

New-Church Messenger

"Behold, I make all things new"

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Current Views on Future Punishment.

On Sunday, October 18, the *New York Herald* published the views of a number of prominent ministers regarding Hell, under the heading, "Is Hell a Place or a Condition?" In setting forth the answers received to its inquiry the *Herald* prefaces them with the following explanation:

Thrusting his hand into the flame of a candle, John Wesley, the noted founder of Methodism, grimly faced a staring audience, deliberately allowing his own flesh to burn to illustrate his conception of eternal punishment and the horrors of "the bottomless pit of hell fire."

Dwight L. Moody, the trumpet voiced evangelist, from his vocabulary of red-tinted adjectives pictured the torments of the world to come somewhat as follows: "Only conceive the poor wretch in the flames, who is crying, 'O for one drop of water to cool my parched mouth!'"

Fifty years ago the officers of the American Board of Foreign Missions in a printed circular declared: "Within the last thirty years a whole generation of five hundred millions have gone down to eternal death. The heathen are expressly doomed to perdition. Six hundred millions of deathless souls to-day on the brink of hell!"

Such was the crimson rhetoric emanating from the pulpits of the past in the flame-etched picture of eternal punishment. Such were the doctrines trumpeted over an awed congregation, cowering and trembling before the preacher's dire prophecies.

Have the ministers of to-day changed their views? What is the conception of twentieth century theology? Do the leading members of the American ministry—the men who are hailed as the greatest pulpit thinkers and orators of the world—still cling to the beliefs of Jonathan Edwards and John Wesley? Are the lurid prophecies of Dwight L. Moody and De Witt Talmage repeated by their present-day successors?

In a nutshell, regardless of creed, what version of hell

is preached to the twenty million church members of America to-day?

To answer the question from all angles, the *Herald* has gathered the expressions of men of many denominations who are representative leaders of the modern pulpit. The interpretation from their pens is the interpretation preached vigorously and earnestly to-day.

The replies received by the *Herald* are quite varied and indicate that while many entertain a more wholesome and rational doctrine concerning future punishment than was considered orthodox half a century or so ago, some still cling to the old hell-fire, material-resurrection ideas.

The Rev. Washington Gladden, pastor of the First Congregational Church, Columbus, O., says that great changes have taken place in the belief of the church on this question during the last century. "The most strenuous of the orthodox," he says, "have been busily depopulating hell; they reject and even resent the ancient assumption that the vast majority of the human race will suffer there forever." He thinks the doctrine of punishment preached in the churches of this generation is as much understated as the doctrine of former times was overstated. As to the condition of men after they leave this world by death he says there is no evidence that death has any regenerating power. Whatever death may do for us, it is impossible to believe that it effects any revolution in our moral nature.

The late Rev. C. H. Fowler, D. D., Bishop of the M. E. Church, says the teaching of the Bible on this subject, as he understands it, is substantially this, namely, "at death the soul is separated from the body and enters into Hades, the receptacle of disembodied spirits whether good or bad. Hades contains both classes. The good are in the paradise of Hades, or in Abraham's bosom, and the bad are in Hades, or the Tartarus of Hades. After the experiments of probation are finished with the human race, and time is ended, comes the resurrection of the dead, when all spirits shall be called out of Hades, and all bodies out of the grave ("the sea and the earth give up their dead"), and these spirits and bodies, being reunited, shall be judged at the general judgment, according to the deeds done in the body. After this judgment the righteous with their resurrection bodies are received into heaven, the final and eternal home of the blessed, and the wicked are cast into gehenna, or hell, into ever-

lasting punishment. Hades ceases at the judgment. Heaven and gehenna begin after the judgment."

The Rev. Edward Everett Hale, D. D., the venerable Unitarian of Boston, says: "I may say with certainty that no Unitarian supposes that life after death is limited in any way, so that one place in the universe can be mapped off as heaven and another place mapped off as hell. Such a mythology would be dismissed by any of our writers as belonging to the same class of inventions as the circles of Dante's Inferno."

The Rev. R. S. MacArthur, D. D., pastor of the Calvary Baptist Church, New York, does not understand the Lord to speak of literal fire in connection with hell. "Literal fire could act only on material bodies, but the devil and his angels have no such bodies, and yet we are told that they are to suffer the torments of eternal fire. Neither do we suppose that streets of gold and gates of pearl constitute the essential elements of heaven, but they are symbols of the purity of heart and life, and the glory of the environment, of its blessed inhabitants. In like manner the material descriptions of hell are the best pictures of the unutterable wretchedness of its guilty subjects. We speak of hell as a place, but its essential elements, as we have already implied, are found in the inward conditions and not the outward circumstances. The external and material description is the reflection of the internal and spiritual condition."

The Rev. Russell H. Conwell, of Philadelphia, says, "I never think but that it is one of those fixed and settled institutions, just as the Bible teaches it, and I am sure the Bible tells the truth about it when it says what it has to say: 'These shall go away into everlasting punishment, but the righteous into life eternal.' Justice demands that there should be a hell, outside of the teachings of the Scripture. Do you know that common justice is not altogether satisfied in this life? In that other world is there to be no justice, no Divine law? Suppose there is no hell, what sort of reward for goodness is there? Nature never fails to inflict punishment for every broken law. The men who will not believe in hell should not believe in punishment here for the wicked."

The Rev. Lyman Abbott, D. D., editor of the *Outlook*, declares his belief that they who have died have gone before the judgment throne on which sits Christ, the Saviour of the world, who never condemned a sinner if compassionate love could save him from his sin. This does not involve the doctrine of universal salvation. "The figure which has entered most fully in Christian literature from Scripture as a figure of torture certainly bears no such meaning—namely, the fire that is not quenched, and the worm that dieth not. Outside of the walls of Jerusalem, in the valley of Gehenna, was kept

perpetually burning a fire, on which the offal of the city was thrown to be destroyed. This is the hell fire of the New Testament. Christ warns His auditors that persistence in sin will make them offal, to be cast out from the holy city to be destroyed."

The Rev. Charles F. Thwing, D. D., president Western Reserve University, Cleveland, O., believes that "heaven is not a communistic state in which the lot of each is the same as the lot of every one. With all reverence it may be said that in such a case the social joys of heaven would be dreadfully stupid and monotonous. We carry into heaven our individuality, temper, constitution, capacities. We cannot but believe God will respect these differences in the upper as He certainly does in the lower paradise. But we may also believe that the same varieties of conditions exist in the state of retribution. Why not? It has been a singular misfortune that some preachers, and some poets, have combined their eloquence and rhythm to represent that in one common state of punishment all the lost are involved. It is my belief that the saved will outnumber the lost somewhat, as those outside the walls of hospitals and prisons outnumber those within. The reasons are patent. One-fifth of the human race dies in infancy; they are saved. One-third of the human race dies before the age of twelve, of which no small share is presumptively free from moral evil; and they are saved."

The Very Rev. Augustine F. Hewitt, D. D., Roman Catholic, Superior of the Paulist Institute, New York, says: "The Catholic dogma is simply this, no less and no more:—There is a hell, or state of eternal condemnation. In the most general sense it includes all abodes of departed spirits below heaven. But in the particular sense we are now considering a state of existence is designated in which all angels and all men who are finally excluded from the kingdom of heaven abide forever. . . . There is an eternal punishment in hell. There are also additional punishments which are temporary and purgative. After being purified and renovated in this purgatory all rational beings who have lost heaven by sin are restored to a state and condition called beatitude. . . . For the Greek terms which we translate into the English words 'blessed' and 'blessedness' or 'beatitude' denote primarily and directly the intellectual and physical perfection and immortality proper to rational beings. Of much more interest and importance is the opinion, which is supported by very respectable authority, that the pains of hell are mitigated by the cessation of causes which are in their nature temporary, or by some relief which is granted from time to time from their intensity by the mercy of God, which can be propitiated by the intercession of the church and the faithful."

We have quoted at some length the views of min-

isters of different branches of the Christian Church, because they are probably representative. While they show much modification of belief concerning the nature of hell they make evident also the need of further modification in this direction and of thoughtful instruction. The mission of the New Church extends to the giving of right views regarding the nature and consequences of evil as well as the nature of good and how to attain it.

The Sermon

God's Delight in the Contrite Heart.

BY THE REV. J. E. COLLOM.

And if any one of the people of the land sin unwittingly in doing any of the things which Jehovah hath commanded not to be done, and be guilty; if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the blood thereof shall he pour out at the base of the altar. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto Jehovah; and the priest shall make atonement for him, and he shall be forgiven. (Lev. iv. 27-31.)

It is written in David, "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." And by the hand of Isaiah it is declared, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

A humble and contrite heart is one that acknowledges that self with all things belonging to it is altogether dead, filthy and infernal. This confession is to be made because it is a positive truth. It is true that self is dead, for God alone is life; every created thing is but a recipient vessel. It is true that self is filthy, for it naturally inclines to make itself the center of all things, that is, to appropriate the goods of all, to be admired or worshipped by all, and to exercise dominion over all. Being thus essentially opposed to the Divine nature, which yearns to bless, beautify and liberate all, it is positively filthy. It is true that self is infernal, for hell consists of all who are in the evils of love of gain, love of admiration, and love of authority; whereas heaven consists in being withdrawn from these self-seeking affections, and in being preserved in the acknowledgment that self is dead, filthy and infernal, God alone giving life, and holiness and heaven.

Since God's nature is selfless mercy, it is manifest that no one can be united with Him unless the self-life be more or less removed by an intellectual and affectional acknowledgment of the true nature of self and of God. And as spiritual life begins in such contrition of mind and heart, so it is continued and deepened by the same. It is therefore of Divine order that contrition should be periodically assaulted by the lusts and vanities of the self-life; for otherwise it could not be strengthened and extended in thought and affection. Wherefore through temptations the Lord provides for frequent repeti-

tions of the act of confession of sin. And in order that this confession may be genuine and accomplish the happy results He mercifully intends, He has revealed His will respecting it in the laws concerning sin-offerings. One of the statutes relating to this kind of offering is embodied in our text, to which we now turn for instruction.

The first thing to be noted is, that only by degrees can our self-respecting affections be transformed and revitalized by the spirit of contrition. We may be contrite in the use of one part of our nature and not in another. The spirit of trust and obedience must always rule within; but many habits of feeling and thinking may be indulged without guilt because we have not seen their selfish character in the light of the Lord's law. So long as one is unconscious of the dead and filthy character of these habits, and yet indulges in them, they are like so much unconquered territory in the soul. The spiritual life is correspondingly limited in range and fulness. It is all-important, therefore, that so fast as possible this undisciplined and dead region of our souls should be conquered, transformed and regenerated.

When the Saviour mercifully permits us to awaken to the consciousness of any of these sins of ignorance by the influx of the Holy Spirit into precepts of the Word, we then feel ourselves guilty. This new consciousness of sin and of the guilt thereof is what gives occasion for a sin-offering unto Jehovah our Redeemer. Hence it is said in the text, "And if any one of the people of the land sin unwittingly in doing any of the things which Jehovah hath commanded not to be done, and be guilty; if his sin, which he hath sinned, be made known to him, then he shall bring an offering."

The occasion for a sin-offering being distinctly seen, we need, in the second place, to know what qualities must enter into our confession.

We all know that our inner disorders pertain either to the mind or the heart, that is, to the intellect or the will. Sometimes the Saviour permits us to see how we have been unwittingly indulging in vain thoughts; at other times He opens our eyes to certain proud feelings we have been unconsciously harboring. Hence the burden of our confession will depend on the location of the sin and its guilt, whether in the mind or the heart. If the Lord shows us that our delight in understanding His truth has been tintured by the desire for admiration from others, of course our prayer of confession will relate to this particular kind of sin. But if, on the other hand, He opens our eyes to see that we have unwittingly permitted the delights of self-merit to be associated with our kind, gentle, or reverent feelings; or that we have pointed out the faults of others, feeling ourselves superior; then, of course, our acknowledgment will relate to our affections.

To represent these two kinds of acknowledgment, it was commanded that either a she-goat or a she-lamb should be offered by the people of the land as a sin-offering. It is written, "Then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned." In the 32nd verse it is said, "And if he bring a lamb as his oblation for a sin-offering, he shall bring it a female without blemish." For whether the sin be in the intellectual or the voluntary part, it is the delight connected with the exercise of these faculties that

blinds us to their moral quality in the Lord's sight. It is this, therefore, that we are to see and acknowledge. And to effect a purification in these delights is the object of these prayers of confession. For a female goat signifies the delight of understanding truth, and a female lamb the delight of exercising gentle and devout feelings.

Another quality needed in acceptable confession of sin is, that it shall be addressed to the Divine Humanity of our Saviour; for there is no hearing of prayer by Jehovah our God unless it be offered at the door of the tent of meeting. The Humanity, the Word made flesh, is the only door to eternal life. He that entereth not into the church through the Lord Jesus Christ is a thief and a robber. He seeks to climb up some other way. He regards Jesus Christ as a mere man of extraordinary intelligence and virtue, and not as the very and only God with us, having all power in the heavens and on earth. Hence the statute respecting all sin-offerings was that they, like the burnt-offerings, were to be brought before Jehovah at the door of the tent of meeting. (vi. 24.)

Not only must our confession of sin be rightly directed; it should also be whole-hearted. There must be a willingness to have the spiritual delight of ascribing our understanding of truth to the Saviour subordinate to itself all our abilities. We must be willing that the delights associated with our gentle and reverent affections should exert their influence over all our powers of service. Hence it is said, "And he shall lay his hand upon the head of the sin-offering." It is of Divine order that the internal delights, symbolized by the she-goat and the she-lamb, should be infused into all our practical life, into all the labors of our hands; otherwise we hide our light under a bushel. A hearty determination, therefore, to commit all our faculties to the internal affections is demanded, if we would present an acceptable offering of contrition.

Again: It is further demanded that in making our confession of sin there shall be a slaying of the intellectual proprium, by an acknowledgment of the truth that of ourselves we are utterly ignorant, and by a determination to give up all our own opinions, theories and reasonings, and to be guided by the Lord's Word alone. The intellectual proprium is utterly false; and so long as it is given any quarter it is a copious spring of all manner of subtle doubts, questionings and darkening opinions. A sincere determination to give up all pride of opinion and to take God at His Word is what is meant by killing the sin-offering in the place of the burnt-offering, that is, on the north side of the altar. (Lev. i. 11.)

This brings us, in the third place, to another point of view concerning the confession of sin. We have noted its qualities; we are now to view its results.

The first result is conjunction with the Divine Humanity as to worship, through the ministry of angels, and with the holy influx of Divine Truth proceeding from that Humanity. Wherefore it is said, "And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the blood thereof shall he pour out at the base of the altar." For who cannot see that by the priest is meant the Divine Humanity as to His ministry through the angelic heaven; and by the altar of burnt-offering the Divine Humanity as to all things of worship, that is,

as to the union therein of Divine Mercy and Truth? Now it is because all power to worship in angels and men is given by the Divine Humanity of our Saviour, and that power is bestowed by means of the Holy Spirit;—it is because these two things are positive facts, that the priest was commanded to take of the blood of the sin-offering with his finger and put it on the horns of the altar. Belief in these Divine truths respecting the nature and office of the Holy Spirit is necessary to fit us for the reception of the Lord's redeeming power. The blood, or living principle, of our internal affections and delights—our she-goats and she-lambs—is the proceeding Divine Truth. It is only as our Saviour sheds forth this blood that He can impart to us ability to see and acknowledge our sins and to shun them. Every pure desire, every heavenward aspiration, every true thought, and every peaceful emotion within our spirit or mind, is a gift of the Lord's blood, of the Spirit of Truth. How could these precious facts be more impressively illustrated than by the priest's taking of the blood of the sin-offering with his finger and smearing it upon the horns of the altar? For since our Saviour, through manifold temptations, self-crucifixions, and humiliations, united Mercy and Truth in His Human Nature, and thus became the Divine Altar of worship for angels and men, it is evident that He alone gives power to see, confess and shun sins, iniquities and transgressions; that He alone by His Holy Spirit begets holy thoughts and heavenly affections, with their satisfactions and joys.

But it is one thing to perceive that our internal affections spring from the influx of Divine Truth from the glorified Humanity; it is another to have that influx descend even into the thoughts and affections of the external mind, thus effecting a conjunction between the two. This latter result is expressed by these words: "And all the blood thereof he shall pour out at the base of the altar." Our external acts of worship, such as the bowing or kneeling or prostration of the body and the verbal utterance of the prayer of confession, constitute the base of the altar. Consequently the pouring out of the blood of the sin-offering at the base of the altar very distinctly teaches that our Saviour causes His holy Truth, the blood of the covenant, to descend through the internal affections even into the ultimate acts involved in our confession of sin. It is this influx that removes the intellectual proprium, and that floods the soul with the glory of heaven. It is this influx that gives effectiveness to our inner affections and their delights; that gives them power to descend to the lower faculties and to exert a queenly sway over their activities.

The second result of offering acceptable confession of sin is conjunction through heaven with the Divine mercy. Conjoined with Divine Truth in the Humanity of our Redeemer there is the more living principle of Divine Love—the love of saving the whole human race, and of establishing therefrom a heaven. This love is symbolized by fire on the altar. That this holy fire may flow in and conjoin our faculties to the Saviour, certain acknowledgments are to be made.

Spiritual life is maintained by a process of eating, of drinking, of digesting, and of assimilating. Spiritual food and drink consist of instruction respecting the truths of faith and the graces of right-

eousness. These instructions are first stored and resolved in the memory, the mind's stomach and intestines. They are analyzed as to their relation to truth in the mind's faculty of judgment, symbolized by the kidneys, and as to their relation to goodness in the conscience, the soul's liver. Hence there are three kinds of discriminations to be made, so as to remove falsities and evils from the life. It is the Lord alone who gives power to make these separations; and it is He alone who communicates the delight of distinguishing between truth and falsity, good and evil.

In order, then, that we may receive an influx of the Lord's saving mercy as the result of our confession of sin, we need to acknowledge further that all the facility and delight we have of distinguishing between truth and falsity, good and evil, are from the presence and influx of the Lord's love. It is this acknowledgment that is expressed by burning on the altar all the fat of the sin-offering. Hence it is written, "And all the fat thereof shall he take away, as the fat is taken away from the sacrifice of peace-offerings;" that is, "the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys." For the delight of detecting and removing error by the truth of the Word in the letter is signified by the fat upon and surrounding the inwards or intestines. The delight of searching out selfish motives by the interior moral precepts of the Word is signified by the fat upon the kidneys. And the delight of detecting and turning from every feeling contrary to simple trust and obedience to the Saviour's will by the truths of innocence in the Word is symbolized by the fat or caul upon the liver.

Now all these fatty portions, together with the kidneys, were burned on the altar as a sweet savor, or as an odor of rest, unto Jehovah, because our power to make these several discriminations, as well as the delights that spring from so doing, are merciful gifts of our Lord and Saviour through heaven. When these heart acknowledgments are made, the will-proprium is removed; merit and self-goodness are rejected therefrom; hence all channels are open for the descent of the fire of holy love. This can be received in the natural man only as delight in truths of three degrees is given,—delight in the literal precepts, delight in the interior moral or rational, and delight in the inmost moral, or the celestial-natural.

Now these, dear friends, are the elements of the humble spirit and the contrite heart, with which Jehovah our God is so greatly delighted. When He brings to our knowledge some secret sin that we have unwittingly committed, if our confession thereof be characterized by these qualities, He will shed abroad in our hearts and minds His holy love, the fire of His saving mercy. Thus will He unite us to himself, and take away the guilt and power of the sin that has darkened our vision and ruptured our peace. Hence it is said, "And the priest shall make atonement for him, and he shall be forgiven."

Prayer is the breath of God in man,
Returning whence it came.

—ANON.

Contributed

A Vision of Heaven.

(C. L. 42.)

A rounded knoll upon a river's brink,
Shaded by willows' drooping, slender leaves;
Beneath, the lush grass, and the flowers that shrink,
As startled from the wave that toward them heaves.

I gazed upon the skies, and lo! it seemed
That back the deep, mysterious blue was rolled,
And from a wondrous portal bright there gleamed
A sheaf of light of colors manifold.

And more the heavens were opened, and revealed
New hills, and fields, and lakes, and rivers bright;
All clothed in marvelous beauty. Then I kneeled,
O'ercome with all the joys of that blest sight.

A newer sky, more bright and blue, o'erspanned
The glories of that blissful upper world;
A radiance, more than earthly, filled the land
With mystic silver glory all empearled.

And once again that inner sky
Was rent before my sight;
And from that deep recess on high
Burst forth a blinding light,
Beneath which all the scenes more nigh
Appeared as darksome night.

What wondrous vision then appeared!
What glorious forms uprose!
What palaces sublime upreared!
My mind e'en yet scarce knows;
And tongue and lips as yet have feared
That vision to disclose.

But this I know, that tongue can ne'er
The wondrous tale repeat;
For eye has not seen aught so fair,
Nor ear heard aught so sweet,
Nor would imagination dare
Those mysteries to meet.

But yet again, within that higher, mystic, heavenly land,
Above the glories there revealed,
And unimagined joys unsealed,
A higher arch was rent;
And streaming from that inmost deep, a light serene was sent,
So pure, so awful in its calm, it seemed indeed the band
That binds the soul of wayward man with Love's supreme command.

O Love Divine!
Celestial Love!
From heaven's shrine
Descend to earth.
O Love Divine!
God's law above!
In soul of mine
I wait thy birth!

Now issued from that highest light supreme
A voice majestic, as of noble stream,
Whose waves, rejoicing, leap to meet the light,
With myriad voices musical, with myriad flashes bright:

"Mortal, attend! What thinkest thou of heaven?
What is this higher bliss to angels given?
A glorious pageant of eternal praise?
An everlasting, studious rise in wisdom's solemn ways?"

"Not these the things that fill their souls with joy,
Who dwell for aye in bliss without alloy;
But mutual wedded love, and trust divine,
Make highest heaven, where purest glories shine.

"These nearest God are ever blest and crowned
With pure delights. Their joyous daily round
Is filled with love, and trust in Christ the Lord,
And through their heaven are gifts divinest poured.

"Gaze upon those, who through long ages now
Have lived in joy and love, upon whose brow,
One in the eyes of God, with beauty crowned,
A diadem of glories indescribable is found."

And swiftly from the highest arch,
Passed gleaming, as some star descending,
An angel, in a car of gold,
With tender eyes, whose looks enfold
Love for all others, and a joy unending.

Down sank the car, through all the blaze of light;
And, as it neared my grassy knoll
Gazing upon that wondrous, heavenly soul,
I saw two angels stand—oh, marvelous sight!

Sparkling with diamond brilliancy they stand;
With snow-white horses harnessed to the car.
But, soft, a voice came stealing, as from afar:
"Approach not near! The light from our blest land

"Too flamy fierce is for thy mortal frame.
Listen and learn! Since earth's first golden youth,
Bound with the bonds of mutual love and truth,
Exist we through the ages, still the same."

Youthful and happy from the birth of time!
Sparkling and radiant from their love supreme!
Brilliant with glory, as of heavenly dream,
The angels stood, in beauty, pure, sublime.

And I could dimly see them (life was cold,
And vision blinded, and my mind amazed),
Garmented on with hyacinthine robes that blazed
With every kind of jewel and with gold.

Then wondrous things they said to me, and taught
How the pure, mutual love of married pairs
Fills all the span of heaven, and freights its airs,
And brings all gifts from God, unasked, unsought.

Gives beauty to the form, and joys supreme,
And happiness, and bliss undreamed of here;
And innocence and peace fill all the sphere
Of highest heaven, so such a love may stream

From out that glory, reaching down to earth,
And filling some few human souls below,
May warm them with that pure and heavenly glow,
And lead them upward, toward their second birth.

So heaven is brought to earth. Not with the glow
Of youthful passion and its sacrifice;
But with the calm affections that suffice
Through all our sorrows and our trials below.

Patience and virtue, lasting through the years,
Loving and working, through life's griefs and tears;
Loving and working, through life's joys so bright;
Loving and working ever toward the light.

The vision fades; the angels fly
Back to the bliss above.
Upon the river's brink I sigh
For that rare heavenly love.

O Love Divine!
Celestial Love!
From heavenly shrine
Descend to earth.
O Love Divine!
God's law above!
In soul of mine
I wait thy birth.

GEO. G. PULSFORD.

"The Truth Shall Make You Free."

No doctrine becomes an absolute truth for us before we have personally and practically proven it. We may reason it out with careful analysis, and logically demonstrate to others the good and sufficient grounds of our faith, but until a principle is incorporated in the very texture of our life we do not possess a positive knowledge of it, however piously and insistently we may proclaim it.

The difference of opinion on many vital points of doctrine may be accounted for by the varying states of those who advance their views. Here is one who has a clear intellectual conception of the truth which he presents with a force of logic which to himself, at least, seems irresistible; and there is another who cannot reason so much about the thing he believes but who has become such a living exponent of his faith that he needs to offer no verbal proof of its reality. In living the truth as he sees it he rises to higher perceptions of its power, and to an ever-broadening understanding of its limitless uses, and on this account the rigid observer of the mere letter is prone to detect error, if not heresy, in his brother's wider interpretation of the spiritual law. Hence come the dissensions which seem to invalidate the truth of one or the other advocate of the same doctrine.

Yet to dwell in the letter of the law alone is to be a stranger still without the gates. Like the kingdom of heaven the truth must be within us before we may claim any real understanding of it.

Without the widest application of heavenly principles to every problem of life we cannot lay claim to any adequate knowledge of their power. We may seek to expound the spiritual meaning of things in our cool, intellectual, philosophical way, but we fail to arouse any enthusiasm in our listeners. It needs the touch of a living experience to set on fire the hidden spiritual potencies of the human being who is already hardened and atrophied by dogmatic and speculative sermonizing. Something more moving than theoretical religion that plays upon the intellect alone must be summoned to the service of the church today. We all feel this, yet the individual, as a rule, does not hold himself or herself personally responsible for the deadness so universally perceived and deplored. It appears so much less disturbing to follow the old routine of custom and ready-made habit of thought in religious matters that the majority of self-styled Christians do not vex themselves to study at first hand and enter into the very life and spirit of Christ's own teaching. With us all there is often a painfully conscious sense of the wide gulf between the complex

schemes of salvation advanced by time-honored theologies, and the simple, direct gospel of Jesus Christ. Human ingenuity seems to have been very subtly exercised by theologians of the past to evade and misconstrue this simple, direct gospel.

As a "sound," acceptable, orthodox clergyman once announced to his people, Jesus Christ did not expect a man to love his neighbor as himself. It was contrary to human nature. So he had comfortably espoused the doctrine of vicarious atonement as the aim and end of Christ's mission to men, and relieved himself and his followers from the personal responsibility of keeping the laws for the infringement of which the bloody sacrifice of God's only-begotten Son had been made. Is this, too, roughly a literal way of stating a dogma so long accepted by gentle, pious, unreflecting souls who have venerated the authority of the church?

But why not have taken the authority of the Lord Himself, which is an absolute denial of the man-made creeds that tithe mint and anise and cummin and have left undone the weightier matters of the law, judgment and mercy and faith.

Nothing less than seeking the kingdom of heaven in the daily ways of life can give us in any real sense a knowledge of the truth which perpetually widens and enlarges and enlightens as it is converted to living use. We stumble over the letter of the law which seems to weak human nature impossible of fulfillment, but a single step in obedience opens and illumines the way and brings a power that is wholly missed in our doubt and evasion of the simple command. No study or discussion of any principle of truth can impart to us any satisfactory measure of its light and force before we have begun to live it.

A. L. M.

Who Should Publish Swedenborg's Works?*

It would be impossible to estimate the hundreds of thousands of readers who have had Swedenborg and his teachings brought more or less vividly to their intelligence during the past three years, and this by agencies entirely outside of our own teaching, whether by the pulpit or in our publishing houses. This being the case, it is a question how much longer our publishing societies can feel justified in publishing Swedenborg's works as a kind of denominational monopoly, instead of using their funds for throwing them out freely to the public through the channels of the ordinary book-trade. Only the other day one of our venerable and zealous workers in the publishing field in the neighboring city of Philadelphia was urging upon me with great warmth the imperative duty of our adopting the general book-trade as the agency for our New-Church publications. I endeavored to satisfy him that things were moving that way and that it would all come about in time. Within ten minutes I was talking with an intelligent young lawyer in the same club room—a stranger to the New Church but who manifested a strong desire to learn something of its doctrines—and he put point blank to me this question: "Where can I procure a book of Swedenborg's? Are they to be found in the book-stores?" As I was compelled to tell him that he would not find them there but that he would have to go out

of his way to a certain church book-room to find them—as if they were a message not for the world but for a limited denominational use only—the force and justice of my venerable friend's appeal came over me with almost mortifying effect.

For this is surely not the day when Swedenborg is to be claimed as the monopoly of any limited body of publishers and readers, not even of the church. Two royal governments—those of England and Sweden—have united with learned and cultured patriotic and religious societies in rendering public honors to Swedenborg the past summer on the occasion of the solemn transfer of his remains on a Swedish warship from England and of their being received in Sweden and deposited with imposing ceremonies, including the eulogy of the Archbishop, in the Cathedral of Upsala. The Royal Swedish Academy of Sciences is publishing for the first time a complete monumental edition of all of Swedenborg's scientific and philosophic works, with prefaces prepared by the most noted scientists of Sweden. Three thousand children lined the streets of the ancient university city of Upsala, sang their songs and waved their branches of evergreen as the procession passed to the cathedral, bringing home the remains of Sweden's greatest exile. New Churchmen rejoice in all this tribute of honor from the world-at-large; but in so doing we must admit that we, too, owe to the larger public a concession that Swedenborg is theirs as well as ours; that he belongs to all the world and is the private property of no particular society or body of men.

During the memorable weeks of April and May when these ceremonies were taking place the press of the United Kingdom and of Sweden were teeming with long articles eulogistic of Swedenborg, and, even on this side of the Atlantic, the secular papers responded to the tide of popular interest abroad in this triumphant return of Swedenborg to his own land and people, while the part taken by the New Church itself was, in proportion, but as a whisper to a loud, multitudinous shout. Not but that there was in the New Church here and abroad a deep feeling of gratitude and an appreciation of the significance of these events on their spiritual side as bearing on the future developing of the New Church among Christians, such as was not possible in the larger and more demonstrative public plaudits which were offered rather to Swedenborg the man and the hero, than to the humble servant of the Lord Jesus Christ and the apostle of a new Christianity. This we all believe. But the event of the great public demonstration loses its value to us, as the church, if we fail to avail ourselves of it in responding by every way in our power to the interest awakened and in recognizing the world's claim to Swedenborg as an apostle to all men and not to us alone.

The Great Commission.

This is the title or description often given to the words of the Lord as recorded in Matthew xxviii. 19, 20. The verses are, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

*Extract from the General Pastor's address before the Maryland Association in Wilmington, Del., Oct. 17, 1908.

Dr. Walter Laidlaw, who described the work of the New York Associated Churches at a meeting of our New York Association held some two years ago in the Brooklyn church, spoke on October 12th at the Presbyterian ministers' meeting on Civic Righteousness. In the course of his remarks he said that at several meetings he had asked that "The Great Commission" be recited, and that on each occasion only the first of the verses quoted above was given. He referred to this in order to emphasize as a direct command of the Lord an obedience to righteousness.

Two easily drawn corollaries follow: One, that churches in the past have paid proportionally too much attention to teaching and baptizing events, to the extent of forgetting the remainder of the Commission; the other, that the now aroused and increasing attention to the calls of civic and political righteousness are not merely obedience to lower law but are being recognized as parts of the Divine call of the Lord Jesus Christ to His churches to follow Him.

That much of the attempted reformation in the near future will be crude and possibly unwise, is to be expected. But the rebuilding of any city is difficult; that of the New Jerusalem depends on the perfecting of architects and builders who need first to be trained. Crude externals will in time be replaced by those of better proportion and usefulness.

Dr. Laidlaw made several references in his talk to economic law in particular relation to gambling; they were about what our speakers would have said, but the references to economic law that he did not make would, the writer thought, have considerably modified his general conclusion. But this is not our topic.

F. M. BILLINGS.

By Little and Little.

