

New-Church Messenger

"Behold, I make all things new"

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An Old Time Doctrine.

Of all people in the evangelical Protestant churches, the regular Baptists stick closest to the old landmarks. Yet it is not often that we hear a sermon on The Divine Sovereignty even from them. Calvinism seems to be kept for private comfort and not placed on exhibition. But not long ago, in the South Bend, Ind., First Baptist Church, the Rev. W. K. Bryce did preach a sermon which was an approach to the old-time discourses on the Divine Sovereignty. He took for his text John xv. 16, "Ye have not chosen me but I have chosen you," a text by the way which does not refer to the sovereign election of believers, but to the Lord's choice and institution of the Christian ministry. Nevertheless, Mr. Bryce saw in it the election of believers before the foundation of the world. He said:

"'All that the Father giveth me shall come unto me.' 'No man can come unto me except the Father which hath sent me draw him.' I hear some one say, Do not preach the great doctrine, although we believe it to be true; it will stagger young people. But if you care you may preach from billboards, newspapers, novels and the like, or perhaps some interesting biography of some great life, and the result is truth is put upon the shelf. You may cater for young people and miss the great opportunity of instruction. The Godward side of Christianity is as interesting as the manward. Both are in the transaction. The responsibility of man is not destroyed when we view in all its sublime, infinite majesty the sovereignty of God. We see here exhibited the love of God in its most generous, patient form. We are too earthly and sensual ever to choose Him. When we were mixing with ungodly companions, He laid hold of us. When we were straying far away on the bleak hills

of sin the Good Shepherd searched until He found His wayward sheep and brought us home rejoicing.

"Yes, there is no use of quibbling any longer. He chose us when we were not thinking at all about Him. Herein is love not that we love Him, but that He first loved us. What, then, is the practical lesson for us in our day? The unchangeableness of personal salvation. If we alone had chosen God, we would very likely change our opinion. We are at the best fickle, frail people; one thing today and another thing tomorrow.

"Our moods are constantly changing, either with the weather, sickness, poverty, riches or some other common experience, but salvation is of God."

The sermon does not have quite the ring of the old-fashioned Calvinistic sermons on Election, but it savors strongly of them; sufficiently so to show that the doctrine is not given up. Of course, for the New Churchman the truth of this doctrine is that of the Divine Being who is the One and Only Life. The doctrine of the Divine Esse and its complementary doctrine of the Proprium, when thought out will be found to solve all the old problems connected with the Divine Sovereignty and Free Will, so far as they can be solved to the finite mind. Outside of that is forbidden ground. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever." (Deut. xxix. 29.)

Redemption.

When the Lord came upon earth, evil had so increased that it had gained the ascendancy with man. Evil continued to increase from the increasing number of evil persons passing into the spiritual world who acted in conjunction with hell. There they were like ever-thickening clouds hanging between the sun of heaven and the earth, intercepting and perverting influx from the Lord to people upon the earth. To remove these evil spirits and to overcome the hells and the ascendancy of evil, the Lord clothed himself by virgin birth with a human from man, having in it the hereditary evils of human kind. This the Lord could do because He is Man. In that human the Lord met the hells and by temptation combats subjugated them. The spirits gathered in the spiritual world were judged, the good being lifted up to heaven and the evil were cast down to hell, and the hells were closed. Thus the spiritual world was cleared of its clouds of evil spirits, the spiritual atmosphere was clarified, and man was redeemed by being restored to equilibrium, which he was about to lose. To this work the Lord referred

when He said, "Now is judgment come, now is the Prince of the World cast out." He cast out evil as a ruling power and instituted the beginning of the rule of truth and love, His kingdom.

In removing evil from the ascendancy and re-deeming man the Lord also glorified the human which He assumed. He was Divine Man before the incarnation, like a man in the world, except as to the natural degree, which coincides with nature. To have this actually in Himself, He must take nature upon Him, and make it Divine. By the incarnation He took the natural upon Himself, and by temptation combats He glorified it; and when He rose from the sepulchre, He took with Him the natural degree made Divine. So He rose a Divine Man, fully like a man in the world; that is, having the natural degree in Himself made Divine. This is what is meant by His glorifying the human. When people enter the spiritual world, the body and the planes of life in it are cast off. But the Lord made Divine all planes of life in the body, even such life as is the flesh and bones. So Jesus said, "A spirit hath not flesh and bones as ye see me have." He is to be thought of therefore as a Divine Man, like a man in the world, except that each plane in Him is perfect, infinite, and Divine.

Before the Lord glorified the human assumed, influx passed from Him through the heavens to the ultimate natural. This influx is called in the Word the spirit of Holiness. Since the glorification, whereby the Lord made the natural actual in Himself, influx passes immediately from the Lord to the natural. This influx is the Holy Spirit, which was not given until Jesus was glorified. The Lord made the natural actual in Himself that He might Himself be present with us in the lowest, and perpetually save, redeem, and regenerate. The reason why the Lord took the natural on Himself is because the Divine does not act from firsts into intermediates and thence into ultimates, but the Lord acts from Himself in ultimates to Himself in firsts to order and regenerate intermediates. Therefore when all good and truth was about to perish with man in the ultimate and thereby man was about to be destroyed, the Lord assumed the ultimate, and made it Divine, that from Himself in ultimates He might perpetually work man's redemption. Thus "He bowed the heavens, and came down for our salvation."

A man can by no means act from spiritual justice and faithfulness from himself; for every man inherits from his parents an inclination to do what is good and just for the sake of self and the world, and no man an inclination to do it for the sake of what is good and just. Therefore only he who worships the Lord and acts from the Lord while acting of himself attains to spiritual charity, and becomes imbued with it by its exercise. (T. C. R. 423.)

Nothing lives except love and affection. (A. C. 1589.)

The Sermon

The Song and the Sacrifice.

BY THE REV. CLARENCE LATHBURY.

And when they had sung an hymn they went out into the Mount of Olives. (Mark xiv. 26.)

This hymn closed the celebration of the Last Supper which our Lord ate with his disciples before going out into the night and to His death. The text should rather read "the hymn," for it was always sung at the ending of this feast. It was a portion of the Great Hallelujah including the Psalms from the 115th to the 118th. The Psalms was the hymn book of the Hebrews used as we do ours in religious service. It was the hymn book of our Lord, and so doubly hallowed in our hearts. During the supper several hymns were sung and this was the closing one. It was a kind of benediction to the service and there was a note of joy and triumph in it which will seem all the more remarkable when we come presently to consider what happened immediately after the singing and what our Lord knew would happen. Here are some lines from this hymn: "Precious in the sight of the Lord is the death of his saints." This is significant when we realize that Jesus was going out immediately to His death on the cross. The larger part of the song is triumphant and full of gladness and is starred with verses like these: "O give thanks unto the Lord, for he is good, because His mercy endureth forever." "This is the day that the Lord hath made, we will be glad and rejoice in it." Jesus sang this hymn of praise immediately before going to the place of His smiting, where the Romans were to drive the cruel nails through His hands and feet and where the cross stood sharp against the sky. Some of us can trust God in the sunshine and praise Him in safety, but how is it when we come to face an intolerable anguish? Here are some other verses of this hymn: "The Lord is on my side, I will not fear, what can man do unto me?" And man was to do his worst and cruelest with Him. "I shall not die but live and declare the works of the Lord." And yet He was to immediately die the death of a malefactor. What did He mean by this? He saw the resurrection morning gleaming through the shadows of the cross and knew that death was but an experience of life. "It is better to trust in the Lord than to put confidence in princes." And again and again recur the victorious refrain: "O give thanks unto the Lord, for he is good because his mercy endureth forever." How many of us can sing that even amid our little trials to say nothing of the greater ones that are liable to come to us?

It is probable that they all stood after taking the last cup and sang together for the last time. There were four cups passed at different moments of the meal called by different names. The first was the cup of consecration, the second the sup of service, the third the cup of blessing, the fourth the cup of joy. This final cup of joy was quaffed with the victorious words of the hymn as preliminary to the Garden and the Cross. Jesus would not only sing, but as the Celebrant would lead the singing. Let us recall the little audience. There was Peter, who was so soon to deny his Master, singing in strong, impetuous notes, characteristic of his temperament.

There was John, known as the apostle of love, he with the heart of the Master. What sweetness there must have been on his brow and in his voice! There was the guileless Andrew, and the skeptical Thomas, and all the rest excepting Judas, who had gone out on his errand of infamy. I wonder could he have sung had he been present with the load of guilt pressing dark upon his soul? Is there any music, I wonder, in these sombre souls? It is probable that they all sang; those who had no voices for singing, either chanting the words or making melody with their hearts. You who cannot sing audibly know what it is to sing with your souls, and you look forward to some day in heaven when your inadequate vocal chords will be restrung. And then there was the singing of Jesus, the Alpha and the Omega, the First and the Last. He that was and is and is to come, the Almighty! O what a wonderful thing it must have been to hear the Saviour of the world sing!

But what is significant is that they could sing at all at this time. It takes rare and strong souls to sing in the night of pain and despair. We are usually silent in our fears, like birds in thunder storms that hide under the leaves and are still. We usually go to our crosses in silence or complaint. But there are brave hearts that are simply fired by coming dangers. Cromwell's soldiers chanted psalms as they marched into battle. The five hundred that entered that raging hell at Balaklava stepped lightly to the beating of the drum and the whistle of the fife. It takes reliant and hopeful spirits to sing while facing terror, and the believer in God can do this because he goes forth canopied by a faith that sees and conquers. In the story of the Hebrews in the Chaldean furnace it is recorded that they sang the words of the Benedicite.

We are to remember that Jesus and His disciples were going out to no fair scene. We are told that after singing they went out to the Mountain of the Olive Trees. This statement sounds beautiful and peaceful, but at its foot and amid its verdure lay tragic Gethsemane. Thither He was going to battle with the universal powers of darkness, to make the bitterest fight ever waged, in short to attack all hell. From this He was going to the judgment places of Annas and Caiphas and Pilate, then to the cursing and smiting and acanthine crown, and on to the unspeakable Roman cross. And He knew all this, it was perfectly clear to Him while He sang that hymn of trust and quaffed that cup of joy. All along He had predicted it. On the Mount of Transfiguration He had reminded His disciples of the death which He should accomplish at Jerusalem. We are told that He set His face steadfastly towards the city of His immolation. He had said, "How am I straightened until it be accomplished?" He wanted the dreadful crisis over; all its shadows lay deep in His apprehension, and yet just before He started on that fateful journey He sang this song of triumph and drank this cup of joy.

The world is divided into two classes, those who meet their trials bravely and hopefully and those who do not. Where is the secret power that goes into sorrow with a song. It is not in the stoical faculty of unflinching endurance, for the stoic never sings; he hopelessly bears. It is not that of the Epicurean who refuses to consider difficulties and tosses away his life as he presses the red wine to

his lips. It is rather the profounder vision of the Christian that pierces beyond death and suffering and who well knows that there are shadows through which God will keep him company. Jesus saw the cross, and beyond it the wonderful morning. That was the secret of His song. And then He had been feeding upon the eternal, the Lord's Supper is symbolic of strength and sight. They had been eating the bread of God in that upper room, taking into their souls truth and love to prepare them for their coming trial. With this strength they went forth.

If we can see the way through our trials how it helps us; our bitterest draught is the darkness and the mystery. This is what belief in God does for us, it reveals the light beyond, it puts a powerful glass into our hands by which we behold the other shore and victory. This is the beauty and the worth of belief in God. He who believes sees in the words of the hymn, "all heaven before his eyes." There is a hope that bridges the sternest difficulties with a structure less shakable than adamant. "Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me." When in the garden angels came to Jesus strengthening Him; when He hung on the cross rocked by a trembling earth, covered with thick darkness, He calmly committed His spirit to His Father. He kept the other bright side constantly in view.

This is the only way that I can see to meet the lurid things that come to us all. I commend this faith of the Saviour to you, my friends. Between us and the land of light stretches the vale of pain and temptation; no one escapes it; there is no road that circuits it and so avoids it; each must go straight through it. You are going to have your cross, you are going to have your darkness. Many of you have already suffered and can appreciate the remedy I commend. You have just got to lean hard on God when your trial comes, as it surely will. Every one has to do that; every one turns at last his eyes to the face of the strong and gentle One in prayer. We all claim God's help when the crisis is severe enough, we come at last to Him when everything is slipping beneath our feet. Why not do it now? Why not take Him for all our days of life? Why wait for Him to visit us in some crucial moment? He can take your sorrow and paint its blackness with a beauty that will make you bless Him for that sorrow. He can take your crisis and give you the strength to meet it with a song. He can take your night, your horror of great darkness, and turn it into a morning impregnated with the odor of flowers and the music of birds.

I do not mean to be sentimental, to say things that will seem improbable, for what I am saying has occurred in innumerable lives past and present. He once took the wavering Peter and made him so rocklike that he was named the rock, petros. He once took the fiery John, called a son of thunder, and made him the synonym of gentleness. He once took the skeptical Thomas, the chief of doubters, and transfigured him into a believer typical to the ages since. And He can take your weakness, whatever it is, and change it into an opposite strength. He can make you strongest where before you were most fragile. I trust that you can believe this today and so bring your weakness to Him for correction.

This then is the secret of men's power to meet

their crosses. This age is not one of foreboding, it is one of hope; at least it is so in our earlier years. In youth we are apt to put our crosses away from us, we are bent on happiness and victory. We are ambitious for material successes, which is right when honestly acquired, and when it does not interfere with our religious life. The average youth today refuses to face the thought of defeat. He is seeking the pleasures and the powers of the present, which are many. It is common to read articles in the papers and magazines lamenting the money-madness of the times; the pulpit everywhere is sounding warning notes; we are told that it is infecting the young, that the dollar is becoming more precious to many than honor, that fame is becoming more desirable to many than purity of life. We hear of the craze for amusements, there seems to be a feeling that we must drown life's sterner aspects in a rush of events that will shut out the thought of sorrow or age or pain or death. But it remains as true as ever that no one can escape pain, no one can escape temptation, no one can escape doubt. Bereavement is with us as of old; sorrow is old, but death is older; we have got to take up our crosses and bear them up our hills of Calvary like our Master before us, and like our fathers before us. And I sometimes think that the multiplying suicides are the result of a too quickly dashed enjoyment, a too shallow estimate of life. A man loses his money and suddenly finding himself poor shoots out his brains. A man who has had a body that will stand any kind of strain, and who has gotten a great deal of coarse pleasure out of it by abusing it, suddenly finds that it is a broken harp, every chord of which is strung to agony, and he dies by his own hand. A young woman fails in her ambitions, or is disappointed in love, and throws herself into the river. Is it not because these people have not taken account of real life? have reckoned it all cloudless, all music instead of knowing, as it would seem that any sensible person must know by common observation, that life has also times of storm and tempest, months when the verdure is swept and withered by the wintry winds and the earth is cold and desolate? In a material way we recognize this and provide for it, and why not in the spiritual? Should we not know that trials are coming to all? I do not mean that we should dwell on them morbidly, or fancy things that may never happen, but just try to realize that life is not all fun, and ease, unswept by winds of adversity. We are not sensible until we come to see life as it is, o'er now with sunshine and now with shadow.

Let us tell ourselves that we must meet sorrows and crosses, and then fortify ourselves with Divine strength to battle with them. Jesus saw his cross and he saw beyond it His glory, a glory that is reserved for every true spirit. He claimed the strength of the Father and then went out with a song to His trial. This we must do if we would meet our trials as He did. Life is not sad, it is joyful when we come to look at it thus. What would the world be if it were all sunshine? It would be an insipid world, its inhabitants without character or strength. The difficulties of life have the same effect upon us as storms to the oak, it is rooted and grand because it has grappled with the world and the winds in its fiercest conflicts rejoicing in its divine power. Life is bright for its end, that end a heaven of jubilant

and perfected spirits. Let us try to be one of them! Let us fight the good fight and finish our course with the heroism and joy of the Master!

Father, into Thy hands we commit our lives. Make us ready for all that is before us; help us to see our thorny ways and know that they lead to the meadows of peace. Help us to see that all brave living must be amid hindrances and mysteries, conquering them through trust in Him who conquered death and put beneath His feet the demons of despair. Help us to see beyond the stormclouds the line of light prophetic of the everlasting day. Help us to remember that Thou the Creator of Thy children art also their Preserver and their Victor, and that underneath us are Thy strong arms, and Thy tireless wings. Bless us as we go hence, keep us from sin, and bring us to sing anew Thy praises in heaven. The grace, mercy and peace of the Lord God, the Saviour Jesus Christ, be upon you and remain with you always. Amen.

Contributed

The Law of Recompense.

It may seem strange and almost incredible that the law of recompense is as certain and absolute in its operation on the spiritual plane of human life as it is on the natural plane. This law is expressed in these words of the Lord: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over shall man give into your bosom. For with what measure ye mete, it shall be measured to you again." (Luke vi. 38.) Indeed we may declare with perfect truth that the operation of this law is more certain on the spiritual plane than it is on the natural plane. I may serve my fellow man in some way, to enable him to earn wages for his labor, or to accomplish some desired end, without receiving any recompense from him,—not even thanks. My service may be done from kindness and even from unselfish love, without the expectation of reward; and, yet, not be followed by reciprocal love. By nature, man is a selfish being, looking for recompense, willing to receive but not always willing to give. Indeed, man always expects some return, some recompense, or, at least, some acknowledgment of favors done, or kindness shown. In matters of common business, no one expects to work for nothing, or to labor for others without any recompense. But how is it with the operation of this law on the spiritual side of life? Is there any loss, or failure, when man acts from unselfish love? Does he lose anything when his love is not reciprocated by others? He may lose his property, and even his life, in trying to help others, but he cannot lose his heavenly reward. He cannot lose the satisfaction and delight that come from the Lord. There is no limit to the Divine Love; it is boundless. It is constantly increasing with those who receive it and reciprocate it. The Lord never ceases to love us, even when we do not reciprocate His love. His mercies never fail; they are unceasing.

The laws of business are too often based on selfishness. We expect the "*quid pro quo*." But the spiritual law of love, or pure charity, is based on

use. When we say that the laws of business are too often based on selfishness, we would not inculcate the idea that they are always so. The law that every one should receive an equivalent for his labor or for his goods is founded in justice. There is no genuine charity in suspending this law, unless from some necessity. If I loved my neighbor truly I would not desire to lessen his reward or to deprive him of his recompense. On the other hand, the motive that should govern all our actions is the love of use. Although we cannot disregard the law of recompense, we must not do good simply for the sake of receiving as much again. "If ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners to receive as much again. But love your enemies, and do them good and lend, hoping for nothing again; and your reward shall be great and ye shall be sons of the Most High, for he is kind to the unthankful and the evil." (Luke vi. 32-36.) What we need to learn, at first, before we have learned to exercise unselfish love is that the law of recompense is certain and unfailing in its operation; we need to realize not only that the exercise of love to another brings a heavenly reward, but that with the evil man, the exercise of hatred brings the evil back again to him who indulges in it. Virtue brings its own reward and evil brings its own punishment. I cannot do any wrong without suffering the consequences of my own doing. "His mischief shall return upon his own head, and his violence shall come down upon his own pate." (Ps. vii. 16.) Although the evil minded man may know, from his own experience, that "The way of the transgressor is hard" (Prov. xiii. 15), yet his experiences, hard though they may be, will not lead him out of his natural selfishness and the love of gain or reward. What will lead him out of his old ways, so that he will act neither from the hope of reward nor the desire of gain, nor from the fear of punishment, but from the love of the Lord and the neighbor from pure, unselfish love towards others? So long as man continues to act from the love of self, or the hope of reward, or from the fear of punishment, he makes no progress in the regenerate life. That which prevents his progress is the love of self; and, until this is overcome or subordinated to the love of the neighbor, he is continually receding, instead of advancing. He cannot stand still; he must either go forward, or fall backward. This, then, is the great question of human life which must be answered. There may be various ways of stating the answer, because there are such varieties of evil and so many different forms of selfishness, but the answer may be reduced to a very simple form. "Cease to do evil; learn to do well." Cease to think about selfish ends and strive to act from unselfish ends. When we have overcome one selfish desire, the opposite, unselfish desire will take its place. The love of self must be overcome before the love of the neighbor can rule in its place.

Evil affections and thoughts must become subdued, and, in fact, entirely subordinated to good affections and thoughts. They cannot be united; they must be separated in a true heavenly life. This

work is never completed in this world; it goes on during the whole of man's natural life, if man becomes regenerated. But it grows less difficult as we practice self-denial and shun what is evil.

Some are led into states of despair by their own failures, they desire natural success so much and love reward. It is easy to love ourselves and to desire our own good, even our spiritual good, and to forget what is due to others. But the law of recompense remains; we cannot change it, nor avoid it. "With what measure ye mete it shall be measured to you again." The recompense may not come in this life, it will surely come in "the resurrection of the just." (Luke xiv. 14.) There would be no happiness without this law. We should never know the difference between good and evil, or between joy and sorrow, if we did not learn it by experience. What a glorious experience it is, when we not only see the difference but feel it in our hearts and lives! "A new commandment I give unto you, that ye love one another; as I have loved you, that ye, also, love one another." (John xiii. 34.)

WILLARD H. HINKLEY.

The Practical Meaning of Doing Good.

II.

Our responsibility demands that we be all the time seeking opportunities for doing good, as constantly as water is seeking its level. Seeking to avoid such opportunities, however, is the common tendency and practice. He who does not rise above and conquer this perverse tendency is lost.

Many men waste their priceless energies in misguided rebellion against environment. It often happens that men do good to others by striving in sensible ways to change their environment; but it is never the case that environment, in itself prevents a man from doing his maximum of good in the world. It is a false attitude toward one's environment that does the mischief. Notwithstanding all appearances to the contrary, the only opposition which can prevent a man from doing his best good is located inside of him and not outside. There is a Divine Providence which takes care of all things outside of a man over which the man has no control, but the man himself is left in perfect freedom to try or to refuse to try to make the best of his circumstances in behalf of righteousness. Therefore it is that when liars from without, for instance, thwart the plans of a good man they are but the ignorant agencies in the hands of Providence for turning that good man's energies towards a better fruition than that which he has planned. But when the liars of prejudices from within so deceive a man as to prevent his seeing the opportunities for doing good that are at hand, they indeed diminish his possible achievement of good and furthermore play havoc with his character. This is so because such blinding prejudices do not cause self-deception except when the man himself is in secret league with them. To be in guilty league with those prejudices which pull down the eyelids when facing opportunities for doing good, is a crime for which many of the respected and honored men of every community will have to pay the penalty.

Again, when thieves, by taking our property from us, and the power it seems to represent, prevent us from doing many things that our judgment calls

good, the fact is that they do not hinder us in what is actually good more than the projecting rock hinders the river whose course it turns. But the result is entirely different when the psychic thieves of selfish cravings or subtle ambitions rob the righteous purpose of its virility and leave a man without the power of rising to his opportunities for doing good. Such thievery is an eternal loss to the cause of good because it can occur only when the man himself conspires with the thieves.

Again, when a murderer takes the physical life of a man it is only at a particular time, thanks to the protection of Providence, when he is fitted to do more good in the spiritual world than in this and to receive more good in return than he could here. The murderer has not been allowed to deprive his victim of one jot or tittle of good achievement. But when the internal assassins of subtle ambition persuade a man to sacrifice opportunities for doing good they cause a burial from which there is no resurrection.

He alone is protected from this internal deceit and thievery and murder who is so thoroughly resolved to do all the good that he can as to be reconciled, in advance, to any price that may be demanded for the privilege of so doing. The man without such a resolution has not yet been born again. His mind is a realm wherein the deceit of prejudice, the thievery of selfish longings and cravings, the murdering of subtle ambitions and all the other lawless and destructive forces of spiritual degeneracy play more or less havoc. The Divine Providence, however, operates even in this realm to restrain every depredation that may be restrained without destroying the human principle.

Doing good is much dependent upon the proper exercise of judgment. Judgment, however, is a thing that may be directed in behalf of or in opposition to the doing of good. The same may be said of common sense and of prudence and similar mental abilities. As a matter of fact, however, many of our most successful men in a worldly way employ their common sense and prudence in the work of avoiding the doing of good.

Christ exercised absolutely perfect judgment when He permitted His own crucifixion. His was good judgment exercised in behalf of the transcendently good object which it was His mission to serve. He invariably used common sense and prudence and shrewdness in their perfection. His life is the one example of absolutely complete success in the work which he had undertaken. When judgment, common sense and prudence are exercised in behalf of one's own deceitful prejudices and selfish longings and subtle ambitions they lead away from the example set by Christ.

No man is responsible for perfect judgment because he is not qualified by his nature to possess it, but every man is responsible for being as wise as he is qualified by his nature to be. A man may legitimately ease his conscience sometimes by laying the blame of things to errors of judgment. This is so because spiritual crime or sin is determined by the motive or intention. But when a man is himself responsible for the unreliability of his judgment he is also responsible for his errors of judgment. Opportunity for doing good is sometimes nothing other than an invitation to some form of personal sacrifice. A man may discover, for in-

stance, that his money is invested in such a way as to be sustaining some evil in the community. It may be a very profitable investment. To withdraw his money from this more profitable investment to reinvest in a less profitable one would be a form of self-sacrifice demanded by the good of the community. When opportunities for doing good which necessitate forms of personal sacrifice present themselves to men, if they have not passed through the second birth, that is, if they have not become thoroughly resolved on doing all the good they can at any cost, their judgment at such test times will declare that these opportunities for doing good are not opportunities. And at such times the men are to blame and must pay the penalty for the unreliability of their judgment.

This self-inflicted perversity of judgment is perhaps no oftener and no more glaringly shown than in the way men make use of their money. Money is related to the doing of good as an instrumentality.

There are rich men who have no opinion as to what they should do with their money. They know what they want to do with it, but not what they ought to do with it. This is the ignorance that is bliss. Many of them ease their consciences by using this lack of opinion as to duty as an excuse for doing with their money as they like. But "Fools and blind!" inasmuch as they are responsible for this lack of opinion, they are also responsible for the good they are leaving undone.

