

New-Church Messenger

"Behold, I make all things new"

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The Roman Catholic Ambition.

At the International Eucharistic Congress recently held in London by the Roman Catholics, the Archbishop of Montreal said: "The Congress marked the reentry of Catholicism into its old kingdom. Three days hence the Holy Sacrament, hitherto only carried under priests' robes, would be borne publicly through the streets of London as the result of this Congress, and he would cherish the hope that the whole of England would return to the Catholic Faith."

The "Holy Sacrament" was not carried through the streets of London, owing to the protest of the Protestant Alliance against it as a violation of the law which forbids the performance of Roman Catholic rites in the public streets. It is evident that the demonstration had been carefully planned, for the purpose of making a spectacular display before the English people, and probably to break down the law itself. When the procession of the Host was forbidden the plea was put forward by the priests that it was only intended for the benefit of the Roman Catholics who could not enter the cathedral. This, however, does not agree with the ambitious speech of the Archbishop of Montreal.

The Pope has recently made an important change in the relation of this country and Great Britain to the Papal government. Formerly these countries were regarded as mission fields; they were in a sense outside of the pale, like the heathen countries; now

they are placed in the same relation to the Papacy as Roman Catholic countries. This is one of the signs of the ambition of the Pope to make these countries Roman Catholic. This is a very natural desire on the part of the Catholic Church; but can it be accomplished by or even forwarded by spectacular displays of Roman Catholic ceremonies thrust before the eyes of unbelievers? To impress the English and the American mind an appeal to reason will have more weight than any display of gorgeous robes, processions, and rites. The Papacy must convince the people that what it stands for is reasonable, scriptural, and promotive of the public welfare. It must explain why it is that those countries entirely under the dominion of the Catholic Church are the least progressive of the countries in Christendom. They possess less civil liberty, and they hamper religious liberty. To again join the Catholic nations, England must needs seal with its disapproval the historical development of the past four hundred years.

Laws which were born of the dire necessities of the times in which they were made may at present be eliminated from the statute books as obsolete and useless; but when made it was to put an end to the intrigues formed to gain control over the minds of members of the royal family, also to check the Papal power. They were weapons used to protect the civil and spiritual liberties gained after long and severe conflicts.

The non-Catholics of both countries, to join the Catholic Church, would have to reverse the mental habits developed during four centuries. They would have to acknowledge as true, principles long ago discarded as false. They would have to return to religious practices, rites, and habits now universally regarded as relics of the dark ages. Some people, indeed, have returned to the Papal embrace, becoming tired of the attempt to exercise their reason and understanding in matters of religion. Like a plant reverting to an ancestral type they are glad to have some one do their religious thinking for them; but what a fall is there! They accept as true, yea as Divine revelation, all the dogmas propounded by the popes throughout the history of that church, and all the rites and ceremonies as sacred and holy. They accept the infallibility of an official and blindly accept all his dicta as true.

The Protestant Church has denounced and exposed many perversions of the Roman Catholics, but in the doctrines of the New Church the interior errors are more fully exposed. Swedenborg shows that the Sacrament of the Holy Supper, as administered by the Roman Catholics, is not the Lord's Supper itself, but something else substituted for it. The bread only is given to the people and the wine to the clergy, a correspondence of their withholding the Word from the people; whereas it is only the union of good and truth in each individual which makes the church. The elevation of the host in the proposed procession is a holding up before the eyes of the world of a representative of their separation of good from truth, which, when separated, becomes spurious. Good without truth to form it is not genuine good, neither is the truth genuine truth.

The Roman Catholic doctrine of the Sacrament of the Holy Supper is erroneous. It teaches that the bread is actually changed into the body of the Lord and the wine into His blood, and that those who eat the bread actually eat His body, and those who drink the wine actually drink His blood. They do not see that these substances are only correspondences representing the spiritual appropriation of good and truth from the Lord, and that as the Lord administered it each person received both elements to show that every man must unite the good and truth in his life.

That church also teaches that the communion is a sacrifice, and that the Lord is sacrificed anew every time it is administered. It does not recognize the fact that sacrifices were abolished, and that the Lord who is represented by them now has opened up a direct approach to Himself through the Word. Their separation of the bread and the wine is like the separation of the body and blood, a separation made by those who crucified the Lord, not by the disciples who received the sacrament at His hands. When a body comes before the public with its claims, it is not uncharitable to examine into their validity.

Tolstoy and Swedenborg.

Commenting on the action of the Russian civil authorities in forbidding the commemoration of the eightieth anniversary of the birth of Count Leo Tolstoy, the *New York Sun* of September 9th makes a comparison of the religion of the great Russian advocate of human freedom and that of Swedenborg. The religious belief of Tolstoy is learned from his work on "My Religion," and the *Sun* has this to say of it and of the teaching of Swedenborg:

"The author of 'My Religion' repudiates ecclesiastical organizations, elaborate church edifices and stereotyped forms of prayer. His mode of worship is that which in the New Testament we see practiced by Jesus of Nazareth. He believes in temples not made by hands. He does

not believe that walls, organ and pulpit constitute holiness, or conduce to it. To Tolstoy's mind, wherever pity, sympathy or charity is felt, and wherever an act of self-sacrifice is done, the ground is holy. Wherever a prayer is uttered or thought, or wherever a voice of thanksgiving is raised to the Giver of all good, there is God's church, and he needs no other. So far, then, as outward forms are concerned, it is a religion reduced to the lowest terms that Tolstoy preaches. Such simplicity, to be sure, is not new, even in modern times. The Quakers have practiced it. So did Swedenborg, after revelation came to him. It is true that in the seventeenth and first half of the eighteenth centuries the abjuration of established forms was looked upon by the vast majority of nominal Christians as sinful and treated as a crime. The day has long passed, however, when in any civilized Christian country, except Russia, a Quaker or a Swedenborgian could be dealt with as a pagan.

"Perhaps, then, it is the body of doctrines, the ethical teaching set forth in 'My Religion,' which in the eyes of the Holy Synod seems blasphemous and infamous. What is Tolstoy's creed? Unlike Swedenborg's it does not need tens of volumes for its exposition; its theology can be understood without the help of metaphysics; its theogony does not require the interpretation of Genesis by means of fine-spun allegory. Tolstoy's creed is summed up in the Lord's Prayer and the Sermon on the Mount. Swedenborg, while he laid great stress on charity in the broadest sense of the word, passed over as impracticable under existing social conditions the injunctions about literally turning thy other cheek to him that smites thee on the one cheek, and about giving thy coat also to him that takes thy cloak. The Quakers, on the other hand, had striven at the outset literally to accept those mandates, but the time soon came when, although continuing to turn the other cheek in the sense of refraining from war or litigation, they clung stoutly to both cloak and coat. There is not, on the other hand, a single exhortation that was uttered by Jesus on the Mount of Olives which Tolstoy has not tried to carry out.

"By their fruits ye shall know them. Those who doubt whether 'My Religion' would if generally adopted be helpful or hurtful to mankind should go to the peasant neighbors among whom and sharing whose labors Tolstoy has lived for many years. Let them who know him render the decision. The test has often been applied by skeptical visitors to Yasnaya Poliana, and the result has always been identical with that which followed in the case of Swedenborg when two of the old servants that loved him came to him one day in tears and said that they must leave him, because, not going to church, he could not be a Christian. 'My friends,' said Swedenborg, 'look back upon the thirty years during which you have followed me almost daily with your eyes, and then judge whether it is I or others who are Christians. Judge for yourselves. I submit myself to your judgment; and then do what you deem to be right.' He motioned them away, but on the morrow they returned into the presence of their master, who asked them with a friendly smile, 'Well, how did the examination turn out?' 'Oh, master,' said both of them, 'we looked for a single word, for a single action, which was not in agreement with what the Lord has commanded us, yet we could not find a single one. We desire to abide with you till death.'"

The Lord's presence is predicated according to the state of love towards the neighbor, and of faith, in which a man is. For the Lord is present in love towards the neighbor, because He is in all good, but not in faith, as it is called, without love. Faith without love and charity is a something separate and disjointed. Wherever there is conjunction, there must be a conjoining medium, which is love and charity alone. This may be evident to every one from this consideration, that the Lord is merciful to all, loves all, and desires to make all happy forever. He, therefore, who is not in such love that he is merciful towards others, that he loves others, and desires to make them happy, cannot be conjoined to the Lord, because of his being utterly destitute of the likeness and image of the Lord.

The Lord's presence with man is then first granted when he loves his neighbor. The Lord is in love. And as far as man is in love the Lord is present; and in the degree in which the Lord is present, He speaks with man. (*Arcana Coelestia*, 904.)

The Sermon

Journeying by the Pillar of Cloud and of Fire.

BY THE REV. H. C. SMALL.

And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely the tent of the testimony; and at even there was upon the tabernacle the appearance of fire, until the morning. So it was always: the cloud covered it by day and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. And whether it were two days or a month or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents and journeyed not; but when it was taken up they journeyed. (Numbers ix. 15-17, 22.)

How strange seem those old days of the children of Israel, when the people lived in tents, encamped in a fixed order around a sacred plot of ground bounded by hangings of white linen and encircling a tent of rather more noble dimensions and of greater elegance and brilliance of coloring than the usual abode of the Israelite and held in the greatest reverence! How strange to see that entire host of more than six hundred thousand men above twenty years of age, and many times that number of women and children, surrounded by numberless thousands of flocks of sheep and goats and herds of grazing cattle constantly centering their attention upon the movements of a certain luminous mist which enveloped the tabernacle in the center of their encampment, and which during the day had the appearance of a light cloud, but as the shades of night gathered shone with the glow of fire, a cloud with a silver lining, until the dawn! And how like dwelling in an enchanted region, to watch that peaceful encampment set itself in motion as that mysterious cloud rolls up from the tabernacle like a morning mist from the sea, and stands above it! Whether it be day or night, whether the host has been at rest a day, a month or a year, at the appearance of this signal, every tent is struck, the tabernacle is taken down, its sacred vessels carefully wrapped and put in the care of the Levites, the camp assumes the marching order fixed by Divine command, the herdsmen collect the flocks and herds, and the mighty procession moves forward under the hovering, shining cloud, till it settles to earth again as mysteriously as it ascended; when the moving people halt, erect again the sacred dwelling, hang the linen curtains about the holy precincts, and spreading themselves over the plain, pitch their humble tents on every side and pasture their flocks. And thus they journeyed, and thus they pitched from day to day and year to year, by the movements of the Pillar of Cloud and of Fire on the way from Egypt to Canaan. There is a wonderful fascination about this whole story, a powerful charm attaches to this ancient encampment of God's people, and a peculiar interest is felt in thinking upon it. Do we not have somewhat the feeling of Balaam who, looking down on the camp of Israel stretching out in the green valley of the Jordan, was moved to exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

It may be that with all of us there is a dim and remote perception of a deeper life experience concealed within these outward facts, that is responsible

for the fascination they exert upon us. At least we cannot overlook the angelic source of those emotions, when we remember that all these Bible stories when read and pondered by us secretly communicate with angelic minds, but as they rise are by the subtle alchemy of correspondence stripped of their merely material and personal covering, and translated into spiritual ideas, fill the minds of angels with beautiful suggestions of heavenly principles, laws of spiritual order and modes of Divine leading. And their great delight with such reflections travels back to us along the same mental channel by which the ideas came and imparts that interest which seems to us to spring directly from the historic incident itself.

The Tabernacle with all its furnishings, worship, and surroundings, was representative of heaven and the church. The worship of Jehovah, with all the religious ceremonies that belonged to it, was not a spontaneous production of the children of Israel. Its elements were theirs and were all suited to their genius; the ordering of them was all minutely prescribed by the Lord himself that they might be an image of heaven. The tabernacle was constructed on a plan revealed to Moses from heaven, where all things are representative of, spiritual goods and truths; the peculiar organization of the Israelitish encampment was according to Divine command; and the tables of stone in the most holy place of that Divinely ordered camp were written by God's own hand and bore the laws of His heavenly kingdom. The Israelites were not internal worshippers of God, so they, as lovers of mere external worship, were employed to frame an organization representative of inward things, and to enact a worship and life typical of spiritual states and their progressions.

And what these ancient patriarchs and their families were acting out all unconsciously as they watched the cloud that hung over the Tabernacle and journeyed and pitched from day to day as it rose or fell, was how the Lord, by lifting from time to time the veil of sense and naturalism which obscures our sight and dims the full contour of spiritual things, gives us higher and truer understandings of life, raises the ideal above the actual in our religious attainment, so that we may go on to new fields, until again the ideal and the actual meet and we halt to rest and assimilate the new life.

For our earthly career is a spiritual sojourn. And all disciples of the Lord are journeying from hell toward heaven. The Lord of Hosts is working inwardly in us to direct and lead us. Under His direction we erect a tabernacle in our hearts devoted to His worship, and place therein His law forbidding all manner of blasphemy, sin and idolatry of the world. These things constitute holy ground, and take this central and ruling place in our thought and affection and life. We sacrifice all lower interests within their courts and gather all our possessions round about these heavenly things to serve and defend them. The Lord and His Word in the center of life and ourselves round about as servants and worshippers—this is the order to which the camp of the soul must conform, whether on the march or at rest. This order demands that natural knowledge become the handmaid and defender of religion and that religion center about the Lord and the Word. It requires that individuals should subor-

dinate themselves to the state and to society at large, that the state should exist for the sake of the church, that the church should be for the promulgation of the affections and truths of the Word which are from the Lord, and affect conjunction with him. This order requires that the body and its pleasures and powers should be devoted to the development of a clear and rational mind, that the rational should be cultivated for the perception and reception of spiritual light and religious instruction, and that the spiritual should be regarded as holy and derived solely from the Divine of the Lord.

Yet the soul of man is perfected in its heavenly state by changes from day to day. A genuine state of religion is the result of many experiences and long wanderings. But not one of these changes is directly inaugurated by man himself. The steps which man takes alone do not lead toward heaven, however much he may think they do. The whole meaning and progress of our lives is from God and in Him. The opportunities which really bring us nearer heaven are provided by Him alone. It is impossible for us to proceed faster than our knowledge of the way develops. For all progress toward heaven is progress in the understanding and reception of the nature and ways of the Divine life. Man cannot explore the Divine by his unaided powers, the Divine reveals itself to him according to his preparation and willingness to receive. We often seem to discover truths in the Word or by reflection, but our so-called *discovery* is only God's *revelation* in harmony with our state. Our minds are natural both by nature and development, we can from ourselves investigate only natural phenomena and their laws; we cannot open heaven. This the Lord alone can do; for He is in heaven and His love and wisdom are heaven. Only as His inward light shines upon our natural thought, unfolding from within with the gift of higher aspirations and truer conceptions, is any real advancement possible.

And here is the meaning for us of that lifted cloud which was the Divine signal for moving on. The cloud which covered that holy Tabernacle in Israel's midst is a symbol of man's natural thought and worldly conceptions which at all times dim the vision of life's hallowed realities contained in the Word and seeking unfoldment in the heart. The cloud can never be taken away altogether, for it inheres in the very nature of human thought. But while it cannot be wholly removed, it can be attenuated and lifted. God may flash His sunlight into it, and set His glory there. And this is the reason why in the Word of God the Lord is so often pictured as encompassed with a cloud and is said to ride upon the cloud. Nature always veils spirit. Natural language and imagery veil the spiritual senses of the Sacred Scriptures, and natural ideas enclose the secret chambers of the soul and prevent a knowledge of the Lord, who abides there. God reveals Himself to man in the cloud by various changes in it. He comes to man by natural means, He speaks to him in his own natural language, He purifies his natural conceptions so that they more and more approach true spiritual ideals. As the Word declares, we "shall see the Son of Man coming in the clouds of heaven," for the Lord does not take away natural ideas, but comes to man in them by the revelation therein of the Divine power and glory. And it was

thus that the Lord fulfilled His promise of a second coming since He revealed to us in the dim and often obscure sense of His Word the power and great glory of a spiritual meaning.

If we are at all sincere and earnest in our following of the Lord we shall not be insensible to occasional states of superior insight, when our thoughts are lifted above the flesh and the world to visions of fairer things and into longings for something beyond and above what we have. The past looks unsatisfactory, and the present state full of blemishes. The aims we have pursued, the joys on which we have fed, at such times seem unworthy and fleeting. It is the Lord Jehovah lifting up the cloud which has been about the soul, bidding us move forward, and leading us to new combats and victories, seeking out new springs of water to quench the thirst, and greener pastures to satisfy the hunger of our souls. If the signal is seen and the Divine leading therein is accepted and followed, when we next pitch our tents it will be nearer the true goal of our being.

But if we fail to see this process exemplified in our small and humble station as individuals, it is written large in the history of the race where no eye may miss it. The world's conception of religion from the days of the children of Israel until now has become more and more spiritual. The cloud which encompasses the eternal verities has become lighter and more transparent through the ages. And each new movement, each succeeding dispensation has been signalled by a lifting of the cloud of natural understanding from off the glories of the Word of God. The Israelites and the Jews knew and venerated only the external formalities of their worship. The cloud of naturalism and literalism long rested upon their holy things and almost entirely concealed them from their view. But the cloud lifted, and the world journeyed into the higher understanding and holier life of the Christian religion. The Word came to have a living meaning in the person and work of Christ; grace and truth came to be regarded as the essence of Christian discipleship, and the source of true holiness. Again the cloud lifted and a more spiritual view of the Lord Himself was given, the entire letter of the Word was filled with the glory of the Lord's spiritual presence, and the church journeyed into that realm where all nature and all human affairs, as well as the Word, is seen as a transparent garment about the Lord and the heavens, where the secret processes of the human soul are laid bare and real truths stripped of all specious appearances are revealed and invoked to search the heart and the reins—that a profounder work of reconstruction may go on in the man of the church, than ever before since the days of the patriarchs. And while these general dispensations have reached their height in the New Jerusalem, the individuals therein will still continue to regulate their spiritual journeys, by the movements of the Pillar of Cloud and of Fire.

One fact of importance has not thus far been noted, that the cloud might lift with its signal for advance, at night as well as during the day, though in the darkness the cloud became a fire. And so in the Lord's leading of every Israelite after the spirit, doubt, trial, and adversity are quite as often instruments of self-revelation as our fairer and hap-

pier states. Our ideals grow clearer and purer as the result of our failures, quite as often as in consequence of clear knowledge. Spiritual suffering and perplexity are sometimes the best means of breaking our hold on the world and a self-centered life, and starting the soul activities on a higher plane. The Lord will make use of such agencies as will awaken us most fully and effectually. In the darkness he leads us through our loves, our affections, which are the fire of life. But when we see clearly, and have abundant perception and knowledge, then it is day, and we are led in the light of knowledge. Sometimes out of the heart by means of our tenderest affections, sometimes through our intellect and its rational convictions are we led, guided, protected and inspired to better lives. It matters not where we are or what we are when the moment of self-revelation comes, the one duty incumbent on the soul is to set itself in motion, bid good-bye to the past, and go forward to possess the new lands to which the Lord is leading.

How this manner of Israel's journeying applies to us as we gather now for renewed worship, consecration and labor will not be hard to see. For a little this camp of God has been abiding in its tents, so to speak, keeping, as we hope, the charge of God, living each day in accordance with the Lord's commandments, yet not reaching out toward higher spiritual attainments. The experience of each one will testify that the cloud of this natural life and its pleasures have more closely enveloped and concealed the sacred things of the heart than is usual at other times. With the cessation of regular worship, spiritual things have necessarily receded from the forefront of our thought and attention. We have not gone backward, but remained at rest in such states of life as we chanced to find ourselves, feeding our mental flocks and herds on the old grounds instead of leading them on to new pastures and new springs of water. But in our return to the worship of God's house, and to direct participation in spiritual labors, in the renewal of active contact with the heavenly realities of the Sacred Word and the principles and life it inculcates the cloud of worldly absorption is lifted, we are enabled to see beyond our present attainments, to understand how the coming year may be more perfectly lived than the one which is gone; and this lifting of the ideal above the actual is the Divine signal, invitation, opportunity, yea, command for us to let go of the old moorings, pull up our tent pegs, herd our natural affections and move our individual spiritual house and that of the church and community where we belong, nearer the heavenly Canaan.

	Contributed	
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"The Bible as Good Reading."

Under the above heading, Senator Beveridge, some years ago, wrote an excellent series of articles for some popular periodical. He claimed, and with justice, that merely considered as literature, the Bible is entitled to our highest respect and consideration, and cannot be surpassed for pathos, eloquence, deep human feeling and all the elements that go to make up the best literature.

While this is not the highest nor the most impregnable position that Christians (and especially those of the New Church) might take in reference to the Bible, still it has its value, and is undoubtedly true.

The relations of human life that especially call forth strong emotion, deep feeling and interest, are, above all, those between man and woman, or husband and wife. Next come the relations between parent and child, and then between friend and friend. Around these three relations the chief interest and play of human emotions revolve. In all of these, the Bible gives us narratives of surpassing beauty, pathos and interest. In all the annals of romance and sentiment as evolved by the human imagination, where do we find anything of such appealing charm and interest as the tale of Jacob's love and wooing of the beautiful Syrian shepherdess, Rachel, for whom he served twice seven years, and whose love for her was so great and absorbing that all those toilsome years seemed to him "but as a few days." Then, to go a little further back, we are told how Isaac loved Rebecca, the wooing of whom through his steward Eliezer forms a tale of such interest, and we might almost say romance, did not such a term seem to fall short of the deep reverence due to the Scriptures.

When we come to parental love, the strongest and most universal feeling of human nature, except the attraction between man and woman, where can we find a more vivid description of it than in the story of Jacob and his great love for Benjamin, "the lad in whose life his life was bound up." What parent can read these words, so simple, yet so strong and so affecting, without an answering thrill at heart? After thousands of years this father's fond and yearning love for his boy awakens a passionate echo in every parent's heart, and so it will, to all ages, because of the "everlastingly human" element in it. And how strongly does David's pathetic lament over his unworthy son Absalom awaken a responsive chord in the hearts of parents. "Oh, Absalom, my son Absalom! Would God I had died for thee!" Then, as now, parents clung all the more closely to their unworthy children, freely forgiving their waywardness and undutifulness.

In all literature, either sacred or profane, I do not believe there is a narrative of more entrancing interest, of more pathos, of more deep human feeling than that of Joseph and his brethren. The noblest and the meanest passions and traits of human nature are alike called into play in this matchless narrative; the base envy and jealousy of the brothers, and the noble magnanimity, generosity and tenderness of Joseph. He is, by the way, one of the most symmetrical and elevated characters in all history, either sacred or profane. Not only is he a prototype of our Saviour in his representative character as the bread giver, and the ruler of Egypt, but in his individual capacity, he exhibits Christlike traits, as for instance, his inextinguishable affection and kindness to those who had persecuted and betrayed him, his noble forgiveness of their injuries which he returned by unstinted favors.

Can the Greek myth of Damon and Pythias bear comparison with the beautiful and affecting tale of the friendship between David and Jonathan? The latter was surely the most devoted and distin-

guished of all friends, and David says in his eloquent lament over him, "Thy love to me was wonderful, passing the love of woman."

Taken merely in its literal sense, the Bible shows a knowledge of human nature and of all the workings of the human heart not to be found in any other book. There is no situation nor circumstance in life on which it does not throw a searchlight.

To the student of history it is not only interesting as giving the history of the Jewish nation, but it affords many glimpses of the glory and splendor of other nations, contemporaneous with Israel, as for instance, Egypt, Babylon and Assyria. The Psalms and the Prophets (Isaiah, more especially) abound in poetry and eloquence. Altogether, we may safely say that the Bible affords excellent reading to a cultivated and intelligent person who has no higher interest in it than its literary qualities. But it is devoutly to be hoped that one who starts to read it in this spirit may be led into a more vital and interior perception of its treasures. At any rate, it is well to make the start.

M. W. E.

Living a Keen Delight.

Why not have it so to the end? But the dead who have not died are on the street—the prematurely old; no spring in their step; no

"Bounding pulse to meet
Whatever of work, of care, of strife
Day brings to them."

The proverbial evil days have come; and the years in which they have no pleasure—sun, moon and stars of life are darkened, and the clouds return after the rain. The keepers of the house tremble; the strong men bow themselves; the grinders cease because they are few, and no light in the windows. The doors to the street are shut; the sound of the grinding is low; the voice of the bird disturbs, and the daughters of music are brought low. There is fear of that which is high—fears are everywhere. The grasshopper has become a burden, and all desire has failed. The silver cord is loosed; the bowl and pitcher broken at the fountain; the wheel broken at the cistern: "The dust returns to the earth as it was, and the spirit to God who gave it." (Eccl. xii. 7.)

O. L. BARLER.

The Personality of God.

God is a person, but not finite or limited as we are. He is not a colossal man enthroned somewhere in space. Even with ourselves it takes something more than the human shape or body to constitute a person. We learn of some loved friend at first through his personal form, but soon the thought rises to understand his character or real personality and reposes in that. It is only when the thought is terminated, or brought down into fixity and definiteness, that it reposes again in the idea of personal shape. So with God; we first learn of Him because He has manifested Himself in human form, especially in the Christ. Thus we rise to a conception of His character or real personality. But when the thought is terminated it again rests in the Christ, and we cannot help it.

In the Bible God acts as a person, speaks as a person, is addressed as a person, and there are things in Him corresponding to our bodily members, to our senses, and to our exercises of mind. As to

philosophy, to reject God's personality is to reject our own. We are not persons in the absolute sense or in our own right; there is only One who is such a person. We sustain the relation to Him of shadow to substance. God is the only man in the universe, in the sense of being the source of all finite humanity. The sun must have objects to shine upon, and the objects must have the sun, whose light they may reflect as though it were their own. And so God must have finite persons to bestow Himself upon, and they must have Him whose nature they may receive and give forth as though it were their own. The mistake is in thinking that it is their own and acting accordingly. That is the root of all sin. Thus God and man are naturally related, and to deny the personality of one is to deny that of the other. And as to the practical aspects of the subject, no other view than that of God as a person, our heavenly Father, can satisfy the soul in trouble.

E. D. DANIELS.

They "Sinned Enormously".

Recently we began reading the A. C. aloud, for the eighth time. As my wife reads, I endeavor to understand each sentence, but, of course, make no effort to retain the verbiage in memory. When we came to No. 4489 and she read the words, "But Hamor and Shechem his son sinned enormously in receiving circumcision," I paused in mind and asked: In the internal sense, what is the *exact* meaning of these words? Yet, in the internal historical sense why was it an enormous sin for Hamor and Shechem to be circumcised? It was an enormous sin—an unusual sin—an aggravated sin. The circumcision was cruel, painful, and of no possible value; but why was it an "enormous sin?"

Three days after the circumcision the two men were viciously slain by Simeon and Levi, the brothers of Dinah. And as to their being slain we read in No. 4493 the amazing and perplexing statement: "From these considerations it may appear what was the difference between those represented by Hamor and Shechem (who, as being of the remains of the Most Ancient Church were in internal things and not in external), and between those signified by the sons of Jacob who were in external things and not in internal; and it may further appear that Hamor and Shechem could not accede to external things, and accept those which appertained to the sons of Jacob, without closing their internals; and if these had been closed, they would have perished eternally. This is the secret reason why Hamor and Shechem, with their families, were slain, which would not otherwise have been permitted. Nevertheless, this does not exculpate the sons of Jacob, or lessen the guilt of the enormity which they committed; they knew nothing of that arcanum, nor regarded it as their end, and every one is judged according to his end or intention; that their intention was fraudulent, is said expressly, ver. 13; and when any such thing is permitted by the Lord, it is effected by the wicked and by infernals who infuse it; but all the evils which the wicked intend and do to the good, the Lord turns into good; as in the present case, that Hamor and Shechem with their families might be saved."

In the A. C. there is no more important matter than that involved in the foregoing quotation. For, notice carefully,—1. Hamor and Shechem "sinned enormously" in being circumcised: 2. Simeon and Levi committed an enormous crime in slaying Hamor and Shechem: 3. The Divine Providence might have prevented the slaying of

Hamor and Shechem; and 4. If the Divine Providence had so prevented, "they would have perished eternally."

Here is presented a perplexing question: The Divine Providence could have prevented Hamor and Shechem from being slain; but if the Divine Providence had hindered them from being slain, it could not have hindered them from perishing eternally. Will some student of Swedenborg tell us whether the reason is given in the A. C. *why* the Divine Providence could have prevented them from being slain, but could not have prevented their "perishing eternally?" This is both an important and a perplexing question, and it is worthy of solution if it can be solved.

Now, in thought, carefully weigh this fact: Three days after "Hamor and Shechem had sinned enormously,"—the sin was already committed, was in past time,—they were slain; yet they were saved from "perishing eternally." How could this be? The answer is plain. They had committed the act, had in their mind the sinful purpose or end; but the effect of the sin had not been written in the nature of the soul so as thereby to efface the internal vessels in it, in which eternal life could be received. But if they had lived, the internal state in them, which could receive the love and truth which are heaven, would have been closed and accordingly, they would have perished eternally.

It is not said that Hamor and Shechem were regenerated; but it is said that "the goods and truths of the Most Ancient Church still remained partially with Hamor and Shechem and their families." Accordingly, the "enormous sin" consisted in the purpose of conjoining goods and truths of the internal man with the ritual of circumcision which was simply the external sign of purification,—was *not* purification, had nothing in it suited to produce purification. Now, omitting the names of persons, and taking the internal sense, we have "good and truth," as constituting the church in the soul, and circumcision as the external sign of the church in the soul. To turn from good and truth *in* the soul, and to embrace the external sign of that good and truth must forever be to "sin enormously." All signs and representatives of spiritual things lie necessarily, in the senses; and they are, therefore, three discrete degrees below good and truth in the mind. It is said that to descend from good and truth in the mind to an external ritual, is an enormous sin. The good and truth of Hamor and Shechem were in the third degree of the mind. There are also good and truth in the second degree, inferior in quality; but it must be an enormous sin, though less enormous to attempt to unite even this good and truth with an external representative. Nay, still more, there are good and truth in the natural degree of the mind, and to attempt to unite these with an external representative, must be an enormous sin in the positive degree. Thus we have the positive, comparative and superlative degrees of enormity in turning from internal *things* to external representatives.

Human intelligence cannot reject the reasoning of the foregoing paragraph. But the reasoning and conclusion are sustained by what is said of the Christian Church: "They of the Christian Church might have been in a fuller light if they had acknowledged internal things, or had believed and done the truths and goods which the Lord taught." (A. C. 4489.) If the Christian Church "had acknowledged internal things, or had believed and done the truths and goods which the Lord taught," part of them, at least, would have been regenerated into the third degree, and so would have received the Church of the New Jerusalem. At the beginning that church was regenerated into the spiritual degree, but rapidly degenerated into external rituals. Accordingly, the Christian Church "sinned enormously"

in not "acknowledging internal things, and not doing the truths and goods which the Lord taught." The existing appalling condition of Christendom is the necessary consequence of that enormous sin of the Christian Church, for that sin is expressed in the spiritual, moral and civil condition of the nations in Christendom.

This was the condition of the Most Ancient Church: "They of the Most Ancient Church were internal men, and had no externals of worship:" (A. C. 4493.) "They who were of the Most Ancient Church were not concerned about external things, because they were internal men; and the Lord flowed in to them by an internal way, and taught them what was good." (A. C. 4489.) Accordingly that church did not have external doctrines, representatives, rituals or ceremonies of any kind. For them to have conceived such things, and to have turned to them, would have been to sin "enormously;" and, till the race had sinned enormously, had lapsed out of Eden, and a spiritual church was formed, there were no external things save the spontaneous outflow from the influent internal life. The activity of this outflow constituted genuine uses.

Now let us pass to the spiritual church, which is thus described:

"The church is the church by virtue of spiritual good and of the truths thence derived. He who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the church, notwithstanding his being born within the church. . . . The church is the Lord's kingdom in the earths. . . . It is called the church not from the circumstance of having the Word, and doctrinals thence derived, nor from the Lord being known there, and the sacraments being there administered; but it is the church from this, that life is formed according to the Word, or according to doctrine derived from the Word, and that doctrine is the rule of life." (A. C. 6637.)