By our carelessness evil habit has warped the soul. It has given a certain abnormal bent or inclination to the mind, until we are mental cripples. In a great hospital, they take a subject who has a curved spine, and a crooked limb, and a protruding breast, and several other deformities. Now if the surgeons were to treat all those ailments at once, the patient would die. He could not endure it. It would be torture. Hence the doctors treat one deformity at a time. They cut the cords of the limb where necessary and put on their clamps, and tighten the powerful screws a little each day, as the patient can bear, and after that deformity is cured they begin upon another; and so on, little by little, they treat every deformity, until after a long time they send their patient home in comparatively perfect form. So the great Physician treats the human soul. The mind is an organization as well as the body, only spiritual, and is as subject to the laws of organization. Our careless habits have induced many abnormal forms, many deformities upon the mind, and if the Great Physician were to treat them all at once, we could not endure it. It would be torture. The word torture means twist; and if the Lord were to twist all our mental deformities into the proper shape at once—if He were suddenly to check, and prevent, and take away our usual way of doing things, it would annihilate us. So, on the contrary, He puts the pressure to one mental deformity, the pressure of self-denial, tightening it

gradually, and making it more severe, until that deformity is overcome. Then another evil habit comes under treatment, in the same way; and so on, one deformity after another, the inner life and power shining forth more and more and successively overcoming the obstructions which meet it, until the soul is made whole with that wholeness or holiness without which no man shall see the Lord.

The mind is like the body. It is an organized spiritual form. All changes are wrought in it in conformity to its own action. They cannot be forced or accelerated, beyond its own capacity to receive life and power from the Lord. Apply any extraneous force you may, splints, bandages, clamps, plaster casts, or whatever else, and you cannot make a wounded muscle heal, or a broken bone knit, or a crooked bone come straight, beyond the inherent power which nature has given it. You may put the wounded or broken parts together. You may hold them there, and assist nature, removing all extraneous hindrances to their union, but the forces of healing must go on by the power of nature from within. To force a cure, in violation of this law, is only to do harm to the body. And so to force the overcoming of those evil habits or mental deformities which we have been a lifetime in forming, will only do harm to the mind. By wise counsels and teachings, by subjecting ourselves to the proper associations and influences, by avoiding those which we find to be hurtful, and by a not too severe and rigid course of self-denial, we may assist the internal force of healing to come forth. We may remove extraneous hindrances, and supply the occasion, and prepare the way. But force it beyond the mind's own capacity to receive life and power from the Lord, we cannot; and we do harm even if we attempt it. Life is always from the center to the circumference, as the preaching of remission of sins began at Jerusalem; but it is often long in coming forth.

E. D. DANIELS.

"And God spake all these words, saying:" That this signifies truths Divine for those in the heavens and for those on the earths, is evident from the signification of words which God spake, as truths Divine, for the things which God speaks are nothing else than truths. Therefore also truth Divine is called the Word, and the Word is the Lord, according to John (i. 1), for the reason that the Lord was the Divine truth itself when He was in the world, and afterward when He was glorified became Divine good, and thenceforth all Divine truth proceeds from him. The Divine truth is light to the angels, which light also is that which illuminates our internal sight, which is of the understanding. This sight, since it does not see natural, but spiritual things, has for objects in the spiritual understanding truths which are called truths of faith, but in the natural understanding it has for objects truths of civil order which relate to what is just, and also truths of moral order which relate to what is reputable, and lastly natural truths which are conclusions from the objects of the external senses, especially of the sight. From this it may be seen in what order truths follow, and that all and each have their origin from truths Divine, which are the internal beginnings of all things. Moreover the forms in which they are have taken their origin therefrom, for these were created to receive and contain. Hence it may be evident from what is meant in John by all things being created by the Word (viii. 1-3); for truth Divine is the veriest essential and is the only substantial, by which all things are. (A. C. 8861.)

Communications

Lack of Prayer in the New Church.

EDITOR OF THE MESSENGER:—In the columns of Church News in the MESSENGER much is said about the meetings and work of the young people and others—reading meetings, doctrinal meetings, social meetings, young people's meetings for various purposes—but nowhere have we seen a notice of a meeting for the purpose of prayer and praise.

A short time ago the writer was attending a New-Church service, and just before closing the minister made a request that all would remember in their prayers one who was suffering through sickness. The appeal was earnest and the case pathetic, and the words well chosen; but the writer said to himself, with a sigh, "Ah, yes, that is right and proper; but alas! we are not a praying people." No. We have meetings for all other church purposes, but none for cultivating the habit of prayer through devotion and song. And a religion that leaves the affections of the heart untouched, however true and beautiful as to doctrines it may be in the abstract, when the day of trial comes, is like a broken reed. Surely this part of the Lord's vineyard is barren, and needs cultivation. The church is not a church through knowledge merely, but through love. There may be prayer without religion; but there can be no religion without prayer, for prayer is the very heart of the church.

J. M. S.

The Study of Philosophy in the New-Church Theological School.

The study of philosophy in the New-Church Theological School is pursued, first of all, with distinctly practical ends in view. The study is regarded as one means of helping the students to interpret and to teach the doctrines of the New Jerusalem more intelligently and more effectively than they would otherwise be able to do.

New Churchmen have for their use a system of doctrine unparalleled in its comprehensiveness and complexity, covering as it does all the important issues of life, especially the issues of spiritual life. The doctrines as a system are about life taken as a whole, Divine and human, spiritual and natural, physical and metaphysical. So, as life taken as a whole in all its fulness and variety is vast and complicated, likewise are the doctrines. It requires, therefore, a developed intelligence to fully interpret the doctrines in terms of life.

The study of philosophy is the *systematic* study of life, and since the doctrines are about life, the systematic study of life is a necessary means of interpreting the doctrines. In other words, to know what the doctrines mean it is necessary to know something about the life that is referred to in the doctrines. This knowledge in systematic form is what the study of philosophy gives, and for this reason philosophy is studied in the school as a preparation for interpreting the doctrines.

But there is another practical aspect of the study of philosophy in the school, and that has especially to do with fitting the pupils to *teach* the doctrines. This use grows out of the fact that the views, opinions, ways of thinking and habits in general of the people of the present day have their roots in the past. History therefore furnishes us with an explanation of the states of mind which we meet in our everyday acquaintances. The history of philosophy especially furnishes us with a key to the deeper and more fundamental thoughts of the average man. To meet people on their own ground and help them in

their thinking, it is necessary to know the history of thought, and especially how the thoughts of the great men of the past have become incorporated in the everyday life of the present. The history of philosophy, therefore, is of immediate practical value in the everyday intercourse of the preacher and teacher with the members of his community.

Negatively, the New Churchman who is unfamiliar with the history of thought and who is untrained in systematic thinking is at a great disadvantage in his efforts to come into sympathetic and helpful relations with those about him. Most people have little or no knowledge about the historical sources of their opinions, and still less about the philosophical and theological presuppositions upon which their opinions rest. They could be helped materially and permanently, as well as interested, by a little quiet and friendly instruction as to the real significance, historical and philosophical, of the views which they cherish so fondly and yet for the most part blindly.

This suggests another practical outcome which the school regards as highly important, namely, the educational value of the study of philosophy, especially its liberalizing effect.

All study, whether in science or in history, is liberalizing, and educative in that it exercises and develops the mental powers and carries the mind over to new interests and new points of view, in this way deepening and broadening the mental life, and developing the power to sympathize with and to appreciate interests quite remote from those which habit and circumstance have made familiar.

The study of philosophy offers peculiar opportunities for securing these advantages. When pursued with sufficient earnestness and thoroughness it really opens up a new world of intellectual life. It enables the mind to rise above the conventionalities of everyday thinking and pass on to the deeper and higher things of reflective thought.

The study of philosophy in the New-Church Theological School recognizes these practical ends—namely, (1) preparation for interpreting Swedenborg's works more intelligently and more systematically; (2) preparation for teaching the doctrines of the New Jerusalem more effectively; and (3) the educational results, and it makes these ends primary. At the same time the cultivation of a genuine philosophical spirit and interest is not neglected. Interest in truth seeking is stimulated, and some opportunity afforded for developing a taste for philosophical inquiry and construction. These results are regarded as more or less incidental and inevitable. The time allotted for the study is not sufficient for strictly systematic and professional purposes, nor for securing the best results of philosophical training and discipline. Nevertheless, some progress is made even in these directions.

With these ends in view, the general course of the history of philosophy is covered, and, in the third year, an effort is made to introduce the students to the problems of modern metaphysics.

To make this study of philosophy distinctly subsidiary to the work of interpreting New-Church doctrine, a parallel course in the study of Swedenborg's "Divine Love and Wisdom," and in his four great doctrines of Creation, Degrees, Correspondence and Influx is pursued. In this way students are brought to the study of Swedenborg with some degree of historical and philosophical equipment. The great problems of life and of the world are more or less definitely marked out for them and they have acquired some experience in working at their solution. As a result of this preparation, students come to the study of Swedenborg with a more intelligent interest, and find a higher degree of illumination and satisfaction

than they would otherwise be capable of finding. Consequently they will be more eager to impart what they learn.

Finally, the study of philosophy is regarded as helpful in combining the studies in other departments of the school upon the work of interpreting the spiritual meaning of the Bible. In the language classes, in the doctrinal classes, where the deepest theological questions are considered, and in the preparation of sermons, the fundamental problems with which it is the business of philosophy to deal directly and systematically, are constantly coming up.

The work of the school in all the other departments may be truly said to bear upon and culminate in the interpretation of the spiritual meaning of the Bible. For the systematic interpretation of this meaning there is obviously needed a familiar knowledge of Swedenborg's writings.

It is equally obvious—and experience fully confirms it—that a wide knowledge of history, especially the history of human thought, is requisite. The fundamental questions which arise in the other departments, in "Scripture Interpretation" most of all, look to philosophy for their ultimate solution, or at least find in it a home where they are assured of hospitable treatment. In this way the study of philosophy aims to become a coordinating agency, whereby the work of the school is unified and concentrated upon the special object of its endeavor, namely, the preparation of the students for their peculiar and chosen work of interpreting to the people of their congregations the spiritual meaning of the Bible, the spiritual truth which the Lord is giving to men in and through the New Jerusalem.

LEWIS F. HITE,

Professor of Philosophy in the New-Church Theological School.

Church News

Dr. Charles S. Mark, of La Porte, Ind., has accepted an invitation to the pastorate in Toledo, O., beginning his engagement there November 1st.

The Rev. Thomas French, Jr., gave a public lecture in the parlor of the Hotel Iroquois, Buffalo, on the 27th of October, before the Progressive Thought League, on the subject "The Law of Symbolism."

The Rev. John Whitehead is giving a course of lectures on Psychical Phenomena, on Proofs of a Life after Death, at Huntington Chambers Hall, Boston, on Sunday afternoons during October and November.

A movement has been started in Chicago for the consideration of sociology and economics in the light of the New Church. It is proposed to hold meetings at least fortnightly for this purpose. The first, held on October 28, gave good promise of useful work.

An advertisement of a new book by Hudson Tuttle on "Arcana of Nature" has been published in which it is stated: "Emanuel Kant verified and attested to Swedenborg's power of clairvoyance and prophecy, as may be seen in the introduction to the 'Arcana of Nature.' In this volume the marvels of Swedenborg's life are exhibited in a new light and explained by a law that applies to all mystics as well as to men of genius."

Mr. George G. Pulsford writes from Eagle Pass, Texas, that he has completed the translation into Spanish of "Things New and Old." He further says:

"I have recently been doing some little work among the Methodists here. By request I spoke last night in their church on the clause of the Lord's Prayer, 'Lead us not into temptation, but deliver us from evil,' and presented New-Church ideas as thoroughly as I could upon the nature and uses of temptations. Everybody seemed to enjoy the subject and expressed themselves pleased, saying that they understood the meaning of the Prayer better than ever before. I am preparing, by request, a short article upon Repentance for the same people, and hope that it may be useful."

Cambridge, Mass.

The Cambridge Society began its regular work the last Sunday in September. With many people still enjoying the latter end of their summer vacation, the first meeting was rather small. However, on Friday, October 2nd, we had one of the largest preparatory meetings for the Holy Supper the writer can remember, and the first Sunday in October seemed to mark the real beginning of church work both at the morning worship and Communion. The earnestness and co-operation of all the members promises well for a helpful, profitable season. All the various organizations within the church have resumed their helpful activities.

Boston Society.

The Young People's Association held its first meeting of the season Thursday, Oct. 22, in the vestry. A supper was served at 6:30 to about 75 people. At 8 p. m. President Horace Blackmer called the meeting to order. The so-called "Family Plan" of subscription to the *League Journal* was adopted for the coming year. It was voted to join in the project of helping build the Portland, Me., church, and to take part in the work of the League Distributors. After the business meeting President Blackmer described very interestingly his trip to the Cleveland Convention last summer, and illustrated his remarks with stereopticon slides made from his own pictures.

Brockton, Mass.

The yearly calendar just issued shows plans for much activity during the coming year. There are morning and evening services and Sunday school.

The League reading circle meets every Tuesday evening, the older people also being in attendance. "Divine Providence" is being studied according to the League chart.

The men's club has held two meetings and now has an enrollment of sixty. It meets monthly in the church parlors.

The ladies' sewing circle, the Matronalia, a club of about fifty young married women, and the young people's society have begun the season's work.

A New-Church Esperanto Society has been organized and has held three meetings with a membership of about a dozen. Meetings are held bi-weekly, under the leadership of Mr. Fred R. French.

A course of six Sunday evening lectures has been arranged, three for Advent season and three for the Lenten season. They are to be given by Rev. Messrs. Vrooman, Small, Worcester, Harvey, Goddard and Smyth respectively.

The church issues a weekly calendar containing brief doctrinal teachings and the appointments for the week. No oral notices are given at the morning service.

The Sunday school is using the graded course as planned by the Sunday-school Association, with the aid of the newly prepared Helps. Mr. Warren Goddard is now the superintendent.

Rhode Island Woman's Alliance.

The opening meeting of the Alliance was held on the evening of October 20th, with an attendance of both men and women, as has been the custom in recent years. In the absence of the president, Mrs. Whitehouse, the opening exercises were conducted by the vice-president, Mrs. Ashworth.

Rev. Harry C. Vrooman, a brother of our pastor, then gave a talk on "Conditions of Life in the South," with a short account of his own work there. Mr. Vrooman needed no introduction to his audience, for he preached for the Provident Society during the month of August. He is a most forceful and entertaining speaker, and every moment of his address was enjoyed by his hearers.

After a short social reunion the meeting adjourned.

The New Church in England.

The coming of autumn sees all our Societies settling down to the usual course of activity once more. There have been some changes in the fields of labor. The Rev. W. T. Stonestreet, who has left North Manchester, is working for three months at Derby. The Rev. A. Stones, formerly at Ashton, near Manchester, is stationed for a similar period at Northampton, which Society has been without a pastor since the end of 1901. The church at St. Helier's, Jersey, is to be supplied for a year with the services of the Rev. A. Ryland. Mr. Ryland, who came to us from the Unitarian body, was a short time with the Nottingham Society, but had to relinquish his work there owing to a throat weakness. It is hoped that his settlement in Jersey may be beneficial to himself as well as to the little church there. After a vacation extending over four months the Rev. Arthur Faraday resumed the duties of his pastorate at Snodland at the beginning of October.

The end of September witnessed the conclusion of the ministry of the Rev. William Westall at Middleton, which commenced in 1880. There were crowded services, the demonstration of feeling on the occasion being widespread and affecting. Mr. Westall preached his closing sermon from the text, "The lines are fallen unto me in pleasant places." It is interesting to record the fact that the Rev. John Westall, of Fall River, under whom your Rev. H. Clinton Hay commenced his ministerial career, was a cousin of our revered senior minister. The Westall family came from Accrington.

The College at Islington commenced its session with a public service in the College Chapel, on October 1st. The Rev. H. G. Drummond delivered the discourse. There are at present four young men in full training for the ministry, the fourth, who has joined since the meeting of Conference, being the son of Mr. Joseph Clark, an artist well-known as the painter of many favorite pictures of scenes of simple domestic life. At the New Year the senior student, Mr. C. A. Sexton, the son of Professor Sexton of Glasgow, will enter on the leadership of the Society at Haslingden, Lancashire.

Early in October Mr. W. Harbutt, of Bath, the inventor and manufacturer of "Plasticine," a plastic medium for modelling, left for an extended tour in Australia, where he hopes to see many of the New-Church friends.

L. A. S.

Cleveland, O.

Services were resumed in the Church of the Holy City on Sept. 6, with service at 4 p. m. instead of 11 a. m., and Sunday school at 2:30 p. m. instead of 9:45 a. m., as formerly.

We are gratified to see the growing interest in the church and Sunday school. Rally Day was observed in our Sunday school on Oct. 18 with 62 present. An interesting program with short addresses by teachers, and a "Sunday-school campaign speech" by our pastor, Dr. King.

The lesson for the day was from Nehemiah viii. 1-12, "Rally Day 2,300 years ago." The Bible from which our lesson was read was brought from home by the Superintendent, being an heirloom in the family. It was published in 1807 and has been in the family just one hundred years. It was an enjoyable occasion and the consensus of opinion was, "It was good to be here." The observance of such occasions keeps the school out of the too common rut of monotony. Children like variety, and it has been the experience of the writer that the effect of such occasions is quite as salutary upon the adult members of the school as upon the children. Rally Day properly observed has a great use in the life of the Sunday school.

On October 18th the Harvest Festival was celebrated in our church. The sermon by our pastor, Dr. King, was a most helpful and uplifting one. Fruit and vegetables were tastefully arranged with corn, vines and autumn leaves. The decorations were indeed beautiful, reflecting credit upon the members of the Altar Guild who had it in charge. At the close of the service the provisions were presented by Dr. King to the Salvation Army Rescue Home of this city. The Home is a refuge for unfortunate girls who are friendless and homeless just at the most tragic time of their lives. The matron of the Home was present in company with Adjutant Gale of the Salvation Army Corps, and spoke very touchingly of the work in which she is engaged, and the family of sixty members of which she said she was at present the mother. This band of noble, self-sacrificing Christian men and women are not satisfied with sitting in a comfortable church and singing "Rescue the perishing, duty demands it," but they are actually doing the work of the Good Samaritan, ministering to those poor unfortunate ones who, "falling among thieves" on life's pathway, are left wounded and "half dead." And while we, like the "Priest" and the "Levite," are passing by on the "other side," these people are obeying in the letter at least the command of our Lord as found in Luke x. 36, 37. Jesus healed the wild man of the tombs and cleansed the leper without saying anything about doctrine. He healed the impotent man without preaching a sermon. Our hearts were profoundly touched as we listened to the matron's quiet recital of her experience in the work of the Rescue Home. The Adjutant and Matron were much delighted with the service and expressed a wish that Dr. King would go down and "preach that same sermon to the Salvation Army folks." New-Church truth and Salvation Army work belong together.

The Woman's Guild are holding their weekly meetings for work. This little band of faithful women have the commendable gift of "getting things done."

A Boys' Club is about to be organized as auxiliary to the Sunday school. Mr. Leslie E. Wethey, of New Zealand, who is here attending college, will have charge of the club.

A series of seven lectures on "The Life After Death" are being delivered by Dr. King in the lecture room of the church.

Subscriptions to the Buffalo Church Fund.

Previously reported (July 22).....	\$5,149.25
Dr. T. M. Triplett.....	5.00
Mr. George W. Bancroft.....	2.00
Three Lowell friends.....	5.00
Dr. Anna C. Grigsby.....	5.00
Mr. Geo. Phinney.....	1.30
Mrs. Elizabeth J. Cumming.....	10.00
Mrs. Corie L. Warren (No. 2).....	200.00
Mrs. Margaret W. Smith.....	5.00
Mr. A. H. Homan.....	5.00
Mrs. William W. Niles.....	40.00
Rev. James Reed.....	25.00
A Friend.....	5.00
Mr. A. H. Cline.....	5.00
Three Lincoln friends.....	4.00
A Friend.....	1.00
A well wisher.....	1.00
Mr. and Mrs. A. H. Brailsford.....	20.00
Mrs. Mary A. Norton.....	1.00
Mrs. Buell.....	1.00
Miss Jennie Buell.....	2.00
Mr. Henry W. Guernsey.....	200.00
Total to Oct. 29.....	\$5,692.55
Remaining deficiency.....	4,307.45
	\$10,000.00

THOMAS FRENCH, JR.,

40 Brantford Place, Buffalo, N. Y.

Board of Home and Foreign Missions.

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

Amount reported Sept. 10, 1908.....	\$1,030.13
Miss M. L. Harris, Savannah, Ga.....	5.00
James G. Wentz, New York, N. Y.....	100.00
E. F. Young, Trenton, Neb.....	5.00
A Friend.....	25.00
Thomas C. Thacher, Boston (for Rev. E. W. Shields).....	25.00
Thomas C. Thacher, Boston (Home).....	50.00
Elizabeth Worcester, Waltham, Mass.....	5.00
Benjamin Pettee, Boston.....	5.00
Miss Jessie R. Ellis, Detroit, Mich.....	2.00
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45 Milk street, Boston, Oct. 27, 1908.

How Man is Perfected.

"They that go down to the sea in ships, that do business in many waters; these see the works of Jehovah, and His wonders in the deep." (Psalm cvii. 23.)

"They that go down to the sea in ships, that do business in many waters," signify those who intensely study doctrine of truth from the Word. "These see the works of Jehovah, and His wonders in the deep," signifies that they understand the truths and goods of heaven and the church, and the hidden things thereof, "works of Jehovah," meaning all things of the Word that perfect man, all of which have reference to good and truth, and "wonders in the deep," meaning the hidden things of intelligence and wisdom. (Apocalypse Explained 514-12.)

Are You Ready for Your Chance?

What plans have you made for the glorious day
That shall bring you the chance you crave?
Have you put all your weakening habits away,
Have you learned to be steadfast and brave?
Have you learned to be fair,
Are you worthy of trust?
Are you girded to bear
Mighty cares if you must?
Have you learned to be valiant and watchful and strong,
Or have you been carelessly drifting along?
You say the world owes you a chance, you believe
You will some day be summoned to start;
You expect to be numbered with those who achieve,
There are long-cherished hopes in your heart;
You are longing for praise
And you wish to win cheers;
As you wait while the days
Lengthen out into years,
You dream of a time when your friends will be proud
If you graciously single them out in the crowd.
But how are you waiting? What plans have you made?
If to-day Opportunity came
With the long-deferred chance for which you have prayed
Could you furnish fair proof of your claim?
Are you worthy and wise?
Have you learned to be free?
Are you ready to rise,
As the hopeful should be?
Have you girded yourself? Are you fitted and strong,
Or have you but carelessly drifted along?
—S. E. Kiser, in *Chicago Record-Herald*.

"From the Lord Alone."

In the letter of the Old and New Testament Scriptures, Divine truth is in fulness, holiness and power, because the whole ladder form of interior senses rests upon it—is within it. And we have this definite teaching:

"Since, therefore, the truly spiritual sense of the Word is from the Lord alone, it is not allowed for any one in the natural world or in the spiritual world to investigate the spiritual sense of the Word from the sense of the letter, *unless he be wholly in the doctrine of Divine truth and in illustration from the Lord.*" (De Verbo 21.)

O. L. BARLER.

Science in the Spiritual World.

Swedenborg originated the notion of science in the spiritual world as earnestly as Socrates originated the idea of science in this world of which we seem to know. It was to Swedenborg first that that unseen world appeared before all things as a realm of law; a reign not of mere emotional vagueness or stagnancy of adoration; but of definite progress according to definite relations of cause and effect, resulting from structural laws of spiritual existence and intercourse which we may in time learn partially to comprehend.—F. W. H. Meyers, in *Morning Light*.

It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

—Harriet McEwan Kimball.

The Church Calendar.

Nov. 15. The Twenty-third Sunday After Pentecost.

Introit Selection 126: "For Zion's sake I will not hold my peace."

Lesson I. Isaiah xiv.

Chant-Anthem VII. "Thou hast been favorable unto they land."

Lesson II. John xii., v. 20.

Benedictus, 759.

Hymns (Mag.):

419. "To Thee, O Lord, my Saviour."

417. "I sought the Lord."

Births

WHITE.—A son to Mr. and Mrs. Hartley L. White, of the Brockton Society, October 24, 1908, at Braintree, Mass.

Obituary

ROY.—At Toronto, Ontario, Canada, October 25th, 1908, Mr. Alexander K. Roy, at the age of 70 years.

DAVIS.—Mrs. Mary Davis, one of the oldest residents of Riverhead, N. Y., passed into the other life Wednesday, October 14, after an illness of several weeks, at the age of 91 years and 11 months. She was the widow of John C. Davis, who in his lifetime was one of Riverhead's prominent citizens.

Mrs. Davis united with the New Church many years ago, and remained strong in the faith to the end. Her understanding of the doctrines of the church was clear and her love for them steadfast. To this her life bore evidence, for by her beautiful Christian character she enjoyed the esteem of every one who knew her. She was ever ready to give sympathy and aid to those needing it, and she was a strong support in every way to the New-Church Society at Riverhead.

The funeral services were conducted by the Rev. W. H. Schliffer, of New York. Her remains were reverently laid away in the New-Church cemetery at Riverhead.

Special Notices

The regular meeting of the R. I. N. C. Woman's Alliance will be held in the vestry of the church in Providence on Tuesday, November 17, at 3 p. m.

Mrs. John Alfred Cave, of Providence, will speak on "Literature and the Child." All women are welcome.

M. ELLA JACKSON, Secretary.

53 Wesleyan avenue, Providence.

ILLINOIS WOMEN'S COUNCIL.

The Women's Council will hold its closing session of the year with the Illinois Association at the Kenwood Church, Chicago, on Saturday, November 7, at 3:45 p. m. The subject, "Spiritual Growth and Its Hindrances: Has the work of the Council promoted the one or helped to overcome the other?" will be considered by Mrs. Alice Thacher Post and Mrs. E. A. Munger. Open discussion. Business, including election of officers, for ensuing year.

SUSAN BURNHAM,
President.

Special Notices

ILLINOIS ASSOCIATION.

The sixty-eighth annual meeting of the Illinois Association of the New Jerusalem will be held in the Kenwood Church of the Chicago society, 46th Street and Woodlawn Avenue, on Friday, Saturday and Sunday, November 6, 7, and 8, 1908.

Officers, ministers and societies are expected to render a report of the past year's work, and it is the duty of societies to be represented at the annual meeting by duly chosen delegates.

The Association will be glad to hear from New-Church workers in localities where there are no organized societies. It will be encouraging to hear from isolated receivers of the heavenly doctrines of the New Jerusalem.

All reports and letters are to be sent to the Secretary, Kenwood Church of the New Jerusalem, 46th Street and Woodlawn Avenue, Chicago, Ill.

Ministers and delegates expecting to attend are requested to write about accommodations to the Rev. J. W. Stockwell, 130 E. 46th St., Chicago.

L. G. LANDENBERGER, Secretary.

PROGRAMME.

FRIDAY, NOV. 6.

9:30 a. m.—Council of Ministers. Paper by Rev. S. S. Seward, Pres. of the Gen. Con.

10:30 a. m.—Meeting of the Executive Committee.

12:00 noon—Opening of the Association with Religious Services and the Annual Address by the Rev. John S. Saul, Presiding Minister.

2:00 p. m.—Reports of Officers, Ministers and Societies.

3:00 p. m.—Address on "The Prayer of Use, and the Use of Prayer," by Rev. L. G. Landenberger.

3:30 p. m.—Address on "The Social Order for the New Church," by Rev. A. B. Francisco.

8:00 p. m.—Social at the Kenwood Parish House.

SATURDAY, NOV. 7.

10:00 a. m.—Business Session.

11:00 a. m.—Missionary Pastor's Report.

12:00 noon—Sermon by Rev. E. D. Daniels.

2:00 p. m.—Business Session.

2:45 p. m.—Conference on Graded Lessons in Sunday Schools.

3:45 p. m.—Women's Council.

8:00 p. m.—Religious Service and Sermon in Preparation for the Holy Supper, by Rev. E. J. E. Schreck.

SUNDAY, NOV. 8.

10:00 a. m.—Sunday School.

11:00 a. m.—Religious Service and Sermon by Rev. S. S. Seward.

The Holy Supper will be celebrated, the Presiding Minister officiating.

At the Sunday morning service Mr. Robert Fisher, of Cincinnati, will be ordained into the New-Church ministry.

8:00 p. m.—Lecture on Emanuel Swedenborg by Rev. L. G. Landenberger.

MEETING OF THE KANSAS ASSOCIATION.

The second annual meeting of the Kansas Association of the Church of the New Jerusalem will be held in Pret-

ty Prairie on Saturday and Sunday, the 7th and 8th of November, 1908.

All living in Kansas or its environs who are receivers of, or at all interested in, the Heavenly Doctrines, are cordially invited to attend, and will be entertained by members of the Pretty Prairie Society.

The forenoon of Saturday will be given to welcoming visitors. At 2 p. m. there will be a discussion on "The Use of Prayer," and visitors are invited to bring papers or come prepared to make remarks on this subject. At 4 o'clock Saturday there will be an election of officers for the ensuing year, and other matters of business, including the need of missionary work in Kansas.

At 8 p. m. Saturday a preparatory service will be held and Rev. F. L. Higgins, pastor of the Pretty Prairie Society, will deliver a sermon on "How to Approach Worthily the Lord's Table."

On Sunday the Sunday School will assemble at 10 a. m. and at 11 a. m. the Rev. George E. Morgan of Peabody, Kans., will preach. And the Holy Supper will follow the sermon. There will also be preaching at 8 p. m.

All who intend to come will confer a favor by sending their names to the Acting Secretary of the Association, Mr. D. E. Krehbiel, Pretty Prairie, Kans., that provision may be made in advance for their entertainment.

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By O. L. BARLER

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"I am so delighted with your book on Degrees, I know I will enjoy reading the essay. I am greatly interested in the N. C. and as I live in a very quiet town, with no N. C. companions, your books will be very precious to me."

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"I was glad to get your essay on the Memorable Relations; it reads quite easy and it's well arranged. I was glad you quoted 851 T. C. R., one of the most important relations in the Writings. It ought to be a good missionary tract; anyhow, if it does no more good than to draw the attention of 851 to New Churchmen, you have done a good work in these days of mixing the old with the new as if the new was not in every respect new and not related with the old. It seems to me you began your authorship late in life."

A. W. MANNING,
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"I am greatly interested in all you write in books, and in The Messenger, etc."

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Soldiers' Home, Chelsea, Mass.

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"I received the essay, and take great delight in reading all of S. M. R. They are to me as authentic accounts of the S. W. as are the accounts of distant lands in this world, etc."

JOHN F. CURTIS,
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MARGARET ANDERSON,
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"Have received your essay on M. R., which I like very much, etc."

PHILLIP GROSS,
Milwaukee, Wis.

"I have just received the essay on M. R., and appreciate the same very much. Your book on 'Degrees of Life in Man' is fine, etc."

T. B. GROBHOFF,
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"I thank you for the essay. It is something entirely new, and I hope it will be read by many in our church."

ELEANOR WANETT,
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"Thank you for the essay on M. R. Have read it with delight, and have passed it on to another—will pass it to others. I am in love with the heavenly doctrines."

MRS. MINNIE MARGENTHAL,
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"I have read your book on Degrees and the essays and enjoyed them very much. I appreciate your efforts, and hope you may have many years yet to continue in your useful work."

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Rev. Dr. Weston baptized me into the Baptist Church in 1845, and was my pastor for a number of years. I sent him the essay with my compliments. He responded: "Your letter and essay came safely to hand this A. M. I do heartily congratulate you on your remarkable physical and mental condition. I am 8 years your senior, and my condition is pretty well described in the book of Ecclesiastes. * * * My hand and brain do not co-ordinate, etc."

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"The booklet on Memorable Relations received and greatly enjoyed as everything you write. Your book on Degrees has given my wife and myself a great deal of pleasure because of its satisfactory presentation of this supremely important doctrine of the New Church. Your short articles in the Messenger are highly appreciated. Would like to have the pleasure of meeting you in this life; it may be the Lord will grant me that satisfaction in the world to come. Because of the use you have performed for the church you hold a warm place in my heart."

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 Vol. II. Joshua, Judges, Samuel, Kings
 Vol. III. Prophets
 Vol. IV. Matthew, Mark
 Vol. V. Luke, John, Acts, Revelation

ADDRESS

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"Behold, I make all things new"

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The Bible and Other Books.

There is one thing which is alone sufficient to show that the Bible narratives and the Bible history differ in their nature from all ordinary history, and that is that God is the principal character acting. His name is most mentioned and His kingdom the most treated of. All the way through, the Bible tells what God did. The first chapter of Genesis tells us of God's creating the heavens and the earth. The next chapters tell of God's planting a garden in Eden and talking with man there and dealing with him. The twelfth chapter tells of God's appearing to Abraham and inducing him to leave his native country and go to one that would be shown him. The book of Exodus and following books tell how God brought the children of Israel out of Egypt, led them to the land of Canaan and gave it to them for a possession, going with them and leading and directing them. The New Testament tells how God came to earth as a Redeemer of men and lived among them in a body of flesh. The book of Revelation tells how He is to come again to live among men and be their God and establish His kingdom permanently on the earth.