Is it not a queer and a onesided and a lopsided intelligence which knows how to make money in this difficult and strenuous world and does not know how to use the money for righteousness after it is made? Persons of moderate or large means who are without decided opinions as to what use they ought to make of their money in the doing of good are the same as those to whom the Lord exclaimed, "Woe to you Scribes and Pharisees, hypocrites!" To play the business game for wealth with no definite righteous achievement as the objective aim is equivalent to steering one's personal spiritual craft in the direction of certain doom.

From the spiritual point of view nothing is more puerile or lame than the habit of devoting some small fractional part of one's capital or income to the cause of righteousness and of retaining the remaining part for some purpose other than righteousness. One hundred per cent of the man's capital or income must be made to do good, and in the most effective way that the man's intelligence can devise, or else he betrays his trust. To be sure, men of means find by experience that they meet with unexpected obstacles and with many apparent failures in using their money, so that it is impossible to do with one's money practically all that can be done with it theoretically. But this fact is no justification whatever for any cessation in the effort to make use of it, or for any change of intention in regard to it. The motive which prompts the giving of less than the entirety of a man's capital and income to the doing of good emanates from that spirit which would bribe God Almighty. The man with an income of a million who gives his full tenth or \$100,000 to God, and thereby receives perhaps the plaudits of men, buys no special privileges from the Almighty in regard to the use he may make of the remaining part. Even though he should give \$900,-

000 from his million to God or to the doing of good, which is the same, it would not buy the right to devote the remaining \$100,000 to the devil. Using money for doing intentional good and using it for anything other than doing intentional good is precisely the same as giving it to the Lord and devoting it to the devil.

The methods of doing good with money are so numerous and also so dependent upon circumstances that it is not for me or for any man to pass hasty judgment upon any other man on the way he uses what God has placed in his hands. Every man stands as a free agent before God, and it is for him to decide what he will do with the responsibilities which God has placed upon his shoulders, and in so doing he accepts the consequences. But any man of wealth who makes light of his responsibilities is a doomed man. And any man, poor or rich, who does not strive to make use of whatever of earthly means he possesses in doing good is not leading the spiritual life. A man does good by giving proper attention to his physical needs and necessities and by supplying the physical wants of those dependent upon him. These primary physical needs generally precede acts of charity and other kinds of good which may be done by the use of money. It is almost invariably the case, however, that with people of very moderate means there are a large number of these primary needs between which they must divide their income according to the relative importance of the different ones.

One of the most harmful and most glaring manifestations of self-deception and Pharisaical hypocrisy is exhibited by men of wealth who, in their professions, declare that the church and religion are their first and supreme interest in life, but who devote only a small fractional part of their wealth to advancing the spiritual interests of mankind. Whatever appeals to a man of wealth, as being the most important or useful cause in the world, as representing the best good of mankind, that is the cause to which he will devote the bulk of his wealth if he is consistent and not a Pharisee. If a man thinks that some special economic reform is the thing that would do humanity the most good, that is the thing to which he would dedicate his wealth. If the higher education is the thing that appeals to him then that is the thing to which he would devote the greater part of his money. And if this greatest cause, according to his opinion, is the Lord's church then the church will receive the bulk of his wealth.

What can we think of a man, and what can God think of a man, who, in all of his professions, declares that the higher education, or certain economic reforms which aim at a truer democracy, or, the church of God represents forces that are doing the most for the best good of mankind and then, during his lifetime makes but small contributions to this cause that he professes to champion as the greatest, and again at his death leaves the bulk of his fortune to members of his own family who, to his certain knowledge, are likely to contribute but very little, if any, to this great cause? A keenly intelligent business man in his business is always wise enough to accept a \$10,000 profit in preference to \$1,000 profit whenever he can do it legitimately. When this kind of a man makes his returns to God and renders only \$1,000 of service where he might

render \$10,000 of service, what is the revelation he is making as to the quality of his own character? Whenever a rich man tries to serve God through the instrumentality of his children or legal heirs in preference to serving Him through the instrumentality of some university or through agencies that make for reform or through the church, when he knows, as a matter of fact, that his offering to God and to humanity will be greatly reduced thereby, is proving that his professions are not from the heart.

Thus may be seen some of the rigorous and unattractive aspects of the responsibilities which accompany the possession of wealth. Any man who is not willing to undergo the personal sacrifice of a disruption with his own family if necessary on account of the use he intends to make of his money is a man whom wealth is apt to send to hell. Men of wealth, furthermore, ought to give their children and legal heirs notice that, unless they aspire to make their lives useful and to show evidences of a disposition to make proper use of the money that they expect to inherit, they will never be allowed to be partakers of the fortune that they are to leave behind. Such an attitude could not fail to have a wholesome influence upon the sons of rich men who so often now turn out to be degenerates.

If from what has been said we see in any degree of clearness the outlines of those selfish prejudices and perversities which would prevent men from doing their greatest possible good and recognize, furthermore, that every man is responsible before God for doing all the good in the world that his present equipment would make possible if properly directed, then we have reached the threshold of certain religious conceptions that are indispensable in making our lives as highly useful as possible.

Everyone knows that knowledge is the first of all instrumentalities for the accomplishment of any task. When a man once assigns to himself the task of doing his maximum of good he realizes that the first thing needed is knowledge. Whatever may have been your prejudices or notions respecting theology, permit me to disabuse your mind right now by declaring that theology is nothing other than the science of that kind of knowledge which is the chief of all instrumentalities for enabling a man to do his greatest possible good. Whenever any man comes into the attitude where he really desires to do his maximum of good and is willing to make whatever sacrifices may be necessary in carrying out this purpose he is a man who has been born again; he is a man who is following Christ; he is a man who having once set his hands to the plow looks not back; he is a man who lets the dead bury their dead but who himself bears the cross.

HIRAM VROOMAN.

Realistic Fiction.

In reading Winston Churchill's new novel, "Mr. Crewe's Career," one is impressed with the power of a simple portraiture of certain features of our national life. Probably no more telling picture of the way candidates are elected and legislatures are run has ever been made; though it is quite possible that those engaged in such political scheming would deny the truth of Mr. Churchill's skillful drawing. The actors in the drama of "Mr. Crewe's Career" are fa-

miliar characters under the thin guise of fictitious names, but they would recognize themselves only to disclaim the reality of the parts they are shown to play. This is not strange. To see ourselves as the sun of truth prints us may be a startling experience and we are inclined to deny the likeness. It is a base caricature in our view.

The fact is that in real life, no more than in Mr. Churchill's story, are the actual offences against moral law recognized by the perpetrators who have slipped so gradually and almost unconsciously into the self-seeking motives of modern business that they do not admit any personal responsibility for disastrous results. By a subtle code of arguments there is a plausible attempt to justify and make plain their scheme of benefitting the public by simply promoting their own financial interests.

Austin Vance, the real hero of "Mr. Crewe's Career," once remarked, "If some keen American lawyer would really put his mind to the evasion of the Ten Commandments the High Heavens themselves might be cheated. This saying would have shocked the Honorable Hilary inexpressibly. He had never been employed by a syndicate to draw up papers to avoid these mandates. He revered them as he revered the Law, which he spelled with a capital. He spelled the word Soul with a capital likewise, and surely no higher recognition could be desired than this!"

In a word, there is the outward observance of righteousness with these scheming political workers, but the deep underlying principle of the one Great Commandment, Love, is totally ignored even by respected pillars of the church.

But in the story again, as in the actual life of today, it is the new generation with its advancing light that makes a stand for honesty and fair play in business and political methods.

The paralyzed consciences of men, with eye single to the power and dominion of wealth however ill-gotten, are beginning to be pierced by the burning rays of that interior sun of truth which, soon or late, must illumine or consume the soul. It is the mounting faith in this eternal Light and Law that gives to the sincere thinker—whether he be novelist, poet, journalist or public speaker—courage to unearth the secret sin underlying the social and labor conditions which all good men deplore. Traced to its hidden root this is always the old, old distortion and inversion of the image and likeness of God in man—the prostitution of Divine gifts to the gratification of a perverted sense life—the substitution of a greedy, grasping self love for that open, all-bestowing, ever-believing and redeeming love of the neighbor which is the law of our being.

No class and no condition of humanity is yet free from the danger of self-illusion, but as surely as God lives we see the signs and tokens of a New Order for which each of us must work with, at least, the power of a believing and inspiring thought.

A. L. M.

"As In Heaven, So Upon the Earth."

This clause in the Lord's Prayer means, as in the internal man; so also in the external man; for man's internal is his heaven, and his external is his earth. The internal man ultimates in the external, as heaven in the earth; i. e., the former is bounded by,

and rests in the latter—in Divine order. "The natural or external is the ultimate of order, for in it all interior things are terminated." (A. C. 3720.)

All truth and good in man's heavenly internal are of a three-fold nature or degree, answering to the three angelic heavens; first as the external man is of a three-fold nature—rational, scientific and sensual—answering to life in the natural world; and when in true order, these twin forms in each mutually and reciprocally correspond. To show the relation of the external and internal man in their twin forms, we write the diagram:

Internal Man	{ Celestial Spiritual Natural	{ Answering to the Angelic Heavens.
External Man	{ Rational Scientific Sensual	{ Answering to the World of Spirits.

In man's creation, and in his recreation or regeneration the trine forms in the internal man rest upon the trine forms in the external man; i. e., they terminate in them. To show the order in which they thus terminate, let us suppose the above diagram to be written upon a piece of paper, and the paper folded in the middle, so that the word celestial will fall upon the word sensual, the word spiritual will fall upon the word scientific and the word natural upon the word rational. This shows, without any possibility of error, in which of the three lower degrees, the three higher, corresponding forms ultimate. Always the higher degrees have their base or foundations in the opposite lower form. This is the universal order of the Divine influx of life in man's creation, reformation and regeneration. The celestial ultimates in the sensual; the spiritual in the scientific, and the natural in the rational. The Lord always works—in giving life and in enlarging it—from inmost forms, and at the same time from lower and lowest forms. He does not act upon parts of man separately, but upon all together. "The reason why the Lord never acts upon particular principles in a man separately, but upon all together is, because all things of a man are in such connection, and in such a form that they act not as several but as one." (D. P. 124.)

Heavens and hells in man are opposites in him—opposite loves. To overcome these opposites, to purify the hells in the external man, and effect his reconciliation to the internal man, is the whole doctrine of the at-one-ment, or atonement. There is no thought of substitution here! O. L. BARLER.

Knowing Oneself.

(Matt. xviii. 23-35.)

Whatever we may think of the literal interpretation and application of the parable, it holds a world of meaning for us, for it was written according to appearances and deals with our common experience in regeneration. And while the attitude of the greater creditor seems very wrong it is a true picture of much of our own life and experience.

It is not the story of the loss of heavenly life and quality. Rather it is of its gain and permanent establishment, for it is stated in the parable that the kingdom of heaven is like unto this.

Our life is not simple, but most complex. We proceed in all things according to orderly steps, learning, comprehending, intending, accomplishing. And this is true of all things, both natural and spiritual. We learn truths. These learned and

comprehended and applications foreseen, comparisons of former and present and future states are necessary. This is the king reckoning with his servants—known truths with foreseen applications, judging the quality of our will and thought and deed, for these are, or should be, servants of truth. And when the truth of your relation to the Lord and the use to which your faculties should properly be put are made known to you, then is one brought forth owing unto his lord ten thousand talents—you are brought face to face with that truth and the sense of responsibility for proper and wise use of your faculties and possessions, be they what they may, and your lack of such proper use of them.

Here then is your debt made known—the debt of life; the debt of mind and power; the debt of opportunity and use; of service to God and man, in development of heavenly mindedness, gentleness of character, purity of living. And as your knowledge and opportunity is compared with your accomplishments you find yourself sadly in debt. You have sought to live only for yourself. Your faculties and opportunities have been devoted to worldly and selfish ends and delights. You owe the truth more than your evil life can pay. You are unable to bring your thought and motive and intent into harmony and accord with the life truth demands and for which you were created. And the truth demands payment in rectitude and integrity of mind and purpose, else you and your wife and children and possessions must be sold. Unless truth is fulfilled in you and you do it in your willing and thinking and acting and so satisfy its demands your thought and motive and accomplishment and every good and delight of your life must be that of self and the world—a veritable selling of these things into the bondage of falsity and evil and sin. Yet if one acknowledges the truth and his own helplessness to live it; if he earnestly and faithfully seeks to do all in his power for right and good, Divine mercy tempers the severity of the judgment of truth and forgives iniquity and sin. For this is all the Lord asks of any man—that he do his best according to his light. If we then repent and seek amendment of life, He forgives.

But there are two states of life with us all. One, intellectual, in which we see and know and understand, and another, in which we will and do. And we must first think out things. We must first grasp intellectually the meanings and purposes of spiritual principles that we may do them wisely. And this is what is accomplished in the reckoning with the first of the servants—learning truths in practical relation to life; perception and comprehension more or less fully of the meaning of duties according to them; a comparison of past and present states with what future states can and ought to be, a recognition of the utter impossibility of living the truth unless the Lord forgives and lends His assistance.

But all this is in the mind. We have as yet done nothing of its works. See then how the second incident bears upon your life! The upper servant goes out to find one owing him. You must go out from thought to deed. You must go out from ideals to accomplishments. You must go out from doctrine to life. You must bring intentions and resolutions of truth into actual living works. This is going out to find a lesser servant owing a debt. For as your spirit and mind owes acknowledgment of its all to

the Lord, so your outer habit and speech and conduct and act, as servant of your spirit and mind, owes utmost obedience in all things. And the test of the genuineness of your hold on spiritual principles is in the degree in which your outward life pays ideals and intents of good in actual works of loyal service.

Let one then have this experience of judgment and reckoning in his principles and motives and intents and though he be forgiven his shortcomings, what does he do but make this same unjust demand for payment in full from his outer faculties! "Pay that thou owest." Yes! Unless you can have the sense of satisfaction and recompense in delight and good feeling in all you do you do nothing, not even with, in and for your religion. You and I are always demanding and clamoring for what can not be given at once. We have no "patience" to wait for the "fruits of the spirit." We expect them at once. But no man enjoys the "first fruits." No man enjoys the steady compulsion to forsake the delights of his old life and to gradually effect those of the new. And yet we must compel ourselves to do contrary to our desires. And often times it is hard. Yet we are constantly demanding the same freedom of service for good we enjoyed for evil. But it cannot come until we have a new heart given us and this comes not at once, only after long service. The servant must have time in which to prepare for payment of the debt.

Note the humility and willingness of the lesser servant. Yes! Our natural affections and principles and faculties are willing enough to be fair and just and upright, living according to the dictate of truth. But how can they all at once, burdened as they are with the inconsistencies and shortcomings and training of a life-time? They need time in which to get right and be confirmed in the delight of good works. They need time in which to pay the debt of obedience to truth, to permit of joy and delight in righteous living to be given freely and spontaneously. Nevertheless, see how we cast them into prison in our insistence upon satisfaction and pleasure in our workings!

See it! How you must have a fine church! How its people must possess culture and be refined and pleasant for you to meet! How you demand the best of everything, preacher and people and music and social life! This must cause you little or no inconvenience or you do nothing for or with it. See how you cling to your pet foibles and petty meannesses and jealousies! How you continue to demand the same sensual pleasures and comforts! See how you fail to make any sacrifice of time or means or disposition! What are you doing but throttling the very willingness to be upright and honorable and noble in the sight of God and man in your unwillingness to let service continue until in due season all these things can be added unto you. Yea, "Pay that thou owest." What do you do but "choke" these things because they fail to provide for the same old iniquitous love of ease and comfort and pleasure! What do you do but demand an unjust payment, limiting the possibility of the development of virtue and integrity of the right sort, shutting these things up in the prison-house of refined but none the less carnal loves!

And you and I persist in this attitude until our "fellow-servants" are moved to report these things

to our lord—until the truths stored in the memory begin to be active in our conscience and to cry out again and again. "Thou shalt not! Thou shalt not!" Then the ruling principle of truth in our lives (the king) again reckons with us, correcting our ideals, pointing out the necessity for outward harmony of life with inward concept of truth, the need of patient endeavor in behalf of righteousness compelling oneself, if need be, and through and by means of torment and struggle and strife in temptation disciplines and perfects the life.

Thus do we become heavenly. Only as we in our hearts forgive every one his brother his trespasses shall we be forgiven; only as we seek to effect in our outward living the love of goodness and virtue and honesty and uprightness, patiently working with and waiting for them in the endeavor to put away iniquity and uncleanness and dishonesty and impurity of thought and deed and intent. Only thus can the Lord make us clean every whit, remove from us "our transgressions wherewith we have transgressed," free us wholly from the debt of sin and give us joy and freedom in His service.

FRANK A. GUSTAFSON.

The Doctrine of Discrete Degrees.

It is a well-known fact that one extreme produces another, and that the rational mind seeks to find the golden mean. At the present time there is an extremely strong tendency in the direction of occultism. The religious world, during the past age, has been so materialistic, that it is being succeeded by one in which there is danger of going too far.

Paradoxical as it may seem, an extreme form of occultism is productive of two ideas that are opposite: Pantheism on the one hand, and Idealism on the other, both of which are harmful, if the ideas are confirmed. For Idealism leads a man to think that he is God, while Pantheism makes God to consist of things.

The teaching that enables one to understand how God could create the universe without becoming the universe; and gift man with God-like qualities without making man only an extension of Himself, is the doctrine of Discrete Degrees. The central idea of this doctrine is that all things, including man, have been created, and exist in planes, one plane being more interior than another. Thus there are, in general, three degrees of substances: Divine, Spiritual, and Material. They are named "Discrete Degrees," because they are separated from each other, but the very manner in which they are necessarily related to each other involves the immanence and sovereignty of God. In this general view, existence is to be conceived under the philosophical terms, end, cause, and effect. Creation is possible only by means of two suns, the one spiritual, and the other natural, the world of each being separated by a "discrete" degree. Grasping the idea that the two worlds are "contiguous," that is, related like cause and effect, it will become evident that the spiritual world is not a more refined natural world, but realm whose substances are "*sui generis*." Spiritual substances do not grade down until they become matter, though they are as distinct from each other as is speech from the thought which produces it.

Thus when it is seen that there are not only con-

tinuous degrees, that is, gradations of finer and coarser on the same plane, but degrees of contiguity, or degrees of which one is the prior and the other is the posterior, it becomes plain that creation is represented by the "ladder," seen by Jacob in vision, which was "set on the earth," and the "head" reached to "heaven," and on which the angels of God were ascending and descending. "And behold Jehovah standing above it," says the Word. Here we see that the relation of Him who is Life Itself and thus the Creator, is represented as being "above," that is, interior to all created things, including man. He is not to be thought of as going forth into creation by a continuous proceeding, but by the creation of planes of being, into which the Divine flows and operates—thus while "above" creation, yet immanent by continuous proceeding; so that God is distinct from nature: He is infinite, while nature is finite; He is Life Itself, while all things, including man, are created receptacles of life.

Unless creation is conceived as having been effected by an order that involves distinct steps, or gradations from that which is highest to that which is lowest, thus by an order that makes God the "end," the spiritual world the "cause," and the natural the "effect," the mind commingles the Creator with creation, and man becomes a worshipper of nature. God can indeed be seen in nature, but what we see, if we are "pure in heart," is not God Himself, but God's love and wisdom and power—thus the things that are in Him in Infinite degree, but finitely mirrored in His works.

The mingling of God with nature results from thinking that the Divine is in space, and to think concerning God according to space, is to think concerning the expanse of nature, as Swedenborg says, whose doctrine I am calling attention to.

The doctrine of Discrete Degrees is especially illuminating in regard to man's relation to God. Man receives the Divine life so unconsciously, that it seems to him that he has life in himself; and unless he is instructed, he is in danger of thinking that he is Divine, thus God, or as it is sometimes expressed, "a part of God." Therefore we are counseled: "If any man suffers himself to be so far misled as to think that he is not a recipient of life but is life, he cannot be withheld from the thought that he is God." And the reason is given as follows: "A man's feeling as if he were life, and therefore believing himself to be so, arises from fallacy; for the principal cause he fails to perceive in the instrumental cause otherwise than as one with it."

The very Divine purpose in creation would be frustrated unless it were possible for man to be reciprocally united to God. As this is impossible if man thinks himself an extension, or "expression" of Him; and if man were only an extension of God, then He would be supreme selfishness, for then He would simply be loving Himself.

These dangerous errors are avoided when man is seen to be a created receptacle of life. He has been created to house the Divine, and he is so constituted that he can be a dwelling place of the Divine. Man's mind is organized in planes, so that he receives the Divine life more and more interiorly. There is an "inmost" degree in every human being in which the Lord's Divine first inflows, but this degree of life is above man's consciousness. The pos-

sible planes of consciousness are below this, and beginning at the bottom of the "ladder," are the sensuous, "knowledge," and "rational," which are the three degrees of the "natural mind," means by "earth," so used in the Word; and the three degrees of the "spiritual mind," natural, spiritual and celestial, called "heaven" in the Word. The first three degrees are opened first, beginning from below, in all who become what is termed "rational," that is, natural rationality. But only when the degrees of the spiritual mind are opened, does man become really rational, which is effected by the Lord's love, which is spiritual heat, when man acknowledges Him and shuns evils as sins; just as the heat of the natural sun opens the inner degree of a seed and causes it to grow. This opening of the interior planes of man's nature is what the Word means when it speaks of the possibility of being born from above. These three higher degrees of the mind, which are opened by regeneration, were represented by the three stories in the ark. They were also represented by the tabernacle and by the temple, described in the Word, both of which had three divisions: the outer court, the holy place, and the holy of holies. And there are therefore three heavens, because there are three possible degrees of heavenly life—three distinct degrees of spiritual life, as separate as end, cause, and effect, or love, understanding, and act, or again, as different as the planes of acting from the motive of obedience, or doing good because one sees it is right, or living the spontaneous life of love. Thus in the natural heaven all are under the influence of authority; in the spiritual heaven the people are in the light of truth, and in the celestial heaven they are in the warmth of love, but in each heaven there is all variety, or degrees, of love and intelligence on their respective planes.

This doctrine of discrete degrees, which I have but meagerly outlined, is one which every one who is under the influence of the "New Thought" movement, should understand. It helps one to see how God created the world, transcends it and yet is immanent; it enables one to understand the relation of God to man, how they are to become one without God becoming the man, or without the man becoming God; it helps one to discriminate between the degrees of life in man and that of the beast; it makes clear the difference between the natural and the spiritual world; it shows how Revelation is possible and that the Word has meanings within meanings:—but above all else it discloses how God, who is Divine Man ("ipse homo") could create the universe, how he sustains it and in the fullness of time redeemed it, so that man might not worship an invisible God, but the Visible God: the Lord Jesus Christ, or God in His Divine Humanity. For the worship of God, which does not involve the idea in one's interior thought that God is Man, is fraught with serious consequences to the spiritual life of man: It tends in the direction of thinking that He is similar to the interior forces of nature, thus it is a natural idea of God because it is thinking of Him who is above space and time, as if He were spread throughout the universe.

The doctrine I am calling attention to is quite fully set forth in Swedenborg's work, "The Angelic Wisdom Concerning the Divine Love and Wisdom," which I earnestly urge every one to study, and

which I am sure the lover of truth for its own sake will find of the greatest spiritual help.—REV. L. G. LANDENBERGER, in *New Theology Magazine*.

Communications

Systematic Teaching of the Doctrines.

EDITOR OF THE MESSENGER:—In his communication on the "Systematic Teaching of the Doctrines" that appeared in the MESSENGER of August 12, Mr. Roeder suggested the desirability of your publishing "a continued series of articles by the clergy of the church on something like Gilbert Hawkes' topical index of Swedenborg;" but he at once added that the articles should not take the form of compilations from Swedenborg, because "of that we have no further need, now that Mr. Potts has done such capable work in his 'Concordance.'" This leads me to think that it may be well to say a few words contrasting Mr. Potts' "Concordance" and the work undertaken by Mr. Hawkes, with a view to arousing new interest in the latter.

Every person who is familiar with library cataloging, knows that card catalogs fall into two classes, in one of which all entries, whether of author, title or subject, are arranged in one continuous alphabetical order, like the words of a dictionary, while in the other we really have two complete catalogs, in one of which all author and title cards are arranged alphabetically by themselves, while in the second all subject cards are arranged according to some system of classification designed to bring order into the whole world of printed matter as stored in libraries. For the use of the general public, there is no question that a "dictionary catalog" is preferable, since it serves the unsystematic reader satisfactorily and is easy to consult; but there also can be no doubt about the superiority of the duplicate "author and subject catalogs" for students' use, since only by a good classified subject catalog can a student readily find the resources of a library on any large topic with its subordinate parts. As we should expect, catalogs of the former sort are becoming almost universal in public libraries; while those of the latter kind are mostly found in college and other educational libraries.

The distinction between the invaluable "Swedenborg Concordance" compiled by Mr. Potts and the analytic and synthetic compendium of the Writings compiled by Mr. Hawkes, is practically the same as that between the dictionary and the classified catalog. Until the need for a complete and systematic presentation of Swedenborg's teachings in his own words is filled, there will continue to exist a great gap in the means for assisting the student of the revelator to an adequate comprehension of his teachings.

Mr. Hawkes labored for years on his systematic compendium, and before his death was enabled to complete it with the exception of a general index to his work, since completed by his daughter. Of this compendium the late Rev. Samuel M. Warren, in an obituary notice of Mr. Hawkes in the MESSENGER of March 18, 1903, wrote as follows: "The work includes more than 12,000 passages quoted from the Writings, with references, comprised in about 7,000 letter-sheet pages of manuscript; and will make when published (for we assume that the church will not let it go unpublished) five small quarto volumes of about 470 pages each. A very interesting account of the work, with a tabulated synopsis of it, is given by the author himself in the *New-Church Review* of January, 1898." (This article was entitled "The Formulation of the Teachings of Swedenborg, with a Plan for Classification,"

and was subsequently issued in pamphlet form,—still procurable of the Massachusetts New-Church Union, 16 Arlington St., Boston, for 10 cents.)

