaken to the fact that this humble and quiet genius had made discoveries in science which fully entitled him to the proud title of the "Aristotle of the North," which the scientific world now so willingly bestows upon him.

It does not often happen that an author's posthumous manuscripts are published one hundred and thirty-six years after his decease; and, if it does happen, it may be safe to say that said manuscripts must possess some rare and exceptional merits. And this is just what has happened to Swedenborg. Emerson deplored with a sigh, more than half a century ago, that Swedenborg's writings were so voluminous that it was an almost hopeless task to try to study them all. What would he have said had he known that at that time only about half of his works were known to the world, and that their number just now is being increased by seven heretofore unpublished octavo volumes on scientific topics, edited by the Royal Academy of Science at Stockholm? And still now and then some unknown treatise in manuscript by the same author is unexpectedly dug up from the dusty shelves of old European libraries, so that it almost would seem as if his productivity as an author was unique in the literature of the world.

His great work on the Brain, which is now being published, alone comprises four octavo volumes of about eight hundred pages each, and contains anatomical discoveries which have attracted the attention of modern scholars. His "Animal Kingdom" and "Economy of the Animal Kingdom," published in five heavy octavos, is mentioned by modern medical journals as an anatomical work of inestimable value, and his "Principia Rerum Naturalium," which constitutes the first of three big octavo volumes, is teeming with new and brilliant ideas and scientific discoveries, which erroneously have been ascribed to other illustrious scientists, who lived much nearer to our time than Swedenborg. So is, for instance, the case with the nebular hypothesis, the composite nature of water and of the atmosphere, the location of our solar system in the Milky Way, the atomic theory, etc. In fact, Swedenborg's scientific works in Anatomy, Chemistry, Astronomy, Geology, and Mathematics, though over a century and a half old, are not yet antiquated, but, in many respects, far ahead even of our enlightened times, and well deserve the unusual attention they have attracted in the scientific world during the last decennium. While these works make an overwhelming impression through their bulk and volume, which make it almost impossible to believe them written by one man alone, and unaided by the many devices which make modern authorship easy, this impression is lost and forgotten when we discover their rare and intrinsic merit as an inexhaustible mine full of helpful hints for the

student, the scientist and the inventor. The Principia alone would have secured Swedenborg's name immortality, not to mention the rest of his scientific works.

If we add to the above that Swedenborg was not a dry bookworm, but that he gained his knowledge through personal observations and experiments, and that he actually applied his theories to practical "uses," being the inventor of, for instance, an air-tight stove, a roller railway, and several other machines which have been further developed and utilized in our times, we shall get a fair idea of the wonderful, many-sidedness of this exceptional man's genius on the scientific field.

It does not lie within the scope of this article to follow Swedenborg on his later excursions into the realm of theology. He had acquired renown as a scientist and lived more than half a century before he became known as a theologian. Theological works published in nearly thirty octavo volumes, and containing over ten millions of words, were written when the author was far beyond the span of life allotted to ordinary mortals. And still these works bear no trace of old age or declining mental vigor. Those who at the age of fifty begin to feel their powers waning, ought to open Swedenborg's "Arcana Coelestia," the most unique Bible commentary ever written, and try to follow the author in his ingenious exposition of his Correspondence theory through, say one chapter of Genesis, just simply to study the wonderful power and activity of his mind at the age of sixty. Observe the sharp and fine distinctions he makes in the meaning of words! Note his definitions, never excelled in distinctness and perspicuity! Pay attention to his careful translation from the Hebrew and Greek texts, without which there would be no logical correspondences! Add to this marvelous acuteness of this old man's rational faculties, a memory which made it possible for him to order up, at will, in full battle array, whole platoons of Bible references in support of his statements, and to fill page upon page with references to numbered paragraphs in his own copious writings! Devote some time to a careful study of this gigantic theological library, and put the author to the severest tests to find some inaccuracy or contradiction in his statements, or lack of logic or coherence in his reasoning! If you are an admirer of a thinker like Plato or Kant, you certainly will profit by the acquaintance of one before whom they both must stand in awe. The doctrine of Correspondences and the exposition of the organic nature of human society—the Grand Man—are worth some years of thoughtful study.

But it is not my object to call attention either to Swedenborg's scientific or theological doctrines, no matter how interesting and original they might be, *per se*. Of a widely greater interest to the Unitarian student is the enigmatical mind from which this immense and endless stream of original ideas emanated, the methods and workings of the colossal master mind, who tried to, in one vast embrace, encompass the whole universe, and with one giant stroke cut the mysterious Gordian knot of existence and force the Sphinx, mute during centuries, to speak and unravel the riddle of the universe! "Can a man draw such things from himself?" Swedenborg exclaims in his "Apocalypse Revealed," and well might we say that little do we know about the latent possibilities of human nature and the worlds wherein our minds dwell, until we have ventured at a solution of the psychological puzzle which the

world has known for a century and a half under the name of Emanuel Swedenborg, but never yet even begun to understand! If the man's works are great and admirable, almost beyond comprehension, still greater and more admirable is the mind that produced them, and if it pays to study his hundred volumes with their countless brilliant and luminous ideas, still more interesting and profitable is the study of the man himself, his methods, and his mind, even if he forever should remain an enigma, whose mysterious and intricate hieroglyphics could be read and fully comprehended and interpreted only in the dazzling light from the hidden world, to which he claims he holds the key, and of which this mundane existence is only a flickering and fading shadow.

AXEL LUNDEBERG.

Chicago, Ill.

More Tributes to Swedenborg.

The removal of Swedenborg's remains from London to Sweden has attracted the attention of the world. While New Churchmen in our country have taken advantage of the opportunity of contributing articles on Swedenborg to the press, the press itself has paid a high tribute to him on its editorial page.

The following are extracts from some articles that have come to the notice of the MESSENGER: Under the title, "The Religion of Swedenborg," the Roanoke (Va.) *Times* says:

"This honor done the memory of the distinguished scholar will revive a widespread attention to the lifework, and especially the religious teachings of this great man. Swedenborg, after having won great distinction as a scholar and statesman, retired from the service of his government and entered upon what he declared to be a divinely inspired mission. A study of his works gives new insight into Christianity, creates a different interpretation, and develops the undoubted inspiration, in a manner derivable from no other source."

The Kennebec (Me.) *Journal*, after speaking of the "tardy honor which the Swedish government is doing the famous son," the editorial says:

"It is now more than 150 years since Emanuel Swedenborg, after having won distinction as a scholar and statesman, retired from the service of the Swedish government and entered upon what he declared to be, and what thousands have since believed to be, a divinely inspired mission. The work for which he declared himself to be divinely chosen is nothing less than what those who accept his teachings regard as a revelation of the underlying spiritual meaning of the Old and New Testaments."

The editor of the *New Theology Magazine* of Boston, remarks:

"Emanuel Swedenborg was doubtless the most profound writer God ever sent to earth. And yet he made mistakes, because he was human. * * * I consider Swedenborg's 'Heaven and Hell' the most important work for the 'beginner,' but some place a higher value on 'True Christian Religion,' which was his ripest work. About twenty-five years ago I purchased a pocket edition of 'Heaven and Hell.' I carried it with me wherever I went and studied it at odd moments until I completely wore it out. Then I bought another copy. I have a few of the old leaves in the bottom of my desk, and sometimes when I come across them the memory of those old days comes back, and I think of those struggling times, and of the three which God called away. No man who studies Swedenborg's writings will dare to live a sordid and carnal life, even if he did not through God's grace itself learn to love the Lord."

In the May 3 issue of *The Patriot*, Jackson, Mich., appeared an article on Swedenborg over three columns in length, under the department of "Meditations and Gleanings," all of which is written in such a manner as to speak in the highest terms of his career, both as a scientist and seer. We give a few clippings from this remarkable tribute:

"When Emerson selected seven names from the ancient and the modern world for his lectures and volume on 'Representative Men' he named Plato, or the Philosopher; Swedenborg, or the Mystic; Montaigne, or the Skeptic; Shakespeare, or the Poet; Napoleon, or the Man of the World; Goethe, or the Writer. Of the six names thus linked together the one who had distinct and undeniable relations with the occult world is called 'the mystic,' for, as Emerson says, 'in modern times no such remarkable example of introverted mind has occurred as in Emanuel Swedenborg, born in Stockholm, in 1688'; the greatest scientist and seer of the eighteenth century, and passed from earth at London, March 29, 1772, in his eighty-fifth year. * * *

"Another event at this beginning of the twentieth century indicates that Swedenborg, the scientist, is held in high esteem in his native land. Since 1902, under the auspices of the Swedenborg Scientific Association and the Royal Swedish Academy of Sciences, the work of collecting his scientific writings and their publication has been making progress. * * * This is a remarkable tribute to a man whose scientific works were written about 175 years ago. * * *

"It appears as if, at last, Swedenborg is coming to his own as the greatest deliver in the field of science in his time; anticipating, as he did, much of the science of the nineteenth century; anticipating the discovery of the seventh planet; anticipating the discoveries of modern astronomy in regard to the generation of earths by the sun; in magnetism, important experiments and conclusions by later students; in chemistry, the atomic theory; in anatomy, the findings of the foremost of modern researches; and was the first to demonstrate the office of the lungs."

And after speaking of Swedenborg as a true cosmopolitan and describing his scientific attainments, the opening of his spiritual sight, and giving the stories that proved his ability to communicate with departed spirits, the article closes with these strong words:

"Swedenborg's revelations are one of the strongest links in the sacred and secular narration of facts that prove the continuity of conscious existence after death."

Communications

To Laymen of the New Church.

Perhaps this question has made appeal, "Can I attend Convention this year?" It is hoped the question will be rationally considered by every one.

The physician who has even one patient seriously ill at the time, and whose confidence in him could not be transferred to another; the lawyer whose client will have no other and whose case comes up in court during the days of this meeting; the business man who is just making a start; the merchant whose affairs are on the verge of bankruptcy; the teacher whose year's work is near completion; the man of any calling, sickness in whose family would keep him at home—by these the question of first duty is easily decided.

But possible advantage gained by a competitor in trade through one's absence, possible loss in income because of a few days "away from business," or possible "slack up" from a short delay—in fact, any other consideration ought not to count with any layman who can, without injustice to others, pay his way to and through (or at least a part of) this grand annual meeting, the sphere of which is so strongly and particularly effectual for good to all who attend.

The member of an active society needs this renewing to make his work in the home meetings more thorough and perfect; the isolated needs it for his own inspiration and confirmation in daily living.

If it were possible for each one to scan the pages of his spiritual ledger, as he does the one in his office, he would

see that the gain of a few dollars on the side of this world's credit would never balance this loss to him of spiritual good, and "the cares of the world and the deceitfulness of riches" make just as sad havoc with the seeds of Divine truth as they did when the parable of the Sower was given.

B.

New-Church Missionary Work and Esperanto.

The New-Church missionary is constantly on the lookout for opportunities of attracting the attention of the public to the doctrines of the church. The writer has found quite a few in handing to students of Esperanto one of the leaflets in Esperanto by the Rev. J. Ashby of the English Conference.

These two tracts, "The Trinity in the Lord Jesus Christ," and "Who Was Emanuel Swedenborg?" are short and are written in simple, clear and excellently worded Esperanto. A beginner in Esperanto could hardly make an error in translation with an Esperanto-English dictionary at hand. The doctrine of the Lord is clearly and definitely stated, and the short sketch of Swedenborg's life gives just enough to whet one's appetite for more. If there were no other use for the New-Church Esperantist than the supplying of literature to the thousands, yea, hundreds of thousands, of learners of this language of every tongue and nationality, it would be a very great use indeed; and perhaps the greatest use for the New Churchmen. But there are very many particular uses which this language may serve. To state one or two from experience: My knowledge of Esperanto, though limited, has given me the acquaintance of a number of people who had not before heard of the New Church. People deeply interested in the same thing quickly become acquainted. One evening spent in a circle of Esperanto learners, only one of whom I had met before, brought about a degree of cordiality and friendship which would have required, in the ordinary course of events, months to attain. This class will take up shortly one of Mr. Ashby's tracts to parse, when opportunity will be given for a thorough discussion of New-Church doctrines.

On the train I have passed hours of conversation with persons interested in Esperanto, which has quite generally ended in a request for New-Church literature, which was supplied.

It is not my purpose to speak of the universal aim of the language; but it is surely destined to bring nations of diverse languages closer together and make for peace and universal brotherhood. Dr. Vincent, head of the Chautauqua movement, has taken up Esperanto enthusiastically, and an entire week will be given to the Esperantists at the Chautauqua Assembly in July. A regular chair of Esperanto has been established under Prof. Papst of Chicago, I learn from the *Amerika Esperantisto*. Here will be an opportunity for the New-Church Esperantist to do some propaganda work.

What we now need is more New-Church tracts in Esperanto. There is as yet so little literature in the language that almost anything is seized upon greedily by the Esperanto reader.

J. B. SPIERS.

Editions of Swedenborg's Works.

EDITOR OF THE NEW-CHURCH MESSENGER:—I am rather surprised at the stand taken by Edmond Congar Brown in the MESSENGER of April 15th, in regard to my answer to his letter of Feb. 19th, published in the MESSENGER. I did not intend to find any fault whatever with the American Swedenborg Printing and Publishing Society, nor did I intend to criticize in the least their manner of doing business, or the results which they have achieved. I understood

that Mr. Brown did not think that the Rotch trustees were justified in advertising their edition in the way that they did. He seemed to think that the Rotch trustees had no right to advertise their edition as the "only complete and uniform edition of the theological writings published by Swedenborg now on the market." He also seemed to think that the statement as to its being "printed on especially made all-rag paper of the highest grade, and bound in the best style of the Riverside Press, these books surpass in these respects all other editions" was exaggerated. He apparently has abandoned the latter ground of his complaint, if indeed it was a complaint, and in his last letter, published in the MESSENGER of April 15, he confines himself simply to the former, although at the end of that letter he seems to admit that there was not such an edition on the market in 1905, and therefore seems to admit that the advertisement was justified. I am sorry that Mr. Brown in answering my question as to the extent of the sales of the complete and uniform edition is not able to inform me because he depends simply upon his personal knowledge, and does not seem to have asked the manager of the Society for information about that, but does seem to have asked the manager of the Society about the number of the volumes of the edition that have been distributed, and he gives that number as eighty-five thousand. Why Mr. Brown should have depended on his own personal knowledge as to the matter about which I asked information, and obtained definite information about a matter which, though very interesting and showing commendable energy on the part of the Society, still was not concerned in the subject-matter at hand, I am at a loss to imagine. I hope he will find time to get information from the manager of the Society as to the extent of the sale of the complete and uniform edition which Mr. Brown says has been on the market since 1857. It would be interesting to me as a member of the Rotch trustees and also I think it would be interesting to the church at large.