Now note, the "doctrine" here, being from the Lord who is the Word and doctrine, is in the soul, and the "life" is in the soul, and in the soul the life and the doctrine are in accord. These things are the internal of the spiritual church in the soul, and the activity of these things constitutes the external of that church. Can it be less than to "sin enormously" for a person to leave that internal state and the external activity of that state in order to adopt the mere representative of it? The one is substance, the other is shadow. The exchange of substance for shadow is always idolatrous, and to exchange substance for shadow must be to "sin enormously."

The worship of the Israelitish or spiritual church being a representative church, and the representative of a church, was wholly idolatrous. Nay, is not all external worship idolatrous where good and truth do not form the internal? It must be so. Hence all the Jewish representatives were abrogated, save two. These two were retained for such persons as could not form an idea of spiritual things unless connected with a representative addressed to the reason arising from the senses. This is very clearly taught in A. C. They are for the aid of persons before they have the light of good and truth in the mind.

The Most Ancient Church "were not concerned about external things, because they were internal men." Will the Crown of all the churches be "concerned" about them? Will it leave good and truth in the internal man for an external representative of that good and truth? "A man who is a church, or is regenerating, is perpetually led towards interior things, or interiorly into heaven. . . . They who are of the church are led successively into new states, and thus continually more and more interiorly into heaven, consequently nearer to the Lord." (A. C. 6643.) Is it this leading that advances the spiritual life,

or the observance of an external representative? Herein is involved the question of the age, and of the world. And herein is involved the only conceivable cure for the dire and nearly intolerable ills that afflict the race. There is nearly an incurable proneness in the human race, to fall into and adopt external things, and satisfy the conscience with their observance. In the A. C., every falsity of the head, and every evil of the heart, every truth falsified, every good perverted, every fallacy of the senses, together with the theories and speculations from the activities of the self-life, all the ratiocinations of men to excuse their not being regenerated and to make it appear as if they are regenerated, are plainly pointed out. And therein it is shown that these things arise from the unregenerate mind, and that by regeneration the sin in the self-life from which they arise may be removed. For, indeed, those teachings are arcana cœlesta,—not indeed infinite, but so nearly infinite as to point to the race the way back to that from which it lapsed. That way is necessarily an internal way.

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Communications

Loving Others Better Than Self.

EDITOR MESSENGER:—I notice in the MESSENGER of Sept. 16th, the following statement by Rev. O. L. Barler:

"The quality of life in the angel of the middle or spiritual heaven is that his love is directed towards the loving of others *as himself*. He does not love others *better* than himself as the celestial angel does."

Now in (Arcana, 4286) we find:

"The middle or second heaven is spiritual, for the angels of that heaven are called spiritual, because they are principled in charity, towards their neighbor, that is in mutual love, which is such that one loves another *more* than himself; and as they are in this love, they are intelligent, and are hence called intelligencies; these angels also are distinguished into internal and external, the internal being more spiritual than the external. But the ultimate or first heaven is also celestial and spiritual, yet not in the same degree as the foregoing, for a natural principle adheres to the angels in it, in consequence of which they are called celestial and spiritual natural; they are also principled in mutual love, but they do not love others *more* than themselves, but *as themselves*."

M. E. E.

Mr. Roeder's Bricks.

Under the head, "Alcohol," in the MESSENGER of Sept. 9, Mr. Roeder offers some suggestions which are so far from the usual ideas on the subject that I am not sure that I take in just what he means.

It is delightful and fascinating to see the different views of the same subject as brought out by the diligent and careful students of Swedenborg; but when anything new and unusual is presented it should be backed up by quotations proving it as a legitimate point of view. Mr. Roeder says "Swedenborg reveals to us the basic outline of two sets of correspondences, the one a science of correspondences which applies to the Word of God and to that only, and cannot be used outside the covers of the book; the other a doctrine of correspondences of which he gives the outline applied to the structure and function of the human body which has no reference to the Book."

Does Swedenborg reveal anything—or rather the Lord through Swedenborg—which has no reference to the Book? I think not. Why are natural objects mentioned in the Word as having certain correspondence, unless because in nature those objects correspond to the cause which

gave them being? When used in the Word, the principle which gave them being is the spiritual or Divine thing to which they correspond. Otherwise the correspondences of the Word would be mere arbitrary things. The science of correspondences is based in the very nature of creation. The effect corresponds to the cause.

I will not go into particulars, but am writing this in particular to place beside Mr. Roeder's bricks some precious stones. Here is one: In A. E. 728 in describing who were those meant by Enoch, we read:

"By Enoch * * are meant those of the Most Ancient Church who collected together the *representatives and correspondences of natural things with spiritual*; for the men of the Most Ancient Church had a spiritual understanding and perception of all things they saw with their eyes, and thus from the objects in the world they saw through to the spiritual things corresponding to the objects. Because the Lord foresaw that this spiritual perception would perish with their posterity, and with that perception the knowledge of correspondences through which the human race has conjunction with heaven, the Lord provided that some of those who lived with the most ancient people should collect together the correspondences and gather them into a book; such are here meant by Enoch, and that book is what is here signified. *Because that book was to furnish the coming churches, that were to be established by the Lord after the Deluge, with a knowledge of spiritual things that are in natural things*, it was preserved by the Lord for their use, and was also guarded lest the last posterity of the Most Ancient Church who were evil should offer injury to it." (Italics mine.)

Here we have a statement of the origin of a written Word based upon nature describing for the succeeding church "*the spiritual things that are in natural things*." Prior to this nature itself had been as a Word of God to the Most Ancient Church in which they could see spiritual and Divine things which to them was the Word itself.

Again in D. W. 112, 113 (xii. 5):

"There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom; * * to these the heat and light of the sun correspond, *for everything is a correspondence*."

For the very reason that heat and light are such correspondences in nature they are so used in the Word. And so with physiological correspondences which Mr. Roeder says Swedenborg only applies in three instances to explain the internal sense of Scripture, viz., "eyes, heart and reins!" This statement is puzzling, as Mr. Roeder must know as well as any one that Swedenborg's explanation of texts containing head, breast, arms, hand, feet, rib, bones, teeth, hair, etc., etc., are an application of the use and function of these parts as the basis of their correspondence in the Word, as much so as his explanation of the passages containing "heart and reins, and eyes."

Swedenborg does not in every case, when giving the correspondence of parts of the body or bodily function, apply it to the text directly, and he does not in every case, when explaining the passage in which the name of a part of the body occurs, give the reason or basis for the correspondence in the bodily function, for he takes for granted that the reader will remember what has before been explained as to the basis of the correspondence in the bodily function.

But in scores of cases other than the three Mr. Roeder mentions he does, over and over again, directly, give as the reason for the spiritual meaning in the Book of the name of a part of the body, the use and function of that part. Let one example suffice:

"They did not perform repentance from the works of their hands" signifies that neither did they shun own things as sins. The reason why by 'the works of man's hands' are signified man's own things is that by 'the hands' are signified in sum the things which proceed from the

man; for the forces of his mind and of his body thence are determined into his hands, and are there terminated, and therefore by the hands in the Word is signified power." (A. R. 457.)

I have failed to find a single instance of scores I have examined of the correspondences of bodily parts and functions but directly or indirectly is applied by Swedenborg to the "unfolding of the spiritual sense."

"Every thing is a correspondence"—mineral, vegetable, animal, and their various parts, combinations and functions—and if I read revelation aright, they all have reference to the Word—in fact, the THINGS—to which they correspond, as first cause is the Word itself.

J. B. SPIERS.

Current Literature

Swedenborg on Some Present Problems.

The Nunc Licet Press has just issued a neat booklet from the pen of Mr. Axel Lundeberg on "Swedenborg's Relation to Some of the Problems of Our Time." The author, who comes into the New Church from the Unitarian ministry, is a thoughtful and versatile writer, several of whose articles have already appeared in the MESSENGER. The present essay deals with a variety of subjects, but is concerned principally with the question of Capital and Labor, trying to set forth the proper relationship of the two from Swedenborg's doctrine of the Grand Man. The broad scope of the paper will be best gathered perhaps from a few sentences taken from this chapter:

"Here we have raging in our midst that constant bloody war between capital and labor, which so often has threatened to disrupt society and disturb a peaceful industrial production. We hear about strikes and lockouts literally every day, and now and then a financial panic breaks out like a volcanic eruption, ruining hundreds of thousands and shaking the very foundation on which modern industrial production and domestic and international trade is resting. And when industrial society is in turmoil the demagogue and dishonest politician are waxing fat. Society is brought to the verge of revolution and a violent overthrow of all the institutions of past and present times seems impending. In such troublous times it is no wonder if even the most sober-minded patriot or cosmopolitan begins to ask himself what it all means and what will be the outcome of this chaotic struggle. No wonder if some are swallowed up in the old dark Ginnungagap of despair and pessimism and lose faith in a Divine providence and the future of humanity.

"But how different an aspect does not this social anarchy assume in the eyes of one who can look upon society and humanity as one Grand Man! What before seemed to him signs of destruction and death now appear as indications of growth and birth. Even in a child growth is sometimes associated with pains. Childhood and juvenile age have their weaknesses and diseases. If you could remember the time when you were cutting teeth you would surely know that it did not always feel so pleasant. And then you had the measles and the whooping cough and a dozen or more other ailments to which most human beings are more or less subject. If attended to in a rational way these diseases will not do any harm but rather help to develop the child. They work changes in the physical structure, to be sure, but these changes are of beneficial nature, and we will find that the child, if properly taken care of during sickness and convalescence, generally is more vigorous and robust after it has passed through the gates of disease than before. If humanity is a Grand Man, an organic being, it has to run through the same chain of experiences as the small man. It is growing, developing, evolving in identically the same way as you and I, and it, therefore, also is exposed to the same diseases and troubles as we are.

The Library Edition.

Two more volumes of the Library Edition of Swedenborg's works are out, namely, "Heaven and Hell" and Vol. IX. of the "Arcana Coelestia." This brings the "Arcana" as far as the exposition of the thirteenth chapter of Exodus and makes that work three-quarters finished. The "Heaven and Hell" is the translation of the Rev. J. C. Ager. Five volumes of the Writings in the Library Edition are now out besides the nine volumes of the "Arcana." The print and binding of all these books are uniform, and it is gratifying to see so beautiful and perfect a set of Swedenborg's theological works approaching completion so rapidly.

With the first week in October *The Helper* starts out on its season's work of carrying the helpful and comforting truths of the New Church to its thousands of readers. It has a larger circulation than any other periodical in the New Church, being read and enjoyed by large numbers in all denominations. The Rev. George Henry Dole has been appointed editor, and he announces that in pursuance of the idea suggested in its title he designs to make *The Helper* helpful to all, irrespective of particular forms of belief, to live a more truly Christian life, and to find the peace that is promised here and hereafter to those who so live. The plan is to work on broad lines. In addition to a sermon in each number *The Helper* will continue to give some crisp, pointed editorial matter together with the usual notes on the International Sunday-school lessons. The first number, just out, contains a sermon by the Rev. James Reed on "Spiritual Unity."

The first number of the new volume of *The Sower* has been issued and distributed to the Sunday schools of the Church. This little paper will hereafter be addressed more especially to the children instead of teachers, and therefore ought to have a general circulation in New-Church families as well as in the Sunday school. The publishers hope also that the schools will largely increase their orders over those of the past, and give each child a copy of the little paper. If the circulation is increased by this means so as to put *The Sower* on a paying basis the publishers hope to improve its quality and make it more attractive to the little ones. MESSENGER subscribers will have received a sample copy of *The Sower* before they read this, and they are asked to make the paper a regular visitor to their homes. The subscription price is the same as heretofore, 50 cents a year, with a reduction in quantities.

The MESSENGER has received a copy of a new Liturgy for the General Church of the New Jerusalem. It is a compact book of over eight hundred pages, embracing besides the ritual a good selection of Psalms and sacred songs set to music, besides hymns with music. The book has not however been as yet examined critically for review.

The volumes of "*Sower Notes*" call far more than a passing comment. Their handsome exterior transmits but poorly the great beauty within. Here have been gathered the precious pearls of Scripture, with the inner light beaming openly from them. One can scarcely turn a page without getting a deep and satisfying glimpse into the Word of the Lord. And yet the books make you aware that it is only a glimpse, and encourage you to realize the deep significance of the Revelation—that it has been given to be a help in practical life. This being the case, the volumes are to be recommended not only for Sunday-school use, but also for devotional use at home. As a help in Christian living they should have perennial value. The excellent habit of private devotion could hardly

be more effectively promoted, or more auspiciously begun than with the use of these lovely books. There are five volumes, bound in limp leather, gilt top. The books are to be sold at \$1.00 per copy, \$5.00 for the set of five.—*Philadelphia Manual*.

Church News

The Rev. and Mrs. H. C. Hay were to sail from Liverpool for home on September 26.

Rev. C. H. Mann and wife are passing the winter in California. Their address is Garvanza, Los Angeles.

The Rev. J. B. Parmelee occupied the pulpit of the Philadelphia church on August 30 and September 20 and 27.

A reception will be given in the Sunday-school room of the Philadelphia Church on October 30, to the Rev. and Mrs. Wm. L. Worcester, and the Rev. and Mrs. Harold S. Conant.

The Secretary of the Board of Home and Foreign Missions calls attention to the request of Convention that offerings be taken on the last Sunday in October, for the uses of the cause. He has issued a circular to that effect.

Intelligence reaches the MESSENGER that the Street bequest, made to the Canada Association in 1881, has matured, that an amicable understanding exists between the church and the heirs, and that the Association will soon come into the actual possession of a neat little sum, the interest of which will help them in their church work.

The Toronto society has secured the services of the Rev. Percy Billings as their pastor. He has spent a few preliminary months laboring among them, and this has resulted in his entering into full pastoral relations with the society. He has issued a neat circular outlining his immediate work; his people heartily second his plans, and are taking a new and hopeful outlook.

The Peabody (Kan.) *Gazette*, of which Geo. E. Morgan is now editor and publisher, in its issue of September 24 gives an article from the pen of Rev. C. H. Mann of over half a page in length on the subject of "Business as a Life of Religion." It also publishes in the same number an editorial from the St. Louis *Globe-Democrat* on Swedenborg, called forth by the removal of his remains to Sweden.

The La Porte society begins the year's work encouragingly. On Sept. 7th, the society held its annual meeting, and there was a special meeting on Oct. 5th to finish up loose ends of church business. On Oct. 6th one of the ladies' guilds gave a supper and entertainment at the home of Mr. J. C. Travis, which was enjoyable and successful. The Sunday school, young people's league, etc., will soon be in working order.

The Berlin, Canada, society is in a very healthy condition, notwithstanding they have been so long without a pastor. Everything about their church property shows the greatest care, all the meetings are well attended, the people are united in church work, and the Sabbath service, at which Mr. Charles Ruby reads a selected sermon in a reverent and acceptable manner, is much enjoyed. The society is hopeful of soon obtaining a pastor.

The *Farm and Fireside* for September 25 publishes a sympathetic account of the life work of Benjamin Hatheway, "a poet horticulturist," written by Miss Jennie Buell.

She says of him: "It was part of his interpretation of life to live above conventions, to seek growth in things of the spirit, and to be useful to his fellow men. He could discuss theories of Spencer or Hegel or Kant; but he liked best to lead one simply to the wisdom of Swedenborg, by whose teachings he had shaped his beliefs from childhood."

Denver, Colo.

With all the energy of his nature Dr. Gustafson is throwing himself into the work of building up the organization in Denver. He is leaving not a stone unturned to strengthen what remains, to gather up loose ends and to make the present body as perfect an instrument as possible for performing the real uses of a church body. To this end he is now delivering a series of Sunday morning sermons on the general subject of "The Uses of Worship." On the first Sunday of September, regular evening services were resumed, and during the month of September the pastor has been delivering a series of most interesting and instructive lectures, popular in their nature and calculated to reach the masses, on the following subjects: September 6th, "Why Do You Need a Religion?" September 13th, "What Kind of a Religion Do You Need?" September 20th, "What Does Your Religion Do For You?" September 27th, "Of What Value to Religion is Doctrine?" October 4th, "How Are You to Observe and Effect Your Religion?" October 11th, "Practical Religious Life;" October 18th, "What Do You Expect to Do in the Next World?"

Two of the Denver dailies in their Monday morning issues have been giving very fair abstracts of these lectures, so that they are reaching a larger audience than can be accommodated in the house of worship where they are delivered.

Dr. Gustafson has also set himself to the task of making several needed improvements on the interior of our chapel, so that it will be a more attractive and comfortable church home for its membership and for the stranger that may be within our gates.

The society here is entirely out of debt and it is its purpose to keep out of debt, so that with its present small membership and limited financial ability, it can make the needed improvements only with help from those in the church at large who are interested in its missionary work and realize the opportunity for the work that can be done at such a strategic point in the West as Denver is. So far as the membership of the church here is concerned they feel that they have in their present pastor the right man in this place.

The Rev. and Mrs. H. C. Hay in England.

A meeting was held at the church, Bury New Road, Manchester, on Monday, Sept. 21st, for the purpose of giving a welcome to the Rev. H. Clinton Hay, and Mrs. Hay, on the occasion of their first visit to England. The meeting was convened by the northern members of the Conference Council, and was under the genial chairmanship of Mr. E. J. Broadfield, who in the regrettable absence of his colleagues of the Council proved himself veritably a host in himself. The invitation was responded to by a representative gathering drawn from most of the societies clustered around Manchester and included about twenty of the ministers and missionaries, who were personally introduced to Mr. and Mrs. Hay. Speaking at the public meeting in the schoolroom, Mr. Broadfield revived many pleasant and stimulating memories of the intercourse in past years between the British and American branches of the church, speaking both of visits and of permanent removals, by which the church had profited. Among those

who had come from America to Great Britain, Mr. Broadfield mentioned the Rev. Thomas Worcester, Chauncey Giles, Rev. O. Prescott Hiller, Rev. Rudolph L. Tafel, Rev. Theodore F. Wright, Rev. Samuel M. Warren, Rev. J. Reed, Rev. S. S. Seward, Rev. Frank Sewall, and others. The list on the other side contained, among others, the names of the Rev. Stephen Jepson, from Brightlingsea, who his friends were glad to hear is still a minister of the Convention although his removal took place over thirty years ago; the Rev. John F. Potts, himself from the Peter Street Society in Manchester; Rev. Louis G. Hoeck, Rev. C. W. Harvey, and as visitors merely, Rev. J. R. Rendell, Rev. R. R. Rodgers and Rev. Arthur Faraday. Rev. J. R. Rendell, who arrived during the course of the meeting, having traveled from the Isle of Wight, endorsed the welcome extended by the chairman. By invitation of the chairman, the Rev. W. Westall, the senior minister of the Conference, joined in the welcome. By a happy coincidence Mr. Hay commenced his ministerial work under the Rev. John Westall, who was a cousin of the Rev. W. Westall. In his reply Mr. Hay dwelt upon the essential unity of the church in England and America. He had come as an official representative but he should leave as a personal friend. He felt that it was becoming the duty of the younger men to take up and carry on the tradition of personal intercourse between the branches of the church on either side of the Atlantic, which in the past had been so beneficial. Letters regretting unavoidable absence and joining in the welcome to Mr. and Mrs. H. Clinton Hay were read from Mr. J. S. Bogg, Mr. James Cunliffe and Mr. Jonathan Robinson. The choir of the North Manchester Society rendered a carol by Dr. Root, and a madrigal and a part song. Mr. and Mrs. Hay have arranged to sail from Liverpool on Saturday, Sept. 26th.

The Rev. Albert Joseph Wright, who has been for some time past in failing health, passed to the spiritual world on Sept. 16th. Mr. Wright, who was the younger son of the late Mr. William Wright, of Kensington, was a scholar at the College School at Islington and afterward a Conference student. He was ordained into the ministry, in 1902, and held pastorates at Wigan, Hull and Jersey.

May I direct attention, for the sake of correctness, to certain minor statements in an article reprinted by you in your issue for Sept. 9th, on page 173? St. John's Church, Deansgate, Manchester, of which the Rev. John Clowes, M. A., was rector for sixty-two years, is some distance removed from Manchester Cathedral, with which it is not to be identified. St. John's Church was erected in 1768-9, by Mr. Edward Byrom, son of Dr. Byrom, the writer of the well known hymn,

"Christians awake, salute the happy morn,
Whereon the Saviour of mankind was born."

Mr. E. Byrom presented the living to Mr. Clowes, whose name should be pronounced *Clews*, as may be fixed in the memory by aid of the couplet written by Dr. Byrom:

"Tell me, O tell me, gentle Muse,
Where is Sir Peter, where is Clowes?"

L. A. S.

Good Meeting of the Canada Association.

The Canada Association held its forty-fifth annual meeting with the Toronto society on Friday, Saturday and Sunday, the 25th to the 27th of September. Quite a large delegation of the Berlin people went down to attend the meeting, and with them the Rev. E. D. Daniels, who was spending a short time in former scenes of labor in Canada. There was a meeting of the executive committee on Friday forenoon. In the afternoon there was a business session at which much important business was transacted. The ladies of the Toronto society had prepared an excel-

lent tea in the basement room of the church, and in the interim between the afternoon and evening meetings the attendants enjoyed the festivities of the occasion. In the evening the Rev. Percy Billings, who has recently become pastor of the Toronto society, called the meeting to order, and in the interims between songs, etc., interesting, hopeful and encouraging addresses were given by Messrs. T. M. Martin, E. D. Daniels, C. A. Ahrens, and others, Mr. Billings introducing each speaker with a few appropriate comments. In the midst of these exercises the Rev. S. S. Seward arrived from Detroit, and was soon introduced, and gave an encouraging address. He spoke of the joy he felt at seeing the Toronto society in their new house of worship, as when he was in Toronto before they were talking of building one. The evening was a very enjoyable and useful one.

On Saturday forenoon but little was done on account of the necessary absence of one of the officers. However, some business was gotten over, and then the company went below and partook of the excellent and bountiful lunch furnished by the ladies. In the afternoon there was a discussion of the subject of missions, participated in by Messrs. Martin, Daniels, Seward, Ruby, White, and others. It was a lively meeting; old associations and former successes were recalled, and it was the consensus of opinion that the time was ripe for such experiences to occur again; and all present seemed hopeful that they would.

On Saturday evening there was a well attended preparatory meeting, led by the Rev. Percy Billings. The sphere of the meeting was helpful, and well calculated to prepare the mind for the services on the morrow.

On Sunday, at 9:45 a. m., there was a session of the Sunday school, under the direction of the superintendent, Mr. W. H. Law, which was addressed by Rev. E. D. Daniels, and Mr. Charles Ruby, of Berlin. The Rev. S. S. Seward had charge of the morning service and delivered a very sound and helpful sermon from Matt. xxi, 44, showing that whoever opposes the truth of the Divine Humanity must suffer for it; but on whomsoever it shall fall like a benediction, it will grind his selfhood down to its natural and proper size. After the service the Holy Supper was administered by Mr. Seward, assisted by Messrs. Billings and Daniels. In the afternoon the social amenities, which were many, were enjoyed by the guests who had been invited to the hospitable homes of the Toronto society. In the evening Rev. E. D. Daniels discoursed to a very full house on, "The Reasonableness of Open Vision," showing the rationality of Swedenborg's claim to being the medium of a new revelation from the Lord, which opens the Bible and gives the world the truth it needs. At the close of the service, the Rev. S. S. Seward spoke a few words of farewell, remarking especially on the hopefulness of the entire Association, and saying that he had not heard a single pessimistic word in any of the meetings.

On Monday evening there was a meeting of the Young People's League, in which there was much interest. The meeting was addressed by Mr. Daniels, whose every word was one of encouragement. In short, the late meeting of the Association was an exceedingly hopeful one. With the splendid furnishings of the Berlin society, in its personnel and large number of fine young people; with the Toronto society enjoying and united in the labors of its new pastor, and possessing many enthusiastic young people; with outlying societies, nuclei of societies, and isolated members, among whom are some of our most excellent New-Church people; and with trust in the Lord and

earnest, hopeful work; there is nothing to prevent the Canada Association from becoming one of the very best in the General Convention.

The Ohio Association.

Programme of the Annual Meeting at Church, Corner Fifth and Walnut Sts., Louisville, Ky., October 16, 17, 18.

FRIDAY, OCTOBER 16.

- 9:00 a. m. Council of Ministers.
 10:00 a. m. Executive Committee.
 10:30 a. m. Board of Missions.
 12:00 noon Half-hour Business Men's Service. Twenty minute address by Rev. J. R. Hunter. Subject "Suicide. Is It a Remedy for Life's Ills?"
 2:00 p. m. Business meeting.
 2:30 p. m. President's Address. The Message of the New Church to the World.
 5:00 p. m. Adjourn.
 7:30 p. m. Symposium. Subject "Marriage." "The Origin of Marriage." Rev. Russell Eaton.
 "Success or Failure in Marriage. Why?" Rev. Thos. A. King.

SATURDAY, OCT. 17.

- 9:00 a. m. Minister's Council.
 10:00 a. m. Business Session.
 12:00 noon Business Men's Service. Address on "Where are the Dead?" Rev. Russell Eaton.
 1:00 p. m. Lunch.
 2:30 p. m. Reception at home of Mr. and Mrs. Chatterson.
 8:00 p. m. Preparatory Service. Subject "True Repentance," by Rev. Abraham Knobel.

SUNDAY, OCT. 18.

- 11:00 a. m. Service and Sermon by the President, Rev. Louis G. Hoeck. Subject "The Church's One Foundation." Sacrament of the Holy Supper at the close of service.
 8:00 p. m. Service and Sermon by Rev. Thos. A. King. Subject "The Divinity of the Word."

The Home Circle

The Other Girl.

Soft, white and fluffy, it lay across the shining rail of the little brass bedstead—a dainty, lace-trimmed party dress fine enough to delight any little girl's heart; nevertheless Mollie Lester's face wore a frown as she looked at it.

"To think that stupid Miss Spooler didn't put on the nice, Frenchy rosettes I ordered, but made those prim, little ribbon bows instead!" she grumbled to herself, adding with increased sullenness in her tone, "Although I don't suppose it matters much, now that Caroline Lane had to come down with the measles the very day before her party! Spoils everything! Then, too, papa had to be called away to a convention of scientific men or something, and so had to leave me just when I needed him the most because of my disappointment—Oh, dear me!" Here Mollie rocked vigorously back and forth in her pretty willow chair, and presently the scowl lost itself in the sober, thoughtful expression that crept into her face.

"I wonder what papa meant when he kissed me good-bye; he looked at me so tenderly and yet sort of quizzically as he said, 'If my little daughter,

whose life is filled with so many good things, could only know 'the other girl.'"

"Then he had to hurry away, for the boat was whistling for the dock.

"The other girl"—did he mean Caroline Lane? Don't hardly seem's if he did!"

* * * * *

Just how it happened Mollie could never tell! She had taken the skiff and rowed over to the Inlet to gather water-lilies. Papa had taught her how to manage a boat, to swim, too, so she was fearless upon the water and often went out alone when the weather was fine. And it certainly was this afternoon; the sky was a deep blue with here and there a tiny, white cloud like a bit of thistledown; the sunshine lay warm on rugged rock and wooded shore, awoke sparkling reflections on the broad bosom of the stream and turned far-distant sails to a gleaming whiteness.

But the calm beauty of the scene failed to quiet the discontent of Mollie's foolish little heart; even when she reached the object of her quest, and, plunging her rosy arms into the water, gathered lily after lily, every one a marvel of loveliness, her face still wore its petulant expression.

"Such a poky, stupid day!" she murmured as she piled up bow and stern with the fragrant buds and blossoms. "Such a stupid day—seems as though it would never come to an end!"

Ah, that day came near having an end for Mollie herself!

Busy gathering the lilies and pondering over her own imaginary trials, she failed to notice that, lying low along the green crest of Murray Island there was a gray line of clouds slowly rising and widening, and that far away, on the horizon's silvery rim, the wind was ruffling up the waters. Meanwhile her little boat was drifting in among the lily-pads and Mollie herself nestled down in it, her head resting on the cushioned seat, as she said dreamily:

"It's warm rowing. I'll just float along for a while. I think I must look real sweet lying here among the flowers like that lady Mr. Tennyson wrote about—what was her name?—Oh, the Lady of Shalott."

Mollie, you see, was somewhat vain. Most selfish persons are, as you have doubtless observed.

By and by her half-closed lids fell lower and lower, and the bow of her skiff, shifted by changing wind and stronger current, turned away from the safe-sheltered inlet out into the broad waters already troubled by the coming storm.

For the gray clouds were more than a line now; they had become a broad band covering nearly half the sky. The river took on their sullen, leaden hue. Now and then a wave came leaping by, wearing a white cap, but the sound of its lapping against the boat and the rocking of the little craft itself only served to lull Mollie into a deeper slumber. It was not until a touch of cold spray dashed against her face that the little girl awoke to find herself alone on the angry river, with the gloom of the storm hovering over her. Then, in sudden fear, she lifted her voice in a shrill, piteous cry; but even if the noise of wind and water had not drowned her call there was no one in sight to hear her; excursion steamboat, pleasure yacht, fisherman's skiff—a brief half hour ago the river had been alive with them—

but now, not one was to be seen; the approaching storm had sent everything scudding into safe harborage.

Only, Mollie's boat lay like a little leaf on the bosom of the water. Fortunately it was a staunch little craft, so it rode the waves well and, though now and then the white spray dashed over its sides, it was never submerged.

Thus it drifted on past island after island, all looking to Mollie's dizzy gaze like shadows moving in the gloom. Now and then the gray curtain of the sky was pierced by the swift thrust of the lightning; sullen thunder-peals echoed from rocky shore to rocky shore; presently the rain began to fall heavily, pelting down the waves somewhat.

Mollie's garments were soon drenched; she shivered with cold and grew weary from the exertion of plying the oars. At last with a little sob she sank down in the bottom of the boat and all her discomfort was lost in unconsciousness.

When she came to herself again, a rough, bearded, but not unfriendly fact was bending over her, and she heard a girl's voice say excitedly:

"O, goody! She ain't dead after all, is she, pa? The poor dear! Let us hurry and get her up to the house! You carry her, pa, an' I'll run on ahead and get the fire started up an' some of my clothes warm-in'; hers are soppin' wet!"

Then Mollie felt herself lifted from the boat and carried, a dripping bundle, along the sandy shore and up a rocky path to where a wee, weather-beaten house was perched like a brown bird's nest up on the wooded crest of the rocks; its door was wide open and within a cheering vision of the dancing red flames of a crackling wood fire.

A half hour later, Mollie, dressed in Polly Naugle's faded but clean gingham dress and Polly Naugle's patched shoes, was sitting at a little round table covered by a red table cloth, eating fried perch, baked potatoes and a saucerful of fresh blueberries, while Polly herself, rosy and bright-eyed, was bustling about waiting on her unexpected but evidently very welcome guest.

"How queer and nice and funny it all seems," Mollie thought. "I never ate in a kitchen before, nor at a table with a red cloth and such thick dishes, and with the stove so near the table that you can reach out and help yourself from the frying-pan! And I think Polly is the nicest girl I ever met, even though her nose is so freckled and she wears such old-fashioned clothes. But she is like me in one thing, for her mother is dead"—Mollie and Polly had been having an interchange of biographies during the drying and dressing process—"and she's just my age, too. Yet in lots of other things we're different. To think that she does every bit of the housework! Of course the house is very small, but there are breakfasts, suppers and dinners to get every day, and Tommy and Rosie and the twins to care for. She even washes and irons, bakes and mends! I wonder how she does it all!"

Here Mollie's thoughts found a voice, and between mouthfuls of fried fish and baked potatoes she asked a little shyly:

"Don't you ever have any time to play, Polly?"