This manuscript compendium, for students' use, a complement to the "Swedenborg Concordance," is now the property of the compiler's son, Mr. Walter Hawkes, of Winona, N. H.; and is at present stored in a safety deposit vault at Lynn, Mass. Even if the time has not yet come for the publication of this work, might it not be of great assistance in its present form to the one man or the committee whom Mr. Roeder suggests might be appointed to superintend the presentation of a systematic study of all the doctrines of Swedenborg to the readers of the MESSENGER?

B. A. WHITEMORE.

Church News

Services in the Kenwood and Humboldt Park churches will be resumed Sunday, September 6th, and the Englewood and Sheridan Road churches Sunday, September 13.

Rev. and Mrs. Thomas A. King announce the engagement of their daughter Mabelle, to Mr. Hubert Charles Ellis, of Chicago. The wedding is to take place in November.

The Swedish-American New-Church Society.

Under the auspices of the Swedish-American New-Church Society, Mr. John Headsten has just finished a course of four discourses on the doctrines of the New Church. The discourses were delivered in Swedish, at the Sheridan Road Church, in the afternoon. It was feared, that as the church lies in a place that is difficult to find, and a good distance from Swedish churches, that few would come. This fear was found to be unnecessary, for in spite of distance, summer attractions and three Sundays of terrible heat, the hearers averaged thirty-one. The sale of books was also unprecedented. Twenty were sold besides tracts and the Swedish New-Church paper, which were given away.

Those who are interested in the work among the Swedes, feel very grateful to the North Side Parish Committee, for opening the church as they did, for services in Swedish. This, however, was not a new kindness on the part of the North Side committee, for they have offered the church several times for that use. The offers have not been accepted, because of uncertainty that anyone would come. As already said, this fear was wholly unfounded, for many came as far as fourteen miles to attend and buy books.

In Englewood several have become interested in the doctrines of our church, more or less through the efforts of the Swedish-American New-Church Society. Series of discourses have been held in a hall and private houses the last two years, and there is now a growing sentiment to have meetings every Sunday at some fixed place. As no suitable place can be rented, there is a movement on foot to get permission from the Executive Committee of the Englewood Church to use their Sunday-school room for Sunday afternoon meetings. If this is granted, meetings will begin the last Sunday in August.

Japan.

EDITOR OF THE MESSENGER:—As the A. S. P. P. Society does not meet until October, it may be well that a few lines should come to your readers from its Chinese and Japanese Committee (or from the part of it not now in Europe), in regard to translating into Japanese and publishing books in that language.

The Society has had considerable experience in translating and publishing in foreign languages, but has had but little success in disposing of books when made and ready for use. Its policy in regard to Japan, therefore, has been to go carefully; enquiries developed the information that a large percentage of the Japanese Protestant Christian preachers can read English, and while there were opinions both ways, the balance did not turn in favor of translating at the outset.

A pamphlet of about fifty pages was issued, consisting of extracts from the Writings, chiefly from H. H., with an introduction and a short account of Swedenborg with a few lines descriptive of the books. This was sent by mail to all Protestant preachers, native and missionary, and to all the Roman and Greek missionaries.

Very little apparent result has been seen, for we have had perhaps half a dozen letters of thanks or criticism; the latter from missionaries, the former from Japanese.

The Society has had in consideration the translation of this pamphlet, so that the wish of the Board of Missions may in part be carried out, either by the issue of the pamphlet or of some similar small book in the Japanese. But, the fact that the London Society is issuing H. H. in the vernacular, is likely to delay further action here, in order to see what the results will be.

F. M. BILLINGS.

Maine.

The Rev. Julian K. Smyth preached in Bath again on the 16th of August, and the Rev. Frank Sewall on the 30th. Owing to there being no settled pastor in Bath this year, the Maine Association meeting is postponed to another year. In Fryeburg, the usual summer fete and bazaar was held on August 8th, taking the form of a Japanese tea. Despite the rainy weather there was a good gathering and a very pleasant time.

Notes of European Travel.

XVIII.—SNODLAND AND BATH.

One of the most pleasing of my recollections will be the visit from London to Snodland, a manufacturing town in Kent, where, in the beautiful little "Church of St. John the Divine," I officiated at the New-Church Harvest Festival service in fulfillment of a promise made weeks before to my good friend, the Rev. Arthur Faraday, the pastor, who now unfortunately lay prostrated with illness. The church, from whose tower floated the banner in honor of the church's national festival of thanksgiving, is a stone building of the country-parish style, well covered with ivy and surrounded by a pretty yard and shrubbery. Within there is a deep chancel with choir stalls, and about the altar and prayer desks there is much rich embroidery, "the raiment of needlework," telling of the loving devotion of woman's heart and hand in "beautifying the place of the Lord's sanctuary." Festoons of fruits and flowers abounded throughout the church, and over the altar hung a vine with large clusters of grapes.

The specially prepared music was well sung by the vested choir of men and boys, including the "anthem," which forms a conspicuous feature in the New-Church service in England, as it does in the Anglican service generally, being, in fact, the one most distinct and characteristic contribution the English Church has contributed to the development of the Christian ritual. It was an evening service, and the church was well filled and there was a sphere of earnest, affectionate worship well befitting the occasion, and in which I felt grateful at being a participant.

During my stay I was a guest at "Veles," the venerable

and beautiful homestead of the Hook family, filled with precious mementos of New-Church family life and hospitalities of many years, and now presided over by Miss Maud Hook, whose devotion to the New Church is even made more warm and generous by the heritage of these sacred memories. Among the interesting art treasures at Veles I saw two portraits of Swedenborg, both of them, so far as I know, unique in character and interest. The one hanging in the library was a small portrait in a panel of stipple or mezzo-tint on vellum, which is surrounded with a garland and sporting cherubs. This Miss Hook did me the great honor of presenting to me as a souvenir of my visit, and it hangs in my library in Washington. The other is a large, life-size half-figure portrait of Swedenborg in his costume, apparently, as a member of the House of Nobles, with wig and a scarlet fur-bordered cape. It hangs in Miss Hook's dining-room. There is a striking resemblance between this costume and that of one of the mayors or councilmen of the city of Bath which I saw on my visit to that town, hanging in the town hall, and this resemblance has suggested to me the thought that the same English artist may have painted the two portraits, that of Swedenborg during the later years of his residence in England. The town of Snodland shows on every hand examples of the wise benevolence of the Hook family in providing for the comfort and elevation of the community—in schools, libraries, baths, etc.—and the faithful ministry of the Rev. Mr. Faraday during the long term of his service there must have endeared both the church and himself and Mrs. Faraday to all the town, regardless of denominational ties, and made his prolonged illness a matter of common anxiety and regret.

A short visit to Bath, with two services in the church, a glimpse at the page of Swedenborg's manuscript preserved in the library, and a kind little parting "reception" in the Sunday-school room gave us a "speaking acquaintance" with that most picturesque and historically interesting town and its worthy body of New Churchmen.

In the pleasant call I enjoyed, by appointment, with the mayor in his office I brought the greetings of a native of Bath in New England—the "ship-building city"—which had just been celebrating the three hundredth anniversary of the building of the first ship in America on its river, the Kennebec—the "Virginia," built in 1807. I took pleasure in congratulating the mayor on the excellent address he had recently delivered on the subject of the curriculum of studies in the Bath College, and I derived some interesting hints from him regarding the secondary and public school instruction of boys in England, and found that the present-

day tendency to commercialism in education, as in other things, is not confined to America. On parting, the mayor gave me a pretty souvenir book of the ancient town, once the fashionable resort of English society, and still retaining the great baths used by its Roman founders two thousand years ago.

A pleasant excursion with our kind hostess to Nells Cathedral, and a few days' stay in the charming old town of Chester brought us to our sailing day from Liverpool, where kind friends had come to see us off, including the Rev. Mr. Slight, of Oldham, and the Rev. Mr. Horner, of Liverpool. I came away grateful for the kindness everywhere shown us and feeling a new life and confidence in the future of the church in the old Mother Country, since meeting the promising young ministers who are so worthily succeeding the leaders of former years, now passed away.

On our return voyage I had as a roommate a young Irish Catholic priest, educated in Rome, who was coming on a visit to America. On learning in our conversation that I was a "minister of the New Church," he seemed perplexed at hearing such a title, and remarked in a patronizing way, "O, you mean the 'new connection.'" "O, no," said I; "that is just what I do not mean; but rather the Church of the New Jerusalem foretold in the Apocalypse." I found him after that quite disinclined to talk on theological subjects. It seemed difficult for him to learn anything that he did not already know; but he was proportionately ready to impart information, and he gave me an interesting reply to my question as to the authority of the Roman Church in administering the Supper to the laity in only one element—namely, that the "body included the blood," and that as received by the laity, as the "body of Christ," the one element became both. As we were the only clergymen on board we held a kind of joint pastorate, he holding service on the two Sundays of our voyage in the steerage, and I in the saloon, and I have no doubt the vastly larger number of his flock received comfort and cheer from his kindly presence and devout ministrations.

As we sailed up the Delaware Bay on a bright autumnal afternoon, and I saw the broad green meadows and lawns, broken by masses of stately forest along the shore, and I remembered the barren hills of the Irish coast, I felt the American pride and joy in our great new land, so rich in its resources and opportunities for blessing mankind, and a stronger sense than ever came upon me of the sacredness of our mission among the nations and of the joy of humbly serving in the effort toward its realization.

FRANK SEWALL.

The Church Calendar.

**Sept. 13. The Fourteenth Sunday
After Pentecost.**

The Christian Life.

Introit Selection 15. "The Lord is gracious."

Lesson I. I Kings xvi.

Responsive Selection 62. "Let Thy mercies come also unto me."

Lesson II. Mark xiii.

Benedictus, 757.

Hymns (Mag.):

5. "Every morning mercies new."

267. "The Lord is my Shepherd."

Obituary

BLAUVELT.—At her late residence in Paterson, N. J., on Friday, August 14, 1908, Elizabeth, wife of Isaac D. Blauvelt, in the seventy-third year of her age.

Mrs. Blauvelt was born at Bolton, Lancashire, England, on Feb. 29, 1836. She was of New-Church parentage and was baptized into the New Church in infancy. Her parents, James and Mary A. Flitcroft, came to America with their family in 1842. Her father was the founder of the New-Church Society of Paterson. She was married to Isaac D. Blauvelt in 1869. She and her husband were both devoted members of the Paterson Society of which both were

among the first members. She was a close attendant upon the services of the New Church, was a member of the Ladies' Aid Society, and during her younger days was active in all New-Church work. Her last meeting with all the friends was at the dedication of the new chapel, on May 31st last. Two days later she was stricken with her last illness. She leaves a husband and a married daughter to mourn her loss.

BUELL.—At Little Prairie Ronde, Cass county, Mich., August 13th, Mrs. Harriet Copley Buell, in the seventy-second year of her age.

Mrs. Buell, nee Copley, was born at Little Prairie Ronde, July 23, 1836. Her parents were early pioneers, coming to Michigan from New England by way of Dayton, Ohio. She was the young-

est of fourteen children, and the last of her generation to survive.

Her education consisted of the training offered by the rural schools, a short course at Olivet College, and systematic and persistent daily home reading and study continued to the close of life.

After teaching a number of years, she was united in marriage in 1863, to Barber T. Buell, who had moved from New York state, buying the farm adjoining the Copley homestead. Here these two established their home, known as Greenwood, and reared a family of six children in a busy and often strenuous life.

Both were unusually public spirited, and despite the many cares and duties of their home life, found time and energy to aid and usually lead every movement that would benefit and uplift the community. Here she spent the busiest years of her life; her sister, Mrs. L. B. Lawrence, with whom her ties were always unusually intimate and tender, living on an adjoining farm, and her brother, Alexander Bennett Copley, also living all his life within a few miles. The Buell family removed to Ann Arbor in 1892, where her younger children completed their college courses.

Mrs. Buell continued active, mentally and physically, up to the end of her life. She never lost her interest in the affairs of her home, family and friends, and was actually as well as in name the head of her household.

At the time she passed into the other life, she was attending a reunion at Little Prairie Ronde. Among other old friends and acquaintances, she met two who had attended with her the school at Nicholasville, in the forties. It was while she was uniting with others in the Lord's prayer that the attack of paralysis that ended her earthly life three hours later, came upon her. She thus passed from the midst of a host of warm friends in this world to a far larger and more loving circle in the other world.

When she spoke in the after-dinner exercises at this meeting, she recalled the beginning of the Sunday school, at the old Huycktown school-house, founded by her brother, Alexander Copley, in the sixties, and of which he was for many years superintendent. Mrs. Buell referred to the fact that she engaged earnestly in the work of this school, and felt when it was opened that she had found her life work. It was a New Church school, and she worked in it almost forty years.

Mrs. Buell's father, Alexander Copley, was a man of great force of character, and one of the leaders of the little pioneer community at Little Prairie Ronde. Before coming to Michigan, he was a member of the New Church. So it happened that Mrs. Buell was born and brought up in the church. As she advanced in years, reading and thought strengthened her early attachment to the church, and she became more and more convinced of the truth and value of the doctrines.

To those who knew Mrs. Buell well, praise of her many virtues will seem almost idle. Yet no one can refrain from paying proper tribute to the singular purity and loveliness of her character, to the strength and keenness of her intelligence, to the sweet and gracious dignity of her manner, and to her faithfulness in all relations of life.

S. S. S.

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Proofs of the Future Life.

There is a favorite expression which we frequently meet with in literature, namely, "the unseen world." It has been supposed that there is no direct proof of its existence and reality. The belief in the life after death has in the Christian world been accepted on faith. It was supposed that there is no proof of its reality. In fact, the idea concerning faith has been the blind acceptance of a doctrine on the authority of the church. The demand for proof and the appeal to reason has been discouraged. This old attitude of the church is rapidly losing its hold on the modern mind. In the first loosening of the mind from the blind acceptance of the teachings of the church, the first impulse has been the acceptance of a material philosophy of the universe. This involves a denial of the life after death and the persistence of the personality after the disintegration of the material body. The nineteenth century of the Christian era was pre-eminently a century of material progress and of the prevalence of materialism.

The close of that century and the opening of the twentieth century witnesses a remarkable change in the attitude of intelligent minds toward the question of the life after death. This attitude is no longer governed by a blind faith as dictated by the church. Nevertheless the general attitude now is no longer one of denial. There is a looking for proof of the

actuality of that life, and a belief on the part of many that the proof is forthcoming.

The center of the stage is at present occupied by the Society for Psychical Research. In a recent work by Robert J. Thompson entitled, "Proofs of Life after Death," some of the most eminent scholars and scientists give their opinions on the subject of the reality of the other life. The large majority of these writers affirm their belief in the persistence of man's personality after the disintegration of the material body by death. Few of them, however, base their opinion on the teachings of the Bible or of religion. Some affirm its reality on the basis of reason, but the large majority have been convinced by the investigations of the Society for Psychical Research. Very few give a decidedly negative answer based on the materialistic philosophy. Twenty-five years ago the answers from the scientists would have been, in the great majority of instances, in the negative. This revolution in the opinions of many eminent scientists and philosophers is due in great measure to the new method of approaching the problem of the life after death through psychical research.

The Society for Psychical Research was organized in 1882, and it includes in its membership many of the best known and most distinguished scientists. It was organized to investigate what are now known as psychic phenomena, such as the direct influence of mind upon mind without the intervention of the sensory organs, as in telepathy, the phenomena of apparitions, visions, auditions, clairvoyance, and other alleged phenomena that seem inexplicable by the known laws of nature.

The society has gathered a vast amount of testimony on these subjects. After sifting out a large amount that seemed unworthy of credence, a large residuum was left which was so strongly supported by proofs that it could not be rejected under the laws of evidence. It is this evidence which has revolutionized not only the thought of most those undertaking the investigation, but of many who have considered the results as published in the "Proceedings" of the society. What is the nature of these results? Testimony producing such remarkable effects is surely worthy of serious consideration by the body of New Churchmen which has labored to produce this effect through the teaching

of the doctrines contained in the theological works of Swedenborg.

The testimony offered to the society may be divided into two classes. *First*, Spontaneous cases, in which psychic phenomena have been experienced by persons without any seeking or premeditation on their part. *Second*, Experiments with mediums under rigid test conditions with the purpose of excluding the possibility of fraud and deception. The first class includes thought transference from mind to mind of two persons living in the world, the appearance of persons to both sight and hearing when many miles distant, and also the appearance of the dead to persons still living, besides many other varieties of psychic phenomena. These cases are so well authenticated and so numerous that they are fully established as psychic facts. The second class of phenomena through mediums are also well established, although the evidence indicates that the great majority of so-called communications and phenomena through mediums are fraudulent.

Two diverse views are taken of these facts. Those whose inclinations are biased by the materialistic philosophy attempt to explain them by natural causes alone. Others believe that they have a supernatural origin. This seems to be the trend of the majority of psychical researchers at the present time. They believe that they have positive proof of the life after death.

This trend of modern scientific thought is of intense interest to New Churchmen. When Swedenborg began to publish his theological works his claim to introduction into the spiritual world, and that a knowledge of that world was now made known from things seen and heard, was received with universal incredulity and ridicule. The very claim was regarded by scientific men as clear proof that Swedenborg was insane. This accusation of insanity was the principal means of raising prejudice against his teachings. It was repeated and echoed through a century and a half by theologians and scientists. Now many theologians are accepting his teaching on this subject as the only rational knowledge of the future life ever given to the world. The scientists are proving the reality of psychic phenomena which Swedenborg fully describes and explains, and which lie at the very basis of his claim to introduction into the spiritual world. Science and theology have come to the position of acknowledging the psychic facts, which on the one hand overturn the old doctrine of the resurrection of the material body, and on the other hand establish the possibility of Swedenborg's claims.

The question now arises are these things on the same level and in the same class as the revelations through Swedenborg. The researchers would probably classify them together. The New Churchman

would make a clear distinction between the two. The psychical researchers are divided on the question of the reality of the life after death and of the persistence of the personality. Even those who believe that there is proof of its reality stop on the threshold. They cannot give any certain knowledge of the life after death, the laws and order of the spiritual world, the constitution of society there, or of the multitudinous affairs of that life. On the other hand, Swedenborg steps across the threshold with his full faculties and senses. He reveals the nature of that world, giving the most minute particulars regarding the laws of the future life. The philosopher was at work there as he had previously been at work here, so that in Swedenborg we have a scientific and philosophical presentation of the nature of the spiritual world from things seen and heard.

Had Swedenborg stopped here the world might by this time have more fully accepted his teachings. He would have been simply a more advanced psychical researcher, one a century and a half in advance of his time, a more sensitive subject than has yet been developed. He would be different from others in quantity, not in degree. But Swedenborg enters a caveat against this view in numerous places in his Writings. He was introduced into the spiritual world by the Lord. He was protected from error and the malign and deceptive influences of evil spirits. The doctrines and instruction given were not from himself, but from the Lord. They were in fact the revelation of new truth from the Lord through the Word. The knowledge of the spiritual world is an essential factor and part of this truth. These doctrines constitute the Second Coming of the Lord to the world, a coming not in person but in the truth of the Word by which the Lord is more fully known and acknowledged.

It is these affirmations scattered all through Swedenborg's Writings which differentiate his teachings from those of the psychical researchers and others. They stand in the world as a revelation. The facts of psychical research stand as facts of observation which may be used as confirmations of Swedenborg's states. They can be truly explained and understood only in the light of the principles revealed through Swedenborg. It is this affirmation that these things are a revelation from the Lord which causes many to pause in their acceptance of Swedenborg's testimony. This seems at first glance unfortunate, but in reality it is the evidence of a profound psychical phenomenon. Revelation is a necessary means to the opening of the spiritual mind and the beginning of the work of regeneration. Men will accept things as natural truths, the product of the unaided powers of human minds, when they will not accept them as truths of revelation; because

in one case they are held as mere opinions which have no binding force, in the other they come with a demand for a new life. Nevertheless the psychological researchers are removing from many minds serious obstacles to the reception of spiritual truth. They can do this work and we can rejoice in it; but Swedenborg alone gives the truth itself concerning the real nature of the life after death which will establish a New Church on the earth. This truth is not, like the old doctrine, mere dogmatic assertion. It is not given with the demand for blind acceptance. The spiritual world is no longer an unseen world. It is revealed from things seen and heard. Its nature is revealed from actual observation, and the principles revealed concerning it are addressed to the rational mind, that the truth may be seen and may not be blindly accepted.

The Sermon

Fatal Reservations:

The Need of Wholeheartedness in the Service of the Lord.

BY THE REV. WILLIAM L. WORCESTER.

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke xiv. 33.)

The Lord's purpose to make the duty of life simple and plain is evident in His presenting the whole duty of life in short, simple precepts, in ten commandments, in two great commandments, in one Golden Rule. "What doth the Lord require of thee," asks the prophet, "but to do justly, and to love mercy, and to walk humbly with thy God?" "Let us hear the conclusion of the whole matter," we read in Ecclesiastes: "Fear God, and keep his commandments: for this is the whole duty of man." "My yoke is easy, and my burden is light," our Lord Himself said. And John, the beloved disciple, wrote, "This is the love of God, that we keep his commandments; and his commandments are not grievous."

But there is one element always present in the Lord's precepts and in His invitations to discipleship, which may seem at first contrary to this simplicity of the precepts, this easiness of the service. I refer to the requirement that the surrender to the Lord shall be absolute, the obedience complete. Half-hearted allegiance is no allegiance; divided service is no service.

We find this requirement of complete surrender, of single-hearted service, in many of the Lord's sayings to His disciples. "If any man come to me," He said, "and hate not [his family], yea, and his own life also, he cannot be my disciple." Then after speaking the parables of the man intending to build a tower, and of the king going to war, which enforce the necessity for the Christian disciple to consider well what he is undertaking, and to count the cost, He added, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The Lord said also to one who thought himself ready to follow Him, "Foxes have holes, and birds of the air have nests; but the

Son of man hath not where to lay his head." Another He would not allow to return to bury his father; and to a third who wished to bid them farewell, who were at home at his house, he said, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. . . . He that is not with me is against me; and he that gathereth not with me scattereth abroad." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

It is to be noted also that this requirement of complete and undivided service is present in those very commands and precepts which make the duty of life most simple. "What doth the Lord require of thee, but to do justly (or judgment), and to love mercy, and to walk humbly with thy God?" The words describe the service of the Lord with understanding, with affection, and in life—with all the faculties of our being. The same is involved in the great commandment, which requires us to love the Lord with all the heart, and with all the soul; with all the mind, and with all the strength—with every faculty of our being. Even the Lord's saying, that His yoke is easy and His burden light, implies the submission of both faculties of the mind, understanding and will; and it is joined with the three-fold charge, "Come unto me, . . . take my yoke upon you, and learn of me," requiring the yielding of all our powers.

In explaining passages like these, the doctrines of the New Church state in exceedingly strong terms the necessity for being whole and single hearted in our devotion to the Lord, for serving Him wholly. And they explain the necessity for this completeness, this singleness, of service. "The Lord, in order to render any one blessed and happy," we read, "wills a total submission, that is, that he should not be partly his own, and partly the Lord's, for there are then two Lords, whom man cannot serve at the same time; a total submission is also meant by the Lord's words in Matthew: 'Whosoever loveth father and mother more than me, is not worthy of me; and whosoever loveth son and daughter more than me, is not worthy of me.' . . . That submission must be total, appears manifest from the primary precept of the church; Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with all thy strength. . . . Submission must be total." (A. C. 6138.)

In explaining the Lord's saying, that no man can serve two masters, the doctrines show that this is not necessarily true in a natural sense of the serving of worldly masters, for it is quite possible in this sense to serve two lords, without hating or despising either of them, but the saying is absolutely and unchangeably true of the effort to serve two masters in spiritual life. The spiritual master or lord is the ruling motive or purpose or love, to which everything yields, which all the faculties serve. This ruling motive or love is at the core love of the Lord or love of self, love of good or love of evil. These two are opposites; there is no blending or mixing of them, no compromise between

them. The ruling power in the soul, in life, is one or the other, not both. To attempt to love two opposites is like attempting to look in two opposite directions, up and down, at the same time. It is like trying to be in two places, in heaven and in hell, at once; for the ruling love determines our spiritual companionship and place. (A. E. 409; A. C. 9167; Doc. Life 28.)

Again in speaking of the effort to live with a divided mind, the doctrine shows that to divide a mind is to dissipate and destroy it. Such is the effect if we turn in one way with the will and in another way with the understanding; still more so if we try to love two opposites at once. "In a word (we quote the doctrine), all things, which ought to be one, if they are divided, perish." This is a truth so sure and so important in spiritual life, that the word "divided" is often used in the Scriptures to mean destroyed. As in the famous writing seen by Belshazzar on the wall: "Numbered, numbered, weighed, divided." And as in the ancient custom of rending the garments in grief, and in the parting of the Lord's garments at the cross, where not the division but the destruction of truth is represented. (A. C. 9093.)

Do not misunderstand the teaching. It is not said that there is no mixture of good and evil in our life. There is mixture in every life. There is no one in this world who is wholly good, and there is no one in this world wholly evil. No life becomes wholly consistent and homogeneous till it comes into the light and judgment of the other world. But it still is true, even in this world, that we serve one master; that at heart we are loving the Lord or self, good or evil. In speech and conduct there are many things not yet in agreement with our ruling love. We may be evil at heart, and still for reasons of policy and outward advantage, or in sheer hypocrisy, we may speak kind words and do useful works. On the other hand, we may be good at heart; it may be our central and ruling purpose to serve the Lord, and still there may be much in our speech and conduct which is imperfect. There are external dust and stains clinging to us from contact with the world. There may be outbreaks of our natural evil disposition, backslidings from our highest purpose, which we do not countenance, but despise ourselves for them as soon as we see them. Such good or such evil is external only; it does not at all disprove the fact that in our inmost heart we are serving one master—our ruling love—and only one. There is no divided allegiance there; two opposite motives cannot control us at one time.