As to the correctness of the statements made in the 1905 Convention in Boston, about the existence of a uniform edition, I will say that I understand that Mr. Brown's statement in regard to it has been called to the attention of the chairman of the committee who made the report to the Convention, and I have no hesitancy in saying that the chairman of that committee is able to take care of himself, without any puny assistance that I may be able to give him, and I have shifted onto his broad shoulders any defense which may be required for that statement.

I will say in closing that I hope the readers of the MESSENGER will not consider this series of letters, on the part of either myself or Mr. Brown, to be any evidence whatever of any internecine strife between the Rotch trustees and the American Swedenborg Printing and Publishing Society, because the relations that exist between us are of the most cordial character, and I am sure that Mr. Brown will join me in saying this. We are all working for the same object and although up to the present time it may seem to people who are not acquainted with the facts that we have been working at cross purposes, still that has not been the intent, and if we have been at fault in that respect I have no doubt the fault will soon be cured.

JAMES EVERETT YOUNG.

A Significant Incident.

EDITOR OF THE NEW-CHURCH MESSENGER:—The following is a real incident, and is significant in that it shows the ignorance that prevails.

Scene: Interior of an English railway carriage. A gentleman is reading the newspaper; he stops and says to his wife:

Gentleman: "The remains of Swedenborg are to be conveyed from London to Sweden on a man-of-war."

Wife: "Swedenborg! Who is he? Has he just died?"

Gentleman: "I don't know." (Continues to read.) "Oh! he's a great theologian and has been dead 136 years."

Wife: "Dear me! how very curious!"

What does the above indicate? Do New Churchmen as a general rule talk about Swedenborg? Fourteen thousand New Churchmen "talking Swedenborg"! Think of it!

G. C. A.

The Glorification of the Lord's Human.

EDITOR OF THE MESSENGER:—Permit me to suggest that I believe I am but giving voice to the desire that is in many a heart, when I ask "B. W." to write an article for the MESSENGER, in which he will kindly elaborate the idea which he presented in a brief note not long ago. The thought presented by him, as I remember it, was that there is a tendency to think that the glorification of the Lord's Human added something to Him. It has occurred to me that the manner in which the Lord has glorified His Human is taught in the church in a way that does not accord with the fundamental teachings of the New Church. It seems to me "B. W." is correct; but I would like to see him explain his view, especially in the light of statements in the Writings which apparently teach that the Lord after glorification was different from what he was before. (D. L. W. 233.)

CEDAR MOUNT.

Church News

The engagement is announced of the Rev. Everett K. Bray and Miss Ida L. Hutchins, both of Portland, Me. The marriage is to take place the coming summer.

Readers are asked to correct two errors in the printing of the Latin poem in the MESSENGER of May 6. For "*Suercorum*" in the second line, read "*Suicorum*"; and for "*saute*," in next to last line, read "*sancte*."

In Portland, Me., the Easter services were unusually interesting. Fifty-eight were in attendance, thirty-five joining in the Holy Communion. There were one baptism and two confirmations. Four united with the church.

The Rev. J. E. Collom is taking a vacation till the first of August. He left Los Angeles with his wife and two sons May 13th, and will be in Cleveland and vicinity until after the 4th of July. They expect to spend two weeks in Colorado in July.

We learn that the Rev. Thomas S. Harris, who has for several years past been the minister of the society in Abington, has ceased to act in that capacity, and has expressed his intention to withdraw from the ministry of the General Convention for the purpose of uniting with the General Church; also that eight others, beside Mr. Harris and his wife, have withdrawn from the society in Abington for the same purpose. This is the culmination of troubles which have existed in Abington for two or three years past. Since the withdrawal of their minister, the congregation has come together with increased numbers and with greater enthusiasm and energy than have existed for some time past, the pulpit being temporarily supplied by the Missionary Board of the Massachusetts Association, under whose auspices the Rev. Jacob E. Werren, a former pastor of the society, is at present preaching for them.

A paper of interest to teachers and parents, entitled "The Divine Provision for Graded Lessons in Religious Instruction," read by the Rev. E. J. E. Schreck at the annual meeting of the Illinois Association, has, by vote of the Association, been published in pamphlet form, and may be had free of charge from the Western New-Church Union, 501 Masonic Temple.

Mr. C. E. Howe, of Springfield, Ill., became a very enthusiastic believer in the teachings of Henry George shortly before he received the doctrines of the New-Church, both of which teachings are meat and drink to his soul. Wishing to give his youngest son an economic memorial, as well as one that should remind him "that he is to be regenerated," he had him baptized on May 10 and given the name Henry George.

Buffalo, N. Y.

Mr. James A. Pincott, a most devoted member of the Buffalo New-Church Society, is just leaving this country with a view to spending his remaining years in England, the land of his birth. A farewell reception was held in his honor on the evening of April 29. A large circle of friends assembled at the home of the pastor, Rev. Thomas French, Jr. After an entertainment consisting of music and readings, Dr. E. P. Hussey arose and spoke in touching words of his long association with Mr. Pincott in the church and of the great benefit he had thereby received. Mr. Browning and a number of others, including several ladies, spoke with much feeling. Dr. French referred to the great encouragement and aid he had received from Mr. Pincott, and closed by presenting him with a handsome steamer rug with the love and best wishes of his church friends. Mr. Pincott spoke at length in reply, showing that the church held first place in his affections and giving the pleasing assurance that he was to continue a member of the Buffalo Society and contribute to its needs.

Lakewood, O.

The Men's Club of the Church of the Redeemer is a live and growing organization. It was organized less than five months ago, and has at the present time a membership of forty. It includes the men of the church and a number of gentlemen living in the community not connected with any church organization, but who from social contact with the pastor and the men of the church are beginning to evince an interest in the doctrine and life of the church. Bi-monthly meetings are held, and they are largely attended. The pastor, in connection with a wise committee, provides a good speaker for each meeting, and while the subjects discussed are largely of a secular character, the pastor, who is always present, closes the discussion by showing the church's attitude on the subject before the club. In this way the outside men soon learn to respect the church's position.

On Wednesday evening, June 7th, the club gave a reception in the parish house to the ladies of the parish, which was largely attended, more than seventy people being present and partaking of the excellent repast provided by the club. Good music and good speeches were enjoyed by all present. The pastor was toastmaster and opened the speechmaking by an address in which he defined the laws of mental growth and the high place the right social life occupies in the work of the church. A most beautiful sphere prevailed and everybody went home feeling that a useful evening had been spent.

The General Convention and Council of Ministers.

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

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

3:00 p. m. Opening session of the Council of Ministers.

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

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

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

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

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

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

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

WEDNESDAY, JUNE 10.

9:30 a. m. Executive Session of the Council of Ministers.

11:00 a. m. Public Session.

2:00 p. m. Public Session.

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

THURSDAY, JUNE 11.

9:00 a. m. Executive Session of the Council of Ministers.

11:00 a. m. Public Session of the Council.

2:00 p. m. Public Session.

8:00 p. m. *Young People's League* at Church of The Holy City, Cleveland.

FRIDAY, JUNE 12.

American New-Church Sunday-School Association at Church of the Redeemer, Lakewood.

9:30 a. m. Meeting of the Standing Committee.

10:00 a. m. Meeting of the Association. The morning session will be occupied with reports of committees and discussion thereof.

12:00 noon. Rev. Wm. L. Worcester, Chairman of the Committee on Lessons, will present the report of that committee, with an address on the subject, "How to Get Started in Graded Work."

2:00 p. m. Meeting of the Association.

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

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

SATURDAY, JUNE 13, AT LAKEWOOD.

9:00 a. m. Meeting of the General Council.

10:00 a. m. Meeting of the *Young People's League*.

12:00 noon. *Convention* assemblies. Address by Rev. S. S. Seward, the President of the Convention.

2:00 p. m. Business Meeting of the Convention.

8:00 p. m. Preparatory Meeting for the Holy Supper, in charge of Rev. John Whitehead, Waltham, Mass.

SUNDAY, JUNE 14, AT LAKEWOOD.

10:30 a. m. Sermon by Rev. Clyde W. Broomell, of Roxbury, Mass.

12 noon. The Most Holy Sacrament of the Lord's Supper. Rev. S. S. Seward, the President of the Convention.

8:00 p. m. Sermon by Rev. C. W. Harvey, Brookline, Mass.

AT CHURCH OF THE HOLY CITY, CLEVELAND.

11:00 a. m. Sermon by Rev. Wm. L. Worcester, of Philadelphia.

12 noon. The Most Holy Sacrament of the Lord's Supper, Rev. J. C. Ager, Chairman of the Council of Ministers, officiating.

8:00 p. m. Sermon by Rev. H. Clinton Hay, of Boston, Mass.

MONDAY, JUNE 15, AT LAKEWOOD.

8:30 a. m. Meeting of the *Evidence Society*. A full report will be made of the work done during the year, and a plan presented for a considerably larger work in the future, which should receive full discussion. All in attendance at the Convention are earnestly invited to be present.

9:30 a. m. At Church of the Holy City, Cleveland. Meeting of the "*National Alliance of New-Church Women*."

10:00 a. m. *Convention* assemblies at Lakewood.

11:00 a. m. Report of Council of Ministers.

11:30 a. m. Nomination of officers.

12:00 noon. Sermon by Rev. E. D. Daniels, of La Porte, Ind., "The Church's Call to Repentance."

2:00 p. m. Conference on New-Church Education. Ten-minute papers, by John T. Prince, on ————; by Rev. Frank A. Gustafson, on "The Specific Value of Elementary and Secondary Education in New-Church Schools;" by Rev. John Whitehead, on "The Educational Ideals of Waltham." Five-minute addresses will be made by volunteers from the floor.

3:00 p. m. Report of the Board of Missions.

Evening. *Reception* for the Convention at the Hollenden Hotel.

TUESDAY, JUNE 16, AT LAKEWOOD.

10:00 a. m. *Convention* assemblies.

10:30 a. m. Election of officers.

11:00 a. m. Memorials.

12 noon. Sermon by Rev. Frank Sewall, of Washington, D. C., "The Place of Public Worship in the Life of the Church."

2:00 p. m. Report of the MESSENGER, Rev. John S. Saul, Editor.

- 3:00 p. m. Report of the Sub-Committee of the General Council on Special Plan.
 8:00 p. m. Address by Mr. Wm. McGeorge, Jr., of Philadelphia, "The Message of the New Church to the World."

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

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

WEDNESDAY, JUNE 17, AT LAKEWOOD.

- 10:00 a. m. Convention assembles.
 11:00 a. m. Report of the Evidence Society.
 12:00 noon. Sermon by Rev. Louis G. Hoeck, of Cincinnati, "The Place of the Sacraments in the Life of the Church."

Revision of the Convention's Constitution.

At the last meeting of Convention a technical point raised the general question of the advisability of a revision of the constitution under which the General Convention of the New Church in the United States is now acting. Upon motion and under the following resolution:

"That a committee of three be appointed to report at next meeting of Convention on the advisability and method of simplifying the present Constitution," the undersigned were appointed such a committee.

They proceeded to call for suggestions in the MESSENGER, to which call there was an unexpectedly large response. The suggestions sent in ranged from the most radical to the most conservative. The most radical proposed the entire reconstruction of the document, and involved such elemental and fundamental changes that while the committee saw and understood the spirit which dictated such suggestions and appreciated its legitimacy and cordiality, it yet felt a sense of hesitation under the resolution, which called for simplification rather than total recasting, to adopt these radical measures. The most conservative either left the document unaltered or proposed very slight verbal changes. In the light of these various suggestions, however, the committee felt enabled to make most thorough revision of the Constitution, which is herewith submitted to the members of the Church as far in advance of the meeting of Convention as seemed feasible, so that it might be made the subject of preliminary thought and study, and beget a sense of preparedness for discussion, which might otherwise be absent.

Three points very clearly presented themselves. The first was that there seemed to be universal desire to have eliminated from the document the citation from the "New Jerusalem and its Heavenly Doctrine," Nos. 311-319, as being inappropriate. This omission was therefore unanimously made by the committee.

The second was that while many of the suggestions were excellent, they seemed rather more appropriate for being embodied in the By-laws of the Convention at its discretion, while others seemed to call more properly for action on the part of Associations and other constituent bodies than on the part of Convention itself.

The third was that among these many suggestions two seemed to be deserving of especial mention here, though the committee did not feel that they could well be embodied in the revised document which it herewith submits, first to the readers of the MESSENGER, and then to the Convention. They are, the suggestion that it might be wise so to carry on the work of Convention as not to concentrate too many duties upon the few workers in the Church, but rather call out available material now unused, and the other, that Associations might be led to try a plan of more thorough, and therefore more democratic, representation, by seeing to it that delegates be appointed from all societies and constituent bodies rather than selected from the Association at large, or from its governing board.

It will be seen that the nature of these suggestions, which are fair illustrations of several others, is such as to make them available rather by smaller bodies than by the Convention at large, while yet there is a certain validity in their being considered by the committee in its work.

In submitting the results of its labors in the form of the Constitution following, the committee desires to express its thanks to all those who have helped directly or indirectly in its deliberations and conclusions.

ADOLPH ROEDER,
 WILLIAM L. WORCESTER,
 JOB BARNARD.

Constitution of the General Convention of the New Jerusalem in the United States of America.

ARTICLE I.—NAME AND OBJECT.

This body shall be called the General Convention of the New Jerusalem in the United States of America and shall consist of all who acknowledge the doctrines of the New Jerusalem as revealed by the Lord from His Word in the writings of Emanuel Swedenborg, and who unite with this Body in the performance of its uses, the dissemination of these doctrines, and the encouragement of the Christian life taught therein.

ARTICLE II.—OFFICERS.

The Officers of the Convention shall be a President, a Vice-President, a Secretary, an Assistant Secretary, and a Treasurer, all of whom shall be elected by ballot, and hold their offices until their successors are chosen; a Council of Ministers, consisting of all the ministers belonging to the Convention, of whom twelve shall constitute a quorum, and a General Council, consisting of the President, Vice-President, Secretary, Assistant Secretary, and Treasurer, together with four ministers and six laymen, to be chosen by ballot by the Convention.

ARTICLE III.—DUTIES, ETC.

The President, Vice-President, Secretary, Assistant Secretary and Treasurer shall perform the duties implied by the names of their several offices, and such other duties as the Convention may require of them. The General Council shall be the Executive Committee of the Convention, and shall have superintendence of the business of the Convention, and shall exercise the powers of the Convention in the interim of its meetings. The Council of Ministers shall have charge of all matters pertaining to the ministry, subject to the provisions of this Constitution.