"Oh, I go berrying sometimes, and last summer I went to a picnic down at the Bay," was Polly's cheery reply as she refilled the tea kettle and tucked another stick of wood into the stove. "You see,"

she added with a merry laugh, "I can't spend much time thinking what I'd like to do, 'cause there are so many things I've got to do! Sometimes when I see the summer boarders along the river I get to wondering just how it'd be to have nothing to do but pleasure-seeking and dressing up stylish."

"But don't you ever get lonesome, or nervous, or low-spirited?" Mollie inquired earnestly.

"Never!" and the dimples played hide and seek in Polly's round, red cheeks; then a thoughtful look came into her clear, gray eyes as she said:

"I guess, as pa says, there are two kinds of poor folks in this world. The folks who haven't much money and have to work hard for a living, and the folks who have so much money that they don't know what to do with it—nor what to do with themselves!"

Mollie looked at her curiously.

"Polly," she said impressively, "I guess I know what my father meant this morning. You are 'the other girl!'"

Polly Naugle's face wore a mystified expression, then her merry laugh rang out again.

"I'm sure I don't know just what you mean. You're one kind of a girl, I s'pose, and I'm another, and—and I'm real glad we've met!"

"So'm I!" was Mollie's hearty rejoinder.—*Christian Intelligencer.*

True Love.

The land is bright with sunshine,
And the clouds have rolled away;
The air breathes peace and gladness
On a winsome wedding day.

The bells are ringing clearly,
And their tones are filled with love,
Love that glows throughout all nature,
And its emblem is the dove.

A maiden, fair and lovely,
And a youth of manly form,
Have been joined in happy wedlock;
All is peace—no sign of storm.

The years roll ever onward,
But true love will never fail;
The earth-change brings no shadow
Where true love and truth prevail.

All is joy, and rest, and blessing
Where the heart is staunch and true;
And the home-life shines with gladness
When the Saviour lights our view.

WILLIAM REID.

520 West 175th St., New York.

If anyone by Providence in the universal, means the conservation of the whole according to an order impressed on universal nature at its first creation, he does not consider that nothing can subsist unless it perpetually exists; for, as is well known in the learned world, subsistence is perpetual existence, thus conservation is perpetual creation; consequently Providence is continually in single things. Some confirm themselves in the persuasion that the universal may exist without the particulars, from the case of a king who reigns universally but not singularly: but they do not consider that the royalty is not only with the king himself, but also with his ministers, who are his vicegerents in such things wherein he himself is not able to act; thus the universal, which is of the king, is in things singular. But with the Lord there is no need of this; for whatsoever is in Him is infinite because it is Divine; the reason why the angels are His ministers is, that they may be in active life, and thence in happiness; nevertheless, the ministries which they fulfil are not from them, but from influx from the Lord, as the angels also unanimously confess. (A. C., 6482.)

The Church Calendar.

Oct. 18. The Nineteenth Sunday After Pentecost.

The Christian Life.

Introit Selection 95: "Make a joyful noise."

Lesson I. Hosea xiv.
Responsive Service VII.: The Blessings. P. 23.

Lesson II. Luke x.
Benedictus, 759.

Hymns (mag.) 39: "O Jesus, Lord and Saviour."

41: "Lord of our life."

Marriages

ABELL-DEACON.—At Spokane, Washington, August 31, 1908, William Lafayette Abell of Canon City, Colorado, and Mrs. Nellie Stearns Deacon of Chicago, Illinois.

Special Notices

CONFERENCE OF MINISTERS OF THE MARYLAND ASSO- CIATION.

The Conference of Ministers of the Maryland Association will be held in the Church of the Wilmington, Del., Society, Delaware Ave. and Washington St., Friday, Oct. 16, at 11 a. m. The Bible topic will be: "The Lord's Prayer," led by the Rev. L. H. Tafel; and the Doctrinal topic will be: "The Office of Spiritual-Moral Influence, or of the Church, in the Removal of Social Injustice and Evils," led by the Rev. J. B. Spiers.

G. LAURENCE ALBUTT,
Sec. pro tem.

MARYLAND ASSOCIATION.

The next annual meeting will be held in the Wilmington Church, corner of Delaware avenue and Washington street, on Friday, Saturday and Sunday, October 16, 17 and 18, 1908.

A cordial invitation is extended by the Wilmington Society to all members and friends, with the request that those intending to accept entertainment will kindly notify the pastor, the Rev. George Henry Dole, 415 Delaware avenue, Wilmington, Del., that accommodation may be provided for them.

PROGRAM.

Friday, Oct. 16. 11 a. m., Ministers' Conference. Bible topic: "The Lord's Prayer," led by the Rev. Louis H. Tafel.

2:30 p. m.—Doctrinal topic: "The Offices of Spiritual Moral Influence, or of the Church in the Removal of Social Injustice." Led by the Rev. J. B. Spiers.

8 p. m.—Maryland New-Church Sunday-School Union. Song Service. Reports, and address by Mr. Ezra Hyde Alden, of Philadelphia. Subject: "Home Preparation for the Sunday-School Lesson."

Saturday, Oct. 17.—9 a. m., meeting of the Executive Committee.

10 a. m.—The Maryland Association.

12 m.—The General Pastor's report and address.

2 p. m.—Business session, reports and discussion of missions.

3:30 p. m.—Board of Missions.

4:15 p. m.—Annual address: "The Divine Providence in the Work of the New Church," by the Rev. J. B. Spiers, of Richmond, Va.

8 p. m.—Reception, with music, and a brief talk by the Rev. Frank Sewall, D. D. Subject: "The Significance of Recent Public Honors to Swedenborg."

Sunday, Oct. 18.—10:45 a. m., service and sermon by the Rev. Arthur Mercer, of Baltimore. Subject: "The Church's Firm Foundation." Communion at the close of the morning service.

7:30 p. m.—Evening worship, sermon by the Rev. Frank Sewall, D. D., of Washington, D. C., on "The Teaching Function of the Church."

The offerings morning and evening will be for the uses of the Maryland Association.

The public is cordially invited to attend all the services and conferences.

C. A. E. SPAMER,
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The Earliest Creeds.

In a treatise on the various creeds of Christendom we have found the citation of the following three under the title of "The First Creeds":

Nathaniel's (John i. 49): "Rabbi, thou art the Son of God, thou art the King of Israel."

Peter's (Matt. xvi. 16): "Thou art the Christ, the Son of the living God."

Paul and Silas's (Acts xvi. 31): "Believe on the Lord Jesus Christ, and thou shalt be saved."

To these should we not add this of Thomas (John xx. 28): "My Lord and my God!"

This confession of faith antedates that of Paul and Silas in the succession of events, taking place immediately after the Resurrection. It is deeply significant as being the direct full confession from the lips of man of the absolute deity of Jesus—His being not alone the Son of God, but God; as being uttered after the glorification of the humanity in the victory of the passion and the resurrection.

That this one should be omitted among the "earliest creeds" is an instance of the way in which men use the Scriptures to confirm them in a preconceived opinion. Probably all men do this more or less, and Swedenborg says that this is the reason why a doctrine revealed from heaven is necessary for the true interpretation of the Scriptures themselves, or for the drawing forth of true doctrine from these. But the "creed of Thomas" has a vast and sublime im-

portance when considered in relation to all the other confessions, not only in that it declares Jesus in His glorified humanity to be "God," but that this deity is visible in the very wounds by which the victory of the hells was won and the sympathy of God with human suffering was forever declared.

Does the World Reject the Internal Sense?

In a highly intelligent and appreciative notice of Swedenborg which is contained in a convenient little "Study of the Sects," compiled by the Rev. W. H. Lyon and published by the Unitarian Sunday-School Society, Boston, we find this remark, in the general summing up regarding Swedenborg's doctrines, which the New Churchman can hardly accept:

"They have great power over many thoughtful people in their theory of the Scriptures and in the wider application of the doctrine of 'Correspondences' throughout the relations of matter and spirit. There has been much intellectual sympathy between them and the Unitarians of this country, though there has been no formal expression of it. In their exclusion from the fellowship of 'Evangelical' Christians in their dissatisfaction with the doctrine of the literal infallibility of the Bible, in their search for a higher and wider interpretation of sacred history, in their denial of the Trinity and other doctrines held by the popular sects, and in their theories of the future life, we find much to accept. On the other hand, we cannot accede to the claims made for Swedenborg; and we share with the rest of the world its denial of the 'second sense' of the Scriptures. The latter is an old doctrine, running back to the Jewish scholars of the time of Jesus and the Christian scholars of the third century, but always failing to gain support. It is but a temporary refuge for those who are driven from belief in the literal infallibility of the Scriptures; and the spiritual beauty and elevation which it finds in so many plainly commonplace passages are evidently first transferred to them out of the revelations which the Spirit makes today. But the arguments which Swedenborg addresses to the reason of men are often of the highest value; and no more beautiful, comforting or reasonable ideas of the future life have ever been uttered than by him. He stands among the great religious teachers of history."

We quote this as an excellent example of what may be called the "liberal" judgment of Swedenborg in these modern times. It is worthy of study both for what it accepts and what it rejects, but more still for the self-contradiction and utter lack of a positive doctrinal standard by which to form a judgment in accepting or rejecting. It cannot "accede to the claims made for Swedenborg" and yet it declares his ideas of the future life the most reasonable and comforting ever uttered. It admits there is "a spiritual beauty and elevation" found in commonplace passages of Scripture, but cannot at-

tribute this to any "second sense" but only to a present-day revelation of the Spirit, notwithstanding Swedenborg wrote a century and a half ago! It approves of our "rejection of the Trinity," and of the "literal infallibility of the Bible," and seems to find in these rejections a common ground with the Unitarian faith, notwithstanding the doctrine of the Divine Trinity is declared by Swedenborg to be the precious pearl of Christian doctrine, inasmuch as he finds this Trinity to be wholly embodied in the Divine Humanity of Jesus; whereas the Unitarians will have no trinity that includes the Divinity of Jesus; and notwithstanding Swedenborg's assertion that the holiness and power of the Bible lie in the literal sense itself and hence that the letter is infallible in conveying spiritual truth and spiritual grace to men. It will be seen, therefore, that the "intellectual sympathy" between New Churchmen and Unitarians reduces itself to the acceptance of new interpretations of Christian dogma, but these are as far apart as possible; the New Churchman taking his interpretation from an authoritative Divine revelation given from the Lord to Swedenborg; the Unitarian, finding each one his own interpretation as revealed to him by the Spirit today. And it is here that the kindly meant but entirely misleading judgment of Mr. Lyon needs careful attention on the part of New-Church preachers.

We do not know to what class of sermons or writings Mr. Lyon is indebted for his impression that the "second sense" or "correspondences" which they contain are only the reflected "present-day revelations of the Spirit." It may be that he has seen in New-Church sermons and review articles only a rambling poetic fancy or a metaphysical moralizing which might be duplicated in any pulpit or religious journal, and has even found certain ingenious and novel treatment of familiar texts set forth as veritable examples of the internal sense of the Word, when possibly they are nothing of the kind. But if Mr. Lyon has himself studied those volumes of the "Arcana" which Emerson called a sandy waste of repetitions and has penetrated into the reality of the spiritual sense of the Word and of the law of correspondence, he would never mistake these poetic "revelations of the spirit of today" for that "second" or internal sense of the Scriptures which it was Swedenborg's Divine mission to give to the world. It is true that the Jewish philosopher Philo taught that such an internal sense existed, and Origen and other early Christian teachers taught this doctrine of a holy internal sense, but until the doctrine of the three discrete degrees, God, Spirit and Nature, and their correspondence was revealed to Swedenborg there was no systematic science or law of the interpretation of the Scriptures known to the church, and least of all was it the kind of free moralizing and poeticizing which Mr. Lyon

finds so reflective of the "spirit of today." We do not mean that the free exercise of the preacher's literary art and poetic fancy and moral appeal may not be availed of in the pulpit or in the essay, but these should never be allowed to take the place of or to hide from view the real spiritual message of the Divine Word which is to be found in its distinct plane in the spiritual and internal sense as the Lord has revealed it. And while this may be illustrated and enforced by whatever legitimate art, it should never be confounded with the human fancies which are bred of the spirit that substitutes for the Divine authority of the Scriptures the authority of the human reason and its self-derived intelligence.

As to the assertion that the "rest of the world" agrees with Unitarians in rejecting the doctrine of the internal sense of the Scriptures, even in the profoundly real and scientific form in which Swedenborg teaches it, we are not so sure of this as he seems to be. The profound and widespread interest in Bible-study, reaching even to the Vatican, the empty and unsatisfying results of the higher criticism, the longing of the normal human soul for some Divine voice to teach and lead, the manifest unrest of the denominations in their present confusion and uncertainty as to Bible inspiration and authority—all these indicate a condition of the world wherein the doctrine of the Internal Sense of the Scriptures will come, as it doubtless has come to many, as the only rational and soul-satisfying answer to a universal want in Christendom—a basis, standard and source of Divine Revelation and Doctrine.

The Sermon

The Shining Beauty of Truth.

BY THE REV. JOHN S. SAUL.

"And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." (Exod. xxviii. 30.)

The Urim and Thummim, in the breastplate of Aaron which he put on when he ministered in the holy place, were the precious stones, that are described in the narrative, twelve in number. These were placed in a specified order, and constituted the prominent things of the breastplate. The precious stones were all brilliant and beautiful, and those of a warm brilliancy were called Urim, while the others were called Thummim. The words Urim and Thummim in the Hebrew language mean flames and perfections.

When inquiry was made by the people concerning the movements of their life at the oracle in the tabernacle, answer was received by the flashing of light in the stones of the priest's breastplate. This flashing was the flames and perfections, the Urim and Thummim. By the flashing of light in the

precious stones they knew the Lord's answer to their inquiry. Hence it is said that when Saul in his wickedness inquired of the Lord, the Lord did not answer him either by dreams, or by Urim, or by the prophets.

In all ages of the world men have had some way of learning and knowing their duty concerning the way of life, some way of inquiring of the Lord as to what was right, and were able to get enlightenment. In most ancient times they had open intercourse with the angels of heaven, and the Lord revealed the truth to them directly. Later on they were taught by correspondences. Things in the natural world which corresponded with things in the spiritual world were made their instructors, and all nature in this way became luminous with heavenly wisdom, pointing out the life of order which leads to heaven. But when men's lives became perverted and vitiated by evils, and correspondences were lost so that they no longer understood them, the Lord provided representatives of heavenly things, that men might not lose sight of heaven altogether. These representative things were only earthly, but they stood for heavenly things, and by that means kept alive some knowledge of heaven and preserved the connection between earth and heaven with men. And although men did not understand the meaning of the representative things, still those things served to keep their faces turned toward the Lord. Such representative things were all the ceremonials of the Israelitish Church—the priests, and the altars, and the sacrifices, and the incense, and all the paraphernalia of their worship, including every least thing mentioned in the Word in connection with it.

These representative things all pointed to the Lord and imaged something of His attributes and His kingdom to men. The breastplate of judgment put on by Aaron when he ministered in the holy place was of this nature. It served to give assurance to those who came to inquire of the Lord. The flames and perfections—the Urim and Thummim—indicated the sincerity and purity of purpose of those who came to seek the offices of the high priest. Saul, being insincere and selfish, therefore received no answer.

Since the Lord came into the world the representative things of worship have ceased to operate; but men can come more directly to the Lord. They come by means of those things which the representatives signified. They come especially by means of the Word, which instructs them.

The priest represented the Lord, and the twelve stones of the breastplate corresponding with the twelve tribes of Israel, represented all the truths of the church by which men learn about heavenly things and how to attain them.

The breastplate was not of metal, as might be supposed from its name; it was of fine cloth beautifully made. "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle; this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond.

And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes."

All the holy garments of Aaron, made, it is said, "for glory and for beauty," which are described so particularly, and which seem of little concern to us if we view the narrative as a merely natural thing, represent heavenly graces which the man of the church is to put on in his life. And it would be interesting to study each particular thing, what it means and how it applies to us in our life. For all these things of the Word are given to us to be of practical value and to instruct us in the things of heaven. But we can only take a general look at them now, and devote more particular attention to the stones of the breastplate, and especially to the Urim and Thummim.

Precious stones, by reason of their beauty and brilliancy, represent truths seen in clearness. This is manifest from many portions of the Divine Word. Thus it is said in Isaiah, of the Lord's church, "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children." (liv. 11, 13.) The Lord says in Matthew that "the kingdom of heaven is like unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it." The truth which is represented by the pearl of great price, is the true knowledge of the Lord, which is the most important truth, the priceless truth of religion, that on which the church is founded, as our Lord told Peter. The gates of the New Jerusalem are said to consist of twelve pearls, and her foundations of twelve precious stones. That every several gate of the Holy City was of one pearl, represents that in every state which qualifies men to enter the church the acknowledgment of the Lord is the one thing essential. Self must be subjugated and the Lord acknowledged as supreme. The twelve precious stones which constitute the foundations of the New Jerusalem represent all truth upon which the church is grounded in man's life. And the twelve precious stones of Aaron's breastplate represent all truths which are of man's life and worship in the church.

The twelve tribes of Israel whose names were on Aaron's breastplate are representative of all the living principles which constitute the church in man, while the twelve precious stones, corresponding with the names of those tribes, stand rather for the truths which belong to those principles and the beauty they present to those who attain them.

The lesson of the precious stones in the breastplate, and especially the lesson of the Urim and Thummim, the flames and perfections of the stones, is, that we should worship the Lord and do the works of religion, not in blindness, not in selfishness, but in states of enlightened truth, glowing with heavenly love. As we do this there will be a response

of the Urim and Thummim. The truths of the church which we have learned will shine with luster and give us assurance that all the Lord's promises will be fulfilled in us if we are faithful to the truth which we see and understand.

We have not the Urim and Thummim, literally, in our life and worship now. The priests and ministers do not wear a breastplate of gold, of blue, and of purple, and of scarlet, and of fine twined linen. But we have what is far better. We have what all these things represent. We have the substantial things of which the others are but the shadow and representation. We have the opened Word in which is all truth of heavenly wisdom adapted to both angels and men, which truth leads to the attainment of all the living heavenly principles represented by the twelve tribes of Israel. These are opened to our rational sight so that we may see and understand them. It is now permitted the man of the church to enter with the understanding into the mysteries of faith. He can see truths with his understanding and comprehend them so as to know rationally their relation to him and how they bring to him the living realities of heaven.

Concerning the Urim and Thummim we have this instruction in the "Heavenly Arcana":

"They signify the shining forth of Divine truth from the Lord in ultimates; which appears from the signification of the breastplate of judgment, as denoting Divine truth shining forth from the Divine good of the Lord; and from the signification of Urim and Thummim, as denoting light and the shining forth thence. The reason why the Urim and Thummim denote light and shining forth, is, because by the stones in the breastplate the light of heaven shone forth with variety according to the responses which were given by them, therefore also they were of different colors; for the Divine truth proceeding from the Divine good of the Lord appears before the angels as light, hence is all the light of heaven. The colors thence derived, which are the modifications of that light with the angels, are variegations of the intelligence and wisdom appertaining to them, for all wisdom and intelligence is from that Divine truth or light. Hence it may be manifest that by the shining forth of various colors from that light are presented Divine truths, which are responses in the heavens; in like manner by the Urim and Thummim, when the Divine was interrogated. But it is to be noted, that when the shining forth appeared, then at the same time the response to the subject of inquiry was pronounced in an audible voice; which was done by the angels, to whom by such shining forth it was revealed from the Lord; for the Divine truths which are responses, so appear in the heavens. The light of heaven is the Divine truth proceeding from the Divine good of the Lord. Colors appear in the heavens, and they are modifications of that light with the angels, thus variegations of intelligence and wisdom belonging to them. That this is the case, is also manifest from the signification of Urim and Thummim, for Urim signifies fire lucent, and Thummim, the shining forth; fire lucent is the Divine truth from the Divine good of the Lord's love, and the shining forth is that truth in ultimates, thus in effect. And it is to be noted, that Thummim in the Hebrew tongue denotes integrity, but in the angelic tongue shining forth. It is said in the angelic tongue, because the angels' discourse with each other from the very essence of a thing perceived inwardly in themselves, thus according to its quality; the discourse thence flows forth into a conformable sonorous expression, audible only to the angels; the shining forth of Divine truth and the sonorous expression is Thummim, hence now is its denomination. The like is perceived by the angels when 'Thum' is read in the Hebrew tongue, by which is signified what is entire, or integrity. . . . From these considerations it may now be manifest, that the breastplate by Urim and Thummim, that is, by the shining forth of the light of heaven, revealed Divine truths in a natural sphere, thus in ultimates.

"A like shining forth is also presented inwardly with those who are in truths derived from good, which dic-

tates, and as it were gives responses, when truth is inquired after from affection of heart, and is loved as good. That there is such a shining forth, whereby Divine truth from heaven is revealed in the natural man, with those who are illustrated from the Word, is not perceived in the world, by reason that it is unknown that any light from heaven illustrates the intellectual principle of man; but that it is so has been given to perceive, and also to see. It is to be noted further, that the shining forth appears in ultimates, since all things which are of light from the Divine, descend even to ultimate ends; and because they descend thither, they also shine forth there and thence. Hence now it is, that the breastplate was set upon the ephod and upon its girdle; for the ephod represented Divine truth in ultimates; and its girdle represented a common bond, that things might be kept in connexion." (A. C. 9905.)

The Urim and Thummim are not something magical, whereby men can at this day bring down spiritual phenomena from heaven and make them appear manifestly to the senses of man. If they were, the evil-disposed would use them to their own hurt and destruction. In the representative church they gave answers from heaven so that they could be apprehended outwardly by men. But now that the spirit of what was represented by the outward symbols used by the Israelites is given by the Lord for a spiritual church, men receive answers from heaven by an internal way which illuminates their understanding and gives them to know the truth. The answer is now more direct, and the connection of men with heaven is more near and internal than it was by representatives; for the people of the church now see the light of heaven with their internal understanding. Instead of looking upon material stones such as those in Aaron's breastplate they look with the eyes of the spirit upon the truths which the stones in the breastplate represented. These truths are all adapted to the life of man's spirit, and they instruct him in the things of eternal life. They open before him the path of life and make it so plain that he can walk safely therein.

The precious stones of the breastplate are the priceless truths of the Divine Word now revealed in great abundance to the church. But these truths do not shine in the mind of every one. There is no brilliancy and resplendency for those who are in evils and are not willing to put them away. Truth condemns evil, and those who persevere in evils of life get no response, no Urim and Thummim, from the truths of the Divine Word. "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "The Lord answered not Saul, neither by dreams, nor by Urim, nor by prophets."

How many people read the Writings of the New Church, which explain the Scriptures, and can see nothing in them! They are meaningless and unintelligible to them. There is nothing in themselves that responds to make the truth luminous with heavenly light. But those who are hungering and thirsting after an intelligent righteousness absorb the truth with avidity. To them the truths revealed from heaven shine with their own Divine light. There is the Urim and Thummim, the response to the desire of their heart for light. They need no external confirmation of the truth of the New Church which the Lord is establishing with men. The entire Word is a bright and shining light to show them the pathway of heaven. The Lord is the central Sun of their mind, whose glory has been revealed in His Divine Humanity. When the God-

head is seen to be one both in essence and in person, and the Lord Jesus Christ can be realized as an ever-present, all-adorable and lovable God and Saviour, all the truths of the church arrange themselves in order, as the precious stones on the breastplate were arranged in order according to the names of the twelve tribes of the children of Israel.

The Word is the very Divine Human—the Divine life—of the Lord with men. In it the Lord is present as our High Priest to minister the things of heaven. And as men come to the Lord in the Word, with an affection for the things which the Lord there brings to them, the answer will be given from heaven. The breastplate of judgment will make the way of life plain through the precious truths which the Word contains in such abundance, and which are now laid open for the people of the church.

May the Lord give us such an affection for these priceless truths as will lead us to see them in all clearness. Thus will truths multiply infinitely, and the way of life will grow more beautiful and delightful.

Contributed

The Law out of Zion.

A READING OF THE INNER WORD.

For out of Zion shall go forth the Law. (Isaiah ii. 3.)

A generic term, such as love, law, truth and many others, is always open to misinterpretation, because it has many interpretations. Thus the term "love," used in any connection, may mean any one of a thousand and one forms of love, all actual, all intelligible, all subject to investigation and study, and many of them good and true. Glance over the things a man may love, for instance: His wife, his children, his country, his church, his books, his home, his house, his horse, his dog; his dinner, his music, his afternoon nap, his den, his violin, his garden; drink, cards, racing and a multitude of other such things more or less unclean and undesirable. Ponder this list of loves for a moment, and see the difference in them. Thrust a few of them into forcible contrast and see the glare of that contrast. Suppose a man love his wife with the same love with which he might love his horse or his cigar, would the woman called "wife" really be a wife? Suppose a man loved music with the same love where-with he loves his dinner, would not art blush at such "gastronomic incest?" "To love art for art's sake" is of course a truism and exceedingly trite and shop-worn as a phrase, but it is perfectly legitimate, alongside the phrase, to "love art for money's sake."

Swedenborg aids the student of such things enormously by developing for him the "doctrine of degrees," and telling him that such a catalogue of loves is a grouping of different loves, not of the same love in different aspects. Loves in discrete degrees, not loves in continuous degree. For this reason the Lord has mercifully permitted that faithful Swedish servant of His to catch a glimpse of the doctrine of discrete and continuous degrees and labor over it voluminously in his many tomes.

As there are different loves in a man's life, all independent of each other, yet all interdependent, so are there different "laws," all independent yet all

interdependent. Study the term "law" for a moment, since the clergy and the laity both use the term, often speaking of the "law" of the Lord, or the law of gravitation, or the law of the land, with different and therefore indifferent meaning. Set down a "catalogue" similar to the above for "law" and give it thought. Assume this to have been done and then proceed. There is evidently the "common law and the statutory law," both distinctly products of man, and therefore quite essentially different from the "law of the Lord." The common law is the common consent of the mass-mind, molded and shaped by the customs of the people in the progress of centuries. By this we determine such things as the rights of a man to a stream flowing from some one's land through his and out into the land of a third party; the outlawing of debt; the legal aspect of the Sabbath, whether American, Continental, Mohammedan or Buddhist, and a multitude of other things.

Statutory law is the law which resembles club resolutions and standing rules, whereby men determine at times what shall be the attitude of society toward an individual or a group or a set of conditions. Laws regulating states, counties, municipalities, corporations, automobiles, trades, and the like, are of this nature.

Alongside of these two man-made patchwork quilts—these crutches upon which a city, a county, a state, a corporation limps along—there are sets of codes, growing out of customs, like the common law, but not part of that law: such as the codes of ethics among doctors, lawyers and other professional men. The attitude in which one man stands toward the other man's "case"; the regulations of the duello and of the joust, in the days of these enhaloed brutalities; the regulations of the stock exchange and the price of seats therein, and again a host of similar things. This is a body of laws, entirely independent of the statute books or the common law, and unregulated by it, or virtually unregulated by it.

Alongside of these codes of law and ethics, stands the pale and nameless spectre which is feebly called "etiquette"; the swiftly and frequently changing "social laws," that prescribe when gloves may be worn and when not; what size and what number of cards is appropriate for this or that occasion, that prescribe ceremonial of any kind, whether that ceremonial be that of the church, or that of society at large. It is here that the churchman is open to his most annoying blunders. He frequently mistakes the "social laws" called "ceremonial" for the law of the Lord, because they happen to be observed in the building which he calls "church." Yet they are neither more nor less than "social laws" prescribed by custom for certain occasions. And they differ in nowise from the general rules of conduct in other aggregations of humanity. Thus a cultured man will rise at a certain word in an Episcopal service for the same reason and with the same courteous alacrity with which he rises from his seat on the entrance of ladies into the room of his friend where he is making a social call. It is for this reason that we so frequently hear the remark from the lips of "society people" as to the services of the Episcopal Church: "I do love the services so much." Naturally, since they are the polite forms of ecclesiasticism, and men and women trained in social forms

feel at home in them rather than in the cruder forms of etiquette, called church services, indulged in by a protracted meeting of the Methodist denomination or the boisterous worship of the Salvation Army. Nothing is further from the writer's mind than an effort to say things derogatory to any form of worship. Nothing can be more beautiful than a well-rendered service in the Episcopal Church. He is here only pleading for a distinction to be made between ritual, which is church etiquette, and the "law of the Lord." They are two entirely independent and separable things, though in many minds they may so snugly coincide along their whole extent, as to create endless confusion in their examination for study purposes.

Hence under the laws of "etiquette" we gather the ceremonials of a church, a function of a state, or nation, the rules of conduct prescribed in any gathering of people, whether that gathering be in a church, in a capitol, in a railway station, or in a drawing room. And here again you have a body of laws almost entirely independent of the common and statutory law and in many points in contravention with these two bodies.

And beyond that pale ghost that frightens the uncultivated so terribly there stands a body of unwritten law, which may be called the law of grace, of courtesy, of moral ethics. Not the law that regulates the lifting of a man's hat to a lady, but rather the law that regulates his lifting his eyes to her face and staring her out of countenance; the muffled footfall in the sick room; the whisper in the presence of the dead, and again a thousand and one other small but salient details of conduct, called "good behavior," "civil conduct," or "good morals." Here again there is a body of law, occupying a degree entirely discrete from the other four bodies here set forth.

In a sense these five sets of laws are all man-made and therefore not the "law of the Lord." They are man's graduated and modified method of meeting the demands of "the other man."

But beyond these five lie two others, not as directly man-made. When I speak of the law of gravitation, of the law of evolution, of the law of procreation, I am evidently not touching any of the five bodies of law mentioned above. For these are laws of nature. Not necessarily natural laws, for a "natural law" may differ essentially from a "law of nature." Evolution is a law of nature; climatic conditions, wherever and whenever produced by man, are natural laws. If, for instance, a stagnant pool produces a pest of mosquitoes and man in the aggregate unity called a board of health pours crude oil on that pool, the laws of nature bred the mosquitoes, natural laws destroyed them. For nature would not think of pouring crude oil upon that pool for the purpose of destroying her own handiwork. If a dense forest covers the mountainside it grows by a law of nature. If man, in the aggregate shape of a lumber industry recklessly cuts it down, without forest reservation laws, and thus checks rainfall and destroys crops by this change of climatic conditions, that is not a law of nature, but a natural result of man's action, and a natural result at the hands of man is a "natural law." Thus a seeded apple growing on a normal tree in its natural condition is a growth according to the "laws of nature." A seedless apple created by Mr. Burbank is created

according to natural law, that is, according to a combination of the laws of nature which nature herself never makes.

Hence we must distinguish the laws of nature, such as gravitation, evolution, vibration, rectilinearity, resistance, vortices, and so forth, from such combinations of these laws which man makes, and whereby he sometimes creates a condition in entire contrariety with the laws of nature, as when he sails against the wind; makes a machine pull itself up an incline by a windlass in its own body; or when he intoxicates an animal with some drink which he has brewed. In general, therefore, we may think of natural law as having two forms. That series of laws which God has inwoven into the structure and substance of nature, ranging from the fall of a stone, or the crystallization of a mineral to the hatching of a chick from an egg or the birth of a child or a planet. This series is more directly the "law of the Lord" than is that which follows, namely, the complex series of results, which man produces, by the fact that he combines laws, forces and functions into results, good, bad and indifferent, not originally inherent in nature. This latter series must be distinguished from the former, and must be considered as in a less degree the "law of the Lord" than the series preceding.

Come we now to the actual "law of the Lord." For beyond and behind the dualism of natural law just explained there lies an entire and vast field of law altogether discrete and independent of, though interdependent with, the various complex series above cited. It is the "spiritual law." And this spiritual region of the law falls instantly into a variety of categories.