Even where the history at a cursory reading does not show God Himself to be the principal character treated of, a careful study reveals the fact that the

Divine being is personated and represented by the leading characters named. There is evidence all the way through the Bible that there is a deeper meaning in its pages than that which at first appears in the letter.

All this is very different from other narratives and books of history. In them men act the principal part or the whole part. In them men are treated of and very little is said about God. In these histories God is spoken of very differently from the way in which He is spoken of in the Bible. And the literal sense is all there is to them. But the Bible, being the Word of God, written by Him or under His inspiration, must be as much superior to or more profound than man's writings as any of God's works are superior in depth to man's works. Like all that comes from God, the Bible has within it a soul, an internal life, which establishes its Divinity and makes its truth appear more and more to the apprehension of men as they study it and enter into its life.

New-Church Evidence.

The following extract is from "The Tenant of Wildfell Hall," by Anna Bronte:

"What is God? I cannot see Him or hear Him. God is only an Idealism."

"God is Infinite Wisdom and Power, Goodness and Love; but if this idea is too vast for your human faculties,—if your mind loses itself in its overwhelming infinitude, fix it on Him who condescended to take our nature upon Him, who was raised to heaven even in His glorified human body, in whom is the fulness of the Godhead bodily."

Who Are on the Frontier?

In the *Boston Transcript* appears an ingenious appeal for comradeship among the ministers in the work of the church. Says the writer:

"Comradeship in the work of the church amid the affairs of the world is called for. Let a Baptist clergyman get into correspondence with a Presbyterian, and a Methodist with a Unitarian, a Swedenborgian with a Roman Catholic, and a Dutch Reformed with a Universalist, and there would rapidly grow a sentiment towards the essentials of the church of the Living God. We do not ask the Baptist, the Presbyterian, the Methodist, the Unitarian, Swedenborgian, Roman Catholic, Dutch Reformed or Universalist to be less loyal to their sect, their doctrines, their traditions or history; but a larger world would open, new regions and common ground would be discovered, and an era of fellowship and comradeship would be entered upon. The small percentum of difference between the sects could the more easily be passed if

the workers in the church universal would hail every other minister as a comrade going forth to preach the gospel."

The optimism in this estimate of this "small percentum of difference" between the sects is as remarkable as the assumption of the mutual readiness of these several pairs to enter into the correspondence. But the most startling suggestion of all is the following:

"Let a thousand ministers in New England have a heart-to-heart correspondence with a thousand missionaries on the frontier, or in the back towns, and there would be an uplift grand to behold."

For this surely suggests the inquiry, from which side is the uplift to come, or which of these two classes so neatly described are most truly "on the frontier" of Christian belief and life?

At the recent meeting of the Massachusetts Association a resolution was adopted requesting each society to canvass its members and others with a view to securing the needed additional subscribers to the *New-Church Review*. We understand that this work is now in progress, and it is hoped that it will result in such an enlarged list of subscribers to the *Review* as to put it on a paying basis. The effort should not by any means be confined to the Massachusetts Association, but should extend throughout the whole English-speaking Church. The *Review* is as valuable to the people of other sections as to those of New England. There is nothing that tends more to uniting the church into close bonds of brotherhood than the general reading of her periodicals, and all members should interest themselves in increasing the circulation of all these publications.

In Philadelphia they are holding a series of meetings with the special purpose of establishing a closer co-operation between the Sunday school and home. This is indeed a good end to seek. Unless there is some co-operation of parents with the teachers of the Sunday school but little progress can be made in the school. The half-hour that the teacher has the child in the week is too short to effect much by itself. But with the co-operation of the parents great good can be accomplished. To make the school really useful it would be well for the teachers to visit their pupils in their homes, thus making the acquaintance of the parents and by that means securing their co-operation.

In a notice of a new book, "Paul the Mystic," by James M. Campbell, D. D., the *Boston Transcript* says "there is a growing conviction that we need in the present day to give more attention to the mystical side of life." The writer says: "Swedenborg rendered a great service in noting Paul's symbolical interpretations."

The Sermon

The Discipline and Satisfaction of the Spiritual Life.

BY THE REV. G. LAURENCE ALLBUTT.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the late rain shall he water the earth. (Hosea vi. 1-3.)

The purpose for which the Lord instructs us in His Word is that we may be led heavenwards, by which is meant that we may be brought into that orderly course of living which essentially constitutes heaven, when we are obedient to the laws which open life out at its best to us, and experience the satisfaction without end that thereby results.

In the present passage, this condition and its opposite are described, and how it is intended that we should pass from an unhappy life to a truly happy one, leaving behind that which has been harmful to us, and gaining instead unalloyed prosperity. This change, indeed, is conveyed by the term "resurrection," in a Scriptural sense, considered in its fundamental meaning, when as regards our attitude to Him who created us, it may be said that we "live in His sight." For then we respond to what He would have of us, we come into a state of likemindedness with him, we recognize His control as nothing arbitrary, but the best pledge of our advancement, and are careful to let it be foremost in all our plans. Until then, our life is not real. It is not what the Lord regards as life. Only when we submit to the process spoken of do we become conscious of true life, to "keep it unto life eternal." (John xii. 25.)

The life which the Lord would thus impart is called spiritual life. It is the Lord's own life taking possession of our natures, subduing what is contrary there, and infilling them instead with what is wise and good from Him. His Holy Spirit of mercy, purity, and truth transforms us, so that we "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, . . . and put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22-24.)

Spiritual life is thus heaven within us. "The divine of the Lord makes heaven," we are taught. "The angels taken together are called heaven, because they constitute it; but yet it is the divine proceeding from the Lord, which inflows with the angels, and which is received by them, that makes heaven in general and in particular. The divine proceeding from the Lord is the good of love and the truth of faith. So far, therefore, as they receive of good and of truth from the Lord, so far they are angels, and so far they are heaven." (H. H. 7.) It is this blessed state which even here we may begin to enjoy, to which the Lord is all the time inviting us, and which is meant by His words: "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John xv. 4, 5.)

The entrance upon this great privilege, the rising or being uplifted into the conscious enjoyment of the Lord's presence, when we delight in the good which proceeds from Him, and bring all else into surrender to it, is as we turn from self towards Him. This is indicated by the exhortation which stands at the beginning of our text: "Come, and let us return unto the Lord."

In other passages the Lord himself appeals, as through Isaiah: "Return unto me; for I have redeemed thee." (xlv. 22.) And through Jeremiah: "Return, ye backsliding children, and I will heal your backslidings." (iii. 22.) "Thus saith the Lord, . . . Return ye every one from his evil way, and make your ways and your doings good." (xviii. 11.) With the pleading of Hosea: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously"; the divine answer comes: "I will heal their backsliding, I will love them freely. . . . I will be as the dew unto Israel. . . . From me is thy fruit found." (xiv. 1-8.)

Note the New Testament as corroborating and continuing these earnest entreaties. "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." (John vii. 37.) "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." (Matt. xi. 28.) "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke ix. 23.) And how touchingly we find it said almost at the close of Scripture: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." (Rev. xxii. 17.)

It is well when we take heed to the invitation so gracious; when all that the Lord does for us by His Spirit to form heaven in our souls, draws our hearts in gratitude to Him; and when the efforts of the church as espoused to Him, and ministering to our needs by its ordinances and teachings that bring His presence near, are approved by our thoughts, so that we have every reason to reciprocate the provision thus made. We are warmed by His love. We are enlightened by His truth. And so every activity that we have, hears His voice, to come in greater obedience to Him. Our minds are more athirst for the knowledge of His ways, and to come to His Word for the instruction so clear and full that He gives us from it. And our wills rejoice in greater freedom thus. For the water of life is to be taken freely. It means that there will be a spontaneous acceptance of the truth so applicable to life. It will be most welcome for our needs, to cleanse us from what the Lord forbids, and to refresh and invigorate us to do the duties that He has appointed us to do.

There was a period long ago, when the Lord's law was inscribed upon the hearts of mankind, and they were in the enjoyment of a most blessed attachment to Him. This is described in Genesis, by the garden of Eden, and the tree of life, and the river watering the garden. It portrays the glories of what poets have celebrated as the Golden Age, when the most precious traits abounded in human character. The delight of the Lord's love was felt

as of supreme value, and what He had planted in the good ground of the heart was cultivated and made the most of. The tree of life, or the perception that all their life was from Him, was centrally inrooted there, and His wisdom flowed in a continuous stream to vitalize and enrich the entire nature.

But from that state there was decline. Mankind strayed from the Lord, and began to love themselves more than Him. The common experience of each one of us now, before regeneration takes place, is that self is more congenial than the Lord, for we consult our own pleasure rather than His. Our worldly prospects, although so limited by both space and time, engross our attention; whilst His kingdom and righteousness, which when made our portion will endure forever for us, are regarded with too little concern.

From this apathy the Lord seeks to arouse us. He would restore the wastes within our souls, build us up out of our ruined state, and call us "out of darkness into His marvelous light" (I. Pet. ii. 9), and from the servitude of sin into His glorious liberty.

It is needful that discipline be undergone before this can be effected. In the verse immediately before our text, the Lord is represented as saying: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

Affliction is necessary to pass through if the hold upon us of our selfish nature is to be broken. The Lord does not send affliction. It is the inevitable consequence of violating His merciful laws. Yet in its endurance He uses it as instrumental to effect that change whereby our perverted fancies and our evil feelings may be exposed and subdued. He would set before us the unsatisfactory nature of our self-pride and self-will, and how they bring us into the most bitter bondage; and He would win us to accept instead the disposition to be led by Him, to gain in sympathy, in patience, in mercy, and in humility, and not to be so intent upon obtaining pleasure as upon being of service.

Afflictions tend to show our lack of self-sufficiency. They take away some of the outward props upon which we have been leaning, and direct our thoughts higher. And if, when this is the case, there is a recognition of our need of greater confidence in the Lord, and a more ready turning to Him, we shall invariably find that the trouble passed through has had its use in disposing us to be more pliant in His hands for the part He would have us take. For what is the effect produced? As the thoughts that are after our own hearts, directed to ends that are not good in His sight, meet with resistance, especially as we begin to combat them ourselves, because convinced that our duty is to surrender our inclinations to those better promptings which He bestows; in the pain that is borne as we separate from that which before was congenial, but which must be put away because out of agreement with the life of heaven, we behold the Lord tearing from us that which interferes with His blessing, that He may afterwards add His blessing, as He says: "I will take the stony heart out of the flesh, and will give them a heart of flesh." (Ezek. xi. 19.) We behold him smiting down the false notions that we have fostered, the illusive ideas fabricated to aid

us in glossing over or giving plausibility to our guilty purposes and actions; but it is that He may bind us up, that He may strengthen us with true thoughts, that He may give us greater consistency of action as we are led by His commandments rather than by our own preconceived methods.

All this, then, becomes the very reason why we should return to Him. For this is a discipline which, though painful, will not harm us, but instead will free us from everlasting harm.

It is hard to fight against the evils hitherto cherished, against the self-admiration and the self-assertiveness, the covetousness, the sloth, or the malice, which we have indulged. Yet if, when their heinousness is shown us, we shrink not, but are faithful in resisting them; if, seeking the Lord's help, we do not hesitate to put them under, no matter how persistently they may cling and crave to exercise control a little longer, in this very attitude relief is at hand. Whatever we know to be wrong, or find upon honest scrutiny with ourselves to be such, must be rejected as unworthy of our regard any more, because it is an offence against His laws who most tenderly loves us. How, then, can we encourage it? Hope will be instilled during the encounter, as we find His ways becoming more acceptable. He himself will buoy us up from within, nerving us to persevere. And by-and-by the evil inclination will let go its hold, and we shall have peace. Though while we are breaking point, our state may seem to be "not joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness" unto us. (Heb. xii. 11.) "He hath torn, but he will heal us." He hath broken our hard and sinful hearts, and wrested our vile passions from us. Now He will pour His love in, and renew our hearts, making them beat with new motives of reverence for His will, softening them with affections of love and gratitude towards Him, and of mutual love one towards another. "He hath smitten, and he will bind us up." He hath shattered our perverted thoughts, and will now make our understandings sound and whole by His truth.

And "after two days will he revive us: in the third day he will raise us up, and we shall live in his sight." This, in a spiritual sense, has no reference to time. "Days," in that sense, denote states; "two days," states in which there is the conjunction of what is good with what is wise within; or, states in which there is the conjunction of evil with the falsity that excuses it. Here there is the latter signification. Reference is to the period of temptation, when the evil and the false within are not yet extirpated, but are still strong enough to oppose the heavenly calling which is given us. "The third day" is the state which succeeds this, and is of a different quality. (See A. C. 720.) It is then that we are raised up out of our corruption. Sin recedes, and heaven is opened.

So the promise is realized: "Then shall we know, if we follow on to know the Lord." Observe the incentive, and its token, "Then shall we know." Our knowledge of the Lord is not to be dim, but clear; not to be confused, but sure. But how obtained? "If we follow on to know the Lord." If when He speaks, we are ready to hear; if when He commands, we are ready to obey; then our trust in Him will grow, our perception of His character will become finer. His unity will become more

marked, that He is One as to person, combining in His single form all the attributes that can be ascribed to Deity, and bestowed for our profit. And where shall we meet with Him who answers to this description? Peter knew Him, for he said: "Lord, to whom shall we go? Thou hast the words of eternal life." (John vi. 68.) Thomas acknowledged Him, with every doubt disappearing: "My Lord and my God." (xx. 28.) John in Patmos "fell at his feet as dead" before the majesty that shone from Him, and then adds his grateful and exultant testimony: "And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last." Thus He is all that Deity can be. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." (Rev. i. 17, 18.) This is our blessed Lord and Saviour Jesus Christ, who, devoted to us, bids us reciprocate His love, and be devoted to Him; who, the Giver of life, bids us receive His life; who, condescending to us in all our needs, and "touched with the feeling of our infirmities" (Heb. iv. 15), yet imparts to us His mighty aid, that "after ye have suffered a while," He may "make you perfect, stablish, strengthen, settle you." (I. Pet. v. 10.)

"His going forth is prepared as the morning," says the prophet. Have we failed heretofore to find a New Testament lesson in this Old Testament relation? "The testimony of Jesus is the spirit of prophecy; it is declared." (Rev. xix. 10.) It is of God manifest that the prophet tells, of the infinitely loving One who showed Himself to the world, and who is with us henceforth, always in His glorified, Human Form, "going forth as the morning," beaming upon us from His fulness in increasing mercies, with new illumination for our minds, with new warmth of His love in our hearts, and with new progress in the uses of His kingdom in our lives.

"And he shall come to us as the rain, as the late rain shall he water the earth." It denotes His "making fruitful the church, which is . . . when truths are multiplied and intelligence thence increases, and when goods are fructified and celestial love thence increases." (A. E. 644.)

May the truth from Him as now given, sweeten and cleanse our lives, all our doings coming under its refreshing influence, that we may receive of "the late rain," or of the truth which brings peace, and which we acquire in the later periods of the regenerating career, as our sins are put from us and the Lord becomes most precious to us! The truth falls gently then, without disturbance, into our souls. It is what the Lord speaks of when He says: "I will make with them a covenant of peace; . . . there shall be showers of blessing." (Ezek. xxxiv. 25, 16.) As we thus learn of Him, we are led into greater good perpetually by Him, into "life forevermore" (Ps. cxxxiii. 3), which is the Lord's life received in full liberty and in all joy in our lives forever. Amen.

They who have not received conscience in the world cannot receive it in the other life, and thus cannot be saved. The reason is, that they have not the plane into which heaven may flow and through which it may operate, that is, the Lord through heaven, and lead them to Himself; for the plane and receptacle of the influx of heaven is conscience.

Contributed

"If a Man Die Shall He Live Again?"

A storm on the ocean,
 A stone on the track,
 An awful explosion,
 A step on a tack,
 A slide on the mountain,
 A cyclone surprise,
 A taint in the fountain,
 A bolt from the skies,
 A blow in the shadow,
 A shot in the dark,
 A fang in the meadow,
 A lunge of the barque,
 A fever's slow wasting,
 A rheum in the blood,
 An error in tasting,
 A fire or a flood,
 The lack of a penny,
 A stroke of the sun,—
 The ways, they are many;
 The end, it is one.
 The prospect is certain,
 On land or on wave,
 Death uplifts a curtain
 And opens a grave.
 The sod closes over
 The face of our friend,—
 But where is the lover?
 And is this the end?
 Here all that was mortal
 In features and form,—
 Each bone, nerve and muscle
 Is perfect and norm,
 The marvelous structures
 Of eye and of brain,—
 All things of the body
 Intact still remain;
 But the eye's loving glances,
 The voice and the touch:
 Where are they? where are they?
 We miss them so much!
 Aye, "Ashes to ashes,"
 And "Dust unto dust";
 For nature conserveth
 What she holds in trust;
 Again to her keeping
 The clay we return,—
 Our loss and our weeping
 Are not her concern.
 The wonderful body
 So perfectly made,
 On spirit foundations
 Was skillfully laid,
 Each part to part fitting—
 The seen and unseen—
 And the spirit in fitting
 Has left its machine
 To sure dissolution.
 These mortal remains
 By the spirit were moulded,
 The spirit retains
 Its form and affections
 In a universe where
 All things are of spirit:
 Earth, sky, sea and air,
 The world within this world,
 The life and cause
 Of all things in nature,
 By unchanging laws.
 A world not less real
 Than love that mourns loss,
 But the longed for ideal,
 The gold without dross.
 Some day when God's wisdom
 Shall see we are fit
 To make the transition,
 His love will permit
 Our blessed reunion;
 And, as we are known

Shall we know each other;
 No longer alone,
 No distance to journey,
 No ages to wait,
 When HE sends His angel
 To open the gate;
 The loved and the loving
 Shall gather again
 In a region where parting
 Can never give pain.

The whole world weeps with us:
 Wide-sown are the seeds
 Of death and of sorrow.
 Each soul hath its needs
 Of the regeneration
 Life's woes will insure
 To all in temptation
 Who faithful endure.

Our friend has *not* perished,
 For him still goes on
 The life that we cherished
 In a fullness unknown
 In this world of dull senses.
 No longer he sees
 Earth's shallow pretences,
 But heaven's verities;
 For he loved eternal
 And heavenly things,
 And blessing supernal
 Such love ever brings.
 When we shall be like him
 And meet face to face,
 No power can part us
 In the soul's dwelling place.

ANNIE E. BASSETT.

Chastity and Adultery.

"Thou shalt not commit adultery." Few of us would lower our self-respect or jeopardize our good names in descending to open adulteries. Yet more adulteries are committed by so-called Christian people than by the heathen whom they pity and would educate in the principles of the Christian religion. Many of the idol worshippers fear Christians because of their adulteries.

We pride ourselves upon our civilization and culture. And we have good reason for much of it. But for the greater part it is a very superficial thing. It counts for more than it really is. Apparently the greatest accomplishment of civilized men is to evade or nullify law. The only thing they seem to dread is discovery, not venality. The disgrace seems to be in not being sufficiently wise in the ways of evil to escape disclosure. For this reason vice maintains a semi-respectable character and but a half-hearted condemnation. The great majority love it or at least love the enjoyment of it.

The love of adultery is the fundamental of all infernal and diabolical loves. All our evils are from it as a primary cause, for it is the very form of them. It exists from the love of falsity and evil in us. For when the will is in the love of evil it adulterates good in the understanding and an adulterated good in the understanding is nothing but an evil in the will. But what is adultery? It is more than mere carnal physical relation and act. Primarily it is the love of uniting evil and falsity. It is a spiritual disorder and it is as a spiritual disorder that we must give it attention, for it is only as we so remove it that overt act will be eliminated.

Adultery implies not only act but cherishing filthy and obscene desire. How many really appreciate that fact? How many priding themselves upon their virtue ever give attention to the quality of the

thoughts they think? Now no man is responsible morally for a passing thought of evil. He is responsible for encouraging and confirming it. And with each confirmation and encouragement act becomes more probable. So here is where we must begin. In discipline of thought, dismissal of momentary suggestion, discipline that we may be free from the influences of these suggestions.

The sphere of adultery is most subtle. It comes in what is apparently most innocent. See it in the levity with which we attend marriage, the so-called fun, and tricks played upon the newly wed. Do you ever think of this as a subtle form of adultery? Yet it is the very sphere of demons endeavoring to destroy the chastity and holiness of marriage.

Chastity is the opposite of adultery. It is purity in thought, in desire and act. It is a spiritual virtue coming only to those who shun the delights of evil. What constitutes evil in us is the love for it. The lust for an evil is in the will and it acquires the nature of the act whether the act is fulfilled or no. And abstinence from an evil act does not constitute virtue in any man, only abstinence from will when the act is possible. Nor does one gain anything morally when he abstains from evil from fear of any sort, be it fear of civil or Divine law, fear of loss of good name, or of domestic peace, or from bodily weakness. These things are still within him; remove the fear and he would do and does do them.

The greatest evil of our day is that of adultery, the greatest because the most deeply seated, because from it come all other forms of evil—drunkenness, gambling, theft, all forms of deceit. These can lose power over us only as we see the love of adultery in them and remove it. True chastity will come when we learn to abhor all forms of evil suggestion and strive to eliminate them from our will. Our acts are pure only as purity of intent and determination make them pure.

FRANK A. GUSTAFSON.

Spiritual Values.

We measure values by the size, by the reputation, by the appearance. The man of millions who endows a university stands high as a generous benefactor in the world's regard. The soldier on the field of battle whose deed of valor is famed around the world, is lauded as the type of bravery. The man who succeeds in gaining wealth or power is the subject of the world's great admiration.

But in spiritual things these external successes count for no more than the unnumbered little things which make up the common drudgery of life. The poor widow who cast two mites into the treasury of the Lord cast in more than all the rich. The poor fallen woman who washed the Lord's feet with tears and wiped them with the hair of her head, had much forgiven her, while the proud Pharisee was condemned. In spiritual things size is nothing; outward success is nothing; the applause of men is nothing. In spiritual things the thing which is of value is the heart's desire to look to and obey the Lord. This may be shrined in the cottage; it may be found in the palace, and it differs in the one place and in the other in itself not at all, but only in the appearance of it according to the means which it employs, according to the station of him who has it.

Nor is the outward state of man as to his reputa-

tion before men a sure criterion of the spiritual estimate to be set upon him. Man judgeth by the outward appearance; the Lord looketh upon the heart. There be many fair reputations before men beneath which the Lord sees grievous evils of pride, contempt of others, nay also the working of evil passions carefully guarded from the eyes of men. There are those who are fallen in the sight of men, who are in the Lord's sight still being led heavenward, the very fall before the eyes of men being the means for them to realize their own weakness and need of the help of Him from whom alone true help comes. There are those who think themselves good because they have not known temptation, who have within them, all unknown to them, evil lusts which would sweep them away were they not so guarded. There are those whose lives are passed in tempestuous contests with evil passions, who, perchance, seem to be swept away and lost, but whom yet the Lord counts among His saved ones because of their heart's desire to follow the Lord, which the Lord sees, despite their repeated failures. *"A seed shall serve Him, it shall be counted to Jehovah for a generation."*

To each according to his need the Lord comes. And the life of each one has spiritual value as he recognizes that nothing which is of his own in his life has any real value at all, but that alone is of value in it which he receives from the Lord, and lives from Him. *"No man ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven."*—*The Helper.*

Divine Principles the Subject of Revelation.

Rev. C. H. Mann read a paper before the Council of Ministers of the Illinois Association in which he set forth the doctrine that while the revelation of Divine truth was necessarily expressed in the terms of the morals and the science of the day in which it appeared, it was not concerned with either science or morals as such, but made use of them to represent the Divine truths which were to be made known. What the church had suffered from not recognizing this law had been shown in the so-called conflict between science and revelation—which had proved both a restriction to science and a debasing of revelation. The advantages both to man's progress in science and morals, and also to his advancement in the understanding of spiritual truth and his growth in spiritual life was pointed out. The essayist thought that the New Church had made mistakes of this kind and called attention to some of them. To act in freedom according to reason Mr. Mann declared to be the supreme duty of the man of the church at this time, and held that the special need of the hour was an adaptation of the truths of the church to the time in which we lived, and a proclamation of them to the people of this age.

Joy and Gladness.

It is not accidental, but from purpose, that the phrase "joy and gladness" are so often linked together in the Holy Word. "Make me to hear joy and gladness." (Ps. li. 10.) "They shall obtain joy and gladness; sorrow and sighing shall flee away." (Is. xxxv. 10.)

Often in the Word of the Lord are to be found

these or similar double expressions, one of which has reference to good and the other to truth.

The reason why to rejoice and to be glad are both mentioned is on account of the marriage of good and truth in every part of the Word, for joy is predicated of good, good being properly of the heart and will; and gladness being properly of the understanding and its thought. (E. 660.)

It is common to compare heaven and the church to a marriage. It is from this that the Lord is called bridegroom and husband, and heaven and the church are called bride and wife. The union or marriage of good and truth in a man is the church in him—is heaven in him.

The reason is, because good is not given with anyone unless it is formed by truths; nor is truth given unless it lives from good—all truth is the form of good, and all good is the *esse* of truth; and inasmuch as one is not given without the other, it follows that the marriage of good and truth is necessary to constitute the man of the church as well as the angel of heaven. (E. 660.)

O. L. BARLER.

The Garden of Eden Story.

That the story of the Garden of Eden is of spiritual import, and that the Garden itself is to be thought of as a spiritual garden, is demonstrated by a number of its peculiarities. Trees of "the knowledge of good and evil" and of "life" do not grow in material gardens. Its possessing a serpent that talked, that the effect of eating of the fruit of a certain tree of the garden was to open one's eyes, and other unnatural features of this story all show that Eden means the garden of a man's mind. The ideal of spiritual life in God is represented by the picture of this garden of innocence. The trees are perceptions of what is good and true; the tree of life is the perception of spiritual truth and righteousness; and the tree of knowledge of good and evil the perception of the application of truth to one's behavior in the world. This tree bears fruit in a righteous life, but man must not live on this fruit because that would be to live by one's own righteousness, which is spiritual death. To man's sensuous reasoning—the serpent—it seems otherwise, and under the influence of his persuasions man partakes of this fruit, and instantly loses his innocence, becoming conscious of self, and seeking to hide his spiritual shortcomings by the mantle of morality represented by an "apron of fig trees."—*The Secular Church*.

law of retaliation, given to a race which for over four centuries had been "hewers of wood and drawers of water" for the Egyptian kings. Surely if we ever intend to play the role of an intelligent and merciful nation and stand forth as a model government, it is high time to divest ourselves of a "law" designed for semi-barbarous people, and incorporate into our "Civil Code" the teachings of Him who taught with Divine authority. Why continue we to call Him, Lord, Lord, and do not the things, which He taught? His "teachings" to us, are the very reverse of "an eye for an eye"; yet it is urged by our lawgivers that the life of an offender is a debt due the surviving friends and relatives of the murdered man, which plea is in direct contravention of the command, "If thy enemy hunger, feed him, if he thirst, give him drink." But again it is urged that this is contrary to "human nature," admitted of our baser, but not of our better nature, else the command would never have been given. The whole system of "capital punishment" smacks of cold-blooded apathy, from the sentence of the judge to the adjusting of the noose by the hangman, or the more refined cruelty (if you will) of binding to the "electric chair." Under the present "law" it is the duty of some one to act as executioner, but how painful it is, is attested by the bribe, always offered for a substitute by the sheriff or other officer, showing that they would shirk the duty if possible. How much more humane and merciful to say to the criminal: "We lock you up for your natural life to your conscience and your God, giving time for repentance if it can be found, and saving your family and friends, the entailing stigma and disgrace of a public execution." Clemency, where it does not jeopardize the integrity and stability of the state, is God-like. The greatest crime of the age was when a Dutch man-of-war sailed up James river and offered for sale to planters twenty "negars," as they were then called. Poor innocents! Yes, the historic James caught their first low moans, and also their first wild shouts of liberation. Now that slavery is struck down, let us do away with capital punishment, a concomitant relic of the same age. I will only cite two instances of capital punishment for thought and rumination. At the time of John Brown's raid in Virginia, had there been no capital punishment in that state, he could never have displayed that sang froid which gave rise to the sectional slogan, "John Brown's soul is marching on," and which enthused and fired the northern heart. Again, had life confinement obtained in our land instead of the death penalty innocent blood would never have expiated in part the assassination of President Lincoln. Then it was that angels wept and sighed for the ninety and nine escaping criminals, not to mention the resultant woes.

LAWRENCE DECATUR DAVIS.

Communications

The Abrogation of the Death Penalty.

The law of *Lex Talionis* was given to a nation just emerging from centuries of slavery, consequently but little better, intellectually and morally, than the beasts of the field. This "law" suited the status of a people who knew only of physical and corporeal pangs and penalties, and hence it would have been worse than idle to attempt to intimidate and awe them by the pangs of conscience, with remorse as the ruthless janitor and monitor. There were other laws given at the same time in keeping with their "hardness of heart," but not designed as irrevocable, when the conditions would justify. Why applaud the sentiment, "In justice, remember mercy," and in practice enforce the

Bringing Good out of Evil.

EDITOR NEW-CHURCH MESSENGER:—I have just read the Rev. Louis G. Hoeck's sermon on the text "The hairs of your head are all numbered," in the MESSENGER of Oct. 28, and with one exception I think it is a good New-Church sermon. There is one statement he makes which I think mars the beauty of it. On page 277 he makes the statement, "He (the Lord) is continually bringing good out of evil." I have often heard that statement, and from New-Church people, but I think Mr. Hoeck is the first New-Church minister that I remember to have made it. From the way it reads he puts it forth as a genuine truth; but I am inclined to think that if Mr. Hoeck's attention had been called to it he would have corrected it. The falsity of the statement is so obvious that I would not think a New Churchman would be caught using it.

The Lord is not continually bringing good out of evil! That which is evil has no good in it! Then how can it give of that which it does not possess? A good act may succeed or follow an evil act, but that does not mean that the good came from that which is evil. Good and evil are as distinct as heaven is from hell.

The Lord is continually giving us of *His* goodness. He is goodness itself. All goodness even to the least that we have is from Him, and not from anything that is evil.

I think the statement referred to should be corrected in the MESSENGER.

ISAAC CARTMELL.

Providence, R. I.

Thoughts on the Sunday-School Question.

One important use of the Sunday-school is to give instruction regarding subjects that are not taught in our weekday public schools. A very complete system of education is now established in the public schools of our country, so that it is possible for a scholar to get a knowledge of the underlying principles of any natural science that is yet known in the world.

Spiritual subjects and matters of religion are, however, barred from the weekday schools, and a knowledge of them can only be obtained as yet in the Sunday schools; and I believe this to be such an important omission in the education of the people that, unless it is very soon placed into the system of public instruction as a factor to be recognized as a necessity to a true and complete education, disastrous results are likely to come to our commercial and industrial occupations throughout the country.

This opinion, I regret to say, is not held very generally by our people, and perhaps a majority of them can never be made to hold it until we are actually confronted by disaster; and this condition emphasizes the great importance of the existence of our Sunday schools and the need of systematic instruction in spiritual matters. The reason of it is that spiritual life is the basis and foundation upon which all natural life exists; consequently an education regarding spiritual subjects is necessary as a foundation for a correct, natural education. The great trouble with a natural education alone is that it sharpens the wits and makes smart rascals as well as smart men, whereas a true spiritual education would result in the elimination of the rascals, and cause goodness and righteousness to prevail in their place, so that smart men and good men would be the product of our educational system instead of smart rascals, as is now very generally the case.

The Sunday school of the past, as it existed in this country up to, say, thirty years ago, was an important factor in the training of the youth of the country, but the methods of teaching spiritual things which were useful then are now disregarded, and considered illogical and irrational; therefore the people as a class give no heed to them, and for the lack of true spiritual instruction neglect the Sunday school altogether, or use it only for social and musical purposes. This is the chief reason that our country has become such an able natural factor in the world. We have mastered all the known natural and scientific truths, and with the aid of natural laws, formed and administered for the purpose, have used them to obtain and hold the position of the leading country of the world in natural affairs. This we have done to the neglect and perhaps hazard of our spiritual supremacy.

The Catholic Church alone has continued to pursue successfully a systematic training of its members and children in spiritual affairs, and they are so numerous all over our country, and so united, that today they are the only large body working primarily and logically for the salvation of their souls in our country.