ARTICLE IV.—MEETINGS, ETC.

Section 1.—Meetings of this Body shall be held at least triennially, at such times and places as it may determine.

Section 2.—All members of the Convention shall have right to be present at its meetings, and to take part in the deliberations; they may also be appointed upon committees and elected to office. But the right to vote shall be limited to ministers whose official acts are reported to the Convention, and the delegates of Associations and other bodies of the Church represented in the Convention.

Section 3.—Every Association or other body of the Church represented in this Convention shall be entitled to two delegates, and an additional delegate for every fifty members.

ARTICLE V.—THE MINISTRY.

Section 1.—A member of the New Church may, after

suitable preparation, be authorized by a General Pastor to lead in worship, to teach the doctrines of the Church, to lecture, and to officiate at funerals, such authorization to be renewed annually. Persons so authorized shall be known as authorized preachers.

Section 2.—A member of the Church who has been a candidate for a suitable term, may, with the sanction of the General Convention or of an Association, be ordained by a General Pastor into the ministry, with power, in addition to the functions set forth in Section 1, to administer the Sacraments of Baptism and the Holy Supper, and to consecrate marriages. A minister who has been invited by a Society to become its pastor may, on presentation of the proper credentials to the Presiding Minister, be installed into the pastoral office.

Section 3.—A pastor, after a suitable term in the pastoral office, may, by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain ministers, and preside over a general body of the Church, while acting as Presiding Minister of any Association, or of the General Convention. Any minister who is President of the General Convention shall *ex-officio* be invested with the powers of General Pastor; or an Association may, with the sanction of the General Convention, temporarily invest the powers of General Pastor in its Presiding Minister, or Superintendent, during his continuance in office.

Section 4.—A minister ordained by authority of the Convention, or one reporting to and acting under the rules of the Convention, shall be considered a minister and member of the Convention, and subject to its jurisdiction, until his connection therewith shall be severed by voluntary act on his part, or by authority of the Convention.

ARTICLE VI.

Corporations, Boards and Trustees, constituted for general uses to the Church, and desiring to co-operate with the Convention, may receive such recognition and supervision as may be determined, in conformity with the laws of the States in which they legally exist.

ARTICLE VII.—AMENDMENTS.

This constitution may be amended at any meeting of the Convention, by a two-thirds vote; provided, that the proposed amendment shall first be referred to the General Council or the Council of Ministers, and public notice of the substance thereof shall have been given at least six months before the time of such meeting; which notice may be dispensed with for any special occasion by a three-fourths vote of the Convention.

An Appeal to Aid the Cause of the Church in Buffalo.

For the last six or eight months a quiet but earnest effort has been in progress for the purpose of paying the mortgage indebtedness incurred in building the church in Buffalo, N. Y. It has been carried on by its devoted and broad-minded pastor, and under the auspices of the New York Association. Its success has been such as to awaken the hope that a more general appeal to the masses of the church may complete the purpose in view.

Having been appointed a member of the Committee on Subscriptions, and having been active in the formation and growth of the Society almost from the beginning, and being deeply interested in the development of every group of the church everywhere, I gladly make the appeal in behalf of the Committee and the cause.

The basis of the appeal has been stated in the circular that has been already sent out to individuals, which is in part as follows:

"Years ago a few New Churchmen, residing in Buffalo, came together for Divine worship and the instruction of their children in a New-Church Sunday school. They met in a hall belonging to one of the members. Their financial resources being meagre, they had little hope of soon being able to have a church edifice of their own and the services of a regular minister, but by concerted action and the assistance of outside friends in the church, they organized an ambitious plan

of church extension. By means of subscriptions and mortgages on the property, a lot was purchased in the center of the highly favored and growing Elmwood district, and the present church building was erected. It is a brick structure, well planned, and has a seating capacity of about two hundred.

"The church building was hardly completed when by illness, death, financial losses and removal from the city, the society was deprived of the active assistance of several members on which it most depended. The loss of the financial aid and valued leadership of these devoted friends brought embarrassment to the little society; but with the generous aid of the New York Association, it has worked zealously under the leadership of three successive pastors, and has now attained a position in which it would be self-supporting if re-



NEW JERUSALEM CHURCH, BUFFALO.

lieved of debt. The only debts are the mortgages contracted at the time of building, and a small fraction of the accrued interest, together amounting to nearly \$10,000. An organized effort is now begun to pay off the entire debt and thus relieve the society of a burden which threatens its perpetuity.

"The matter is presented to the friends of the church, not as an appeal for help from a struggling society (of such there may be many equally worthy), but as an exceptional opportunity to advance the cause of the church by conserving and utilizing agencies already at work in an important center.

"There is no point in the United States where it would seem to be of greater moment to build up a strong New-Church organization than in this great city of Western New York, midway between Boston and Chicago. It should be noticed that this is the only active society of the church in New York State outside of New York and Brooklyn, and the only one between New York and Cleveland. The society forms the active nucleus for an earnest center of organization. Friends visiting Buffalo have been delighted with the signs of church activity, particularly with the Sunday school of thirty-five members.

"The society is in good standing in the community, and receives frequent favorable comment of the local press. Thanks to a little band of missionary workers, the New Church is no longer unknown in the city of Buffalo. They stand ready and anxious to continue this work, if enabled to retain the church building.

"The New York Association has appointed a com-

mittee to co-operate with the Buffalo Society in an effort to raise the sum necessary to meet the indebtedness, which as stated is now slightly less than \$10,000."

The friends in Buffalo have pledged themselves to raise \$1,200. Friends outside of the society have subscribed \$3,000, making \$4,200 as the amount already subscribed in response to the private appeal, and leaving \$5,800 as the amount still to be raised. In order to complete the total sum, this appeal is now made, through the columns of the MESSENGER, to the whole church. The burden is laid upon the hearts of all the members and friends of the church in the country, whether belonging to one of our societies or isolated, and whether blessed with a large amount of this world's goods or not. All the "willing-hearted" are asked to give, each according to his means. It is hoped that those who can give little will not be discouraged by that fact, because it encourages the larger givers to do their share to know that others are helping all in their power; while a united and generous effort will be sure to be successful.

In making this appeal one thing, also mentioned in the circular above quoted, is insisted on, viz., that this is not a proposition to make a gift to the Buffalo Society and pay off its debt, but is in the nature of a loan without interest. It is understood that the title of the property will remain with the Buffalo Society and that the interest which the general church will have in the investment will be recognized by a non-interest-bearing mortgage to the General Convention in amount equal to the contributions of those not affiliated with the society.

Under this arrangement the money, or at least the greater part of it, will revert to the General Convention, even if the Buffalo Society should fail and the property be sold.

Subscriptions may be sent either to the Rev. Thomas French, Jr., 40 Brantford Place, Buffalo, or to Mr. Eben Sugden, 377 Broadway, New York City, or to Mr. R. A. Shaw, 182 Front Street, New York City, and will be promptly acknowledged in the MESSENGER.

On behalf of the Buffalo Society and of the whole church, and bespeaking the generous contributions of the whole mass of the people,

S. S. SEWARD,
President of the General Convention.

A Missionary Trip Down the Mississippi.

The Rev. E. W. Shields, who with his wife is now at Wabasha, Minn., making a boat for the trip down the Mississippi, writes under date of May 4:

"I did not lecture in city hall yesterday as expected, for on account of the resignation of the pastor of the M. E. Church they were without a preacher, and I filled the pulpit in his stead to a congregation of about seventy-five. And they desire that I shall do so again next Sunday, unless their board sends them another preacher. They seemed to enjoy my sermon, which was on the resurrection. The probability now is that I may preach for them several Sundays and once during the week.

"The pastor of the Congregational Church, Rev. Mr. Short, has asked me to preach again in his church.

"The building of my boat is progressing very slowly, as we had but one day last week fit to work, and competent workmen are hard to get here now. It may be all the better for the good I may do if I am delayed here longer than I at first intended. I believe that the Lord will eventually bless my efforts here by giving to the New Church several receivers.

"Previous to leaving Hot Springs, on Sunday, April 12, I administered the Holy Supper to about fifteen persons and baptized two children. They are going to hold ser-

vices there during my stay north. I really was loath to leave them."

In a letter written a few days before the above Mr. Shields said:

"I find my trip and boat will cost me double what I anticipated, but I am going to carry out my original design of spending the summer along the river, doing all that I can to make known the doctrines of the New Church by lecturing, preaching and distributing New-Church literature. I preached in the Congregational Church last Wednesday night.

"I am now ready to receive any assistance from New-Church people that they may feel disposed to render to carry out the good work along the upper Mississippi river. I want good doctrinal literature. I will report through the MESSENGER all contributions received.

"I expect to be here about one month."

Elmwood, Mass.

Easter was celebrated at Elmwood with services appropriate to the day. The chancel was prettily decorated with palms, lilies and potted plants. There was special Easter music by the vested choir, an Easter sermon by the pastor, and the celebration of the Lord's Supper. The church was well filled and the choir of forty-five young people and children made a good attendance of young folks.

Easter begins the third year of our vested choir of young people and children of both sexes. It numbered fifty-six at the beginning, and though there have been some changes, the number is still fifty-six. The services of all—choir master, organist and choir—are entirely voluntary, and there were not a few who prophesied failure after the first enthusiasm had passed. But owing to the faithful and untiring efforts of the leaders it has now become an established part of our church service, and the congregation and young people are alike interested in its continued success.

The past winter has been a very busy one for the Elmwood Society. The ladies of the Sewing Circle have met every two weeks in the church parlor to sew for the annual sale of aprons in May, and served a six o'clock supper for the gentlemen and friends of the village.

The Entertainment Committee of the Young People's League made a great hit with their second play, "Liberty Corners," drawing crowded houses two nights and repeating it by request a third night. With the help of the league, the society, in less than three years, cancels the indebtedness incurred in remodeling the interior of the church. It was a heavy indebtedness for so small a society, but the wisdom of it is justified by the results. The new interior has given pleasure to all, and without doubt been the means of the increased interest and attendance at the church services.

Easter in Richmond, Va.

The Easter services with us are usually the most joyous of the entire year. This year was no exception. We followed the services as far as practicable arranged in the NEW-CHURCH MESSENGER. Various ailments prevented some from attending, but in spite of the difficulties there were twenty-five present; we hoped for thirty-five, including the children who remain after Sunday school. One infant was baptized, and communion administered to nine. We have our pastor, Rev. J. B. Spiers, only half the year, having to share him with our sister states in the southern mission field. We are on the whole in better shape than we ever have been, and sincerely hope the general Board of Missions will not remove our pastor from our midst, as is suggested, and send him farther south, for this would interfere greatly with the good work now being done with the younger ones who are being prepared for confirmation and are taking hold with much earnestness.

Notes of European Travel.

XV. THE ENGLISH CATHEDRALS. (CONTINUED).

In the elegant little town, or city as we would call it, of Bath, in the south of England, I was conscious of giving a kind of shock to a lady who, at the pleasant table of our genial and intelligent New-Church hostess, had put to me the question, so often heard put now-a-days in a tone foretelling the answer expected, "Is the church growing with you in America?" When I answered, "Growing? Why, of course it is growing! It is the only thing that is growing in the world today; everything else is dying!" Upon that it was only natural that she should congratulate me on my optimism, and it remained for me to endeavor to show how every New Churchman must be an optimist in this sense and must admit that the New Church, if it be what we claim it to be, cannot but be growing, and the very centre of true life and true growth in all mankind today. My optimism—if it be mine peculiarly—is, however, no new thing with me. Were it not for it I would have no purpose in being in the New Church, or laboring for it—if I can indeed, speak of these as things of my individual option. But being in it and believing in it as verily the Lord's New Church and His one Divinely provided means for preserving a Christian faith and religion among mankind in this and coming generations, the question, "Is the New Church growing?" seems to me to be too nearly identical with the question, "Is the New Church a reality, after all?" to be seriously entertained. As for the alternative, what else is growing? What other form of faith or hope or charity is there on which to assure an enlightened, happy, spiritual future of the human race? I am far more at a loss to answer!

During our stay in England the Church Congress was in session at Norfolk and the columns of the daily press were filled with the most radical discussions of the question of the continuance of the Established Church! Shall not Parliament abolish the Established Church just as the Commons are advocating its abolishing the House of Lords? It was a surprise to me, as I have already intimated, to see the bald, rough bluntness with which these questions and that of Socialism were being discussed among the English people, where in former years they would have created a shudder or a smile of placid unconcern. But what struck me most seriously was the real feebleness with which the bishops and clergy themselves, in Congress assembled, defended the continuance of the Established Church. With all the ancient prestige and scholarly equipment of the great church schools of Cambridge and Oxford it was difficult to show that the clergy of the establishment exhibited a theological ability superior to that of the non-conformist, and the idea of the cathedral merely as a means of maintaining a standard of musical and architectural art seemed almost trifling so long as its function as a teacher of standard or orthodox Christian doctrine could no longer be defended in view of the inroads of the "higher criticism" and other radical teachings into the cathedral pulpits themselves. Behind all loomed up the really pitiful contradiction of a church claiming spiritual light and spiritual authority and yet whose doctrines and rites even were at the mercy of the changing whims of a political parliament or of a king whose inherited title, "Defender of the Faith," is actually, by the strange "irony of fate," that which was conferred upon King Henry VIII. by Pope Leo X. as a reward for his writing against Luther a "Defense of the Seven Sacraments." On the other hand, with Preacher Campbell and his "New Theology," representing the extreme of the non-conformist tendency and the practical "giving up" of the too deep problems by the moderates in a kind of despair of the church's "teaching with authority" any doctrine whatsoever regarding either the Word or the Divinity of the Lord, and with the Pope condemning all "modernism" with a stroke of his pen, where do we find a "growing church" if not in that which the "Lord is at this day establishing" in the revelation of the heavenly doctrines of the

New Jerusalem and in their rational acceptance by men both of the Christian and the gentile world. And in the bewilderments and disintegration of sects in the Christian world it will be no mean service if the English cathedral can preserve in unbroken use a reverent reading and singing of the Word in a language "understood of the people," and serve as a holy candlestick for placing the light of a true doctrine before the people *when the clergy shall have received it*. May not this be the lofty service for which these venerable temples still stand and for which they have been so religiously guarded and preserved by the English people? What else could have been in Swedenborg's mind when he distributed the anonymous volumes of the "Arcana" to the universities and to the bishops, and wrote that the doctrines must "first be received by the clergy" and through them by the people. Stranger things have happened in the history of the Christian Church than would be the declaration today in a cathedral pulpit that the Lord has come again and is establishing His church anew on the now revealed spiritual sense of His Word. Only a few months ago the able and popular New-Church pastor at Paisley, in Scotland, preached in the venerable Abbey Church in that ancient seat of Scotch orthodoxy, and the building was filled to overflowing. What is there to prevent our New-Church deacon-convener of Glasgow procuring an invitation from the Lord Provost to the Rev. Mr. Thornton to preach a sermon in the ancient Cathedral of St. Mungo, a courtesy commonly extended, I understand, to this important city dignitary? The question, as I have said above, is rather what we conceive the New Church to be than whether it is "growing" or not. For if it is the truth and has the Divine providence for saving Christianity behind it, what can it do but grow, however the timid and short-sighted disciples fall away because they do not see the ranks of the procession?