For in the first place, we find that thing for which the church has struggled for so many years. She has tried to find the thing called spirituality. She knew it existed. She knew there was remoteness from the world about it; that there was differentiation from the world about it; that there was a distinct humanity about it; a Divine Humanity, somehow, somewhere, somewhen. And so, in feeble and, as we now see it, futile ways, she withdrew from the world, she fled from a shadow that pursued into the cloistered monastery and that grinned beside the crucifix from the walls of the cell in the nunnery. And she tried to differentiate from the world by devising a series of dogmatic statements of abstract and intangible things, which in the minds of intelligent people turned into theology and in the minds of the unintelligent into superstition. And she tried to find her humanity in the other life, which again in the minds of the intelligent turned into spiritualism and Psychic Research societies, while in the uncultured mind it left an odd tincture of ghost-lore and demonology, which is as weird as it is stupid. The German alone had the courage of his convictions, since to him the mediaeval demonology turned about a "dummer Teufel," a stupid devil, a devil of whom every one took advantage except possibly poor Faust and Don Juan, and a few helpless fellows who were too dull for words.

And so the church tried to feel her way into territory which she knew, as well as you or I, existed. It took several centuries to find that she had strayed from the path, and the voice of Luther was the first to re-echo through the dense forest of the Middle Ages with a warning cry that she had

lost her way. Then in quick succession came other heralds of the dawn, last of them Swedenborg, to tell people that a new day was dawning. And the people awoke, and though a few mistook the herald for his message, and cringed unduly to a fictitious merit which was nowhere claimed by the herald, many saw and heard and knew that the day had come.

And by means of this light thousands are finding their way toward the ultimate goal of us all. And the church has regained her sensibility of spiritual things and realizes that the first manifestation of spiritual things is altruism, the life lived for the other man. The Lord told His disciples so in the very first place. He said, "By this will all men know that ye are my disciples, if ye have love one for another." "Whatsoever ye would that men should do unto you, do ye even so unto them." "What ye have done to the least of these, ye have done unto me." And numberless other sentences and thoughts in the Gospel tell this story. So the idea of man ceasing to live for himself and living for society, for his fellow man in the individual and aggregate shape, was called into being. And now we have the forms of social service which have of late been born into the world, standing distinctively for that larger humanity which the church in the mediæval days sought in another and a future world. How? Look it over. Take the care we give the sick, the helpless, the degenerate, the criminally vicious. What in its primary analysis does it stand for? Spirituality. Why? Not because it philosophizes about a spiritual world? The devils Swedenborg saw could do that as ingeniously as a theological student just out of his seminary. That is not spirituality nor has it much to do with it. But look what nature does, for instance, with an idiot. She destroys him. She tries only to let the fit live. She kills him, by making him unable to know what to do with his hands or his mouth. She would starve him in ten hours after birth, if she had her way about it. She does not want him, and she would soon rid herself of him. But what do we do? We give more attention to this helpless bit of potential humanity than we need give to a normal child. Why? Simply because we are at enmity with nature, because we are essentially not of nature, but of the spirit. The Spartan used to kill his aged and his girl children. Why? Because he was perfectly natural. That is what nature does. She kills that for which she has no immediate or at least no early prospective use. She never looks beyond one season or one epoch. But why have we ceased doing these things? Simply because we have grown non-natural since then. We have grown spiritual. We fight nature and make her do things she has no intention of doing. Hence the first series of laws of the spiritual life are those of helpfulness to the neighbor. They are the laws of kindness, of sympathy, of help, of tenderness, of uplift for those who are down-trodden. The law of the Lord is that wonderful thing which makes you do what you do not naturally incline to do. Which makes you patient with a helpless mortal whether his helplessness be congenital and he be feeble minded, or idiotic, or epileptic, or insane, or whether he be simply shiftless, unsanitary, criminally inclined. Instead of being impatient with him and treating him as nature would and does, you train yourself to patience,

sometimes to infinite patience. Instead of maltreating him as they did in those horribly natural days of the Middle Ages, and cutting off his ears because he took laundry from the line, or chopping off his hand because he gathered a few turnips out of some one's fields, we take him to a reformatory to try whether we cannot rearouse the dormant manhood within him. This manhood, which shines so gloriously from the faces of the competent and which lurks at the taproots of the incompetent, is the manhood which the church used to seek in another and coming world. She was right. It was a coming world. It was this world in which you and I are now living and it was to our forefathers rightly a coming world. But now it is a world which has come. It is here. Awake, my friend. We are living in it now. We might almost say, as to this new world of ours, as the messengers of John said to Jesus: "Art thou he that is to come or do we look for another?" Look up His answer and apply it to the world in which we live and see how interesting the combination is.

And of course there is differentiation and remoteness. There is the differentiation of which this article treats throughout, the differentiation of things into their proper nature and kind. This is the intellectual side of our spiritual life. It is the new understanding of the Race. It is the new understanding of heaven and hell, of spirit and matter, of the Word of God and of the Author of that Word. That is the Law of the Lord on the spiritual and real side. And finally there is the Law of the Lord on the side of love. Go back to our original catalogue of loves. Think over carefully what the differentiation of loves there indicated means to the men and women who understand it and have mastered it. Think what it means in the home and in the family; in church and state; in this world and in the other. And you will have the means at hand of a most fascinating study of the Law of the Lord that goes forth out of Zion.

So the Law of the Lord is that in us which stands at variance with Nature and with the natural man, and which either destroys or dominates him. It is that in us which is most really and truly "us"—most really and truly "us" because it is the Lord in us, Immanuel.

ADOLPH ROEDER.

Truth.

Truth is eternal and the expression of the Divine wisdom. And truth is true. But human minds are finite and subject to finite limitations. The limitations to the acquirement of truth and knowledge of its purposes and uses are always such as are the limitations of the human mind. Therefore Divine truths are always accommodated in the forms of their expression to the states of the people to whom they are immediately given. Otherwise they are of no use. They cannot be comprehended. They cannot be applied.

But as the mind opens and develops it is capable of receiving and acting according to the needs, ability and opportunities of the race. We know how this works in science and philosophy and mechanics, a constant growth and development of its use of principles and opportunities.

And now comes a practical question. Have we attained the summit of all spiritual knowledge? Is

there no more to be known? The temptation is to regard the limitations of our knowledge and understanding as the limitations of the truth and intelligent grasp and understanding of principles. There is no danger in fully comprehending truth, be it natural or spiritual. A little, rather than great, knowledge is dangerous. Truth ever makes men broad and free.

Consider, then, our need for more knowledge and fuller truth in religious matters. At the present time the church has but little knowledge concerning spiritual things, and that little is not fully comprehended nor understood. The few hold tenaciously to the old principles, fearing to give them up even in the light of the arguments brought to bear against them. But the vast majority in the church as well as out of it, demand and clamor for fact and reason. The present state demands knowledge and confirmation. Look to the conflict within the evangelical and unevangelical bodies. Note the change in the church's own attitude toward its own interpretation and construction of its doctrine and precept in the past few years. Note the difference of opinion concerning fundamental principles of religious life and experience held by even the leaders of her thought and organization. At best there is but little knowledge and that not understood. The Trinity, the Incarnation, Redemption, the Word, Death and that Vast Forever are for the most part great mysteries.

Is it reasonable to believe that this is the extent of God's intent with human intelligence? Does He so do in other things pertaining to it? In science, in philosophy, in social reform, in economics? Rather does He not supply truths to feed the rational mind and develop its use? Why not then make known new things concerning spiritual causes and effects, spiritual methods and results? Knowledge always means power. Added knowledge always opens to greater opportunity. Limited knowledge is not necessarily false knowledge, but the acquirement of added knowledge of truth and its principles means always the acquirement of greater spiritual power and opportunity for good. The reason our faith is changing and the old standards are going down is that we ourselves are changing. New states now as ever are demanding, not new principles, but a new understanding of the old ones. And this is the promise of the Scripture, "When the spirit of truth is come he will show you things to come."

But, you say, "Why did not God speak more plainly?" "Ye cannot bear them now." Because of the ignorance and incapability of the early men of the church. Look to the states of His immediate followers, their misconceptions, their errors of thought and opinion, although He, Himself, walked and talked with them. Consider the condition of the world's philosophy and science of that day. Could these grasp and sustain what we now know of the relation of natural and spiritual phenomena? You teach the child simple truths even at the risk of his misunderstanding and misapplying the teaching. He is a child. But as he becomes a man you teach him as a man should be taught and expect of him the understanding and life of a man. So the Lord always does and He will always do. He feeds the mind according to its need and its capacity to receive and use.

Not alone this. But indifference and hostility. Thus it ever was. Truth disturbs. It leads to conflict and conquest. It overthrows false viewpoints. It reveals errors. It points out evils. But it is true nevertheless. And it does this in the degree in which it is understood. It were folly to ask of the child the judgment of the man or to expect of the early church with all its simplicity and innocence the wisdom and experience to meet the needs of this day. It met its own needs. Today there are other and new needs and the Lord now, as ever, supplies them in a new revelation of His wisdom, not doing away with the old principles, but making them new, coming in them with a new meaning of their intent and purpose and origin.

This is the claim of the New Church, new truth from God out of heaven upon the old principles and beliefs of the religious experience. And what are these? A Divinely Human Lord: a Divine Word and Revelation: a real World of Spirit, heart and soul of this world: A real Salvation through faith and repentance and shunning evil because it is sin against God, a Living Church embodying the grace and life of God to and for men.

F. A. GUSTAFSON.

"Theology."

Aroused by the newspaper notices to the effect that a new attraction had been added to our public parks in the form of statuary placed among the shrubbery to enhance the beauty of nature through art, I wended my way to one of our parks the other day and feasted for a while on the tastefully arranged sculptures. It was no doubt a very good idea to thus imitate the East and far-away Greece and Rome by making the best products of art so easily accessible to the people. "Joy," "Victory," "Hope," and so forth, yea, even "Experimental Electricity," different nationalities, etc., were fittingly represented by artistically executed groups. Everywhere my eyes literally doted on beauty and ideal forms as I passed through the enchanted flower gardens, which they adorned. But suddenly an unexpected, ghastly apparition struck my eyes. I stopped shocked by the hideous and monstrous deformities before me. What is this? Just a small group, but the only homely and forbidding one among all the lovely forms I had just passed by. An old decrepit man with a haggard, downturned face. A woman with a lion's body, wings on her shoulders, an Egyptian turban on her head, one paw on a globe, to which a fragment of a cross is nailed, her face turned in despair towards that old helpless, feeble shadow of a man. A hissing snake grasping in its powerful coils some unshapely animal, and a grinning skull. What are these hideous monstrosities and lifeless decrepitudes intended to represent? Guess! Below, at the foot of the group you read: "Theology!"

What is art, if not the rendering of the true in the forms of beauty? Well, I asked myself, is this the artist's view of theological truths? Is it the general view of theology, for if anything art may be considered as a representative of the general conception of the public at large of a given theme or element in civilization. If this be theology then as people in general conceive of it is there any wonder if the masses abandon the churches and flock to the

theaters or the pleasure gardens or the concert and lecture halls?

Every New Churchman, who is asking himself if missionary work is worth while, ought to go to our parks and look at this image of dying and decaying old-church theology as represented by one of the greatest artists of America, and then ask himself if he does not feel it incumbent upon himself to do anything in his power for the spread of religious thoughts which, as represented by the New Church, certainly can inspire both our artists and our people in general with better ideas of what the true theology, the doctrine of Love and Wisdom in a perfect Human form, is.

AXEL LUNDEBERG.

Writings That Do not Need the Help of Heaven.

It may not be generally known, among New-Churchmen even, that Swedenborg's books were available in heaven, before they were printed and published on earth.

"The books on 'Heaven and Hell' and the 'Last Judgment' were given to a certain spirit to peruse in order that he might state whether their contents were such that they could be printed in Holland and be sold there with financial profit. He was accustomed to judge of such matters, because he had been in such a business while he lived in the world; for such persons can tell very quickly whether books are of such a character. He read them through, and said that he found in them things of such a nature that they could be published with all gain. But after a while he perused them again, and he then said that they were of no account, and would be accepted by nobody. From this it was evident that when he perused them the first time, he was in illustration and saw in them the things which are of the light of heaven; but when he perused them the second time, he looked upon these things from natural light. From this also it was evident that Divine truths are seen clearly and with pleasure when they are read in the light of heaven. It is otherwise with other writings which do not stand in need of the help of heaven." (S. D. 5908.)

Swedenborg in his intromissions into the spiritual world, saw his own books there. Why should he not see them in the spiritual world? "The church exists in both worlds, and revelations are made in both worlds." (A. E., 641.)

O. L. BARLER.

Communications

Swedenborg-Linnæus: A Mistaken Portrait.

DEAR MR. EDITOR:—In my "Notes of European Travel," No. xviii., describing my visit to Snodland, I mention a portrait of "Swedenborg" of unique character hanging in the library of "Veles," the home of Miss Hook, which portrait she had the kindness to present to me, and which I brought home and have now hanging in my study in Washington. I describe the picture in my Notes, as a "small portrait, in a panel of stipple or mezzo-tints on vellum, which is surrounded with a garland and sporting cherubs." The portrait always struck me as bearing but little resemblance to the usual representations we see, and it seemed to me somewhat strange to see Swedenborg's picture mounted in this festive style. But its rarity made it all the more valuable, if genuine, as my kind hostess had doubtless believed it to be.

I have just now received a letter from Librarian Anderson of the University Library at Upsala accompanying a

magnificent quarto volume of the "Portraits of Linnæus," containing a vast number of fine pictures of the great father of modern botany and contemporary of Swedenborg. Mr. Anderson informs me that Mr. Stroh concludes from my description of the "Veles" Swedenborg that it is not Swedenborg at all but rather a picture of Linnæus, and Mr. Anderson refers me to one of the portraits in the volume to compare it with my own. I find it the same in every minutest particular save for the light color tints given to mine in the printing. There can be no doubt therefore that my portrait is that of Linnæus and not of Swedenborg, and the incident illustrates the alertness and thoroughness of Mr. Stroh's judgment as an expert in Swedenborgiana. As a matter of historic record I felt it my duty to enter this correction in the MESSENGER.

FRANK SEWALL.

The Subconscious Mind.

EDITOR NEW-CHURCH MESSENGER:—There is a great deal of discussion in the newspapers and magazines of the day concerning the sub-conscious mind, but I have looked in vain for something on the subject from contributors to the MESSENGER. What is the reason? The New Church is the only medium which gives to the world a true knowledge of the complete man. It cannot be that the people of the New Church are oblivious of the universal interest which the subject referred to is exciting. They can elucidate the matter. Will not some of them take the matter up and explain what the writers on the New Thought are trying to make plain? In the *Ladies' Home Journal* for October, for example, there are two different articles on the subject. And they are not New Thought writers, either, but people who have become interested in the general agitation. Yours very truly,

W. B. M.

City of Mexico.

Advertising Swedenborg.

EDITOR OF THE MESSENGER:—In the late Convention at Cleveland (See Journal 100), resolutions were introduced advocating a more efficient method for advertising the New Church, and asking for suggestions along that line. After some discussion, it seems, the matter was referred to the Literary Bureau, and we may expect some action by it before the next meeting of Convention.

A suggestion, which seems to me a good one, comes from a gentleman in California. He says: "I read the articles from the *New York Sun*, called to the attention of its readers in the MESSENGER, with much pleasure. It strikes me that it would be a splendid thing to have these articles, which appear to be written with sympathy, understanding and knowledge, put out in book form. Announcement should be made, that they originated in the *New York Sun*, for the standing of that paper—as high as any in the United States—would give them an authority that nothing else would. The book or pamphlet should be sent out through a regular publishing house, and not by the church as such. Many persons will not look at a volume having a church imprint, who might otherwise be attracted to it. The Rotch Edition of Swedenborg issuing through one of the foremost publishing houses, I venture to say, would not have called out this fine criticism if one of our boards of publication had had the matter in hand. Now these articles, revised, published and extensively advertised with a title, perhaps like this, 'Swedenborg: Who he was—what he did, etc.,' added to the attention focussed upon him of late in England and Sweden, might lead, to much inquiry and interest. These articles give just the information a casual reader might want, and they make plain something of the man, who thus becomes a human and not a

myth or a mystic. Having caught attention and fixed it on the man, next fasten it on what the man did and you may lead people thus into a state where they can appreciate the significance of his message. Certainly these *Sun* articles, thrown at us as it were gratuitously, could be utilized as one of the strongest advertisements given any books in this age, and should evoke a 'follow-up' system of importance. Money could scarcely have purchased the space so admirably given to this review, and I hope Mr. Barron, or some of the Literary Bureau, may be impressed to carry out, or 'follow-up' these suggestions."

I agree heartily with the above and trust the proper committee may feel impelled to act, and give us tangible results through an arrangement by the Literary Bureau, or otherwise. The matter proposed is just in line with the Convention resolutions.

A. H. C.

Current Literature

The New Philosophy: Quarterly Bulletin of the Swedenborg Scientific Association. Vol. XI. No. 3.

The July number of the *New Philosophy* contains the minutes of the annual meeting of the Swedenborg Scientific Association held in the Sunday-school room of the church in Philadelphia on May 27th. The attendance, including members and visitors, numbered twenty-six. Reports were read of the officers, the board of directors, the editor of the *New Philosophy*, the committee on the support of Mr. Stroh's work in Sweden, and on the publication of Swedenborg's scientific manuscripts, and from the following committees on translation and new editions: on "The Senses," on "The Lesser Principia," and on the "Animal Kingdom," and of the committee to raise funds for making plates of those pages of Vol. I. of the Royal Academy series which were printed from type.

Besides the annual address of the President, the Rev. Frank Sewall, D. D., papers were read from Mr. Alfred H. Stroh describing the progress of the publishing and collecting work in Sweden during the past year, including an account of the solemn reception of Swedenborg's remains in Sweden, and of the opening of the Swedenborg Museum in the great Northern Museum in Stockholm; and a paper by Dr. John R. Swanton on a "New-Church School of Research." The President's address, after a review of the year's work in translating and publishing, deals at some length with the essay of Svante Arrhenius, the distinguished Swedish physicist, on Swedenborg's Cosmology or theory of Creation, which forms the introduction to the Vol. II. of the Royal Academy's new series of the scientific works. The address calls attention to the distinguished scientist's high tributes to Swedenborg as an originator of important theories, and finds the most valuable of Arrhenius' contributions to be in the distinction drawn by him between the strictly scientific and the speculative or philosophical theories of Swedenborg, and in the high value to be attached to these as such. Arrhenius notices, for instance, Kant in modern times and Anaxagoras in ancient philosophy as instances of purely theoretical inventions which have proved afterward to be of scientific validity. The two theories which the address attributes to Swedenborg as an originator are those of the Centre and of the Nexus, being in science what in theology are Diety and the Divine Human.

The minutes contain also the entire roll of members of the Association numbering in all two hundred and two, eight members having resigned the last year, three deceased, and four memberships having lapsed, and forty-

eight new members joined. Dr. Frank Sewall was re-elected President and the Rev. R. W. Brown, Secretary, and Mr. Robt. A. Shaw was elected to the Board of Directors. This number of the *New Philosophy* contains a further instalment of the translation of Swedenborg's treatise "On the Senses," giving in this number the paragraphs 373 to 391, which treat of Colors; the external parts of the eye; how the external apparatus of the eyes serves to change external states according to the state of lights; the state of objects; the state of the brain; the state of the affections, etc.

Some of these latter particulars will be of interest to modern psychologists, as, for instance, the statement that "in the presence of shame the upper lid falls and is not raised; in impudence it is opened more fully round; in fear it is sometimes closed; in wrath and in courage it is fully opened; in wrath the features are held fixed and inflamed.

The *New Philosophy* may be ordered from the publishers, 9 N. Queen Street, Lancaster, Pa., or from Charles E. Doering, Bryn Athyn, Pa. The subscription price is one dollar per year, or fifty cents with the membership fee of one dollar.

The *New-Church Magazine* (London) for September, contains the Address from the English Conference to America, and the Address in reply and an article by Rev. James R. Rendell, B. A., reviewing the Introduction by Svante Arrhenius on Swedenborg as a Cosmologist. The most important of its contents are the annotations by Swedenborg found in a set of the "Arcana Cœlestia" in London, in the vestry of the New-Church society in Argyle Square, and copied and commented on by Mr. Alfred H. Stroh. These annotations are numerous, and as Mr. Stroh suggests are valuable in showing how Swedenborg proceeded in the printing and proving of his works.

The Swedenborg Society of London announces the issue in Esperanto of the Doctrine of Life, in paper and also in cloth, at a small cost.

Church News

We learn from Sweden that arrangements are undertaken by cooperation of club authorities in Sweden and the London Swedenborg Society for the suitable decoration of the chapel in the Upsala Cathedral where the remains of Swedenborg have been deposited.

Rev. J. B. Spiers will hold services in the south as follows: Oct. 25 and Nov. 1st, Savannah, Ga.; Nov. 8 and 15, Jacksonville, Fla.; Nov. 22, Fairhope, Ala.; Nov. 29, New Orleans, La.; Dec. 6, Atlanta, Ga.; Dec. 13, Chattanooga, Tenn.; Dec. 20, through January, Richmond, Va.

The Rev. J. R. Rendell is secretary of a committee appointed by the recent English Conference "to prepare a new selection of hymns with a view to future publication," and he would be glad to receive any hymns which friends may deem useful for the purpose. His address is "Whin-side," Accrington, England.

Rev. L. G. Landenberger delivered his lecture on Swedenborg in Nip and Tuck Schoolhouse, seven miles south-east of Osage City, Kans., on Sunday evening, September 27. The cool wave interfered with the attendance, but the house was nearly filled with an interested audience. On Tuesday evening, September 29, the lecture was given in the Congregational Church at Council Grove, Kans., when about 100 persons were present. Extracts of the lecture

were printed in the two weekly papers in both cities. Cards containing a picture of Swedenborg and testimonials concerning him and his writings were used in calling attention to the lecture.

The Rev. O. L. Barler held two services and preached to good audiences at Norway, Iowa, on October 4, and reports himself "none the worse for wear." He has planned eight sermons and services before his return to his home at Beatrice, Nebraska. Mr. Barler certainly exhibits great strength and energy for a man eighty-one years of age.

The Church of the Divine Humanity in St. Louis, began fall services on Sunday, September 13, the pastor, Rev. Chas. A. Nussbaum, conducting the service. The Young People's League appropriated \$3.00 to have circulars sent to designated persons to whom Trobridge's Life of Swedenborg is to be presented, if they desire it. Mr. Albert Diephuis has preached several times in the first German New Church. He spoke in English and the people were very much pleased with the addresses. Mr. Diephuis is engaged in the Public Library of St. Louis.

The New-Church Theological School opened its season's work by a religious service in the school building, 48 Quincy St., Cambridge, on the first day of October. Six, or possibly seven, students enter upon the work of the school in an earnest spirit. About the same number will receive instruction by correspondence. The school now has as additions to its teaching force the Rev. John C. Ager in the department of Theology, and the Rev. Wm. L. Worcester in the department of Scripture Interpretation and Homiletics. The latter subject will be enlarged to include methods of Sunday-school work. The school continues to enjoy contact with the life of Harvard University, and is granted generous use of the University libraries and other privileges. In opening this new year, the school feels deeply grateful for the advantages which surround it, and to those whose devoted work in the past has given the opportunity for usefulness, which opens so brightly before it.

Washington, D. C.

The Washington society will hold a "home-coming social" in connection with its regular annual meeting on October 22d, and it is hoped that members at home and in the vicinity in Maryland and Virginia may make it convenient to come and join in our reunion. There will probably be reports from members attending the Convention and the Association and from the summer wanderers.

Organ Recital at Fryeburg.

The Fryeburg Society of the New Jerusalem enjoyed a rare musical treat in the form of an organ recital by Dr. Latham True, of Portland, assisted by Mr. Charles G. Willard, baritone, and Mrs. Alberta M. Abbott, accompanist, given Tuesday evening, September 29, in the New Church.

Through the generosity of some friend, whose name is not made public, the recital was entirely free, and a general invitation was extended to all who cared to come, the crowded church giving evidence that even in small towns good music is loved and appreciated. In addition to church and townspeople, and the academy students, many visitors who were in town for the Agricultural Fair availed themselves of this unusual opportunity.

As the recital was in a certain sense the dedication of the new organ, Dr. True had arranged a program appropriate for such an occasion, which, as he said, was really a service as well as a recital. In a brief speech he congratulated the people upon possessing so fine an in-

strument, which, though small, was so constructed as to be capable of results equal to an organ of perhaps twice its size. The program was strictly classical, and in its variety brought out the many possibilities of musical expression through that most reverent and impressive medium, the pipe organ.

Mr. Willard's two solos were especially appreciated from the fact that he was on the eve of leaving Fryeburg, where his work in the church will be greatly missed.

Boston Society.

October 4th was really the opening of the season, and a great many of the members were back from vacations and summer wanderings. About 225 persons were in attendance at the morning service. There were two baptisms, Miriam Alden, daughter of Mr. and Mrs. Edward W. Randall, and Elizabeth Foye, daughter of Mr. and Mrs. Walter C. Reed. The Holy Supper was administered immediately after the morning service.

On October 11, the Sunday school will open, and with the return of the Associate Pastor and his wife from abroad, the activities of the year will be well under way.

Miss Mary Moseley of the Boston society is teaching in Brooklyn for the winter.

Miss Florence M. Homer has returned to Dayton, O., to teach where she was last winter.

The engagement is announced of Miss Susan Brown of the Boston society and Mr. Paul Burrage.

Born to Mr. and Mrs. Newell C. Cook, July 29, a daughter, Gretchen.

Mr. and Mrs. Wilfrid E. Playfair (Harriet Lewis-Smith), who were married last June, are now living in Victoria, B. C.

The Michigan Association.

The 28th annual session of the Michigan Association was held in Detroit on Saturday and Sunday, Oct. 3d and 4th. There was a rather better attendance than usual, though some important and active members were kept away by unavoidable circumstances. Beside the usual routine business, the missionary work of the Association was discussed, especially with reference to the work of the Almont School as the best missionary work the Association can now undertake. It was pointed out that this summer school of two weeks' session, stands somewhat in the same relation to the children and youth of the Association, that the two schools of the church, Waltham and Urbana, stand to the youth of the whole church; affording as they do a means whereby the young people of the church, who know little of its external form, can be at least for a time brought in contact with it, while they receive thorough and technical New-Church instruction. Taking it for granted that the isolated members of the church were in the habit of instructing their children as thoroughly as possible in the doctrines of the church, it was suggested that if such children could attend the school each year from the 7th to the 20th or 21st years of their age, it could hardly fail to complete and round out the home efforts. It would bring them in contact with the church in a concrete form, and with many of the ministers and others interested in it, and so supplement and complete what parents in isolated surroundings could do only imperfectly. The cost, it was said, would be light, while any children sent to the school would be watched and cared for with faithfulness.

The only other business of importance was the report of the Grand Rapids New-Church Fund, which divided its income for the past year between the Detroit and Al-

mont Societies, \$500 of which went to decrease the debt of the Detroit society.

The Presiding Minister delivered the annual address on "Advertising the New Church," on Saturday at noon. There was a reception at the house of Dr. E. R. Ellis on Saturday evening.

The Rev. Thomas A. King, Th. D., was present and preached on Sunday morning and evening to large and interested congregations. The morning subject was the golden candlestick, in Zech. iv., and in the evening "The Jewish Law concerning Birds' Nests." Both were listened to with great interest, and were strong and practical explanations of the spiritual sense. s. s. s.

Memorial Service at Roxbury, Mass.

The auditorium of the Roxbury church having been decorated in memory of Miss Alice C. Loud, services were not resumed there until Sunday, October 4, 1908. A special service was arranged, during which the minister, Mr. Broomell, delivered the following memorial:

There was an unusually large attendance of members and friends. The music, from Haydn's "Creation," was rendered admirably under Mrs. Broomell's direction. The sermon was the first of a series to be given on "The Days of Creation," presented by Mr. Broomell in a way somewhat new and more tangible; being explained in terms of consciousness,—consciousness of the "subjective-self" or the "I" as "knower" in contrast with the "objective-self" as known in its aspects of corporeal, social and ethical attachments. In the addresses the subjective self is to be carried through new fields of life, in which the objects of creation are to appear as new and spiritual states of consciousness.

ALICE CHAPMAN LOUD, 1885-1908. IN MEMORIAM.

Friends, meeting here today, as we do, under changed conditions and surroundings both new and pleasing, it is fitting that, before proceeding further, we should together again consider the sweet and wholesome character of her in whose memory this place has been so beautifully re-adapted to the spiritual uses of its early dedication.

The ascription of merit or the thought of reward to a person, may have no place in the minds of those who hold all good to be alone in and of the mercy of the Lord, and all compensation for right living to be but some form of increased life and power, which is given solely to be passed on, giving joy to the recipient thereof as an incident but not as an end.

But he who sees only form and color in the rose, knows but half God's gift; for these, when they lie fallen and crushed upon the ground, would remain unnoticed but for the fragrance. So we, who think correctly, may still be short of full appreciation of God; and not until His goodness is loved in the sweetness He imparts to some human life, is God truly worshipped for His mercy; nor can He be approached in the idea of His Own Divine Humanity.

As from the fragrance of a flower our memories are refreshed with images of its form, so today, by the sense of a spiritual presence, we recall in images bright, beautiful and clear, the form God's goodness took in the character of Alice Chapman Loud.

In the character;—yes: for character belongs alone to those whose ruling love is so consciously chosen and fixed that all speech and action invariably reveal the same qualities of motive and ends.

Her character revealed in speech, quickened an interest; impulsive, she aroused ready sympathy; direct, created confidence; strong in gentleness, disarmed offense; withal, so self-effacing, that her motives for noble service revealed themselves in the very modesty of their concealment, and left the listener free to respond from the pleasure of her charm—the charm of a guileless child.

Her character in action,—ah, how various, how prompt, how unobtrusively she moved into any place that would

offer an opportunity to fulfil the ends for which she lived and sought Divine guidance in this place,—the chief end to be like her Divine Master in love and devotion to His children upon earth.

Mere eulogy would lead us to fuller analysis of her character; but deeper appreciation and regard silence speech; and those who know and love her best, know as those who love truth and goodness from the Lord, that highest virtues come to us in full and undefined—and are so received or not received at all—and hers was a life full to overflowing.

So we knew her; and we shall cherish every memory of her speech and action; for in them the cheer, the encouragement, the sympathy of her buoyant, unselfish life, come back to us like the fragrance of a flower which has bloomed and passed in our rose-garden.

And though we think aright, and believe the ways of those who live in the mansions of heaven have been revealed to us in no uncertain description; yet we may not enter there, when earth's tasks are done, unless our hearts, in thankfulness to the Lord who makes them so, are mellowed and enriched, and emit a fragrance renewed and sweet in the memories of those whose characters, like that of Alice Chapman Loud, make for the final passing over Jordan, the brightness of that "eventide" in which "it shall be light."

Orange, N. J.

The following is the report of the annual council meeting of the Orange New Church, held October 6, 1908:

The Pastor reported that the new year of the society has begun with very favorable auspices. The services have resumed with fair audiences. The Bible class opened Oct. 4th with every chair taken, and the Sunday-school shows signs of increasing life and activity. Work for the Young People's society and for the Woman's Auxiliary has already taken shape.

During the year the following things were accomplished: The membership of the church was increased by eight new names either directly entering the society or by letter. Six young people received their Books of Worship. Three children of New-Church parents were baptized by the Pastor and two by the Rev. Chas. H. Mann and the Rev. S. S. Seward, respectively. There was one marriage; six persons more or less directly connected with our work passed into the spiritual world.

A Men's Club was inaugurated and promises to do good work. The Holy Supper was celebrated five times during the church year.

The Civic Work has gone on, the Pastor speaking many times in other churches and before all classes of organizations, and continuing his work through the Newark News, and in the publication of his book "Practical Citizenship."

The course of study for this year covers the cities of the world and their contribution to the theologic, the religious and the moral life of the world.