This ought not to be, this must not be, if true spiritual knowledge is to become the foundation of our country's greatness in the near future. The New Church must be a factor very soon, or we will have to wait until the dominion of the Catholics has worked itself out, which period is likely to be a long one, and in the meanwhile the New Church will slumber. J.

Why Not "Brother"?

It has often occurred to me as strange that in the New Church we do not speak of each other as "Brother," but as "Mister." Is it because the term has been abused by church people? But are we not taught that abuse does not do away with use? Or is the reason the one given in the following teaching of the Heavenly Doctrines? What term more appropriate than "Brother," and what one more inappropriate than "Mr.," which conveys an idea wholly foreign to the spirit of the Lord?

In treating of the meaning of "brother," we read in "Arcana Coelestia" No. 3803 as follows: "The reason why Jacob calls himself the brother of Laban, when yet he was his sister's son, is that *all are brethren by virtue of good*; hence it is that Laban in his turn calls Jacob brother. It is *good* which constitutes the principle of consanguinity (real blood relationship, from the Latin *sanguis*, meaning blood, or spiritual charity), and which effects conjunction."

"It was from this ground," the teaching continues, "that in the ancient churches all they who were in good were called brethren, and so even in the Jewish Church; but inasmuch as the men of this latter church esteemed all others vile in comparison with themselves, and conceived themselves alone to be the elect, they therefore called only those brethren who were born Jews, and all others they distinguished by the name of companions, or strangers."

Concerning the Primitive Christian Church we are informed that they "also called all brethren who were in good, but afterwards only those who were within the pale of their own congregation. Nevertheless, the name of brother at length was lost amongst Christians together with good, and when truth succeeded in the place of good, or faith in the place of charity, then they were not capable any longer of calling each from a principle of good, but they adopted the term neighbor."

To the foregoing it might be added that the term neighbor has largely dropped out of use, and we have adopted the "dignified" term "Mister," the modernized form of "Master," the term expressing the relation of servant and lord.

And now this striking number of heavenly secrets closes with these words: "It is also a sure effect of the doctrine of faith without charity, that with those who are therein, brotherhood with one lower than themselves seems to be beneath them; for brotherhood with them does not derive its origin from the Lord, nor consequently from good, but from themselves, and consequently from honor and gain."

I do not believe the New Church is refraining from using the Christian term "Brother" because her people are characterized in general by the above feeling, but I am inclined to think that it is because the word has been too commonly used, or, shall I say, too flippantly used. But it seems to

me that because this word has been misused, is no good reason why it should be discarded. It is the proper term for Christians to use in addressing each other, and it is the term that expresses the relation that the members of a heavenly society sustain to each other. They are to be brothers and sisters in their Father's house, as our ritual in the "Book of Worship" so beautifully expresses it. And it does my soul good to receive a letter from one who is a member of the New Church who addresses me as at least "Brother," if it is thought the term "Pastor" is inappropriate. Are our terms of address in speech and letter becoming so perfunctory that they are to have no significance whatever? Or is it true that we are so lacking in love that we cannot let our speech utter involuntarily the language of heaven? Why not "Brother?"

L. G. LANDENBERGER.

Current Literature

August Strindberg's "Blue Book".

A recent report from Mr. Alfred H. Stroh, which will appear in a forthcoming number of the *New Philosophy*, the Bulletin of the Swedenborg Scientific Association, contains the following very interesting notice of the prominent and eccentric Swedish poet and playwright whose conversion to Swedenborg has attracted wide notice in the foreign literary world:

AUGUST STRINDBERG'S REFERENCES TO SWEDENBORG IN "A BLUE BOOK."

The flood of newspaper articles on Swedenborg ceased last May, but the best known dramatist and author of Sweden, August Strindberg, continues to excite the interest of the public by extending his "Blue Book," which he began publishing last year, the work being dedicated to Swedenborg, the leader and teacher, in memory of the homecoming of his remains after a century's absence in foreign soil. The appearance of new productions by Strindberg always causes a great excitement in literary circles, for his observations concerning facts and persons are so direct and oftentimes accompanied by such brilliant sallies that many are dazzled and some hurt. The publication of the "Blue Book" has proceeded as follows: First came Part I., which was succeeded by a separately published Appendix. Then came Part II., and this week Part III. has left the press, making a grand total of 1,071 pages, octavo, treating of everything under the sun, and presenting, in fact, the "Weltanschauung" of this brilliant but erratic genius. He repeatedly confesses his conversion to the religious view; accepts Swedenborg, but also theosophy; fiercely criticises modern philosophy and science, both their spirit and results, not only zoology, botany and evolution, but also physics, astronomy, chemistry and the decipherings of the Egyptologist and Assyriologist, etc. Every few pages appears Swedenborg's name, accompanied by extracts and discussions; apparently the theological writings only are referred to. Love and marriage are leading themes throughout the work. Strindberg also accepts the doctrine of the transmigration of souls. Some of the New-Church people here were rather enthusiastic when the first volume appeared, but their enthusiasm has greatly diminished. On reading the Blue Book it appears that Strindberg's conversion is genuine and permanent; the work shows a man who is in earnest and searching for the truth, but many

positions are taken which agree neither with Swedenborg's theological nor scientific works, nor with sound science and history. And yet "A Blue Book" is undoubtedly the production of a genius; in the midst of much slag there lies some of the true metal.

ALFRED H. STROH.

Church News

The Cambridge Society is preparing for a series of four Advent evening services in which music is to have a somewhat prominent part. There is manifestly a generous spirit of co-operation which is the best promise of success.

Mrs. James A. Glass, who before her marriage was Miss Sallie Pettis, is again taking part in the activities of the Boston church. Mr. and Mrs. Glass, who since their marriage have resided in New York, have returned to Boston to live.

The regular meeting of the Boston Young People's Association was held in the vestry Nov. 5. Supper was served as usual at 6:30 and business meeting at 8 p. m., after which all enjoyed an hour of progressive games. The League reading circle will meet Thursday evenings this winter, the first meeting occurring Oct. 29.

The Rev. E. W. Shields has been at Grafton, Ill., with his Mission Boat. He says he has preached and distributed literature at every available point above that place. He expects to arrive in St. Louis about the 15th of November, where his address will be 311-313 Olive St., care of Barnard Stamp Co.

A neat folder has been issued by the Toronto Society announcing the programme of discourses and addresses to be delivered in the little church on College Street during November by the pastor, the Rev. Percy Billings. The programme includes the Sunday morning and evening subjects, the Wednesday evening studies on "Science and Revelation," and the first of a series of six monthly studies based on "Divine Providence."

The Orphanage.

Friends! Let us not forget that November, the month of Thanksgiving cheer and grateful hearts, should include in our love and our abundance others than those we are wont to look upon as our very own, but should reach out to the less fortunate and the lonely—in this case especially our devoted Bro. Spiers and his little flock. Let us not compel him to turn any away. Winter is at hand with its demands for warm clothing and cheering fires. Our own Thanksgiving will be more satisfactory with the consciousness that we have done our best for them, and our heavenly Father requires it of us. Please look upon this as a personal appeal to every reader. Do not lay it aside and forget all about it. *Act at once.* Is it not time we were "about our Father's business"? O. B. T.

Report from Flat Rock, Ill.

Owing to the decrease of the membership of the Flat Rock New-Church Society from deaths and removals, we found we could not keep up our house for religious worship and maintain religious services. The undersigned are the only two male members remaining here. Meeting with an opportune time to dispose of our building, as the Baptists were desirous of organizing here, we sold to them for \$600.00. Desirous of

making the best possible use of this in the interest of the New Church, we made the following distributions:

Jan. 31, 1906—To F. W. Duncan for the N.-C. Society of Winslow, Arkansas.....	\$ 50.00
Dec. 18, 1907—To Rev. L. G. Landenberger for distribution of N.-C. literature.....	25.00
Oct. 13, 1908—To Wm. Bower for uses of the Olney Society	125.00
Oct. 21, 1908—To Rev. J. S. Saul for the MESSENGER fund	100.00
Oct. 30, 1908—To J. W. Saul for the Western N.-C. Union	100.00
Oct. 30, 1908—To Rev. Harold S. Conant for the <i>Helper</i> fund	100.00
Nov. 2, 1908—The N.-C. Board of Publication..	100.00
	\$600.00

A. W. DUNCAN.
F. L. DUNCAN.

Flat Rock, Ill., Nov. 2, 1908.

Mr. Ager's Resignation.

Last spring the Rev. John Curtis Ager, who has been for forty-four years the pastor of the Church of the New Jerusalem, Clark street and Monroe place, resigned, to take effect at the pleasure of the society. The church committee had had it under consideration since. At the meeting of the church and society held last night the resignation was accepted. Mr. Ager has been appointed professor of theology at the New-Church School at Cambridge, Mass. The following resolutions were passed at the meeting last night:

"The Brooklyn Society of the New Church in special meeting this first day of November, 1908, accepts with sincere and heartfelt regret the resignation of the Rev. John Curtis Ager as pastor of the society.

"Continuously for forty-four years Mr. Ager has served the society. It has been a service lovingly and devotedly bestowed and animated by the high ideals of life and duty which, as preacher and student, he has so consistently set forth to his people.

"Three generations have received his ministrations, and those who now voice this brief and inadequate acknowledgment, are but a remnant of the many who have had from him the Lord's teachings with the clear and rational interpretation which the New-Church truth provides.

"We record these facts with grateful appreciation of the privilege they have involved and the duty it places upon us, and when as shortly we shall bid God-speed to him and his devoted wife we shall pray that the Lord's loving Providence may bring to them much happiness and increasing usefulness in the new work now opening before them."—*Brooklyn Eagle*, Nov. 2.

Mr. Ager has been elected "Pastor Emeritus" of the society.

The Ohio Association.

The meeting held at Louisville, October 16 to 18 was one of the most successful ever held in the Association. This was due to several things. The place of meeting, the old Methodist Church, corner of Fifth and Walnut streets, is right in the heart of the business district. The meetings were extensively advertised by having the program published in all the papers and an immense sign in red and black letters, six inches high, placed on the church building, and by the distribution of several thousand admission tickets announcing in large type the noon and evening subjects for each day. The subjects were chosen and phrased with a view to catching the attention, and as a result every subject got a large hearing. One of the features was the noonday one-half hour business men's services on Friday and Saturday. The subjects were: "Suicide: Is It a Remedy for Life's Ills?" presented by

Rev. J. R. Hunter, and "Where Are the Dead?" presented by Rev. Russell Eaton. The Sunday morning service, led by the President, Rev. L. G. Hoeck, and the evening services on Friday, Saturday and Sunday were also inspiring and well attended.

On Friday evening a symposium on "Marriage" was presented. I. "The Origin of Marriage," by Rev. R. Eaton. II. "Success or Failure in Marriage—Why?" by Dr. Chas. S. Mack, of La Porte, Ind.

The social side was delightfully cared for. On Saturday afternoon Judge and Mrs. J. M. Chatterson entertained the delegates at their beautiful summer home on Kenwood Hill. The day was perfect and the woods surrounding the big log cabin were resplendent with red and gold. The scene was so restful and so picturesque that it seemed as if we were in another world. On Sunday afternoon the delegates journeyed to the home of Dr. and Mrs. Theo. Hollinshead, where the afternoon and early evening were spent in an informal way, and a delicious luncheon served, after which all went direct to the church for the final service, a lecture on "The Word," delivered by Rev. J. R. Hunter.

The Association assists five of the societies in keeping ministers, and at present each minister in the Association is caring for two or more societies and preaching in two places every Sunday.

The Maryland Association.

The forty-eighth annual meeting of the Maryland Association, with its auxiliary bodies, the Ministers' Conference and the Sunday-school Union, was held in the house of worship of the Wilmington Society, corner of Delaware Avenue and Washington Street, Wilmington, Delaware, on Friday, Saturday and Sunday, October 16, 17 and 18, 1908, the Rev. Frank Sewall, General Pastor, presiding.

Seven ministers and twelve delegates were present besides two visitors from Philadelphia and the members and friends of the Wilmington Society.

Although the attendance was smaller than usual a fine spirit of brotherly love and earnest endeavor pervaded the meeting, which augured favorably for a continuance of good work for the church.

The number of members reported is 418, three societies reporting an aggregate gain of 13 and four a loss of 18, largely from death.

The several societies, with one exception, have maintained regular worship and the customary church activities during the year, all of them being supplied with pastors.

Culling from the reports a few noteworthy facts and incidents we learn that in the Baltimore German Society, services in the English language are now held twice a month, the change being made for the sake of the young people who have only a partial understanding of the German language.

The Washington Society has received a legacy of \$3,000 under the will of Dr. R. B. Donaldson, its former president and one of its highly esteemed members.

The National Church mission lectures in Washington were more largely attended the past year than ever before, the four lectures by the Rev. Julian K. Smyth on "Who was Swedenborg," attracting unusually large audiences throughout the series.

The legacy of \$9,000 by Miss Alice Fonerden to the Baltimore English Society, became available last April upon the assent thereto being given by the Gen-

eral Assembly of Maryland as required by the Constitution of that State in cases of legacies to churches.

A successful course of lectures on the subject of "Religious Poetry," was given during the winter by the pastor of that society, the Rev. Arthur Mercer, who also took a prominent part in the organization called The Progressive Thought Center in Baltimore, a number of whose people have shown a tendency to attend New-Church services.

Larger sales and increasing success in the Book Room work in Baltimore were reported by Rev. Mr. Allbutt, in charge of the same.

The Secretary of the Association submitted an interesting comparative statement of the number of subscribers to the several New-Church periodicals within the limits of the Association for the past three years, showing an aggregate net gain of 27 for the last year over that of the year before. The tabulation will be servicable in efforts now making to increase the circulation of these periodicals.

The Annual Address was delivered by the Rev. J. B. Spiers on "The Divine Providence in the Work of the New Church." It breathed hope and courage for the growth of the New Jerusalem whatever the attending vicissitudes.

At the election of officers, the following were chosen: Presiding Minister, Rev. Frank Sewall; Vice President, Rev. Louis H. Tafel; Secretary, C. A. E. Spamer; Assistant Secretary, George Pausch; Treasurer, Charles Arthur Barnard. Elective members of the Executive Committee: Hon. Job Barnard, W. H. Swift, W. H. Sickel, J. Frank Ledmun. Elective members of the Board of Missions: Jerome A. Cox, S. H. Durstein, John R. Swanton, Arthur L. Spamer and Arthur McGeorge.

The Treasurer's report showed receipts from all sources for the year \$1,288.26, and disbursements, principally for missionary work, \$1,286.48.

The attention of the Association was largely devoted to a thorough consideration of the importance and needs of the large and ever widening mission field in the South now being so efficiently cared for by our missionary, the Rev. J. B. Spiers, with headquarters at Richmond, Va. The borders of this extensive field now include New Orleans, La., and the importance of the work demands that more time be devoted to the far Southern States than heretofore allotted to them.

The Maryland Association is in close touch with this larger development and sincerely desires to promote the same as far as lies in its power. It realizes also that the support given to its faithful and enterprising missionary is not adequate to his needs and that of the field in which he is working.

A plan for enlarging the work and increasing his support by co-operation on the part of the Association and Convention was accordingly adopted, which it is confidently hoped will be put into practice at an early day.

On Friday evening a useful meeting of the Sunday-school Union was held, with an address by Mr. Ezra Hyde Alden of Philadelphia, on "Home Preparation for the Sunday-School Lesson," which is published in the MESSENGER.

On Saturday evening a delightful reception was given by the Wilmington hosts in the beautiful church parlors, with songs, refreshments and an interesting address by the General Pastor on "The Significance of Recent Public Honors to Swedenborg."

On Sunday morning, Rev. Arthur Mercer preached on "The Church's Firm Foundation." The Holy Communion was administered after the sermon by the General Pastor, assisted by the Rev. Messrs. Spiers and Mercer.

On Sunday evening, Rev. Frank Sewall preached the sermon on "The Teaching Function of the Church."

C. A. E. S.

On the Mission Boat.

Last spring, when Rev. E. W. Shields started down the Mississippi on the New-Church Mission Boat which he built, I wrote him, congratulating him on his undertaking and promising him that I would endeavor to meet him when he reached Hannibal, Mo. Brother Shields reminded me of my promise when he got to Quincy, Ill., which I had not forgotten, however, and so I arranged to go from Henry, Ill., where I preached Sunday morning and evening of October 18, to Canton, Ill., and thence to Hannibal. At Canton I delivered a sermon at the home of Mr. and Mrs. James Tanner on Monday evening, October 19, on "The Lesson of the Scapegoat." We had the pleasure of Mrs. A. E. Bassett's presence at the service. Sister Bassett is a loyal New-Church woman, and in many ways has spread the light of the Doctrines in her home city, Peoria. The Canton daily *Register* was furnished with about a column extract of the sermon, which was published.

I arrived at Hannibal on Tuesday, October 20, and found a royal welcome at the home of Mr. and Mrs. W. T. Jackson. Brother Shields and his wife had arrived in their boat, which was anchored at the foot of Hill Street, and we were invited to break bread together at the Jackson home. It was a great pleasure to meet Brother Shields and hear him and his wife recite their experiences in holding services at the towns along down the river from Wabasha, Minn., where they started from, and how eagerly many received the stacks of literature which they distributed. But it was not all pleasure, we were told; in fact, it meant much hard work. Not only was it very difficult at times for Brother Shields to get his boat from place to place, but they were not always received by some of the people with respect even, but were jeered at. It took courage inspired with a love of serving the people to do the work they did.

We arranged for an open-air service in the center of the business part of the city for Wednesday evening, October 21, advertised it in both of the daily papers, using the large cut of the boat that appeared in the MESSENGER in one of the papers. We chose for the place of speaking the "Fountain," a statue at the corner of Main and Broadway. A large sign was placed here announcing the meeting, reading as follows:

* * *
New-Church Mission Boat.
—
Speaking Here
—at—
8 O'Clock To-Night.
* * *

During the day we distributed literature in the business district. A Swede whom I met in his tailor shop said: "I read every evening in the Swedenborg book."

At the appointed time we found ourselves waiting for "The Salvation Army" to finish their meeting. There were about sixty people present (mostly middle-aged men), and they listened very intently as I tried to make clear the message of the New Church concerning the Word, viz., that the Scriptures are the Word of God because they

have a spiritual sense. Brother Shields also made some remarks, calling attention especially to the library of books in the boat, and which the people were cordially invited to see and use. Brother Shields and his wife sang a few songs at the meeting, accompanied with violin and organ, and at the close of the service tracts were distributed to those that wished them.

It was a unique experience for me, and I am inclined to think that open-air meetings are useful ways of meeting a class of hearers that cannot be reached in other ways. It occurs to me, however, that the more useful way would be to use a tent and hold services for at least a week at a time in one place. In the summer time there are those who will go to a tent, who will not go to a church at any time.

The work Brother Shields has done has called for a heroic spirit—a pioneer spirit. And I could not help thinking, as I listened to his story, a labor of love: "Another Johnny Appleseed!" And I say this in no spirit of levity, but as expressing what seems to me the earnest simplicity and devotion to the work of telling people, as all preachers who know what the teachings of the New Church are seeking to say, "Here is fresh news from heaven!" If we believed it more than we do, I am sure we would proclaim it in many more ways than we do. We ought to be heralds, go to the people, if they will not come into the churches. This is not saying that we sanction every method that the Salvation Army makes use of, but if more of us had the spirit of an apostle (which means "one sent forth") would we not make a greater effort to reach the masses, instead of waiting for the masses to come to us?

Now let no one say: "Yes, that is so. The preachers are not reaching the people." Let no one say this, I mean, who is not attending New-Church services if there is opportunity; who is not supporting the services; who is not contributing to the missionary cause, or to tract and publication societies; who is piling away his *Messengers* and *Helpers* and New-Church books in some corner; who never lets anybody know what his faith is, never seeks an opportunity to help such as are in the darkness of error; who lives to make money for his children or relatives to quarrel about or squander. Let the criticizer who does not perform his duty hold his peace until he has done his part. Then he can helpfully criticize.

L. G. LANDENBERGER.

Pickings by the Roadside.

Wood River, Neb., Oct. 21, 1908.

Traversing the wide plains and endless prairies of Kansas and Nebraska, meeting hundreds of men and women in different walks of life and entering into conversation with all classes and sorts of men, a person would easily be led to believe that the largest percentage of men did not "take stock" in anything but business and money making. But this impression is nothing but the effect of a very superficial acquaintance with human nature, such as it reveals itself in every-day life. The writer of these lines has found during some weeks' travel in our Western States that there are hundreds of souls on the Western prairies who are hungering and thirsting for a higher truth than what they get—a more satisfactory food for their souls than that usually offered and that business interests are not their only concern. He has used every opportunity he could find to sow the seed of Love and Wisdom in the soil he has found ready to receive it and he is glad to say that he has reason to believe that his efforts have not been in vain.

Wymore, Neb., Oct. 26.

In many cities I have been pleased to find New-Church literature in the Public Libraries. In the Omaha Public

Library are 43 cards with titles of works by Swedenborg. And in the little thriving and progressive city of Grand Island, far out on the Nebraska prairies, were found not less than ten of Swedenborg's works.

In Minden, county seat of Kearney County, Nebraska, they are just starting a Public Library now. It is located as yet in the Courthouse, waiting for better quarters, and they have only a few hundred books in their catalogue. The librarian, Mrs. Helen E. Slusser, told me that most of their books are giftbooks, and she said that they are thankful for all they can get. I suggest that they be presented with a full set of Swedenborg's writings, and am sure these books will be thankfully received. They have a separate room for religious and philosophical books and the volumes are placed on open shelves so as to be easily accessible to visitors.

Randolph, Kas., Oct. 27.

Nowhere yet have I found a New-Church organization here in the great Western States with their growing population and vast resources. There are churches of all other denominations; why no New Church? I mention this just to arouse our New-Church people to the realization of this fact and to kindle in their heart the same, yea a greater and more zealous missionary spirit than that which is responsible for the establishing of churches of all other denominations all over our Western States. A person could travel over all the vast plains of Kansas and Nebraska and traverse the fertile regions of Western Iowa without finding any trace of the New Church whatever. Suppose that the other churches had been doing pioneer missionary work at the same speed, there would have been no visible sign of Christianity here in the West at all. Wake up, friends, to this fact before it is too late and get a move on you and get in line and do something more for your faith than writing books. The New-Church doctrine is needed out here, and that the soil is ready for it I can testify from practical experience in many cases.

And then another hint. Try to reach the traveling men, the "drummers." They crowd the railroad cars and the hotels all over the West, and no other class of business men has so great a chance to "advertise" as they have. Their influence on politics now, for instance, is incalculable. They are affable, urbane and good mixers. They have been fairly well supplied with New-Church booklets this fall, but not to the extent it should have been done. Every traveling New-Church man or woman ought to lay in a good supply of New-Church literature for use on the road. Opportunities to place it advantageously will never fail.

Clifton, Kas., Oct. 28.

One of the things a man notices who is on the move is that a great and growing percentage of thinking people all over the country have lost their faith in the old political parties and are on the lookout for something better. Here and now is a chance for the New Church to come to the front with the social side of the New Dispensation. Swedenborg has many times been "sidetracked" and other great men made still greater at his expense, his discoveries having been ascribed to them. Why? Simply because his doctrines have not been known or applied to existing conditions. Let this not happen any more. Let us apply the Grand-Man theory to social evolution here and now and we shall find that there will be fifty per cent more men and women taking "stock" in Swedenborg and the New Church than now. No matter where I go I find people interested in social problems. Direct them to the study of the Writings and they will there find answer to many of their hitherto unanswered queries. Let them understand

that the New Jerusalem means not only a New Church but also a New Society and you will be surprised to find how popular the New Church will be.

Morganville, Kas., Oct. 29.

In a small place called Brantford, 13 miles from Kearney railroad station, I was surprised to find in my driver a young man of 28 and son of an orthodox minister, a well-educated college graduate, whom it was not very difficult to interest in the New-Church doctrines, as I believe he was really hungering for a more satisfactory food for his soul. He had intended to study for the ministry but could not conscientiously preach the old faith. I had a long conversation with him and gave him some New-Church literature. Day is dawning and the New Jerusalem is descending where we least expect it. Let us then do our share in the great work of hastening its coming.

Kackley, Kas., Oct. 30.

And the above-mentioned case is not an isolated one. Everywhere I meet souls hungering and thirsting for the truth. When driving over the vast plains of these rich prairie states I have often engaged in conversation with my drivers and almost without an exception found them interested in the problems of life from a religious and philosophical point of view. I could cite many instances to prove this. People are beginning to turn away from orthodoxy and look for a more satisfactory food for their souls and a religion that can be successfully applied to practical and existing conditions. And now if ever is the time to sow the seed of the New-Church doctrines broadcast in the fields that are prepared for them and longing for them.

AXEL LUNDBERG.

P. S.—In the Public Library in Kansas City, Mo., I found eight cards containing titles of works by Swedenborg and in the Public Library in Galesburg, Ill., twelve.

Lynn Neighborhood House.

The Executive Committee of Lynn Neighborhood House is making an appeal for support to keep up the institution. Subscriptions and pledges are required to keep things properly running to the first of May, 1909, to the amount of \$1,175.

In the report the work accomplished is briefly summarized as follows:

The house on the corner of Neptune and Astor Streets, and the one next to it on Astor Street are owned by the Association, and are held subject to mortgages of about thirty-five hundred (\$3,500.00) dollars. The property represents an expenditure of about five thousand dollars (\$5,000.00) in addition.

Beginning about a year ago, when the buildings referred to had been put somewhat into condition, ten young working women in Lynn were given, and have since been maintained in, good pleasant rooms, with

good food and all the protecting moral influences of home life, at a price less than cost. It is the intention to charge cost price when the general business conditions of the city improve so that the young women will be able to pay it through more steady employment and better wages.

Mrs. Vincent E. Gregg is the Head Resident and she is assisted by people of Lynn and elsewhere. Under her general supervision a sort of a community of boys has been started. There are about one hundred and ten boys from six to fourteen years of age, who make the small gymnasium in the yard their headquarters. These boys have formed an association, and have elected a leader and are taught orderliness, neatness and politeness, and are entertained and kept off the streets, all showing much interest and delight in the undertaking.

During the nine months ending June 1, of this year, the following classes have been maintained:

A kindergarten, attended by 63 children of the neighborhood.

Classes in sewing, attended by 44.

Classes in dressmaking, attended by 7.

Classes in millinery, attended by 10.

A class in Shakespeare, attended by 9.

A class in hammered brass and copper, attended by 7.

Over 60 small girls have used the playground during that period.

Evening entertainments have been provided, books have been furnished in the reading room, which is kept open at all reasonable times, and in short, a fair start has been made along the lines of general benefit to the community. The work is being done in such a way as not to antagonize the people of the neighborhood, but to keep interested and hold those whom it is desired to help. As the special needs appear, they will be met as well as possible.

The Head Resident and her assistants have visited some of the sick, and have afforded relief to eighty cases, although the free dispensary which it is hoped to establish has not, as yet, been started. She has in some cases obtained work for those wanting it, has assisted worthy cases, has interceded with the Courts for the Massachusetts Society for the Prevention of Cruelty to Children, in the case of eighteen neglected children, and in fact, has done all that could reasonably be expected in so short a time, for the benefit of the neighborhood.

The leavening influences of the place have been felt in the community, and already results are seen in small gardens (from seeds distributed) and the general orderliness and quiet of the neighborhood.

The physical condition of the work and its accomplishments are very satisfactory; the only trouble is the one of finance.

The Church Calendar.

Nov. 22. Last Sunday before Advent.

Introit Selection 139: "Hearken unto me, ye that know righteousness."

Lesson I. Isaiah xxi.

Chant-Anthem VI.: "As the heart panteth for the brooks of water."

Lesson II. John xix. to v. 22.

Benedictus, 759.

Hymns (Mag.):

92: "Hail, sacred day of earthly rest."

449: "For thee, O dear, dear country."

Nov. 26. Thanksgiving Day.

Introit Hymn 490: "Come, ye thankful people, come."

Introit Selection 150: "Praise the Lord, O Jerusalem."

Lesson I. Deut. viii.

Responsive Service XI. Psalm of Thanksgiving.

Lesson II. Luke xii. vi. 15-40.

Benedictus, 759.

Hymns (Mag.):

487: "O Lord of heaven and earth and sea."

51: "Be Thou, O God, exalted high."

Marriage.

MORRIS - BADGER. — Miss Marguerite Badger, daughter of Mrs. Emma B. Badger, and member of the Boston Young People's Association, was married to Harold Clifford Morris in the Boston Church Nov. 4, at 7:30. Misses Olive and Mary Badger, sisters of the bride, were bridesmaids. Rev. James Reed officiated. Mr. Horace Blackmer, president of the Young People's Association, presided at the organ. Mr. and Mrs. Morris will reside in Toronto, Canada.

Obituary

EDSON.—C. Evelyn Edson, Oct. 20, 1908, wife of Henry A. Edson, and member of the Brockton Society, which she joined June 21, 1908. Services were conducted by Rev. Paul Sperry.

WILSON.—Olney, Ill., October 22, 1908, Mrs. Harriet Wilson, wife of the late Hon. John M. Wilson, aged 84 years.

Mrs. Wilson was one of the earliest of the pioneers of this city. She was born in Londonderry, Vermont, in 1824. The family removed to Olney in 1841. She was the daughter of Asahel and Sophia (Lynde) Powers.

Both the paternal and maternal grandparents of Mrs. Wilson were Revolutionary soldiers and her father was a veteran of the War of 1812. The father died in 1844 and Mrs. Wilson's mother survived until 1872, when she died at the age of eighty-one years.

Mrs. Wilson was married March 31, 1842, to John M. Wilson, who afterwards became the first mayor of Olney. She was the mother of eight children. Only two of them now survive, Mayor Philip K. Wilson and Mrs. Alice Ferriman, widow of William Ferriman. Two sisters, Mrs. Jane Cobleign, aged 94, of Chicago, and Mrs. Nannie George, aged 78, of Keokuk, Iowa, also survive her.

Mrs. Wilson received the doctrines of the New Church many years ago, through the late Judge Canby. At first she was greatly prejudiced against them, but was won over by their truth, and then in turn endeavored to interest others, distributing literature freely and inducing ministers of the Presbyterian and Congregational churches, to which she had formerly belonged, to read. She was loved by all who knew her, maintaining a bright and cheerful disposition throughout life, despite severe trials. She retained her mental faculties to the last, and made all necessary arrangements for the last service at her funeral.

The funeral services were conducted by the Rev. E. J. E. Schreck at the house of worship of the Olney Society, on Saturday, October 24th.

STIFF.—In the decease of Mr. Thomas P. Stiff the Brockton society loses one of its most efficient workers. For more than twenty-five years he has been identified with the society, and during most of the time, holding office in the society. He was secretary of the church and clerk of the church council. He also had charge of all the collections for the society of subscriptions. He was an earnest student of the Writings of the Church and had a clear insight into spiritual facts. He was exceptionally regular in attendance at all the meetings in connection with and always happy in his work for the church. He was present at the last two sessions of Convention in Philadelphia and Cleveland, and was warmly anticipating the coming meeting in Brockton. It may be very truly said that few people seem so well prepared, both intellectually and morally, for entrance into the larger opportunities of the world beyond.

At a special meeting of the Brockton

society the following resolutions were adopted by rising vote:

Whereas, The Lord in His Divine providence has removed to his eternal home our beloved brother, Thomas P. Stiff, who for so many years has labored in our midst for the material and spiritual benefit of our society, the society does hereby desire to spread upon its records its deep and heartfelt appreciation of his long period of devoted, faithful and unremitting service; of his constant attendance upon all our meetings; of his intelligent interest in all things pertaining to the heavenly life, that his example may continue to speak to us and to the generations following us so that we may be stimulated to walk more persistently in the way that leads to heaven.

Resolved, That a copy of these resolutions be forwarded to the family of our late brother.

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Borrowing from the Egyptians.

The bodily powers of man and all his natural faculties of mind are given to be used as servants to his higher or spiritual nature and to promote its growth. Not alone to promote the development of the man himself, but the spiritual well-being of all men whom his life touches and influences. If when one's natural faculties are opened and developed he uses them in the interest of God and heaven, instead of self and the world, he is borrowing the vessels and garments of the Egyptians (Exod. iii. 22) to promote spiritual life and to further the interests of the kingdom of heaven.

When one has good natural talents, he is under obligation to use them for the good of the world, to promote the welfare and happiness of man, and not to confine them to himself and his own personal and selfish good. If he does, he is an idolater and not a worshipper of Jehovah. "To whom much is given, of him much shall be required."