It was in a beautiful cathedral town in southern England that in a cold, driving rain storm my daughter and I called at the house of a venerable canon, the librarian of the cathedral, to make my customary inquiries as to the presence of any Swedenborgiana. We were received in a large and somewhat chilly room by the kind old gentleman, who was rather impatient at my asking that I might visit the library and search the catalogue myself, when he himself was virtually the whole living catalogue, not to say the library itself, having by years of labor compiled the catalogue, and knowing so well every book in it! The atmosphere became even a little chillier when I made known the object of my special search, viz., to find the volumes, if possible, which Swedenborg had himself presented to the bishop in his day! He was quite positive there was nothing in the library of such a character, and when on glancing through the catalogue which he put in my hands I did discover a single work—an English copy of the "Divine Love and Wisdom"—he expressed his surprise and a manifest feeling that if it was there it never ought to be! I remarked that I could think of no work more important for the educated clergy of the present day to study than that very volume, and that the attitude of the cathedrals and their clergy toward these books was something that itself had an interest for me, so that even here I did not feel my search unrewarded.

I do not know how much the cathedral libraries are actually used by the clergy and the younger canons of the present day with its easy access to the circulating libraries and the abundance of inexpensive illustrated magazines. But if they do resort there for their serious reading and study, it would seem worth while to include these libraries among those to whom the offer of the theological works of Swedenborg is made by the Tract and Publishing Societies. "Times are changing," and with them "manners"; and who can say that the successor to the venerable canon we visited will not be glad to make a new entry in that carefully guarded catalogue even to the extent of including the entire list of the Swedenborg Society's edition of the works both theological and scientific?

FRANK SEWALL.

The Church Calendar.

May 28, Ascension Day, and May 31, Ascension Sunday.

The Glorified and Divine Humanity.

Introit Hymn 53: "All hail the great Immanuel's Name!"

Introit Selection 159: "The earth is the Lord's."

Anthem: "Hallelujah, for the Lord God omnipotent reigneth."

Lesson I. Exodus xv.

Responsive Service xvi. The Ascension (p. 40).

Lesson II. Mark xvi.

Hymns (Mag):

190. "Jesus Christ is risen today."

189. "Who is this that comes in glory?"

Marriages

HOFFMAN-WEBB.—At Fall River, Mass., May 7, 1908, William T. Hoffman, and Amy E. Webb, both of Springfield, Mass. Rev. Stephen Jepson officiated.

Obituary

CHESTERMAN.—At Pittsfield, Mass., May 6, 1908, George Chesterman, in the fifty-fourth year of his age.

Mr. Chesterman was a grandson of the James Chesterman who in the early forties offered the lots on which the church in Thirty-fifth street now stands to the society, and as the society then felt that the property was too far out of town to be available, afterwards left them to the society in his will. The society has since been offered \$225,000 for the lots, and some think that they will yet be worth much more. One branch of Mr. James Chesterman's family have been interested in the church ever since, but now all who are members have passed on to the spiritual world but two. Very great sympathy is felt for the sister of the deceased, who is left entirely alone. s. s. s.

BUSSMANN.—Rev. Gerhard Bussmann, at St. Louis, Mo., February 26, 1908, on the day preceding his 80th birthday.

Mr. Bussmann was born February 27, 1828, in Norden, Ostfriesland, Germany. He came to America in 1849 and settled in New Orleans, La., where he began to actively engage in missionary work as a layman in the Methodist Church. In April, 1851, he was united in marriage to Miss Maria Sophia Welp, who was a great help to her husband in his ministerial work. She passed away in 1903. Mr. Bussmann was ordained into the ministry of the Methodist Church in 1853. Not long afterwards he became acquainted with the teachings of the New Church and convinced that they were the truth, he began to openly declare his belief in them, for which he was dismissed from the Louisiana conference five months afterwards.

He removed to Quincy, Ill., where in 1858 he received license to preach as a candidate for the New-Church ministry, and the year following he was or-

dained into the ministry by Rev. J. R. Hibbard. He continued to preach in Quincy until the war began, when on account of the removal of so many of the members of the New Church he went to Lenox, Iowa, where a New-Church minister was wanted. Here he was actively engaged in ministerial work until 1882. In 1883 he and his family moved to St. Louis, where he was called to become the pastor of the First German New-Church Society. He served the society faithfully and conscientiously for twelve years. In 1894 he became very ill, on account of which he was compelled to give up work. After his recovery he preached occasionally at different places, being always welcomed by his many friends.

The funeral services were held on February 28, Rev. C. L. Carriere delivering an address in German and Rev. L. G. Landenberger making a few remarks in English. Besides the children and grand-children, there were many of his former parishioners present to show the esteem in which they held their one-time pastor.

Thus passes away another servant of the New Church, one who was faithful, and of great service to the German people who came under the influence of his ministrations.

ROEDER.—At her home, 80 Cleveland street, Orange, N. J., on Sunday morning, May 10, 1908, Miriam, eldest daughter of the Rev. Adolph and Marie B. Roeder.

MIRIAM—IN MEMORIAM.

The voice of Jesus called thy name.
When dawned the Sabbath's silent morn:

Into the many-mansioned house
Thy soul upon His hands was borne.

He called thy name. Obediently
From out the earth's swift-lightened gloom,

Thy patient feet in silence crossed
The threshold of the Upper Room.

We pray, within the lower room,
While pain and grief and sorrow cease,

From thine uplifted hands and face
A benediction of sweet peace.

Special Notices

THE GENERAL CONVENTION.

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

S. S. SEWARD,
President.

C. A. E. SPAMER,

JOHN W. STOCKWELL, JR.,
Secretaries.

YOUNG PEOPLE'S LEAGUE.

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

For the Executive Committee:

WILLIAM F. WUNSCH, Pres.

BERTHA M. WHITMAN, Sec'y.

AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.

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

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

RUSSELL EATON,

E. H. ALDEN,

Secretary.

President.

SWEDENBORG SCIENTIFIC ASSOCIATION.

The Decennial Annual Meeting of the Swedenborg Scientific Association will be held in the Sunday-school rooms of the Philadelphia Society of the New Jerusalem Church, 2129 Chestnut street, Philadelphia, Pa., on Wednesday, May 27th, 1908.

9:00 a. m., meeting of Board of Directors.

10:00 a. m., meeting of the Association.

12 m., President's address—"Arrhinius on Swedenborg's Cosmology."

2:30 p. m., election of officers. Papers.

REGINALD W. BROWN, Secretary.

CONVENTION NOTICE.

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

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

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

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

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

Special Notices

NEW-CHURCH THEOLOGICAL SCHOOL.

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

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

BOARD OF MISSIONS.

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

WILLARD H. HINKLEY,
Secretary.

TO ALL MINISTERS.

The Modern Science Club of Paterson, N. J., desires to publish a volume of brief essays by representative ministers of all Christian denominations.

The object of this publication is to show the present status of belief among the clergy concerning a few of the most important theological questions. If you are interested in this matter kindly write upon as many of the following topics as you desire to have published. We do not guarantee the publication of any essay, but will use as many as possible. No essay on a single topic that contains over two hundred words can be used, as we wish to give the opinions of a large number of men.

The only compensation we can guarantee our contributors is a free copy of the book when published.

TOPICS.

1. Who and where is God?
2. Where is heaven?
3. Where is hell?
4. Who is the devil?
5. In what respects did the ancient Hebrew prophets differ from good men of today?
6. How can God be a trinity?
7. If the Bible contains unfathomable mysteries, for whose use were they written?
8. How did Jesus turn water into wine?
9. Explain LOST and SAVED as used in Scripture in reference to man's future state.
10. What is meant by the "second coming" of Christ?

PASTOR WANTED.

The Toronto Society of the New Jerusalem Church is open to receive applications to fill the office of pastor for said society, which will be vacant on the first day of June now next. Applications may be addressed to the undersigned at 12 Cunningham Ave., Toronto.

J. B. McLACHLAN.

PASTOR WANTED.

The Society of the First German New Jerusalem Church in St. Louis, Mo., desires a pastor to fill the vacancy occasioned by the resignation of the pastor, Rev. C. A. Nussbaum. Address the secretary of the Society,

JOHN H. QUERMANN
No. 1450 N. Clinton St., St. Louis, Mo.

COUNCIL OF MINISTERS OF THE GENERAL CONVENTION.

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

JOHN C. AGER,
Chairman.

H. CLINTON HAY, Secretary.

THEOLOGICAL SCHOOL.

The annual meeting of the corporation of the New-Church Theological School, for the election of Directors and other officers, and the transaction of such business as may legally come before it, will be held at the rooms of the Massachusetts New-Church Union, No. 16 Arlington Street, Boston, Mass., on Wednesday, May 27, 1908, at 4:30 p. m.

WALTER A. ROBINSON,
Clerk.

TO BE LET.

The summer cottage belonging to the Rev. S. S. Seward, at Monument Beach, Mass., near that of the Rev. John Goddard; seven bedrooms, large living room with fire-place and wide verandas, with view of water, and excellent bathing, sailing and fishing. For particulars apply to the owner at 307 Merrick Ave., Detroit, Mich.

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John S. Saul, Editor and Publisher

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Receipts will also be sent to subscribers on payment of their subscriptions, and if one is not received, the subscriber is requested to write for it.

The date on the address on the envelope in which the paper is sent shows the time to which the paper is paid. If this date is not changed in accordance with payment within two weeks of the sending of the subscription, the subscriber is requested to notify the publisher at once.

A Unique Book

Treating of the

Degrees of Life in Man

From Rev. E. J. E. Schreck, Chicago:

"I have been greatly enjoying your book, 'Degrees of Life in Man.' I like the unique typographical dress, which emphasizes quotations from the Writings, and gives us the memorable relations in such readable type, that makes their perusal a new delight. I read a chapter or two at every one of our weekly ladies' meetings in the Englewood parish, and there, as well as elsewhere in this State, I find that you manage to make the subject of discrete degrees clear to some who have failed heretofore to grasp what is meant by the term. I hope that you will succeed in getting a copy of the book to every one who feels the need of enlightenment on this important subject. * * *

From Alex. Drysdale, Saginaw, Mich.:

"I am in my 86th year. I have read your book on Degrees twice over with much satisfaction; and I expect to read it yet again and again, if life in this world is spared. 'How charming is Divine philosophy,' quoting Milton. * * *

From Julian K. Smyth, New York City:

"I have always been very much interested in the subject of which your book treats, and have many times tried to present it to classes of young people. Your book will, doubtless, be of great use."

From Wm. Bower, Olney, Ills.:

"The book is the simplest and plainest explanation of the doctrine of degrees that I have ever read. Your diagramming is very helpful."

Rev. John Goddard, Newtonville, writes:

"I have long wished that Dr. Burnham's work could be made more alive and more intelligible to the lay reader, and I judge that your work will help in that direction. The doctrines need vitalizing. They need to be not only adapted to the average understanding, but made real and practical to the heart and life."

From the Editor of the MESSENGER:

"Mr. Barler seems to have succeeded well in bringing this profound subject within the comprehension of the average reader, which is no easy undertaking, and to have made a very readable book."

Hon. Judge Mason Maney, Pearsall, Tex., writes:

"I am very much pleased and interested with your work on 'Degrees of Life in Man.' I think the arrangement of having the 'Memorable Relations' following each chapter an admirable one. Your book is of great help, especially to the laity, in giving them some understanding of this profound subject. Personally, I read the book with great profit and then gave it to my mother, who is nearly eighty years old. She was very anxious to read it. You deserve the thanks of all our church people for the amount and excellence of your work."

From W. H. Haskell, Bridgton, Maine:

"I think your book is the best exposition of Swedenborg's doctrine of degrees I have ever seen. The clear, concise and brief way in which you put what you have to say is very telling. I think the truth is sometimes obscured by saying too much about it."

From Arthur B. Stearns, Bath, Me.:

"The two books came to hand all right. I sent one of them to my mother. She said: 'It is one of the clearest things on the subject of Degrees that I have ever read,' and it certainly appeals to me."

Cloth, 330 pages, \$1.50, postage paid.

Address O. L. BARLER

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	30-32 True Christian Religion	

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The Supreme Truth of the Church.

It is with peculiar delight that we find so many of our readers at this period of the church year dwelling upon and questioning us in regard to "the supreme or inmost truth of the church," namely, that the Lord's Human is Divine. It is the grandest subject of human contemplation, and the everlasting study of angels. The perception of its truths may be accompanied not only by exquisite delights, but also by divinest comforts and blessings from the Lord's presence and mercy. We will try to cover the ground of the questions asked, but necessarily in a brief and general way.

The assumption of the human and its glorification involves the laws of our salvation, the truths of Infinite Wisdom, and the life of Infinite Love. The subject is all-comprehensive, inexhaustible, and from unceasing perceptions of its truths and unceasing reception of the good in them both men and angels will forever continue to perfect the soul's image and likeness of God, and to advance into richer blessings of eternal life.

Though the subject of the Divine Human is exhaustless, it is not impossible for us to have accurate conceptions of it. Indeed, for continued progress it is necessary that the church have accurate and definite conceptions of its supreme truth. We

must have in mind true images of spiritual facts, for what is not defined is as nothing, and vanishes. For this reason even the angels think in images; for otherwise there is no definite perception. It is possible for us to have in mind images, or illustrations, of the church's supreme truth; images from the natural or scientific plane, the ultimate, into which the Spirit of the Lord can flow and enlighten on higher planes.

Scientifics are vessels in which spiritual things terminate and abide. The highest use to which scientifics can be put is to illustrate spiritual things. "Scientifics are . . . as it were, mirrors, in which an image of interior things presents itself." Therefore for the restoration of the church, which depends upon the soundness and purity of doctrine, genuine scientifics are first essential. Having a definite and true concept or image of the Divine Human, the Lord by His Spirit can take us upon the mount, and more fully reveal Himself by transfiguring the image. But without a defined image from the ultimate, thought is diffused and one must remain in darkness.