The following officers were elected for the ensuing year: President, Dr. E. V. Moffat; Secretary, Mr. Richard Mosley; Treasurer, Mr. H. P. Bailey; Trustees, Mrs. Prescott, Mrs. Shepard, Mrs. Bailey.

The question of the church music was discussed and it was decided to bend every effort in increasing the efficiency of the singing, particularly in the rendering of the chants.

Miss Clara A. Connolly, of Woodbury, L. I., writes that she has some old *New-Church Magazines*—1882 and later—and the *Intellectual Repository* and *New Jerusalem Magazine*, 1881. If any one has any use for them, and they will let her know, she will send them. They were her father's.

All the enjoyments that man has are of his ruling love. (H. H. 486.)

The Church Calendar.

Oct. 25. The Twentieth Sunday After Pentecost.

The Christian Life.

Introit Selection 95: "Make a joyful noise."

Lesson I. Micah iv.

Responsive Service VIII.: The two great Commandments. p. 25.

Lesson II. Luke xxiii. v. 27.

Benedictus, 759.

Hymns (Mag.):

311: "Though all my foes combine."

421: "In Jesus' love abiding."

Marriages

THURMAN-CAMPBELL.—At the residence of the bride's parents, Mr. and Mrs. William Campbell, near Troy, Mo., on Wednesday, September 16, 1908, D. Russell Thurman of Lincoln, Mo., and Mary Campbell, the Rev. L. G. Landenberger officiating.

Obituary

RITCHEY.—At her home in Ritchey, Ill., August 28, 1908, in her 81st year, Kate M. Ritchey. She was born in Ross Co., Ohio, in 1830. She was united in marriage to John Ritchey in 1849, and in 1852 they went to Will County, Ill., where they settled in the then new country. After years of arduous toil they became possessors of a beautiful home and many broad acres.

About the year 1868 they united with the Wilmington, Ill., New-Church society, the society at that time having built a little church there. They were charter members of the society and both remained firm believers in the doctrines of the New Church, Mr. Ritchey having passed into the other life some years ago. Mrs. Ritchey departed this life on the night of the 28th of August, and those who loved her feel sure she is now happy with her dearly beloved husband in that better land where sorrow comes no more.

Mrs. Ritchey was very fond of flowers, and the local pastor had occasion to mention this fact when he spoke of her life. He also spoke of her cherishing the hope which she had found in the truths of her church. It was her desire that a minister of the New-Church should conduct the funeral services. The services were held at her home on Monday, August 31st, conducted by Rev. L. G. Landenberger, who presented the comforting teachings of the New Jerusalem concerning death and the life beyond, basing his remarks upon the 24th verse of the 12th chapter of John: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." The many friends and neighbors present attested the love and esteem in which she was held.

Special Notices

ILLINOIS ASSOCIATION.

The sixty-eighth annual meeting of the Illinois Association will be held in the house of worship of the Kenwood Parish, Chicago, on Friday, Saturday, and Sunday, November 6th, 7th and 8th, 1908.

JOHN S. SAUL,
Presiding Minister.

MARYLAND ASSOCIATION BOARD OF MISSIONS.

The Board of Missions of the Maryland Association will meet on Friday afternoon, October 16, at 4 o'clock, in the Wilmington Church, Delaware Ave. and Washington Street, Wilmington, Del. Members of the Board are particularly requested to be present.

C. A. E. SPAMER,
Secretary.

CONFERENCE OF MINISTERS OF THE MARYLAND ASSOCIATION.

The Conference of Ministers of the Maryland Association will be held in the Church of the Wilmington, Del., Society, Delaware Ave. and Washington St., Friday, Oct. 16, at 11 a. m. The Bible topic will be: "The Lord's Prayer," led by the Rev. L. H. Tafel; and the Doctrinal topic will be: "The Office of Spiritual-Moral Influence, or of the Church, in the Removal of Social Injustice and Evils," led by the Rev. J. B. Spiers.

G. LAURENCE ALLBUTT,
Sec. pro tem.

MARYLAND ASSOCIATION.

The next annual meeting will be held in the Wilmington Church, corner of Delaware avenue and Washington street, on Friday, Saturday and Sunday, October 16, 17 and 18, 1908.

A cordial invitation is extended by the Wilmington Society to all members and friends, with the request that those intending to accept entertainment will kindly notify the pastor, the Rev. George Henry Dole, 415 Delaware avenue, Wilmington, Del., that accommodation may be provided for them.

PROGRAM.

Friday, Oct. 16. 11 a. m., Ministers' Conference. Bible topic: "The Lord's Prayer," led by the Rev. Louis H. Tafel.

2:30 p. m.—Doctrinal topic: "The Offices of Spiritual Moral Influence, or of the Church in the Removal of Social Injustice." Led by the Rev. J. B. Spiers.

8 p. m.—Maryland New-Church Sunday-School Union. Song Service. Reports, and address by Mr. Ezra Hyde Alden, of Philadelphia. Subject: "Home Preparation for the Sunday-School Lesson."

Saturday, Oct. 17.—9 a. m., meeting of the Executive Committee.

10 a. m.—The Maryland Association.

12 m.—The General Pastor's report and address.

2 p. m.—Business session, reports and discussion of missions.

3:30 p. m.—Board of Missions.

4:15 p. m.—Annual address: "The Divine Providence in the Work of the

New Church," by the Rev. J. B. Spiers, of Richmond, Va.

8 p. m.—Reception, with music, and a brief talk by the Rev. Frank Sewall, D. D. Subject: "The Significance of Recent Public Honors to Swedenborg."

Sunday, Oct. 18.—10:45 a. m., service and sermon by the Rev. Arthur Mercer, of Baltimore. Subject: "The Church's Firm Foundation." Communion at the close of the morning service.

7:30 p. m.—Evening worship, sermon by the Rev. Frank Sewall, D. D., of Washington, D. C., on "The Teaching Function of the Church."

The offerings morning and evening will be for the uses of the Maryland Association.

The public is cordially invited to attend all the services and conferences.

C. A. E. SPAMER,
Secretary.

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Essay on Memorable Relations

By O. L. BARLER

"Have read your essay with pleasure and benefit; it is a most excellent paper, and I wish that more of this kind of missionary work was done in the Church. I read your articles in The Messenger with much interest. Please send the essay to the following five addresses. Check enclosed for payment."

F. JACKSON,
Atlanta, Ga.

"The essay was just what I wanted, and I thank you very much. I have read your book on Degrees, and think it most excellent in all its features, etc."

B. H. MILLER,
Glen Riddle, Pa.

"Your essay on M. R. received. I think it right to the point. It should be read and appreciated by every New Churchman."

GEO. W. BANCROFT,
Glastonburg, Conn.

"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."

EMMA R. ORNSTED,
Hana, Sandwich Is.

"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,
Riverside, Cal.

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

PATRICK SMITH,
Soldiers' Home, Chelsea, Mass.

"I am pleased with the essay. I have read the M. R. before, but never before saw their great use, etc. I am greatly delighted with the book on Degrees; everything is made so clear, etc."

MRS. M. B. EDMISTER,
Wyanet, Ill.

"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,
Chicago, Ill.

Eight months after buying the book on Degrees, Mr. Phinney, who is a year or more my senior, says:

"I write you this letter to express my satisfaction with the results with me, of reading your book. * * * Your book is certainly worth while, especially if it has stimulated others as myself to careful and earnest study of some not easily understood subjects."

GEORGE PHINNEY,
Bartonville, Ark.

"I very much appreciate the essay and wish for a long continuance of your years of great usefulness, etc."

MARGARET ANDERSON,
Newton, N. J.

"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,
Belle Rive, Ill.

"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,
St. John, N. B.

"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,
San Francisco, Cal.

"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."

EMILY F. BARNES,
Nashua, N. H.

"I am pastor of the Presbyterian Church of this place. I have been reading N. C. literature for 20 years. I regard your writings highly, especially for a man of your age."

J. L. HUGHEY,
McLeansboro, Ill.

"I have read the essay over twice and sent it today to friends in Canada. To me the memorable R. are as beautiful as true."

W. BAILEY,
Memphis, Mich.

"It is good to hear of the continued deep interest that the people take in your book. There are many in the church who will feel very badly when they learn the worth of it, and then realize that it can not be had, etc."

L. G. LANDENBERGER,
St. Louis.

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."

HENRY G. WESTON, D. D.,
Prest. of the Crozer Theo. Seminary,
Chester, Pa.

"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."

W. B. MURRAY,
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New-Church Messenger

"Behold, I make all things new"

VOL. XCV. No. 17.

CHICAGO, WEDNESDAY, OCTOBER 21, 1908.

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The Duties of Citizenship.

According to Swedenborg a religious life consists primarily in the filling of the duties of one's calling in life faithfully and conscientiously. One is to do vigorously the work that comes to his hand to do in the world, at the same time avoiding whatever would injure others or be detrimental to their welfare, because such conduct would be sinful in the sight of God. But the doctrines of the New Church further teach that one's duty extends further than the business in which he is engaged and embraces his relations with his fellowmen in all the walks of life. For we are taught that we must love our neighbor in the various aspects of that term; and we are given particular instruction as to the meaning of the term neighbor, and are shown that the good of the community in its various forms is to be conserved before the good of individuals.

The ministers of the church are coming to see more than ever the truth in this matter, and are applying it to current movements and conditions. In speaking of the national election soon to take place, the Rev. Charles F. Aked, pastor of the Fifth Avenue Baptist Church, New York, declares in the October number of *Appleton's* magazine that churchgoers should regard the exercise of the franchise as a religious function and should vote in accordance with religious precepts on every matter involving

a moral question either in the issues at stake or in the personality of the candidates. Further than this, he asserts it is just as much the duty of a church member to attend ward meetings and to vote at the primaries as it is to take part in the affairs of his church or to cast a ballot in the election of a pastor.

According to Dr. Aked the proportion of regular church attendants who frequently stay away from the polls on election day and who seldom or never take part in primaries or local meetings for the election of delegates to conventions is larger than among any other class. These delinquents, he holds, are as much responsible for corrupt conditions of government or the election of unworthy men to public offices as are the heelers who buy votes to accomplish this result or the bar-room hangers-on who sell their ballots.

"The abuses that have arisen in the past," says the *Appleton's* article, "from the interference of the church in politics have been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary moral pressure the churches as churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a byword for dishonesty is neither religious nor a man."

Fourteen Christians were elected to the Japanese House of Representatives at the recent election. This is just twice the number of those in the previous house.

The Sermon

Doing the Lord's Will in Our Church Relations.

BY THE REV. HIRAM VROOMAN.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven. (Matt. vii. 21.)

All New Churchmen understand, at least theoretically, the absolute necessity of applying religion to life to make it effective for salvation. This theoretical understanding becomes tested only when one begins to specify the particular ways in which religion is to be applied to particular things.

Now that summer is over, and the church is starting upon another year's work, looking hopefully to an increased success, the time seems peculiarly appropriate for calling attention to the relation that this text bears to church duties. Our text declares that it is not simply by our saying Lord, Lord, that we are to be saved, but by our *doing* the will of the Father in heaven. The question arises, wherein and to what extent do we *do* the heavenly Father's will by our church activities?

A New Churchman understands that to be a Christian he must do the will of God, not only in his church relation, but in his home relation, his business relation, and in every other relation of life. In this sermon, however, let it be borne in mind, we are considering the problem of doing the Lord's will not in politics or in one's social sphere or anywhere else except in his church relation.

In doing anything whatsoever, whether it be building a house as a carpenter or doing the heavenly Father's will as a Christian, one does definite and concrete things. Some of the definite and concrete things which one does in his church relation while doing the Lord's will therein, are: Attending church worship, contributing money to the support of the church, co-operating with other members in attending to the numerous business and ecclesiastical problems that are constantly arising, participating in the social functions, strengthening others in their church devotion by various expressions of friendship, circulating literature, speaking a good word for the church or religion at appropriate times, and many other like things that might be enumerated.

The question of the *relative importance of things* is the very first phase of this problem to which I invite you to give most thoughtful consideration. How important relatively are our church duties (or more correctly opportunities)? In prudential matters, all men try to recognize the relative importance of things. Why do we pay more for good clothes than for poor ones, for good furniture than for cheaply made furniture, for property well located than for that which is badly located? It is because we are willing to pay for things according to their relative values.

As Christians, whose first and primary purpose in living is to do the will of the heavenly Father, we are required to judge of the relative importance of the uses we perform, or the good deeds we do, for if we fail in this we fail in our Christian purpose. The opportunities for doing good for everyone are numerous. They are indeed so numerous

that we cannot possibly do all the good things for which we have opportunity. We are all the time eliminating the least important things from our program and concentrating upon the most important. As a matter of experience, however, we find that after we have eliminated as many of the least important demands upon us as possible and have made our best effort to concentrate upon the most important things, we are yet required to divide our time, attention, and devotion among a great many different things. We are required to judge of the relative importance even of these things that remain over after we have eliminated as many of the least important things as possible. For instance, we may disregard certain social functions, but none of us can ever eliminate, entirely, all social intercourse. We may dispense with certain luxuries, but we must provide ourselves with nourishing food and appropriate clothing.

In dividing the day's time between the various interests, which on account of their relative importance make more or less demand upon us, we decide that one thing deserves five minutes, another an hour, another several hours. One thing deserves the expenditure of five cents, another that of one dollar, another that of several dollars. The power of discriminating between the relative importance of things is always the mark of high intelligence. Those who have this power in worldly things are most successful in worldly pursuits. Those who have it in spiritual things, *and are willing to make use of it*, are the most successful in doing the will of the Father in heaven—and in having His will done in them.

When we compare the length of the life that we are to live hereafter with the length of the life we live in this world, we certainly appreciate something of the significance of the Lord's exclamation, "What doth it profit a man if he gain the whole world and lose his own soul!" When we consider furthermore, that the beginning of the eternal life is at the time of birth in this world, we understand that the life most worth while living even now, is the kind which as nearly approaches the angelic life as is possible under worldly conditions. The one supreme interest, therefore, of every man is the regeneration of his soul. The supreme interest of humanity is its spiritual regeneration. And the way that we provide for our own regeneration, as individuals, is by doing the most that we possibly can for the regeneration of as large a number of other people as possible. Our chief aim and object in life, therefore as New Churchmen, is to help the cause of spirituality among our fellow men. This is the one cause for which we live, and to which our lives and all that our lives represent, are devoted. It happens that this is the object for which the church, ideally, stands and represents. In working for our church, therefore, we work directly for the world's spiritual regeneration, and thereby work also for our own individual regeneration. The cause of spirituality in the world at large, for which our church stands, is the thing *relatively* of supreme importance to each of us as the object of his devotion. Spirituality is an invisible and interior state of being with men individually and collectively. The church stands as the visible representative of this invisible reality and is the chief of all external instrumentalities for

promoting its interests. Therefore, the church demands from us, its members, more help and devotion than does any other one interest that we have.

Now what does this mean in terms of business and of dollars and of rainy Sundays and of amusements and recreation, and of our whims and fancies and of all the rest of our common everyday things of this kind? It means that everything and all things that we can possibly do to help the church, without causing us to do injustice to our other deserving interests, are demanded of us. This matter of doing injustice to other deserving interests, however, is one about which we should be most carefully thoughtful or it will lead to unwarrantable excuses for neglecting our church duties. These other so-called deserving interests are, in fact, to be considered as nothing other than the things which, in the long-run and by indirect ways, increase our service to this one spiritual interest—the kingdom of heaven in the world—for which the church stands. In other words, we should give to the cause of spirituality, for which the church stands, everything except those things which we need to retain temporarily, for the purpose of increasing the amount that we would give to this cause in the long-run.

Before deciding how much you will give and how much you will do for the church this coming year, I want you to consider carefully an uncommonly important spiritual truth which I shall now present. The significance of what I am about to say will gradually dawn upon you. The things which we do in this world may be roughly grouped into the following three divisions: First, the things which we do from compulsion or necessity; second, the things which we do simply because we want to do them, or what is the same thing, because we find pleasure in doing them; *third, the things which we do neither from necessity nor from finding pleasure in them, but rather from the religious intention and purpose of doing what the Lord requires of us.* This grouping includes all the things which we do, both inside and outside the church, but as we are specializing today on the matter of our church relation let us see what flood of light this simple fact throws upon the questions of how much we should give to and do for the church.

Religious people and irreligious people alike do the things which they are compelled to do or the things of the first division. Religious people and irreligious people alike also do the things which they want to do, with this difference, that in the case of religious people they refuse to do *some* of the things which they want to do, on account of its being wrong. None but religious people, however, do the things of the third division, and, all religious people, without exception, must necessarily do the things of the third division in order to be religious. *They do the things required of them by the Lord for which there is no physical or worldly necessity and in the doing of which there is no pleasure.*

Of all the things which we do for the church, how many are from necessity? I know of none. Outside of our church relation we work for food, clothing and shelter, reputation, and the like, from necessity. But the things which we do in and for the church are of the second and third divisions. I am going to ask everyone to take the time at his early convenience to think over all the different things which he

does for the church, and to discriminate between those things which he does because he wants to do them and finds pleasure in them, on the one hand; and those other things which he does from a sense of religious duty and in which he finds no pleasure, on the other. If you will heed my request in this simple matter, I assure you that it will be one of the most practical helps that you ever tried in advancing your own personal regeneration. And I will tell you why. First, if you should discover that you are not doing more for the church than you want to do or more than you find pleasure in doing, the probability is that you have not yet begun to do the will of the heavenly Father, to apply religion to life—hence have not yet started in your regeneration. The very conditions of life in this world are such, that no one can be a follower of the Lord Jesus Christ, without doing at least some few things, from time to time, as religious duties, which are positively painful and distressing. There is a golden vein of heroism running the length of every Christian life. This does not mean that the religious life is one long protracted experience of self-sacrifice nor that it contains less happiness than the irreligious life. Indeed, on the whole, a truly religious life has in it greater satisfactions and more joy than has the irreligious life. But this the religious life has which the irreligious life does not have: a religious purpose and intention which enables it voluntarily to accept pain and personal sacrifice whenever circumstances make it necessary in rising to one's opportunities for doing good.

Inasmuch as a religious man is necessarily as faithful to his religious duties inside the church as to those outside of it, it is evident that if he does not do things of this third division in his church relation neither does he do them in secular life and hence he would be classed among those who only say, Lord, Lord, but fail in doing the will of the Lord.

Perhaps some of you are beginning to think that I would not have you joyous and happy in the things that you do for the church and religion. Now, be cautious! I simply want you to be wisely discriminating. The angels are certainly joyous and happy in all the things which they do for the Lord. And, likewise, in so far as we have angelic qualities of affection in our hearts, as the outcome of spiritual growth already made, and, in so far as these regenerate affections find opportunity for doing good and useful things, we will, even right now in this world, enjoy some of the things which we do for the church with an enjoyment which is a veritable foretaste of heaven. It is not only our privilege but even our duty to give free rein to all of our pure and unselfish affections, and in so doing to enjoy all the happiness that is possible in the good work that we do for the church. *But we must not forget that in addition to the things which give us pleasure in the doing of them, there are always some other things which are distasteful and perhaps even positively distressing which we must do voluntarily or forfeit eternal life.*

It may now be seen that the things which we do which are of this third division are, so to speak, *the pioneers of our personal regeneration.* It is always an evidence of past regenerative growth to find pleasure in doing religious or unselfish work,

but one's next-step and succeeding steps in regeneration are dependent upon his doing more than what he finds pleasure in.

We should not forget that there is this difference between men and angels: men are at best only in the progress of their regeneration wherein is more or less of struggle and temptation conflict, whereas, angels are wholly regenerate and beyond the stage where struggle and conflict are necessary. This is why Christians must do the things of this third division.

The progress of civilization furnishes an illustration of this progress which we make in regeneration. In civilization we think of happy homes and long established institutions and settled and peaceful conditions. These represent the progress up to date. And they are sublime to contemplate. But what would become of civilization if it were not for the host of pioneers who are constantly opening up new avenues of progress? There are the pioneers on the frontier who blaze new roads through forests and make encroachments upon deserts and recover waste lands. There are also pioneers in science and invention and statesmanship and the like. Civilization would stagnate and decline were it not for these pioneer men and enterprises. Regeneration with an individual must go forward as inevitably as civilization. The progress up to date in civilization is analogous to one's progress in the regeneration up to date; and the conservation of all that has thus far been attained in regeneration, together with farther progress in the regeneration, are as much dependent upon doing the things of this third division as the conservation of civilization and its further progress are dependent upon the work of pioneers.

My appeal to every one today is that he let not another week go by without sending forth an increased number of these pioneers, which open up the ways of his soul's expansion and regeneration. The way to do this, as it refers to the church, is to do all the things which you might and ought to do in spite of any disinclination.

If now we revert again to the practical question of the relative importance of things and to the question of how much a person really ought to do for the church, perhaps the foregoing remarks may furnish some illumination. In the first place, everyone should come to a deliberate conclusion, and have a well thought out opinion as to the relative importance of the church in the world. He should then compare the amount of money he gives and the time devoted to the church with the amount of money he gives and the time devoted to each one of the other of his largest interests. He should then be honest enough with himself, before God as his secret witness, to acknowledge what such comparison reveals as to the quality and sincerity of his devotion to spiritual things.

I recall several young persons of my acquaintance, in another church, who work for wages, and class themselves as poor people, who said that they could not afford to give to the church more than five or ten dollars a year. And yet, to my knowledge, these very persons would spend on amusements and unnecessary delicacies amounts ranging from \$150 to \$400 a year. When such persons complain of the hardship they sustain by their contributions to the church what does it mean? It reveals an unwillingness to send out the pioneers re-

ferred to which open up the ways of regeneration. It shows, furthermore, that they think vastly more of amusements than they do of either their own spiritual interests or those of the world.

There is no church which recognizes as ours does the importance of amusement. Our church in its writings and doctrines shows in a perfectly reasonable and rational manner that certain forms of amusement and physical exhilaration are as necessary to a useful life as is food itself. But, in treating the subject of amusement in a fundamentally rational way, recognizing its good and its usefulness fully, it is in a position to point out furthermore wherein and how amusement may lead precipitously to hell. When our church, out of loyalty to logic, reason, common sense and revelation, gives license in amusement to the extent, so to speak, of "one foot of rope" there are many evilly disposed enough to take a hundred feet while claiming that the doctrines support them in it. There is nothing in our doctrines which would warrant the expenditure of \$150 on amusement and only \$10 on the church. There is nothing that would warrant the expenditure of \$200 a year for privileges in some aristocratic club and only \$50 contribution to the church. There is nothing that would warrant the spending of \$100 in socially entertaining our friends and only \$10 towards promoting the spiritual interests of the world through the church. There is nothing that would warrant our spending \$1.50 cheerfully for a seat in the theatre and putting 10 cents begrudgingly in the offertory plate at church.

How awful and unmerciful this seems, that I should stand here and proclaim that every one of you should do for the church what is a real hardship! Is it not as much worth your while to suffer a little hardship in behalf of the church which represents your greatest interest as it is to do so in behalf of anything else? There are several things which any one of you might think of for which you would be willing to make sacrifices, and perhaps do make sacrifices, and yet not one of them is worthier than the church.

Those of you who begin from this time to send forth new financial pioneers of regeneration will also send forth many more pioneers of other kinds. You will also be willing to exercise some heroism in being punctual and regular at church worship and in attending to any duty that may fall to you. This is so because it is in the nature of things.

I will now tell you a secret, a secret about a secret; these pioneers that you send out, the things which you do for the church from religious duty rather than from pleasure, are, for the most part, to be kept as a secret between you and your God alone.

In the attitude we take toward the church we should be most careful to avoid the spirit of phariseism and fanaticism. There is one sufficient precaution that we may easily take to accomplish this. It is this: to recognize the church as nothing more or less than an *instrumentality* through which we work for the regeneration of human souls. Our intentions and purposes in working for the church are to help in the regeneration of souls as an end. If we work for the church as a thing in itself in-

dependently of the spirituality for which it stands we may be no better than sectarian bigots.

If, in giving to and working for the church, our object is to save souls then we are showing true loyalty to the Lord. Thus we properly become responsible to the Lord alone and not to the minister or to other church members for the amount that we do for the church. Suppose then you do not like your pastor, suppose some church member has insulted you, suppose your services have not been properly appreciated, suppose you have not enjoyed yourself socially with the other members, mark what I say, none of these reasons furnish any excuse whatever for you to disregard your duties toward the church. And remember furthermore, that your *responsibility* in the church is determined entirely by your *opportunity* for rendering service.

If you are a Christian in fact and not merely in name you cannot escape your church duties and responsibility even by severing your connection with the church, for the sufficient reason that in such case you are yourself a church in least form. Whoever is thus a miniature church, having in his heart something from the Lord as the dominant element in his motives, intentions and purposes, is vitally and organically related to the church whether he knows it or not. It is as impossible for such a one to disregard the duties of his church without sin as for a citizen to disregard the duties of his citizenship.

There is a prevailing misconception respecting the financial needs of the church which I should like to help to correct. Many persons have the erroneous notion that when the ordinary running expenses of the church are paid then the church has no special need of additional funds. Hence, they conclude that the opportunity for rendering service to the regeneration of human souls by contributing money to the church is limited to their proportionate share of the current expenses. A church which does nothing more financially than to pay its running expenses is like a man who does nothing more than to keep soul and body together on a pauper's wage. In the sense that a man does not live to eat but eats to live and devotes by far the greater part of his energies to the nobler pursuits of life, so the church, after paying its current expenses, to live, should have additional funds sufficient to carry forward large and worthy undertakings for the increase of spirituality in the world. When this misconception is corrected then all contributions of money from the rich and the poor alike, whether it be from one who puts in the "widow's mite," or from one who, in unselfish loyalty, leaves the larger part of a great fortune in his will to the church, will be used to widen and extend the kingdom of heaven in the world. It is pathetic, by way of showing a lack of wholesome judgment in spiritual matters, for church members to compare the amounts they give with the amounts which other people give. As between a church member and his God the question should never arise as to how much other people give, but only how much he is able in justice to his other deserving interests to contribute to this supreme and sublimest of all objects. Each one should feel that whenever he can save something for the church by sensible sacrifice of some kind he is thereby contributing to the eternal happiness of some soul or souls.

The methods of raising money in some churches cannot properly be employed in ours. We can legitimately appeal only to the manly and unselfish qualities of our members. The New Church must either stand or fall financially upon the willingness of its members to give from the sense of religious duty all that it is within their power to give.

I am expecting to see the time when the energy that is now wasted in soliciting funds from unworthy members of the church, will be employed in directing the use of large sums which will be pouring into the church treasury from worthy members without solicitation but from an eager and zealous desire on the part of the contributors to do all that the Lord has given them the power to do to advance the cause of the world's spirituality through the instrumentality of the church.

	Contributed	
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Bible Heroes and Bible Miracles.

The Lord spake unto Joshua, the son of Nun, * * *
There shall no man stand before thee all the days of thy life: as I was with Moses, so will I be with thee; I will not fail thee nor forsake thee. (Joshua i. 1, 5.)

The Jews differ little from other nationalities as to their religious literature, and they were therefore as subject to the law which Carlyle has called, a trifle inappropriately, "hero worship," as was any other nationality. About their great men cluster certain traditions, as they do about the great men of every nation. Remarkable narratives gather about these heroic figures which are outlined gigantically against the background of history, and marvellous tales are told of them. This, at first, inclines the reasoning mind to a sort of mild rebellion. It declines to believe many of these narratives. It records, more or less impatiently, its adverse criticism on miracles and on inexplicable things. It thinks of the fleece of Gideon, which at one time is wet, while all the ground is dry, while at another is dry, while all around is wet, with the same suspicion which it metes out to the remarkable stories which accompany Moses into Egypt and the Israelites out of it. The fair-minded reader of the Bible notes that through all the record of Moses runs a thread of the supernatural which with the entrance of the books of Samuel and Kings upon the stage of history, is suddenly snapped. Nothing of the nature of the things told in the Books of Moses happens in the later books. They are all simple history, while the other books border everywhere upon the miraculous and miracle succeeds miracle with startling rapidity. The first impression which the thinking mind receives, therefore, in reading these books over just as it would read any other book over, is that it looks upon the supernatural, the miraculous, the incredible, in the Books of Moses, Joshua and Judges with a different eye from that wherewith it looks upon the historic sections where ordinary kings battle with ordinary kings and things read smoothly along as they do in other books. And so the thinker feels that his faith is shaken. It is not until he asks himself a somewhat deeper question that the same faith returns to him a trifle stronger and better able to take care of itself than it was before.

And this deeper insight into the traditional literature of a nation or a race, shows him that there lies a deep purpose back of the peculiar stories which men tell of heroes and giant historic figures. Take the two titanic figures of Moses and Joshua. No religious literature has painted any other figures against a historic background with the mighty sweep and the bold outline which characterizes these two heroes of the Jewish nation. The sweep of the arm and of the hand that holds the rod turns all of Egypt's water into blood; it opens the Red Sea for Israel and closes it upon the pursuing host of Egypt; it turns the light of Egypt into darkness, "a darkness that may be felt," for three long days. And if you ask yourself what is the difference between these miracles and the miracles of the Buddha or Angra-mainyu, or Vishnu, or Thor, or any of the other stupendous figures devised by various nationalities to people their heaven and underlie their religious literature, you will find that these vast miracles attributed to Buddha, to Angra-mainyu, to Vishnu, to Thor, leap up from earth and sweep into the universe beyond the bounds of thought. But the Jewish hero remains on earth with his miracles. It is Egypt, tangible Egypt, that suffers in the miracles quoted, and even when the chariot of the Lord rushes heavenward with Elijah, the narrative quietly insists upon coming back to earth by telling of the fruitless search for his body for three days. And so the student is given a first clue in these bodily outlined stories of heroes and their deeds. They remain on earth—they have a practical applicability. And to that is soon added another. Let us take the three ascension stories. That of Moses, whose grave no one can find, since Jehovah buries him, no man knows where; that of Elijah, who is carried bodily to heaven and no one finds his body; and that of Jesus, whose grave opens violently as the Easter sun rises, and they find not His body. In each instance the story lays emphasis upon the fact that the body is not found. If now the student of the Bible turns to the seventeenth chapter of Mathew he will find these three figures, Jesus, Moses and Elijah, grouped together as one side of one of the most beautiful and poetic conceptions that has ever glowed forth upon the pages of history, and facing it he will find an earthly trinity, like a shadow cast by that "bodiless" trinity, and that trinity a trinity of apostles, Peter, John, James or Jacob (for the name of James in the Greek is Jacob, and after 1611 there was no more reason for changing it into James in the New Testament than there was in the Old), and he will make his own deductions. And the more the student follows the traditional stories of many nations and races, the more he grows convinced that there is a factor back of the way in which the race-mind coordinates its stories and he is prepared to investigate what that factor may be and what is its method of manifestation.

Take the two figures we have chosen. Without entering into any detail as to what part of the stories is actually historical and what part is traditional, take the two figures in the one picture where they are placed in purposed apposition. It is given in Exodus xvii. and is this familiar picture:

"Then came Amalek and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: To-morrow I will stand on the top of the hill with the rod of God in mine hand. So

Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, and they took a stone, and put it under him and he sat thereon; and Aaron and Hur staid up his hands, the one on the one side and the other on the other side: and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword."