With us all, by natural inheritance, the love of self and evil claims the central place, the place of command in our hearts, and it holds that place until at heart our turning to the Lord, our submission to the Lord, is complete; though, as has been explained, it may take time, it will take time to bring the whole life into agreement. To aim to give the Lord divided service, from deliberate purpose doing His will sometimes and our own will at other times, keeping His law in some things, but in other things knowingly and wantonly disobeying Him—such divided service really is no service, for it does not give the Lord the central place; self-love still rules; it is still the one lord whom we really serve.

There are relations which admit of no compromise, no mixture. They are absolute; they are

the whole thing or nothing. It is essentially so with friendship. A friend who is a friend in some things and not in others, or who is a friend sometimes and not at other times, is no friend at all. One is no true citizen who is usually loyal to his country, but occasionally disloyal. Loyalty is not loyalty if it is not complete. And so with marriage. It requires one's whole love, absolute faithfulness. Half love, half faithfulness, are no love, no faithfulness at all.

Our love and service of the Lord are of this kind. In our heart of hearts our submission to Him must be complete, or it is no real submission; we must love Him with all our heart, we must serve Him with all our strength, or it is no love, no service, for till then the Lord is not given the central ruling place.

What we have stated in an abstract way is also made real in practical experience. A man who has sunk low in a sensual and indulgent life is touched by what is told him of a Christian life, protected by the Lord's power from the evil things which have exhausted his life, peaceful, strong, and happy. With the Lord's help he will change and make that his life. He cuts off the grosser indulgences of his evil life, but there is no sense of strength, no blessing, no protection in it. Why? Probably because the man has made some fatal reservation; he has not surrendered absolutely to the Lord and put himself wholly in His power; he has not made himself the Lord's without reserve. The Lord can do everything for you if you serve Him wholly; He can do nothing till you do. The man has saved out some small indulgence which he would still enjoy. He has taken of the accursed spoil of Jericho, and hidden it in his tent. His divided service is no service. There is no strength, no blessing in it. For in the language of our doctrine, "The Lord, to the intent that He may render any one blessed and happy, wills a total submission. The submission (it is repeated) must be total." And in our Lord's own words, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "No man having put his hand to the plow and looking back, is fit for the kingdom of God." We know the reason, that to love in part, to submit in part, to serve in part, is not to give the Lord the rule within us; it is really not to love, to submit, to serve at all.

The experience cited may have been essentially the experience of us all; and it may show why so many who suppose that they are Christians, and who nominally are Christians, find so little strength, so little joy, so little reality in their religion. Is it not in very many cases because the love of the Lord is half-hearted; the allegiance divided; because while we wish to be His and to do His will, we make some fatal reservations which spoil it all; which make it impossible for the Lord to rule within us and to give us the joyful sense of His protection and His power? If we could but learn this single heartedness in Christian life! When ways of life, of thought, of feeling, are wrong, leave them promptly, leave them wholly, make no compromise. The laying down of life, the bearing of the cross, is not difficult to one who is thus prompt and thorough in resisting wrong, for the Lord can then fight for him and give him victory. The difficulty comes from compromising with forbidden things; from encouraging one day what we oppose the next; from doing

with one hand what we undo with the other. Is it any wonder that we find our conflict hard? that it continues long? that the result is doubtful?

And so in the positive duties of Christian life. We trust the Lord, that is, we mean to trust Him; but we keep a large part of responsibility to ourselves, which makes us anxious still; which causes us to blame ourselves when events do not happen as we wish, and to take credit to ourselves when they turn out to please us. This is not trust; it is not the trust that the Lord requires; it is not the trust that can wrap us in the mantle of His providence, and in all experiences give us strength and peace. We must trust the Lord wholly, it must be our purpose and effort to trust Him wholly, or we do not really trust Him at all.

And the same of obedience and service; we must serve the Lord wholly, it must be our purpose and effort to serve Him wholly, or we do not serve Him at all. But we are measured and calculating in our service, trying also to serve other masters. Is it not so with our money—so much for the Lord, and so much for other things? Is it not so with our time; with our thought and ability—so much for the Lord, and so much for other things? Is it any wonder if results are small from such half-hearted work? The Lord is not in such work, to make it strong, to make it joyous, to make it successful.

Have we not here the explanation of much of the weakness, the joylessness, the ineffectiveness of Christian life? We overlook the necessary condition, the only necessary condition, that our submission shall be absolute, our love with all our heart, our service with all our might. For it is not the amount of love or service that counts, but that it is the best and all we have; for then it puts the Lord at the center of the life. As we learn to be whole-hearted in our love and service, we shall know the strength, the joy of Christian life, as we never yet have known them. We shall know, as the apostle wrote, that it is God which worketh in us both to will and to do of His good pleasure. "Ye shall ask what ye will and it shall be done unto you."

O Lord Jesus Christ, we are called to be Thy disciples. May we not hesitate, may we not delay, but promptly and gladly answer to the call. Grant that we may be true disciples, submitting wholly to Thy will, loving Thee with all our heart, serving Thee with all our might. So may we find the strength, the joy of Christian life, which is for those who forsake all to follow Thee; who put their hand to the plow and look not back. Amen.

Inmost.

There is not in this world of sin,
A soul so deeply sunk therein—
Thronged though it be with crimes and cares,
Reverges, malices, despairs,
However dire the phantoms there,
However pestilent its air,
However dreary its abodes
And dedicate to demon-gods,—
But in its thoroughfares, night and day,
There ever is some golden ray,
Like a sweet child from home astray—
Some light of heaven, some fragment thence
Of primal love and innocence,
Which keeps the angels on its track
To love and lure and lead it back.

DR. HOLCOMBE.

Contributed

A Good Old Age.*

The words of Scripture upon which brief remarks will be made, are: "And thou shalt come to thy fathers in peace; thou shalt be buried in a good old age." (Genesis xv. 15.) The internal sense of these words "to come to thy fathers in peace," is "to pass from the life of the body into the life of the spirit, or from the world into the other life; and to do so in peace signifies that he shall lose nothing, consequently that he shall suffer no hurt; for he who passes into the other life loses nothing of those things which pertain to him as a man, but retains and carries with him everything, even to the most minute particular, except the body, which impeded the interior exercise of his faculties."

And the words: "Thou shalt be buried in a good old age," signify the enjoyment of all good things by those who are the Lord's, appears from this consideration, that they who die, do not die, but pass from an obscure life into a clear one; for the death of the body is only the continuation, and also the perfection of life; and then, they who are the Lord's first come into the enjoyment of all good things, which enjoyment is signified by a good old age.

Mention is frequently made in the Word of persons dying, being buried, and gathered to their fathers; but these phrases do not signify in the internal sense what they do in the sense of the letter. In the internal sense they relate to the life after death, and to such things as are internal, but in the sense of the letter they relate to the life in the world, and to such things as are temporal; consequently, they who are in the internal sense, as the angels, when such phrases occur, do not confine their ideas to things appertaining to death and burial, but extend them to things respecting the continuation of life; for they consider death as nothing but the putting off of those things which appertain to gross nature and to time, and as a continuation of real life; nay, they are ignorant of death, and think nothing at all about it.

"The case is similar in regard to the ages of man; as, in the present instance, where mention is made of a good old age, the angels have no perception of old age, nay, they are ignorant of what old age is, for they are continually advancing to a life of youth; such a life, therefore, is what is meant when old age, and similar expressions occur in the Word, consequently the celestial and spiritual things belonging to it." (Arcana Coelestia, 1853, 1854.)

It is in the light of these truths that we should think about the passing away of our sister, whom we all loved to call "Grandma." I cannot feel sad in the least on this occasion, as she was relieved of suffering and is entering the other life in the fullness of years—at the ripe age of 94—a life full of usefulness. We indeed sympathize with those who feel the loss of her immediate presence, but we rejoice that they find comfort in the teaching that our loved ones do not die and that they are well cared for in a realm into which we shall ere long pass also.

Let us keep our minds in the light of the angels;

*Substance of an address delivered by Rev. L. G. Landenberger at the funeral services of Anna Hathaway Taber, who passed away at Henry, Ill., July 31, 1908, being in her 95th year.

let us elevate our thoughts into the realm of reality, above the world of the merely apparent. In this light we can meet to celebrate the resurrection of our sister; for, as was pointed out a moment ago, when death comes to those who have lived a good and useful life, they are freed from the body of clay, and enter a world of reality, where they are welcomed by the angels and are led to their home. The Ancient Church said that the one that passed away is gathered to his father's people, or—as in the instance of the text, coming to thy fathers in peace. They knew that man comes among his kind when he leaves this world. Heaven is composed of innumerable societies, each one being of a genius peculiar to itself. And when one comes into the society where he belongs, it seems as if he had known the people. The fact is, man is in communication, as to his spirit, with a heavenly society while he is in the world, if his life is upright.

But not only does man enter into a heavenly society when the body of material substances is put off, which impede the exercise of the interior faculties and loses nothing of those things which pertain to him as a human being, but he begins to enter into a state in which he enjoys the fulness of life which has been stored up in him on earth. For if man on earth is governed in his daily life by the principle of love to the Lord and the neighbor, he has been passing through experience during which his inner nature has become enriched. For, as we have seen, to grow old in the real sense of the word, is to mature as to the spirit. As to the material body we grow old, and it gives some people much concern when they see themselves growing gray. It ought to be a sign that one is maturing as to the mind. The ages that human life involves are infancy, childhood, youth, manhood and old age. Each age is intended by the Lord to provide a plane of experiences that shall be of service in accomplishing the purpose for which man was created. In infancy man is in a state of the innocence of ignorance; in childhood he is in the love of knowing; youth is the age when one wishes to understand; manhood is the period of achievement; and old age is the time of ripened experiences—the age of wisdom, when man comes into the innocence of wisdom, is a wise child. The end Divine Providence has in view is the creation of angelic men and women. For what is an angel? Men have caricatured angels by attaching wings to them, leading people to take symbol for fact. "An angel is a wise child in an eminent sense," we are instructed. What makes an angel but the reception of the Divine of the Lord? And what could this Divine of the Lord be, but the life of love received and manifested in doing the Lord's will, and to do His will is to love what is good and true?

As a man lives a life governed by the love of the Lord and the neighbor, which involves the shunning of evil as sins and doing good without any thought of merit, he grows as to his spirit—he matures. His spirit becomes clothed in the beautiful garments of the Holy City, for those who go to heaven are clothed in garments that correspond to the spiritual intelligence in which they are. They come into a state of innocence, which is a desire to be led by the Lord and not by self. As a child is in a confiding state, has no anxiety about the future, is content with what it has, has no evil ends, so the

person that becomes a wise child enters into a similar state. His wisdom is the wisdom of life. He knows that knowing much is not necessarily to be wise. He sees that knowledge may be of service in maturing the life, if it is used in the service of the neighbor, that is, it being useful.

This "good old age" means a state of peace, that kind of peace which is heavenly, in which the heart is free from the labor involved in regeneration. And the joy and happiness of heaven are seen to consist, not as many have supposed in continual praising, feasting, conversing and resting, but in performing uses, in being of service, thus in living for others, and especially seeking the common good. The love of use is the delight of angelic life. Into the "good old age" into which those the lovers of the Lord and the neighbor come, there is the fruition of the married life. On earth marriages are mostly of an external nature. To those who come into the angelic life marriage will be a union of souls, of which the Lord said: "They twain shall become one flesh."

While we do not know the states of others, we are prone to believe our departed sister grew old both as to the body and the spirit, and we can follow in thought as she enters into the realization of the innocence, wisdom, peace, joy and happiness, delight of true marriage in heaven, clothed in "linen fine and clean, which is the righteousness of the saints," and to dwell in an angelic home.

Spiritual Building.

And thou shalt rear up the Tabernacle according to the pattern thereof, which was shown thee in the mount. (Exod. xxvi. 30.)

Throughout the entire structure of our Sacred Book there runs a thread of "building," which at first eludes the student, but which presently and after more serious study thrusts itself more and more convincingly upon him. It is really remarkable how much the Holy Book says about building. There is the building of the city and the tower of Babel, to begin with. And repeated study of that picture leads one to the conclusion that it may be safely taken as an antithesis to the final picture introduced into the Divine Drama, namely, the picture of the Holy City, descending from God out of heaven and built by God Himself. These two pictures taken without reference to intervening stories call distinct attention to the fact that the effort which man makes to build a city that will reach up to heaven is a failure, but the effort which God makes to build a city which will come down from the heaven to man on earth is not a failure. It does not really matter very much how we theologically interpret these two sets of pictures. We may interpret them as literal facts and we may think of a group of men as actually trying to build a city and a tower which was to reach to heaven, and we may think of the Holy City as an actual, tangible city which God will some day build, or which He is now building and sending down from heaven, or we may think of both transactions as being symbolic of man's effort to do a thing as contrasted with God's effort. In either case the antithesis remains, and it is the antithesis, the contrast, which is of value.

And as we turn from the building of these two antithetic cities, we find the building of an ark described. At first an ark, into which Noah gathers

everything human and everything animal, that is salvable, in order that it might be preserved from the waters of the Flood. And then the story goes on and tells of the movements of this remarkable building called the Ark of Noah. When that story ends, after a brief interlude, there follows the equally remarkable story the other ark, the ark that moves about on a smaller body of water. It is the ark which contains the babe Moses, and is afloat on the river of Egypt, there to be found by the daughter of Pharaoh. And then the picture is repeated; the living babe is taken out of the ark and two tablets of stone are substituted, and the ark is called the ark of the covenant, a little chest or box carried about by the sons of Israel in their wanderings. And about this box is built a remarkable structure called the Tabernacle. Moses is taken up into the mountain and shown the pattern of it and he is told to go down into the wilderness and reproduce there what he has seen in the mount. He does so. Then the ark and the tabernacle are both gathered together and placed in the Holy of Holies in the Temple when that wonderful structure, long promised, is finally built. Again it is a building. And all the detail of it is given with care and with a minuteness which arouses a sense of astonishment in the student, growing greater as he proceeds with his studies. And then Solomon builds a "house of the forest," he builds a house for himself, he builds a house for the daughter of the king of Egypt whom he has taken to wife. And finally the temple is made the central structure about which the entire story of the Bible ultimately revolves; where the boy Christ asks His startling questions of the doctors; where He preaches His most wonderful sermons; where the "zeal of Jehovah of Hosts eateth him up," and He drives thence the money-changers and scourges them with the scourge of whips which He has made for Himself. And when the final darkness comes upon the land and the head of the Divine Man is bowed and His lips murmur their last tender prayer: "Father, forgive them, for they know not what they do," then is the vail of the temple rent and the swaying earth surrenders her dead, just as presently, in the Revelation of St. John, the sea will give up its dead, in that day when there shall be "no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

It impresses the devout student very deeply, this persistent building and building, and he has reason to ponder it all deeply. And as he ponders it, it seems to him little profit to trace the historic verity of these things. There is doubtless historic verity back of it all. But he finds that the time spent in tracing it is not as profitably spent as that spent in tracing the lesson conveyed by these wonderful pictures, when they are considered merely as pictures conveying Divine lessons. It has, of course, enormous value to know how the tabernacle, for instance, was built and who the men were who built it, and how the Jews carried it from place to place, but that value becomes insignificant when we take the lesson that lies back of it. For it is evident that the Divine Author of the Book introduces the story of the building of the heavenly city and of the earthly city with very much more of the purpose to convey the lesson that man's unaided efforts at the attainment of heaven are use-

less and lead to unavoidable confusion, while the descent of God's city shows the ease with which God can reach man. Beside this lesson any lessons answering the question, "Where was Babel?" and "How high was the tower?" are of absolute insignificance. So in the sentence that serves as a text for this sermonette we are, of course, at liberty to puzzle about the method of revelation and how God could talk to Moses and what the nature of all this revelation was, but that is much less to the purpose than to take for granted that all such pictures in the Sacred Record involve the ultimate idea of teaching God's children by means of easily comprehensible types the secret of character building, rather than to mystify them with startling statements as to the mysterious tabernacle carried about by the Jews during their wilderness experience. For it is of immensely greater import to the student of the Bible that he should build in the valley or in the desert what God has shown him in the mountain, than it is for him to understand the exact process whereby Jehovah could speak with Moses on some physical elevation in the wilderness that bordered the Red Sea. For this latter is only a speculative interpretation of a possible historic fact, while the former is a lasting lesson. For, let us assume, that God is trying to teach His children how He builds their souls and that He is trying to do so by a marvelous series of stories of buildings of various kinds. That is to say, let us assume, that all this building refers to character building as much as, or possibly more than, it refers to tangible earthly structures, and we instantly see that in this picture, too, God conveys an important and useful lesson to His children. For if He used the story of Babel and of the Holy City to show the contrast between man's futile efforts to get at God and God's successful efforts to get at man, then He evidently uses this picture of the pattern of the tabernacle which we are to see in the mountain and to build in the wilderness, as a means of instruction in character building along the line indicated. For it is quite and evidently true that life is not a dead level. We do not always live on the same elevation. Sometimes we are depressed and crawl heavily along the valleys, sometimes exalted and bare our breasts to the winds of heaven on the mountain tops. Every one of us has passed through conditions where the soul stood bared before God on the highest peak of character accessible to us as individuals. And at those times we knew just what kind of character we wanted to build. We were shown the pattern of the tabernacle in that mountain. We saw it, and we knew its every line. We knew that the kind of character we wanted to build was based upon just such a sense of what is right and wrong; just such conviction of the fundamental human truth that underlies all manhood. We knew and felt the sweet sense of responsibility that comes with the gift of children. We knew and felt the inherent harmony of two souls that join in the marriage covenant. And then we went down into the wilderness, that wilderness which the poet calls the "howling wilderness of the world," and we * * * just what did we do? I will tell you. Usually we dropped our nerveless hands and said: "Well, yes; there is an ideal manhood and womanhood. I used to dream of it when I was younger and before I

knew much about the world. But now, you know, after you get familiar with the sham of the world, and the disgusting madness of it all, you rather give up these ideals. They never really come to anything. You can't be the kind of man you dreamed of being before you went out into the actual world of men and women. It was a little touch of romanticism that comes to nothing." But the Book quietly ignores that list of excuses. It is not true and you know it. You can build the tabernacle which you saw in the mountain in the very heart of the wilderness of life, despite all the barrenness of that desert; despite the hot winds of egotism that blow from the south and blast vegetation; despite all the heat of noontide that simmers over the passions of men. You can do it, and, thank God, the Book says: "Thou shalt do it." And you will. Have no fear of that; have no doubt of it. "Only be brave and strong. And as I was with Moses so shall I be with thee," thou who art fighting in the valley. Aye, even if it be the valley of the shadow of death, "I will fear no evil; for thou art with me; Thy rod and Thy staff they comfort me."

For, come to think of it deeply and seriously, is not this very thing the thing you and I are doing? Are we not trying through all the mazes of life and through all its devious windings to build within us that true character, that exalted pattern of the tabernacle which you and I saw in the mountain when you and I were there alone with God? Of a truth, we are. Not every day, and not every hour. But here a thread and there a thread, weaving quietly, firmly, strongly and silently into the depths of our soul. And the hand that is on the loom is the hand of Him who is and who was and who shall be the Infinite.

ADOLPH ROEDER.

Great and Small.

Everything on the surface of the earth is changing, drifting here and there, eddying to and fro. The very hills, "rock-ribbed and ancient as the sun," have had their upheavals; and even now in many places are being worn away by the corrosive action of flood and frost.

But when we look above, we see an image of the Unchangeable. On a clear night, myriads of apparently tiny sparks of light gleam down upon us like countless diamonds set against a background of black velvet. There they have been, almost as we see them now, since the eye of man first gazed upward from this earth.

In ages long gone by, when the book of Job (a work of very ancient origin) was composed, some of the stars and constellations familiar to us were known and bore the same names that they do today.

"He is wise in heart and mighty in strength . . . which alone spreadeth out the heavens and treadeth upon the waves of the sea; which maketh Arcturus, Orion and Pleiades and the chambers of the south." (Job, 9th chapter.)

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth (the twelve signs) in his season? Or canst thou guide Arcturus with his sons?" (Job, 38th chapter.)

"Seek him that maketh the seven stars (Pleiades) and Orio and turneth the shadow of death into the morning and maketh the day dark with night." (Amos, v. 8.)

The study of the stars was the favorite science

of the early Chaldeans; and by them the heavenly bodies were accredited with power over the destinies of men; while their paths across the sky were followed with never failing interest.

When we come to regard them as suns, around which travel other worlds in many a solar system, the home of countless human beings who share equally with ourselves the infinite and exhaustless stores of the Divine Love, a faint comprehension of the immensity of the universe begins to dawn on us; and at the same time there comes a sense of our own comparative littleness—a feeling that we are only atoms in the boundless sea of created human beings.

"When I consider thy heavens, the work of thy hands; the moon and stars which thou hast made; what is man that thou art mindful of him and the son of man that thou visitest him?"

All the bustle and tumult and activity of the world, the great enterprises, the boasted achievements—how they dwindle and grow insignificant—a mere agitation in an ant-hill, as it were! Our own anxieties and troubles—how small they appear in comparison! How short seems the span of life in the natural world! We look down upon ourselves and our own affairs, in which an hour ago we were swallowed up to forgetfulness of every one else, as yesterday we looked upon the games and quarrels of a group of children.

A certain calmness comes with the consideration. We were perhaps ill-treated yesterday. Some one spoke unkindly, or treated us coolly, when a pleasant word or friendly smile would have been gratefully received. Or we met with injustice and lack of consideration in some of the affairs of life, and feelings of bitterness and revenge hovered round us.

But how insignificant it all seems to us now. The merest trifle! We are sorry for the wrong-doer, but the smart is quite gone. The relative values of human affairs have changed. It does not appear so very important as it did that we should have the especial thing upon which an hour ago our hearts were set. In this high altitude all disappointments have vanished.

Thus are we helped to grasp the meaning of the terms *temporal* and *eternal*; *natural* and *spiritual*. The former we shall presently leave behind; the latter goes with us—is even now the soul of all true inward joy.

You ask, Will not this make us careless? Suppose we have been the wrong-doer; why trouble to repent of the injury or atone for the suffering we have caused, since the day which bears the record of the hasty word or cruel deed will soon be tomorrow?

Not by such fallacious reasoning can we escape the just penalty. That which we have suffered will pass away; but that which we have loved and done will endure, eternal in our character as are the stars above.

Duty is enduring, momentous. What pertains to the soul is immortal; all else has value only as it pertains thereto.

LILY M. HOURS.

Speaking of angels, Sir Oliver Lodge is reported by the *Daily News* as saying that "if he had to make a picture of an angel, of a divine helper, a messenger, he should depict a laboring man, or woman or child. None were too small or insignificant to help."

Communications

EDITOR OF THE NEW-CHURCH MESSENGER:—Referring to the article in your last issue, "What the New Church Can Do," by L. G. Landenberger, I trust it will be endorsed and made practicable.

More especially at this time when conditions of life are almost unbearable for so many who have not the true Doctrine of the Divine Love and Wisdom for support.

Such a method of reaching the masses must commend itself. Most respectfully,

ANNIE LAMB.

A Correction from England.

EDITOR OF NEW-CHURCH MESSENGER:—In the "Notes from England" given in the MESSENGER, of August 12th, which has just reached me, is an implied oversight which you will wish to correct. Referring to the "Conservatism of the English Conference in refusing a seat to the lady representative from Liverpool until due "notice of motion" had been given and opportunity afforded for the question to be raised and discussed by the Conference, the MESSENGER goes on to say: "It is not reported that any 'notice of motion' was subsequently entered."

I beg to forward a copy of the "minutes," in which you will see that a resolution was passed providing for the notice of motion or other necessary form enabling the change to be made next year if desired. (Minute 144.)

To many of us, it seems a pity that so simple and reasonable a change should require hesitation, but as your writer remarks, we are a conservative body—more so, apparently, than the very first Conference, held in 1789, which consisted of men and women, and was reported by Rev. Robert Hindmuth as a most delightful and harmonious gathering. Yours very truly,

MARIE RAWSTHORNE.

Alcohol.

EDITOR OF THE MESSENGER:—H. C. S. in a recent issue of the MESSENGER touches upon a point which I have awaited patiently for some time. He speaks and speaks intelligently of his doubts as to our interpretation of the term "alcohol," and deplores the fact that it should signify any form of "truth" since it evidently occupies a position more nearly like falsity. He is quite right about his latter point, and not entirely so about the first one. Not all of us have interpreted alcohol as signifying any form of truth. Far from it. Quite a few of us have held the other view, only we may not have been as ready to put it into type, as those who gave the other interpretation.

I have no desire to criticise the methods of interpretation adopted by some New-Church writers, since I feel free to adopt such method of interpretation as I think best suited to the circle of readers appealed to and to the position which the subject occupies in the mind world. There are, however, two facts in the case which need elucidation. And without the elucidation of these two facts, our methods of interpretation, even after we have been close students of Swedenborg for a time, are apt to be loose and incoherent.