The Son of God and the Divine Human from Eternity.

Some have been confused in regard to the Glorified Human of the Lord, by such expressions as, "The Son of God from eternity," and, "The Divine Human of Jehovah before the coming of the Lord."

The Son of God from eternity generally refers specifically to Divine Truth from God with the angels, rather than to Divine Truth Itself. Such truth with the angels was called the Son of God because it was sent from God. The Divine Human of Jehovah before the Advent was from an influx passing through the entire heavens when He appeared, whereby Jehovah presented Himself in and by an angel. It is called the Divine Human of Jehovah because the influx was from Jehovah, and the phrase may refer to this influx, rather than to the Divine Human itself. Before the Glorification the Lord inflowed into the natural mediately through the heavens rather than immediately from Himself, for He had the Divine Natural only in potency, but not actually. These phrases generally refer to forms of mediate influx before the Glorification.

It has been thought that the Divine Human is the Lord's presence in man; that is, in his will and understanding, and that if mankind were swept out of existence, the Divine Human would be the same as before the Glorification. Not the least of the Divine Itself could possibly be in man or angels, without their complete destruction, such is the ardor of the Divine Itself. From the belief that something of the Divine is in man arose the doctrine that man is God or eventually will be, and the derived destructive falsities. The Divine is indivisible and can exist only in God Himself. Angels and men live by influx *from* the Divine.

The Son of God and the Divine Human of Jehovah from eternity, giving the terms the above meanings, were from Jehovah inflowing into created degrees or with the angels. If those degrees had been taken away, as before creation, the Son of God from eternity and the Divine Human of Jehovah with the angels would have receded for the want of recipient vessels. But after the Glorification, when the Divine Natural had become actual in the Lord Himself, though all created substances were removed, there could no more be a recession of the actuality of the Divine Natural, than of the actuality of the Divine Celestial or of the Divine Spiritual. This the Word clearly teaches in saying, "For as the Father hath life in himself, so hath he given to the Son to have life in himself."

It will help to understand about the glorified human as it is also realized what is meant by the Divine Human in Jehovah Himself before the Glorification. It must not be thought that God was not a Man before the Glorification. Jehovah from eternity was Divine *Esse* and Divine *Existere*, God-Man, His Divine *existere* was the Divine Human, having all the degrees of man, the celestial, the spiritual and the natural, but the natural existed only in potency. By the Glorification the create celestial was put off and the Divine Celestial of Jehovah from eternity was put on. Likewise the create spiritual was put off and the Divine Spiritual of Jehovah from eternity was put on. The assumed natural was put off and the Divine Natural in potency from eternity was put on actually. Thus the assumed human became Jehovah Himself, and by making the Divine natural actual Jehovah became a Man, *like a man in the world*; that is actually in ultimates, or rather, the ultimate actual in Him.

The Lord never would have been called anything other than Jehovah but for the hardness of the world.

Evil itself is hell, and good itself is heaven; or what is the same, evil itself is the devil, and good itself is the Lord; and the man in whom evil reigns is a hell in the least form; while the man in whom good reigns is a heaven in the least form. (D. P. 100.)

Did the Infinite Change?

With the foregoing in mind some particulars may appear more clearly. The Lord had the Divine Celestial and Divine Spiritual from eternity. In the Incarnation, He could take finite ultimates of these from the heavens, but to take the natural He must clothe Himself with the natural from man in nature. Before the Glorification the Lord inflowed into the natural mediately through the heavens, rather than immediately from Himself. By the Glorification the Divine Natural of Jehovah from eternity which was in Him in potency was made actual. A new way was then provided for the Lord to act; namely, not merely mediately through the heavens into the natural, but immediately from Himself.

The highest image that we can have of the Divine is man's human. As we comprehend this, light can inflow from the Lord and continually give more exalted conceptions of the Divine Human. In assuming the human, the Lord passed through the heavens, taking that which is derived from the father from the spiritual world, and from the virgin He took what is derived from the mother. Having invested Himself in the finite human, He glorified it entire, from the inmost of the internal mind to the corporeal life of the body whereby the Divine natural in potency from eternity became actual. These degrees glorified are the Divine Human.

In conceiving of this the questions arise, Did the Infinite then not change? Was not power added to the Omnipotent? Is it not axiomatic that the Infinite can not change, and that the Omnipotent can not have power added? First we must be sure that there is a right idea back of the questions. The Lord is not a machine that must go just so and exert a fixed power. He is a Man of will and understanding. He can emit substance, devitalize it, and create. He is perpetually creating. He can send out power by increase of influx, and withdraw power by decrease of influx. He could withdraw influx altogether, whereupon creation both natural and spiritual would become nothing. Let us be sure that our ideas of His changing are not inconsistent with his willing, thinking, acting. His doing these things does not require a change in Him, because He is Life Itself, and they are essentials of His nature.

Again, all that He took on He put off. All create substance both spiritual and natural He dispersed, and supplanted them by His own Divine, uncreate substance. Since He put off what He assumed, and put on only what He had, the question of change is reduced to narrow limits, and in a sense does not apply at all, as may be seen more fully from the following.

The adding of a new power to Omnipotence is

the same problem in different terms. All power is from the Lord. Whatever power He took was from Him. Admitting that He added a power, He did so from a power which He already had, consequently it was only the exercising of a power which He had from eternity, or in more definite language, the making actual of the Divine natural of Jehovah which He had in potency from eternity.

The Sermon

Our Duty to the Children.

BY THE REV. SAMUEL S. SEWARD.

Suffer little children to come unto me, and forbid them not. (Matt. xix. 14.)

There is a helpful and instructive lesson to be drawn from these words, and one that we cannot ignore. It may be only one lesson of many, but it is an important one. It will be noticed that the words themselves are negative in form, and not positive. The Lord does not say, Bring your little children to Me, and command them to come, but "Suffer little children to come unto me, and forbid them not." They teach us rather what he ought not to do, than what we ought to do. They do not instruct us to force a religious life upon our children, but to make sure that we do not in any way hinder or discourage them; not to bring them to the Lord by act of authority, but not to allow our shortcomings to discourage their natural tendency to come. They were addressed, not to the mothers who brought the children to the Lord, but to the disciples who rebuked them for so doing.

This indicates a striking difference between the Lord's attitude toward little children and toward full-grown men. To the latter He says, "Come unto me;" "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you;" "Seek for me with all your heart;" "Choose life;" "Take up your bed and walk;" "Stretch forth the withered hand;" exert the powers with which you are so richly endowed; exercise the God-given freedom that the Lord Himself never takes back, and He will do all the rest.

But the little child He treats in an entirely different manner. He requires nothing of him, but does all for him. He sets him in the midst of the disciples, and says, "Except ye be converted and become as this little child, ye cannot enter into the kingdom of heaven." He warns his followers not to offend one of these little ones, because "their angels do always behold the face of the Father which is in heaven." He seems more anxious that nothing should be done that can interfere with their budding spiritual life, than that men should run any risk of retarding or destroying it by the exercise of their own wisdom or prudence. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

This indicates that the child nature is different from that of the man. He is not a man. He is preparing to be a man. He is a passive, rather than an active agent. He is a recipient, and not a giver. He is, therefore, open to impressions. He

is tender and teachable. It is true that, like the deadly possibilities, not perceptible to the eye or touch, that are wrapped up in the seed of a poisonous plant, he inherits all manner of tendencies to evil that do not as yet appear, but that may break out with almost irresistible force in after life. It is true that he is so tender and teachable that he is open to bad as well as to the good impressions, and both are implanted deeply in his soul. But these things are not as yet brought out. They are only possibilities at the most. They are quiescent and not active. If a child, and especially a very little child, commits sin, he does it unconsciously. He does not deliberately intend evil. The consequence is there is no basis in his mind upon which evil spirits can operate. For this reason, we are taught, that in infancy, at least, none but good spirits and angels are associated with them. (A. C. 5857.) At this tender period of their lives they are in an especial sense an heritage of the Lord. It is then that He works His mightiest works in their behalf. He implants the seeds or germs of eternal life in their delicate and susceptible natures. He surrounds them by the sphere of heaven and of the church, and by a thousand influences calculated to cultivate and develop their spiritual faculties. "Suffer them to come unto me, and forbid them not." Do nothing to hinder the progress for which I have provided. Do not permit even your natural anxiety for their spiritual welfare to come between them and Me.

The lesson is an obvious one. It is not altogether flattering to human nature. It teaches us that our chief responsibility for the spiritual growth of our children is to do nothing by our lack of faith or failure of obedience to retard or destroy it. We are not required to make our children religious. We are not required to originate or implant the religious tendency in their hearts. We are not required to infuse into their nature a love of God or of the neighbor, or a belief in the existence of a God and of a life after death. We cannot do any of these things; any more than we can give them life, or endow them from ourselves with the power of feeling and thinking. Our part is not to provide these things, but to cultivate them; and not so much to cultivate them as to make sure that we do not interfere with their growth. In our busy and bustling life, and the self-importance it begets, one of the most essential and difficult lessons we have to learn is the little we have to do, in comparison with the Lord, in providing for our everyday wants. Our little part so presses upon our attention that we overlook the Divine agency almost entirely. We forget that we have but to prepare the ground and cast in the seed, and in some cases to protect it against accident, and that the Lord causes it to grow by agencies that are as far beyond our comprehension as they are beyond our control. We forget that in almost all the operations we perform, we do little more than select the material and bring them together, while all the rest is done by the action of chemical and so-called natural forces that we can only call to our aid, but not command; and that in all these operations our chief care should be, not to originate forces, but to comply with the laws by which they are governed. We forget that our life, and even our most ordinary affections and

everyday thoughts, are due to a constant influx from the Lord, and that it is literally true that without Him we can do nothing.

It is the same with regard to our children. We can no more originate the forces that are stored up in them, than we can originate electricity, or heat, or the mysterious power that causes the tides to ebb and flow. We are not their parents. We are only the instruments in the Lord's hands for bringing them into existence. We exercise a tremendous influence over them for good or evil—by our example, our instruction, the general sphere of our lives—but, fortunately for them, the Lord has provided all the essential things of their being almost independently of our action.

This is pre-eminently true with regard to their spiritual life. Here more than elsewhere He reserves them for Himself. He takes advantage even of their most natural states, to store up germs or rudiments of spiritual life in their minds. From their earliest infancy they are the theatre of His operations. "Out of the mouths of babes and sucklings He perfecteth praise." He is their Father from the womb. He has so fully provided for the spiritual life of His children, even in the earliest infancy, that though it may be promoted and deepened by our agency, it cannot be wholly defeated by our neglect.

Putting all these things together, we begin to understand the true attitude we should take toward our children. In one sense we should stand in the utmost awe of them. We should look upon them as the dwelling-places of the Most High; as temples of the Holy Spirit; as the immediate scene of the Lord's most active operations for the salvation of the human race; as in a peculiar sense His creation and His possession. Above all we should avoid the idea that they are in any sense unbelievers, or that there is the slightest opposition in their infantile minds to the thought of the Lord as their heavenly Father and personal Friend. Instead of taking it for granted, as we are too much disposed to do, that they are indifferent to the truth, we ought to take it for granted that they love it. Instead of looking upon them as so many little infidels, needing our constant and severe admonitions to keep them from running headlong to destruction, we should regard them as the special favorites of the Lord, guarded by Him against the approaches of evil spirits, and constantly under the care and influence of the highest and holiest angels. Instead of taking the pains we sometimes do to force the truth home upon their attention and drill it into their reluctant minds, we ought to look upon their reception of it as a matter of course, and use the utmost care never, by our anxiety and precipitation, to suggest the possibility of doubt or question to their thoughts. We ought to be more anxious not to chill or deaden their affirmative states by our negative ones, than to make them counterfeit saints by our influence. Instead of vainly trying to compel their religious nature by frantic efforts of our own, we should let it grow in the free atmosphere of a happy, wholesome and unrestrained Christian life. We should "suffer the little children, and forbid them not, to come unto" the Lord, making sure that nothing of our self-life should by any

means intervene between them and the fullest operation of His spirit.

Does any one ask, How we are to do this? The answer is, by following the instruction suggested to parents in the baptismal service of the church:

"And more than all else it is the duty of parents to lead their children to their heavenly Father, and to teach them from His Word; to endeavor to become themselves obedient children to Him, and to educate their little ones as they mature to be brothers and sisters with them in their Father's house."

If the doctrine stated thus far concerning the constant presence and operations of the Lord in the minds of little children is true; if He is continually with them, taking advantage of their innocent and infantile states to implant the germs of eternal life in their tender and susceptible natures; it follows that if there is any difficulty it is not with Him, but with us; and that the difficulty with us lies in not providing, by the example of a genuine spiritual life, the conditions into which the Lord can flow. For it is evident that if we fall short in practice of anything that we teach our children in theory, we hinder them just to that extent from coming to the Lord.

Take, for instance, the use of prayer. It is of the first importance that all young people should grow up with the habit firmly fixed in their lives. No man can make any real progress in spiritual life who does not make constant use of it, and to whom it is not as the breath of life. In the Doctrine of Charity for the New Church, "prayer morning and evening and at meals" is spoken of as an essential part of worship (115). We are taught that it is constantly used in heaven (A. C. 839), and is common before meals (T. C. R. 744). In other places it is said that no one can overcome evils and become averse to them without prayer. (A. E. 803, 837.) Prayer is the invisible bond that brings the soul in living contact with its Maker. It is, so to speak, the conduit that taps the fountains of the Divine life, and makes them available for the sustenance of human life. Though not to be resorted to in temptation instead of strenuous efforts to shun evil, nor to be used as a mere exercise without the life it is intended to foster, it is essential to our spiritual well-being.

But how are we to initiate our children into the use of prayer, and especially of the prayer of faith, if we do not make constant use of it ourselves, and if our prayers are so cold and perfunctory as to destroy all their power and efficacy? And if we do fail to make use of it, or to use it aright, do we not so far stand in the way of our children? Do we not to that extent keep them away from the Lord and make ourselves, though it may be unconsciously, a stumbling block in their path?

And so with regard to all forms of external worship—going to church, partaking of the sacraments, reading and meditation on Divine things. These things, wherever available, are essential to the highest and most completely rounded spiritual life. They are external, to be sure; but they are externals that are necessary in order to hold and contain the internals of a good life. Without them, it is not too much to say, it would be impossible to carry on the internal worship of such a life.