As the children of Israel used the jewels which they had brought with them from Egypt in the construction of the ark and tabernacle for the worship of the true God, so should man use his knowledge as well as his talents in promoting and strengthening his spiritual life and making

it more effective for good to the world. Then that knowledge will be raised in his mind from being mere natural or scientific truth to the spiritual plane and become permanent and enduring.

The vessels of silver and gold which the Israelitish women were to borrow of the Egyptians, we are told, represent knowledges of truth and good. These knowledges when man is in the love of evil are used to promote and strengthen his evil life; but when he is in good they are the means of promoting his spiritual life. In the exposition of the passage referred to we are instructed:

"The case with the knowledges which man has is like that of his riches and wealth, which are hurtful to those who are in evil, because they apply them to evil uses, but are useful to those who are in good, because they apply them to good uses; wherefore if the riches and wealth which belong to the evil are transferred to the good, they become good. The same is true of knowledges; as for example, with the Egyptians there remained several things from the representatives of the Ancient Church, as is manifest from their hieroglyphics. But whereas they applied those things to magic, and hence made an evil use of them; therefore to them they were not truths, but falsities; yet the same things in the Ancient Church were scientific truths, inasmuch as they applied them rightly to Divine worship.

"To take also an example from the altars and sacrifices: These with the Hebrew nation, and afterwards with the Jewish and Israelitish nation, were true rituals, because they applied them to the worship of Jehovah; but with the nations in the land of Canaan they were false rituals, because they applied them to the worship of their idols; and therefore it was commanded, that the altars of those nations should everywhere be destroyed. The case is the same with numberless other things; those who are in evils and falsities may learn knowledges which are capable of being applied to good uses, and thereby of becoming good. Such knowledges were also signified by the spoiling of the nations in the land of Canaan, by the wealth, the herds, the cattle, the houses, the vineyards, which the children of Israel there took for spoil; and the gold and silver taken from the nations for spoil were also applied to a holy use, as is evident from the history. . . . These things also, which the women of Israel borrowed from the Egyptians, and thus took for spoil, were afterwards applied to the use of constructing the ark, and to several other purposes connected with the holy things of their worship." (A. C. 6917.)

The action of the New-Church society at Flat Rock, Ill., is to be commended. Our news columns show that when their church building ceased to be available for the purposes for which it was erected, they sold it and devoted the proceeds to the living, active uses of the church. Church property, like that of individuals, should be kept in service. There are many causes operating to render societies here and there weak and inactive, and in such cases it is wise for the remaining members to exercise the

same business sense in regard to the material resources in hand as they would in their personal worldly affairs.

Two ministers were added to the rank of workers in the New Church on November 8. On that day Mr. Robert S. Fischer was ordained in Chicago, and Mr. Charles E. Ritter in Springfield, Mass.

It was very gratifying to see the ready response to the appeal made before the Illinois Association to increase the circulation of the *New-Church Review*. In ten minutes eleven new subscribers were secured for that periodical.

The late meeting of the Illinois Association was a genuine reunion of the New Church in Chicago. The attendance was good throughout, the Kenwood church being filled on Sunday morning. Many were present who are no longer regular attendants at New-Church services, and the sphere of the occasion was quite inspiring. Indeed, it was said by several to be like a small Convention.

Providence in the Permission of Evil.

It is not from the Divine Providence that wars exist, because they are united with murders, depredations, violences, cruelties, and other enormous evils, which are diametrically opposed to Christian charity; but still they cannot but be permitted, because the life's love of man since the time of the most ancient people, meant by Adam and his wife, has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at length all wealth. These two loves cannot be kept bound, since it is according to Divine Providence for every one to be allowed to act from freedom according to reason; and without permissions man cannot be led from evil by the Lord, and thus cannot be reformed and saved; for unless evils were permitted to break out, man would not see them, thus would not acknowledge them, and so could not be led to resist them.

That wars in the world are governed by the Divine Providence of the Lord, the spiritual man acknowledges; but not the natural man, except that, when a festival is appointed on account of a victory, he may give thanks on his knees to God that He has given the victory; and excepting, also, the few words before he goes into battle; but when he returns to himself, he then either ascribes the victory to the prudence of the general, or to some measure or occurrence in the midst of the battle, which they had not thought of, and by which nevertheless the victory was decided. The Divine Providence, which is called fortune, is in the veriest singulars of even trivial things; and if you acknowledge the Divine Providence in those things you should certainly acknowledge it in the affairs of war. Successes, also, and the lucky deeds of war, are called by the common expression, the fortune of war; and this is the Divine Providence, especially in the counsels and preparations of the general, even though he then and afterwards were to ascribe the whole to his own prudence. But this he may do if he will, for he is in full liberty to think in favor of the Divine Providence and against it, yea, in favor of God and against Him; yet let him know that no part whatever of the counsels and preparations is from himself; it all flows in, either from heaven or from hell—from hell by permission from heaven by Providence. (D. P. 251.)

The Sermon

The Unity of the Church.*

BY THE REV. S. S. SEWARD.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us; that the world may know that thou hast sent me. (John xvii. 20-21.)

It is evident that this last and most touching prayer of the Lord, recorded in the seventeenth chapter of John, was offered up in behalf of the whole church, and not of the disciples alone; for the Lord's love, we are taught, is a love toward the whole human race, every individual member of which He desires to draw to Himself and to bless eternally. And as all prayer is from love, and the prayer of the Lord from infinite love, it follows that this prayer is from the infinite love of the Lord for the salvation of all His children in all ages of the world and under all circumstances. But in order that there may be no mistake in this matter, and that none—not even the most blind and obdurate—may ever misconceive or underrate the far-reaching and all-comprehensive nature of the Divine love, it finds literal expression in the body of the prayer:—"Neither pray I for these alone, but, for them also which believe in me through their Word,"—not merely for the little band of faithful believers that had gathered around Him while on the earth, but for all the untold millions who should inherit the same belief from them, or who should in the remotest degree come under the influence of the church to the end of time.

But not only is this prayer the outpouring of infinite love, it is also the expression of infinite wisdom. It therefore gives utterance not only to the infinite yearnings of the Lord for the salvation of men, but also exhibits the exalted state of peace and happiness into which He desires to bring them. The Divine wisdom is the form of the Divine love. The words, therefore, or the ultimate forms of language with which the Divine love must clothe itself by means of the Divine wisdom, on such an occasion as that under consideration, must express, when properly understood, the Divine conception of what the church ought to be, or the highest ideal of the church possible to express in finite language. For this reason the text, and the whole chapter, is not only a prayer for the church, but a description of it; a description inspired by infinite love and expressed by infinite wisdom; and therefore infinitely perfect in itself, and as near perfection, even to our finite comprehension, as our minds can reach. Understanding the text, therefore, as a prayer, not only for the disciples, but for the church at large, and as expressing the high and exalted state into which infinite love and wisdom must desire to lead all the members of the church, let us proceed to enquire more particularly into its meaning.

The Lord prays first for the unity of the church,—"That they all may be one, as thou, Father, art in me, and I in thee; that they all may be one in us."

But this union for which the Lord prays is not a mere external similarity of doctrine and belief, of

*Delivered before the Illinois Association in Chicago, November 8, 1908.

form and worship, or of organization and government; but a unity of heart and soul, of love and affection. All true union is the result and effect of love. Love is the invisible chain that binds nations and families, churches and societies, together; nor is there any bond that can hold them without it. If this great nation to which we belong, spread as it is over an almost unlimited extent of territory, has any elements of union today, it is due to the fact that a vast majority of her people love the same principles of freedom and government. And so of all the nations of the earth. Though it is undoubtedly true that many are held together by bonds and chains, it is nevertheless certain that the only permanent and lasting means of harmony and concord—the only sentiment that makes a nation really a nation—is a common love for the same institutions and soil. It is the same with all combinations of men, whether political, social, religious or benevolent, or whether selfish and wicked. They are all held together by a mutual love of some kind; and if they do not possess some such common feeling or interest, they will have as little consistency as a rope of sand, and will sooner or later fall to pieces of their own weight.

The same is true on the spiritual plane. As love is the only binding force among the nations of the earth, so there is no other in the church. The only thing that can draw the conflicting elements of the church together and weld them into one harmonious and sympathetic body, is a common and all-absorbing love for the same Lord and Master, the same goodness and truth, the same life and conduct. Creeds may differ, and must do so. Separate church organization may exist, and must exist. Different forms of worship may prevail in different places, and even in different societies in the same place. And yet for all this, if the church is animated by the same common love for the same Lord, and above all by the Lord's love for the salvation of men, it will be essentially one—one in end and aim, one in desire and affection. And if all the denominations of the church were animated and inspired by this elevated sentiment, there would be no need and no room for the bitter jealousies that now exist; while the efficiency of the church universal for the salvation of the world would be increased rather than diminished by differences in her creed-statements and outward forms.

When, therefore, the Lord prays that the church may be one, He prays that she may be one in the only possible way that such oneness can exist. It is impossible that any two men should think alike, much less the vast multitudes of men who compose the church. And as it is impossible that any two members of the church should think precisely alike, so it is impossible that they should be satisfied with precisely the same forms and ceremonies. While it is necessary, on the one hand, that there should be different churches, with different creeds, perhaps, it is impossible, on the other, that there should be any union or unity on intellectual or doctrinal grounds alone. We are distinctly and repeatedly taught that it is doctrine that divides; and that if charity were uppermost, divided churches would not exist. (A. C. 1798-9; A. E. 365; D. P. 259, and other places.)

Nor would it be useful if we could all think in the same manner. Even if men should succeed in

doing so, it would produce uniformity, not oneness—resemblance, not unity. The only true unity is in variety, not sameness; in the adaptation of an infinite number of parts to each other, not in the reduction of all to the same external form. The marvelous unity of the human body is produced, not by making all the organs alike, but by adapting a great variety of organs to each other. Musical harmony is not attained by striking one note at a time, but by combining a greater or less number of notes in such a manner as to produce one chord. So the artist needs not only to paint his trees green, his skies blue, and his rocks gray and brown, but to blend the different shades of green, blue, gray, and brown, and other colors, in such a manner as to make one harmonious whole of his picture.

And in precisely the same manner the unity and harmony of the church is to be secured; not by forcing every member into the same stiff mould, but by developing each one's love for the Lord according to the idiosyncrasies of his own mind; as the healthiness and beauty of the human body is best brought about by developing all the organs at the same time, and not any particular organ at the expense of all the rest. So long as men do not love the Lord supremely, and for His sake every thing that is good and true, nothing can bring them together. But as soon as that love takes possession of their hearts, it will make them one in spite of creeds and councils; it will make them one, not because they seek the same end in the same way, but because they seek the same end each in his own way; as all the organs, muscles, nerves and tissues of the body conspire, each according to its own form, to carry out the desires and intentions of the man. It is a well-known mathematical proposition that things that are equal to the same things are equal to each other. So it must be admitted, as a spiritual axiom, that those who love the same thing love each other. Those who love the Lord, love what He loves; and by this mutual and common love are incorporated into one mystical body of which He is the head, and they are the members; or into one vine of which He is the center or trunk and they the branches.

But it will be perceived that such a union as this is a vital one. The love, therefore, by which it is to be brought about must be something more than a mere sentiment of the mind; it must be the central and most powerful affection of the heart, and must constitute the very life of the man. It cannot be acquired in a day, or a month, or a year, or to any exalted degree even in a lifetime. It must grow with our growth and strengthen with our strength, until it answers to the description of the love described in the first of the two great commandments—a love which shall animate and absorb all our faculties of heart, and soul, and mind, and strength. For this reason the Lord prays, not only that the church may be one, but that she may be one as He and the Father are one—"as Thou, Father, art in me, and I in Thee; that they all may be one in us."

The Lord and the Father are one by virtue of the marriage in Him of the Divinity with the Humanity; or of the inmost Divine love, which is the Father, with the Divine Truth, which is the Son. In order to understand, therefore, the means by which the whole church may be cemented into one, we must know something of the means by which the Father and Son were made one.

The Lord Jehovah by incarnation acquired, not only a natural, but a spiritual organism from Mary. This spiritual organism received from Mary constituted His human nature; and, like every other human nature, inherited tendencies to all kinds of evil. A man does not inherit actual evils, but tendencies to evil; and these tendencies do not become actual evils until they are excited by evil spirits, and the man makes them his own by loving and doing them. So the Lord Jesus Christ did not inherit actual evils, but tendencies to evil; and as His object in coming was to redeem man from all evils by overcoming them in man's behalf, all the tendencies to evil in the human nature He had assumed were excited one after another in order that He might overcome them all.

But though the Lord was thus exposed to the attacks of all the evil spirits, He yielded to none. Though "the sorrows of death compassed Him and the pains of hell got hold upon Him," He was yet "without sin." From His own inmost love—by "the zeal of the Lord of Hosts"—He resisted all the attacks of the hells. "His own Arm brought salvation unto Him, and His righteousness it sustained Him." As the evil tendencies that He inherited from Mary were excited one after another, He resisted them so successfully that He could say boldly to the jews, "Which of you convinceth me of sin?" and He thus at one and the same time conquered the hells and glorified His humanity, reducing the former to order and making the latter one with the Father. By this means the Divinity and Humanity were so united, or married, in Him that they became absolutely one—the Divinity being clothed upon by the humanity, the humanity infilled with the Divinity; and it was by virtue of this union, when it was completed upon the cross, that the Lord Jesus Christ became the one only God, and could claim "all power" "in heaven and in earth."

Such, briefly stated, was the unity between the Father and the Son referred to in the text. The analogy teaches us that there must be a similar, though finite, union of the internal with the external in man, or marriage of good and truth in our hearts and minds, before we can acquire that genuine love of the Lord that will make us one with Him and in the church. By nature we are born into the loves of self and the world. So far as we exercise those loves, so far we are in hatred of others; since he who loves himself supremely must hate all who do not in some degree contribute to his gratification; and he who loves the world supremely must seek to obtain the goods of others regardless of their rights and interests. Such being the nature of those loves, their effect is to separate and disjoin the members of the church, instead of uniting them into one; and it follows that there can be no real unity in the church until self-love and the love of the world are resisted and put away. But this cannot be done until tendencies to evil are excited in us by evil spirits, as they were excited in the Lord; nor until we resist them in obedience to the Divine commands and through strength derived from Him. When, however, we do this in the name of the Lord, there will be a marriage in us between our spiritual affection and our outward conduct, and by this means we shall come into a genuine and permanent love of the Lord, or, what is the same thing, of the good that is from Him; and this love

of good, or of the Lord, instead of being a mere passing sentiment, as it always is at the beginning, will become the center and head of our life—the ruling love of our hearts. When this takes place with any man, he becomes a member of the church; and it is by means of it as by a common bond that every member of the church is united with every other member, and all with the Lord. Thus, and thus only, does the church become one, as the Father and Son are one; not by any outward bond or enforced agreement; not by subscribing to the same creed, nor by adopting the same rituals, nor by calling themselves by the same name, but by the silent and irresistible influence of the Lord's love working in their hearts, fusing all the multitudinous parts into one grand whole, as the innumerable parts that compose the human body are brought into true and harmonious relations to each other by the influx and operation of the soul-power within. In this way we see why the Lord prays that the church may be one as the Father and Son are one. It is because the only power by which the various elements that compose the church can be melted into one, is the power of a common love for the Lord from the Lord; and because this love cannot be acquired by men except by following the Lord in the regeneration—by "putting off the old man which is corrupt according to the deceitful lusts, and putting on the new man created after God in righteousness and true holiness." It was on this account that the Lord so often commanded the disciples to love one another, and made this love the measure of their influence in the world. "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." And by this, also, shall the world be led to believe that the Father hath sent the Son; that the Divinity has been manifested in the Humanity; that the Holy City, New Jerusalem, is coming down from God out of heaven; if the blessed work which the Lord inaugurated while in the world shall bear fruit in the growth and unity of the church; if all the members of the church shall be amalgamated into one mystic body by the same love by which the Father and the Son are one.

Nor are we without adequate example and model for our encouragement and imitation in this matter. On the contrary we have a perfect illustration of what that prospective unity of the church is for which the Lord prays, in the actual unity that exists in the church in the heavens. For we know that none can come into the heavenly world who are not principled in love toward the Lord and the neighbor; and we know, also, that these loves are not from self, but from the Lord, and that they are the Lord's love in us. Whoever comes into heaven, therefore, has the Lord in Him, or, what is the same thing, has the Lord's love in Him; and the power of this love, when once received, is such as not only to mould the whole man into the Lord's image and likeness, but all men in whom it may exist; or, in other words, not only to bring every individual angel into the human form, but all angels taken together. On this account we are taught that the form of heaven is that of a man, called the Grand Man of the universe, wherein the individual angels and the societies of angels are the component

parts; and that taken together they form a one, and act together as a one as perfectly as the component parts of the human body; receiving and responding to the influx of life from the Lord, who is the soul of that Grand Man of the universe, as perfectly as the body receives and responds to the influx of the soul. And because none can come into the heavens except those that have the Lord's love in them, and because by virtue of this love they are all moulded and arranged into the image and likeness of the Lord, it is said that the Lord is in them and they in the Lord. In this way it is that the mystical union between the Lord and the church, though never realized to the full in this world, is fully accomplished in the other; and the Lord's last and most touching prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us," is at last completely answered.

But what is true of the church in the heavens is also true of the church on earth, each in its own degree. So far as men on earth shun evils as sins against the Lord, and in this way put off their hereditary loves of self and the world, so far they will receive the Lord's love from Him, and so far the Lord may be said to be in them, and they in Him. And so far as they receive the Lord's love, so far they will be moulded by it into His image and likeness; so far "the tabernacle of God will be with men, and he will dwell with them, and they will be his people, and God himself will be with them, their God;" and so far the church will become an active, living body, thrilled and penetrated by the Lord's life, bound and knitted together by the Lord's love, and doing His will on earth as it is already done in heaven. We all long and pray for the unity of the church. Let us never forget that the church can never be one in the world except so far as the Father and Son are one in us

Contributed

The Use of the Name Swedenborg.*

In the MESSENGER for October 21st last, in an article on the duties of citizenship, the editor begins with the expression, "According to Swedenborg a religious life," etc. A little further down he speaks of "the doctrines of the New Church" as teaching certain things.

I do not refer to this contrast in the use of terms in an invidious or critical sense, but to call attention to the different methods in use in the church of describing or referring to the teachings of the church contained in the theological writings of Swedenborg; and to raise the question whether the quoting of Swedenborg by name and in direct terms, in our sermons and addresses, is not a mistake.

In the first place, are the Writings of the New Church the writings of Swedenborg? I think not. He distinctly disclaims the idea that they are his own. He was the amanuensis, the scribe, the "human instrument," raised up by the Lord to receive the doctrines of the church in the understanding and publish them by the press; but was not the

originator or even the discoverer of them. In the "True Christian Religion" No. 779, he says, speaking of his call to his high office: "From the first day of that call I have not received anything whatever pertaining to the doctrine of that (the New) Church, from any angel or spirit, but from the Lord alone while I have read the Word." The same truth is taught in the Apocalypse, in the 5th chapter, where it is said that "no man, in heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon;" and that "the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof." If it is true that no man nor angel was able to open the Book, neither to look thereon, but the Lord alone, "the Lion of the tribe of Judah," it follows that the Writings in which the Books are opened and explained are not the writing of Swedenborg, but of the Lord through him. It is not necessary to dwell on this point. The Writings are called "Divine truths," "Divine truths from the Lord," a "Revelation" from Him, and as "from His own mouth." Many of the titles of the books indicate that they were not Swedenborg's own writings, though given through him. The "Arcana Celestia" is entitled, "The Heavenly Secrets Contained in the Holy Scripture or Word of the Lord." And surely no man could discover or make known heavenly secrets from his own unaided intelligence. So the work entitled "Heaven and Hell" does not contain human speculations about heaven and hell, but is made of "things heard and seen." The full titles of the work on the "Divine Love and Wisdom" and on the "Divine Providence" are "Angelic Wisdom concerning the Divine Love and Wisdom," and "Angelic Wisdom concerning the Divine Providence;" and such wisdom no man can understand and reveal by his own unaided efforts.

In the second place, the Writings of the New Church were not written for a human purpose nor to bring about a human end. They are the truths by means of which the Lord makes His Second Coming into the world. They are "the Son of Man coming in the clouds of heaven with power and great glory." They are the Holy City, New Jerusalem, which John saw coming down from God out of heaven. They are not Swedenborg's writings nor is the church Swedenborg's church, in the sense Luther founded the Lutheran Church or Wesley Methodism. They are the Divine means to a Divine end; and this fact should always be kept in view in speaking of them.

Such being the case, it seems to me a grave mistake to refer to the Writings in such a manner as to give the impression, however incorrectly, that the truths are Swedenborg's truths and the church his church. We repudiate the name "Swedenborgian" as applied to the church, and yet we hold out a warrant for it by quoting Swedenborg much as Luther is quoted by Lutherans or Wesley by Methodists. The difference is that we quote Swedenborg a thousand times more than Methodists quote Wesley or Lutherans Luther; and it is no wonder that men almost always recognize us when we call ourselves "Swedenborgian," and fail to understand if we speak of "the New Jerusalem Church." The impression that the church is founded by Swedenborg has gone out through the world, while very

*Read before the Illinois Association in Chicago, November 6th, 1908.

few outsiders ever grasp the idea that it is a New Church founded by the Lord in and through the opening of the spiritual sense of the Word.

There are many ways in which this impression might be avoided. The name "Swedenborg" should be seldom or never used; or, if used, it should always be done in such a manner, by the insertion of some qualifying term or terms, as to make a false conception impossible. The Writings of the Church should be referred to in such a manner as to indicate plainly that they are not the writings of a man in the ordinary sense, but the revelations of the Lord for the establishment of a new and crowning dispensation of Divine truth in the earth. We might use the expression, "The Lord says," in such and such a place; or, "The Revelation given by the Lord for the New Church;" or we might quote the books themselves by their titles without mentioning Swedenborg's name at all; or speak of them as "The Writings," or "The Doctrines of the Church." When we say, "Swedenborg says" so and so, we, whether intentionally or unintentionally, give the impression that he speaks as a man, or a philosopher, or a teacher, or an ordinary commentator or interpreter of the Word. All such expressions as "The Seer of the New Age," "The Messenger of the New Dispensation," or "The Revelator of the New Church," should be shunned if used in such a manner as to point to the man and not to the message. Even in writings intended exclusively for the members of the New Church, the use of the name of Swedenborg should be discarded as far as possible, because it seems to me to weaken the faith even of our own people in the Divine origin and authority of the Writings; while I believe that if all the ministers and writers of the church would drop the name "Swedenborg," and use some form of expression pointing directly to the Divine origin of the truths of the New Church, it would have an immediate and striking effect, both upon our own people and the public generally, in opening the way for the recognition of the Lord in His Second Coming. While there is undoubtedly a great use in the publicity and honor given to the name of Swedenborg by the attention recently called to his scientific works and the removal of his remains from London to Stockholm, we must not forget that the truths of the New Church are Divine truths, that they receive not honor or testimony from man, that they possess in themselves the best evidence of their Divine origin and spiritual value, and that they can have little or no effect for good upon the minds and hearts of men except when they are appealed to and recognized as *Divine truths from the Lord Himself*.

The Lord has made His Second Coming by means of the opening of the spiritual sense of the Word and a final judgment in the spiritual world, and the sooner we recognize the fact and preach and write from it, the sooner will His Coming be manifest to men.

S. S. SEWARD.

The mental and physical changes which we call "growing old," and which we might just as reasonably and appropriately call "growing young," have no necessary connection with disease, and should not be associated with it in our minds. They are the signs of a gradual yielding of those outermost things which are of time to the increasing pressure of the things that are eternal.—*Morning Light*.

The Social Order for the New Church.*

The social order for the New Church must correspond to the spiritual order of the same; hence there must be as radical a distinction between the social order of the New Church and the social order of the old or present church, as the spiritual order of the new is distinct from that of the old.

The New Church is not the old church patched, revised, amended or reformed; but it is wholly a new institution descending from God out of heaven, for the purpose of displacing the old that must pass away before all things can be made new.

Its only enemy is the old church with its false doctrines and evils of life which it has inculcated in the minds of men, together with the deductions drawn from them, leading to doubt, agnosticism, infidelity, self-worship, mammonism, and every variety of falsity, which evil seeks to hide behind, the multiplicity of which constitutes the consummation of the church in man; wherein concordant unity of spiritual thought is destroyed among men, except that unity which is the result of loss of freedom through compulsion and the loss of rationality through persuasion, leading to numerous sects, presided over by pope, bishop, president or leader.

As the higher plane controls the lower, and higher things are reflected in the lower; as causes are seen in effects, and as the spiritual plane either illuminates or beclouds the lower, so the spiritual disorder of the old church is reflected in and represented by the present social disorder. Hence the present social system is the ultimate of the present church, which regards the public as an eagle regards its prey.

The social order of the New Church must regard the public as one with itself, hence enter into the service of the Public Good as into the service of the Lord. The Heavenly Doctrines declare that "all religion has relation to life and the life of religion is to do good."

On inquiry we find the Doctrines teach that life does not apply itself to persons, but to uses, and that as persons faithfully discharge the uses of their calling, society is thereby enriched, and each member of society draws his necessary, useful and enjoyable things from the Common Good, as the fruit of use, to him who has performed the use.

The form of the Divine Love is a form of use in its whole complex . . . and it is actually the Lord Himself, that is, with the angels in the heavens, and with men on earth, . . . for the Divine that goes forth from the Lord is Divine from first things even to last things . . . and the Divine that goes forth . . . is the very and only life. This life applies itself not to man, but only to uses in man. Uses themselves, viewed in themselves, are spiritual, while the forms of uses . . . are natural. In a word, the pre-eminent life, or excellency of life, in every member, organ and viscus, consists in this, that whatever is proper to one is common to all. Man is the sum of all uses, that are possible both in the spiritual world and natural world; and every use, . . . is like a man, but such a man as the use is, that is, such as its function in the general body. (Divine Love 4.)

In the Lord's view, the whole human race is one man;

*Read before the Illinois Association in Chicago, November 6th, 1908.

all in a kingdom, are also a man; likewise, all in a province, all in a city, and all in a household. It is not the men themselves that are thus seen together, but the uses in them. From what has now been said, it can be seen that the Lord has regard to men in the world, to each, according to his use, and to men in the mass according to uses united in the form of a man. By uses are meant the uses of each one's function, which are the uses of his office, pursuit, and occupation. In the Lord's sight these uses are, in very truth, good works. (Divine Love 6.)

Every use draws its life from the general good, and from that the necessary, useful, and enjoyable things of life flow in according to the quality of the use, and the quality of its affections, . . . for in the world every man receives from the general good the necessary, useful, and enjoyable things of life according to the excellence and extent of his service. The general good is like a lake from which remunerations and riches flow. In the spiritual world every one is rewarded according to the nobleness of his use, and at the same time according to his affection for use. There, no idler is tolerable, no lazy vagabond, no indolent boaster claiming credit for the zeal and worth of others; but every one must be active, skillful, attentive and diligent in his office and business. So far as this is the case, the necessary, useful, and enjoyable things of life are ever flowing into them. There are such things in heaven because there are such things in man. There can be in man no member, or any part of a member, that does not draw from the general good, what is necessary, useful and enjoyable; here the general good provides for every part according to its use; whatever is needed for its work, by any part, is conveyed to it from neighboring parts, and to these from parts that are near them, thus from the whole; and the part in like manner shares its own with the rest according to their needs. And so it is in the Divine spiritual man, which is heaven, for so it is in the Lord.

To love the Lord means to do uses. No one can love the Lord in any other way; for uses are from the Lord, and consequently are Divine; they are even the Lord Himself in man. Therefore loving the Lord as a person, and not loving uses, is not loving Him. The celestial angels declare that uses are the Lord in them. By uses, they understand the uses and good works of ministry, administration, and employment, as well with priest and magistrates as with traders and workmen; the good works that are not connected with their occupation, they do not call uses; they call them alms, benefactions and gratuities. Loving the neighbor means performing uses, . . . neither can these be loved otherwise than by the uses that belong to each one's avocation. So far as a man is in the love of use, so far is he in the Lord; because so far is he in the church and so far in heaven, and church and heaven are as one man from the Lord, and uses are what compose that man, because it is a spiritual man, that does not consist of persons, but of the uses pertaining to persons. In this man, however, are all persons who receive from the Lord the love of uses. . . . And since this man is the Divine that gives forth from the Lord, and the Divine going forth is the Lord in the church and in heaven, it follows that they are all in the Lord. Every use that in any way promotes the general good or serves the public weal, is a man. . . . In spiritual thought, man is not a person, but a use. (Ib. 12, 13.)

The common good comes into existence from the goods of use which individuals perform; and the goods of use which individuals perform subsist from the common good.

It is known that every man has been born in order that he may do uses, and that he may do uses to others; and he who does not do this is called a useless member and is cast off. . . . Therefore, in a well-constituted commonwealth provision is made that no one shall be useless. (C. 76, 77.)

From all this we conclude that that would be a proper social order for the New Church, wherein provisions are made, providing first of all, for opportunity for every member of society to serve the commonwealth, and for the commonwealth to serve every member of society.

2nd. To provide against any indolent boaster, diverting the uses performed by individuals from

flowing into the public good, by turning them into his own private coffers.

3rd. To provide for the useful employment of every member of society; and

Lastly. To reward every member of society exactly according to the measure of use that he performs for the public good.

Hence, the social order for the New Church is not ecclesiastical or political, but strictly industrial, and involves the public ownership of the earth, including all natural resources, together with the instruments of production and distribution, democratically administered according to the newly discovered law of the Initiative and Referendum.

This will mean a social order into which the New Jerusalem may descend and become fixed among us. And the Lord Jesus Christ, the God of the New Church, will be the Chieftian of the world's organized industries, as in Rev. xxi. 3, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." For, the Lord is the complex of all uses, in essence love and in form a man.

A. B. FRANCISCO.

The Coming of the New Church.*

To all our guests forgathered here tonight,
Most cordial welcome do we tender you,
And open wide with love our hearts and homes.
May you depart each to his home again
Uplifted in his soul, with deeper love
To spread the new evangel far and wide
And hasten on the time when every knee
Shall bow and every tongue confess our Lord
And worship Him as God of heaven and earth.

Assembled here on common purpose bent,
The golden age to bring to earth once more,
When paradise shall be restored to man,
There rises to my view the vision grand.
In the Apocalypse wherein is told
How comes the Crown of all the Churches down.

Behold, in heaven a mighty sign appears!
Clothed with the Sun of love a woman stands,
The silver Moon of faith beneath her feet,
Her gorgeous diadem twelve blazing stars,
Type of her knowledges of good and truth.
With painful throes her man child is brought forth,
Destined to rule the nations of the earth
With rod of iron, till the time shall come
That from the wilderness she can emerge,
And from a few the church increase to many.
Such is our state in this new century's dawn.
Faithful among the faithless let us stand
Until the clouds that now obscure the light
Shall vanish in the blaze of that bright day
When brilliant as the sun the Moon shall shine,
And as the light of seven days the Sun.

ROBERT MATHESON.

The conjunction of the Lord with men is through the Word, by means of the internal sense. (A. C. 10,375.)

*Poem of welcome to the delegates and visitors from outside of the city of Chicago, to the sixty-eighth annual meeting of the Illinois Association of the New Jerusalem, at Kenwood Church, Chicago, November 6th, 1908.

The Lord's Prayer.

"But deliver us from evil."

Evil is what is opposed to the Lord. It is the love of self for self's own sake, entirely different from His All-Fatherly love, which produces in us those heavenly-minded conditions of which the opening parts of this prayer of prayers tell. Hereditarily we incline to the love of self which draws us away from the Lord, and deprives us, in our yielding to it, of the blessings which He would bestow. In A. C. 4997, we are taught:

"It is said to do evil and to sin against God, because evil regarded in itself, and also sin, is nothing else than disjunction from good, for evil itself also consists in disunion. This is evident from good; good is conjunction, because all good is of love to the Lord and of love towards the neighbor; the good of love to the Lord conjoins one with the Lord, and the good of love towards the neighbor conjoins him with heaven and with the societies there. * * * But it is contrariwise with evil; evil is of the love of self and of the love of the world. The evil of self-love disjoins him not only from the Lord, but also from heaven, for he loves no one but himself, and others only so far as he regards them in himself, or so far as they make one with him, thence he determines the view of all to himself, and altogether averts it from others, and especially from the Lord, and when many do this in one society it follows that all are disjoined, and each views another as an enemy, and if anyone does anything against him, he holds him in hatred and takes delight in his destruction. Nor is it dissimilar with the evil of the love of the world, for this covets the wealth and goods of others, and desires to possess them all; hence also are enmities and hatreds, but in a less degree. If anyone would know what evil is, consequently what sin is, let him only study to know what self-love and the love of the world are; and if he would know what good is, let him study to know what love to God and love towards the neighbor are."