The first of these facts is, the personal equation. No man can eliminate from his writings, his own personal equation. The man who strictly declines to drink any form of intoxicant will naturally and unconsciously interpret things differently from the man who looks upon all forms of drink as permissible. This is absolutely unavoidable, and the sooner we admit it, the more truthful will be the forms of interpretation we deduce through our studies. Consequently we must always allow, in our reading of the

interpretations of Scripture, for the fact that one writer is an optimist and sees the bright side of all interpretations. Another is, with equal naturalness, a pessimist and sees the dark side of the same thing. A third is an ecclesiastic by nature, and he will interpret all things in ways that they refer to the church and to its formulae. The fourth, a drinker; the fifth, a non-drinker; and so to the end of the chapter. Nor is this at all a serious matter. In fact to the diligent and thorough student nothing is more instructive, delightful and fascinating than to see how, and to know why, Smith and Jones differ in their interpretation of the same sentence of Scripture, even though both be members of the New Church and equally careful and diligent students of Swedenborg. In fact it enlarges the view of the subject and gives the student a wider horizon, which is never undesirable. Hence to those who see in alcohol a normal product, and who are sufficiently in unison with the general sphere of the world, which thinks drink harmless and a drunken man funny, alcohol is one thing, but to the man who is at variance with that general concept of the world, and to whom intoxicating drink is not a useful thing in any form and to whom a drunkard is not funny, but pathetic, alcohol will be an entirely different thing. The one will see in the process of fermentation a process of clearing, and will cry Eureka over the cleared liquid, while the other will insist upon the process of fermentation as being a process of degeneration, and will deplore the fact that alcohol is a product of such degeneration. A preservative, of course, but so is superstition. Alcohol under this view is the element of being "sot" as the New Englander calls it, that element of the human mind, which preserves its attitude no matter how wrong it may be, or how wrong that mind itself may see it to be. And it is in this latter view that alcohol stands for an evil thing, mentally.

So far the first factor in this discussion. The second is the comparatively unknown fact, that Swedenborg reveals to us the basic outlines 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 an outline applied to the structure and functions of the human body, and which has no reference to the Book; nor does Swedenborg use it for his interpretation of the internal sense except by way of rare and occasional illustration, so far as I know only to three instances, eyes, heart and reins. It is here where many of our New-Church workers and writers have made their most serious errors. The one that was most amusing, while still exceedingly pathetic, was connected with the term "brick" in the Word. Of course, when we build a church edifice, the question naturally arises, as to the material to be used and many qualms of conscience arose over the use of brick in a church edifice, because the term "brick" when used in the Word stands for an exceedingly crude form of falsity. Let me emphasize this: When the term "brick" is used in the Word, it means falsity. But that interpretation ceases as soon as you pass the covers of the Book. A brick in a pavement or building is a brick. It has no internal sense. Apart from whatever interpretation one may give it through his study of the labor market or the industrial situation prevailing at any one time or place, the brick is a brick. A garment worn by a representative character in the Book stands for some form of truth represented by that character. A garment worn by a man or woman today is a garment pure and simple. It has no internal significance whatever. If it had, I could wear a blue coat to show the world that I had the truth in my heart, which would be very pleasant

if it were so. But I could wear that coat also, if I had not the truth in my heart. Who's to hinder? A clergyman might wear a robe of a certain sort, because he is performing a marriage ceremony, to represent some idea he has in his mind, that both he and the couple before him should be in "conjugal love." But are they? Is he?

It will take both parties years to find out. It may take the clergyman years to find out. If in the end he finds he is and they are, no harm has been done. If after some years they all find that they are not, what becomes of that ceremonial then? What of the desecration of things?

What of the unfounded assumption that the robe was anything but a robe all the time? It is and always was nothing but a robe and a piece of manmade ceremonial, devoid of all representative value. It might have and might have had sentimental value. But it has no internal sense. Let it be remembered that the thing here contended for is, that there is no "internal sense" outside of the Word of God in its many and various forms among the nations of the world.

I have seen men drink wine because "it represented Divine Truth." One of them was unaccustomed to wine and became intoxicated. If he had taken wine because he liked it, or because he thought it manly to drink, or because he was ashamed not to do what he was urged to do under the circumstances, no fault would be found. But to drink wine because it "represents Divine Truth" is a proceeding which every earnest student of the Word should profoundly deplore. For it puts the Divine Truth into a relationship with human weaknesses, which cannot result in mental, moral or spiritual good. Wine does not signify Divine Truth, except in the Word of God. Outside the Book, wine is wine, a brick is a brick, a tree a tree, a robe a robe.

There are two series of Correspondences, one for the Word, and another for the relations of world functions with otherworld functions. The distinction is readily understood and easily maintained.

The word "alcohol" is not used in the Word of God. It has no "internal sense." Alcohol does not signify or stand for anything but alcohol, and all reasoning about it should be based upon the two sentences. "Alcohol is alcohol." All interpretation of alcohol as to its standing for this, that or the other mental or spiritual thing must be carried forward through lines of reasoning based upon the relation of the body to the mind. Whatever alcohol as a physical substance does in the body, that the thing for which any reasoner tries to make alcohol stand on the mental side, must do in the mind. If we think of alcohol as a preservative, it becomes subject to the reasoning above indulged in. And in line with the doctrine of correspondence or analogy it may be made to stand for some mental trait which is conservative, as above stated. But all this is deduction and guesswork and changes with epochs of history. It has no such foundation as has the science of correspondences in its application to the Word of God. It changes with the manner of its use. It changes with the nature of its potential influence upon surroundings. Alcohol used to preserve an anatomical specimen is fulfilling its appropriate use. Alcohol as a means of driving an auto is fulfilling its legitimate use. Alcohol in the arts, is performing a use. The use performed is its only determinative as to a possible interpretation. But in all these instances it stands for a different thing from what it stands for when introduced as a superfluity and an unassimilable poison into the body of man.

The only safe and sane way for a New Churchman to handle the science of correspondences is to adhere en-

tirely to the Word and make no use of it outside the Word at all, and to bear in mind the rule: In the Word a brick signifies falsity. Outside the Word a brick is a brick.

ADOLPH ROEDER.

Intensive Gardening.

EDITOR OF THE MESSENGER:—A good deal was said at our recent Convention about missionary work, what might be called the *extensive* gardening of the church, but very little of that *intensive* gardening which is the deepening of religious life among ourselves. Now, it is certain that the organized New Church in America—viewed from the external—is a very insignificant affair (as we may readily ascertain by reference to the leading periodicals of the day), and that, therefore, we are justified in seeking to enlarge our numbers. But a more important matter is our significance when viewed from within. As an organization what are we worth to the Lord?

One of our ministers, in reply to a question as to the condition of his society, said that it was barely holding its own, adding in a doubtful voice, "Whether the society will be in existence thirty years from now, I cannot say."

This is not an encouraging testimony, and the worst of it is that there are others of which the same might frankly be said, as I have no doubt every other person who reads this will agree. There must be a reason for this state of things, an internal reason. The trouble with the church at Laodicea was self-complacency. They said, "I am rich, and increased with goods, and have need of nothing." What is the trouble with us?

We have a "New-Church Evidence Society," which is on the watch for the public attitude toward Swedenborg's writings, and that is an excellent thing. Now, why can we not have an *internal* branch to that society, whose business it shall be to watch for the application of truth to life, both among ourselves and outside, and to see that such evidence when found is duly spread throughout our body? This would be a help in the direction of "intensive gardening."

J. P. DRESSER.

Yarmouth, Maine.

Church News

Rev. E. W. Shields writes as the result of his missionary work along the Mississippi river: "You may talk about the need of sending missionaries to India, Ceylon, Africa, China, etc., but I think it is more needed right in the Mississippi valley than any of the above; for here it is not only the welfare of their souls, but the very fundamental principles of our free American republic that is at stake."

A letter received by one of our ministers from the Rev. Arthur Faraday, who, with his wife, visited this country in 1901, indicates that he is not at all well; that he has been excused by his society from work a good part of the last year; and that though he hopes to resume work soon, it is doubtful whether he can keep at it for any length of time. His many friends in this country will sympathise with him in his illness.

The Calendar of Daily Readings in the Word and in the Writings for the year 1908-9 is now in print, being the joint chart of Convention and League. The Committee of the General Convention continues to provide assignments of daily lessons in the "Arcana Coelestia." The Committee of the League provides assignments in "Divine Providence." The policy of sending a copy, marked, to

the subscribers of the MESSENGER and *Review* is discontinued this year. But any one desiring a copy will receive it free, postpaid, on application to the Reading Circle Committee, 501 Masonic Temple, Chicago. The League Committee will send out the Calendar, as in the past, to all whose names are on the League Circle Reading list.

Olney, Ill.

On Sunday morning, August 9, 1908, the Superintendent of the Baptist Sunday School at Olney, Ill., invited Rev. L. G. Landenberger to speak to the school. After speaking on the subject of David and Goliath, which had been the Scripture lesson in the classes, and showing that by hurling the stones at the enemy of the children of Israel is meant that we must use the commandments to meet every evil that assails us, the pastor invited the Missionary Pastor to preach the morning sermon, intimating that he, no doubt, had his "Jerusalem blade sharp." He stated to the Baptist brother that as he had come prepared to preach, it would be best for him to relieve his mind of the message, but that he would be glad to deliver the sermon in the evening, to which the pastor of the society readily consented.

In the evening there were about 80 people present, a much larger congregation than usual, when Mr. Landenberger preached a stirring sermon showing why the Scriptures are the Word of God. The audience listened with great interest as the doctrine of the New Church concerning the Word was set forth. And what gave the event especial significance: this was the first sermon Mr. Landenberger had the opportunity of preaching in a church outside of the New Church since the time he came into the New Church in this, his old home city, twenty-three years ago.

Church of the Open Word, San Francisco.

At this time a few items of interest to our society in San Francisco may not prove uninteresting to you and the readers of the MESSENGER, should you decide to publish them in the paper mentioned.

It having been deemed desirable by our pastor, Rev. Mr. de Ronde-Pos, and various members of our congregation, that we adopt some appropriate and distinctive name or title for our place of worship in San Francisco, the matter was brought before a special meeting for consideration, with the result that it was unanimously decided that the following should be the name of our church edifice, to-wit, "The Church of the Open Word," supplemented when necessary by the explanatory sentence, "as revealed by the Lord through the Writings of Emanuel Swedenborg." The new name for the church was suggested to our minister during his visit to Cleveland as a delegate to the General Convention, and every one seems well pleased with it.

Another item of news, a little out of the ordinary, I am thinking, may be referred to in this connection, namely, the attendance at our regular Friday night meetings for the study and discussion of the Writings has grown to such an extent as to call for larger quarters than those in which we have been meeting for some time past; and, as going still further to show the great interest taken in this class, I would mention that although nearly every one attending has been coming as early as 6:30 p. m. (to partake of a light supper, for which payment is required), and remaining thereafter until 9 o'clock, it was unanimously decided at the last meeting that the time was entirely too short for the adequate reading and discussion of the important subjects before us, and that, therefore, from this time forth we are to meet earlier and adjourn

one-half hour later. All of which goes to show that "the New Jerusalem Society of San Francisco" is not dead, either numerically or spiritually, which I am sure our friends will all rejoice to hear. W. M. J. PIERCE.

Martha's Vineyard, Mass.

Rev. John Whitehead spent three weeks doing missionary work in Martha's Vineyard. This seashore resort is an excellent place for New-Church work. Situated south of Cape Cod a few miles from the mainland, the climate is tempered by ocean breezes from every direction. Oak Bluffs, formerly Cottage City, is the principal city. In the summer season there are twenty-five to thirty thousand inhabitants. Vineyard Haven, three miles distant, has more than half that number. Edgartown, seven miles distant, is also an important town. People gather here from all parts of the United States. They are principally from the middle classes, an intelligent, orderly community of good citizens.

Union Chapel, Oak Bluffs, was rented for the Sunday services, which were held at 4:30 p. m. Evening meetings were held twice a week at the homes of several persons who are interested in the work. At these meetings the subjects of the Future Life, the Word and the Lord were discussed. Copies of "Heaven and Hell" and other literature were given away. A number of persons from various parts of our country became interested in the doctrines and were supplied with literature. Substantial evidence of the value of the work done the previous year by Mr. Bray was secured. The persons then interested have retained their interest and have given the doctrines to others. This year a number of others have manifested their interest. Their addresses have been secured, and they will be kept supplied with suitable literature. The minds of people are now more open than formerly to the reception of New-Church truth.

The Almont Summer School.

The Almont Summer School for 1908 was both a success and a failure. It was a failure in point of numbers, but a success in the spirit that animated it. There were but few visitors from abroad, and not the usual number of those from the immediate neighborhood. Reasons were suggested for this state of things, but it is not worth while to enter into them. Those present enjoyed the school very greatly, and the sphere of earnestness, harmony and peace was delightful to witness.

The activity was not lessened by the lessened numbers. Mr. Seward was assisted by the Rev. Thomas A. King and the Rev. Louis G. Landenberger; and Miss Olive Macgurn, of Detroit, who will be remembered by many at least of those who visited the Swedenborg House at the St. Louis Fair, took very efficient and successful charge of the younger children. The distinguishing feature of the teaching was its practical nature. Mr. Seward took up some of the leading doctrines of the New Church, and showed their bearing upon and helpfulness in everyday life. Mr. King gave the result of his recent studies of the Apostolic Church, illustrated by passages from the Apocalypse; and this subject in his hands could not help but be stimulating to the life. Mr. Landenberger's subject was the correspondence of numbers, and might easily have made his lessons purely technical. But his effort was not only to bring out and illustrate the correspondence of the numbers he dealt with, but to show the reason for the correspondence; and in this he succeeded so well as to exhibit the practical nature of the subject and impress it upon the memory.

Besides these three leading lessons every morning, and Miss Macgurn's classes and the musical lessons which she conducted with the help of Mr. Landenberger and Miss

Hamilton, there was a boys' class at 2 o'clock, taught by the ministers alternately, taking Bible stories for subjects. Between 3 and 4 p. m. the usual "question box" was opened, and the questions answered and discussed by the ministers and people. Every evening at the hour of the usual prayers a short service with an address was conducted by one of the ministers, and attracted some of the outsiders who could not attend at other times. It made a profitable ending of the day.

The Sunday services were fully attended. There must have been over a hundred the second Sunday, and nearly the same number the last. The visitors not connected with the church were noticeable, and expressed great satisfaction with what they heard. Three adults and four children were baptised, and the Holy Supper was administered to about forty communicants.

Everybody on the grounds seemed happy and joyous. Not an hour hung heavily on the hands of any one from the youngest to the oldest. The housekeeping department was conducted with the usual care and success; and so far as the present writer knows, there was not an hour's illness among all. The weather, which everybody knows had been very warm, was clear, cool and delicious, and added much to the pleasure of the occasion. On the whole, though there was a great deal of disappointment expressed at first with the small attendance, the satisfaction increased as time went on, and the school was pronounced a useful one. We missed many who had been with us before, notably the Whiteheads and Dr. Gustafson.

I cannot close this report without expressing again my appreciation of the value of this school. It seems to me the most efficient missionary effort that the Michigan Association can carry on. If it is true, as we all believe, that our church schools are of inestimable importance, more especially to the children of the isolated members of the church, this school is of incalculable value to those children and young people who cannot attend a regular boarding school. The cost, considering the service rendered, is trifling; the opportunities, though limited as to time, are great; the sphere of the church is strong, and the effect thus far has been most excellent. While it may be and is of great use to those who belong to our societies, it will do more for the youth of our isolated people, if they will avail themselves of it, than any instrumentality within reach. This is the main object for which it was instituted in the beginning; and we commend it earnestly to the consideration of all our scattered people.

S. S. S.

The Buffalo Mission.

It will be remembered by some that at the late meeting of the Convention the President was directed to appoint a committee of three to take charge of this work and carry it forward to completion.

Of course, it was impossible to do this until members of the Convention could be consulted with and their consent to serve secured. We have now the pleasure of announcing that the following named gentlemen have consented to act, viz., Mr. James E. Young, Chairman, 16 Arlington Street, Boston, Mass.; Mr. E. Hyde Alden, Arcade Building, Philadelphia, Pa., and Mr. Edwin A. Munger, 107 Dearborn Street, Chicago; and their names will appear in the Journal of Convention, which will soon be published. Those who have hitherto been so active in the cause, Rev. Thomas French, Jr., Ph. D., 40 Brantford Place, Buffalo; Mr. R. A. Shaw, 298 Carlton Avenue, Brooklyn, N. Y., and Mr. Eben Sugden, 377 Broadway, New York City, will continue to act, as will also the undersigned.

We have now raised more than half of the amount needed, provided that the conditions of the subscriptions

can be fulfilled. Let us make a strong effort to clear the indebtedness before the Christmas holidays, and give the church as well as the Buffalo friends a full right to rejoice. Let it be remembered that this money is not given to the Buffalo Society, but to the Convention; that the Buffalo Society will give a mortgage without interest to the Convention; and that if they fail to pay it back, the property will be worth the amount. This ought to encourage every one to subscribe. By doing so they will not only help the Buffalo Society, but the church at large.

It is to be hoped, also, that small as well as large givers will remember the cause. Considerable sums have come in in this way, and more will be forthcoming. Such a course will make this a free-will offering of the whole church, and will add tenfold to its value. In the meantime we trust that there are many who can give large sums who will not forget so good a cause. We are ready now to open a vigorous campaign, and trust we may receive the suffrages of all.

S. S. SEWARD,

3087 West Grand Boulevard, Detroit, Mich.

Revision of Constitution and Bylaws of Convention.

The undersigned committee, originally appointed for the purpose of revising the Constitution of the General Convention of the New Church of America, after submitting its report at the last session of that body, was instructed to continue its work by including the by-laws for similar revision. This revision together with the other are to be submitted to the General Council and the Council of Ministers, when completed. The call for suggestions from members of the church as to the Constitution proper, met with so general and satisfactory a response, which proved admirable help to the committee in its work, that the call is now extended with reference to the body of by-laws now in force. All interested are requested to send such suggestions for changes as they desire to see made to any member of the committee.

Copies of the Journal of Convention containing Constitution and By-laws can be had by application to the Secretary of Convention, Mr. C. A. E. Spamer, 215 North Charles Street, Baltimore, Md.

ADOLPH ROEDER, Orange, N. J.,

WM. L. WORCESTER,

JOB BARNARD.

Sunday-School Helps.

At the meeting of the New-Church Sunday-School Association in Cleveland last June it was agreed to enter upon a more thorough plan of graded study, if our lesson committee would at once prepare and have published certain needed helps for the teachers. These were to be a little set of pamphlets, by Mr. Hoeck, descriptive of the kind of work to be done with each grade, and a series of volumes of notes on the several books of the Word, to be gathered from notes prepared for the *Sower* by Mr. Worcester, Mr. Schreck, Mr. Hoeck and others during the last sixteen years. The editing of these helps has been completed, and they will be issued as quickly as the printer's work can be done.

The *Sower* notes will make five volumes:

Vol. I. Genesis, Exodus, Numbers, Deuteronomy.

Vol. II. Joshua, Judges, Samuel, Kings.

Vol. III. Prophets.

Vol. IV. Matthew, Mark.

Vol. V. Luke, John, Acts, Revelation.

The notes on each lesson give help for younger and older grades.

The Lesson Committee offers no uniform chart for all

grades this year, but leaves it to the superintendent of each school, in consultation with his teachers, to arrange the year's work for the school, selecting and adapting it to the needs of scholars of various ages. Much help will be found in the chart of graded study prepared by the Sunday-School Association, and sold by Harold S. Conant, 2129 Chestnut street, Philadelphia. The several little manuals of Bible and doctrinal study prepared by the Association give good help, and "On Holy Ground" will be useful with younger classes.

We regret that the new helps are not already in the hands of our teachers for planning their year's work, but promise them as soon as possible. If the year's work must be planned and perhaps begun without them, we suggest the little manuals already familiar will do good service. Many older classes could spend a profitable year in simple but systematic study of correspondences, such as is suggested in the manual "Lessons in Correspondences." The Lesson Committee will be glad to be consulted by any of the superintendents or teachers who feel at a loss in planning the year's work, and will give the best help it can. The new plan requires more of the teachers, but we are confident that the results will abundantly repay the labor.

The *Sower* is expected to continue, and to become more of a child's paper, and to give help of a more general kind. It will not give notes for the teacher to use from week to week.

WM. L. WORCESTER,
Chairman Lesson Committee.

Pigs in a Vegetarian Sunday School.*

A TRUE STORY FOR A NEW AESOP.

There is in Philadelphia a vegetarian church. It was founded at Salford, Manchester, England, in 1809. The first members were largely drawn from the Established Church, and others from the ranks of the Swedenborgians, then a rising sect. Their leader was a certain Mr. Cowherd, who had been a curate of St. John's Church (now Manchester Cathedral) under the celebrated John Clowes (pronounced Clōz). Clowes has been immortalized by De Quincey, in the latter's essay on "A Manchester Swedenborgian." The creed of the vegetarian sect was thoroughly "New Church," as may still be seen from the current edition. It differs from Swedenborg only in minor ways, and includes a plank in its platform making abstinence from flesh and wine compulsory.

In 1817 a number of families, led by the Rev. Wm. Metcalfe, came to Philadelphia, where in 1823 they established a church on Third street, above Girard avenue. At first it was of wood, but in 1845 a substantial brick building was put up. Metcalfe died in 1862, leaving a widow (his second wife) who survived him into the present century. She died at eighty-five with her hair still almost black. She had never tasted fish, flesh or fowl in her life (1819-1904). After the founder's death the church began to languish, and for many years past has made no new converts. Every member who dies makes one less.

In 1890 there was an agitation to move. The neighborhood, which was in the fields in 1817, was now crowded, and, worse than that, a sausage mill had been built next door, and the steam from the engine was discoloring the tombstones. But how could the members move? The only

bidder for their property was the pork butcher, and to him they could not sell. At last, however, the estate was put into the hands of an agent, and their consciences were clear. But the agent was not a vegetarian, and promptly sold out to the pork butcher. Then came the nemesis of fate: upon the very spot where a vegetarian church and Sunday school had been established for so many decades there were hams piled up to the ceiling! On Easter Sunday, 1891, the church was opened at its present location on Park avenue, where it stands back to back with Conwell's Baptist Temple. When it was down at the original site I was a frequent attender (1887-1890), and have seen many members pass away. The present pastor, Rev. Henry S. Clubb, is an octogenarian of original character and varied experience. A journalist under Horace Greeley, a quartermaster in the Civil War, wherein he was wounded at the battle of Corinth, the founder of a vegetarian magazine (*Food, Home and Garden*), and the promoter of all sorts of new experiments in diet, Mr. Clubb is one of the picturesque figures of our city.

On Christmas Eve, 1907, being troubled with loss of sleep due to city noises, I secured a home with a Quaker family on Corinthian avenue. This street is perhaps the only one in Philadelphia which fulfils the artistic requirement that its axis points at a fine building. This is Girard College, whose Corinthian columns doubtless give the street its name. My Quaker friends being quiet and affectionate people, I settled down to have some genuine rest at last. Too well do I know what Shakespeare means by Macbeth murdering sleep. Alas! I soon discovered that this stately avenue, being free from street railways, was the regular thoroughfare for cattle being driven at midnight to the slaughter-house! Many a time have I been awakened by the cracking of whips, the shouts of brutal men and the panting of distressed beasts under my windows. Last night it reached the climax. Among a herd of swine, which took at least ten minutes to pass, one pig broke its leg close to where I lay. Our household was soon awakened by its dismal yells. The victim was evidently middle-aged, for they were too horse to be called squeals. At the breakfast table we exchanged impressions, and one of the company informed us that the pigs were on their way to a slaughter-house on Third street above Girard avenue!

"Ah!" said I pensively, "pigs on their way to the vegetarian Sunday school."

Every word of this story is literally true. Even Mark Twain could not invent anything funnier than facts. Indeed, it often seems to me that the world itself is a huge Rabelaisian joke.

MORAL.—On the physical plane, the devil is stronger than God.—*Albert J. Edmunds, in The Open Court.*

The Lord's Prayer.

Whenever I have been reading the Lord's Prayer . . . I noticed there was an influx from the Lord into every detail of the prayer, thus into every idea of my thought that was from the meaning of the things in the prayer. The influx was effected with inexpressible variety; that is, not the same at one time as another; hence, also, it was made evident how infinite are the things contained in the prayer, and that the Lord is present in every one of them. (Swedenborg, A. C. 6476.)

There are many who act justly and faithfully in their occupation, and, though they thus promote works of charity, still do not possess any charity in themselves. But these are they in whom love of self and the world dominates, and not love of heaven. (T. C. R. 424.)

*Being in the midst of printing the fourth edition of *Buddhist and Christian Gospels*, I have not time to verify the facts and dates here given; but most of them have been fixed in my mind since I was thirty, and I doubt if there is a single flaw. My authorities are: Personal knowledge; White's larger *Life of Swedenborg* (London, 1867); Metcalfe's *Out of the Clouds* (Philadelphia, 1872), presented to me by the author's widow; the *Dictionary of National Biography* (London, 1885-1904), article "Cowherd;" the old Philadelphia Directories, and other matter at the Historical Society of Pennsylvania.

The Church Calendar.

**Sept. 20. The Fifteenth Sunday
After Pentecost.**

The Christian Life.

Introit Selection 15: "The Lord is gracious."
Lesson I. II. Kings i.
Responsive Selection 66: "Trust in the Lord and do good."
Lesson II. Luke i., v. 25.
Benedictus, 757.
Hymns (Mag.):
22. "Come, blessed Saviour, Source of light."
270. "Cast upon the Lord thy care."

Baptisms

At Almont, Mich., August 23d, 1908, Jean Edith, infant daughter of Warren A. and Helen Hamilton Finch, Rev. S. S. Seward officiating.

At Almont, Mich., August 23d, 1908, Lydia U., infant daughter of William H. and Carrie B. Meikle, Rev. S. S. Seward officiating.

At Almont, Mich., August 23d, 1908, Helen Margaret, infant daughter of John and Jean Robb, Rev. S. S. Seward officiating.

At Almont, Mich., August 23d, 1908, Miss Frances Locke, of Capac, Mich., Rev. S. S. Seward officiating.

At Almont, Mich., August 30th, 1903 (Mrs.) Frances Curtis Burke, of Capac, Rev. S. S. Seward officiating.

At Almont, Mich., August 30th, 1908, (Mrs.) Nettie Orilla Hamilton, of Almont, Rev. S. S. Seward officiating.

Marriages

ECKHOFF-RUWART.—In Chicago, August 24, 1908, William Eckhoff and Miss Laura Ruwart, both of St. Louis, Mo., the Rev. Louis Rich officiating.