But how can we expect our children to grow up

with the church-going habit if we neither set them the example ourselves, nor exemplify its power to carry us through the hard places in life? How can we expect them to be conscientious about matters concerning which we are utterly careless and indifferent? Would we expect them to grow up refined and delicate in their manners if we were coarse and vulgar in our conduct? How, then, can we suppose that they will acquire a belief in and reverence for the Lord, if we are utterly unmindful of Him except once or twice in a week, and then only in such a manner as to meet the demands of public opinion without bearing living fruit in our lives? And if our religion does not have something of this effect over us, is it not rather an obstacle to the spiritual advancement of our children than a help? Do not our lives in that case belie our professions, and serve rather to discourage than to encourage the religious aspirations of those committed to our care? And is it not true that such hindrances to the spiritual life of our little ones do vastly more harm than all our zeal for the outward growth of the church can do good? If we can do nothing more, we should not allow anything negative and discouraging to come into the religious life of our children.

But if this is true with regard to the external things of our religion, it is a thousand times more true with regard to the internal. The effect of our religion upon others will always be in exact proportion, not to its truth, but to its depths and sincerity. "A city that is set upon a mountain cannot be hid." A religion that is exalted in life will attract the attention and win the favor of all who come within the sphere of its influence. This is especially true of our children. They are the keenest and most penetrating critics with whom we ever come in contact. They have the best possible opportunities for observation; they see us, not only when we are on our good behaviour before the world, but when we are off our guard in the sacred privacy of our homes; and if there is any flaw in our armor or imperfection in our defence they are sure to detect it. The consequence is that if we do not live up to our professions—if we say one thing and do another—if our goodness lacks the genuine ring of the true metal—if it is only put on for the sake of appearances—they are turned aside by it; actually hindered rather than helped in coming to the Lord. It is idle to talk about the superiority of our doctrines, or their beauty and truth as compared with the systems of the past in the presence of such practical denial as this. Nothing of this kind will hold our children in the church. Marvelous as is the multiplication of truth at this age of the world, and eager as men seem to be to grasp it, it is the gravest possible error to suppose that men value it for its own sake alone, and not for the sake of its application to the end it is intended to produce. Children especially are not far enough advanced in rational understanding to appreciate abstract truth, and consequently it has no power over them except in the concrete. If, therefore, they see that our religion does us good; if it lifts us up; if it makes us better husbands and wives, better fathers and mothers; if it sweetens our lives, and makes us more just and true; above all, if it fills our lives with willing and joyous service, and makes us "brothers and sisters with our

children in our Father's house," it will place them in an affirmative attitude toward the church, and instead of operating to keep them away from the Lord, will at least "suffer" them to come to Him. If we trace our religion back to its source so far as human agencies are concerned, we shall always find that it had its beginning in the spiritual example and pure and holy influence of some one or more individuals in our early life; and if the experience of the whole world could be gathered together under the eye, it would point to the home influence and to home religion as the most potent for good of which we have any knowledge. It is irrational to suppose that the minister or the Sunday-school teacher can do for our children, by a half-hour's instruction and an occasional meeting during the week, more than parents can do by their daily and hourly intercourse with them. The church and Sunday school have their definite use in imparting direct instruction to children; but parents must be depended on to make it practical living.

The practical bearing of the subject is not difficult to understand. The Lord says in the Psalms:

"Except the Lord build the house,
They labor in vain that build it;
Except the Lord keep the city,
The watchman watcheth but in vain.
It is vain for you to rise up early,
To sit up late,
To eat the bread of sorrows;
For so He giveth His beloved in sleep."

That is to say, it is idle for us to try to save ourselves by our own prudence or strength; to agonize and pray, as if the Lord were not always waiting to bless; to resort to extraordinary means in our own wisdom to wear out the flesh and exorcise the power of our self-love; because the very effort to do this of ourselves only emphasizes our self-life, or gives it a new and more dangerous direction. The best, and indeed the only means to this end is "in sleep;" or, in other words, in living a full and active natural life from spiritual motives. We should never forget the Lord's injunction to the man who would go and bury his father before following the Lord! or who would go in his own strength and overcome and destroy the evils of his hereditary nature before obeying the Divine injunction. To him the Lord said, as He says to each of us, "Follow me; and let the dead bury their dead;" obey my commandments, and your evils will fall off of their own weight.

In precisely the same way it is idle to try to save our children by purely human effort on our part, as if all depended on our exertions. Undue anxiety, even in such a cause, is evidence of the activity of our self-life. The very effort raises an invisible barrier between them and us. It brings our selfhood into such activity as to excite their opposition and to endanger the cause for which we labor. We should remember that "children are an heritage of the Lord;" that it is He that stores up good affections in their hearts and keeps their minds open to spiritual influences; that all these things are done, not indeed without our cooperation, but without any conscious action on our part; and that consequently one of the most important things that we can do for our children is to make sure, no matter how much direct instruction we may give them, that we do not counteract it by any doubts, or fears, or weakness, or wrong-doing on our part. It is a solemn

thought, but nevertheless true, that our neglect of the offices of the church, and still more our failure to live sweet and wholesome Christian lives, may stand in the way of the eternal happiness of those for the sake of whose temporal happiness we would lay down our lives. And yet every man of sound mind must admit that the Lord has left nothing undone that is necessary for the salvation of the little ones of His flock if we make use of reasonable efforts to cooperate with Him; and that if they are not saved there is greater danger that it may be through some failure of the human instruments through which He must necessarily work than in any other way; because, by our lack of a strong and living faith and of a pure and cheerful religious life we chill and destroy the religious instincts in their budding natures, as one might chill the love of the most loving heart that ever beat by his coldness and lack of response.

What we need, then, more than all else, for our own sake and for the sake of our children and young people, is more and more vital religion.

Without pietism or ostentation, we need to make more use of prayer. It ought to be so habitual with us that it would become so with them. It ought not to be urged upon them as a duty, but as a privilege; and resorted to as freely and naturally as we gather around the table for our daily meals. This house, where we gather weekly for the worship of the Lord ought to be made "glorious" for their sake. Its service should be full and complete, and our children should be taught that going to church on Sunday is as much a matter of necessity and as helpful in our daily life as going to school or to business during the week. There should be no question about it. It should be taken for granted. If it were, from childhood up, we should hear less of the dislike of church going than we do now; and our young people would grow up, not only with the habit firmly fixed, but feeling a necessity for it that nothing would enable them to forego.

But, finally, in order that our observance of the outward things of a religious life may have the desired effect, it must not be maintained in a perfunctory manner, nor even for the sake of its influence upon our children. It must be genuine. It must spring from a determination to try, at least, to do the Lord's will, and from an abiding faith in the Lord's promises. If we do not possess such faith we ought not to rest until we obtain it. We certainly cannot expect our children to grow up with a sincere love for the church, an abiding trust in the Divine Providence, and a willingness to lay down their own life in order that the Lord may live in them, unless we set them the example; and we know, or we may know if we will dwell upon it for a moment, that if, professing as we do to be believers in the doctrines and precepts of the New Church, we do not live up to those doctrines as far as possible, we are a stumbling block, not only to them, but to the whole world. The true pastor is a shepherd of the flock. He does not go behind them and shew them into the kingdom. He goes before them, and leads them in the way. If we would be true shepherds to the tender lambs that are committed to our care, we must give over all our well-meant efforts to force them into a heavenly life by precept and admonition, and must exemplify be-

fore them the life into which we would introduce them. We must remember that they are predisposed to a heavenly life by the presence and operation of the Lord and the angels; and we should make sure that we do not, by any fault or shortcoming of our own, place a single obstacle in the way of such holy and blessed influences. We may and we must teach them the way of life; we may and must guard and admonish them against evil; we must expect and demand from them obedience to us as their earthly parents in order that thus they may become obedient to their heavenly Father in after life; but we must make sure to do all this from Him and not from ourselves, nor from the activity of our self-life. We must "go forward" and "stand still;" go forward and do all things that can be required of us in His name, but nothing in our own. In this way we shall suffer our little children to come unto the Lord, and do nothing to hinder them.

Contributed

Our Burdens and What to Do with Them.

Man was created that he might be happy. All things of his experience are for the sake of his eternal happiness and blessedness. He is born with affections that are to thrill with the Divine love. He is given thoughts that are to glow and find expression and power in truth of all degrees. He has a body to serve his soul and enrich it in ideas and materials for happiness and blessedness. He is born into a world that is the seminary of heaven, verily a school for happiness.

And, yet, there is so much unhappiness, so many weighed down with burdens. In normal states it would not be so. We would be happy and every faculty would work for our peace and good. We would have no care because we trust in the Lord. There would be no disappointments, because the Lord's hand would be seen in all things. There would be no sorrow, for all things work well to those who trust the Lord. But now all this is changed because lower faculties have gained the upper hand. We have care because we trust only in self. We must bear with disappointment because the heart is set upon its own desire. We have sorrows because we lose our life's loves. All carry some burden of trouble and care. We may not see it, but we know that it is there. The Lord sees these things and would relieve us of them. But we stand in the way of His doing.

And what are these, our burdens? I have to work for a living. How many of us are weighed down with this load. In the beginning it was not so, for action is the very life of blessedness. Think what you would be if you did not have work to do. Look about at those who do not work and are not obliged to work, and thank God that you have to work. It is a burden because you do not use it aright. Cast it upon the Lord, not the work but the burden of it, and see how soon He gives you peace and joy in it.

And your memory. How much of it we make ourselves bear. You were rich, now you are poor; you were strong, but now because of your foolish-

ness and ignorance you are weak; you might have been wise if you had but applied yourself, or had honor if you had not let it go by, or innocence and purity if you had not been negligent and heedless. What makes it a load to you? What but your self-strength and its weakness? Cast it upon the Lord. You do not know what you might have been had He not taken your life in hand and made what He has made of it. Success and failure are only relative after all, and many an apparent failure is a brilliant success in the sight of heaven. Live now, forget the past, or remember it only as an incentive for the present. Live now and do your duty. The Lord will bring success and peace to your heart.

Care. Who does not have it? Perhaps it is your business, or your family, society, or the future. What makes it a load? Your lack of faith in the Lord and His mercy. Cast the burden of it on the Lord. Make your business of less selfish interest. Remember the family is not yours. It is His and trust Him with it. He will care for it if you do. You know nothing of the future. Hope for the best and make what is be the best. Your time for living is now, today, in the daily work. Do it and trust the result with Him.

And that heaviest of all, sin. Cast its burden upon the Lord. Shun it and ask Him to help you to overcome it. You know you have no power over it. You know that you cannot even hate it. You know that while you may dread and fear its consequences, still you love it and cherish its delight. Cast it upon the Lord, not the punishment of it. Bear that like a man, but the burden and load of it. He will not forsake you. He will strength and comfort give.

If you will but do these things you will have the peace and blessedness you so bewail. The Lord wills it for you. He seeks to give it to you. You would have it now if you could but bring yourself to let Him have His way with you instead of your having your own way with yourself. You have but to return to a simple trust. Believe in Him and in His helpfulness. Set yourself about doing what you see needs to be done. Shun evils, learn to love things right and just, seek to effect them, be not afraid of consequences. For He shall sustain thee.

G.

What Is the Art of Living?

This seems a strange question to ask, and yet perhaps there is not one of more vital import to our welfare. The fact is humanity has lived only the life of children so far, and therefore the question of the art of living as adult beings and its study has never come up seriously for consideration. We felt that we knew. We could do as our fathers and mothers had done before us and we fell instinctively and without thought into the rules and regulations and modes of life which had been so carefully led by them, and the question of improved methods of living did not seriously enter our minds until the last half century. But we all know that in the life of children there comes a time of awakening, and this time is now coming rapidly into the life of the race. And we all feel and know it, and are beginning seriously to question everything before us. And the art of living the kind of life that is necessary at this day and hour is staring us fully and

squarely in the face. The question is the most vital and lies at the center of all our problems, and our most earnest powers should be called into requisition for the discovery of the true art of living in this day of transition. It will not do any longer to be caught napping on any question that concerns our daily living. In the past we moved along so slowly that any violation of the laws of our living on any of its three planes might not manifest itself until the next generation or even the second or third, but now if we allow ourselves to drift or to live below the intelligence and knowledge of today we are not long in discovering our sins either of omission or commission. In short, the only way to live as responsible human beings at this day is to be up and learning and doing as rapidly as possible what we should know in order not to spoil or disfigure the fine art of true spiritual and natural human living.

This means more than we can at first realize, for we have first to know that we are composite beings, living at the same time on three distinct planes of life, viz., that of our physical bodies, and that of our minds, and lastly that of our souls. There is a perfect unity in these three planes, and that helps us to simplify the process. Our bodies come first in time but not in importance, for in that all are equal to enable us to attain perfect harmony. Many of the processes are so related that we may follow the same general laws on all the other three planes. The process of appropriating food for the body is a symbol of taking nourishment into our minds and souls from the sources of food appropriate to them like natural truth for the mind and spiritual truth for the soul. The mind and soul are nourished and grow by a process of assimilation and redistribution of the strength gained in growth and renewed life. The physical body takes in food for its own sustenance and growth, the mind and soul grows in the same way, only it has an interior aim in all this, viz., to give forth again all that it has gained for the use and life of humanity. It makes life seem so rich and so deeply worth while to have a full realizing sense of our triple natures and that the lower one, our physical body, is only an outer expression or symbol of the inner and more real and substantial being with which we are by birth endowed. Without a clear and definite concept in our minds of this three-fold living of ours we cannot study the supreme and highest art, that of living. This subject, too, is of much greater importance at this day than ever before, because we realize that the study of our individual needs is only the beginning of the greater study of humanity as a whole! The solidarity of the race is becoming clear to our consciousness, and to properly relate the individual or single problems with the universal relation to the race as one man is a *sine qua non* of our finding out any real truths on our great subject, "The Art of Living."

CLAUSINE MANN.

In the spiritual world into which every man comes after death, it is not asked what your belief has been, or what your doctrine has been, but what your life has been, that is, whether it has been such or such; for it is known that as one's life is such is his belief, and even his doctrine; for the life makes doctrine for itself, and belief for itself. (D. P. 101.)

The Permission of Evil.

A friend writes me as follows:

"A question has come up in regard to the permission of evil that I am not able to answer. A man recently brutally outraged a little girl. The question arose from that occurrence. What is the answer?" "s."

That a man may be a man, he is in freedom to do evil. If he had not this freedom, he could not do good. He could not be a man, and hence could not become an angel, and live as angels in their heavens do. Without freedom to do good and evil, manhood would perish; and there would be no heavens of angels, for the reason that there would be no substance out of which to make angels. Earths and heavens would pass away. It would be the greatest possible evil to destroy earths and heavens, i. e., the human race. Better permit to man human freedom to do the lesser evils, and afterwards discipline him, according to Divine order, through that doing of evil, and thus save men and angels.