Evil has many ramifications, infesting it with great subtlety. And we need the truth of revelation, we need the Lord Himself in His Word to teach us of the snares of evil, that as we obey what He says, we may be sensible of a new life from Him becoming manifest in us, our motives, thoughts and habits undergoing such a change as to be no longer self-directed, but turned towards the fulfillment of the Lord's purposes.

Many in thinking of evil think only of its consequences, whereas the deliverance which the Lord would effect in us is from evil as a cause. To pray to be delivered from evil implies that without the Lord we are subject to it, prone to self-gratification and to self-pride, but that we wish this hindrance to His life to be removed. It is a gradual work, effected "successively, and not at once." (A. C. 7186.) The general process is represented by the three feasts which the children of Israel were to keep, viz., the feast of unleavened bread, signifying purification from falses; the feast of the harvest of the first fruits, denoting truth in its first production of good results, as when we are led to keep the commandments from seeing their necessity and use, and the feast of ingathering of the full harvest, or when good itself is acquired, which is when the commandments are accepted as the very law of life, the Lord's best provision for our needs now and always. These are "the successive steps of regeneration, for regeneration is liberation from hell, and introduction into heaven by the Lord." (No. 9286.)

In passing through temptations, safely led by the Lord, as in His strength we resist the evils that confront us, deliverance is obtained, though the

state is obscure at first before it becomes clear. (No. 8199.) Afterwards follows glorification, when full confession from the heart is made of the Lord's mercy in effecting this great change, whereby evil is removed, and the Lord reigns by His love and truth in the soul, gifting it with His full satisfaction and peace. A notable instance of such glorification appears in the Song of Moses and of the children of Israel, after the overthrow of the Egyptians in the Red Sea, and when the people were saved out of their hand. A comparison with the ascription of praise at the end of the Lord's prayer shows some remarkable points of resemblance. "The Lord shall reign forever and ever." (Exod. xv.)

G. LAURENCE ALLBUTT.

Communications

The Spirit of Calvinism.

TO THE EDITOR OF THE MESSENGER:—In your issue of October 28th, under the caption of "The Spirit of Calvinism," your correspondent "D." invites the opinions of others on his criticism of the rejection by Calvinists of the generally accepted symbols and forms of Christian worship. I accept "D.'s" invitation, for while admitting the facts related by him (except his assertion that Calvinists made no use of the Psalms and Lord's Prayer, for which I ask his authority), I feel that his deductions are not those that New Churchmen should make, either in the light of the world's history or from the viewpoint of the teachings of the New Church.

I take it that by "Calvinists" "D." means the Puritans who reformed Old England and New England, for I believe that they were the ones who ignored "the festival days of the Christian Church," who "threw out the cross and altars," who were "taught contempt for established forms, prayers, rites and ceremonies and clerical vestments." And why should they not? They were essentially Protestants. They believed that Christianity as embodied in the Church of Rome and the Church of Archbishop Laud was thoroughly corrupt, and they rejected all that savored of it. They refused to imitate. "D." says that otherwise they might have come "much closer to the true source of love, charity and life," and yet they came closer than did the Papists and Anglicans, who cherished rites and ceremonies.

For in the world there are two kinds of men with different religious natures. There are those who love what is dramatic and ceremonious, and draw help from it; there are those to whom all religious externalities can be of little influence. Calvin found his following among the latter; men who that they might see God face to face read His law in His Holy Word, listened to His voice in their consciences, contemplated His wondrous birth and redeeming sacrifices on every day they lived, whose lives were constant prayers, though their necks and knees were never bent in their public worship.

They were intolerant, but they lived in an intolerant age, and they had not forgotten Smithfield. There was little in their faith that would appeal to New Churchmen as of spiritual value, but they had something that on the natural plane was immeasurably effective, for in their regard for individual rights, their cultivation of the human conscience, their acceptance of the Word as the guide of life, they were making a long step forward in human regeneration; their rejection of what was old and dying in Christianity was the voice of one crying in the wilderness summoning to prepare for the Second Coming.

J. W. H.

Loving Others More than Oneself.

EDITOR MESSENGER:—In reply to Rev. O. L. Barler's communication in the MESSENGER of October 28th, I would say that the number he quotes (A. 2715) evidently refers to the state of man while in this world, for it says one inducement to do good would be recompense from the Lord in another life, while the number I quoted (A. 4286) is descriptive of the three heavens.

I will now give two more quotations (D. 4104):

"It was perceived that he who in the life of the body loves the neighbor *as* himself has it given him in the other life to love the neighbor *more* than himself; for the goods of love are indefinitely increased."

Again (A. 548):

"If they want to be like the angels, they ought to love the neighbor *more* than themselves. They wondered that there is such a love in heaven, or that it is possible for any one to love the neighbor more than himself, when yet they had heard that they should love the neighbor *as* themselves. But they were informed that all goods increase indefinitely in the other life, and that there is such a life in the body that they cannot advance beyond loving the neighbor *as* themselves, because they are in corporeal things, but that when these have been removed the love becomes more pure, and at last angelic."

M. E. E.

Lack of Prayer.

J. M. S., writing in the MESSENGER of November 4, says there is a lack of prayer in the New Church, that "we are not a praying people." This charge should not go without some attention. The New Church has a great deal to contend with, so much that its members should not allow unjust criticism. For many years I was intimately acquainted with old-church life. For fifteen years I have known with equal intimacy the life of the New Church, and I can affirm that the New Church is not less given to prayer than the old church. For myself I can say that I am much more in the spirit and act of prayer than when in the old church. This is a matter in which comparison is somewhat delicate. It is not a question whether the New Church is as much a praying church as another in the ordinary emotional and strongly exclamatory sense or not. It is more a question as to whether its prayers are natural or spiritual, from the natural man or from the spiritual man. If our perception of the Lord and His goodness and truth as built into the organism and life of His church are spiritual, our prayers will be spiritual. They may lack the vigorous assaults of the natural man upon the throne, but we are not heard either for our much or very noisy speaking.

T. M. T.

Bringing Good out of Evil.

EDITOR NEW-CHURCH MESSENGER:—Mr. Cartmell's criticism of the statement made in a recent sermon in your paper that "The Lord continually brings good out of evil," is an example of the effect of looking to "the letter that kills." Certainly, good does not come "out of" evil, in the sense that evil has good in it to impart to others. That is not the sense in which the phrase "out of" is there used. And everyone understands the other sense in which the phrase is used, therefore it is needless to alter or "correct" the statement in my sermon, as Mr. Cartmell seems to think necessary. We might as well think of altering thousands of phrases in the language because they are not correct or clear according to a literal interpretation. When we speak of an ankle being "out of" joint, or a person "out of" breath, we use the phrase "out of" in two other different senses. So when we say, "Drink your cup of tea," we do not mean that the person should "drink the cup" literally or that the cup is made of tea. Everyone

understands what these phrases mean and there is no necessity to alter them in any way.

What I meant in my discourse is clear to anyone who looks to the meaning of language, to its spirit. It is the same as that which Swedenborg teaches uniformly in his writings, namely, "that the Divine providence of the Lord causes evil and its attendant falsity to serve for equilibrium, relation, and purification and thereby for the conjunction of goodness and truth in others." "These uses are provided by the Lord *from* [the Latin word here used is *ex*, which means literally "out of"] the conjunction of evil and falsity (i. e. use or good is from evil) which is in those who are in hell; for the kingdom of the Lord, which is not only over heaven, but also over hell, is a kingdom of uses; and the providence of the Lord exists, that there should not be any person or anything from and by which use is not performed." (D. P. 26.)

LOUIS G. HOECK.

EDITOR NEW-CHURCH MESSENGER:—If Bro. Cartmell (I accept Rev. Landenberger's suggestion to use the term "Brother") had read carefully the preceding sentences of Rev. Hoeck's sermon he would have seen that what he meant was that evil is compelled to perform a use. The sermon reads: "All things are under the government of the Lord. By appointment and by permission He rules all things for our individual good and for the greatest good to all. He is continually bringing good out of evil." How exactly this follows the teaching in "Divine Providence!"

"These uses are provided by the Lord from the conjunction of evil and falsity in those who are in hell; for the Lord's dominion, which is not only over heaven, but also over hell, is a dominion of uses; and it is of the Lord's Providence that there shall be there no person or thing by whom, or by means of which, use is not performed." (n. 26.)

In the preceding numbers Swedenborg had detailed the uses which those who are in evil are compelled to perform towards those who are undergoing regeneration:

"The Lord's Divine Providence causes evil together with falsity to serve for equilibrium, for relation, for purification, and thus for the conjunction of good and truth in others." (n. 21.)

H. H. GRANT.

Kennedy, O.

Resignation Withdrawn.

TO THE EDITOR:—I beg space in the MESSENGER to state that the announcement of my resignation as pastor of the Baltimore English Society in the issue of Oct. 28, seems to have been premature. I was laboring under a misapprehension as to the sentiments of my people, and yielded to discouragement regarding a seeming state of listlessness. But the offer of my resignation has elicited such a general expression of regret, and so hearty and unanimous a desire for me to remain in my present work, together with such a revival of interest and activity in all the departments of the church, that it has appeared to me to be my duty to reconsider my resolution. I owe an apology to the members of the Baltimore Society for having acted on a too hasty assumption, though in the direction of what seemed to me to be right. But in view of the so much happier accord which it has brought about, I can scarcely regret it.

ARTHUR MERCER.

Baltimore, Nov. 12, 1908.

Sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.—*Boardman*.

Church News

The Baltimore *American* publishes a one-third column review of Mr. M. W. Haseltine's notice of the Rotch edition of Swedenborg's works.

Dr. F. A. Gustafson is making a trip to the Pacific Coast, delivering his popular lectures, "Just for Fun," and "Woman, the Wife of Man." He will stop at Spokane, Tacoma, Seattle, Portland, Oakland, San Francisco, San Diego, Los Angeles, Riverside and other points.

From the Springfield (Mass.) *Homestead* it is learned that Mr. Charles Edgar Ritter was ordained into the New-Church ministry in that city on November 8, by the Rev. James Reed, General Pastor of the Massachusetts Association. Mr. Ritter is a Canadian by birth, and graduated from the Theological School at Cambridge in June last. He has accepted a call to the pastorate of the Springfield Society, with which he has been working for some months past. The Springfield Society is described as being in a most prosperous condition, financially, and its beautiful little house of worship is entirely free from debt. The church supports a League, which meets every Sunday evening, a Woman's Alliance, which meets each Thursday evening, and has for its object the promotion of social life and the raising of money for church expenses, and a Young People's Society, which meets every other Friday, for the consideration of doctrinal themes.

The Life Hereafter.

The Boston papers are giving good notices of the Rev. John Whitehead's Sunday evening lectures in that city.

In the first lecture, on the sources of our knowledge of the life after death, Mr. Whitehead is reported to have said that proofs of life after death cannot come merely through scientific research of things in nature.

"The brain can bring to mind only the things which exist on our plane," he said. "Spirits are original forms having the five senses, and these are adapted to the conditions in the spiritual world. When those things have been impressed on the mind, as they are in psychical experiences, memory can recall them and they can be written down in books. The Bible is primarily a book of psychical experiences, a revelation of things from the plane of the spirit. The proofs of life after death there recorded, and the psychical experiences scattered through the ages, have kept alive a belief in the future life. These experiences are now proved possible by the investigations of the Society for Psychical Research. No theory can harmonize these things with science except the doctrine taught by Swedenborg that there are two worlds, each having its own laws, and that man is an organism of the substances of both worlds."

Mr. Whitehead's lectures in the past have proved successful in meeting and answering the questions of many inquiring minds who seem to be looking for the light which the New-Church teachings can throw upon the important problems of life. From attendance on these lectures some of the listeners have been led to seek further help in worship with New-Church societies about Boston. The giving of these lectures is therefore of particular interest to the New-Church people in Boston and vicinity as a means of promulgating New-Church teachings in a circle of people who would not ordinarily come in contact with them, and an appeal is being made for pecuniary assistance in carrying them on. The expenses of conducting them and of remunerating Mr. Whitehead for his services in the past have been met by voluntary contributions on the part of individuals and by appropriations by the Missionary Board of the Massachusetts Association.

The Illinois Association.

The Sixty-eighth annual meeting of the Illinois Association was held in the Kenwood Church, Chicago, Ill., on Friday, Saturday and Sunday, Nov. 6, 7 and 8, 1908, and to judge from expressions on every hand the coming together for counsel, worship and social intercourse was exceptionally useful. The Association was again fortunate in having with it the Rev. S. S. Seward, of Detroit, President of the General Convention, Rev. A. B. Francisco, who is now located with the Humboldt Park Parish, Chicago, and Rev. John Ramsey Hunter, of Indianapolis, who all contributed to the usefulness of the meetings. The hearing of the past year's doings of ministers and societies, which revealed useful service along all lines; the eating and communing together in the delightful Parish House of the Kenwood Parish; the deliberations and the addresses and the helpful instruction in sermon and inspiration in worship—all these contributed to making the gathering of great service to all in attendance, and through them to the societies, when they return to them.

Among the out-of-the-ordinary incidents that occurred at this Association was the ordination, at the Sunday morning service, of Mr. Robert S. Fischer, who for several years as authorized candidate has been doing work in the Massachusetts Association; the appropriation of \$300 to assist the Springfield, Ill., Society in procuring the services as minister of the Rev. Arthur Mercer, contingent upon the Board of Missions appropriating a like amount; and the sending of a telegram to the Kansas State meeting at Pretty Prairie in response to one received from the brethren there; and the taking of eleven subscriptions for the *New-Church Review*.

But in order to give those who are interested in a recital of the proceedings in more detail and also as a matter of record, the following will give an idea:

At 9:30 a. m. on Friday the Council of Ministers met and considered the question of Communicating with Spirits, referred to it by Mr. Wm. E. Ginther.

At noon the Association was opened with religious services and the Rev. John S. Saul, Presiding Minister, delivered the annual address, on "The Measure of the New Church."

The following ministers reported a year of active and useful work in their respective fields: John S. Saul, E. J. E. Schreck, John W. Stockwell, E. D. Daniels, C. H. Mann, C. A. Nussbaum, and candidates Dr. C. S. Mack and Mr. John Headsten. Mr. A. Simons, an Afro-American, sent a report of the work he had done in Chicago.

The societies that reported were: Chicago (four parishes); LaPorte, Ind.; St. Louis, Mo.; Jefferson, Wis.; Canton, Henry and Springfield, Ill.; Wellsville, Mo.; Union City, Tenn.; Osage County, Kansas. Mr. T. B. Haslam, of Council Grove, Kans., sent a report of the Missionary Pastor's work there, and letters telling of their interest in the teachings of the New Church were read from Rev. J. L. Hughey, of McLeansboro, Ill.; Mrs. N. G. Bartlett, Beloit, Mich.; Mrs. E. B. Kern, St. Joseph, Mo.; Mrs. Artie McDonald, LaBelle, Mo.; Mrs. E. J. Dean, Kinder, La.; Dr. Emil Theilmann, Kansas City, Mo., and Mrs. J. I. Longley, Mondamin, Okla.

On Friday afternoon Rev. S. S. Seward read a paper on "The Use of the Name Swedenborg." The time had been assigned to Rev. L. G. Landenberger, who was to have spoken on the subject, "The Prayer of Use and the Use of Prayer," but who could not be present owing to a funeral service.

On Saturday morning the Missionary Pastor presented

his report. He stated that the past year was the busiest of his fifteen years' service for the Association. His report showed that he had preached and lectured about eighty-six times, spent \$195 in advertising the works of Swedenborg in forty different periodicals, received orders for books from 578 persons, placed 823 books, seventy volumes of which were "Gift Books" ordered by sixteen ministers, seventy were Swedenborg's works in cloth and 412 copies paper edition "Heaven and Hell." He loaned forty books from his "Free Lending Library" to persons residing in ten different states, and distributed many hundreds of "Brief Readings from Swedenborg," books, tract sermons, pamphlets, *Helpers* and *Messengers*. He sold sixty-seven copies of his lecture on Swedenborg, the 2,000 edition being almost gone. In his report he rendered public thanks to Mr. Chas. Whittemore of Boston for over a thousand copies of "Heaven and Hell," and to Mr. Eben Sugden, of New York, for a large box of New-Church works. The foregoing is a summary of the book work Mr. Landenberger did, which entailed a huge amount of correspondence, besides preaching for the societies of the Association as often as they desired it. His report showed that he was engaged every Sunday.

The report was received with applause, after which remarks of a congratulatory nature were made by Rev. S. S. Seward, who thought the remarkable success of the Missionary Pastor in the sale of books was due to the personal character of his advertisements. Rev. A. B. Francisco and Rev. E. D. Daniels, both of whom are veterans in the missionary field, and know its pleasures and hardships, spoke in laudatory terms of Mr. Landenberger's work.

The following resolution was unanimously passed:

Resolved, That this body has heard with gratification and pleasure the report of its Missionary Pastor, Rev. L. G. Landenberger; that we highly appreciate his very extensive, earnest and effective efforts in his work; and that we hereby request him to serve another year in the same capacity and on the same terms as last year.

At the noon hour the Rev. E. D. Daniels delivered an appropriate and useful sermon on the words of the Lord to Peter, who began to sink when he tried to walk on the water, but "saw the wind boisterous" and "he was afraid." "O thou of little faith, wherefore didst thou doubt?" (Matthew xiv. 31.)

At the afternoon meeting the subject of "Graded Lessons in the Sunday School" was considered, and the work highly commended by several speakers.

The Women's Council held a meeting at the close of the afternoon session, which was well attended and useful. Miss Clara L. Spaulding, of Springfield, was chosen President, and Mrs. C. J. Cobb, of Chicago, Secretary.

Rev. E. J. E. Schreck delivered the sermon preparatory to the Holy Supper on Saturday evening. The text was on the words of one of the disciples: "Lord, teach us to pray, as John also taught his disciples." (Luke xi. 1.) The sermon was a most instructive one and pointed out the importance of learning to pray from the right spirit, and to consider well *why* we live a good life in externals.

The Kenwood church was filled at the Sunday morning service, the Rev. S. S. Seward preaching the sermon, assisted in the service by the pastor, Rev. John W. Stockwell. The sermon was a very practical one, bringing home to the hearts of the members of the church the importance of becoming one, as the Father and Son are one, which, it was shown, is not the result of unity of thought, but when love is regarded as the essential thing in religion, and truth is united to love. The Holy Supper was celebrated at the close of the morning service, the

Presiding Minister, Rev. J. S. Saul, officiating. The offering for the uses of the Association was \$36.84. In the evening the Rev. L. G. Landenberger delivered his lecture on Swedenborg to a good audience.

The ladies of the Kenwood Parish, assisted by the ladies of the other Chicago parishes, served delightful luncheon at noon on Friday and Saturday, and on Friday evening a social was given in the Parish House which was a source of much pleasure.

The attendance from the northern part of the Association was good, and it is to be regretted that none of the southern societies were represented. Would it not be well if each society were to get the good habit of being represented by selecting and paying the expenses of its delegate? This is what one of the weakest (?) societies does; and other societies can do the same if they realize the use performed to the larger church, and if they feel their responsibility—or rather appreciate their privilege.

The following officers were elected for the ensuing year: Presiding Minister, Rev. J. S. Saul, of Chicago; Secretary, Rev. L. G. Landenberger, of St. Louis; Treasurer, Mr. C. H. Cutler, of Chicago; additional members of the Executive Committee: Mr. Robert Matheson, Dr. J. P. Cobb and Mr. Clark Scammon Reed, of Chicago; Mr. William Niles, of La Porte; Mr. George Copeland, of Jefferson; Mr. Percy Werner, of St. Louis, and Mr. George E. Lee, of Springfield.

A vote of thanks was tendered to the Kenwood Parish for the use of its church, and to the ladies of the Parish and their assistants for their kindly generosity to the Association.

Illinois Women's Council.

The annual meeting of the Women's Council was held in connection with the Illinois Association in the Kenwood Church, Chicago, on November 7th. After the opening exercises, which consisted of reading from the Word by the Rev. S. S. Seward, the repeating of the Lord's Prayer in unison and the singing of the hymn, "In Boundless Mercy," minutes and reports were read. In the report of the President, who was the delegate from the Council to the Woman's Alliance, which met at Cleveland at the time of the last Convention, in June, she told what that body is doing and how, at the close of the meeting, the members pledged themselves to read a Psalm every day, beginning with the first Psalm on the 10th of June.

The election of officers resulted in the choice of Miss Clara L. Spaulding, of Springfield, as President, and Mrs. C. J. Cobb, of Chicago, as Secretary-Treasurer. The Secretary was made Chairman of the Executive Committee, to act in the absence of the President. The Executive Board comprises one lady from each of the Chicago parishes, to be selected by the ladies of the parish.

The subject for the day was then taken up, namely, "Hindrances to Spiritual Growth."

Mrs. Alice Thacher Post was the first speaker. She spoke on the deceitfulness of riches and the cares of this world, in their petty, everyday manifestations, as hindrances to spiritual growth. The woman who would cheerfully rise to the situation if her whole fortune were swept away may, nevertheless, if her income be unimpaired, do her weekly shopping in a spirit of discontent and a desire for ostentatious results that involve an unconscious surrender to the deceitfulness of riches. The woman who is burdened with cares and anxieties may have forgotten that the Lord does not plan for us more work than we can do. He gives us joy in all the good work that He means us to do, and He gives us minds to use for deciding what is to be left undone. Nor should we

shoulder responsibilities that do not properly belong to us. The little children are His more than they are ours. We are to cherish and care for them, but it lies with them and the Lord, not with us, what they become as men and angels. She illustrated by telling an incident. A small girl in a Chicago school brought home some problems to be worked out, and her mother, as overzealous mothers are apt to do, worked them out for her. When the small girl came home from school the next day her mother asked: "Were the problems right, dear?" "No, mother, every one was wrong." "Oh, dear," said the mother, "that is too bad!" "Oh, you needn't mind, mother," said the small girl; "all the other mothers had theirs wrong, too." And that is what we are doing; we are working out our children's problems for them, and when they are their problems and not ours, we work them out wrong every time. These thorns need not choke our spiritual life. Free from petty worldliness and carking cares, we may, if we will, here and now, with joy and peace, walk in the golden streets of the Holy City.

In prefacing Mrs. Post's message to the Council the President noted among hindrances to spiritual growth:

1. The failure to acquire the conquering habit—first the bear, then the lion, then Goliath—not the beasts of the jungle, but the lion of fashion, impatience, exaggeration, extravagance and self-indulgence.

2. The failure to cultivate the habit of silence. "Let your communication be Yea, yea, and Nay, nay; for whatsoever is more than this cometh of evil."

Mrs. E. A. Munger spoke of the law of growth in the spiritual life. She said growth is not a voluntary process, but an involuntary result of health and order. Sometimes when we are most in earnest we find we are growing in an unexpected direction. The main thing is the reaching toward the sunshine. In discussing the origin of life and the first forms of matter we learn that all life is in some form motion, and the first motion is desire. By encouraging the first impulses of desire for truth we enable it to grow. The value of such meetings as the Council and Association lies in the warmth they impart to this desire.

The discussion was continued by Mrs. J. R. Putnam, Mrs. E. J. E. Schreck, Mrs. J. S. Andrews and Mrs. L. B. Bishop.

Mrs. Bishop made an appeal for the colored people, some of their poor needing clothing.

After a vote of thanks to the retiring President for her interest and unremitting work in behalf of the Council, the meeting adjourned.

Ministers' Conference of the Maryland Association.

The Ministers' Conference in connection with the annual meeting of the Maryland Association was held in the church of the Wilmington, Del., Society, on Friday, October 16. The General Pastor, the Rev. Dr. Frank Sewall, presided, and conducted the opening worship. Revs. G. H. Dole, J. B. Spiers, J. E. Smith, L. H. Tafel, Arthur Mercer, and G. L. Allbutt were also present, besides Mr. Wm. McGeorge, Jr., of Philadelphia, and several Baltimore and Wilmington friends.

The morning session was devoted to a paper by Rev. L. H. Tafel on "The Lord's Prayer," not so much on its internal meaning, but on its literal form, in view of the desire of some to give up the revised translation of it which has been in use for many years in the New Church, and to go back to the form used in the churches around us. He showed that all the emendations that had been made, were in agreement with the form in which the Lord had given it in the Greek, and insisted that to give up this

true form and to go back to the incorrect and imperfect form used in the churches around us, would really be in so far to give up the Word of the Lord, and prefer to it the alterations on it made by men, and that this was especially reprehensible with respect to the Lord's Prayer, as we are taught that this is not only perfect and Divine in every word, but even in the arrangement of the words. He said that only the New Church knows that the internal sense of the Word depends on every word and syllable of the original, and that where words are added to or taken away from the Word of God, the internal sense is broken and the communication with heaven and the Lord is destroyed. (S. S. 13; L. J. 41.) The speaker maintained that adding to the Word of the Lord or taking away from it in translation, is a violation of the integrity of the Word, against which the Lord warns us (Rev. xxii. 19), and that the church equally sins against this commandment in continuing in its reading and worship the use of a translation which the Old Church itself acknowledges to be imperfect, as witnessed by the various versions lately made.

The subsequent discussion, participated in by all the ministers, was largely directed to a consideration of the various parts of the Lord's Prayer, and to its all-comprehensive character and the fulness of its expressions as taught in the Writings. In the afternoon, the Rev. J. B. Spiers led with a paper on "The Office of Spiritual Moral Influence, or of the Church, in the Removal of Social Injustice and Evils." He laid down the general position that where there is not unanimity in relation to what constitutes a social wrong, the minister must not disturb the element of worship by introducing subjects of natural economy, since the Writings are given in such a way as to leave everyone in the greatest freedom as regards all social and economic questions. He said that one of the chief principles involved in the new revelation is the development of the spiritual-rational, and that right here comes the difficulty, since there are no two human beings just alike, but each will view things and make application modified by tradition, environment, education, custom, and self-interest, on which account there will always be difference of opinion as to the application to society of heavenly principles. Eliminating the evil, the injustice, and the indifference to the rights of others, each of our economic and political theories might have something in common with some heavenly society, whether protection or free trade, competition or co-operation, individualism or socialism, the single or the multifold tax. The speaker held that on account of the different remedial measures for ameliorating the unjust and evil conditions of society which different New Churchmen advocate, and great difference of opinion as to what is unjust and as to the economic course of the injustice, all these matters had better be left to the individual; and for the Church as a church to abide by the first principles of spiritual life, the salvation of the individual soul, leaving the individual of the church, whether minister or layman, in the utmost freedom to teach and advocate such economic theories as suit him best. The church has its distinctive use, which is to teach the doctrines of the opened Word for the cultivation of the spiritual life and the salvation of souls. When it serves this use well, it accomplishes more in removing the evils of society than by entering the arena as one of the combatants in the battle of reformers. As individual citizens, both ministers and laymen may belong to other bodies in performing economic uses, and thus indirectly carry the spiritual principles of heaven into all the uses of life which make for righteousness.

In the subsequent discussion, though there was some advocacy of the need of considering economic questions

more fully in the church, yet the general consensus of opinion was on the line of reformation as proceeding from individual acceptance of New-Church truth.

It was agreed that the Biblical topic for the next meeting should be: "The Six Days of Creation as Described in Genesis i.," assigned to Rev. G. H. Dole. And the doctrinal topic, "The Intellectual Freedom of the New Churchman," assigned to Rev. Arthur Mercer.

G. LAURENCE ALLBUTT,
Secy. pro tem.

Vacation Notes.

II.

In Chicago it was given the writer to meet with three of the earnest New-Church ministers working in that great metropolis, and to attend Divine worship in the Kenwood Church. The Rev. Mr. Stockwell presented an excellent, practical discourse on enlarging the boundaries of our religious life. It was pleasant to note his happiness in anticipation of the home which his mother and sister are now to make for him.

Pushing westward, across the great plains, the writer had intended passing through Denver, his former home, but his course was changed, and the floods and washouts in western Kansas took him down through Oklahoma and the Texas Panhandle, where he most unexpectedly encountered a fierce snow storm; but Albuquerque, N. M., was reached under smiling skies at the close of a beautiful autumnal day. From there through Arizona, with its wonderfully clear, dry atmosphere, and vast mountainous wilderness, over the Great Divide and across the Colorado River at the Needles, the following Sunday found him in San Bernardino, the county seat of the largest county in the United States, containing the beautiful and fertile San Bernardino Valley, now famous for its cities and orange groves.

San Bernardino has two or three New-Church families, while there are others near by in Highlands and Redlands. It is proposed soon to find out how many can be interested in the New Church in this valley. Making at first but a brief visit in San Bernardino, using his San Diego ticket the writer went on to Pasadena. From there a beautiful trolley ride took him to Los Angeles, where he was soon centrally located at Mrs. Eby's. Here calls were made upon many old friends, including Rev. and Mrs. Charles H. Mann, Rev. and Mrs. Collom, and Mr. S. McLaughlin. One day was delightfully spent at Los Angeles' beautiful seaside resorts, Santa Monica, Oceanside, Venice and Redondo, at which latter place dinner was taken by invitation in the vast and magnificent Redondo Hotel, the proprietor of which was the successful architect of the three New-Church houses of worship in Chicago, and whose wife is a member of the Chicago Society.

Worshipping on Sunday with the New-Church people of Los Angeles, the writer heard Rev. Collom's farewell sermon and address to the society. An excellent spirit seemed to dominate the occasion. Rev. Mr. Collom spoke pleasantly of his five years' work with the society, and at the close of the services the president, the venerable Mr. S. McLaughlin, in a few touching words in behalf of the society, wished Mr. Collom God-speed in his new movement. This movement, according to Mr. Collom, is to be an evangelistic effort in another part of Los Angeles, for which he has chosen the name, "The New Jerusalem Christian Church."

For the purpose of knowing what is going on in the world, Sunday evening found the writer among the thousands packed in Los Angeles' great auditorium, where the popular lecturer, Robert J. Burdette, is pastor of a vast

Baptist congregation. It was an evening of music with a brief sermonette. His theme was simply a moral one, "The Last Chance," treated in a plain but telling manner. The music was also simple and beautiful. One hymn, with a charming melody, might well be appropriated by the New Church:

"Oh, spread the tidings round,
Wherever man is found.
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound,
The Comforter has come."

"The long, long night is past,
The morning breaks at last,
And hushed the dreadful wail and fury of the blast;
As o'er the golden hills, the day advances fast—
The Comforter has come."

Before leaving for San Diego a day was spent in beautiful Pasadena, popularly called "the Crown City," and certainly one of the most charming cities not only in southern California, but in all the world.

In Orange Grove avenue, for some four or five miles, Pasadena has a street with which the writer knows nothing in America or Europe to compare for beauty and magnificence. Apart from the royal palms and other tropical trees, the "Lantana" vine and the "Bougainvillea," now in full blossom, impart a rare beauty to the gardens and houses of southern California.

The ride of some hundred and twenty-five miles from Los Angeles to San Diego, "via the Surf Line," along the Pacific, was of unceasing interest. Singularly enough, the street which lines the water in San Diego is named "Atlantic"! Found the Rev. Mr. David well and progressing with the work here. Have promised to preach for him next Sunday, and the following Sunday am engaged for Los Angeles.

HOWARD C. DUNHAM.

San Diego, Cal., November 5, 1908.

Massachusetts Woman's Alliance.

The Massachusetts New-Church Woman's Alliance held its first meeting of the season in the vestry of the church, 136 Bowdoin street, Boston, Wednesday, Nov. 4, the president, Mrs. H. M. Laughlin, in the chair. After the usual business, the president introduced the speaker of the afternoon, Miss Alice Higgins, who spoke most forcibly and interestingly upon "Organized Charities." She spoke first of the need of charity. All people have their ideals and weaknesses, which are not always recognized in the smaller walks of life. These weaknesses create a common bond of sympathy. They appeal to us first in our neighbor and relatives; then in the larger relationship of state and country. The object of charity is to work upon a plan based upon character. Connected action is needed and the success is determined in relation to the object of charity. As charity-people we are guilty in expecting moral return from people not physically able to give it. Great tact must be shown when society interferes in family affairs, that it does not show it cares more for children than for parental care. Work for the individual unit—have a knowledge of individual situation. There should be a union of the professional and social worker. More workers are wanted; experienced mothers and business men are much needed. The main object of organized charity is to get all people interested to work together.