Obituary

TABER.—Anna Hathaway Taber, at her home in Henry, Ill., July 31, 1908, at the ripe age of 94 years 5 months and 15 days.

Anna Hathaway was a native of Cooperstown, N. Y., born February 15, 1814. At three years of age the family moved to New Bedford, Mass., a port of the Atlantic ocean, where its inhabitants were seafaring men, engaged extensively in the fishing industry. At the age of 18 she was united in marriage to Joseph Smith. Of this union one daughter was born, Mrs. Davenport of San Francisco. He died in 1836. Two years later she was married to Captain James Taber, a sea captain.

In the early days of the Henry (Ill.) New-Church Society she, together with her husband, became members, and ever since held a membership, having a warm affection for the church and its doctrine and ministrations. She had strong convictions of Christian duty,

observance of worship and keeping the Sabbath, and promoted in her modest way all the efforts for the uplifting and betterment of society and the promotion of every Christian grace and virtue.

"Grandma Taber," as she was familiarly called, was a remarkable woman in many ways. She had possession of her faculties almost to the last. She had general good health, little of bodily sickness, and in disposition was pleasant, genial and companionable. She was very hospitable, accommodating in spirit, with a large and sympathetic heart. The youngest daughter, Mrs. Chester Bidwell, has always lived with the mother and has been her constant companion all these years. She has rounded out a full life, studded with noble deeds of kindness, and now that she has at last joined the angelic throng in the other life, those who knew her intimately can utter truly the benediction, "Blessed art thou among women."

The funeral was held on August 31st, in the New-Church house of worship, at whose sanctuary she had worshiped the Lord for so many years. Her pastor, Rev. L. G. Landenberger, officiated, and delivered an address based on the words, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." (Genesis xv. 15.) The church was filled with friends of the grand old lady, whose quiet life was fragrant with deeds of kindness and usefulness. The remains were interred in Milo township, beside those of her husband.

Special Notices

THE MICHIGAN ASSOCIATION.

The twenty-eighth annual meeting of the Michigan Association will be held at the house of worship of the Detroit Society of the New Church, corner of Cass and High streets, Detroit, on Saturday and Sunday, October 3d and 4th, beginning at 10 o'clock on Saturday morning. A full program will be prepared. The General Pastor will deliver the annual address, and there will be preaching morning and evening on Sunday, and the sacraments will be administered.

All members of the church in the state and friends from other societies are cordially invited to attend. Those expecting to do so are requested to send their names to Mr. Henry Wunsch, 555 Congress street, or to the undersigned at 3087 West Grand Boulevard.

S. S. SEWARD, Presiding Minister.
JAMES R. HAMILTON, Secretary.

THE THEOLOGICAL SCHOOL.

The school will open the work of another year with a brief religious service at the school building, Quincy street, Cambridge, Thursday, October 1, at 10 a. m.

Five regular students are expected to be in attendance. Four or five correspondence students hold over from last year, and two new students have entered their names in this department.

Young men who wish to make the ministry their lifework, and others who wish to make special study of New-Church doctrine, are invited to address

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Looking Backward.

The tendency of many minds when confronting the difficult problems of the day is to look backward to the good old times, and try to find a remedy for modern evils by a return to mediaeval or ancient conditions. This habit of looking backward often crops out in the development of the church. In the development of the Christian Church when the pagan religions began to disintegrate, instead of grasping the new opportunities for a step in advance, the church adopted many of the worn-out rites and customs of paganism and incorporated them into the rituals of the church. It thereby stepped backward into the mere representatives and the idolatries of the previous dispensation, instead of into the new life of Christianity. In the Reformation it was the same. In shaking off the manifest corruptions of the Papacy, which had aroused Germany to the highest degree of indignation, a splendid opportunity offered to present a true doctrine of life, but the reformers put forward the doctrine of salvation by faith alone drawn from the writings of Augustine, and they thereby laid the foundation for a further decline of the church.

At the present day there is a very marked trend in the churches to seek some form of union of the denominations of Christendom. There is an effort to harmonize the differences in the various branches of Methodists, of Baptists, and of Presbyterians.

There is also a desire expressed to unite together the larger sects of Protestants into one body. In the Episcopal Church this sentiment has developed into a very manifest desire for union with the Roman Catholic Church. The high church party seems to be looking intently in that direction. This attitude on their part has been intensified by the new rule by which ministers of other Protestant denominations may be invited to give addresses in Episcopal churches, but they are not permitted to occupy the pulpit in the regular services; a concession which is not much appreciated by other denominations. Certainly it should be no cause for alarm on the part of the high church party, yet a number of ministers have already gone over to Rome on account of the innovation.

This trend toward Rome is a very marked instance of looking backward. What a step backward into mediaevalism, and what an abandonment of the right of private judgment in spiritual things does it involve! Will the Church of Rome step forward into the twentieth century to embrace the opportunity of union with other Christians? Will it confess its sins and repent of the evils which caused the cleavage between Protestants and Catholics? Will it confess that St. Peter's at Rome is a monument built by money extorted from the people by false pretenses, the pretense of being able to remit sins by bill of sale? Will it abandon the monstrosities which have been born since that time, the doctrine of the immaculate conception of Mary, the doctrine of the infallibility of the Pope? Surely those who go to Rome close their eyes and accept blindly a thousandfold more absurd things than the recognition of the ministers of other Protestant denominations as equally entitled as themselves to the name of Christian ministers. This reluctance to the recognition of other ministers arises from the doctrine of apostolic succession, namely, that the ordination of ministers must be by the laying on of hands by lineal descent from the apostles. If this succession exists the minister is then regarded as a legitimate teacher. If this succession does not exist he has no authority to teach the doctrines of the church. This conception of true apostleship is derived from an attitude of looking backward, when it should be derived from looking inward to the essential nature of the Christian ministry itself. Look-

ing backward recognizes as legitimate a ministry handed down through personalities, some of whom were utterly corrupt—murderers, poisoners, adulterers, robbers; men who violated every Christian principle; men who adopted and taught doctrines utterly subversive of Christianity—and it refuses to recognize as legitimate ministers of Christ men of the purest lives, men whose teaching is in full agreement with that of Christ itself. It accepts the murderer as legitimate; it rejects the pure in heart as illegitimate.

Surely some error is hidden in such a method of judgment. The method is wrong because it looks for a material and genealogical connection with Christ instead of a spiritual connection. When we sing and pray to Christ do we have to follow back generation after generation to the historic or material human form to gain His ear? Is He not present spiritually with all who worship Him in spirit and in truth? Do not the words reach His ear when spoken by one who teaches His truth, with equal favor whether there be an apostolic succession or not in a material way? Did He not say, "Where two or three are gathered together in my name, there am I in the midst?"

In this whole movement toward church union there seems to be a wrong attitude of mind. We hear nothing of the fundamental Christian principles which constitute the church itself. These when received make men Christians and unite them together into one church. There is no need to look backward to the middle ages for a church unity under popes unfit to be held in Christian fellowship, or to their successors of the present day who still believe in the ecclesiasticism of the middle ages. Will the twentieth century intelligence consent to be bound by the arbitrary despotism of the dark ages?

In the discussion of church union sufficient attention has not been paid to church variety, and to the many blessings conferred by it on the Protestant world. Variety has given us religious and civil freedom. It is the cornerstone of Anglo-Saxon liberty. It has even given freedom to the Roman Catholic Church itself, a body which never granted religious freedom to any country under its yoke. Church unity under one hierarchy governed by one head would probably destroy both religious and civil liberty, that precious boon secured to us by a thousand years of struggle and agitation, and sealed by the blood of many martyrs.

The Sun, "an illustrated weekly journal with a will of its own, published for the people of Florida" at Tallahassee, in a slangy article about Ralph Waldo Emerson and his essays on Representative Men, has this to say regarding Swedenborg in a recent number:

"But, Swedenborg is my ideal of wisdom, logic, reason,

and religious interpretation, and anybody who could write about Swedenborg like Emerson wrote about him in "Representative Men," got immediately connected with my thought-wave, and moved right into my best-company room as a permanent intellectual boarder."

The Sermon

The Coming of the King.

BY THE REV. JOHN R. HUNTER.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee. He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. (Zech. ix. 9.)

This triumphal entry of the Lord into Jerusalem, coming as kings were wont, marking as it did the fulfilment of prophecy, was no ordinary or meaningless event to those Jews who longed for a deliverer from the galling Roman yoke. Nor can we doubt that for the moment their Hosanna, which meant, O save, was sincere. Many had seen the miracles that He did upon them that were diseased; some perhaps had been restored to health by His wondrous power. And His recent raising of Lazarus, coupled with the known enmity of the Scribes and Pharisees, who had given command that if any man knew where He was, he should show it, that they might take Him, was the topic of the hour. Indeed, so great was their interest that many sought for Jesus, and spake thus among themselves as they stood in the Temple: "What think ye, that He will not come to the feast?" Should He come, a collision between the churchmen and the friendly common people seemed inevitable. So when the Lord left Bethany with a host of followers, and He turned His face toward Jerusalem, the news spread like wildfire and the people flocked to meet Him, to see what would happen.

Imagine then their surprise, their unbounded joy, to see Him whose power all knew, coming, as the rulers and prophets of old used to come, "riding on an ass, and a colt the foal of an ass." Is it any wonder that the excitement should run high? In the face of such enthusiasm can we doubt the genuineness of their prayer, "Save now, we beseech thee, O Lord; O Lord, send now prosperity. Hosanna, Hosanna, blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest"? For the time being the people were happy; for the moment, loyal. Why? Because the Saviour of souls was there? No! But because they thought the kingdom of God would immediately appear. The dispersion of the Romans, the sudden re-establishment of David's throne, in all its ancient glory—that was what they prayed for; that was what they expected. So, for the present, the weak, excitable, fickle populace, believing this to be His mission, would salute Him with palms and spread their garments for Him in token of their loyalty and willingness to espouse and honor the cause they deemed Him to have undertaken.

Where were the priests and Pharisees now? Poor baffled men, their commands, have been overridden—for the moment forgotten. Think of the bitterness that comes to them as they see the enthusiastic multitudes. Hear them whisper angrily to

each other, "Perceive ye, how we prevail nothing? Behold, the whole world is gone after Him." Theirs must have been cold comfort when, in answer to their demand, "Master, rebuke thy disciples," He replied, "I tell you that if these should hold their peace, the very stones would cry out."

Although the Lord did not reject the people's homage, He perceived the shallowness and selfishness that prompted their ovation. He did not seek or desire such outward tokens of mere enthusiasm, for He knew that when they learned that His kingdom meant the reign of truth, order and purity of heart they would reject Him outwardly, as they had many times before done inwardly, and turn their hosannas into cries of "Crucify Him! Crucify Him!"

Although the Jews did not really receive Him into their hearts, still the reception which they did accord Him fulfilled the prophecies and represented this heart reception perfectly. It behooved Him so to enter, and they so to receive Him, because He was King of kings. Among the multitude that acclaimed Him He alone was silent—sad. The marks of the tears He had wept over the city were still on His cheeks. His heart was lonely, bursting with unrequited love for men, and His soul was sorrowful unto death with the knowledge that they would soon finally reject Him. It was not so, that an earthly king feels as he enters his city in triumph; not so would the Messiah of Israel's expectation have gone to the Temple amid the plaudits of the people. But what was pomp and outward show; what was temporal power to Him, who came to lay down His life for men? He had meat, and a work to do that they knew not of; to effect their salvation it must be finished. They hailed Him as king because the manner of His coming was a fulfilment of the letter of prophecy; but He was the King by virtue of fulfilling it both in letter and in spirit by His life. Before His advent, the truth of the Divine presence had been remotely perceived by some, who felt it in an innocent, unrational way, but none understood it fully; its relation to man's inner self was known to none. Man was not conscious of his own highest nature, and could not become so until one should come, able to resist his spiritual foes, and open the way for Him to follow. This rational development then existed in the Lord alone, and is only now slowly taking place in the human race. And this is meant by the colt, the foal of an ass, on which never man sat, on which Jesus now came to explore the temple and the church at Jerusalem. As a King the Lord came, the King of the daughter of Zion, because He was now the supreme truth which was to set humanity in true relations with God. He was so full of the majesty of this truth that without analysing their motives or even knowing why, they put their garments upon the colt, cut down branches of trees and strewed them in the way to represent the submission of all forms of life and all perceptions of truth to this supreme truth of the relation of God to man, shown in the union in Him of the Divine and the human. There was safety for every human soul in the truth which He was and taught. Is it then any wonder that those who love Him as this truth, and the truth itself because it is from Him are asked to exult exceedingly when the whole truth for which they have longed and vainly sought should suddenly

come into His temple? Is it strange that those who have waited for Him to reveal true doctrine should shout with joy when He comes revealing the fulness of the Divine Presence? "Break forth into joy," says the inspired Psalmist, "sing together, ye waste places of Jerusalem; for the Lord hath comforted his people. He hath redeemed Jerusalem." Exult exceedingly because of the love that is shown to men. Exult exceedingly at the good that is done. Exult unceasingly at the freedom the wisdom of love has won. Behold, thy King cometh unto thee, receive Him; rejoice with Him, exult at man's redemption. He is just; fear not to confess Him, lowly; all may approach Him, and having salvation each may depend for succor upon Him. Riding upon an ass and a colt the foal of an ass, He comes to answer every question in a perfectly rational manner. Blessed be the king that cometh in the name of the Lord; peace in heaven and glory in the highest! The full union of the Divine and the human, the deliverance of angels from hellish infestations, and the restoration to man of freedom and rationality was what the Lord brought. And though men knew it not because of the turmoil of their own conflicting emotions the peace which they desired from selfish motives was actually then becoming the full possession and joy of the angels.

It is a law of creation that the lower should serve the higher—the mineral the vegetable, the vegetable the animal, the animal man the natural man, the natural the rational, the rational the spiritual, the spiritual the celestial, and the celestial the Lord. Until the Lord came and fulfilled all righteousness this subordination of the lower to the higher was never perfectly achieved by man. Humanity had never before been fully glorified—a perfect medium in which the Divine could dwell and from which and by means of which it could rationally operate its good and truth on the minds of natural men did not exist until the Lord by His life in the world established such a medium in His own Human. In Him was the natural reason, represented by the ass, and the spiritual reason, represented by the foal, in perfect subordination to the Divine order and wisdom. In Him alone truth was king, and He alone was the truth. That He had conquered and would henceforth bear rule by means of it was represented by His manner of entering Jerusalem, the city of the Great King.

And the people on their part depicted representatively the manner in which every human heart should recognize and welcome Him at His coming. Our garments clothe and protect our bodies, and they also present us in an acceptable way to our friends, as do the forms of truth with which we shield and present our thought and build our characters. These were spread by the disciples upon the ass's colt to represent that the Lord's rational presence with man rested upon those same truths as they abode in their minds. And that the way to the inmost citadel of their hearts might be opened for Him to perfectly enter they must do their part by joyfully acknowledging His sway and spreading the truths with which they were wont to clothe their thoughts and affections before him as a means and token that they longed to have Him fully enter into the inmost chambers of their souls and cleanse

the temple from its defilements. The palms as the universal symbol of victory were fit signs of each step of progress in the desired direction, signs that the memory and perception of truth would be ever green with those who prepare their hearts for the Master's coming and follow where His truth leads. "The tall, straight trunk of the palm stretching up into the heaven and expanding its great ever-green leaves at the top is suggestive of some spiritual principle that looks directly to the Lord. In the Scriptures the people carried their leaves in the hand and waved them before the Lord to express in another way the same feeling that found expression in their words: 'Hosanna! Blessed be the King of Israel, that cometh in the name of the Lord. Peace in heaven and glory in the highest.' The palm leaves, therefore, here represent the acknowledgment of the Lord as the King of Israel, coming in the name and with the power of Jehovah." When we think that such perceptions of His Divine saving power are given to us daily, hourly, ever green and new, that we may use them to pave the way for His coming, we cannot fail to liken the palm to His Word—the tree from which such perceptions spring. This tree springs up in the desert of the natural mind in youth and early manhood when the passions are hot, whenever the cooling influence of the Divine truth of life from the Word is felt and cordially received. It strengthens and feeds the roots of character and enables him who receives it to reach up directly toward the Lord, to enjoy constant perceptions of His saving power, until He at last becomes a tree grown of belief in the Lord.

Is such our highest aspiration? Shall we too cry, "Hosanna, save, Lord?" From what would we have Him save us? What would we that the Lord should preserve to us? Is it not a love for Him, and a mutual love for each other that we need most to have Him preserve? Is not our crying need to be born again, born from above, born of Him? Do we not also need to spread our garments, our dearest thoughts, our hidden yearnings, open before Him? Can we forget or leave behind as valueless the perceptions He constantly gives us of His saving power? Spake not also the prophet to us these words: "Exult exceedingly, O daughter of Zion," ye who love the Lord. "Shout, O daughter of Jerusalem"—ye who love His truth. For, "Behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." May we all, not in any merely representative way, but truly, rationally, lovingly, open our hearts and lives to receive His Word, His love and His wisdom. Then shall there be peace in our heaven and glory in the highest. Save Lord, let the King hear us, when we call.

The Lord is present with every man, urging and pressing to be received; and when a man receives Him, which he does when he acknowledges Him as his God, Creator, Redeemer, and Saviour, then is His first coming which is called the dawn. From this time the man begins to be enlightened, as to the understanding, in spiritual things, and to advance into more and more interior wisdom; and as he receives this wisdom from the Lord, so he advances through morning into day, and this day lasts with him into old age, even to death; and after death he passes into heaven, to the Lord Himself, and there, although he died an old man, he is restored to the morning of his life, and develops to eternity the beginning of the wisdom implanted in the natural world. (T. C. R. 766.)

Contributed

The Lord's Prayer.

(Continued from page 121.)

"And lead us not into temptation."

Temptations are not mere anxieties resulting from the apprehension of temporal loss, or from failure to obtain some personal satisfaction. They are experienced only when something of the Lord has first been established within. They are entered upon as we see the value of what the Lord desires, and begin to estimate it as precious. Then an assault is made upon this state. The evils in which we are by nature are aroused. Thoughts and desires in favor of our personal ambitions and aims conflict with our more worthy purposes. At the start this opposition is comparatively light, being directed mainly against the good habits which we have formed and the general good disposition to which the Divine commandments lead. They are such as beset one when individual responsibility opens, and laxity as regards the ordinary practice of what is right is suggested. Yet even where we keep free from such blemishes, remembering what the Lord's Word has taught us, other temptations, of a more interior kind, are felt. These are much more severe, because directed against the truths that are held and against the respect that we have for these truths. The effort is made to weaken confidence in the truth, to darken and obscure it by injecting doubts, to plot against conscience and against love to the Lord which is man's real and only life; that self-life, which appears to be life, but is not, being indeed eternal death, may supervene. This is what our spiritual adversaries, with many blandishments, yea, with a thousand wicked arts, seek to accomplish.

And as the contest proceeds, the Lord being in- mosty present with His Divine assistance, preserving hope and trust to the soul, "which are the forces of the combat from within, by virtue of which resistance is offered" (A. C. 6097), more bitter will the ordeal become, although strength proportionate will be bestowed, until with every idea of self-sufficiency and of self-merit subdued, the Lord's will is acknowledged as supreme. For, as said in A. C. 6138:

"The man who is being regenerated is in the end so far reduced by repeated desolations and trials, that he no longer wills to be his own, but the Lord's; and when he is made the Lord's, he comes into that state in which when left to himself he grieves and is seized with anxiety, and when taken out of it he returns into his bliss and beatitude. . . . That there must be total submission is signified by the Lord's words: 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; this is the first commandment.' (Mark xii. 30.)"

When we are passing through the discipline of temptations, especially when in the thick of them, the Lord appears absent, though, in reality, throughout this critical period, His help is given without ceasing, by a secret way. (See No. 840.) Nevertheless, it is needful that His presence should be concealed; indeed, that it should be deeply hidden.

"Despair is the last state of desolation and temptation, for many reasons, of which it is permitted to mention only

these. By despair is produced effective and sensible acknowledgment that men have nothing of truth and of good from themselves, and that of themselves they are condemned, but that by the Lord they are delivered from damnation, and that salvation flows in by truth and good. Despair is also on this account, that the satisfaction of life which is from the Lord may be felt, for they who come out of that state are like persons condemned to death set free from prison. Moreover, through desolations and temptations, states contrary to heavenly life are perceived, and thence a sense and perception of the satisfaction and happiness of heavenly life are imparted. For the sense and perception of what is satisfactory and happy does not come from any other source than from relation to things contrary. Desolations and temptations, therefore, are contin-

It is with reference to such states of grievous distress, when the Lord seems absent, and consequent despair invades the mind, impelling us, however, to flee for succor to Him, inasmuch as there is no succor without Him, that the petition, "Lead us not into temptation," is especially applicable.

Think of the disciples on the Sea of Galilee, their little craft threatened with the raging winds and tempestuous waters,—*"but He was asleep."* And his disciples came to Him, and awoke Him, saying, Lord, save us; we perish." (Matt. viii, 4, 25.) In Mark's Gospel, the plea of the disciples comes still nearer the language of this part of the prayer of prayers: "Master, *carest thou not that we perish?*" (iv. 38.) It presents to us the state when it seems as though we are slipping beyond His help. We are becoming overwhelmed beneath conditions that appal, and He in whom we have trusted does not intervene. We take up the refrain of the Lord's own most sore temptations: "*If it be possible, let this cup pass from me;* nevertheless, not as I will, but as thou wilt." (Matt. xxvi, 39.) "Now is my soul troubled, and what shall I say? Father, *save me from this hour;* but for this cause came I unto this hour." (John xii, 27.) These dread experiences were endured for our sakes, when the Lord in His infirm humanity spake from appearances, as also on the cross, when under the last bitter onslaught from the hells He broke forth with the lament: "My God, my God, *why hast thou forsaken me?*" since it seemed as though the Divine had indeed left the human to bear the brunt of the assault alone. Do not such instances, then, show the need of similar supplication upon our part, when appearances with ourselves prevail?

We cannot escape such occasions if our regeneration is to proceed. We must repeatedly pass under the cloud, and enter the valley of shadows deep and mournful, if we are to follow Him, and to overcome with Him. Hence at such seasons we have no alternative but to feel, to think, and to express ourselves after His pattern. We have no option but to pray as He prayed, with the reality concerning the Divine attitude temporarily shrouded, and with the seeming that some dreadful occasion is impending, alone before our consciousness.

"Lead us not into temptation." It is a petition expressing what is felt under the stress of temptation. It expresses what the Lord underwent in temptation. A similar experience must, then, be ours.

Yet prayed aright, as involving the acknowledgment of His all-availing help, it will be the means of leading us out of temptation. It puts the case into His hands. It is a prayer that we may not misjudge Him. It involves that He is the sole director

in our dread emergency. We would have Him lead us, we would confide in Him entirely, yet there is a shrinking from the ordeal so hard. There is an obscurity that conceals the way that He takes. We want to be spared from suffering as far as is possible. Still the desire to be led qualifies this. *Lead us in Thy way, and not in our own way.*

The next article will deal with some applications of this phase, and show how the petition is adapted to them.

G. LAURENCE ALLBUTT.

"Why Say Heavens?"

I was once questioned by a D. D. and professor in a theological college: "Why do you say heavens—using the plural—when you repeat the Lord's Prayer?" I answered: "Because it is plural." He said: "I guess not," and went immediately to his library and took down his Greek New Testament; his countenance fell from his surprise and disappointment as he said: "Why, it is plural!"

The common thought is that there is but one common and all-embracing heaven—but one form or degree of life in all the angelic heavens—as if all there was on the same level of life. When the Professor recovered from his shock and astonishment, the wonder grew. Why should there be three heavens—just three, and no more and no less? The reason is plain enough. It has its origin in the very constitution of the human mind. There are three forms or degrees receiving life in man. Reason enough why there should be just three heavens, and no more. These three heavens are one above the other, or one interior to the other, indicating a purer quality of life. The names of the three heavens are, Celestial, Spiritual and Natural—counting from above downward—such being the designation of the forms of life in man's internal.

The highest form in man's heavenly internal is the celestial degree, answering to the third angelic heaven, which is the highest quality of life to which man or angel can aspire—involving the supreme love of goodness, which the first great commandment enjoins.

The form or degree next below is the spiritual of the internal man, answering to the second heaven—the quality of life being mutual love and good will towards the neighbor, a love or life enjoined in the second great commandment.

The natural or lowest heavenly form in man's heavenly internal answers to the lowest angelic heaven—the quality of life being the simple good possible in the natural man who lives in charity from any religious opinion whatever. "The natural is the good of life; the spiritual is the good of charity towards the neighbor, and the celestial is the good of love to the Lord." (A. E. 700.)

The highest or celestial degree of man's heavenly internal is opened with those who immediately apply Divine truths to life, and do not have need to reason from the memory about them. The celestial angels do not even speak of "faith," and least of all do they dispute about it. They see from the Lord that a thing is so, or is not so; hence their communication is yea, yea, and nay, nay. "The perception, thought, and speech of the celestial angel is more ineffable and much richer than the per-

ception, thought and speech of those in the lower heavens." (A. C. 2157.)

The quality of life in the angels 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. Unlike the celestial angel, the spiritual man or angel talks much about faith; and yet he has no such perception of truth as the celestial angel has; his perception is a kind of conscience—conscience being formed from truths of every degree. "The Lord rules the spiritual man through a conscience of good and truth which is formed in his intellectual part . . . it is as a new will in him." (A. C. 918.)

The natural angel, or man in the first heaven, has charity merely from the affection of truth, and not from any such perception of it as those have who are in the higher heavens.

Faith and obedience are the dominating characteristics of the man in the natural or ultimate heaven. "They who are in the obedience of faith—that is, they who do truth for the sake of truth—are together in the ultimate heaven." (A. C. 10130.)

O. L. BARLER.

Sir Oliver Lodge's Spirit Informers.