In saying that the Lord gives freedom to man to do evil, and "cannot take that freedom away," it is to be remembered that there is one exception to that "cannot"; He "cannot take that freedom away except mediately by the Word, with those who acknowledge evils to be sins"; and "except mediately by civil laws and the fear of punishment, and by moral laws and the loss of character, with those who do not acknowledge that evils are sins." (D. P. 249.)

The man who, in his God-given freedom, does evil should know that he does it in the face of fearful consequences; that dire punishments, even in this world, await him in all probability, if he makes such use of his freedom; and if he repeats his transgression, the civil law will match his sin with the greater punishment, and this is of the Divine Providence. In this way the Lord can, and He does, take freedom away from the criminal. Locked in the Tombs, man's freedom is gone in the punishment that comes.

And in the other life, at this day, the hells are reduced to order, and evildoers find it for their comfort to assume gentlemanly manners, and to respect the rights of others. Their dominant love of self brings them to this. The conditions in hell, since the Last Judgment, are such that all subjects there must come into order, and learn from such love as they have to be just and fair with their fellows, and to perform such uses as they are able, on their level of life.

A man will cease to do evil when, in his own judgment, it fails to be profitable to himself. The time is swiftly coming—it may be in this or the other life—when doing evil will be seen to be an unprofitable business; and when freedom to do evil will not be followed by doing it.

O. L. BARLER.

"He who believes that the service of the Lord consists solely in going to church, in hearing preaching there, and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses consists, during man's life in the world, in every one's discharging aright his function in his respective station, thus in serving his country, society, and his neighbor, from the heart; and in acting with sincerity in all his associations, and in performing his duties prudently according to the quality of every one with whom he comes into connection."

Communications

The Divine Human.

From several good friends I learn that my brief paragraph under this head in the MESSENGER of April 29 is liable to misconstruction, and I thank "E. K." for the kindly and reverent inquiry, in the MESSENGER of May 13, which gives me occasion to explain. It seems now to have been ill-advised to treat upon this transcendent topic in so few words, but at the moment I supposed I was but expressing the common thought of all mature students of our doctrines, and I was unaware of certain views that have been held, as I am now informed, which my words, to my great regret, might be taken to support. In place, then, of my former statement, I would beg leave to present only the following, in which I hope we can all agree.

The Divine Human, which has taken the place of the maternally derived human, is the Word, or the Divine Wisdom, made flesh—that is, become present to man inwardly in all degrees of his life in form adapted to his needs. This Presence is in no sense man's, or a part of man, but is Divine and to man his Father in heaven. So far it may be presumed we understand alike, and our practical needs are satisfied. But there remains the question—rather metaphysical—whether to understand by this entering into man's nature, an addition to the Divine, or a change in the nature itself, by which it could become the abode of the Divine. The question really goes back of the Incarnation, for the superinducing of the ultimate human—cited by "E. K.," D. L. W. n. 221—was upon the human in the two prior degrees in which the Lord was from eternity actually, though only potentially in the ultimate degree until the Incarnation. Was the being potentially in all degrees of humanity, and actually in the two higher degrees, any modification, adaptation or extension of the Divine? Or was it the formation and adaptation of the human nature to receive it? Is not the presence *potentially* the presence as the very life of all creation? And is not the presence *actually* the presence recognized and responded to in mankind? Some reflection in this direction, even though not conclusive, may aid in avoiding a too material idea of the Divine Human of our Lord. B. W.

The Lord's Human after Glorification.

EDITOR OF THE MESSENGER:—In your editorial, April 1, p. 210, "The Personal Appearance of the Lord," you say: "It is stated in the Old Testament that Jehovah was spoken to face to face. We are told in the writings of the church that it was not Jehovah, but an angel filled with His presence. It was impossible for Jehovah to reveal Himself personally prior to His assuming the human, for until then He did not have the human whereby He could reveal Himself; therefore He used the human of an angel."

Following this, in your editorial, April 22, p. 257, you say: "The people of the Most Ancient Church being of such a character, love flowing from the Lord into their interiors modified particulars into accord with itself, and thus so communicated with heaven that their worship 'made a one' with worship in heaven. But the love that flowed from heaven and effected worship in the Most Ancient Church was from the Human of the Lord in heaven."

Now, is it not a fact that all the power and attributes of the Lord Jehovah have been possible and co-existent with His existence, and that the peculiarities of the incar-

nation were made use of purely to illustrate the possibility of man's regeneration?

R. W.

[Surely all the powers and attributes of the Lord Jehovah have been possible (in potency) and coexistent with His existence. Events of the incarnation actually occurred, and were made use of to illustrate man's regeneration, which was possible because the Glorification is infinite regeneration. The possibility of regeneration was effected through the glorified Human of the Lord. The Human of the Lord in heaven, before the glorification, was the Human from Jehovah with the angels. The Human of the Lord after glorification is the Human of Jehovah in the Lord Himself. The above questions, with others which we have received, we have tried more fully to answer in today's editorials.—Ed.]

"Uniform Editions."

EDITOR MESSENGER:—I wonder if we have not a lesson to learn from the controversy that has been going on in the church for the last few years about uniform and complete editions of Swedenborg's theological writings, and whether that lesson is not the impropriety and futility, not to use stronger terms, of a little body like our own rivaling itself in the multiplication of editions. No edition will pay for itself as a mercantile venture, and any edition must be aided by the funds of the church in some way. One edition certainly would supply the demand, and the only question is to make it as good as possible at a reasonable price. Why is it not possible, then, for the scholars of the church to agree on the best principles of translation, and for the various publishing boards to combine their means for a single all-round library edition that will meet the wants of the church, with such cheap editions of the smaller works as may be demanded?

What has been the history of the matter? Some sixty or seventy years ago our Boston friends had published and placed on the market an excellent edition containing, if I am not mistaken, the "Apocalypse Explained." But it was not uniform. It was issued in three sizes; the larger works in the size of the new "Library Edition," the small works in twelvemo, and the "True Christian Religion" in a large two-column form.

Some of our people in New York thought that this was all wrong, and that the church needed a uniform edition. They formed a society, now "The American Swedenborg Printing and Publishing Society," to print such an edition, and inside of seven or eight years had published an edition of nineteen volumes, all the theological writings except the "Apocalypse Explained." This caused not a little unpleasant feeling, so I have been told, among the Boston people, who had spent their money so freely for their own pioneer edition.

But what happened next? Within twenty or twenty-five years after the New York edition was completed, the Rotch Trustees, without consulting, so far as I have been able to discover, with the New York Society, began their edition, and that was no sooner brought somewhat near to an end when the New York Society was forced to begin a new edition for itself, because its old plates of nearly fifty years' standing were worn out, and because it would otherwise have been driven out of the market and its great fund, which it cannot use for any other purpose than the publication and distribution of Swedenborg's theological writings, would have been rendered idle and useless. Thus we have today two rival editions—the Rotch Edition, complete except the "Apocalypse Explained," which I understand it does not expect to produce, and the new "Library Edition" of the American Swedenborg Printing and Pub-

lishing Society, which is about half done, thirteen out of the twenty-eight volumes having already appeared and two others being far under way.

I hope I shall not be understood as reflecting in any way upon those who have been active in bringing about this state of things. I know they have all been sincere in their efforts to do what would be best for the church, and have made great sacrifices in accomplishing it. But I submit that the general results would have been better if they had all worked together for the common end, and that this effort for united action should govern the church in the future. By this means the church would be supplied with the best possible editions of the Writings, and money would be saved for other and crying needs. We need Spanish, Portuguese, French, and possibly Japanese translations. We have already aided the Italians, the Norwegians and Danes. The Latin of Swedenborg is part of it out of print, and the balance ought to be published as soon as practicable. In other words, it seems to me there is plenty of use for all the funds we have or are likely to have without this useless duplication of Swedenborg's writings, and I take advantage of this time, when the subject is prominently before the church, to express the hope that such a waste of good material may not be repeated in future.

S. S. S.

Current Literature

The editor of the MESSENGER was the recipient from Mr. C. W. Barron, a few days ago, of a set of Swedenborg's works in the *Edition de Luxe*, Rotch edition, in eleven volumes. This set of the Writings seems to be the very perfection of bookmaking, and makes a worthy clothing for the invaluable truths which they contain. The books are printed on Oxford India Bible paper and the binding is in full levant, limp, gilt. An idea of the compactness of these books can be had when it is said that the "Apocalypse Revealed" is in one volume of two thousand pages, and yet the thickness is scarcely more than an inch. Other editions of the same work are in two or three volumes. In the ordinary Rotch edition the theological works are in 32 volumes, but in this edition the same matter is compressed into eleven volumes that it is a pleasure to handle. The print is clear and beautiful, the best that art can produce. This would be an ideal edition for presentation where the recipient will appreciate both the truths and the elegant dress in which they appear.

The Memorable Relations.

At a meeting of ministers of the Illinois Association and invited guests, recently, the Rev. O. L. Barler presented a paper on the Memorable Relations, which has since been published under the title "An Essay on the Memorable Relations. A Companion to Degrees of Life in Man. By O. L. Barler. Chicago: Saul Brothers, Printers, 1908." In this tastily printed little pamphlet Mr. Barler brings together from the Documents and from the Writings, some striking passages on the nature and need of the Memorable Relations. He deprecates the objection that people have had to their publication, an objection which was first voiced by a personal friend of Swedenborg's, Count Höpken (not "Hopkin," as printed in the pamphlet). Swedenborg answered the Count's objection. Mr. Barler in his essay presents the following arguments for the necessity of the Relations:

"There must be knowledge and experience, gathered from things heard and seen in the spiritual world, (1) to show

that man after death is just as much a man as before; (2) to show the difference between what is spiritual and what is natural; (3) to show that man is born for heaven, where he will have angelic wisdom; (4) to show what substances of the spiritual world are compared with matters in the natural world; (5) to confirm the teaching that angels are men and women from our earth or some other earth; (6) there was need to have a demonstration to the opened spiritual sense of how creations proceed."

The pamphlet is instructive and illuminating.

Church News

The Calvert Street Church, Baltimore, will celebrate Children's Day, June 7. The annual Sunday-school picnic will take place on June 25.

The Sunday-School Association will meet in the Church of the Holy City, in Cleveland, and not in the Lakewood Church, as announced in the Convention programme last week.

Miss Alice C. Fonerden, who died Feb. 13, 1907, by her will bequeathed to the trustees of the Baltimore Society of the New Jerusalem, of which she was for many years a member, securities with an appraised value of \$9,288, yielding an annual income of \$435.

The Rev. F. A. Gustafson has withdrawn his connection with the school of Urbana University, his resignation taking effect May 15. He is to continue in charge of the Urbana Society, however, and do work for the Ohio Association at Columbus and Dayton until July 1, when he will remove to Denver, where he has accepted a call to take charge of the society. Prof. John H. Williams, chairman of the faculty, is now in charge of the Urbana school.

The fourth and final of Mr. Smyth's lectures in the Brooklyn church on "Who was Swedenborg?" was given on the evening of May 17 to an audience of upward of three hundred people. The course was very successful in its purpose and many strangers were present. These were further interested in the announcement then made that the lecturer would exchange pulpits with Mr. Ager and would preach Sunday morning, May 24, in the same place on Spiritual Law in the Natural World. The press of Brooklyn gave generous space to presentation of quite complete reports of all four lectures, averaging two and a half columns, with prominent head lines. Mr. Smyth's picture, with notice, appeared in the social weekly, *Brooklyn Life*.

Closing Exercises of the Theological School.

The closing exercises of the school for the current year will be held in the chapel, corner of Quincy and Kirkland streets, Cambridge, on Wednesday, June 3, at 3 p. m. A graduating thesis will be delivered by Charles Edgar Ritter, of Ontario, and an address may be expected from John T. Prince, Ph. D., a member of the Board of Managers, on the subject, "The Study of Education." All friends of the school are cordially invited to these exercises.

Cleveland, O.

Palm Sunday and Easter were both of them occasions of delight and profit to the Church of the Holy City.

On Palm Sunday our Sunday-school session was one of unusual interest, there being the largest attendance (fifty-six) for some years.

Following this came the church service, with our beloved General Pastor, the Rev. S. S. Seward, present to

confirm a class of four and deliver a most helpful and uplifting sermon, one which brought to all hearts a blessed sense of the Divine compassion.

Easter Sunday was a day of rejoicing in the Sunday school. Officers, teachers and pupils alike seemed to catch the beautiful spirit of the Easter lesson, the music was inspiring, and at the close each pupil was presented with a potted plant and an Easter souvenir. Then all gathered in the auditorium for church service. Our pastor, Dr. King, preached a sermon of unusual depth, from John xiv. 19. At the close of the service the Holy Communion was enjoyed. The church was decorated very tastefully, and the music was of a high order, making the first Easter in our new church a very delightful occasion.

The Woman's Guild have been doing very faithful and efficient work, realizing several hundred dollars during the past year. Every Thursday is spent in an all-day meeting for work in the church parlors. Orders for the fine quilts which are made by the guild keep the members busy.

A "rummage sale" during the first week in May helped to swell the treasury. It is a busy hive—not a drone in it—and proves what can be accomplished by a few faithful women who have courage and keep doing.

Our Sunday school continues to grow in numbers and interest. The growth has been of that steady, substantial character which gives us reasonable assurance of its permanence.

The average attendance for the past six months has been 43, as compared with 32 for the six months just previous. Our primary department is growing rapidly under the leadership of Miss Dorothea Pfister, a teacher in the public school, and whose happy way with children makes her very successful in that department.

The Young People's League has received quite an impetus during the winter months. A number of socials were held, which were well attended, and several new members have been added. On April 10 the league gave the play, "Mr. Bob," to a crowded house. All who heard were enthusiastic in their praise of the skillful manner in which each part was rendered. Much credit is due Mrs. A. C. Steele for her efficient work in drilling the performers. The league realized a handsome sum from the performance.

Our church is looking forward to the coming Convention with pleasurable anticipation and hope that we may have the largest gathering the church has ever known. We are hoping to get better acquainted through the Convention.

Lynn Neighborhood House.

In her report for April to the directors of the Lynn Neighborhood House Association Mrs. Grace W. Gregg, the head resident, writes as follows:

The month of April has been full of good cheer for us all at Neighborhood House, notwithstanding the dull times at the different shops. Our girls have had at the most four days' work a week; some have had but two and a half for most of the winter. Had they lived at the average boarding-house they could not have earned enough to pay their board. This house has proved a great blessing to them all, and they appreciate everything that is done for them. Two of the girls had no work for a time, and in order to help them with the board we let them do the upstairs work and the kindergarten cleaning, thus enabling them to stay. Otherwise they would probably have left Lynn utterly discouraged, for they could not stay a week on expense when not a penny was coming in.