The Bible student is willing, of course, to admit the historic value of the battle. There is no doubt that Israel fought with Amalek that day and prevailed. But tradition lends the wording and the coloring of the remainder of the picture and we look back into the Jewish mind for their habits of expression, for their orientalisms, for their traditional methods of expression and we find that the two great heroes, Moses and Joshua, stand for two things in their mind: Moses for the spiritual side of the theocracy which he established, and Joshua for the natural side of it. Moses prefigures the church; Joshua, the state. About Moses clusters the group of pictures in which the Tabernacle, the burnt offering, the Levite, and the religious service, are the centre. But Joshua is the man who lays the foundations of the coming kingdom. He conquers the land, he distributes it to the tribes and tells them where they are to live. In other words, to the Jew, Moses stands for the church and Joshua for the state. Or Moses for that side of things which serves to express the spiritual and Joshua for that side which serves to express the natural. For traditionally, as philosophically, man is a dual being, a being with a two-fold nature. He is spirit and he is body. He is spiritual and he is natural. And in this picture we have the contrast of the spiritual and the natural side of man and of his battle with the world about him. Call the two sides by their more modern names, the "ideal" and the "real," and you have the value of the traditional story instantly. If man will uphold his ideals, if he will hold up the arms of Moses, he will succeed in his fight in the valley. If he allows his ideals to droop he will fail. If he upholds his ideals as an individual he succeeds, as do those men who have definite ideals and know what they want. If he suffers them to droop, he fails individually, as do those wrecks of men who drift idly along our public parks and sit despondent upon their benches. The man who has lost his ideal has lost his grip on the world and his Joshua does not prevail in the valley. So, too, with the nation. Those of us who are pleading with the great and powerful American nation not to loose its ideals, not to forget the lessons of our forefathers, but to heed the voice of Washington and Jefferson, are pleading because we know that a lowering of ideals means a lowering of moral tone; it means a drooping of the spirit of manhood; it means the loss of stamen. Guard the precious legacy of liberty, of righteousness, left us by our fathers, as you would the apple of the eye. Uphold the arms of Moses, in order that Joshua may prevail over Amalek in the valley.

It is for this reason that the text we have chosen serves as a rebuke against those who think of God as being with men spiritually, but not naturally. They think of God as controlling mental and spiritual things, but as having no control of natural things.

That he cares for the soul of man, but not for his body; that He hears the prayer of a soul in distress, but closes his ear to the song of the bird and the murmur of the sea. But He is not only a God of the hills, He is also a God of the valleys. The globe swings silent through space because God swings it; the blade of grass grows, because God is behind it; the rock stands firm because God does not break faith with man; back of all the law which does things, and of which the scientist speaks as though it did things of itself, is God. For when you come to the last analysis of all the laws we know and of the scientific verities we have discovered, we have no explanation for them other than the word "God." We may call Him by some other name; we may try to conceal Him under some long foreign nomenclature, and speak of Him as "design," as "conservation of energy," as "eternity of matter," as "uncreatability of matter," or other terms. Every one of these terms stands for the fact that back of all that science knows there is an eternal Something which controls, which holds, which creates, which sustains, and that something is God. He is in nature as He is in spirit; He is with Joshua, as He was with Moses. His is the real world, and His the ideal world. For He is the Alpha and Omega, the beginning and the ending, the first and the last.

ADOLPH ROEDER.

The Lord as a Man of War.

(Exodus xv. 3.)

That the Lord is Man, a Divine Man, and that all other men are men only in so far as they receive love and wisdom from Him, are facts too well known in the New Church to require any proving in this sermon. And that He is a Man of War, and can be thought of and loved as such, is also a fact not disputed. Of Him it is written, that He is "mighty in battle." (Psalm xxiv.) All the wars that are mentioned in the Word involve and signify spiritual wars. The Lord's wars are not to destroy men's bodies, demolishing magnificent structures, levelling them with the ground and driving national harmony from the land of a peace loving people. Wars of that nature have their origin in the hearts and minds of men who have sank below their true manhood. Yet in these wars the Divine Providence of the Lord is not absent, "*He rules the hells*;" and as surely as He is on heaven's throne, so surely it is well with the earth. The spiritually minded man will readily acknowledge these facts, but the merely natural man does not so acknowledge them.

When we read in the Word that "the Lord is a Man of War," the idea, or truth, to be conveyed to the mind is that He will protect from all evils and falsities which are from the Hells . . . for the Lord alone fights for man . . . The Lord is called "a Man of War" chiefly from the fact that while He was in the world, He alone, that is, from Himself, fought against the hells, and since then, from the fact that having conquered, and been made Justice—Righteousness—He, from His Divine power, protects men, and this continually, especially in combats of temptations. (A. 8273.) Thus we have a well defined explanation of what is meant by the Lord being "a Man of War."

When war is mentioned in the Word, there is meant spiritual war, which is against what is false

and what is evil, or, what is the same thing, against the devil, for that is what is meant when the words "the hells" are used in the Writings of the New Church. The "devil" is a term employed to denote all the hells in the aggregate.

The Lord, as the "Man of War," is the Omnipotent Protector of all the goods and truths of His church, and of all who are in goods and truths. He protects all and enables all in His kingdom to overcome, not only the outward and visible forces which seek to rob them of all that is good and true, but also those hidden subtle evil tendencies of their own mind, which is meant by His saying that "a man's foes shall be they of his own household." (Matt. x. 36.)

To all His servants on life's battlefield, He says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John xvi. 33.) It is of the Lord as "a man of war" that the prophet wrote, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" To these questions the great Hero of human and angelic redemption replies, "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." (Isaiah lxiii. 1-4.)

Some of these words in their literal sense are almost alarming, but when they are understood as the angels read them, then the Lord's garments and clothing have reference to His Human, which he made Divine, through combats of temptations and victories. The student of the Word remembers that of the Lord it is said in Mark's Gospel, "And he was there in the wilderness forty days tempted of Satan, and was with the *wild beasts*, and angels ministered unto him." (Cap. 15.)

If we knew all that the prophet's words involved, and all that is within the gospel narratives of the Lord's work in effecting man's redemption, we should see that the prophet's warlike words, and the evangelists' record of His ministry are alike the language of mercy from the Creator's throne of love.

—R. MAYES, in the *New-Church Advocate*.

The Lord's Prayer.

(Continued from page 181.)

And lead us not into temptation.

It occasionally happens that a strong inducement is felt to take a certain course of action that will contribute very materially to our outward prosperity, yet we may be aware of circumstances in the case that are not right, of influences that will not do us any good, and that may lead us sadly astray if we are not careful. We would like the advantages offered, yet all else is very questionable, and who can tell whether we may not yield to a pressure that is too strong, to do things that we ought not to do? Surely, to pray: "Lead us not into temptation," is essential now. *Lead us not into what seems good to us unless it be good in Thy sight also.* This is

the proper attitude for us to take. We shall find how true His promise is: "I also will keep thee from the hour of temptation."

Read the whole passage: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.) To keep the word of the Lord's patience is to keep His commandments, enduring bravely, and steadfastly obeying them, though tempted to disobey them. His promise is that we shall be preserved from all harm when our lot here is over, having been thus prepared to pass safely through the judgment in the intermediate state, as the Word declares: "The ungodly shall not stand in the judgment," but "the Lord knoweth the way of the righteous." (Ps. i. 5, 6.) In A. R. 185, it is said: "He who is tempted in the world is not tempted after death." With such, who have succeeded in temptation, they "rest from their labors," though "their works follow with them." (Rev. xiv. 13.) The Lord's strength which they effectively used, is with them. The light that they gained in directing their thoughts to Him is with them. The bliss of His service is with them. And of these they impart to us, to encourage, to cheer, and to stimulate us, until having "fought the good fight," we, by His mercy, also enter in, to share with them of everlasting happiness and peace.

This brings another consideration as to this petition. In A. C. 4299, the teaching is given:

"The Lord's presence with man is nearer in the degree in which man is in the affection of good or of truth. If the presence of the Lord is nearer than is suitable to the degree of the affection of good or truth with man, man comes into temptation. The reason is, because the evils and falses which are with man, tempered with the goods and truths that are with him, cannot endure a nearer presence; . . . wherefore hell is removed from heaven, because it cannot endure heaven; that is, the Lord's presence which is in heaven."

Again in No. 8945:

"No one in the other life is permitted to be raised higher into heaven than to the degree of good in which he is; for if he be raised higher, his defilements, that is, the evils of his loves, and the consequent falses, are manifested; for in heaven the more interior anything is the more pure and holy it is; those who are in a more impure state are kept in an inferior sphere, where their impurities are not perceived and do not appear, for they are in grosser good and more obscure truth."

In the light of this instruction, to pray, "Lead us not into temptation," indicates our desire not to push forward too hastily in the heavenward way, not to desire the blessings of heaven by escaping the training and discipline so necessary. We cannot experience heavenly bliss in fuller measure than our state of preparation will allow. For just as light reveals what is repulsive in its repulsiveness, whereas before the light was let in what it shows to be repulsive was deemed attractive; so, for us to be introduced into heaven before we have learned to shun our evils as sins, and properly to curb them, would expose them openly to our most serious hurt, without the possibility of our escaping from them.

It is not by any other method than that of a gradual leading of the Lord, in the way of self-conquest, as His providence appoints, that He can save us. Any shorter or more easy contrivance, whereby we might hope to win heaven without resistance to what its spirit condemns, would bring us

into temptation—perils greater than our strength could bear, and to which most certainly we should succumb. How significant, in this view, the words of Jacob in Gen. xxxii. 30: "I have seen God face to face," denoting, as is said in A. C. 4299, "the most grievous temptations." "'And my life is preserved,' denotes the power to sustain, namely, the Divine presence."

The way in which we can be sustained in temptations, and thus become sensible of the glory and joy of the Lord's presence, is the narrow way of struggling. This is the way which, if we are faithful, will assuredly lead to final conquest, and to that more abundant life which He would have us enjoy. From step to step, from day to day, let us follow on in the order which His Providence opens out, according to what is written: "Order my steps in thy Word: and let not any iniquity have dominion over me." (Ps. cxix. 133.) And "he that endureth to the end shall be saved." (Matt. x. 22.)

G. LAWRENCE ALLBUTT.

The Doctrine of Uses and the Human Form.

So long has the world been in the habit of considering the subject of religion from the point of view of doctrine alone and so unaware that use is the soul of religion and doctrine, truly good, or bad, true or false, as it teaches and leads to or away from, use; that such language as we find in the treatise on the Divine Love No. 6 in A. E. would seem to many to need a great deal of qualifying, defining and modifying, before they would admit its truth; that is to say, they would like to insert the shibboleth of their particular creed before they could receive it. On the other hand, those whom the Writings call the simple good or the simple in good and in the truth of that good, the Ishmaelites and Midianites of the Word, receive and assent as soon as they hear and understand. It reads as follows:

"In the Lord's view the universal human race is as one man, and all in one kingdom likewise are as one man; in like manner all of one province, also all of one city and likewise of one house; not that the men themselves so appear together, but the uses appertaining to men; as a perfect and beautiful man if the uses be good—i. e., if men do them from the Lord. But they who do uses for the sake of themselves alone or of the world alone appear before the Lord as an imperfect and deformed man. From this it may be manifest that the Lord looks at the men of the world singly from use and concretely from uses joined into the form of a man. By uses are meant the use of every function which relates to man's office, study and employment; these uses are good works themselves in the sight of the Lord."

This elevation of the common every-day functions of man's employments into the holy plane of good works when they are done from conscientious motives makes an appeal to multitudes of men who are not deeply versed in the intricacies of dogmatic theology, but who are forming a conscience of what is just and equitable which belongs to the moral natural man and keeps him in a salvable state so that he may be instructed and prepared for heaven when he passes out of this world; for this teaching is the foundation of the doctrine of the Divine Humanity, and it can be built on no other.

These same common people are also glad to learn what is taught in No. 12 of the same work, that while "they who perform no uses, also they who per-

form evil uses, are sometimes remunerated and enriched equally with those who perform good uses" in this world, "it is otherwise in the spiritual world, where uses are stripped naked and it is revealed from what origin they are, and in what place they are in the spiritual man which is the Lord in heaven; every one is there remunerated according to the excellence and the affection of use."

Surely such teaching as this enters more directly into that plane of rationality that the Lord keeps open in every man for the reception of just such truths, rather than abstruse discussions on "What became of the Lord's natural body?" about which much has been written to little or no purpose. But to be told that "no one that is idle is there tolerated, no slothful vagabond, no indolent boaster of the studies and labors of others, but every one must be active, skilful, attentive and diligent, and must place honor and reward not in the first, but in the second or third place," this comes home to every sanely thinking man who has learnt that there is no permanent happiness without useful employment and makes death appear what it really is, simply the opening of a door into another and a better life.

Is it not possible that among those who have left their old moorings of falsified dogma and who know not where to look for any spiritual truth this doctrine of use as set forth at the end of A. E. would be the most appropriate and useful missionary teaching?

T. M. MARTIN.

The historic Jerusalem Chamber of Westminster Abbey was recently the scene of a notable meeting, reported in the *Interior*, of the representatives of forty-three national religious societies, who organized a Sunday observance alliance. The Archbishop of Canterbury presided, and all the Free Churches were represented, the Roman Catholics and Labor Party co-operating.

Love's Sweet Symphony.

See the shining raindrops falling
Over lake and lea;
As they patter on the meadow
They appeal to me.
'Twixt the rain and clouds and zephyrs
There's a melody.
I can hear them softly sighing
Love's sweet symphony.

Just beyond the cloudy breezes,
Very patiently,
Waits the balmy golden sunshine
For the clouds to flee;
Then his light and heat will leaven
Every plant and tree,
And the birds will swell the chorus
Of love's symphony.

When a troubled person falters
Quite despairingly,
Love is pleading just above him,
Full of sympathy.
If he learns her simple music
All his troubles flee.
He will sing then to his brothers
Love's sweet symphony.

CHAS. A. BARTELS.

Chicago.

Church News

The Rev. Howard C. Dunham passed through Chicago last week on his way to California. His address through the winter will be 1154 B. Street, San Bernardino, Cal.

The Cincinnati choir is working upon Mendelssohn's "Hymn of Praise" for a choral service at Thanksgiving time, and contemplates reproducing Stainer's "Crucifixion" next Easter.

A change has been made in the time of holding services at Cleveland and Lakewood, the latter now having morning services and the former afternoon. Dr. King still ministers to both parishes.

The Cincinnati Young People's League has planned to hold a regular monthly reading meeting to discuss questions arising out of study of "Divine Providence." They also intend to have social gatherings once a month.

The Rev. E. W. Shields writes that he has been doing good missionary work in the Mississippi River towns below Keokuk, Ia. He was at Hannibal, Mo., October 18, and will be at Louisiana on the 25th, and Clarksville Nov. 1.

Mr. Geo. Trobridge, of Belfast, Ireland, the New-Church writer and author of the latest biography of Swedenborg, is, we learn from *Morning Light*, suffering from a nervous breakdown and has been ordered by the doctors to take complete rest for a time.

In Cincinnati four Sunday evening meetings are contemplated in November with the intention of bringing the doctrines of the New Church to the notice of friends of the young people. A light repast will be served at these meetings.

The first Sunday of September marked the resumption of regular services at Indianapolis and Louisville. Mr. Hunter preaches at Indianapolis every Sunday morning and at Louisville every Sunday evening. At Indianapolis regular services, Sunday school and Young People's Society meetings have all been resumed. The first monthly social was held in Indianapolis, September 25th, and a very enjoyable affair is reported. At Louisville, Ky., the first regular monthly social was held at the church, 5th and Walnut streets, on Monday, September 29th, and a pleasant evening was spent.

The Minutes of the English Conference, held at Southport in June, are printed and have been distributed. In addition to the minutes themselves the pamphlet contains an address by the President to the members of the New Church in the United Kingdom; address to the General Convention from the English Conference; reports of officers, boards and auxiliary bodies; statistics; and much general information about the New Church in Great Britain and other parts of the world. As a year book it should be studied by all who want the best and most reliable information about the New Church.

The Sower.

EDITOR OF THE MESSENGER:—Now that the series of Sunday-school lessons has been dropped from *The Sower*, some individuals and Sunday schools may feel that they should no longer subscribe for it. Probably the lessons are the main feature that has made them take it hitherto. But to discontinue taking it would be a great mistake. If there is anything that the New Church needs it is a good child's paper. Other papers may contain more reading

matter, and in certain ways may be more interesting; but those papers do not inculcate the principles for which the New Church stands, and sometimes they contain things which are opposed to those principles. The exposition of the Sunday-school lesson is not the only thing that our children need. Good seed may be sown in their minds in other ways. Now that the space is no longer occupied with the lessons, other things may be published which are just as useful and just as necessary. It would be a pity to let *The Sower*, which we have had for so many years, suffer and perhaps be discontinued from lack of support. Rather let the Sunday schools continue to subscribe for it, let it go into every family even of the isolated, let those who have the gift write for it, and let all try to make it what it ought to be; and then it will continue to be a blessing, and all will feel that they cannot do without it. No one has solicited me to write these words, or even mentioned the matter to me. They are purely spontaneous at this moment.

E. D. DANIELS.

Carrying Comfort to the Afflicted.

On March 4th of this year the Lakeview school in Collinwood, a suburb of Cleveland, was destroyed by fire and 162 children and 2 teachers lost their lives. This was the most appalling disaster of the kind in the United States.

The Sunday schools of Cleveland raised collections toward a fund for a monument on the graves of the unidentified children that were buried in Lakeview cemetery near our church. The Sunday school of the Church of the Holy City had raised \$8.75 for this purpose, but it was afterward voted to use the money to buy the booklet, "Our Children in the Other Life," by Chauncey Giles, and to distribute the same among the grief-stricken families.

From March 29th to Oct. 4th, there have been distributed and redistributed 764 copies of "Our Children in the Other Life," 17 "Daisy Dryden" with an introduction by Rev. F. L. Higgins, 13 "Nature of Spirit" by Chauncey Giles, 7 "Sanctity of Marriage," 10 "Heaven and Hell," 2 "Arcana Coelestia" and 1 copy "Apocalypse Revealed." About 500 families have been seen the second time; to some 140 the books appealed, while some 70 were exceedingly comforted by it. The book was returned, not having been read, by some 50 parties, while 13 were not satisfied with it. Some 140 returned the book without any comment, and only 18 out of all the people called upon, declined for various reasons, to have the book left with them. One great help was the perusal of the Collinwood directory, so that I knew the name of every family there.

The books were not presented as coming from a church, but were stamped: "The New Age Book Concern," in order to not prejudice the recipients as to their church affiliations. Not until a great interest had been shown, and people had read two, three, or four books, did I speak to them about the New Church.

To make a first call in a new neighborhood was not so very easy a task, on account of the dislike people, in general, have toward peddlers and book agents. This dislike has to be overcome by proving to them that there is no financial or other scheme connected with it. A second, third, and fourth trip to the same people will change their attitude greatly. I contemplate to take up the work next spring where I left off this fall; in next giving "Daisy Dryden," and then "Swedenborg on Three Vital Points," etc. For this winter I have only Sunday mornings and every third Saturday afternoon to call on the friends, who have been highly satisfied so far.

One mother, who had lost three children by the fire, after reading with the greatest of interest the fifth book, then said: "I come to believe more and more in that re-

ligion." Two of the families have come to our services, and intend to come again. In noticing the growing seed I feel that we can look forward to a good harvest.

As the Divine Providence makes use of all things to the furtherance of good, so this Collinwood disaster has done a good deal of good in the preventive measures that boards of education have since adopted. In the case of New-Church teaching it has shown conclusively how in any given neighborhood a systematic distribution of books will be fraught with results adequate to the energies expended.

I do not share the belief that the world is not ready for the New Church, but I rather think that the New Church has not made herself ready for the world, to supply it more fully with its literature and with the Lord's New Evangel. If the people are slow in coming to our churches, then the church has to go to the people; for the people, in general, do not know of our teaching. Let every New-Church society branch out by establishing a mission Sunday school and reading circles in a field adjacent to theirs, and work that vineyard well, and a New-Church sentiment will be created there. Then reaching out further and further the whole city will gradually be converted; for one church in one large city can, by standing "alone and aloof," reach but comparatively few.

In connection with this work that providentially has come into my path, I would like to ask a little favor of you. The expense of getting enough of a supply of books to carry on a vigorous campaign has been and will be quite large. Our Cleveland Society of the New Church, consisting of fifty-four members only, has to carry a burden of \$2,000 a year; so that I do not want to ask the society for any financial help, but instead I want to make an appeal to individuals in the church at large. To do that I would like you to have a mailing list of the MESSENGER struck off for me. Personally I am willing to throw my whole energies that I have left, after working hours are over, into this work; but I cannot afford to use any of my wages for it, as they have to help to make the ends meet in the home.

Yours, for the furtherance of the Lord's kingdom.

OTTO PFISTER,

5713 Curtis Ave., N. E., Cleveland, O.

Meeting of the Massachusetts Association.

A delightful October day brought a goodly number of people to the one hundred and fifty-seventh meeting of the Massachusetts Association in Providence, R. I., on the eighth of the month. Two hundred and fifty were present at collation and the attractive church was well filled throughout the services of the day. As usual the session was opened with a full religious service, the General Pastor, Rev. James Reed, giving the address entitled "The Church and Its Relation to Morality." He showed that the function of the church is the teaching of religious truth for the purpose of aiding men in their endeavor to obey the commandments and to be conjoined with the Lord. Morality is simply external, apparent goodness which may have no foundation in a spiritual life, although it is impossible to discriminate in this world between a man leading a merely moral life and a man leading a spiritual life. External reforms may be the outcome of morality and should be done by the individual members of the church and not by the church as an organization, because that has a distinctively higher mission. The church should teach principles which the members of the church may apply to external reforms in the world as well as in their daily lives.

The report of the Executive Committee showed that it

had sanctioned the ordination of Mr. Edgar C. Ritter of Springfield, Mass., and of Mr. Robert S. Fischer of Cincinnati, O.

The Missionary Board spoke of the lectures given by Rev. John Whitehead in Boston for the past two years and placed before the Association the question of further activities.

The Massachusetts New-Church Union requested the co-operation of the Association and of the Societies of the Association in increasing the subscription list of the *New-Church Review* with the purpose of extending its usefulness and making it more nearly self-supporting. Many words of commendation of the *Review* were spoken by different friends at the meeting.

Two important papers were read at the afternoon session on the subject, "Does the Church Organization meet the needs of the people today? If not, how can it better fulfil its mission?" Mr. H. A. Swanton of Roxbury treated the subject from the point of view of the layman and took the ground that "Too much time is spent in trying to support a kind of public worship which does not seem to meet the needs of the people. There is nothing spiritual about our church organizations but the spirit we put into them. Their object is to save souls, not merely to conduct public worship.

They should be organized bands of the Lord's followers who have combined to do all in their power under Divine guidance to establish God's kingdom on the earth. In this work they should be led by their minister and to accomplish their end they should use every means, regardless of conventionality, at their command which the material as well as spiritual needs of the community require. That the material is a foundation for the spiritual should always be kept in mind."

A clergyman's view of the subject was presented by Rev. John Goddard of Newtonville: "The church organization labors under peculiar difficulties in consequence of the immensity of its scope both as a philosophy, a revelation of the Scripture, and as an eschatology. Its different features appeal to different classes of mind. There is no common practical basis, such as furnishes the reason for existence of other bodies and binds their people together. But some things can be done better than they are done now. We can do more missionary work through frequent exchange and careful advertising. We should overcome the caste spirit and so open our churches to all. But above all, we need greater consecration and a baptism of the Holy Spirit. The intellect alone is not the church's real foundation, but love of the one Lord and Saviour, Jesus Christ."

The spirit of both of the papers was encouraging, and they were listened to with marked attention. An animated discussion followed the papers prompted by the thoughts suggested by them. This culminated in a proposition that Rev. John Whitehead be employed by the Association to carry on work similar to his Boston lectures in other cities of the Association under direction of the Missionary Board. This proposition was referred to the Missionary Board for consideration and action.

In closing the meeting, the Association expressed its appreciation of the cordial hospitality shown in its entertainment by the Providence Society. While the practical results of the meeting may not have been marked the general sentiment was that the day had been a most helpful and encouraging one.

JOHN DABOLL, Secretary.

Mr. John Headsten is giving a course of lectures in Swedish at Colonial Hall, 5436 Wentworth Avenue, Chicago, on Sunday afternoons.

Lakewood, O.

The services in the Church of the Redeemer were resumed the first Sunday in September, the church having been closed during July and August. The congregation seemed delighted to enter into the church activities again, and the pastor, Rev. Thomas A. King, showed the effects of his rest during the vacation period. The hour for holding service in Lakewood has been changed from Sunday afternoon to Sunday morning at 10:45. The Sunday school meets at 9:30 a. m.

On Sunday, Oct. 11th, we celebrated the harvest festival. The church was beautifully decorated with autumn foliage and vines. The service was helpful and inspiring, the congregation large and appreciative. The pastor's sermon dealt with the law of gain through loss, showing how all higher forms of life are attained through the death of lower forms. The fruits and vegetables donated for the occasion were at the close of the service presented by the pastor to the Salvation Army Rescue Home on Kinsman Street. The matron of the home attended the service accompanied by Adjutant Gale. In receiving the donation for the home, she responded in a pleasing address, in which she outlined the work of the Rescue Home, and gave instances of the results of the work of the Home among the unfortunate girls under her care.

The meetings of the Woman's Guild were resumed Sept. 22nd with a good attendance, at which time it was decided to hold a monthly supper and social in the parish house for the families of the church. The first one was held on the evening of Oct. 6th, and was well attended. There were a large number of children and they were assigned to a table by themselves, where they were served by the ladies in charge. It was a beautiful sight to see the church thus coming together as a large family.

The Young People's League has opened with a good attendance, there being an addition of twelve young people to the roll of membership. The pastor has charge of the doctrinal instruction and adapts it to the states of the young people.

The Beta Zeta Society held their first meeting Oct. 16th in the parish house. This is a Junior League, comprising the children in the Sunday school, between the ages of 10 and 16. At the age of 16 they are graduated into the League, and from its instruction come naturally to confirmation in the church and their first communion. Beginning with children in this way they are kept within the sphere of the church and its distinctive teachings, and as a consequence none of them are lost to the church.

The Men's Club held their first meeting the evening of Sept. 2nd. Its membership is now about fifty. Immediate steps were taken toward incorporation, as the Men's Club of the Church of the Redeemer, and plans are being made for the enlargement of the parish house by an addition of 15 feet, the remodeling of the stage, the fitting up of the basement, and installment of billiard tables and box ball.

Annual Meeting of the Iowa General Society.

On Saturday, October 3rd, Rev. O. L. Barler, of Beatrice, Nebraska, arrived at Mr. H. F. Burmeister's home near the Lenox church in Iowa County, and during the week that followed held services at the church morning and afternoon on Sabbath, preaching at both services, and through the week that followed parlor meetings were held at several of the homes of members of the church. At these meetings much interest was manifested and when the regular time arrived for the annual meeting of the general society to be held, good audiences were in attend-

ance at most of the sessions held on Saturday and Sabbath.

Saturday at 10 a. m., the business session of the general society was opened by the President, W. M. Martin, and there being no one in attendance from outside of the bounds of the Lenox congregation, the time was spent in listening to a sermon by Rev. Barler. At the close of this, adjournment was taken till 3 p. m. for the annual address and the election of officers for the ensuing year.

On reassembling in the afternoon, the annual sermon was given by Mr. Martin from Deuteronomy xxxiii. 29, subject, "The promised Presence of the Lord With His Church and People." Following this the regular business session was held and the following officers were elected for the year to come:

President, W. M. Martin, Solon, Iowa; Vice President, J. William Schloeman, North Liberty, Iowa; Secretary, H. L. Uthoff, Norway, Iowa; Treasurer, Charles Uthoff, Norway, Iowa; Members of Executive Committee, Henry Brockschink, Norway, Iowa; August N. Schloeman, Norway, Iowa; Mrs. Bertha Vette, Marengo, Iowa, Route 4. With this renewal of the organization of the Iowa General Society of the New Church and the provision for paying the apportionment by the General Convention for the past year, the business of the meeting was closed.

The services of Sabbath consisted in the usual morning service and sermon by Rev. O. L. Barler, followed by the baptism of one infant child and the administration of the Holy Supper to about twenty-five communicants. The afternoon services at 3 p. m. were a continuation of the morning sermon from Isaiah 63d and 53d chapters, these two discourses being a very complete review of the New-Church doctrine of the Atonement. Considering the age of Mr. Barler, now nearing his 81st birthday, his week's work among the Iowa New-Church people was very highly appreciated and may be the means of much good in establishing this people in their life and faith.

No provision was made at this meeting for missionary work in the State of Iowa as the present strength of the New-Church organization is confined to the Lenox society, and they are not able to sustain a minister for their own service, let alone carrying on the missionary work in the state. But the General Society claims no exclusive right and the way is open for any other means that may be promoted by the Mission Board of the church.

W. M. MARTIN,
President I. G. S. N. J.

Boston Society Notes.

The first party for the children occurred Saturday, Oct. 10, in the Sunday-school room from 3 to 6 p. m. There were 85 children present. After playing games, supper was served and later Mr. Hay, who had just arrived home from abroad, told of his summer travels, and used lantern slides to illustrate his trip.

On Sunday, Oct. 11, the Sunday-school opened with an attendance of 120, besides visitors. It is the intention this year to adopt the graded system as far as possible.

The officers and teachers for the year are as follows:

Superintendent, Rev. H. C. Hay; Assistant Superintendent, E. W. Randall; Secretary, Wm. Pettis; Librarian, F. S. Lovis; Musical Director, W. W. Cobb; Teachers, adult classes, Rev. John Whitehead, W. N. Gray, Benj. Randall; Senior Division, Rev. H. C. Hay, O. N. Howard, James E. Young, W. A. Robinson, Miss Edith Whitehead; Junior Division, Mrs. W. A. Robinson, Mrs. J. W. Hinkley, Miss Mary Howes, Mrs. F. S. Lovis; Primary Division, Miss Miriam Clark, Miss Ida Noyes, Mrs. F. E. Bateman.

Friday, Oct. 16, the first monthly tea party of the society was held in conjunction with the quarterly business meeting of the members, a plan that had been followed once before. About 125 were present at supper in the vestry. Before leaving the tables, Mr. Benj. Pettee, chairman of the church committee, spoke briefly of Rev. James Reed's fifty years of service, having been appointed assistant to the pastor in 1858. Mr. Reed in response gave reminiscences of those early days of the society. The evening closed with a delightful talk by Mr. Hay, about his trip abroad and the New-Church people he had met there.

Los Angeles, Cal.

At a special meeting of the New Jerusalem Church of Los Angeles, held Oct. 7, 1908, which was largely attended, the action taken July 5, 1908, in regard to dispensing with a minister for an indefinite time, and reported in MESSENGER of July 29, 1908, was unanimously repealed. The Rev. Jos. E. Collom has given notice that his engagement with the society will terminate Nov. 1, 1908, and that he is not open to another call from the Los Angeles society.

So long as one does not despair, so long as one does not look upon life bitterly, things work out fairly well in the end.—GEORGE MOORE.

The Church Calendar.

Nov. 1. All Saints Day.

The Blessed in Heaven.

Introit Selection 130. "Then shall the eyes of the blind be opened."

Lesson I. Deuteronomy xxxiii.

Responsive Service IX. "The New Jerusalem, p. 27.

Lesson II. Rev. vii.

Benedictus, 761.

Hymns (Mag.):

433. "O mother dear, Jerusalem."

446. "For all the saints who from their labors rest."

Births

BRICKMAN.—At Pittsburg, Pa., August 19th, 1908, to Rev. and Mrs. W. E. Brickman, Otho Frederick, the third son and fifth child, baptized September 27th by the Rev. N. D. Pendleton.

Obituary

WHITEHOUSE.—Providence, R. I., Oct. 11, 1908, Mr. James Grover Whitehouse in his 60th year. In the departure of Mr. Whitehouse to the spiritual world the Providence society loses one of its most faithful and active members. For several years past Mr. Whitehouse has served as chairman of the Church society and chairman of the Standing Committee. Mr. Whitehouse in his earlier life had been a manufacturer of enameling materials. He gave up business, however, on account of his official connection with different secret and fraternal orders. He was the founder of the Royal Society of Good Fellows, which had a very large membership at one time, and was for several years its Supreme Secretary and Treasurer after having been its Premier. He was also the founder of the St. Andrews Lodge of Masons at Riverside, R. I., and very

prominent in the Masonic order of Rhode Island. He will be very much missed by his associates in the church.