Among the many whose interest is roused by the startling announcement that Sir Oliver Lodge, the Principal of a British University and a man of acknowledged scientific standing, has declared that spirit communication now may claim scientific recognition, there are probably none who will attach less importance to it than the intelligent New Churchman. As for the importance which the scientific standing of the distinguished convert gives to his testimony, neither Sir Oliver nor any of his contemporaries in the Society of Psychic Research can presume to anything like the extent of scientific knowledge and philosophic grasp which Swedenborg possessed; and no testimony that the new confessors can bring can be anything more than pale shadows beside the flood of daylight which bursts upon every intelligent reader of Swedenborg's "Heaven and Hell: from 'Things Heard and Seen.'" But it is not alone the inferiority of the scientific acquirements of these modern inquiries, but also the comparative insignificance of the messages they obtain that renders all this recent testimony which is supposed to startle the world of such trifling account to the New Churchman. Sir Oliver Lodge is plainly aware of the force of this complaint against his spirit-informants, that all that they have to say is of such dull and dreary commonplace, and he devotes a recent lecture to the removal of this objection in showing that to identify the communicating spirit it is just these very ordinary and familiar traits that are most serviceable. But while that might do as an initiatory apology it is hardly valid as applying to spirits who are represented as being for some time earnestly engaged on the other side "doing the best they can" to help out their brethren of the Psychic Research here. Certainly they might find something worth while to communicate concerning the conditions, the laws, psychic and otherwise, the social and civil relations generally, and to let go their petty self-identification. After all, is it worth while to know of the other world at all, beyond what the Bible tells us, if it is only to know that one's grandmother still wears the familiar tortoise-shell comb, or that Swedenborg is still recognizable by his wig!

The truth that good and wholesome spirits, as Sweden-

borg instructs us, avoid as a rule any conscious and direct communication with those in this world, and that such communication is spiritually unhealthy and unprofitable, seems to be abundantly shown by the flat and resultless outcome of all this personal intercourse which has been going on since the middle of last century. Granted that the communications have been real messages from the other world, what body of information, of classifiable knowledge of anything like a science has come of it? And if even Sir Oliver's scientific experts on the other side still keep to the same dull trivial level, must we not conclude that the source of true information about the other world is to be found elsewhere?

FRANK SEWALL.

Communications

The Plane of the Natural Heavens.

Our worthy missionary, the Rev. J. B. Spiers, writes me:

"I have just finished reading your book on 'Degrees' for the second time, with much interest. There is one point relating to the plane of the natural heaven which puzzles me a little. As you have given a good deal of thought to the subject, perhaps you can embody the answer in one of your articles in the MESSENGER, as I am sure others would like to see the subject cleared up, as well as myself. Burnham, as yourself, places the natural heaven in the external plane of the spiritual internal mind; and that seems to be the natural conclusion from much that Swedenborg says upon the subject. But when we consider that there are only three general auras in the spiritual world, and that the lowest is in the plane of the natural mind; therefore the natural heaven would be in the plane of the natural mind, the same as the world of spirits, etc."

ANSWER.

I would not say that the natural or first angelic heaven was in the same plane, i. e., on the same level, as the natural mind—the mind that answers to the world of spirits.

It is true, however, that the angelic man has with him his natural man or mind which answers to the world of spirits—with him, but not "with him" in the sense of being on the same level of life. This would be forgetting what we have learned, that man is a discreted form of life—that his mind is in ladder form. The natural mind is not on the same level as the spiritual mind, yet they make one mind or man, by correspondence. The angelic form or plane of man's mind has its first ultimate or base in the natural man or mind.

More than this—vastly more than this—the angelic man has with him, as a second and last ultimate or base, what is derived from the purest parts of nature—a something below the natural mind—a somewhat that is upon this world's level, and that never gets off that level. Man, at death, does not utterly leave this natural world; he does not cast off the whole of his natural form: that form is a trine, the inmost of which is not cast off; the "purest parts" are retained, to serve as a containant, to hold the spirit form in endless duration, so to speak, and to conjoin him to man in the world, on the one hand, and to spirits and angels on the other. Man in heaven is not separated from the natural degree of his life down to its last ultimate in his inmost body form—the natural memory degree. The gross body—the carbon, hydrogen and oxygen—is cast off; but that derived from the purest parts of nature necessarily remains. It is quiescent, but remains forever; remains to render unending service to the angel-man. Man living in this world is a spiritual being, yet

he has *with him* this world's body, in all its coarseness. He has it for the use that it subserves; it is not on the same level with his inner being. In this connection read D. L. W. 257.

O. L. BARLER.

Alcohol and the Science of Correspondences.

EDITOR NEW-CHURCH MESSENGER:—A well-meaning antagonism to intemperance somewhat misapplied has caused H. C. S. in MESSENGER of Aug. 12th to suppose that in alcohol "we are confronted with a case of misplaced correspondence" by Swedenborg. He writes: "A thing whose entire influence upon the human body is evil cannot have a good correspondence in accordance with any principle of interpretation I am familiar with. But if we say that alcohol, instead of symbolizing spiritual truth, is a symbol of truths falsified, thus inward falsity, the analogy is perfect."

It may be well therefore to draw attention to the fact that the same thing will have a good or evil correspondence according as we consider its potential applicability to use; or otherwise according to its tendency to that which is pernicious; and also that there are many things good and useful in their places which are not meant to be eaten or drank. Pure alcohol is good and useful for specific purposes, but in its misuse to inebriate, "the analogy is perfect" of its blinding men to the normal perception of truth. (T. C. R. 98.) Stones symbolize truths, but we do not make a meal of them, though truths be food for the mind. Still were the Lord to command that these stones be made bread, the physiological and the psychical would be united in the correspondence. And were men intoxicated with old wine as at Cana, but supplied with wine from heaven which would permeate the water they drank, it would sober them as it did at the marriage-feast; and as it is correspondentially doing now in the mental assimilation of the truths of the new revelation.

H. C. S. writes that "Swedenborg plainly declares that vinegar or sour wine represents falsity," but "that vinegar though corresponding to a false and evil state, produces no especially injurious effect upon the physical system." But here again there is misapprehension and misapplication by supposing that vinegar always corresponds to a *conjointly* "false and evil state." The Lord refused the vinegar mixed with the stupefying drug corresponding to the false of evil given for the benefit of criminals; but He accepted the sour wine of the gentile soldiers offered to Him with hyssop, for He never rejects what is from those who are in error grounded in ignorance if good be in its application; but He will truth itself coming from a church which mingles with it uncharitableness and pharisaism. (A. E. 519.) Swedenborg's statements concerning the correspondence of alcohol and vinegar are unquestionably valid all through when rightly applied.

How requisite it is that we recognize in our studies of correspondences in the Word the opposite senses in which persons, places, and things are given may be seen in the signification of Ephraim. He signifies "the understanding of the Word in the church, from which, and according to which the church itself is . . . as well the true as the false." (T. C. R. 247.) If reasoning be from the spiritually prior as causative to the naturally posterior as effectuated, the church stands firmly based; but if contrariwise, it ends in "the destruction of the church." Rightly reasoning, Ephraim is "the strength of the head of Jehovah." "Because the intellectual principle of the church is signified by Ephraim, it is therefore often said that he goes away into Egypt and Assyria." (Scientifics and reasoning grounded on them.) (A. C. 5354.) In the new day now dawning upon the world we may therefore

fairly look for glimmerings of light in the almost universal spiritual darkness of scientific thought, for this is in accordance with prophecy. (Isaiah xix. 23-25.)

To my own mind there are evident signs of a trend toward an ultimate recognition of the Science of Correspondences through investigations now being made into ultranormal psychic phenomena; and consequently that as Swedenborg was Divinely prepared for his mission through reasoning from "experiment and geometry" in his search after causes; and then from causes to effects, so is the world, imperceptibly to itself, being providentially prepared to receive it. In what has been named "metapsychical symbolism" in the New Psychology it is evident to all that "that which is prior or causative cannot be seen from posterior things, but posterior things or effects can be seen from prior" (D. L. W. 119), for unless we know that which is symbolled we cannot make sure of it from the representation.

Swedenborg before his illumination did not believe that his unuttered thoughts, or what was impressed upon his memory could be known even by spirits, until experience convinced him to the contrary. (A. C. 2488.) But we have lately been having abundant evidence that ideas and thoughts have been transmitted from one mind to another independently of the usual channels of sense, but instead of being *reproduced* as in the minds of the agents, they have often taken on a *representative* form in the minds of the percipients, in accordance with the mental characteristics of the latter. Many striking illustrations of this might be given. Premonitions often take on a representative forms so that it is only after the events forshadowed that they are understood. The prophecies of Scripture show the operation of this law in its highest form. Of seventy-nine well-attested cases of visions or dreams collected by Ernest Bozzano, which were symbolic of events that actually happened, fifty-one were premonitory or prophetic. For the most part they appeared to indicate an intentional source.

"Correspondences are the representatives of spiritual things in natural." (T. C. R. 204 *et al.*) In Bozzano's classification, as otherwise, there is plainly indicated an ultimate recognition of the truth of this in what he names Transcendental Symbolism; meaning thereby the forms of symbolic representation manifested in visions to the seers of all ages. "Such cases," he says, "persistently appear from time throughout history . . . so that we can affirm that they constitute the necessary foundation of all religions, past and present, as the sacred books of nations abundantly testify. What great souls there have been among the seers! . . . It would seem as if the impenetrable order of transcendental existence were thus translated into representative symbolic terms in order to render it accessible to human intelligence." (*The Annals of Psychical Science*, November, 1907.)

Ventura, Calif.

WM DENOVAN.

Church News

Rev. E. W. Shields desires that his mail, after Sept. 20, be addressed to Keokuk, Ia.

The Baltimore Book Depot reports that its sales during August were treble those of August, 1907.

In the New York *Sun* of Sunday, September 6, appears a page review of the Rotch Edition of the writings of Swedenborg. This notice seems to be number one of a series, and is mainly concerned with the life of Swedenborg. Article number two, we are told, will treat of his doc-

trines. Copies may be had from the New York Sun office, No. 170 Nassau St., for six cents.

Rev. A. B. Francisco has entered upon his new pastorate with the Humboldt Park parish. His address is 663 North Ridgeway avenue, Chicago.

The Calvert Street Church, Baltimore, reopened September 23. The place has been thoroughly repaired, cleaned and renovated during the summer.

Mr. C. Edgar Ritter, who was graduated from the Theological School in June, has accepted an invitation from the society in Springfield, Mass., to serve as its minister the ensuing year.

When the editor was absent the printers made three bad errors in Mr. Barler's article on page 152, Sept. 2. In the sixth line from the top the word "first" should read "just," and below that, in the same paragraph, the word "twin" occurs twice, which should be "trine" in both cases.

The Denver society is showing new life and promise since Dr. Gustafson's assumption of the pastorate. An appeal is being made for help to make some needed improvements in the interior of the chapel. The society owns, free of debt, a small chapel well located and ample for its present needs; but no improvements have been made for some years, and refurnishing is necessary. To refurnish the chancel and install pews will cost about \$500, part of which it is hoped to arrange for by subscriptions from individual members of the church at large.

The General Council.

We are requested to say, for the information of the members of the General Council, and in order that they may have an opportunity to arrange their business appointments accordingly, that they are reminded that at the meeting of the Council in Lakewood, after the adjournment of the Convention, it was voted that a meeting of the Council should be held in New York City during the first week in December. As the first "week" in December begins on the 6th, the meeting will be called for Tuesday, the 8th, at the Book Rooms in New York, 3 West 29th Street, at 10 a. m., in order to give time for another meeting to be called that week, and to enable the Council to finish all business and reach home before the following Sunday, the 13th.

Strawberry Plains, Tenn.

Rev. Junius B. Spiers, "our missionary" for the southern field of the New Church, arrived at Strawberry Plains on July the 29th, via Knoxville, to visit the one family of his belief at this place. At the home of the late Judge M. L. Hall, on Sunday morning, Aug. 2nd, Divine services were held, and the Holy Supper administered. The text of Mr. Spiers on that occasion was: "And his disciples asked him, saying, Master who did sin, this man or his parents, that he was born blind?" The sermon of Mr. Spiers was simply superb, it being instructive and well delivered, and glorified by the glorious truths of the New Age. Thoroughly imbued with a true love for the Church of the New Jerusalem, the Holy City, the crown of all the churches, there can be no better representative of the church, or exponent of New-Church truths, than Mr. Spiers.

It is wonderful, how a minister of the Swedenborgian or New-Church faith, can explain the hard places in the Bible and make them so plain and understandable, and altogether beautiful. On that beautiful Sabbath, there came up from Knoxville, to hear Mr. Spiers, a pleasant gathering of New-Church friends, who helped to make the day

so pleasant and one long to be remembered. One of the number was Miss Josephine Trigg, a daughter of the late Judge Connelly F. Trigg, who was a lifelong friend of my own father; and he it was who asked my father to go and hear the Rev. Willard H. Hinkley lecture when Mr. Hinkley was in Knoxville a number of years ago. On returning from the lecture he remarked to my mother, "And ye shall know the truth, and the truth shall make you free; and I believe I have found the truth at last." E. H.

The National Alliance of New-Church Women.

The fourth annual meeting of this body was held in Lakewood during the last Convention. Between fifty and sixty women were present. After the usual reports from the various associations composing it, there was an animated discussion as to whether there is any occasion for urging upon the women of the church the great benefit to be derived from the daily reading of the Word. Is such practice so universal that it is quite unnecessary to bring the subject up? It was finally decided that some concerted action of our women would be helpful, and as a beginning in this direction the following resolution was offered and carried:

Resolved, That those present pledge themselves to read a Psalm each day, and use their influence with their New-Church friends at home to do the same.

This practice was initiated at the close of the meeting by reciting in unison the first Psalm. To promote and encourage the habit the directors have decided to publish from time to time in the MESSENGER the Psalm to be read on a certain date. As many of our societies resume their regular services about the middle of September, and the various women's organizations connected with them are now planning their winter's work, attention is called to the above resolution, and the women of the church are urged to give to the subject the consideration which is its due.

For Sunday, September 20th, 1908, Psalm 98.

The following women were elected officers of the Alliance for 1908-9. They will be glad to receive any suggestions in regard to increasing the usefulness of the Alliance:

Honorary President—Miss M. A. Burnham, Philadelphia.

President—Mrs. J. C. Ager, 296 Carlton avenue, Brooklyn, N. Y.

Secretary—Mrs. R. H. Pomeroy, 511 Nostrand avenue, Brooklyn, N. Y.

Treasurer—Miss M. E. Howes, 1106 Boylston street, Boston, Mass.

Vice-Presidents—Mrs. Job Barnard, Washington; Mrs. Wunsch, Detroit; Mrs. White, Brockton; Mrs. Wm. Hobart, Cincinnati; Mrs. Edwin Burnham, Chicago.

The Sower for the Coming Year.

In response to many inquiries, the publishers of *The Sower* desire to state to the Sunday schools, and to the whole New-Church public, that the paper is to be continued weekly as heretofore, but that it will in future be more of a children's paper than it has been in the past. The printing of systematic series of lesson notes for the use of teachers will be discontinued, but it is intended to give matter of use to scholars, teachers and parents. In addition to this there will be much that is attractive in the way of stories and pictures.

In order to accomplish this it is asked that the people of the church who have literary inclination and ability will contribute suitable matter. The Rev. E. J. E. Schreck has been appointed as editor, to whom all literary matter

may be sent, addressed to 7000 Eggleston Ave., Chicago, Ills.

He requests that such needs of Sunday schools as may be met by *The Sower* be communicated to him.

The first number of this year's *Sower* will be mailed to subscribers on September 26. It will be well for the schools to designate at once as nearly as possible how many copies they wish.

Those who may deplore the discontinuance of the lesson notes are referred to the Rev. W. L. Worcester's communication in the last issue of the MESSENGER on "Sunday-School Helps," announcing the early publication in manual form of the notes published during the past sixteen years.

The Paterson Society of the New Church.

Apropos of the recent dedication of the new house of worship for the Paterson (N. J.) society, a historical sketch of this unique organization of the New Church may be opportune. Its uniqueness consists in this, that it was a transplantation from England and not one which sprang from the New Church in this country.

As long ago as in 1842 Messrs. James Flitcroft and Thomas Hilton and their families came to the United States from England, and settled in this city. Both families were connected with the Bolton New-Church society, in England. James Flitcroft was especially earnest in propagating the doctrines, circulating tracts and other small periodicals of the church by his son John. In this way every minister in the city was supplied with New-Church tracts, and with Clowe's "Address to the Clergy." Later on Mr. Flitcroft came in contact with Mr. Thomas Hallowell, a mechanic from Stockport, England, a receiver of the doctrines, and from that time this trio met regularly to read and converse. After a while, by monthly subscriptions, they purchased the works of Swedenborg, and other standard New-Church literature.

About the summer of 1850, Mr. John Huffman, a class-leader of the M. E. Church, became a zealous and intelligent receiver of the doctrines, and joined the little group. He was appointed Reader, and the library was given over to his care. From that time the meetings were held regularly at his house.

Mr. James Flitcroft passed to the spiritual world on May 12, 1852. Mr. Isaac D. Blauvelt was introduced to the New Church at this time, by Mr. Huffman. But in October, 1854, Mr. Huffman himself departed this life, and for nearly a year there were no regular meetings. In 1855 the library was removed to the house of Mr. Blauvelt, he was appointed Leader, and from that time on meetings were held every afternoon at his house. During the year additions were made to the number of receivers, among whom may be mentioned Edward Clover—whose mother came to this country in 1820, settled in Philadelphia, and became a member of the Second society at its formation; also Mr. John Preston and family.

In 1858 this little group of New-Church people were formally organized into a society of the New Church by the Rev. T. B. Hayward, then of Brookline, Mass. In 1863 the society was incorporated under the laws of the State of New Jersey, and there were elected as trustees: Thomas Hilton, John Flitcroft (son of James), Edward A. Clover, John Preston, and Thomas Greenhalgh. Mr. Blauvelt was retained as Leader, Treasurer, Secretary, Librarian, etc.

In 1864 the Society purchased a school-house to be used as a place of worship instead of meeting at a private house. For one year, however, its use was continued for a private school, and in 1865 the building was transformed into a neat little gothic church, which on December

3rd of that year, was formally dedicated by the Rev J. P. Stuart. Two days later the Rev. J. C. Ager lectured for the society, and it was very much encouraged.

The next spring the society received some very important additions to its membership. There were Messrs. Samuel Holt, Thomas Holt and Robert Holt, and their families, from the Stockport New-Church society, of England, and Mr. James Holt and family from the Ashton New-Church society of that country. Mr. Samuel Holt, Jr., was appointed organist.

In 1867 the Rev. Samuel Beswick, formerly pastor of the New York society, happening to be making a visit to Mr. Samuel Holt, preached and lectured for the society for a month, and with such acceptance that on invitation he became its pastor—to the great relief of Mr. Blauvelt, who for eleven years had been the Leader of the society and the Superintendent of the Sunday school since its organization. Mr. Beswick preached for the society for seven years, and then accepted a call to the Strathroy society, Canada, and left Paterson. For some time after this the church was closed, but the Sunday school was kept up with a good attendance, and with interest.

In the years 1875 and '76 for about ten months the Rev. E. R. Keyes made monthly visits to the society; after which until 1881 the services were again conducted by Mr. Blauvelt. In that year Mr. Schack, of New York, acting under an authorization from the New York Association, took charge of both the Sunday school and the church services, and labored with us for some three years, but the results were discouraging. The society, however, rallied from that depression and in 1884 the Rev. B. D. Palmer was installed pastor. Mr. Palmer served the society for sixteen years. Again the society was left in a very weak condition.

It has, however, again rallied, and has gone to work and has built a pretty little new church, in a good location, and is ready for a pastor who will teach the doctrines of the New Church and lead to the good of life.

A Great Opportunity.

One of the most marvelous opportunities I ever had to present the doctrines of the New Church to a very large and very attentive audience occurred on Sunday evening, August 30th, at Wellsville, Mo. It will be remembered by readers of the MESSENGER, that in the issue of August 5th it was stated in the Church News that the New-Church society at Wellsville had united with the churches in holding "Union Services" in the open air, and that on Sunday evening, July 26, I preached to an audience of 300 people. The people did not know that a New-Church sermon was to be given, nor did I know I was to preach until 4 p. m. of the above date. I relate this in order to show how much larger the audience was when it became known that a New-Church sermon was to be delivered, for there has been a great change in the attitude of the people toward the New Church in the last few years.

When the ministers arranged for the meeting of August 30, however, and my name was suggested as the speaker, one of the brethren shook his head and remarked, you know we do not consider that church orthodox. But as it was quite evident to the ministers that the people wanted to hear me, they sent me word that I was scheduled for the above date, and the Methodist minister who notified me wrote: "Let me assure you that it will be accounted a privilege by our townspeople to hear you again, and, personally, I will anticipate your appearance there once more with pleasure." This was welcome news indeed, and it was this same minister who told me of the objection that was raised against the New Church and also gave way for

me to preach, as he had been scheduled for the date. And why he became so favorably disposed toward the New Church is interesting and significant. As I was unable to respond to a call to take charge of a funeral of one of our members, Rev. C. A. Nussbaum, pastor of the English New-Church society of St. Louis, officiated, and the service being held in the Methodist church (because our own building was too small), the Methodist minister was present, and he was so deeply touched by the truth presented, that he told me on the way to the union meeting that "if that is the kind of truth you preach we want more of it." It will also be seen from this why he wrote me such a cordial letter.

The number of people at the meeting on Sunday evening, August 30th, was estimated at about 400. The number present was not only large, but the attention was excellent. I appreciated the privilege and especially the great responsibility. As I had presented the doctrine of the Word, written Word, before, I was led to preach on the subject of the Word made flesh for the purpose of redemption. But this was done, if I can judge of my own effort, not in a merely doctrinal way. While the text was, "Thou shalt call His name Jesus, for He shall save His people from their sins," and while I did not say there were not three persons in the trinity, I presented the doctrine of the oneness of God and the Deity of the Lord, in as plain a manner as words can teach it. That He who created the world became its Redeemer and is its Regenerator, was distinctly set forth. And, after showing who redeemed mankind, why it was necessary to be redeemed and how it was effected, I dwelt upon the power of the Lord to save the individual from his evils and sins. So that while the doctrines of the Lord and the Trinity and Redemption and Salvation were not set forth in technical terms, they were set forth in practical terms. I never preached with greater power, never have I been so moved to see the power of the doctrines of the New Church. The minister who had given way to me, greeted me cordially after the services and expressed his great delight in the truth set forth.

The effect of the sermon I do not desire to estimate, but of this I am sure, no one who listened with any real desire to understand, could ever doubt afterwards that the New Church has a gospel that is based upon the Word of God, and a gospel that proclaims the saving power of the Lord. Much prejudice has been removed by uniting in the services, and the way has been opened for a continued presentation of the great truths of the New Jerusalem. If, however, I had begun by saying there are not three persons in the trinity, the Christian people would have closed their minds tighter than a clam. It would have aroused their spirit of combativeness, and they would have thought I was going to take away a truth very precious to them. It seems to me we need to learn that behind the idea of a trinity is a real truth; back of their idea of being saved by the "blood of the Lamb" is also a profound truth. It is the mission of the New Church to bend, not to break, to preach more to the heart than to the head. At least, my own experience has led me to see that I have not been as intent upon "casting the net upon the right side of the ship" as I should have been.

L. G. LANDENBERGER.

England.

There is not much activity to record in the societies in Great Britain during the summer season, although in England the societies do not suspend their services or schools, as is the case in America, and the ministers do not have extended vacations. Some have only two or three Sun-

days free from their own pulpits, and in many cases these Sundays are filled up with preaching engagements away from home. Many ministers during their holidays have this year found their way to the various London churches, to Birmingham, Brightlingsea, Snodland or North Manchester.

Active missionary efforts at this season take the form of open-air services, and efforts of this kind have been made at Blackpool, and New Brighton, which is a resort opposite to Liverpool, and at Heywood. The changeable climate, which often sends us strong winds with cold showers in the month of August, when we are hoping for quiet, genial weather, renders it desirable that our open-air efforts should be extended over much longer periods than at present, if their usefulness is to be subjected to a fair test. A series of three or four evenings may easily all be subjected to adverse weather conditions, whereas if we could carry them on daily for a month or six weeks a fair average might be obtained. Mr. Aspin of Blackburn, the energetic secretary for our open-air effort, would rejoice if the means for such a test were forthcoming.

In one direction especially we may call upon our American brethren to rejoice with us, and that is in the fact that while the church in Woodlands Road, Glasgow, is nearing completion, and is to be opened on Sunday, Sept. 20th, there are two New-Church places of worship in England now in process of erection. These are both situated in the Midlands, where our societies are few and far between, and they represent a distinct advance, since they are the first New-Church places of worship in their respective districts. The society at Moseley meets in a part of Birmingham remote from that served by the church at Wretham Road. It has been fostered by the wise care of Alderman J. W. Tonks, who resides on that side of the city, and who has been especially successful in attaching the young people to the church. The cost of the present structure will be about £2,000. Accommodation will be provided for some 200 persons, but the building will be capable of extension. The town of Kidderminster lies some distance to the west of Birmingham, but the friends there have always had help and encouragement from Birmingham, and have received frequent visits from the Rev. R. R. Rodgers. The society at Kidderminster numbers many earnest members, and we all rejoice to know that they will soon be worshipping in an adequate building of their own.