A vote of thanks was given Miss Higgins, after which the Alliance adjourned for the social hour.

Mr. L. S. Smyth has become identified with the re-establishment of *The Southern Literary Messenger* in Richmond, and will be one of its editors. He will take up his residence in Richmond, December 1. Mr. Smyth entered the employ of the American Swedenborg Printing and Publishing Society in 1889 and has been its manager since 1902.

The Church Calendar.

Nov. 29. First Sunday in Advent.

Introit Selection 118: "How beautiful upon the mountains."

Lesson I. Isaiah i.

Responsive Service III.: The Ten Commandments—Exodus.

Lesson II. Luke i. v. 1-39.

Benedictus—Gregorian, Mag. 726-735.

Hymns (Mag.):

128: "Hail to the Lord's Anointed."

130: "The advent of our King."

Baptisms

BRAILSFORD.—On September 20, at the residence of the parents, Mr. and Mrs. A. H. Brailsford, of Hagerman, Idaho, the two younger children, James Albert, born Oct. 3, 1905, and Marion, born Jan. 19, 1908, were baptized into the faith of the New Church. Rev. Thomas French, Jr., officiated. Mrs. Brailsford, a devoted member of the New Church, is a daughter of Mr. James A. Pincott, formerly of Buffalo, N. Y.

Obituary

GLENN.—H. F. Glenn died at his home in Berwick, Pa., Sept. 11, at the age of 60 years. At the time of his death he was Consulting Engineer to the American Car and Foundry Co. He was a public-spirited citizen, a business man of absolute integrity, a loving and self-sacrificing father, a cultured and courteous Christian gentleman.

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The Uses of Charity.

Swedenborg distinguishes charity into degrees, like the steps of a ladder. There are lower and higher rounds on which we can ascend and descend as the angels did on Jacob's ladder; and the Lord stands above it inspiring every deed of charity with His own spirit, so far as men look to Him in doing good. Even when men regard only self and the world, the Lord uses them to accomplish His purposes. He harnesses the selfish man to His chariot, and leads him to co-operate in furthering the great movement of humanity toward better conditions, spiritual and natural. The stream flows onward directed by Him, carrying with it the flotsam and jetsam gathered in its course. Even the very eddies follow the general trend. The intelligence of no man or association of men is adequate to direct the mighty movement of the human race. The infinite wisdom alone can see the goal toward which all human efforts tend.

Charity, Swedenborg says, "is to act from the love of justice with judgment, in every work and office, but from love from no other source than the Lord God the Saviour." (T. C. R. 459.) Charity includes the love and wisdom from which the deed is done. This is the soul and life from which the deeds derive all their quality. The uses of charity,

or the good deeds themselves, are not all on a dead level; they ascend by degrees according to the good of their use. Uses are various. Some uses provide for the spiritual life of man. They, as it were, supply the food and clothing for the nourishment and protection of human souls. The knowledges of Divine and spiritual things from the Word are heavenly food. To supply this food to hungering and thirsting souls is a use on a higher plane than providing the corresponding food for the body. Feeding the hungry is a correspondence introduced into the Word to describe the use performed by the church in its ministering to human souls by preaching, instruction, and the various instrumentalities by which a knowledge of spiritual things is implanted. We do not realize the great use performed by the church because the intensity of natural activities obscures our vision.

In natural uses there are also degrees. The various offices and functions in civil governments provide for the general good and protect it from injury. The uses of the government are of a superior order, because the welfare of all commercial and business uses depends on the government for protection and support. Every individual is protected in his rights and privileges by the general government. Of this we read: "The king should be obeyed according to the laws of the kingdom, nor should he be injured in any manner by deeds or words, for thence depends the public security." (N. J. and H. D. 325.)

In a community there are innumerable uses which give employment to the people. These uses are of greater or lesser importance according to their relative value to the well-being of society. Some uses have relation to the general body and its larger subdivisions; others have relation to the channels of trade and the intercourse between the various parts. Other uses relate to the medium of exchange. Still others to the manufacture of articles of use and commerce. Finally, there are the uses most closely connected with the earth itself, agriculture, mining, and other employments by which the ultimate needs of other trades and occupations are obtained.

These various uses are of a highly complex nature, and are mutually inter-related and inter-dependent. Taken as a whole they may be likened

to the human form. The human organism is a wonderfully complex mechanism. It has a soul and a body. The soul is the source of all the activities, the intelligence, and the will by which the body is moved and kept in a healthy form. The body is organized in its degrees. The brain governs the body. It is soft and plastic, responsive to every effort of the intelligence and will. The blood is a wonderful menstruum containing all things needful for the nourishment of the body, and which are carried to every minute part of the organism. The muscles are more tangible and resisting; the bones, skin, and hairs are more fixed and solid; but all contribute to the good of the whole man. So, likewise, the various uses of men in the body politic are parts of a grand man in which use alone determines the order, form and value of the parts. That which is useless will eventually be thrown out, following the inexorable law impressed by the Divine Being on all creation.

Use is the ultimate form into which the Divine flows. It seems sometimes that the useless members of society possess the largest portions of the proceeds of human industry; that injustice rather than justice is the law of human life on earth. Men cry out against the inequalities prevailing in human life. To remedy them they would abolish the present order of society and reconstitute it on a model which they imagine would shut out all possibility of injustice, disorder, and evil. In all human history such a form of society has never existed. The very necessity of freedom in the development of the individual, the inequalities of station involved in the human form, the different needs of different uses, the infinitely varied capacities of men, all unite in showing that society cannot be reconstituted by a uniform leveling process.

The elimination of evils from society cannot be effected suddenly. There are interior forces at work directed to this end. Like the excretory processes in the human body they must proceed through orderly steps. The inordinate greed for wealth and power is not suddenly destroyed by the Lord. It is allowed to work out, that men may see its nature and results. Men may suffer even slavery itself in various forms until the sense of righteousness and justice rises up and remedies the evil conditions. Other forces are also at work to cure the evils that exist. The grasping avarice of one generation is apt to reverse itself and take the form of wild dissipation in the next. In the long sweep of history families and nations rise and fall. The seeds of their destruction are within. The causes of their downfall are internal, being in the very nature and heredity ingenerated by their own evil deeds.

Every New Churchman should learn the lesson

well that use and use alone is the proper field of his activity. His use is primarily the office or business in which he is employed. It is into the faithful performance of this use that heaven flows. It is by this that he receives the life of heaven in his affection and thought. The performance of his duty in this field is the prime factor in his spiritual and natural development. Every man should have his profession or business as the centre of his active life. The organization of business in large corporations, by which many persons receive incomes without the direct performance of uses, is a distinct danger in the present trend of business development. The sons of wealthy men are thereby relieved from the necessity of labor and work; but that very fact opens the door to temptations in many directions. If they choose a useless life, they may spend their days in self-indulgence and the pursuit of pleasure, but the spiritual and moral fabric of their minds will disintegrate and decay. The love of use and the performance of use will alone give strength, happiness, and contentment of mind.

The Sermon

Thanksgiving.

BY THE REV. THOMAS FRENCH, JR., PH. D.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! (Ps. xcii. 1.)
O come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving. (Ps. xciv. 1, 2.)

It is of interest at this season to recall the beginning of our custom of the yearly Thanksgiving. We read that in June, 1632, the General Court of the Colony of Massachusetts Bay appointed a day of Thanksgiving in consideration of the great mercy of God vouchsafed the churches of God in Germany and the Palatinate, and that in October of the following year occurred the first Harvest Holiday. This first thanksgiving was ordered at a court held in Boston, October 1, 1633. The proclamation as recorded in the Massachusetts archives opens with these words: "In regard to the many and extraordinary mercies which the Lord hath pleased to vouchsafe of late to this plantation, viz., a plentiful harvest, ships safely arrived with persons of special use and quality, etc., it is ordered that Wednesday, the 16th day of this present month, shall be kept as a day of perpetual thanksgiving."

Any observance, however exalted its inception, which by long continuance has become an established custom, is likely to fall away from its chief original purpose, and to become the expression of common impulses and the promoter of mere worldly enjoyments. The celebration of the Fourth of July may serve as an emphatic example of such degeneration, and it is to be feared that our thanksgiving day is now more generally hailed as a day of joyous reunion and good fellowship coupled with the pleasures of bodily feasting, than a day of praise and thanksgiving to God. This is not say-

ing that in joyous reunion and good fellowship there is necessarily anything antagonistic to a state of genuine thanksgiving, but simply that they may and commonly do exist wholly apart from such a state. We admit, as a matter of course, that it is a good thing to give thanks unto the Lord. We have always heard it so said and would never think of questioning the truth of it, but our resulting mental attitude is liable to become one of quiet assent rather than of fervent will and action. What we have long and often heard about is apt to become as it were an old story. The inner story of Thanksgiving can never grow old, and we can never know it all. It is ever new because ever fraught with new meaning for us. Its meaning grows with our growth. Its beauty is like that of the unfolding flower. We can never take it all in. We can never fully comprehend it. Each year it comes with a new and distinct message to every listening soul. The main points of the message are two, only two, in number. Under the first aspect it is a message of divine truth, making known to us the marvellous work the Lord is doing for us and in us, for which we are to be thankful unto Him. Under the second aspect it is a message of joy which comes from the realization of the Lord's constant presence with us, for in His presence is fullness of joy. "Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving."

Thanksgiving implies a recognition of that for which one is thankful, and of the source from which it comes. We thank our friends for favors received at their hands. We feel thankful, however, only for what seems good to us. We are quick to feel and express gratitude for external benefits, but when a sincere friend reveals to us our faults we are not so quick to feel and express gratitude for the internal benefits he would have us gain. This introduces the first cardinal point of the thanksgiving message,—a point which calls for our first and most earnest attention. If we, being evil, know how to give good gifts to our children, how much more shall the Heavenly Father give to His children only that which is good. Believing this we are helped to recognize what is really good under the guise of seeming ill. The greatest good can come to us only by and through our deliverance from errors and evils. This deliverance is a painful process, and we are slow to see what is good under the mask of what is painful and distressing. This lesson calls for abiding trust in the Lord. Though He slay us, yet must we trust in Him, for, "whom he loveth he chasteneth."

There are two primitive ways of separating wheat from chaff. One way is by rubbing or friction; the other by beating or striking with a flail. The Lord's disciples plucked the ears of corn, rubbing them in their hands. The word "tribulation" by derivation means rubbing, and the word "affliction" means dashing against or striking. By tribulation and affliction the wheat is garnered from the chaff. Are you undergoing tribulation or affliction? Then rejoice. It is a sign that you are of more value than empty chaff. Chaff void of wheat is not subjected to threshing. Some blessings come to us in clearly manifest form, the outward seeming answering to the inward essence; other blessings come under the outward forms of tribulation

and affliction, of poverty and suffering, of disappointment and failure.

The thanksgiving message, then, declares that men are to be thankful unto the Lord not only for the good things of comfort and joy, but also for the good things of trouble and sorrow. Yea, we are to be thankful in trouble and sorrow, remembering that though sorrow may endure for a night, joy cometh in the morning. In all the things of time the Lord sees the things of eternity. All things that come to us in this life, whether by Divine causation, or Divine permission, are so overruled as to make them administer to the growth of the spiritual life. We may not see the Divine Providence in the face, but after He has passed by we may recognize Him in the back. In the meantime He hides us in the cleft of the rock. What man or woman of mature years is not mindful of many seeming ills which later have proved to be priceless blessings!

Some lessons are easy in theory, but difficult in practice. So is it with the part of our Thanksgiving lesson under consideration. Believing in the loving kindness of the Lord and His watchful care for all His children, it is easy to see and admit that everyone should be thankful for all the natural trials and afflictions which Divine love finds needful to insure in him the growth of the angel which he was born to become. While knowing and believing this, it is nevertheless not easy to be thankful when our natural possessions are taken away from us, when our cherished plans and undertakings fail, when health departs, when death removes a loved one from earth, and when a so-called accident permanently disables the one on whom a whole family depends for support. I say it is not easy to be thankful under such conditions, but to the strong it is given to do things that are difficult, and one may be devoutly thankful under the most untoward outward conditions. "Be strong and of a good courage and I will strengthen thy heart." "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

Be it noted, however, that we are not enjoined to be thankful for the loss, as such, of natural good things, but for the gain of the higher good things which are often to be acquired only by such deprivations; a temporal good thing is for us not good if it stands in the way of our receiving an eternal good. The Lord withholds no good thing from them that trust in Him. It follows that all the things not vouchsafed to us, however much we may desire them, would not under present conditions be good things for us. It has not entered into the heart of man to conceive what the Lord has prepared for those who trust in Him. Thankful indeed then should we be, and may we be, that our natural conditions are so overruled as to offer progressively the best means of preparation for our heavenly inheritance. We are enjoined to "labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." Blessings reside not in worldly things or conditions in themselves considered, but in the use made of them. Riches are a blessing to some and a curse to others; poverty is a blessing to some and a curse to others, but the curse in either case is lighter than would follow from a reversal of outward conditions. In every case the Lord in His all-knowledge supplies

the best materials and the best conditions for His work, but His great work in us can be accomplished only by and through our co-operation. Thanksgiving unto the Lord is akin to worship; yea, it includes all worship. In the spiritual sense by giving thanks is signified the acknowledgment and glorification of the Lord. We are taught that the glorification of the Lord with angels and men is the perpetual inflow of Divine love united to Divine truth, and that with both angels and men the Lord is glorified by this reception, coupled with the acknowledgment in heart that all goodness and truth are from the Lord and consequently all intelligence, wisdom and happiness. The Lord is glorified not by spoken words, but by a life of obedience. "Herein is my Father glorified that ye bear much fruit." (A. E. 288.) Spiritual thanksgiving is the acknowledgment of the Lord from the heart, and His glorification in the life. Hereby is made manifest the glory of the Lord's work in man, which work is nothing else than man's regeneration. We give thanks to the Lord for the gift of life through our natural birth into this world. How much more should we give thanks unto Him for the gift of spiritual life through the second birth.

With each recurring Thanksgiving day may we render fitting praise and thanksgiving to the name of the Most High for the yearly gift of new spiritual life. All growth, natural and spiritual, proceeds in cycles. The life of a man is measured in years. A year with its season is a full cycle of growth. The age of a tree is told by its rings of annual growth. "And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season." After fruit has been brought forth, it is to be gathered in. The feast of ingathering is the thanksgiving feast of the soul. "Come buy wine and milk without money and without price, and let your soul delight itself in fatness."

The thanksgiving dinner is properly the crowning feature of Thanksgiving day, as viewed from either a natural or spiritual standpoint. By eating food is signified appropriation of life from the Lord. By keeping a feast is denoted the worship of the Lord from a joyous mind by reason of deliverance from spiritual death. The successive steps of this deliverance are the successive steps of regeneration; hence the children of Israel were commanded to keep three successive feasts in the year. (A. C. 9286.)

The Lord in His mercy has brought us once again to our yearly Thanksgiving feast. As we gather about the family board may it symbolize for us the table of the Lord. "Let us come before his presence with thanksgiving."

Turn we now from the message of truth to the message of joy. "O come let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation." Can anything be more joyful, and suggest a more exultant state of thanksgiving, than the attainment of everlasting peace? Hence the Psalmist breaks forth: "I will give thanks unto the Lord with my whole heart, I will show forth all thy marvelous works, I will be glad and exult in thee." The message of joy is the promise of peace. "In this place will I give peace, saith the Lord." (Hag. ii. 9.) "Peace I leave with you, my peace I give unto you. Not as the world giveth

give I unto you. Let not your heart be troubled, neither let it be afraid." (John xiv. 27.)

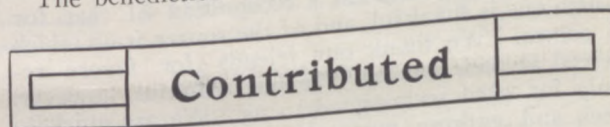
When this thanksgiving season is over the measure of the blessing it will have brought to us will be in proportion to our realization of the import of these words. They give the assurance of peace not only in the future, but in the present. "Peace I leave with you." We have but to stretch forth the hand and the blessing is ours. The hand is the symbol of strength by which work is done. "The work of righteousness shall be peace." Peace, then, spells work, not idleness; it is the activity of righteousness. The beginning of this work is the beginning of peace,

"Peace beginning to be
Deep as the sleep of the sea."

The progress of this work is the progress of peace. Do we desire this peace of God which passeth all understanding? Then let us work for it and pray for it, believing that we receive it, and we shall have it.

Can you look into the eyes of a baby, little windows opening out from heaven, and longer doubt that the dwelling place of God is with man? "Verily, thou wilt keep him in perfect peace whose mind is staid on thee." "Let us come before his presence with thanksgiving, for in his presence is fullness of joy."

The benediction of thanksgiving is: Peace.



"To Give God Thanks."

And to myself I said: "To 'give God thanks'!
What is it but in harmony to live
With law divine? What were vain words of praise
And thanks to Him 'from whom all blessings flow,'
If words do not in harmony accord
With life attuned to rhythm of love from Him,
To Him, and for all suffering fellow-men,
As well as toward our neighbor who is 'near'?
Near? What to soul is near when space, to soul,
Is not? 'As He is,' so are we to be,—
He, Infinite, we, finite in degree.
He, Spirit is; we, spirits of His care.
He wraps about Himself no robe of chill,
Cold distance when we call; nor 'stone for bread'
Metes out to hungry heart that craves, for self
Or for some dear one, kindly word of cheer.
Ah, narrow, little man! How oft he folds
Himself in cold, repellant, chilling sphere
That hinders the descent of heavenly love,—
The 'Golden City' that would gather in
And, at its inner fires, warm to new life
The hungry ones, foot-sore, and weary grown!
A stumbling block, not helper, such a one.
'To give God thanks'! What is it but to let
The love divine, the heavenly fire, consume
Us as burnt-offering, whole, and make our life
A fragrance, joy and warmth to those who come
Within our sphere; not iceberg, cold, to chill
Or dwarf the germ of life in other heart;
But tender care lest lacerating wound
Might hinder, if not thwart, the fuller growth,
The life attuned to harmony within?
The outward then becomes a hymn of praise,
Warm, redolent. This is 'to give God thanks.'"

AMA LAURETTA WASHBURN.

Thanksgiving.

We give thanks to God, not because He requires it for His own glory; it is for man's sake alone. Man, in genuine humiliation, adoration, and thanksgiving, comes into a state of life that is capable of receiving good and truth from the Lord. Hence, to give glory, honor, and thanksgiving to God means giving hearty acknowledgment that all good and truth are His, and from Him. Such ascription to the one God and Lord of earth and heaven is the veriest and heartiest thanksgiving—if it comes from the life, and not from the lips alone. It is a good thing always thus to give thanks unto the Lord, and to show forth His loving kindness in the morning, and His faithfulness every night. Perfect rest in the Divine Providing, which we call the Divine Providence, would be perfect thanksgiving.

We say we believe in Providence. But let a great affliction fall—how weak the wounded soul is! Could man see the hand of Providence, in his great bereavements, he would strike it in his delirium of grief. But, mercifully, this is prevented, in that we are not permitted to see Providence in the face, but in the back.

The Lord's Providence consists in foreseeing the greater evil, and providing against it, as far as possible. To pull up all the tares outright would root up the wheat; to wrench all evils out of man, at once, would be to destroy the man. The bruised reed must not be broken, but bent—little by little. To cure a greater evil, lesser evils are permitted, for the time being—always looking to the purer and eternal things. Wonderful providing this, that permits things and gives things in this world conducive to the eternal good of each and all:

Riches and honors to those to whom they are least hurtful, and non-riches and non-honors to whom they would be hurtful; and often these latter are more content than the former. (A. 8717.)

The Lord's Providing is a constant quantity, that the inconstant things of man and of nature may have existence.

The constant heat and light of the sun in its season clothes the earth with its varied and inconstant vegetation. Withdraw the constant quantity, the inconstant would perish. (P. 190.)

The Divine Providing always draws upward in continual effort to save man from evils of life more and more. Whatever of evil comes is permitted of Providence to provide against worse things. Not that evil is from the Lord. Only good is from Him. "And God saw everything that he had made, and behold, it was very good." (Gen. i. 31.) It was that wily serpent, self-love, that brought evil into the world. Whatever self-love does from its conceits, tends to evil conditions. The Lord rules to temper these states of life; and that is what is meant when we speak of Providence in relation to evils.

Providence, in respect to evils, is not anything else than the determination of evil to what is less evil, and so bending all towards as much good as possible. (A. 5155.)

Things both sad and gay—taking man as he is—contribute to good ends—to ends the best that can be. Not that good comes out of evil; the evil is overruled in the Divine Providing, and results follow.

Accidents, that are so called, are permissions of

Providence. They would not be if they were not permitted. Rome, in her palmy days, worshipped Fortune, and builded her a temple.

Fortune is the Divine Providence in ultimates. (P. 212.)

The tree of Life, in the Garden of Eden, was a symbol of Divine Providence; contrasted with it, was the tree of knowledge—symbol of the low prudence of the natural man.

In the Divine Providing, some things come by permission, some by admission, some by leave, some by good pleasure, and some by will. (A. 1755.)

All that the Lord does for the human race is of Providence, and always Providence has regard to what is for man's eternal good, the end of Providence being that there may be formed heavens of angels from the human race.

The operations of Providence are invisible and incomprehensible for the reason that man may be in freedom to act rationally. If Providence acted visibly and comprehensibly, man would be compelled to believe, which would be contrary to the Divine order. This compulsion would take away all freedom, and man's reformation and regeneration would be impossible.

All reformation and regeneration of man is effected in freedom—what is not implanted in freedom is not permanent. (A. 5508.)

It is commonly believed that the Lord rules in the great affairs of this world, but not in the small; that He was at Marathon, at Waterloo, and in our great Civil War, but that He is not with man in the little affairs of his daily life. But manifestly, there could not be a general universal Providence if it did not extend to all particulars—to least affairs.

It is most false to say that the Lord's Providence is universal, and not at the same time in the minutest particulars. To provide and rule in the universal, and not at the same time in the minutest particulars, is not to provide and rule at all. (A. 1919.)

Providence is especially concerned in uniting good with truth in a man; it is this union in a man that constitutes the church in him—spiritual life in him.

The Lord leads every man by such love as is in him. Force can not be used. Love is not forced. It must be a tacit providence that leads man to the better things.

It is evident that the Lord's foresight and providence are in every thing, even the most minute. Unless this were the case, the human race would perish. (A. 5122.)

Providence does not appropriate evil to anyone; nor good to anyone. All good is from heaven; all evil is from hell. It is man, himself, that appropriates both the evil and the good. His condemnation is from thence.

Man believes that his own prudence is everything, and that the Divine Providence is nothing. (P. 318.)

A proper prudence, in procuring for one's self and dependents food and raiment, and all things of which we have need, is not contrary to Providence, but is in line with it. It would be criminal in man to neglect this. Man should act with wise and becoming prudence—a prudence correspondent to Providence. It should be a sane prudence. And he should act in this, as of himself; but he should know, from what is abundantly revealed, that his

ability to do so is from the Lord alone. Proper prudence consists in shunning evils as sins against good and truth, and to faithfully perform the duties of one's office or calling. Beyond this, the becoming attitude is trust in the Divine Providing.

"Therefore I say unto you"—quoting from the Lord's sermon on the Mount—"take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Have no unduly anxious thought about these outward things. Lift your thought and life above the natural level, toward the larger life. Seek the best things,—the kingdom of heaven,—minor things will be added for comfortable living in this world. Your heavenly Father knoweth what you have need of. Do your whole duty, then never fear, never worry; nor be thou envious of others. "Behold the fowls of the air; they sow not; neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Everything in this world answers to something that is in man as a spiritual being. The birds of the air symbolize the thoughts of the mind. Thoughts are irrepressible; they are always flying. There is not a waking moment that they are not on the wing. Man cannot, if he would, stop thinking. Thoughts are continually going out to the things that are loved. It is love that animates thoughts and makes them fly without effort—without their doing anything but fly. Thus the birds of the air—literally and spiritually—may be said, "neither to sow, nor to reap, nor gather into barns." "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." The exquisite beauty of expression here, in the outside sense, is unparalleled by any composition in the English tongue. Literally, the lily does not labor to become the beautiful thing it is. It just grows and blooms.

Spiritually, lilies are representative of the perceptions of truth which those have who see truth from the good in which they are, and who do not have to toil and labor to know if a thing is so or not. They see how it is. Their communication is yea, yea; nay, nay. They do not have need to spin out theories and opinions about faith—they have *sight*. Lilies answer to the perceptions of the heavenly man. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow it cast into the oven, shall he not much more clothe you, Oh, ye of little faith?"

The lily, in the role of grass of the field, signifies a lower perception of truth. Perceptions of truth serve as clothing for what is good. Grass spoken of as fit for the oven—"cast into the oven"—changes the figure to that of fanning or feeding the flame of love. We are to think of degrees of life—life internal and external. What is internal is superior to what is external. The teaching is, if the Lord cares for and provides for the least, will He not much more care for the greater? Surely—

"I know Thou wilt not slight my call,
For Thou dost mark the sparrow's fall."

O. L. BARLER.

A Realm of Shadows.

It was a barren, desolate country into which he had come, without any seeming purpose of his own—all was so drear and empty and strange. It was very lonely. There were many persons moving about, but they passed him like shadows without greeting. It struck him vaguely that they were merely gliding shadows cast by swaying electric lights. There was no living, spontaneous action anywhere, but only a dead, mechanical movement into which he was drawn by the impetus of his own external being. Perhaps he was not here by his own conscious choice, but he had been laying stepping stones to this very destination and in the course of events he had arrived.

As he pressed aimlessly along there rose before his vision in the cold, open waste a sort of temple with skyward-pointing spire, leaning and swaying like other wind-blown shadows, but none the less reminding him of his hope. He made a reverent pause. The church had been his Divinity, his Ark of Salvation. A hollow sepulchral note sounded from the belfry and the shadowy forms that had passed him were going up the steps to the entrance of the sanctuary. He followed with slow, solemn tread, sitting down passively in his accustomed seat near the altar—himself a shadow among shadows. Each one seemed intent on his own personal satisfaction and salvation. There was unity only in a universal self-seeking. All eyes were bent on a vaporous figure in the foreground, affirming and gesticulating with soundless eloquence the doctrines to which each had subscribed in the earth life, though here it seemed impossible to form in words the belief they had professed, but which had not entered into and become a part of their being. In vain they strove to make the solemn response which they had been accustomed to utter in a unison often discordant and jarring to the finely attuned ear. But the effort resulted in a puff of soundless breath. Hardly one seemed to have been quickened by the spirit of the truth outwardly acknowledged. The form without the substance had been the object of their assumed spiritual thought and worship.

Slowly he who was striving to find himself in this strange new environment of shadows and silence began to feel a glow of warmth creeping over him. Some change seemed taking place, whether within himself or without, he did not know. He leaned forward and grasped his book of worship with a firmer hand. The roof of the temple was lifting and its walls were vanishing away—an infinite space had opened about him, a limitless world of heavenly activities had taken the place of the gray shadows with their lifeless mechanical service.

Where the vaporous figure had stood gesticulating the soundless truths he had intellectually perceived, he saw a luminous form that irradiated and diffused a wonderful glory that seemed both a prophecy and a fulfillment of some divine power existent in every human being. As he reached up his hands in a sudden rush of hope and aspiration the devotional book to which he had been clinging dropped in a puff of dust at his feet, but

a silvery star-like light escaped and rose softly above it.

The luminous being whose presence seemed to have changed the whole atmosphere and to have awakened a latent life in the world of shadows, pointed to the starry radiance emanating from the fallen book.

"Here is the light you should have absorbed from the volume that you piously read with no self-application of its wondrous truths," said the voice in soft, mellow tones than sank unaccusingly into the inner consciousness of the listener. "The words are empty sound. The spirit alone is life. It is possible to miss the truth in devotion to the merely representative. He who thinks of the church as a society of avowed members gathering on holy days in a sacred edifice known by that name, may realize but a meager fraction of the power of the kingdom of heaven. He touches merely the polished surface of truths which must become living and vital springs of thought and action with him before he grasps their infinite meaning. Your feeble conception of the church has limited your vision to a realm of shadows. The church is life in its broadest and divinest sense. Your faith is a dead, inactive thing until your love enters into and uses it from the inmost to the outmost forces of your being. When you enter the realm of spirit you cannot utter a tenet of faith that you have not vitalized in the service of love. The light perpetually falling into your consciousness must shine in all that you think and do or it becomes immersed in shadows . . . and darkness."

The luminous presence faded. The voice receded like a passing strain of exquisite music. The man who had been striving ineffectually to recite his dead articles of faith found his temple and his book of worship rising from the shadows, but they no longer bounded his vision. They were simply openings into a limitless universe of light, with infinite unfoldings and endless expansions of the truths that are learned as they are lived.

A. L. M.

Playing with Her Years.

It was a fine old face, full of dignity and intelligence, wreathed with its coronal of white. At ninety she seemed still in the age of glorious dreams, hiding in the deeps of her years unusual moral splendors, with a heart yet lighted with youthful courage. In her the voices of passion seemed hushed, desires chiefly personal sunk in wishes for others, a condition which invited me to confidence and made me feel that she was one to whom I might tell those secrets hard to keep, one in whom I might find shelter and comprehension. Life in her seemed to have blossomed, as it should in all, into the supreme flower of humanity. I had been asking her how she kept so securely her youth from the winnings of time, and she replied, "I play with my years."

The old-age limit, once absurdly short, is undergoing extension, and we do not now separate life into compartments having no relation one to the other. At exactly forty women do not put on caps and retire to the chimney corner, excluding themselves from the circles of mirth and youth.

Once in bad repute, age still shows some marks of depreciation, though largely the unspent momentum of tradition. The idea that age is a vale of misery, to be traversed with as grim resignation as possible, is declining. It was, I think, a minister of the last century who suggested, as an improvement on the seven earthly stages of man, that six of them be stricken out, allowing the race to expire at four, so conserving its innocence and augmenting heaven, an entirely reasonable and humane deduction from the current theology. Age has its present detractors, a fatal accusation against the post-fifty era being that it lacks fire and innocence, that a man is then mostly dead and should be entirely so. And there is some truth here, for many a beginning of high promise has driven and split on this reef of supposition. We hear men and women in their prime sadly referring to themselves as the old folks who believe in nothing and in nobody, intimating that the best die young being fine and so more vulnerable, and that in order to live long one must be tough, indifferent, and selfish, keeping the fires of the spirit low. We are told that age has temptations more perilous than youth, because age is more hopeless, some of the worst of them being the traditional conviction that life is hollow and exhausted at fifty; that human defects not only remain, but are aggravated in later years, what is ugly in youth becoming hideous in age; that the simply wrong of youth become satanic, at last leaving only the bare and devilish behind, like burned-out craters glooming amid the spring verdure.

We will have to admit that in the mere physical sense life, as it advances, reaches a point of declination which is a beautiful accompaniment of the ripening soul. The husk dries, and is stripped off, leaving the yellow ear. If, however, there is a decline of moral enthusiasm or of divine hope, the secret must be that the curtain of unbelief has fallen. Life, rightly maintained, places no wrinkles on the spirit, if on the brow,—

"For, while the inexorable years
To sadden features fix their mould,
Beneath the work of time and tears
Waits something that will not grow old."

Marcus Aurelius has said that, as we live, things repeat themselves; and he is right if he means that they return in the spiral like the stars in other altitudes and under purer heavens. Events and seasons are always different in aspect, always revealing deeper messages to the expectant heart. Advancing life must be continually new whether it be childhood, youth, middle years, or age, ever before it infinite reaches of progress. He who really lives finds every morning full of sacred surprises, each springtime bringing in its bosom nobler revelations of the universe. He who does not find it so must be somewhat awry in his inner life. It has been asked where so many old egotists come from, and it has been replied that they are specimens of arrested development. There are so many old egotists because there are so many young ones that have not ripened into humility, the green fruit souring on the stem or yellowing with the worm.

Age is not normally an evil time, it has its dis-

inct role of happiness and power; and all seasons of life, like all seasons of the year, are watched by the same morning and evening stars, are watered by the same heavenly dews. There comes a time, to be sure, when we can no longer draw on unlimited physical reserve; but, if we have lived wisely, the reins of the soul are stronger than ever, its springs rising with sweeter and purer inspirations. Great nations have always turned to their Nestors, realizing that serenity, self-surrender, and equity outweigh mere brilliance, that "wisdom and good sense are with the sages." And now the inspirers of civilization are among the higher human octaves, men and women who cannot run so swiftly with their feet, but have lost no whit of mental and spiritual agility.