The sewing school will close in May, after a useful and happy season of work. Little girls from 6 to 13 attend these classes, and they have made aprons and petticoats for themselves, and also doll's clothing. An exhibition of their

work, given one Saturday, was most interesting. Prizes were distributed and refreshments served. Thirty-seven little girls have attended these classes during the fall and winter, and they close with twenty-two enrolled. The classes have been under the faithful instruction of Mrs. H. Lindscott, of Lynn, assisted by members of the Every Day Club of the Universalist Church. Some Saturdays four teachers have been in charge of the children.

The head resident has recently been made temporary guardian of "Bessie," a little girl whom many of those interested in Neighborhood House have seen, pitied and loved. It is a grave responsibility thrust upon us. The future of this little child depends absolutely upon the home influences about her, and we are most anxious to have some New-Church home for her, where she would have tender, loving care—something she has never known in her life. She is just four years old, and has a wonderfully beautiful nature. She is perfectly devoted to Neighborhood House, and whenever she is taken out she has to be assured that she may come back before she can be persuaded to go outside the door. All the house girls love her, and she is a blessing to us all in every way, as is any little child in a home.

We have received from Mr. and Mrs. C. W. Barron seventy-five books of fiction and the complete Rotch edition of Swedenborg's works, the latter bound in half morocco, for our library; also the gift of a subscription to *Harper's Monthly Magazine*. Several bundles of clothing have been received and given out to those in need. The cottage belonging to the Neighborhood House property has been rented to a large family of Chelsea fire sufferers, twelve in number. Two of the children are attending our kindergarten.

Berlin, Ont.

On Saturday, May 9th, the Ladies' Aid Society had a sale of homemade baking—homemade bread, cakes, cookies, coffee-cake, doughnuts and things—"like mother used to make." The sale was held at the parsonage, which is at present vacant. The citizens seemed glad of the opportunity to procure some of the good baking, and though there was a large supply, it proved quite inadequate to the demand. So many were turned away disappointed at not being able to obtain all they wanted, that it has been decided to have another similar sale shortly. A neat sum was realized, which was gratifying, as the Ladies' Aid Society had recently gone to considerable expense in renovating the Sunday-school room; the walls, ceilings, etc., have been painted and the room now looks very fresh and inviting.

The young people, too, utilized the empty parsonage last Monday evening for a taffy pull and dance, which proved very enjoyable. It has given us a taste of the possibilities and the desirability of a parish house, which is still lacking at Berlin, though we have a commodious church and parsonage. Many complimentary remarks were made by the strangers at the sale as to the pleasant home provided by the congregation for a parsonage.

At a recent meeting of the Daughters of the New Jerusalem, after the usual two hours spent in working for the coming bazaar, one of the Daughters was greatly surprised by a "miscellaneous shower," which "shower" will doubtless prove refreshing in years to come!

On the 20th of this month there will be a social and supper in the Sunday school room, after which the league will give an exhibit of lantern-slide views of people and places of interest to New Churchmen, the slides having been obtained from the Lantern Slide Committee of the

American League. We are looking forward to a pleasant evening.

Though we are at present without a pastor, the Society has by no means dispersed, nor yet is it sitting idly by, letting our spiritual natures starve. We meet every Sunday morning after the Sunday school for service, which is being conducted by the "old reliable" Sunday-school superintendent, Mr. Charles Ruby—not old in years, but old in the sense of usefulness to the church. The service is as usual, and some helpful New-Church sermon is read, and thus our "spiritual man" is fed and provided with strength for the coming week.

Last Thursday evening a congregational meeting was held to consider matters of general interest. Among other things, it was thought advisable to take definite steps to keep up the interest in the church, in the teachings of the New Church, and in the New Church at large, especially while we are without a pastor. As in every issue of the MESSENGER there is always some article especially helpful and interesting, and as there are always items of news of general interest, the suggestion was made and unanimously adopted that we meet every Friday evening, when such specially interesting articles in the New-Church periodicals, such as the MESSENGER, *Morning Light*, etc., can be read, and in this way we keep in touch with the work of the church, both here and at large. To this end it was further decided to read some collateral New-Church work on some pertinent subject, possibly Mr. Whitehead's book on the Errors of Christian Science. Every fourth Friday the meeting is to take the form of a supper and social. The working out of this plan and all details will be arranged at our next meeting.

At this congregational meeting, too, delegates to the coming Convention were appointed. Mr. and Mrs. Charles Ahrens, Mr. Charles Ruby and Mr. Ed. Riener were appointed to represent the Berlin Society at Convention, Mr. Charles Ruby being the official delegate. The league, too, is sending a large delegation of young people to the League Conference and the Convention, no less than eight of its members expecting to attend. We understand the Toronto Society are also sending a large delegation, the place of meeting being more "get-at-able," from a Canadian point of view, than usual. Canada, or more properly speaking, Ontario, will therefore be well represented. And yet this "Canada of ours" is so large, the territory so vast, that I am overcome with a sense of the great work yet to be done by the New Church. All through this broad Dominion, from Halifax to Vancouver, there are here and there New-Church people, and others ready to be gathered in. Truly, "the harvest is great, but the laborers are few!"

A.

Some Old New-Church Evidence.

Mr. Charles Higham, the bookseller of London, England, writing to the editor of the MESSENGER, says: "Examining for another purpose an old volume of the *Methodist Magazine*, my eye was caught by a familiar word, badly mis-spelled, and reading further, I was introduced to some New-Church evidence work done in your country one hundred and twelve years ago. Is the occurrence narrated in our literature?" Mr. Higham enclosed in his letter the following extract from the *Methodist Magazine* for August, 1798 (pages 368-9), Dr. Coke's journal:

"On the 20th, [October 1796] our Conference commenced [at Baltimore], which sat for a fortnight. All was unity and love. There was not a jarring string among us. For two or three years past we have had a sifting time, after the great revivals with which we were so long and so wonderfully blessed. But in all I saw the hand of

Providence. The preachers now seem to have a full view of the Sylla and Charbydis, the rocks and whirlpools, which lie on either hand; and are determined to avoid them. They are like the heart of one man. Surely this sweet and entire concord must be very pleasing to the Prince of Peace. It came from him, and to him let all the glory be ascribed! Methinks, it affords us a prospect of great days to come. At this Conference the Lord gave us signal proofs of his approbation: every evening he was graciously present: seldom could the congregation break up till near midnight; and seldom were there less than half a dozen brought into the liberty of the children of God. One Sunday morning, when I endeavored to set forth the Intercession of Christ, seven were justified under the sermon and the prayers which succeeded it. After the service was over, I was attacked at the foot of the pulpit by a Sweidenburgian Lady, as I was descending; and the answers I gave her, brought on a newspaper war between her minister and me. He made the first attack. It was carried on with mutual politeness, and ended to the satisfaction, at least, of our own friends."

Organization of the California Association.

The New Church in California has been greatly blessed by a recent visit from the Rev. John Faulkner Potts, a General Pastor of the General Convention of the New Jerusalem, who made a general pastoral visitation of all the societies of the New Church and many isolated receivers of its doctrines in the State of California. It had become a general wish that the Pacific Coast New-Church Association, which has not held a meeting for the last thirteen years, should be revived, and a call was issued for a general meeting of the Association, to be held in the city of Los Angeles on April 24th to 26th; but on the delegates coming together it was found impossible to hold a legal meeting of the Association. Under these circumstances the assembled New-Church friends were called to order in a preliminary meeting by the Rev. B. Edmiston, the venerable President of the Pacific Coast Association, and Mr. William J. Pierce was appointed temporary secretary. It being urged that the vast extent of the Pacific Coast of the United States covered by the existing Association rendered it practically impossible for the Association to meet, it was decided to form a new Association for the State of California alone, and a committee of three was appointed to draw up a constitution and by-laws for the new Association. This committee reported to an adjourned meeting held on April 25th, at which the constitution and by-laws were finally adopted, and it was determined that the name of the new Association should be "The California Association of the New Jerusalem."

The Rev. Joseph S. David was then elected the President of the Association, and taking the chair, called for the election of the remaining officers of the Association. The Rev. Joseph E. Collom was elected Vice-President, Mr. Charles E. Welsh Secretary, and Mr. Samuel McLaughlin Treasurer. These four officers, together with three elective members, constitute the Board of Directors.

The constitution provides that any New Churchman may be admitted to membership in the Association upon application in writing, and the Rev. J. F. Potts having made such application, was so admitted. He was then elected the General Pastor of the California Association. In response, Mr. Potts in impassioned language expressed the deep love for the church in California his reception among the New-Church people of the state had evoked. He declared his fixed intention to visit California at least once a year, and to be present at the annual meeting of the Association. He said that in these days of quick postal communication and Pullman sleepers distance no longer separates people, and that even if he lived in California he must needs be far from most of its people, for it is a

thousand miles in extent, being in itself a vast and inexhaustible country. He promised his unwavering care for this his beloved general pastoral charge, never to be forgotten or banished from his love and thoughts. His address, which was poured out of a full heart, excited deep emotion in his hearers, and a recess was voted for mutual congratulations.

The Rev. J. S. David was appointed missionary for the state, it being understood that he should devote such time to the work as can be spared from his duties in San Diego, steps being taken to provide the necessary funds.

It was voted that application be made by this Association for admission to the General Convention. Seven delegates were elected to represent the new Association at the coming Convention.

The Rev. B. Edmiston, former President of the Pacific Coast Association, preached in the church of the Los Angeles Society on Friday evening, April 24th. The Rev. W. de Ronden-Pos preached during the forenoon of Saturday, and the Rev. J. S. David preached in the evening of the same day, there being a full attendance at all these services.

The Association assembled for worship morning and evening on Sunday, April 26th, and during the usual morning service Mr. William de Ronden-Pos was presented for inauguration into the ministry of the New Church by three ministers and three laymen of the Association, and was then inaugurated into the first degree of the same by the General Pastor of the Association. The striking and impressive service of the General Conference of the New Church in Great Britain was used on this occasion, Mr. Potts, as a former ordaining minister of the New Church in that country, being familiar with this magnificent service, and there being no ordination service provided for in the Convention's present "Rites and Ceremonies."

The General Pastor then preached on "The Organization of the New-Church Heaven, from which the New Church on Earth comes down," after which the sacrament of the Holy Supper was celebrated, the General Pastor being assisted in the distribution of the elements by the Rev. J. S. David and the Rev. J. E. Collom. During these services the church was filled to its utmost capacity by a deeply-interested and heart-stirred congregation. In the evening Mr. Potts preached to a full house on "Love Truly Conjugal."

This brought to an end this memorable first meeting of the California Association of the New Jerusalem.

Board of Home and Foreign Missions.

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

Amount reported March 27, 1908.....	\$3,556.68
Brooklyn, N. Y., Society.....	18.38
Albert C. Crownfield, Baltimore, Md.....	2.00
Thos. P. Stiff, Brockton, Mass.....	5.00
Waltham, Mass., Society.....	8.50
E. A. Whiston, Springfield, Mass.....	5.00
Napoleon D. Brown, Nat'l Military Home, O.....	5.00
Helen Reed, Boston, Mass.....	5.00
E. Bridgewater, Mass., Society.....	9.00
Rev. G. E. Morgan, Toledo, O.....	10.00
St. Louis, Mo., Society.....	11.00
Mrs. Geo. Ropes, Lincoln, Mass.....	5.00
Trustees Warminster Fund.....	14.00
Treasurer Gen'l Convention, balance of income of funds.....	574.24
Income and interest on investments.....	112.62

Total\$4,341.42

LLOYD A. FROST, Treasurer,
45 Milk St., Boston.

April 30, 1908.

The Church Calendar.

June 7. Pentecost.

The Holy Spirit.

Introit Hymn 208: "Lord, send Thy spirit from above."
Introit Selection 115: "The spirit of the Lord Jehovah is upon me."
Proper Psalms 48, 68. Doxology 710.
710.
Anthem: "The Lord is in His holy temple."
Lesson I. Exodus xxxiv.
Responsive Sermon xvii. The Holy Spirit, p. 41.
Lesson II. John xiv. 15-31.
Benedictus. Festival setting 762, or Chant 761.
Hymns (Mag.):
209. "Blow on, thou mighty wind!"
or
202. "Jesus, Saviour infinite."
Ante-Communion Hymn:
205. "Come, thou Holy Spirit, come!"

Baptisms

UNRUH.—At Pretty Prairie, Kan., April 19th, 1908, Ruby Grace, infant daughter of Mr. and Mrs. F. C. Unruh, at the hands of Rev. A. B. Francisco.

Obituary

TINGLEY.—At Kennedy Heights, O., May 13, 1908, Albert L. Tingley, aged 68. Mr. Tingley's connection with the church extends back to when the Rev. Frank Sewall entered the ministry and was the minister at Glendale, of which Society he was a member. He was a soldier during the Civil War, belonging to an Ohio regiment. For the past twenty-one years he and his family have been living at Kennedy Heights, a suburb of Cincinnati. H. H. G.

Special Notices

THE GENERAL CONVENTION.

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

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

YOUNG PEOPLE'S LEAGUE.

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

For the Executive Committee:

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

AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.

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

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

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

SWEDENBORG SCIENTIFIC ASSOCIATION.

The Decennial Annual Meeting of the Swedenborg Scientific Association will be held in the Sunday-school rooms of the Philadelphia Society of the New Jerusalem Church, 2129 Chestnut street, Philadelphia, Pa., on Wednesday, May 27th, 1908.

9:00 a. m., meeting of Board of Directors.

10:00 a. m., meeting of the Association.

12 m., President's address—"Arrhinius on Swedenborg's Cosmology."

2:30 p. m., election of officers. Papers.

REGINALD W. BROWN, Secretary.

CONVENTION NOTICE.

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

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

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

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

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

THE GENERAL COUNCIL.

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

C. A. E. SPAMER.

MINISTERS AT CONVENTION.

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

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

COUNCIL OF MINISTERS OF THE GENERAL CONVENTION.

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

H. CLINTON HAY, Secretary.

NEW-CHURCH THEOLOGICAL SCHOOL.

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

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

BOARD OF MISSIONS.

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

WILLARD H. HINKLEY,
Secretary.

New-Church Messenger

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21 Heaven and Hell	24 Divine Love and Wisdom*	29 Marriage Love
	30-32 True Christian Religion	

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Massachusetts State Bonds.....	200,000.00
New York City Bonds.....	1,031,000.00
Bonds of other Cities in this State.....	531,000.00
Bonds of Cities in other States.....	966,000.00
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