PRATT.—Pawtucket, R. I., Sept. 20, 1908, Mr. Francis Pratt in his 84th year. He was one of the oldest members of the Providence society. He had been a very great sufferer from facial neuralgia for several years. His death, however, was painless and with a smile. Mr. Pratt had for many years been lay-reader for the little church in Pawtucket and when that church disbanded he was the one chiefly instrumental in transferring the funds remaining from that Society to the Providence society. In years past he had given much pleasure at many church entertainments by fine dramatic reading, for which he had exceptional talent. He had always been a strong and vigorous man and loyal to his duties both in the church and in his secular life.

Baptisms

At Almont, Mich., October 13th, 1908, Reid, infant son of Harry and Lila B. Wilcox, by the Rev. S. S. Seward.

Special Notices

WOMAN'S ALLIANCE.

The Massachusetts New-Church Woman's Alliance will meet in the vestry of the church, 136 Bowdoin street, Boston, on Wednesday, November 4th, at 2:30 p. m. Subject, "Organized Charities." Speaker, Miss Alice Higgins, Secretary of Boston Associated Charities and member of San Francisco and Chelsea Relief Committees. All women are cordially invited.

ANNIE J. SILSBEE,
Corresponding Secretary.

35 Washington Square, Salem.

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.

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. J. E. Schreck.

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 Ser-

mon in Perparation for the Holy Supper, by Rev. C. A. Nussbaum.

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 Pretty 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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Bonds of other Cities in this State...	530,000.00
Bonds of Cities in other States.....	866,000.00
Railroad Bonds.....	1,068,000.00
Bonds and Mortgages.....	5,792,932.75
Banking House.....	115,000.00
Cash in Banks and Hand.....	416,958.16
Accrued Interest and Rent.....	70,552.37
	\$10,139,443.28

LIABILITIES

Due Depositors, including Interest to Jan. 1st, 1908.....	\$ 9,526,028.32
Surplus at Par.....	613,414.96
	\$10,139,443.28

JONATHAN B. CURRY, President
EDWARD SHERER, Secretary

Marriages

VENESS-REID.—At the residence of the bride's parents, Almont, Mich., October 13th, Roy Edward Veness and Nellie Jeannette Reid, the Rev. S. S. Seward officiating.

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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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A Picture of Hell.

In the series of Letters from Europe by William Dean Howells appearing in the Sunday *New York Sun*, there occurs the following description of an impression produced by the gambling room in the gorgeous Casino of Monte Carlo. It is interesting not merely in its allusion to Swedenborg, but in the realism of the picture, which suggests how far from impossible or improbable are Swedenborg's own "Memorable Relations":

"I had supposed that I might see distinguished faces, distinguished figures, but I saw none. The players were of the average of the spectators in dress and carriage, but in the heavy atmosphere of the rooms, which was very hot and very bad, they all alike looked dull. At a psychological moment it suddenly came to me in their presence that if there was such a place as hell it must be very dull like that and that the finest misery of perdition must be the stupid dullness of it. For some unascertained reason, but probably from a mistaken purpose of ornament, there hung over the centre of each table, almost down to the level of the players' heads, lengths of large linked chains, and it was imaginable, though not very probable, that if any of the lost souls rose violently up or made unseemly outcry or other rebellious demonstration those plain, quiet men, the agents of the administration, would fling themselves upon him or her and bind them with those chains and cast them into such outer darkness as could be symbolized by the shade of the terrace trees. The thing was improbable, as I say, but not impossible, if there is truth in Swedenborg's relation that the hells are vigilantly policed and from time to time put in order by angels detailed for that office. To be sure the plain, quiet men did not look like angels, and the administration of which they were agents could not, except in its love of order, be likened to any celestial authority."

Charity.

The ordinary use of the word charity is that of giving alms to the poor. The word also means readiness to overlook faults, and it also means Christian good will, love. In this latter sense it is used in the Word. The Greek word translated charity means good will, love. Swedenborg in explaining the nature of charity gives it the latter meaning. Charity is love to the neighbor. It is also the practical expression of that love. Nowhere else do we find the fulness of meaning which Swedenborg gives to this term. We are apt to drop down to the ordinary conception in our use of the word. It is well to frequently refresh our minds in regard to the real meaning of the word charity or love of the neighbor.

In the doctrines of the New Church faith and charity are compared with light and heat. Faith is of the understanding, charity is of the will. As light illumines the eye and also is the formative force in vegetative growth, so truth or faith in the understanding illumines the mind and directs its growth in right ways. Light, however, of itself cannot produce growth. The light of winter may illuminate the landscape, but it cannot cause a blade of grass to grow. The expansive power of heat is needed to cause motion and activity in the earth and plants. When this exists the light flows in modifying and directing the activity in the formation of the vegetable tissues. Light conjoined with heat transforms the earth into forms of life and beauty, and produces innumerable uses for the benefit of man and animals. On the other hand, heat alone without light cannot develop plant life.

So likewise faith and charity or truth and love must be united in the minds and lives of men that genuine good works or good uses may exist. Charity or love is primarily in the will. United with and directed by truth its activity goes forth into truly beneficial channels, which are the good works of charity. Works are good so far as they are wisely directed, they are not good when unwisely directed. They are good when they are the embodiment of love directed by wisdom to beneficial actions which are useful to our fellow men, that is, to the neighbor.

The doctrines also discriminate in their teachings

of what the neighbor is. There are degrees of the neighbor higher and lower. The individual, a society, our country, the church, and the Lord's kingdom are the neighbor in an ascending order of degrees. When we perform good uses to any or all of these we do good to the neighbor. These degrees of the neighbor are relatively of lesser or greater importance, according to the good of their use. The individual is the neighbor in the lowest degree because his use is relatively limited; but we are not to cease doing good to him on that account. A society is the neighbor in a higher degree. If we ought to do good to every individual in a community so far as lies within our power, so we ought to do good to a society and our country with still greater zeal. If charity requires us not to injure or rob the neighbor, it imposes a greater duty on us to avoid injuring the community. We must be faithful in our duties to it. If it is against charity to rob and defraud an individual, it is still more against charity to defraud and steal from one's country. Men in the past have been callous to this principle. Men who would not defraud an individual have not hesitated to practice all kinds of fraud and graft against our country. Public opinion, however, is becoming enlightened in regard to the enormity of these crimes.

The church and the Lord's kingdom are the neighbor in still higher degrees, and it is our duty to do good to them. These duties all relate to providing those things needful for their welfare, and they also require us to avoid doing or saying those things which will injure them. Charity or love desires to promote the welfare of others, to do good to them, to increase the happiness of mankind, and to diminish and destroy the evils destructive of human happiness.

The relative degrees of good are determined by the relative importance of the uses performed by the neighbor. A person, society, or community actuated by evil ends and preying on, or injuring others, is not the neighbor in the true sense. Everyone is neighbor according to the genuine good he performs in a community. A society and our country are the neighbor in a still higher degree, because they serve higher uses than an individual. The protection of our rights by the government guards and preserves the good of every individual, without which we would all perish. Hence comes the impulse to sacrifice one's very life for the preservation of the country.

The church is the neighbor in a higher degree than our country because it provides for the eternal life of every individual in the country, whereas the country provides for the temporary life. The church in this sense is that depository of the Divine truth and administrator thereof which brings the

Word of life to the people of the country. It is the medium by which heavenly things are provided in the country. To do good to the church is to provide for the salvation of mankind.

The Lord's kingdom is both heaven and the church universal spread throughout the entire world. It embraces the universal goods which are the very ends for which all efforts in doing good are made. It recognizes the good of every religion as embraced in the Lord's kingdom. The recognition of this all-embracing kingdom extends our horizon, broadens our sympathies, and lifts up our minds out of narrow sectarianism. It brings us into sympathy with those whose ends and religious principles differ from our own. It enables us to recognize the rights of others, to respect their freedom, to perceive their good and the use which they perform in their own fields of labor.

The performance of charity in a higher degree does not absolve us from the duty of charity in a lower degree. The recognition of the good in all religions does not abolish our duty in performing the uses of the church specific. The duty to the church necessitates our faithfulness to our country and to every individual. The broad comprehension of the nature of charity and the faithful performance of our duty in all planes will tend to the elevation of mankind, and to the elimination of the evils that infest and threaten destruction to human life and happiness.

The publishing of Swedenborg's theological works through the popular book houses is having the effect at least of bringing them to public attention as they have never been brought before. *The Nation* of October 15 has a page and a half notice of the Rotch Edition, the writer of which praises Swedenborg's scholarship and attainments, but wholly fails to grasp and understand his spiritual philosophy.

An independent Greek Church has been organized in the Canadian Northwest among 130,000 Ruthenian settlers, according to the *Congregationalist*. The church now has more than forty buildings, with twenty-two ordained ministers, organized on Presbyterian lines. Formerly many of these people belonged to the churches of the Creek rite which acknowledge the Roman authority.

Six hundred German scientists of reputation have joined the new "Keplerbund," the avowed purpose of which is to establish the principle that theism is just as scientific as materialistic monism. The "bund" is named in memory of Kepler, the great German scientist, whose phrase, "O God, I do but think thy thoughts after Thee," is famous.

The Sermon

The Hairs of the Head Are Numbered.

BY THE REV. LOUIS G. HOECK.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. (Matt. x. 29-31.)

There is no doctrine which the New Church teaches in greater fulness than that of the Divine Providence of the Lord. Nor is there any doctrine of the church that is more practical and comforting. It makes a very great difference to us what kind of God we believe in. If our God is simply nature then our religion is cold and dead. Everything is explained by the law of evolution—or rather by a false interpretation of that law. Everything is the outbirth of natural laws, and we are left without any satisfying answer as to our existence here, and what becomes of us after death. If our God is “a power that makes for righteousness,” the object of our faith is absolutely indefinite. The worship of such a power leads to an aimless, indefinite religion or life. It has no definite beginning and no definite termination.

The New Church, however, presents a simple and distinct idea about God. The Lord Jesus Christ is God manifest in the flesh, the Eternal Word made flesh. He made the world and all things in it, and He controls all according to His laws of order and permission. He established these laws in the beginning, and they have never varied, and never will vary, because He is perfect, and what is perfect cannot be improved. The Lord Jesus Christ is our God, who came down to this earth for our salvation. There is a clear, definite object of worship. And it is this central belief that makes all our religion likewise clear and definite. We can look to the Lord Jesus as our Creator, and we can see plainly the purpose for which we were created in the life of our Lord on earth. He came to fulfil the law, to redeem us from the hand of our enemies, and to bless us in His heavenly home to eternity. This is all evident from a right understanding of the Scriptures which reveal this heavenly truth to us. Now from this revelation it is manifestly necessary that the Lord, the Creator and Redeemer, should know all things and all men. If he is our Saviour, He must know all things in us, that He may guide us in freedom, protect us and deliver us from evil, and lead us in paths of righteousness. This is just what we believe. And this it is which makes, or ought to make, our religion so intensely practical. For if we believe that the Lord Jesus Christ, our Heavenly Father, knows all the least things of our lives, all our secret thoughts and intentions, then it brings us into an open personal relationship with Him, and gives an immense importance to these little and seemingly insignificant things of our everyday experiences. The Lord has regard to the most trivial affairs of our thoughts and actions, and that with one single object in view, namely, to bring good out of evil, to promote righteousness and peace on the earth.

This is the distinct teaching in this our Lord's instruction to His twelve disciples. In sending

them forth into the world, He warns them of all the dangers which they will have to meet. They will be as sheep in the midst of wolves; they will be delivered up to councils, and scourged. “The brother shall deliver the brother to death and the father the child, and ye shall be hated of all men for my name's sake.” But they are to fear not them which kill the body, but are not able to kill the soul. And the Lord encourages them to be fearless because He careth for them more than for the sparrows, one of which shall not fall to the ground without His knowledge. The open confession of the Lord before men means warfare, and suffering, and death; but a due reward awaits those who endure to the end.

There cannot surely be anything more comforting or reassuring to us than to know that our Lord takes notice of every least thing in our lives, and governs all for the best—that He maketh “all things work together for good to those that love Him.” The sparrows are comparatively valueless—they are so common—yet not one dies without His knowledge. Yea, the very hairs of our head are all numbered. Doubtless the Lord who made the sparrows takes care of them all, and knows when any one of them falls on the ground, or is caught in the gin or snare of the fowler. Doubtless also the Lord knows the number of hairs on the head of anyone. He sees and knows all. But that knowledge is of slight importance, although it is altogether beyond our comprehension.

It is not in this literal sense, however, that the Lord's teaching presents the strongest lesson to us, but in its spiritual or inner sense. The sparrows and the hairs of the head are types of living things in the mind or soul of man, to which the Lord's care extends. And when we see what these are, then the lesson of His Divine Providence in relation to our lives becomes a very searching one.

Birds fly through the atmosphere and are very quick sighted. As such they are wonderful images of the thoughts which flit rapidly through the mind, taking a survey or picture of the surroundings. The eagle rises to a great height and takes in an expansive view of the landscape beneath. It is like the power of thought to soar up into the heights of lofty ideals and take in at a glance a wide, comprehensive vision of life. The white-plumaged dove with its faithfulness to its partner is a beautiful type of pure, gentle, innocent thoughts about marriage love. The sparrow, however, does not suggest as a type of things in the soul, either high soaring or exalted thinking or thoughts of innocence, but those homely thoughts that are common everyday affairs with us. The homely sparrow that flies around our streets and alleys and yards, that picks up the crumbs that fall from our tables, and that cheers us with its familiar, merry chirp, is a fit expression of those thoughts that circle around our own homes, that require little for their support; they easily satisfy us, and afford us much comfort and delight. They are like the familiar thoughts about our little ones that freely come and go. What a pleasure there is in our thoughts about the happy times we have had with our children! We recall pleasant words, some conversation about a book or picture. Or we turn to the visit of a friend, and the memory of something said or done. Or we recollect some

familiar scene. Our thoughts frequently circle around the common, everyday experiences in the home. They come, they go. They flit through the mind like the cheery sparrows. They are as common as common can be. They are of very little value. "Two of them may be sold for a farthing." They hardly amount to anything at all. And yet "not one of them falls on the ground without your Father." The Lord's loving care extends to these trivial, commonplace thoughts that circle round the home sphere, so that not one of them comes to naught without His knowledge. How often do thoughts of kindness to others enter our minds that never come to anything—they fall to the ground. How often do we think, "I should like to do this for my wife; I wish I could do thus and so for my boys or girls, or friends." Or we may simply think of calling upon a friend. But none of these homely thoughts may come to anything. They may fall to the ground. Or it may be that we build castles in the air, only to see them tumble in confusion when we look at the facts fairly in the face. These are common birds—common thoughts—that fall to the ground. Here the Lord gives us the assurance that not one of these thoughts is unknown to Him, even those that come to nothing.

As for the hairs of the head, what is their counterpart in man's soul? The hairs of the head have three marked characteristics; they are not sensitive (they may be cut without pain) they serve for adornment, and they afford protection. As outmost things of the head they are typical of the outmost product of the mind. Our formal greetings to each other serve the soul as the hairs serve the head. They are the outmost expressions of the mind. There is little or no life in them; they are an adornment to character; and they protect from exposure the deeper thoughts of the mind. Though comparatively lifeless things—these open cordial salutations—they have their use. They give a certain attractiveness to character, and always make it easier and pleasanter for anyone to approach another. Discourteous manners are like untidy or unkempt hair. The slight or disrespect may mean little or nothing. It may be thoughtlessness or carelessness. Yet such manners never attract, but rather repel.

The hairs of the head, then, signify the outmost and least sensitive expressions of the mind, that adorn character, and protect the life within from exposure to ridicule or resentment or misunderstanding. And these protective ornamental expressions are to be found in pleasant courtesies, polished and refined manners.

Now we are told that the hairs of the head are all numbered. Numbers are always used to qualify something or other, unless used abstractly without reference to anything at all. To number the things of the spirit or soul of man is to express their quality. Numbering the hairs of the head therefore means to know the quality of every little formality in life.

The Heavenly Father numbers the very hairs of our head. The Lord knows the quality of these insignificant greetings and informal courtesies of life. The hairs spring from the head and protect it. Our greetings, lifeless though they be, protect oftentimes deep feelings, that are sometimes good and sometimes very evil. The Lord knows the qual-

ity of all the little formalities to which we give expression, whether they be comely or not. It is impossible to shake hands with a friend and exchange greetings, but the Lord knows all that is within these greetings. He knows the quality of them, whether they be kindly or unkindly, or indifferent. Yea, even in the nod of the head and smile or wave of the hand in passing an acquaintance or friend, the Lord takes count of everything in it. The very hairs of your head are all numbered.

The sparrows, as has been seen, are types of the common thoughts that dart through the mind, and the hairs of the head typify the least important expressions of the mind. And the Lord now teaches us that not one common, everyday thought, nor one single outward expression in the insignificant formalities of life, escapes His notice. And this He tells us that we may the more fully realize His much greater regard for the weightier and more important thoughts and actions in our lives. "Ye are of more value than many sparrows." If He has a care for the most trivial things in us, then surely His regard for those impulses and actions that have a powerful influence for good or evil must be correspondingly greater.

"Therefore we are not to fear." This is the simple but exceedingly practical lesson. "Fear not." We are not to be afraid of the wolves in this world. We are not to quake in the least degree when brought before councils, and scourged, and hated, and persecuted. All these things we do meet in the spirit if we seek to follow the Lord. Evil spirits arouse the worst tendencies within us; they arraign us for judgment before the bar of conscience, they threaten us with the loss of reputation, honor or wealth if we do not concede to their wily insinuations, they chastise us, and afflict us sorely, if we refuse to listen to them, they bring to bear upon us the hatred of all who love evil, so that it makes it exceedingly hard for us to resist them and throw off their yoke. All our trials in this world are but the occasion for evil spirits to awaken and intensify the evils in our hearts. But we must not fear. If the very least things in our lives do not escape His notice, how much less likely shall any thought or word or deed of consequence evade Him. The Lord is omniscient. And He uses His knowledge of all things in the lives of each one of us to further the establishment of His kingdom on this earth, and to fit us for useful service in His kingdom above.

We need not fear to confess the Lord on this earth. It introduces warfare into the soul. We come, then, into open conflict with the forces of evil. Our foes are particularly "they of our own household." We are frequently fearful of doing the right, the consequences sometimes seem to involve so much loss and suffering. We fear to speak the right word because we might give offence. We are afraid to do the right thing because it will react against us. But our greatest fears are aroused through pride. We hate to give in, hate to acknowledge that we are in the wrong, hate to show love where before we have been indifferent, or possibly even contemptuous, hate to humble ourselves, and accept the help of another. It is too humiliating.

The fact that the Lord knows all, sees all, and

has a tender regard for even the most commonplace things in our lives ought, however, to encourage us to be open, and inspire confidence to trust in Him. He knows the most minute things in our lives, from inmost to outmost. There is no such thing as luck, or fate, or accidents, or fortune, good or bad. 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. He works for the good of our souls primarily. Therefore ought we not to fear to take up our cross and follow Him, in good fortune or in bad fortune, whether men speak well or ill of us, in sickness or in health, in little things and in great things, in life or in death. At every point, or under any circumstances, there is always something for us to do, some evil to shun, some good to adopt as our own. We need not fear to do the right, though it cost us life itself. For though wrong may triumph over us in this world, we may be certain that we shall behold the true and the everlasting in the spiritual world, shall see the loving hand of the Lord our Saviour, who frees us from the power of all our enemies, and blesses us with a joy and peace which the world can neither give nor take away.

	Contributed	
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The Practical Religious Life.

All religion has relation to life and the life of religion is to do good. We all admit that. But how few of us have any real conception of what it really means? The life of a man is his love. What that is he is. What that would do he would do. It is a fearful thing to face, but it is true, and the sooner we realize it the better for us. If we can realize that the true quality of our life is made known in the nature and quality of our thinking and intentions as well as in what we say and do, we may come into a truer relation to ourselves as we really are.

No man can do what is truly good from himself. All that he does is more or less tainted by the evil of his love. He may give to the poor, support the church and charities, regard his country's welfare and the welfare of his neighbor and be consistent in them, yet nothing of this is truly good in the sight of the Lord and heaven. And although these may be of benefit to the neighbor in many ways they are not good to the man.

Life opens to us in three ways. Civil, living according to the civil code; moral, living according to the rational code of society; spiritual, living according to the law of God. And one may stop short of attaining the moral virtue of any of these. A man may know the truth and yet live contrary to it. He may fully comply with the civil law and yet not keep it in intent. He may be honored and respected but barely escape the penitentiary. He may externally keep the law yet constantly seek to evade it and profit by evasion, being held in restraint only by the fear of the consequences of exposure. One may fully comply with the code of society's moral law and yet despite his moral culture and conduct lust to seduce innocence and destroy the very thing he makes pretense of upholding. His very respecta-

bility may be the means of his success in this matter. He may accept apparently the law of God, read the Word, talk the doctrine, attend and support the church, yet at heart be a demon. But the man who is truly good is he who combines the three lives in one, who accepts the law of God as his rule of life because from God, who applies the law of God in his application to moral and civil life. He lives from his interior life outward into his external life the things God gives him in his soul. Consequently his morals and good works on all planes are genuine.

Two things are vitally essential to all reality and practicability in religious life: an acknowledgment of the Divine and the shunning of evils because and for no other reason than that they are sins before God. We all see the necessity of acknowledging the Divine in religion, but how few of us recognize the necessity of shunning evils as sins. The world and the church are full of hypocrites because we are trying constantly to be good men and women through the mere suppression of our evils. We need to have our evils removed from our loves; we need to forget them, to have them lose power to entice us, to have them distasteful and abhorrent to us, not merely to have them covered up and be able to send them back into the memory. They need to be eradicated. And only as we recognize their contrariety to God and put them out of our lives and loves for that reason can they lose power over us. It is not necessary that we should seek to become good. God takes care of that. Our concern is to eliminate evil, voluntarily, from our affections, to learn to regard it as evil and as something to be shunned, to bring ourselves to such states that we no longer feel the desire for the life it has to bestow, to come into such states that we cease to regard it as worthy of our indulgence and find no pleasure in it. If we learn to shun evil in this way we need not in the least concern ourselves about attaining states of goodness. They will come as the result of the removal of the evil. As we put away that which keeps the Lord out of our lives, the love of enjoying things evil, He pours into our souls the opposite love of what is good from Him. We need to realize this more fully than we do, for only in this way will our religion be vital and helpful, and lead us to Him.

What constitutes the practical religious life is specified in the ten commandments. They are given of God for the express purpose of informing us what is allowable and what is not allowable. They tell us what we should and should not do. They are His law of life, His moral code for spiritual men. And as we do or refuse to do according to them from religion we come into genuine goodness, and not until then are our works good, notwithstanding their appearance.

Such a life as here outlined calls for some struggle. That is self-evident, because we go into our interior life to eliminate actual causes of disorder. But the struggle associated with it is not severe and need not be severe save as we may have given full reign to our evils, save as we have gone into their life and indulgence with a set purpose to enjoy them to the uttermost. Then there will be a sharp struggle, for every indulgence enjoyed confirms deeper, every delight awakened means another joy to be wrecked. But if we fight our evils, especially the

delights of indulging them, and fight them as sins in the sight of God, we receive good from Him. He gives us power to look the evil in the face, to recognize it when it comes, to learn to dislike it and abhor it and to be free from its power. For evil has no power save as it is loved. This is what makes it hard for us to leave our old life. We love the enjoyment of the evil in it. But there is strength and peace as we fight them in His name. And it is the only way in which we can be freed from the evil power.

This is a long way from instantaneous salvation. But it is God's way and His only way. It is the practical way and the only practical way. It bestows genuine goodness. It does not merely prevent evils from cropping out. They do not appear because they are dead; they are gone forever; having lost our love for them they remain out of our consideration, and we are not and cannot be troubled by them.

Now you know what practical religion is. It is not to have faith in spiritual things. It is not even to believe in the Lord. It is not to do good works, even religious works. It is not to be good people full of promptings to bless others, even in an unselfish way. It is none of these, and yet all of them. It is to so *live* with God that He can remove the love of evil from the heart. It is to do one's duty where he may be, in what he may be called upon to do, with conscience, loyalty, as his opportunity to do God service. It is to have faith, truly. It is to do good, truly. It is to bless others, truly. But more than this, it is to have such faith in the Lord as leads us to will to remove from our loves what limits His coming more fully into our life; it is to do good from Him in effort, to remove the evils that are opposed to Him. Then we can have a true faith, just works, be genuine blessings to others. Then will we find that all religion has relation to life and that the life of religion is to do good.

FRANK A. GUSTAFSON.

"Get Understanding."*

It is an old proverb that a man should "get wisdom." Solomon says: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace—a crown of glory shall she deliver unto thee." (Prov. iv. 7-9.)

A man can well afford to sell all and buy the truth—to give up all fallacies for the truth. Why should anyone hug a delusion—it can do him no good. And more; a man can afford to give up a lower truth for a higher truth, as he is able to receive it. It is the *truth* that will endure forever—no shaft of criticism can prevail against the truth of God. Crushed to earth, it will rise again.

It is well known amongst us that everyone, in the acquisition of true wisdom, must acquire truths from doctrinal things, and that he ought so to procure them, because he has not at first the wit or sense to procure them otherwise. Doctrinal things are means for arriving at a good end.

It is the religious teaching that a man understands, and that is of his life, that is of service to him in the time of need. What a man does not understand, and what is not identified with his life, is a withered leaf on the tree, or like a leaf pinned upon the bush. There is nothing in such faith or truth whereof a man may glory. Saith the Lord: "Let the wise man that glorieth, glory in this, that he understands and knoweth me; that I am the Lord who exercises loving kindness, judgment and righteousness in the earth." (Jer. ix. 23, 24.)

Truth alone is faith alone; truth alone is doctrine apart from life. There is nothing in it. It follows without saying, that doctrinal things, not for the sake of truth and its life, are dead things; and those who are in them have no understanding, and are not in the church, for the reason that the church—a religious life—is not in them. But this is no fault of the heavenly doctrines.

To study doctrines of life is all right—is indispensable for growth in heavenly things. The Word of the Lord cannot be understood except from doctrine drawn therefrom. Man has doctrine as a lamp to light his feet in the path of life; it is for his good use and for no other purpose.

"They who read the Word without doctrine are like those who go in the dark without a lamp. In heaven they have doctrine equally as on earth—the same doctrine as to things essential." (H., 221.) "same doctrine as to things essential." (H. 221.) Church people, some drifting towards the cataract of no doctrine—no prominence is given to doctrine. What would the New Church be without its heavenly doctrines? And what would we be if we did not study them with devotion, and heed them? It would take but a generation or two to forget them. In all the ages, since the giving of the Old Testament Word—and before in the Noaitic Church—doctrinal things have been needed—"needed to teach man how he must be." (A. 1799.) "Everything doctrinal is from the Divine good and the Divine truth, and has in it the union of these. Any doctrinal which has not this in it is not a genuine thing of faith." (A. 2516.)

Man carries with him, i. e., has with him, in the other life doctrinal things—all that belongs to the natural memory. He has them as a quiescent plane of life in which his interior things rest or are terminated. "In this world, man is in the internal sense of the Word when he is in genuine doctrine and life, and when he comes into heaven he apprehends the Word in no other sense." (A. 9430.)

It is now thirty-two years since I became interested in the doctrines of the New Church, and it is not my experience that much study of them has cooled the blood and chilled religious fervor and life. On the other hand, the more and the deeper I have dived into these things, the more enthused I become, and the warmer grows my soul and passion to share the good things I find with others. I was thirty years in the Baptist Church. I had many dear friends there; and have them yet, so far as they have not broken with me.

I speak of this to say that I have never regretted the step taken in 1876, when I espoused the faith and cause of the New Church. What would I be without the New-Church faith to light my path of life? Blessed light! Heavenly life! Leave me

*Read at the annual meeting of Lenox New-Church Society, Iowa, Oct. 11, 1908.

not—leave me never! “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” (Ps. cxxxvi. 5, 6.)

O. L. BARLER.

Conscience.

In every heart there is a judgment-seat, before which are brought the great and the small deeds and happenings of the day. By the one sitting there, the circumstances are judged, and called good, or bad.

The judgment-seat in our hearts! Who sits thereon, and how is the cause judged? Does the judge sit to judge justly, or does he sit to take bribes? Are the events of the day—what we have said and done to others, their speech and conduct to us—to be judged by the Golden Rule, or by a standard of conduct resembling some baser metal?

Suppose the chance to be given us to aid another, in some way a little out of our line of business. We appeal to our judge, to the standard of conduct that we have set up for ourselves. Does our judge reply, “By all means, do this; you can help, and a little help is worth a great deal of hindrance.” Or, does he say, “Certainly not, it is none of your business; where do you come in?” If your judge counsel you in this latter way, it is quite evident that he is one who would take a bribe—if you made it worth his while. “You may call his name “Conscience,” but it is really “Self-interest,” writ large. He will urge you to do right, if it suit your purpose, otherwise why, “It is not your affair,” he says.

Is this the kind of conscience that should be placed in a man’s judgment-seat? No; it is a False Conscience.

Let us look for another judge. One can easily be found.

Our new judge is particularly anxious that nothing should be done to offend the law. “Whatever you do,” he says, “keep within the four corners of the law, and then you are safe: no one can say anything against you.” No matter how cruel the working of the law may be, a man who sets up such a judge says, “Well, I did not make the law; I am pursuing my rights, and I will not overstep them.”

What kind of a conscience is this? It is still self-interest. It may be called a legal or civil conscience, but there is nothing of the spirit of neighborly love in it.

Let us try again.

Our next judge is disposed to look above and beyond the mere demands of the law. If we are met by a difficulty, in which the welfare of others is concerned as well as our own, this judge says, “Of course, you have your rights, and can enforce them in the last resort, but think what is fair between man and man. Do not press too hardly; enquire into all the circumstances on the other side. Do not give up your claim, but do not pursue it harshly; there is such a thing as equity, as well as law.”

This is a conscience of a much higher kind; a conscience of what is moral and equitable. But even this judge keeps your interest prominently before you, while not ignoring that of your neighbor.

There is still another judge, who may be invited to

occupy the judgment-seat. If you appeal to him, in a case of doubt where another is concerned, this judge will say, “You know what is right; you have been taught to shun evil as sin against God. Beware, therefore, lest in the manner of enforcing legal or equitable rights, you do wrong. I, whom you have asked to sit in your judgment-seat, call upon you to shun injustice, however buttressed by civil law, as sin against God. I call upon you to do justice and judgment—that is, to act rightly in a wise way—not simply because such conduct is fair as between man and man, but because it is well-pleasing to the Lord. Further, I call upon you to search into your own conduct, and see if you have transgressed and if so, make such amends as are possible.”

A conscience of this kind is a spiritual conscience, for the laws of spiritual life rule with the man who asks, “What is right,” and so asking prays for guidance to see, and help to do, the right. And to him will be given all needed wisdom and prudence, and he will be led in the paths of peace.

Happy the men in whose hearts such a conscience reigns. “For there are set thrones of judgment” (Psalm cxxii. 5). Of them it may be said:

In every heart shall be a throne,
Whereon shall sit as King alone
The gentle Prince of Peace.

—J. STUART BOGG, in the *New-Church Advocate*.

Home Preparation for the Sunday-School Lesson.*

It has been a custom for many years for the Secretary of the American New-Church Sunday-School Association to ask each year of the superintendents of the local schools a number of questions pertinent to the work of the schools, and the answers to these have often been suggestive and helpful. Among the questions thus asked last spring was this: “Is it desirable and is it practicable for the Sunday school to require of the scholars a definite amount of work or study? And if not, why not?”

As was to be expected, there was a very general agreement upon the part of the superintendents that such work or study by the pupils was most desirable, but it was noteworthy that with few exceptions it was regarded as impracticable, and this mainly because of the pressure of the day-school requirements. As one superintendent expressed it: “The child of today is weary with the day-school lessons, and will not do much searching work.” And another: “The weekday lessons overtax the memory of the child.”