Physical subsidence is a legitimate element in human growth, the ancient Greek comparison being that of a strongly built house, after some time seeming less secure, then crumbling, and at last falling in ruin, leaving the occupant free and untouched by decay under the open sky. To confuse the declining body with the decline of man is unscientific, for outward dissolution proceeds everywhere as a normal conservator and up-builder of inner power. The foetus perishes when the child is born; the death of the seed is the assurance of the blade; childhood and youth give place to the arriving man; and what seems dying is but a beautiful transmutation.

It is good fortune if we can realize early the poising and directing influences of a right youth, to understand that he who would grow old gracefully must begin to do so in childhood or even before he is born. Only he who has fought the good fight, who has had courage in the midst of battle, and patience in the heat of the day, who has held fast to the invisible when stampeded by time, whose anchors of faith have grappled in darkness the things that cannot be moved, and who, when no clear vision was left to cheer the soul, has persisted—only he may have a radiant and peaceful age. Blessed is he who has so carried himself in youth that memory puts a song into his mouth, in whom purity has built a temple that is everlasting. If a man have a God and a character, all will be well. Autumn will break out of June only to merge later into an abiding springtime. He cannot sow wild oats, and in due time reap corn; and, if the daylight find him sitting idly at his loom, evening will bring no woven threads, but a tangled heap without form or texture.

We are discovering the psychic hand in human destiny, that age is largely a matter of consent, that people grow old because it is conventional, and lose interest at the traditional moment. Life should be as interesting after fifty as before, as much the gift of hope, as mutable in our hands as at twenty. Age is a relative term to be lengthened or cut short according to our determination, and we are as old or as young as we think. The secret of youth is with the thinking, with freshness of heart, with generous impulses and joyous service. The body is purified and energized by the quickening mind. As the years accumulate, fling wider the shutters of the spirit, pinning them back against the winds of bitterness and doubt,

and allowing the airs of youth to blow through unhindered. Stevenson says, "Cling to your youth; do not yield to the persistent suggestion that you are ageing, and you won't." As a matter of fact, life lies outside the element of time, and this morning is as young as when the bars of light were first let down, as when its heaven dawned on our infant faces. There is much in association. When the physical forces are withdrawing, and the nerves losing freshness and fire, let us keep company with the children who belong to the ageless kingdom of heaven. The tide of infancy is sweetening and saving the race by its blessed hourly infusion, and the child makes us see once more through its eyes those things that have faded on our vision. Its advent is the coming again of the dawn to our darkness. Let us keep very close to the brightness of youth, for there is no real life but that which is young. When we forget our immortality, we put out a light that should brighten as we draw nearer the everlasting doors. To realize this is to render age unthinkable. Let us turn to the men and women whose essential youthfulness has stripped away the figment of decay, and in whom we behold humanity transcending seasons and dates.

"Love came to me when I was young;
He brought me songs, he brought me flowers;
Love wooed me lightly, trees among,
And dallied under scented bowers;
And loud he carolled: 'Love is King!'
For he was riotous as spring,
And careless of the hours,—
When I was young.

"Love lingered near when I grew old;
He brought me light from stars above,
And consolations manifold;
He fluted to me like a dove;
And Love leaned out of Paradise,
And gently kissed my faded eyes,
And whispered, 'God is Love,'—
When I grew old."

—CLARENCE LATHBURY, in the *Christian Register*.

Thoughts on the Sunday-School Question.

II.

Believers in a system of philosophy which has been made known to them through Swedenborg's Heavenly Doctrines, are in a position to see that correct ideas regarding primary instruction have not yet been accepted in the world's educational system. The reason is because foundation facts upon which all true knowledge should be based have not yet become recognized, and are almost unknown in our colleges and higher institutions of learning from which emanate the present system of education, which is based on a foundation of scientific knowledge and natural philosophy, without the support of a true spiritual philosophy. Affairs in the natural world have now mostly assumed forms of the highest perfection from a natural standpoint. They have been brought to that point by means of our almost perfect system of scientific training; but the results obtained by these efforts and from these perfected forms are not at all satisfactory and do not bring to humanity true happiness or enjoyment.

What then is the remedy for this condition of affairs from which the world is afflicted? First we will assume that the highest perfection has now been attained in all our natural sciences and philosophies. Nothing better can be expected through their efforts alone because the natural minds of men are all formed by means of these sciences

and philosophies and are therefore capable of using them to perform acts which are evil or which are good—just as each one's personal inclinations may dictate. The consequence is that the utmost confusion is not only possible but entirely probable in all worldly affairs under this system. A decided change alone can alter this condition, and that must first occur in the minds of those who are directors in educational affairs. In place of being natural-minded, they must become spiritual-minded; as by so doing they will not act according to personal inclinations but in accordance to the Lord's will. This, and this alone, as all New Churchmen know, and as the Christian world has always taught, but which it now has lost sight of, is the only remedy. The first things we should teach our children should be spiritual facts. Necessarily these facts would first be dogmatic statements, but as the child grows and his rationality becomes developed efforts should be made to teach particulars regarding them. This work should continue until a good natural idea concerning God and Creation has obtained a place in each individual mind. This knowledge, when obtained, can and must become a foundation upon which he will base and start his natural education and scientific training; and coming as it does before his active connection with worldly affairs, and before false ideas regarding them have been imbibed, he is likely to start his occupation or profession orderly; and if he can continue to receive true knowledge from the metaphysical side of his being, there is very little chance of his being seduced by appearances, from pursuing the right way to the end.

J.

Unitarianism and the New Church.

Since this subject has been touched upon in the MESSENGER, I would like to say a few words in reference to the same. I might perhaps be entitled to do so, as I can truly say that I was born a Unitarian and have devoted many years of my life to disseminating Unitarian ideas. My father was a Unitarian, and I may have inherited his ideas. After some training in the Lutheran Church I openly broke away from it and finally became a Unitarian minister. After six years' faithful work in that capacity I had grown out of it so thoroughly that if I remained within that church any longer I could do so only on account of its boundless latitudinarianism and tolerance, which goes so far as not to exclude anyone from its membership or ministry, no matter what creed he professes, for Unitarianism is not a credal church, character not belief being its test of membership.

It might seem a paradox, but is nevertheless a fact, that this, the most radical of all Protestant sects, is theoretically leading back to orthodoxy. To a New Churchman, however, this ought not to seem so strange, for we know that progress is not along a straight line, but rather in a spiral. If we then start with Catholicism and run through the whole keyboard of Protestant sects, we shall find that we at last will land in Catholicism again, though viewed from a higher standpoint. So did I, and I believe that any honest thinker who follows the Unitarian line of thought to its utmost limits will do the same. If every individual carries within himself the criterion of truth, why should not all of them, or at least the most enlightened, as a church council for instance, constitute an infallible authority on religious questions? And if human nature is in degree only and not in kind inferior to the Divine nature of Christ, why should we not adore certain excellent human beings as saints. Consequently we find a tendency towards adoration of saints in the Unitarian Church. Why, Channing is known as the Unitarian Saint! And some Unitarian churches bear the names of

saintly human beings, to whose memory they have been erected. The virgin element in the conception of the Deity the Unitarians have in common with the Catholics. And while other Protestant sects claim to be founded on the Bible as their standard of faith, the Unitarians in common with the Catholics remove the seat of authority in religion from the Bible to the living church or to the individuals who compose it.

All extremes must eventually lead back to their opposites. In Unitarianism Protestantism has gone as far as it can reach and it, therefore, returns to a spiritualized Catholicity, which simply means that it begins another circle of the spiral along the path which it travels, just as all human thought-development, without ever reaching above the level of the natural and sensual. And right here we meet with the essential and deep-seated difference between Unitarianism and the New Church, which is visible only to the close observer who has some personal experience of both. The New Church does not travel along the same path as either Unitarianism or the other Protestant churches. It moves one degree higher up and, therefore, can never lead to Catholicism. From a New-Church point of view the so-called Reformation was a signal failure. And from the writer's point of view it is not even one step in advance of Catholicism. By substituting the authority of the Bible for that of the church and leaving it to the individual to interpret the former as he pleases it has given rise to an endless splitting up in almost innumerable sects so that it would seem that at last there would be one sect for each member. The New Church is the only church that gives us in the inner sense of the Word, scientifically based on Correspondences, a standard of Scripture interpretation which is far above human whims and, therefore, once for all puts an end to sectarianism and reveals the Truth free from human errors.

The New Church lifts us up and out of the natural and sensual and takes us up to the spiritual and heavenly, and the effect of this process is noticeable not only in its doctrines but also in its general aspect of human life and destiny. It is not a reform; it is something entirely new—a new Christianity and a new life. It is not natural but Divine. This will become still more evident if we take one of the fundamental doctrines of all religions and view it in the new light. What is for instance the New Birth according to Unitarian principles? Simply character-development, progress along the spiral until humanity reaches perfection within the realm of the natural and sensual, the highest state of Culture. But what is the New Birth in the New Church? A new element entering as an active factor in human life. The Divine seed implanted and growing in human will and understanding, a marriage of Good and Truth in human nature.

External resemblances there may be, then, between Unitarianism and the New Church, but internally they are as widely separated as one discrete degree from another.

ALEX LUNDEBERG.

"Every man is the neighbor according to the quality of his good. . . . Nor is one man more the neighbor than another, as to his person merely, but as to the good by virtue of which he is such or such a man; for there are as many differences of neighbor as there are of good, and the differences of good are infinite." (Charity 39.)

"Every one there is delighted with his pursuit. It is the source of his joy. They shun idleness as one would a pestilence. The reason is this, that every one there does his work as from a love of use, and so has a joy of heart. The common joy flows into him." (Charity, 86.)

Communications

Pulpit Exchanges.

At the recent meeting of the Massachusetts Association at Providence, R. I., in an excellent paper by Rev. John Godard, he recommended, among other things, more frequent and systematic pulpit exchanges between our ministers.

As quite a young boy in Mr. John Worcester's church at Newtonville, I well remember the regular filling of the pulpit by other ministers during the months of June and August each year, while Mr. Worcester was at his summer home in New Hampshire, where he regularly held Sunday services. The recollection of the acquaintances thus made with a number of our older ministers has always been a pleasure and I believe helpful. Through those "exchanges" I, as a boy, remember frequently hearing preach and becoming acquainted with many of our ministers who have passed on to the other life and of whom I would probably have known but little and have never seen personally but for their occasional preaching at Newtonville.

I particularly remember Dr. Thomas Worcester and Rev. Messrs. Warren Goddard, Sr., Joseph Pettee, John Westall, Abiel Silver, Wm. B. Hayden, B. F. Barrett, and others still living but now among our older ministers. Do the young people, or even the adults, of the present time have the advantage and influence on their character of acquaintance with such an array of the best lives in our church? I think not. Should they not have this advantage to as full an extent as it can be given by pulpit exchanges? I feel very strongly that they should.

It seems to me that from the point of view of both minister and laity such occasional exchanges would be very beneficial and helpful as well as pleasant.

It is no criticism of Mr. John Worcester, whom we all know was universally beloved, to say that I believe his whole society had benefited, broadened and solidified by having his pulpit filled by other ministers one-sixth of the Sundays the church was open. It is no criticism of any minister to say that his congregation would be benefited by occasionally hearing and becoming acquainted with other ministers. It is no criticism of the laity of any society to say, what I believe, that it is very beneficial to the minister to frequently become acquainted with and preach to new faces. I have heard occasional objections to the very and, as I believe, all too infrequent exchanges we now have such as, "Oh, last Sunday I took a friend to hear our minister, and was disappointed to find another in the pulpit." Such an objection as that could be overcome by having the changes systematic, at certain intervals as the supply of ministers in the vicinity will permit of, each minister going the rounds say once or twice each year. In the Massachusetts Association, for instance, within fifty miles of Boston there are just about enough societies so that exchanges could be made once each month—say the second Sunday—and have each pastor exchange with each pulpit once each year.

I don't know whether, under our church organization, the initiative on this matter should be taken by:

- a. The general pastor of each Association;
- b. The Council of Ministers; or
- c. The societies themselves;

but my suggestion would be that the General Pastor of each association request each society to advise their views and then proceed to systematically arrange for exchanges

between such societies on vote in favor of such exchanges, which I believe would be unanimous.

Another point, the importance of which we all appreciate, and to which Mr. Goddard referred, is the matter of holding the interest of our young people in church work and attendance. I believe systematic pulpit exchanges would do a great deal toward accomplishing this.

In conclusion, I hope that Mr. Goddard's most opportune suggestion will not be allowed to rest, but will *very soon* become an accomplished fact throughout our church organizations. The tendency of such systematic pulpit exchanges seems to me to be toward greater activity in our societies. Greater activity means greater enthusiasm and interest and consequent greater good. Mr. Goddard's suggestion should not be allowed to sleep.

GEORGE C. WARREN.

Only Two Churches.

EDITOR MESSENGER:—In Greek, the primitive Christian church was called "*ekklesia*." In the Gospel of John, correctly translated, it is said, "Behold the kingdom of God is in the inmost of you." In the A. C. it is said that the "*ekklesia*" was a spiritual church; and it is plain, according to the teaching of the A. C., that the "kingdom of God in the inmost of you," is a celestial church. These two churches are the only churches there are. The "*ekklesia*" was constituted of two baptisms; and, being a spiritual church, strictly speaking, it was both a natural and a spiritual church, the one a more interior state than the other. But note, this spiritual church in two parts is not an "external church." There is not and there cannot be such a thing as an "external church." There cannot be such a thing as a secular church. The dictionary says secular means, "not spiritual; worldly." Now, can there be such a thing as a church not spiritual, but worldly? Thence, a secular church is a contradiction in terms, and inconceivable in idea.

The church must be within the soul; but its activities may be secular and in the world. The church may be "in the world," but it is "not of the world." The church may act in secular business, but secular business is not the church. Neither is secular business worship, though there may be worship in transacting secular business. Indeed, strictly speaking, there can be no such thing as external worship. There is the external of worship. The real worship is internal. The external is the expression of that internal. The Most Ancient Church had internal, but not external worship. They carried their worship into their secular business, but their secular business was not their worship. All external worship, apart from an "*ekklesia*," or the kingdom of God in the soul, is, as is stated scores of times in the A. C., "idolatrous." Nay, it is stated in the A. C. with equal clearness, that to fix the mind intently on external things so closes up the internal mind that it cannot be opened by regeneration. When the "*ekklesia*" or the "kingdom of God" is in the soul, the external will flow out as a spontaneity from that internal, not only in worship, but in all the business transactions of the secular life.

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Ritualism.

EDITOR OF MESSENGER:—Under the head of "The Spirit of Calvinism" one of your contributors signed "D." as found in the MESSENGER, issue of Oct. 28, has frankly expressed his earnest desire for the observance of days and months and times, and greatly favors a ritual of service in the New Church that includes vestments, crucifixes,

forms of prayers and—well, in fact “D.” seems to favor about every rite, ceremonial, form and flummery that is seen in the Roman Catholic churches—even worship of saints!

If Brother “D.” can find one single word, act or sentiment in the life of our God while manifest in the flesh to justify his ideas of church service then I will admit that he is right and that the great Apostle did not know what he was writing about when he wrote to one of the first Christian churches that “*I am afraid of you,*” because “ye observe days and times and years,” and thus desire to be again in bondage to weak and beggarly elements. (Gal. iv. 8-11.)

All history shows that both truth and goodness are turned aside in exact proportion as the children of men attempt to percolate wisdom and love from God to man, or worship from man to God through the devious interstices of ritualism, such as set forms of prayer, monotonous repetition, days and seasons set apart for observance of this and that person, place and thing; church walls filled with pictures of “saints,” priests separated from the common brotherhood by vestments and by such names as rabbi and father and master; yes, in fact, does not the history of all countries and of all churches prove the statement that where godliness of life is swaddled about by ritualism, that in the proportion that this swaddling is done the power of godliness is dissipated, distracted and lost in the man-made forms for embodying and expressing it?

Recently I asked one of the oldest ministers of the New Church as to what he thought was the leading cause that obstructed the spread of the New Church? This good man (for he is one of the choice spiritual men of earth) replied, “*Too much ritualism.*” So we see that the statement of Brother “D.” that there is always two sides to a question is correct; for whilst Brother “D.” wants signs of the cross, prescribed forms of prayer, priestly vestments and even devout observances of days set apart for saints and festivals, there are those who believe in the direct preaching of the gospel; and the more direct and more simple that the gospel is preached the greater will be the good results.

The simple everyday truths and everyday life of the New Jerusalem have much more power for good when not swaddled by the man-made forms and flummaries of Babylon.

THOS. B. KING.

San Diego, Calif., Nov., 1908.

Current Literature

A New Publication.

We are desirous to bring to most prominent notice a new missionary help, “The Message of the New Church to the World,” by Mr. Wm. McGeorge, Jr., of Philadelphia. It is composed of the address delivered by Mr. McGeorge at the last General Convention. The address makes a little book of 126 pages. It is attractively gotten up in paper cover and the best of type work. It sells for the small price of 5 cents, to make it universally available. The book can be obtained at 2129 Chestnut street, Philadelphia. The author takes up in rational order the principal and fundamental tenets of the New Church, and briefly but pointedly and luminously treats of them, which makes the little book not only readable by all New Churchmen, but especially useful as a book to give to those unfamiliar with New-Church teachings. There is reason for double

gratification in the publication of this book. First, we hope for it a large and effective use in the missionary field; and, second, we are pleased that the church has in this permanent form a visible token to be cherished in memory of one who has been a life-long, self-sacrificing and most helpful worker in the Lord's New Church during this generation, and a devoted, sympathizing and un-failing friend of the clergy.

Church News

Rev. L. G. Landenberger's appointments will be as follows: December 6, Union City, Tenn.; 13th, 3 miles east of Pittsfield, Ill.; 20th, at Henry, Ill.; 27th, at Wellsville, Mo.; January 3rd, at Jefferson, Wis.; and on the 10th, at Springfield, Ill. Brethren of the church in the vicinity of these places of worship are cordially invited to be present. The Holy Supper will be celebrated at each place, excepting that at Henry it will be celebrated on January 17th.

On Tuesday evening, the 17th, was used for the first time the new reflectoscope recently purchased by the Brockton, Mass., Sunday school. The machine contains a powerful arc lamp which throws so strong a light on any opaque subject that it is reflected on a screen as clearly as a lantern slide picture. This makes it possible to throw any picture, printed page, object of any kind, music, postal card, or photograph, directly on the screen without the use of a slide, and the colors are exactly as upon the original. This opens up vast opportunities for Sunday-school work, for maps, charts, photographs, diagrams, cloth, boards, watch or any object chosen is perfectly thrown on the screen. Those attending the coming Convention will have an opportunity to see the machine in operation.

P. S.

The Philadelphia League presented “Amateur Night” in the Sunday-school room of the Philadelphia Society on Friday evening, November 13th. The entertainment was on the program in vaudeville, and the acts were announced by means of letters displayed at the side of the stage. Two sketches were presented, “Dad Says So,” and “West Point Regulation.” The orchestra, under the leadership of Mr. Philip H. Goepp, played two selections. Four young colored children sang selections, including a “Jubilee Song.” Mr. James B. Summers (a friend, not a member of the League) presented a monologue. The entertainment concluded with moving pictures, in which all the actors took part. The evening was in charge of Miss Ruda Edwards, chairman of the Entertainment Committee of the League, assisted by Mr. Walter L. Rogers, Mr. William Moody and Mr. Harvey S. Custer.

Washington, D. C.

The pastor of the Washington Society will inaugurate the National Church lecture course for this season by delivering a course of lectures during the Advent season on the World's Recognition of Swedenborg, treating first of “Swedenborg in the Cathedrals,” describing the solemnities at Upsala Cathedral on the reception and depositing of Swedenborg's remains and the significance of the eulogy pronounced by the Archbishop of Sweden; then treating of the recent public discourse in Westminster Abbey by the venerable Archbishop Wilberforce on Swedenborg's doctrine of Correspondences, and of the Bishop of Ely's Congress address at Norfolk on the Internal Sense of the Bible; and in the other two, of the manifest influence of Swedenborg on the poets and thinkers of England in recent times.

The King's Daughters are preparing a play to be given in December, and early in that month the Ladies' Aid Society will hold their bazaar.

Evening Prayer at Waltham.

It is a very choice privilege to take part in the evening prayers with the children of the Waltham New-Church School. The writer was recently present as the score and over of girls, from eight to fifteen years, drew their chairs into a large circle and opened their Bibles to the Psalms. Several of us adults joined the circle and participated in the reading. Each read a verse and as we went around the circle a couple of times, the littlest ones read with a sweetness and precision that gave a stirring effect. Then all repeated with bowed heads the confessional Psalm, number fifty-one, "Have mercy upon me, O God." Then, kneeling, the Lord's Prayer was repeated by all with freshness and vigor, and also reverent appreciation, speaking slowly but roundly and smoothly. Next was sung the hymn, "Holy, holy, holy," from the "Magnificat," the sweet girlish voices giving a strong suggestion of angel children singing those sacred words. Nor was the amen omitted, but sung with a positiveness and security that might well be an example for us more thoughtless singers of the church.

It leaked out later that some of the smaller girls, anticipating the minister's coming, had studied over verse by verse, several long psalms, in the afternoon, that they might make no slips, wherever their turn might come. It was successful, for the reading was smooth and easy and apparently very natural. Altogether the little experience was one of such sweetness and reverence, such wholesomeness and innocence that the writer is profoundly grateful for the privilege of being present. P. S.

The American's Chaplet.

It will be remembered that in the solemnities observed in the Cathedral of Upsala last May on receiving and depositing the remains of Emanuel Swedenborg a large and beautiful wreath of laurel was placed at the head of the casket. The red, white and blue representing both the United States and Canada appeared in bands at the lower part of the wreath, which bore the following inscription in red and black on a sheet of parchment:

IN MEMORY OF EMANUEL SWEDENBORG, FROM THE
SWEDENBORG SCIENTIFIC ASSOCIATION AND ADMIR-
ERS IN NORTH AMERICA: UPSALA, 1908.

The wreaths from England arrived later and the House of Nobles voted the evening before that a wreath should be sent. "The Chapel," says the report, "looked very beautiful indeed. In the centre, on a platform, was the casket, surrounded by wreaths, and along the walls were placed various kinds of fir trees, whose perfume filled the air. A beautiful laurel wreath of silver had been placed upon the casket by Captain Maguel as a tribute from the societies in Stockholm and Gothenburg. At the base of this beautiful silver wreath was a plate in the form of a shield, and fastened under it were two bands, the Swedish colors, yellow and blue. The inscription on the shield reads: 'It hath pleased the Lord to open for me the sight of my spirit and to teach me. (A. R. Preface.) Emanuel Swedenborg, the Seer. From the New-Church congregations in Stockholm, the New-Church Society in Gothenburg, and the Society of New-Church Receivers.'"

It will be noticed that among all these tributes America is represented solely by the laurel wreath and parchment inscription, which Mr. Stroh placed at the head of the

casket as representing the "Swedenborg Scientific Association and Admirers in North America." The expenses of this tribute we learn amounted to about twelve dollars, and were borne by Mr. Stroh himself. The Swedenborg Scientific Association will, of course, not consent to have this remain so, but before remitting the money it has seemed only fair to other admirers in America, outside of the Scientific Association, to allow them to make their contributions also, and so to have their part in this beautiful tribute, so thoughtfully and generously conceived by Mr. Stroh. The amount is small, and the contributions need not be in large sums; but in case they exceed the \$12.00 required the surplus will be turned over to the Swedenborg Memorial Church Fund. All contributions may be sent to the undersigned, and will be duly acknowledged.

FRANK SEWALL,

1618 Riggs Place, Washington, D. C.,

President of the Swedenborg Scientific Association, and
Trustee of the Memorial Church Fund.

Meeting of the Kansas Association.

The second annual meeting of the Kansas State Association of the New Jerusalem Church was held at Pretty Prairie on Saturday and Sunday, Nov. 7 and 8. Delegates were in attendance from six counties, and among the visitors were the Rev. and Mrs. Geo. E. Morgan and Miss Marie Morgan of Peabody; the Rev. and Mrs. Benjamin P. Unruh, Mr. and Mrs. Ben. C. Unruh, and Mr. Peter Unruh, of Pawnee Rock; Dr. Anna C. Grigsby of Concordia; Mr. and Mrs. J. F. Bamsberger of Americus; and Mr. E. Z. Butcher and Mr. William Akerman of Solomon, Kan.

At 11 a. m. Saturday, in the absence of the President, Mr. Wm. H. Morgan, the Vice-President, Rev. B. P. Unruh, called the assembly to order and asked the Rev. G. E. Morgan to open the meeting with reading from the Word and prayer. Then, after explaining that inasmuch as he was not very familiar with parliamentary rules or the English language, Rev. Mr. Unruh appointed Rev. F. L. Higgins, acting chairman.

Letters of regret at their inability to be present were then read by Mr. D. E. Krehbiel, the acting secretary, and from many to whom printed invitations had been sent, one of these letters, which was from Topeka, expressing a hope that something might be done at this meeting of the Association to revive the work of the Lord's New Church in that city, where the society that once existed has not held services for many years, although several of the former members are still residing there.

After instructing the chairman by vote to send a telegram of fraternal greeting to the Illinois Association, then in session, the meeting adjourned until half-past two p. m.

On reassembling at the appointed hour there was, as provided by the program, a symposium on the use of prayer, which was participated in by the Revs. G. E. Morgan, B. P. Unruh, F. L. Higgins, and Mr. E. Z. Butcher. The indispensable need of prayer in order that man may have the right attitude toward the Lord and in order to receive influx of spiritual life, was emphasized by the speakers, and Pastor Unruh added that there was a German saying to the effect that "Into that house which has no singer or prayer evil enters at the windows."

Following the symposium on prayer was a business session, including the election of officers, which resulted as follows: President, Rev. F. L. Higgins, of Pretty Prairie; vice-president, Rev. Geo. E. Morgan, of Peabody; secretary, Mr. Ben. C. Unruh, of Pawnee Rock; treasurer, Mr. John A. Schmitt, of Pretty Prairie.

The desirability of uniting with the General Convention was then discussed and it was voted that the Kansas State Association apply, through its officers, to the General Convention for membership in that body.

State home missionary work was also planned for the ensuing year, to be preceded by the publication of a state roster of all New-Church people.

A telegram from the Illinois Association was received after the close of the afternoon session and was read at the close of the preparatory service in the evening, which was conducted by Rev. F. L. Higgins, who preached to a large congregation on "How Worthily to Partake of the Holy Supper."

On Sunday morning Rev. G. E. Morgan gave an excellent sermon to a well-filled house on "The Making of the Law Divine." After the sermon the Holy Supper was administered to about fifty communicants.

In the evening the church, which is the largest of the three church buildings in Pretty Prairie, was filled and Rev. Mr. Morgan gave a very impressive sermon on "The New Jerusalem Descending from Heaven," which was followed by a brief address on "The Uncovering of Jesus Christ," by Rev. Mr. Higgins, who explained that the Greek word translated "revelation" in the phrase "The revelation of Jesus Christ" (Rev. i. 1), means and may be literally translated "uncovering." And the uncovered glory of the Lord as the Word in heaven, and which was made manifest before the opened spiritual sight of John and described by him in Rev. i. 13-16 and xix. 11-16, was contrasted with the record given in the four Gospels of "the Man of Sorrows and acquainted with grief."

The meeting throughout was characterized by a most delightful and harmonious sphere. And we trust that the spiritual life in each one present has been richly blessed thereby.

*

Beyond.

It seemeth such a little way to me

Across to that strange country—the beyond;

And yet not strange, for it has grown to be

The home of those of whom I am so fond;

They make it seem familiar and most dear,

As journeying friends bring distant regions near.

So close it lies that when my sight is clear

I think I almost see the gleaming strand,

I know I feel those who have gone from here

Come near enough sometimes to touch my hand.

I often think but for our veiled eyes

We should find Heaven right 'round about us lies.

I cannot make it seem a day to dread

When from this dear earth I shall journey out

To that still dearer country of the dead,

And join the lost ones so long dreamed about.

I love this world, yet shall I love to go

And meet the friends who wait for me, I know.

I never stand above a bier and see

The seal of death set on some well-loved face

But that I think, "One more to welcome me

When I shall cross the intervening space

Between this land and that one 'over there';

One more to make the strange Beyond seem fair."

And so for me there is no sting to death,

And so the grave has lost its victory.

It is but crossing—with abated breath,

And white, set face—a little strip of sea,

To find the loved ones waiting on the shore,

More beautiful, more precious than before.

ELLA WHEELER WILCOX.

The Church Calendar.

Dec. 6. Second Sunday in Advent.

Introit Selection 129: "The wilderness and the barren place."

Lesson I: Isaiah xxxvii.

Responsive Service IV: The Ten Commandments. Deut.

Lesson II: Rev. iii.

Benedictus (Gregorian Chant, Mag. 726-735).

Hymns (Mag.):

129: "A herald voice."

131: "Down from the worlds of radiant light."

Obituary

LEHNEN.—Leander Lehen, son of Mr. and Mrs. David Lehen, at Corning, Iowa, November 2, 1908, at the age of 31 years 6 months and 23 days.

Leander Lehen was born at Berlin, Ont., April 9, 1877. In the fall of 1879 his parents moved to Wellsville, Mo., where he was brought up, and where he received an education in the public schools. Upon reaching manhood he engaged in farming for several years, and September 11, 1901, went to Corning, Iowa, where he became joint owner with his brother, Edward, in a flouring mill, and where they were successful in serving the community and gaining its esteem.

Brother Lehen was an industrious young man and by his genial manner,

and on account of his noble characteristics, made many friends.

He was a member of the order of the Knights of Pythias and was beloved by all the members of the fraternity.

As a child he was baptized into the New Church, and when he grew into youth and manhood, attended the services of the church and led an exemplary life.

His end came suddenly. He became exceedingly ill on Monday, November 2nd, and in twenty-four hours passed away, the cause being a complication of the internal organs.

The funeral services were held in the Methodist church, South, on Friday afternoon, November 6th. The church was filled with relatives and friends. The services were conducted by Rev. L. G. Landenberger, pastor of the Wellsville New-Church Society, of which deceased was a member, assisted by Rev. Stillman.

Four members of the Knights of Pythias lodge of Corning accompanied the remains to Wellsville, and joined in the service, which the local order rendered at the grave.

TAFEL.—From the Cincinnati daily papers it is learned that Col. Gustav Tafel, brother of the Rev. L. H. Tafel, a New Churchman and a former mayor of Cincinnati, passed to his eternal home on November 12, at the age of 78 years. For nearly half a century Colonel Tafel had been a prominent figure in Cincinnati local affairs. He had taken high rank as

a lawyer, soldier and politician, and his popularity was twice tested in running for the mayoralty of Cincinnati. The first time he was defeated by only 138 votes, in 1891, and in 1897 he was elected by 7,000 plurality over Levi C. Goodale, the Republican candidate.

Colonel Tafel was born October 13, 1830, in Munich, Germany. His father was a noted linguist connected with Wurtemberg University and spoke 21 different languages. Colonel Tafel came to America and to Cincinnati when only 16 years old, to join his maternal grandparents, who had settled here in 1832. For several years he was connected with the editorial department of the old Volksblatt, studying law at odd hours and being admitted to the bar in 1858. He was a student in the office of the late Judge Stallo. When Lincoln made his first appeal for troops Mr. Tafel was active in organizing the Ninth Ohio Volunteer Infantry, and enlisted as a private April 16, 1861. He became a Sergeant, and in May, 1862, was advanced to the rank of Colonel. No German citizen of Cincinnati has ever been more prominent in the councils of his nationality than Colonel Tafel. He was the organizer of the first Turner society, and was President of the national turnfest held in Cincinnati in 1889. He took a deep interest in the Turners and German Literary Society as long as he lived. A man of gentle, retiring disposition, he sur-

rounded himself with a coterie of devoted friends. Until about two years ago he was in good health, although never robust in appearance. He was married on January 9, 1870, to Miss Theresa Dorn, of Louisville, Ky., and they had ten children, of whom eight survive him.

Special Notices

MASSACHUSETTS WOMAN'S ALLIANCE.

The Massachusetts New-Church Woman's Alliance will meet in the vestry of the church, 136 Bowdoin street, Boston, on Wednesday, December 2, at 2:30 p. m. Miss Ednah C. Silver will give a paper upon "Some Phases of Prison Improvement." Social hour at four o'clock.

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