A few only of those replying to the question recognized the absurdity of maintaining that something which was desirable and indeed essential to the proper understanding of the Sunday-school instruction was nevertheless impracticable. To quote an earnest superintendent: “If nothing whatever is required of the pupils outside the classes, there is practically no co-operative effort and the children are reduced to buckets for the reception of any instruction that the teachers are able to pour into them. A Sunday school of this sort is to my mind an absolute farce, and could hardly be otherwise regarded by either parents or teachers or the children themselves.”

“An absolute farce!” A serious accusation this, but to how many of our schools may it not be applied, for if the Sunday school is intended to be a school, a place for instruction—for instruction not in writing and reading and

*Paper read at the annual meeting of the Maryland New-Church Sunday-School Union at Wilmington, Del., October 16, 1908.

numbers, but in the story of the Holy Word and in the application of its precepts to the life—surely some preparation must be made for the lesson, in itself only a half hour or an hour in length, once a week, or else the best efforts of the wisest teachers must count for little.

I would not, however, minimize the good work of our schools or of our teachers. Considering the limited time at their command, the necessity that exists in many of our smaller schools of grouping in the same class children of diverse ages and capacity, and the difficulty which there undeniably is of securing from the children any preparation or co-operation, it is remarkable that we get any results whatever. And it is to this difficulty of securing preparation for the lesson to which I would particularly address myself tonight.

My theme might have been otherwise phrased as "Home Preparation of the Sunday-School Lesson," but the subject chosen is, I believe, somewhat broader than that, and goes further. For it includes something of the idea of laying in the home the proper foundation for *all* the work of the Sunday school, rather than the limited thought of the specific preparation of each lesson, although this, too, is important.

Let us, then, look for a moment at the broader aspect of the subject, home preparation for the Sunday-school lesson. What basis shall the *home* provide, upon which the instruction of the Sunday school can build? And I would place at the very cornerstone of this sub-structure, REVERENCE. Reverence for the Bible, for the Sunday worship, for all holy things. And nowhere else, better than in the home circle, can such reverence be taught, taught not alone by precept, but even more effectively by example; by the daily reverent reading from the Word and prayer, by the regular reverent attendance at church services on the Sunday, by the making of that day something different from the rush and hurly-burly of the weekday, by the careful refraining from light remarks about the Word, about marriage, about all holy things. The home atmosphere has much to do with the instilling into the impressionable mind of the child of a due regard for these things, and the responsibility and duty of the parents here is great. In more direct ways, too, the parents can and should lay with the children, while they are still young, the foundations upon which future instruction is to build. The commandments should be learned by the children at home, and their meaning simply and clearly explained. The Blessings and many of the shorter Psalms should also be taught. As a writer in a recent issue of the *New-Church Review* well says: "From earliest childhood our children should be led to memorize passages of the Word until the memory is stored with them. This is the first duty of the parent, and it is likewise the first duty of the Sunday-school teacher." And again: "We would emphasize the point that the most important work which can be done by the home, the church or the Sunday school for the first fourteen years of a child's life, or the second fourteen if the first fourteen have been neglected, is the storing of the Word itself in the memory."

The child should also be encouraged to read at home the Bible stories and the Bible history, that he may have a general idea of the sequence of events in the Bible narrative and of the place and time of the important figures in the narrative. So often does the teacher find the pupils woefully ignorant of even those names which should be most familiar: Moses, Joseph, Samuel, David; while to ask of Hezekiah, or Ahab, or Rehoboam is merely to awaken a surprised look on the child's face, as at the mention of something utterly unknown before.

It is not right that the Sunday school, except in special

cases, should be expected to do this foundation work for the child. Save in a most general way it *cannot* do it, for besides the limitations imposed by scanty time, it is a well-recognized fact that many scholars are most irregular in their attendance, and get but little connected results from their class work.

It is, I suppose, too generally recognized to call for more than mention here, that the study of the spiritual meaning of the Scripture is so dependent upon a knowledge of the letter of the Word that this basic knowledge is an essential factor in the more advanced work of the Sunday school. Some indeed advise that the sole textbook in the school should be the Bible, leaving the study of doctrine for the adult or post-graduate classes. But if there has been proper and adequate home preparation, the Sunday school may, and in my judgment should, do definite work in the older classes in the study of the internal sense of the Word and in the specific doctrines of the church.

The American Sunday-School Association has recently adopted a comprehensive plan of graded lessons, the thought in which is the systematic training of the children, from the simpler, primary lessons, through the Bible stories, with a gradual opening of the internal sense, until on reaching the advanced grades the pupil is supposed to have a fairly good idea of the Bible and of the principal and distinctive teachings of the church. I have no wish to criticise the plan. I believe it is the fruit of most conscientious and careful work by some of our best teachers, and that, theoretically, it is just what the Sunday-school course should be. Nevertheless, I feel that it is foredoomed to failure, or at best that it will only poorly do what it is intended to do, unless faithful and well instructed teachers are obtained, and unless these can have the earnest co-operation and encouragement of parents and of pupils. And this brings us to a consideration of what may be done, what it is practicable to do, in the line of specific home preparation for the Sunday lesson.

It has been well said that the reason why the day-school lesson is learned is because it is required, and the suggestion is made that the learning of the Sunday lessons should likewise be required. It is objected that such required learning of the lesson takes from the sacred atmosphere of the school, and that the children will by it be driven out of the school. Neither of these objections appeals to me as valid. The Sunday school is not, as some have urged, the children's church, and while there should undoubtedly be in it a sphere of reverence, still it is, or should be, primarily, a place for instruction, and for this purpose there should be certain definite work required of the scholars. It is true that such requirements can hardly be enforced, or that attendance even can hardly be enforced, except with the co-operation of the parents, but given such co-operation I believe the requirements will not prove onerous, and that after they have been insisted upon for a time we shall see results in our Sunday schools which will cause us to wonder why this evident reform was not sooner tried.

The amount of home preparation or work required should not be burdensome, and the tax imposed on the children by the work of the day school must be recognized, but it should be a definite amount, imposed upon and within the ability of each member of the class, and as rigorously insisted upon, not only by the teacher, but by the parents, as is the preparation of the day-school lesson. If it is no more than the learning of a Psalm for repetition in the general exercises of the school, the hunting up of some Bible references, or the answering of some few questions based upon the lesson, it should be regularly as-

signed and the results called for on the following Sunday. We may be weak here, however, in the difficulty of imposing penalties for failure to do the assigned work. Our schools are not as yet so organized that a system of markings can readily be introduced, or that a delinquent scholar can be reduced in rank. Simple rewards for good work might be a help in encouraging the scholars until or unless the higher motive of conscientious desire to co-operate can be invoked. The ideal, of course, is where the pupil himself sees the need of doing the home task and requires no stimulant or outside pressure. But my somewhat limited experience has led me to believe that such cases are rare.

But here, again, the help of the parents will be of inestimable value, and the *immediate* aim of the Sunday school must be to bring them to a realization of the importance of that help. Just as the insistence of the parents is often the only thing that will compel the child to do his daily task of day-school work, so the parents should insist upon their children doing, promptly and regularly, what may be assigned as the Sunday lesson. Nor need this be a burdensome duty; the child soon learns what is expected of him, and what he may with safety neglect, and it is enough that he knows that his parents will insist that the Sunday lesson be not included in the latter class.

But let us for a moment look at the matter of home work from the point of view of the active boy, for whom the time is all too short for the many things he wants to do. He is at school for several hours in the day; he has his pile of books to bring home; his exercises to write; his examples to do; and the out-of-doors is continually beckoning to him with its games, or its walks or its work. Aside from his study and his play, he doubtless has many home duties, and all these take up not only his weekdays and Saturdays, but too often encroach upon the Sunday. To say to such a boy that a new requirement is to be laid upon him in the form of a lesson for the Sunday school is apt to seem like the last straw upon the back of the proverbial camel. Still, if the will to do is present, the way can usually be found, and that is a busy life indeed which cannot give some little time each week to some careful thought upon what may be—nay, what is—of vastly greater import to the boy's eternal well-being than algebra or Latin, or football or books.

And when can this time be better found than on the holy Sabbath? What better use can be made of a portion of the Sunday afternoon or evening than the review of the lesson of the day or the preparation of the lesson for the following Sunday? If undertaken in the right spirit and with an earnest desire to learn, the lesson will soon cease to be a burden or an imposition, and will be looked upon as being as much a part of the Sunday observance as is the attendance at Sunday school or church. In some such way as this, always with the co-operation and help of the parents, I believe we may solve the problem, and bring our children to the school properly prepared for its instruction, which can then be made more definite and precise than can ever be the case when the children come unprepared and unready, their minds full of everything but the subject of the lesson, and almost as an inevitable consequence feeling irked by the confinement and in no mood for paying attention to the teacher.

To summarize, then, I would urge the general preparation in the home for the work of the Sunday school by the instilling, by precept and example, of a love and reverence for the holy things of the Word, the encouraging of the children to learn the essentials of the Word and to memorize many of its verses, the bringing of the parents to a realization of the need of their co-operation in having the children learn the specific lessons required by the school,

and the regular assignment of such lessons; the lessons to be brief and not onerous, but assigned with a view to making the Sunday-school hour more definite in its work and more fruitful in its results. So may we hope to see the school more effectively performing its use of training its pupils in an understanding of the Word of the Lord and of its application to life, and of those doctrines which so clearly bring out that application.

"Through thy precepts I get understanding; therefore I hate every false way."

EZRA HYDE ALDEN.

Communications

Who Loves Others Better Than Self? MODERATOR

Your correspondent, M. E. E. of recent date, thinks I have blundered. It may be, for what I do not know is immense. Let him study the number he quotes carefully to the end—A. 4286—and compare its teaching with the general teaching upon this subject; as for example, the following:

"The spiritual man has not love toward the neighbor like the celestial man. . . . When he does good to anyone, it is for some worldly end, . . . either from the immediate objects to whom he does good, or from the Lord in the other life. . . . When he does good it is the delight of his life to make mention of it, and *thus to prefer himself to others; but the celestial love their neighbor more than themselves, and never think of recompense.*" (A. 2715.)

Our Lord said to His disciples, "Greater love hath no man than this, that a man lay down his life for his friends"—that he loves others better than self. (John xv. 13.)

If our critic is right, I am wrong; and there is no greater love in all the heavens than the love that the spiritual angels of the second or middle heaven have.

O. L. BARLER.

The Spirit of Calvinism.

Aside from the Greek and Roman Catholic Churches, the Lutheran and Episcopal Churches are the only ones that observe Good Friday, as well as the other church holidays, with appropriate Divine service. The Calvinistic sects would rather observe Washington's and Lincoln's birthdays, with a service in their churches than to observe the festival days of the Christian church. It is perfectly proper that in the New-Church Book of Worship we find special Scripture lessons prescribed for the important saint and holidays of the church. The Nativity, Passion and Crucifixion, Resurrection and Ascension of our Lord Jesus Christ are events of the greatest importance, and were necessary for the redemption of the race from the powers of hell, and it is perfectly proper that we should observe the days set apart by the early Christians to vividly call to memory these sacred events with a public service in our churches.

It looks to me profanation, even blasphemy, when so many Protestant denominations refuse to observe the days set apart to commemorate them. I have often thought as to what could be the cause of this, and I think I can state the cause in a few words. It is the spirit of Calvinism. It was Calvin who abolished the observance of these days. It was Calvin who threw the cross and altars out of the churches and made plain tables take their place. It was Calvin who tore the works of art and decorations from the walls of the churches and plainly whitewashed the

walls. It was Calvin who taught contempt for established forms, prayers, rites and ceremonies and clerical vestments. And, behold, what a following he has! He was narrow-minded, intolerant and religiously fanatic. The fact that he had the pious Servetus burned at the stake because he differed from him in his religious views marks Calvin for all time as intolerant and fanatic. How the ideas of such a man could get such a hold in the hearts of millions of people is more than I can understand. These people that abhor the idea of established saint and holidays, of established and prescribed forms, prayers, rites, ceremonies and clerical vestments talk much about love and charity. It seems to me if they would observe these days reverently with devout prayers, meditations, forms, rites and ceremonies they would certainly come much closer to the source of love, charity and life, as such acts, done with a sincere, penitent and humble heart, lead into the presence of the Lord. The Psalms are prayers, poetic prayers, and they are proscribed. The most perfect prayer, the Lord's Prayer, is a proscribed prayer. Wherever the spirit of Calvinism prevails the churches have discarded the observance of the holidays of the church, established and proscribed forms, prayers, rites and ceremonies and clerical vestments.

The Calvinists have no room in their churches for the altar, no room for the cross, the sacred symbol of Christianity; but they have room for Christian Endeavor or Epworth League banner and similar things, and the Campbellites for a picture of Alexander Campbell. The writer went with a friend once to attend Divine service in a Campbellite church. He did not enjoy it. The absence of the altar and the cross aroused his disapproval, but the climax was reached when a plate with crackers and a cup filled with wine was passed around, not preceded by any announcement what this was for. He thought it was probably some kind of a love feast they were celebrating and did not participate in it; but after the service was over his friend informed him that that was the way they celebrated Holy Communion. The writer was shocked to hear that the holiest act of public worship, the Holy Communion, was celebrated in so light and irreverent a way. Never could I feel that such a church was the "house of God" and "the place where his honor dwelleth."

How far the spirit of Calvinism prevails in the New Church, if at all, I am not in a position to know, as I never had the privilege of worshiping in a sanctuary of the New Church, but I deplore the omission of the sign of the holy cross in its ritual. It ought to have its place at least in the baptismal rite as plainly taught by Swedenborg. He calls the sign of the cross "This (the Lord's) sign" and says: "*Wherefore the SIGN OF THE CROSS which the child receives at baptism ON THE FOREHEAD AND BREAST is a sign of inauguration into acknowledgment and worship of the Lord.*" Swedenborg never speaks disparagingly of the Lutheran ritual. These are merely my views about Calvinism. Recognizing that every man has a right to his opinion and that there are always two sides to a question, I would like to hear the opinions of others on this subject.

D.

Howe'er it be, it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood.

—TENNYSON.

A man has just as much religion as he can command in the time of trouble.—ANDREW FULLER.

Make yourself necessary to somebody.—EMERSON.

Church News

The Rev. Arthur Mercer has resigned the pastorate of the Baltimore English Society.

Rev. Jacob Kimm, of Pine City, Wash., is spending the winter with his family in Riverside, Cal.

In a course of sixteen lectures for men to be delivered at the Young Men's Christian Association, Orange, N. J., we notice that the Rev. Adolph Roeder has a prominent place.

Ministers and delegates expecting to attend the meeting of the Illinois Association in Chicago November 6 to 8, are requested to write about accommodations to the Rev. J. W. Stockwell, 130 East 46th St.

Dr. Burt G. Wilder of Cornell University has written the words and music of the "Founder's Centenary Hymn," in honor of Ezra Cornell. It was presented by the writer to the former students of Cornell University at the fortieth commencement, June, 1908.

The Maryland Association held a pleasant and profitable session in Wilmington on Oct. 16, 17, and 18. All the ministers were present with the exception of Rev. Mr. McIntosh of Easton, Md., and delegates and visitors were present from Washington, Wilmington, Baltimore English and Baltimore German Societies. Particular reports of both the Ministers' Conference and of the Association will appear later.

Louisville, Ky.

From a private letter we learn that the Ohio Association had a good meeting at Louisville October 16, 17 and 18. "I am impressed with this meeting," says our correspondent. "The society here has an opportunity of doing a good work if they only had some one to take charge of it who had nothing else to do, or nothing that was not considered of more importance. It needs all of one man's time. The society is small, but I have never yet seen one that attracted so large a number of outsiders in proportion to its own numbers. They have some excellent workers here, and it only needs the right kind of a man to make their numbers increase rapidly. The field is the best I ever saw, if it could only be taken advantage of and properly worked. But that is the question, and if the opportunity cannot be seized now it may be impossible to obtain the same conditions later."

Notes of Vacation Experience.

Passing through Chicago on his way to America's glorious Summer Land, a call on the Editor of the MESSENGER resulted in a request that the writer prepare at once some account of his vacation experience. Believing that a request from our church paper is like a royal invitation, in that it is not to be refused, the writer has paused in his journey long enough to briefly jot down the following notes:

As a matter of fact, owing to his recent precarious health, the writer has had a somewhat extended vacation, which, however, has enabled him to preach one or more Sundays for several of our Massachusetts societies of the New Church, as well as elsewhere, and to spend some weeks last winter in North Carolina, and during the summer amid the White Mountains of New Hampshire.

It may be useful and encouraging to state that in the several societies with which he came in contact there was no

traceable a general desire to draw more closely together for earnest religious work, mutual help and protection, and the common upbuilding and enjoyment of spiritual life. The supreme importance of growth from within is beginning to impress itself upon our people rather than the restless desire for accretions from without. More and more it is being realized that the surpassing peace and joy which the Heavenly Doctrines can bring into our lives can by no possibility be attained without actually embodying those doctrines in life by living them.

Though the writer has strongly opposed as misleading and exceedingly fallacious the idea that the fields of the world are white already for a literal harvest of professed New-Church people, there most assuredly seems to him much in the present conditions of religious thought and life that is highly encouraging and promising for the future growth of the New Church. On many lines, the natural foundations are being laid broad, strong and solid for a future spiritual superstructure of surpassing beauty and sublimity, which, with reason, we fondly believe will know no end. In the present external state of the world, the New Church can at best make but little visible headway, but let no one for one moment think that such will always be the case. This is really a marvelously transitional age. As never before, human thought and opinion are in the state of flux. Under Divine Providence everything is being wonderfully and perfectly arranged to promote—

"That one far off Divine event,
Toward which the whole Creation moves."

Spiritual life must necessarily come to the world by means of the revelation of the Lord's second and most glorious advent, but the general and individual mind must first be vastated of the old falsities, crudities and imperfections of thought. With thankful hearts let us realize that this tremendous work is now fast being accomplished.

Soon the sun of the New Church will be seen above the horizon, and mankind will consciously feel its blessed warmth as well as behold its wondrous light.

As the writer intends soon to treat in an article by itself of our great South Land with its great race question, in its relation to the New Church, he will now pass on to relate a pleasant experience in New Hampshire. Being located in the heart of the Franconia Mountains, in a house with more than a hundred guests, including many distinguished educators and teachers, the writer had been climbing the higher peaks of the Franconia Range in company with an interesting party of young people of both sexes, and their many experiences and adventures had been subjects of general interest evenings on the broad verandas. A spiritual religious discussion one noon while lunching on the mountain side, in which the writer was requested to state the belief of the New Church, perhaps led to his being invited to address the people of the house on Sunday evening. Such an invitation, though an entire surprise, could not be refused. Indeed, some of the most interesting and stimulating experiences of the writer's life as a preacher have been at impromptu services in the mountains and on shipboard, speaking to people who for the most part knew little or nothing of the New Church.

That Sunday evening the large parlor was crowded, with an overflow at the doors and windows. After a simple devotional service of Scripture, prayer and song, the writer spoke from the words of Divine Writ, so fitting the environment, "I will lift up mine eyes to the mountains from whence cometh my help." (Psalm cxxi.) The text gave an excellent opportunity to set forth in a natural, informal way the very fundamental doctrines of the New Church, including the doctrine of the One God manifest to

the world in the Lord Jesus Christ, the doctrine of the Divinity and plenary inspiration of the Word, the doctrine of Correspondence, together with that of Influx, Creation, and Recreation or Regeneration, and finally the doctrine that a truly religious and uplifting life was to look to and trust in the Divine mountains of the Lord's love, and to do all the good we can to our fellow men.

The interesting and encouraging feature of the occasion was that while the speaker stated so directly the central doctrines of the New Church, it aroused not a sign of opposition, and those present from all parts of our broad land, of all church connections and of no church connection, joined in personally expressing pleasure and satisfaction at the meeting, and quite a number did not hesitate to speak of a sense of helpfulness, delight and gratitude at hearing such views set forth. Not many years ago such would not have been the case. Truly the world of thought is on the move. HOWARD C. DUNHAM.

The Lenox New-Church Society.

The annual meeting of the Lenox Society, in Lenox Township, Iowa County, State of Iowa, was held on October 10 and 11. The church building is located in the country, four miles from Norway, a town on the Northwestern Railroad. The reliable congregation of this society consists of about seventeen families of farmers, living in the vicinity of the church edifice.

The first pastor of this people was the Rev. Gerhard Bussman. This was nearly fifty years ago. This preacher could handle carpenter's tools; he built the church edifice, the congregation paying him for his labor. It is a commodious building, and ample for the needs of this community. It has recently received a new roof, and the plastering is wholly renewed—all in good shape at this time, and will accommodate one hundred and fifty people.

The society has had some able preachers during its life of half a century—the Revs. Wood, Lehen, Parmelee and others—but has been without a pastor for about two years. The Rev. Mr. Martin preaches for them occasionally, coming to them from Solon, Ia., about thirty miles away. Last winter the Rev. Mr. Shields, from Hot Springs, Ala., preached for them for a month. Later, the Rev. Mr. Björck, from Sweden, served them for a few weeks, giving entire satisfaction; and conditional arrangements were made that he would become their pastor—the condition being that he could arrange his business to that end. This failed, he finding it necessary to return to Sweden.

The society has about given up hope of help from this source, and is now earnestly seeking a good shepherd to go in and out before them, leading them into green pastures and beside the still waters. If I was one-third or one-half of my present age, I would not fear to step in this place and take what they offer, and become practically "bishop" of the great state of Iowa. The way is here open for the right man to do great things. This people have my pledge that I will try and find that man. He is hidden somewhere; searching will find him out. He must be a clean man, true as steel to the doctrines and life of the church; he must know the truth and preach it straight, and lead thereby to the good of life. Such a man can have \$400 for one-half of his time per year. There are many little centers throughout the state. Two of these centers are near the Lenox church—i. e., twenty to thirty miles distant—that are well worth cultivating. But the preacher to succeed—especially if he makes the great success possible in this field—must have grit, wit and force added to his faith. He will have to work his own

way on the outside, God and his own right arm being his helpers.

To me this field of work looks good, and "white for the harvest." The people here are highly appreciative of genuine New-Church work and sermons, and they have had teaching enough to know what is genuine. What could be better for the most talented graduate of our Cambridge Theological School, for example, than to try his mettle in this wide field; guaranteed half support for half his time, as stated above, and given the great rich state of Iowa, in which to forage for the other half? Here he will have room to grow. If he does not grow, he is doomed to failure, go where he will.

Beginning with a small salary, in the growing state of Iowa, does not mean that it will or should continue small forever. If the workman is worthy, conditions will improve; he will get all he is worth, when his worth is known. New-Church doctrines in this community are not new, in the sense of being novel; they are known, and favorably known, judging from my ten days of labor and experience among this people. I saw no indications of prejudice against them. Congregations here were as large—larger even—than is common in our city churches. With a settled minister, able to teach and lead these good, willing folks, growth and increase will surely come.

In the absence of a pastor, the society keeps up their Sunday school; and, at the preaching hour, a sermon is read by Mr. Burmeister.

On Saturday, at the annual meeting, the matter of a closer relation with the General Convention of the New Church was considered. It was stated that the society was behind in the payment of dues to the General Convention; and a vote was passed to pay the amount due, and to co-operate with the General Convention in the work of the church in every way possible.

On October 11, the last Sunday of my eight days of service, the audiences were, morning and afternoon, about eighty in number. The Rev. Mr. Martin conducted the preliminary services, and assisted in the administration of the Lord's Supper, which had place after the sermon in the morning; also at this service a child was baptized. All adults in the congregation, who desired to unite with us in partaking of the Holy Communion, were invited to do so, which they did for the most part.

Altogether, I felt that it was good to be there; am happy, that I was able to serve these people. It all ended well enough, so far as I can see. Address for further particulars, Henry F. Burmeister, Marengo, Iowa. Or, a letter addressed to the undersigned will receive attention.

O. L. BARLER.

To Emanuel Swedenborg.

A SONNET.

Greatest of names of all men on this earth,
Chosen for highest use that e'er was done,
To bring down light to men from Heaven's Sun
And give the Crown of all the Churches birth,
Emanuel Swedenborg, not for thy worth,
Nor any good that thou thyself hadst won,
But by His mercy, free to every one
Who, poor and needy, knows and feels his dearth,
Full well thou knewest thine own emptiness;
Full well thou answeredst thy Master's call
And gave thy ripest years to explore His Word;
Brought th' internal sense to man's access;
Helped man to know the story of his fall,
And be, like thee, the servant of the Lord.

T. M. MARTIN.

The Clergy and "External Reforms".

The following extract is from Edward Bellamy's "Equality." The book describes conditions supposed to exist in America in the year 2,000 A. D., after a great industrial and social revolution, and the speaker is referring back to our own times:

"The clergy reasoned that the fundamental cause of social misery was human sin and depravity, and that it was vain to expect any great improvement in the social condition, through mere improvements in social forms and institutions, unless there was a correspondingly moral improvement in men. Unless that improvement took place it was therefore of no use to introduce improved social systems, for they would work as badly as the old ones if those who were to operate them were not themselves better men and women. . . .

"[However] They pretended to hold Christ's doctrine that hatred of the old life and the desire to lead a better one is the only vocation necessary to enter upon such a life. If they had been sincere in professing this doctrine, they would have hailed with exultation the appeal of the masses to be delivered from their bondage to a wicked social order and to be permitted to live together on better, kinder, juster terms. But what they actually said to the people was in substance this: It is true, as you complain, that the present social and economic system is morally abominable and thoroughly anti-Christian, and that it destroys men's souls and bodies. Nevertheless you must not think of trying to change it for a better system, because you are not yet good enough to try to be better. It is necessary that you should wait until you are more righteous before you attempt to leave off doing evil. You must go on stealing and fighting until you shall become fully sanctified.

"How would the clergy have been scandalized to hear that a Christian minister had in like terms attempted to discourage an individual penitent who professed loathing for his former life and a desire to lead a better! What language shall we find then that is strong enough fitly to characterize the attitude of those so-called ministers of Christ, who in His name rebuked and derided the aspirations of a world weary of social wrong and seeking for a better way?" (pp. 384-386.)

CORRESPONDENT.

Calming the Tempestuous Emotions.

"When Jesus had entered into a boat His disciples followed Him. And behold, there arose a great commotion in the sea, so that the boat was covered by the waves; but He was fast asleep. Therefore the disciples coming to Him awoke Him, saying, Lord, save us; we perish Then He arose and rebuked the wind and there came a great calm." (Matthew viii., Mark iv., Luke viii.)

This represented the state of the men of the church when they are in what is natural and not yet in what is spiritual, in which state natural affections, which are various cupidities springing from the loves of self and the world, rise up and produce various emotions of the mind. In this state the Lord appears to be absent; this apparent absence is signified by His being asleep; but when they come out of a natural into a spiritual state these emotions cease, and there comes tranquillity of mind; for the Lord calms the tempestuous emotions of the natural man when the spiritual mind is opened, and through it the Lord flows into the natural. (Apocalypse Explained 514-22.)

The Church Calendar.

Nov. 8. The Twenty-second Sunday After Pentecost.

Introit Selection 122: "I will heal their backsliding."

Lesson I.: Isaiah vi.

Chant-Anthem IV.: "Violence shall no more be heard." (p. 138.)

Lesson II.: John vii. to v. 31.

Benedictus, 759.

Hymns (Mag.):

447: "Hark, hark, my soul."

418: "We may not climb the heavenly steep."

Obituary

KNECHTEL.—Jacob D. Knechtel, at his home in Wellsville, Mo., on August 25, 1908, in his sixty-sixth year.

Mr. Knechtel was born in Waterloo County, Ontario, Canada, January 2, 1843, and was baptized in the New Church at Berlin, Canada, where he also was brought up. He was united in marriage to Elizabeth Maria Schwendker January 26, 1868, in which relation they lived happily together for over forty years and were blessed with four sons and one daughter. His wife passed into the other life five months before her husband.

The family left Canada in 1871 and settled near Wellsville, Mo., where they engaged in farming. They united with the Wellsville New-Church Society and were devoted members. Mr. Knechtel was for many years one of the officers of the Society, and he was always faithful in his attendance upon the services of the church. The doctrines of the church were a great comfort to him, and he loved to talk about them. He was beloved by his brethren because of his faithfulness, and his co-operation in all the undertakings of the Society could always be relied upon. He was well known in the community where he spent thirty-seven years of his life, and was highly respected as a useful citizen. His end came rather unexpectedly, as his many friends did not know his ailment was of a serious nature. But he himself had been feeling that his time on earth was drawing to a close, and expressed himself as being ready to go. The end came peacefully—the end of his earthly pilgrimage, which but begins life in a realm where the loved ones gone before welcome us, and where we are freed from the many disturbing things of earth.

The funeral services were conducted by Rev. C. A. Nussbaum of St. Louis and were held in the Methodist house of worship in order to accommodate the number of people that desired to be present. The minister presented the comforting doctrines of the New Church concerning death and life beyond, and the large audience of neighbors and friends listened with rapt attention.

Three sons and one daughter who have been called upon to part from their father for a time are: Allan, of Visalia, Calif.; Christian, of Newton, Kans.; Adam, of Wellsville; Edward, of Canada, and Mary, of Wellsville. May they find comfort in the Heavenly Doctrines of the New Jerusalem, which assure us that the Lord has our spiritual and eternal welfare in view in all His providence!

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. J. E. Schreck.

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. D. Daniels.

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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Essay on Memorable Relations

By O. L. BARLER

"Have read your essay with pleasure and benefit; it is a most excellent paper, and I wish that more of this kind of missionary work was done in the Church. I read your articles in The Messenger with much interest. Please send the essay to the following five addresses. Check enclosed for payment."

F. JACKSON,
Atlanta, Ga.

"The essay was just what I wanted, and I thank you very much. I have read your book on Degrees, and think it most excellent in all its features, etc."

B. H. MILLER,
Glen Riddle, Pa.

"Your essay on M. R. received. I think it right to the point. It should be read and appreciated by every New Churchman."

GEO. W. BANCROFT,
Glastonburg, Conn.

"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."

EMMA R. ORNSTED,
Hana, Sandwich Is.

"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,
Riverside, Cal.

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

PATRICK SMITH,
Soldiers' Home, Chelsea, Mass.

"I am pleased with the essay. I have read the M. R. before, but never before saw their great use, etc. I am greatly delighted with the book on Degrees; everything is made so clear, etc."

MRS. M. B. EDMISTER,
Wyand, Ill.

"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,
Chicago, Ill.

Eight months after buying the book on Degrees, Mr. Phinney, who is a year or more my senior, says:

"I write you this letter to express my satisfaction with the results with me, of reading your book. * * * Your book is certainly worth while, especially if it has stimulated others as myself to careful and earnest study of some not easily understood subjects."

GEORGE PHINNEY,
Bentonville, Ark.

"I very much appreciate the essay and wish for a long continuance of your years of great usefulness, etc."

MARGARET ANDERSON,
Newton, N. J.

"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,
Belle Rive, Ill.

"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,
St. John, N. B.

"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,
San Francisco, Cal.

"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."

EMILY F. BARNES,
Nashua, N. H.

"I am pastor of the Presbyterian Church of this place. I have been reading N. C. literature for 20 years. I regard your writings highly, especially for a man of your age."

J. L. HUGHEY,
McLeansboro, Ill.

"I have read the essay over twice and sent it today to friends in Canada. To me the memorable R. are as beautiful as true."

W. BAILEY,
Memphis, Mich.

"It is good to hear of the continued deep interest that the people take in your book. There are many in the church who will feel very badly when they learn the worth of it, and then realize that it can not be had, etc."

L. G. LANDENBERGER,
St. Louis.

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."

HENRY G. WESTON, D. D.,
Pres. of the Crozer Theo. Seminary,
Chester, Pa.

"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."

W. B. MURRAY,
Mexico City, Mexico.

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