Rejoicings of a different kind will be taking place this month in Lancashire, where the church at Kearsley, about six miles from Manchester, will be celebrating its first centenary. The society at Kearsley numbers 374 senior and 112 junior members, and has a Sunday school of 363 scholars. The attendance at worship averages 128 in the morning and 192 in the evening. The large and handsome church building has been redecorated, and a splendid modern organ has replaced the former instrument. Toward the cost of this latter your generous countryman, Mr. Andrew Carnegie, whose father was associated with the former New-Church society at Dunfermline, in Scotland, has contributed handsomely. The society has raised a centenary fund of £1,000. The proceedings will extend from September 9th to 21st, and will be of a varied character. They will include, weather permitting, an open-air service at the spot where the early meetings of the society were held. Some facts in the history of this society may be of interest to your readers. Mr. Thomas Seddon, a weaver, was the first to organize New-Church meetings in the district, at Ringley. He was the father of the Rev. James Seddon, who once ministered to the society at Frankford, near Philadelphia. Mr. Seddon ministered to the society from

1808 to 1820, when Mr. Thomas Gee took up the duty. In 1830 some of the receivers who lived at Farnworth, near Bolton, began separate meetings, but ultimately the two causes were united in the church at Kearsley, which is situated between the two localities. The Rev. Woodville Woodman was called in 1837 from Brightlingsea to be the first pastor. He labored at Kearsley until his death, and his son, Mr. Thomas Gee Woodman, is the president of the special committee that has organized the present celebrations. The Rev. W. Woodman has left some interesting records of the early days of the society, from which we glean the following particulars: Many of our societies in Lancashire owed their origin to the labors of the Rev. John Clowes, the rector of St. John's Church, Deansgate, Manchester. It was from Mr. Clowes' custom of visiting the little circles of friends twice in the quarter that the New-Church people got the local appellation of the Six Weeks Folk. Those at Ringley occupied a room which had been licensed for the Presbyterians in the reign of Charles II. The Bible used by Mr. Clowes on his visits is now placed on the communion table in the Kearsley church. Those who attended the meetings describe them as most delightful. Mr. Clowes combined great dignity with great accessibility, and this was shown by the remark he once made when a somewhat uncouth and rough character interrupted him. "It is a great point of wisdom for a person to know when to speak and when to be silent," said Mr. Clowes, and resumed his conversation as if no break had occurred. Of Thomas Gee, Mr. Woodman records that when an acquaintance wished to know of what religion he was some such conversation as the following would take place: "What religion art ta? Art a Methody?" "An can do vera weel wi' a Methody, so he's a good Methody," and so on through various denominations. Thomas Gee could do with all or any of them if they were good, and when at length he gave a direct answer as to his religious profession, he generally replied that he belonged to that queer set of folks who believed that every good man and good woman, whatever their belief, would go to heaven. Mr. Seddon's descendants down to the fourth generation were connected with the church, whilst the descendants of Thomas Gee in various parts of Lancashire some thirty years ago numbered sixty and upwards. L. A. S.

Korea.

About six months ago I heard the Rev. H. G. Underwood speak several times on Korea. He is in the States to increase the interest of those friendly to missions in the work in Korea. He has been there twenty-three years. I have had several talks with him and have before me his book, "The Call of Korea."

Twenty years ago seven converts met in private to take the Communion, now there are one hundred and twenty thousand Protestant Christians in the country, the Presbyterian having about half that number, with 619 churches and 402 day schools. These are self-supporting, the foreign money serving only for centralization needs and the missionaries.

There are in Korea, as in Japan and China, several religions, or several divisions of what we call religion or its perversion. They have Brahmanism, Confucianism and Shamanism. This last answers somewhat to the semi-political religion of Japan, Shintoism.

One aspect of Shamanism is belief in demonical possession. Here is an interesting incident as to this, told by Dr. Underwood:

In a village in the extreme north there is a little company of Christians. A few miles off, a young girl, newly married, is said to be possessed of a devil, and is sent

back to her mother's home. Native exorcists are called, but fail; neighbors, coming in, say that "The Jesus they worship over the hills drives out devils." The mother eagerly seizes the opportunity, and, with her daughter, presenting herself at the chapel, asks whether it is true. The Christians say, "Yes," and at once commence to pray for the girl. They meet two or three times a day to pray, with no results. The neighbors begin to jeer, "Your Jesus God can't do what you claim." The Christians, making a study of the Word, believe that "such goeth not out, but by prayer and fasting," and with this determined faith again begin their prayers, having decided that they will, without ceasing, continue until their end is attained. It is a little before the midnight following, when the possessed girl quickly arises and passes out of the chapel door. She proceeds to the shrine where the village devils are worshipped, and seating herself, addresses the Christians sneeringly with the words, "You dare not enter and pray for me here." They at once do this, and shortly she falls prostrate in their midst, to rise healed.

This is, I believe, a true story, for Dr. Underwood is too much of a man (and of an Englishman), to be careless in such things, and similar instances come through other channels from China and elsewhere in the mission world with reliable warranty.

Another anecdote on another subject will bear telling:

A Korean, who could read the Chinese classics, wished to know the secret of Western success, and at last borrowed two books in Chinese, "Matthew's Good News," and "Luke's Good News." He spent the night reading them and the next morning went to Dr. Underwood saying, "It's good, it's grand." Later on he was baptised and was the "first fruit" of the labor of Dr. Underwood.

Buddhism is not believed in with much enthusiasm by the more intelligent Koreans. They say that it is for the women and children, but in times of misfortune and sickness the help of the Buddhist priest is asked.

A remarkable word-picture is given by Dr. Underwood of a visit he made to a Buddhist monastery.

"Several years ago it was my privilege to be overtaken by night on a Saturday evening in the neighborhood of the oldest monastery in Korea. The heartiest welcome was given me at the door, and the chief room was set aside for me. After the evening meal everything was shown me until we came to the library, where piles of books were stacked around the walls. On asking, was told that these were their 'Seung Kyeng' or Sacred Writings. The next morning I was sitting, reading in the room, when the abbot entered. He asked what I read. I replied that I was reading from our Seung Kyeng. 'Would it be too much to ask His Excellency to read a few words to us?' said the abbot. On my assenting, a boy was called, told to ring the tocsin, and all the monks were gathered while I read the fourteenth, fifteenth, sixteenth and seventeenth chapters of John's Gospel, and finally the first part of the twenieth chapter of Exodus. Most careful attention was given by all present and when I stopped reading the Commandments the abbot said that they were similar to the tenets of Buddhism. After a little talk he asked that Christian books be sent there, and announced that they were Buddhist, not because they believe in Buddhism, but simply as a means to a livelihood, and to this they all agreed."

It is remarkable how enthusiastic all who have worked in Korea are in regard to the genius or character of the people.

One missionary says: "The Korean people are naturally friendly, the national ideal is the scholar. Whereas in China the cast of mind is commercial, and in Japan military, in Korea it is literary, giving us a nation of scholars."

Dr. Underwood waxes very eloquent on this in the following notable passage:

"I see this nation, reaching out strong, glad arms of influence—to China on the one hand and to Japan on the other, softening the prejudices and conservatism of the one, and steadying the faith of the other; the three joining the great circle of Christian nations who praise the Lamb for ever and ever, and hail Jesus, King of kings and Lord of lords."

Some important thoughts may readily come to us in regard to what is now happening and may soon happen in the renewing of religion in the world, but they cannot be dealt with in this article.

F. M. BILLINGS.

The Home Circle

A Quest for Pleasure.

A TALE OF THE OTHER SIDE.

"Every man has eternal life according to his affection for use, for the reason that affection is the man himself; consequently, such as the affection is, such is the man."
"So far as man is in the love of use, so far is he in the Lord; because so far is he in the church, and so far in heaven." (D. L. and D. W.)

Oh, the sweetness of that waking! Like the first rose-tinted flush of dawn; like the whisper of a summer's breeze over the tender leaves; like the murmur of far-off waters, did the approach of consciousness steal upon my slumbering brain. In half-perceived bliss, I lay with closed eyes, like a child pillowed upon its mother's bosom, the past forgotten, the future unthought of; only the Present, the all-sufficient Present, folding me about.

After a brief space thus spent, I became aware of a presence other than my own, as when in the dark one feels that strange thrill, carried by magnetic currents, invisible, but none the less real, warning him of unseen friend or foe. But all fear had been blotted out, and only a vague wonder, a pleasurable anticipation, stole over me. Before I could realize its meaning, a soft touch, like the sweep of a flying bird's wing, passed across my face and seemed to remove a filmy covering which rested upon my eyes. Dimly a ray of light reached my vision, growing gradually brighter and brighter.

At last I lifted the lids and looked about me. I seemed alone; but in another instant there bent over me a gentle face which brought to life vague memories long, long since laid to sleep. Where, when had I seen that soft brown hair, those clear, deeply blue eyes, those rounded cheeks, in which the color came and went as tides upon the sea-sand?

Is any smile so sweet, so tender, so all-embracing as that with which a mother blesses her first-born? Ah, it all came back! It was she,—that loving and lovely being who gave me life; whom, old and worn, I had laid in the grave years and years ago; now, by some miracle of resurrection, re-born into new life and beauty. Involuntarily I reached up my arms to her and clasped them about her neck, while she pressed a fervent kiss upon my forehead.

"Mother!" I cried.

She smiled once more and then said tenderly, "Welcome, dear son, to the land of peace and joy!"

What her words meant, I did not know; but they served to deepen the happiness that surged through my veins with every heart's beat. As I gazed into her eyes, there dawned on my memory long-forgotten scenes and faces that carried with them associations as sweet as the scent of half-dried rose leaves. We talked of the events of my childhood and youth,—of people we had both known, until those happy days were lived anew.

Presently she withdrew her hand which had gently clasped mine, and said, "Will you not rise now and dress yourself, my son? You will find near by

all that you need for your comfort and convenience. I will wait for you outside and then we will walk abroad, if you are so inclined."

She withdrew and I rose and looked about the apartment. The first thing that attracted my gaze was a large vessel of crystal filled with water, which sparkled in the sunlight that came in through the open window like transparent, molten silver. I knew that it must be designed for bathing, yet I felt such a strong repugnance to immersing my body in it, that involuntarily I turned away without even washing my face.

Clothing well fashioned and becoming lay on a table not far away, and I put it on quickly and opened the door through which my mother had passed. I found her outside, gazing with rapture at the beautiful landscape which stretched away in every direction; but when she turned and looked keenly at me, I felt her pleasure give way to disappointment. She said nothing, however, and we walked along a path which led from the house we had left, talking as we went of the charms nature had strewn so thickly about us.

I was as yet only half conscious of my surroundings and their significance. I clearly recognized my mother and realized that we had been reunited after a long separation; but where we were or how we came there, I could not tell and had really not thought to inquire. Presently a silence fell upon us, which my mother broke by saying:

"Son, if you were starting out in life and had absolute choice as to your surroundings and associates, what kind would you select? Would you prefer to live among orderly, God-fearing people, or would you seek those who care more for a worldly life?"

I hesitated a little before answering, for I was not quite sure myself what I would do. At last I said, "Well, of course I should prefer to live among decent, respectable people. I haven't any use for rowdies and toughs; but I've found out this—that one meets all kinds of people in business and everybody has to look out for himself pretty sharp, or some fellow 'll get the best of him and then he's got to fight the devil with fire. One thing is sure and certain. I don't want to be tied down to a set of old fogies that watch every turn one takes and are horrified if he dares to smile."

"I didn't mean anything of that sort," my mother answered rather sadly. "I referred more to the motive that rules the life. Shall it be love of the Lord or love of self? Shall it be serving the neighbor or seeking one's own good only?"

"I don't think I'm very anxious to *serve* anybody," I cried. "I've always been my own boss. And wherever I live, or whatever I do, I want a chance to have a good time. I like life and fun and gaiety; no humdrum, 'all work and no play' existence for me. This seems to be quite a large city we're approaching. Let's go and see if we can't find a jolly crowd and have a social dance."

I turned to look at her, but there was no one beside me, nor anywhere in sight. Somewhat startled, I sat down on a rustic bench under a tree near by and fell to wondering what kind of a world this could be, where people disappeared as though the earth had swallowed them up.

Looking around, I saw a fine-looking man ap-

proaching. He halted when he reached me; and encouraged by his friendly air, I said, "Will you kindly tell me, sir, where I am and how I came here? I know it is not that part of the country where I was born and brought up, nor where I have lived in my later years; for there seems to be a different order of things in many ways. I know I was sick and weak for a long time; but I feel quite well and strong again; so it can't be that I am out of my head."

He looked at me searchingly and then said: "I must tell you plainly that you are now a spirit and in the spiritual world, which is the only real, substantial and eternal one. You have passed through the change called death, and hereafter your home and life will be here. You will find many things new and strange, and I would earnestly advise you to seek to know at once the laws which govern in this plane of existence and adapt yourself to them; for by so doing you will save yourself much suffering. But if you will come with me now, I will help you to find a home, and then you can follow that course which best suits your tastes."

I went with him and we walked from the open country into a street in the suburbs of the city which I had observed before. On both sides of it were pleasant-looking houses, surrounded by grassy lawns and tall, waving maple trees. I was always an admirer of a nice residence and had dealt considerably in property of this kind; so I scrutinized closely the different styles of architecture, as we passed along.

Presently we came to an especially attractive house,—one which in outline seemed almost identical with a plan I had made years ago, and which I had often declared I would love to build, if I had the means. The grounds and flower-beds around it were also laid out in a manner which commended itself to my taste; and almost involuntarily I stopped for a longer and closer view. My guide observed the interest which the place had aroused in me and remarked, "How would you like to live here?"

I told him some of the thoughts that had been passing through my brain.

"Then," said he, "let us inspect the interior and see if that pleases you as well."

We ascended the steps and I was rather surprised to see him open the door without signalling to any one inside. We passed from room to room and found all so beautiful, convenient and tasteful that I could not help but express my admiration.

"Like the outside, it seems to picture forth my highest ideal of what a home should be," I said. "But let us go, lest we intrude upon the occupants, who appear to be away at present."

"This is to be *your* home, at least for a time," replied my companion. "You are free to make use of the house and everything in it; that is, so long as you *use* and do not *abuse* it."

"But," I stammered, "I am a stranger here. I have nothing to pay—no business—I—"

"That is all right," he answered, smiling; "in this land all we need is supplied to us, if in return we are willing to do what we can for others. It is the free gift of the Lord Jesus Christ, who loves all and seeks to bless every one who will receive His blessings. But now I must leave you for the present. One warning only let me give you before I go. This house is a peculiar one in some respects. You

may have noticed that in the parlors there are more than the ordinary number of mirrors. These have the power, not only of reflecting, but retaining and reproducing any image thrown on them; and the same is true of the walls as regards sounds which are uttered within their circuit. Beware, therefore, what takes place in this mansion while you are its master.

"Farewell! Should you desire light and guidance on any subject, pray to the Lord and it will be given you."

He passed out and I was again alone.

LILY M. HOUTS.

(To be continued.)

The Better Way.

We sometimes think 'tis sweet relief
When sorrows come to us,
And life seems filled with pain and grief,
And we are credulous,
To let salt tears our eyelids fill,
That we may gain thereby
A help, a strengthening of will,
And so to fortify
Ourselves against another day
Of sorrow, grief and pain.

More blessed 'tis our tears to stay,
And thus a height attain,
To wipe away from others' eyes
The tears we see in them:
This is the Christ-like sacrifice,
This is the "touch of hem."
To do to others as we would
That they should do to us—
Oh, is not this true brotherhood,
And far less perilous?

H. P. C.

It is according to order that the first proceeds to its last, both in general and in particular, in order that variety may exist in all things, and by means of varieties every quality; for quality is perfected by relative differences more and less opposite. Who cannot see that truth gets its quality by there being falsity, and good likewise by there being evil, as light gets quality by there being thick darkness, and heat by there being cold? What would the color be if there were white only, and not black? The quality of the intermediate colors is but imperfect without it. What is sensation without relativity? And what is this except to opposites? Is not the eyesight darkened by white alone, and quickened by a color that inwardly takes something from black, such as green? Is not the ear deafened from one tone continually striking its organs, and excited by modulation varied by relations? What is the beautiful without relation to the unbeautiful? Therefore, in order to present vividly the beauty of a virgin, an ugly image is placed at the side in some pictures. What are enjoyment and good fortune without relation to the unenjoyable and the unfavorable? Who does not become mad if he dwells on one idea only, with no relief from the variety that comes from such things as tend to the opposite? It is so with the spiritual things of the church, the opposites of which relate to evil and falsity, which nevertheless are not from the Lord, but from man who has free will which he can turn to good or evil use; comparatively as it is with darkness and cold, which are not from the sun but from the earth, which by its revolutions successively withdraws and turns itself; and yet without its turning and withdrawal there would be neither day nor year, consequently no person and thing on the earth. I have heard that churches which are in different goods and truths, provided their goods have reference to love to the Lord and their truths to faith in Him, are like so many jewels in the king's crown. (T. C. R. 763.)

The Church Calendar.

Sept. 27. The Sixteenth Sunday
After Pentecost.

The Christian Life.

Introit Selection 15: "The Lord is gracious."

Lesson I. II. Kings viii.

Responsive Selection 89: "For Thou, O Lord, art my refuge."

Lesson II. Luke v.

Benedictus, 757.

Hymns (Mag):

28. "Jesus calls us o'er the tumult."

274. "God is the refuge of His saints."

Obituary

MCKENZIE.—Mrs. Julia Bradford McKenzie was born in Ross county Ohio, July 2d, 1818, and passed into the other life August 21st, 1908, at the home of her son-in-law and daughter, Mr. and Mrs. Allen Chaney, near Decatur, Mich., with whom she had made her home for the last thirty-four years. Being born of religious parents, she was early in life a seeker after truth, and became interested and identified herself with the Lord's New Church some sixty years ago. It was through Dr. Carpenter, of Chillicothe, O., that she first became interested; following that she enjoyed and profited by the teachings of Mr. Stuart, Mr. Beaman, and at various times at her old home at Bourneville, O., she listened to sermons with delight from Revs. Frank Sewall, W. H. Hinkley, O. L. Barler and others. She was a regular attendant at the New Church at Olney, Ill., for two and one-half years, under Mr. Houts' preaching, and at LaPorte, Ind., under Mr. Houts, and later under Mr. Daniels. She met with an accident while residing in Chicago, which rendered her an invalid the last five or six years of her life; but really she was a remarkably patient sufferer and passed into the beyond in a peaceful sleep. She was a staunch New-Church woman, but liberal minded, and was willing to accept truth from whatever source, believing that there were good people in all churches, or even outside of all visible or external churches. It was her motto to do the right. As she often remarked in her simple way, "Live the truth, and do the truth." An impressive little funeral service was conducted by the Rev. Mr. Varney, of Decatur, and the kindness shown by the neighbors and friends in this vicinity was marked indeed. C.

Special Notices

MASSACHUSETTS ASSOCIATION.

The 157th meeting will be held at the house of worship of the Providence Society on Thursday, October 8, at 10:30 a. m. The exercises will begin with religious service, and the General Pastor will deliver an address on "The Church in Its Relation to Morality." In the afternoon the subject appointed at the

April meeting will be considered, namely, "Does the church organization meet the needs of the people of today? If not, how can it better fulfill its mission?" Two papers will be presented, one by the Rev. John Goddard, and the other by Mr. H. A. Swanton, in which the subject will be treated, respectively, from the standpoint of a minister and of a layman.

An express train leaves Boston at 9 a. m. Street cars from the station pass the church, corner of Broad and Linden streets.

JAMES REED,
General Pastor.

CANADA ASSOCIATION.

The forty-fifth annual meeting of the above Association will be held in the Church of the New Jerusalem, College St., n. s., near Euclid Ave., Toronto, on the 25th, 26th and 27th September inst., beginning on Friday at 2 p. m. Meeting of the Executive Council at 11 a. m. All members and friends of the church in Canada and elsewhere are cordially invited to be present.

The Toronto Society will be pleased to entertain all visitors and will be assisted in this pleasant duty by intending visitors sending in their names as early as possible.

College, Carlton or Bathurst street cars pass near the church.

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12 Cunningham Ave.

Toronto, Canada.

THE MICHIGAN ASSOCIATION.

The twenty-eighth annual meeting of the Michigan Association will be held at the house of worship of the Detroit Society of the New Church, corner of Cass and High streets, Detroit, on Saturday and Sunday, October 3d and 4th, beginning at 10 o'clock on Saturday morning. A full program will be prepared. The General Pastor will deliver the annual address, and there will be preaching morning and evening on Sunday, and the sacraments will be administered.

All members of the church in the state and friends from other societies are cordially invited to attend. Those expecting to do so are requested to send their names to Mr. Henry Wunsch, 555 Congress street, or to the undersigned at 3087 West Grand Boulevard.

S. S. SEWARD, Presiding Minister.
JAMES R. HAMILTON, Secretary.

THE THEOLOGICAL SCHOOL.

The school will open the work of another year with a brief religious service at the school building, Quincy street, Cambridge, Thursday, October 1, at 10 a. m.

Five regular students are expected to be in attendance. Four or five correspondence students hold over from last year, and two new students have entered their names in this department.

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The Ten Commandments and the Love of the Neighbor.

The Ten Commandments constitute the formula—the prescription—whereby we may reduce our lives to order and attain the happiness that comes with full spiritual health. Obedience to the commandments will make our lives beautiful and bring the happiness of heaven to us.

This may not seem to be so at first thought, because the Ten Commandments, all but two of them, are prohibitions—Thou shalt not do so and so. They are negative in their character, and a negative life is not the life of heaven. The life of heaven is one of positive good, energetic doing, enjoyable work. It is impossible, however, for one to live a negative life. One always lives and acts from some motive or impulse back of his actions, inspiring him and impelling him forward and giving life and quality to his deeds. And since we are out of order we are naturally impelled to a life that is hurtful, a course that would carry us downward instead of upward, that would take us to hell instead of heaven. The Ten Commandments are therefore directed against our natural, disorderly life; they prohibit the doing of those things to which we incline. We incline to worship self instead of God; to love other things than those we would do in the Lord's name. We incline to promote the interest of ourselves in every way, even to the

sacrifice of others' rights and others' good. The commandments, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor," "Thou shalt not covet," are all calculated to prevent our doing wrong to others. They are intended to prevent us from furthering our own self-interest at the expense of others' rights.

Therefore while the Ten Commandments seem to be only negative in their character, their purpose and effect are really of a positive nature; because so far as we avoid injuring others, we do them good. As far as we are not willing to kill and to act from hatred and revenge, so far we wish well to others. As far as we are not willing to commit adultery, so far we are willing to live chastely with a wife and think pure thoughts. As far as we are not willing to steal, so far we practice sincerity and honesty toward others. As far as we are not willing to testify falsely, so far we are willing to think and speak the truth. As far as we do not covet those things which are the neighbor's, so far we are willing that the neighbor should enjoy his own.

The Ten Commandments therefore not only contain a prohibition against evil of every kind, they at the same time promote the love of the opposite good.

To love the Lord instead of ourselves, and to shun evils against the neighbor, and to work with a desire for the welfare of others, is the very life of heaven, which, if it becomes the animating motive of human hearts, makes heaven. All work done under such an impulse is heavenly work.

If a community of people were inspired by such a motive, that community would be a heaven. In the spiritual world there are communities of people animated by just such motives as this. These people are angels, and the society in which they live is heaven.

It perhaps seems to us impossible to do the work of life from pure motives of good to others. It seems hard to work and to enter into a life of activity from the desire to promote the happiness of others. Most people work for themselves first. They choose a calling chiefly because they see in it a means of making money to support themselves and their families and to promote their well-being in life. They work hard and make great sacrifices,

if by that means they can earn a competence and make themselves well off in the world. Their worldly prosperity, the success of their business in its money-making capacity, and the standing they can acquire among others seem to be the animating purpose from which most men work. The welfare of the community and the desire to do good to others seems to play but a small part in the purpose which men have in view in the work of life.

It is indeed well for us to work for success in life. We should strive to succeed in whatever we undertake. We should hope to gain a competence so that we and our families may live comfortably and have the means of proper enjoyment. But we must not try to secure these to the injury of other people. In advancing our own interests we should see to it that we do not wrong others or try to gain any advantage to ourselves at their expense. We should see that we give others an equivalent for what we have from them. We should not take anything that properly belongs to them without giving them a just return therefor. And because we should have this purpose before us in what we do, the Ten Commandments are given to guard against wronging others, and thereby lead us into working from a proper purpose.

If we avoid wrong against others in all its forms, we love to see them have their own, and we shall sooner or later come to desire the welfare of others in all we do. While we shall work earnestly and vigorously to promote our own well-being in the world, we shall at the same time desire to see others succeed also, and we shall ultimately come to desire the welfare of others, even in preference to our own.

A second notice of the Rotch Edition of Swedenborg's works, occupying about two-thirds of a page, was printed in the *New York Sun* of September 16. It is written by M. W. Hazletine, "the greatest of American book reviewers," and is a very intelligent and able article. A summary of the doctrines of the New Church is given, together with quite a comprehensive outline of the teaching on the Trinity, Free Agency, Divine Providence, Reformation and Regeneration, the Spiritual World and its relation to the natural world, the Last Judgment, the Second Coming of the Lord, and other subjects. The article cannot but do good in dispelling ignorance and misapprehension in regard to what Swedenborg teaches.

Attention has been called in our news columns to the meeting of the General Council to be held in New York the first week in December. It is well that the whole church should take notice of this meeting, as well as the members of the Council. The General Council has the same powers in the

interim of the sessions of the General Convention as the Convention itself, and if there are any important matters that members of the Church know of that should be considered by Convention, they should call the attention of the Council to the same through its secretary.

The Sermon

The Choice of Abram and the Choice of Lot.

BY THE REV. GEORGE HENRY DOLE.

Lot chose him all the plain of Jordan * * * And Abram dwelt in the land of Canaan. (Gen. xiii. 11, 12.)

Recall the connection of the text. There had been a famine in Canaan, whereupon Abram and Lot went down into Egypt for the pastures kept green by the many branches of the Nile. At the time of the text they had just come out of Egypt, and returned to Canaan. Abram was very rich in cattle, in silver, and in gold. Lot also had large flocks. There was strife between their herdsmen, and Abram felt that it was best for him and Lot to separate. He gave Lot the choice. Lot chose the low lands in the valley of Jordan, the plains, because they were fair with vegetation, and there was abundance of water. Abram chose the hills.

Suppose we take this as simply history. What does it amount to? The mere fact that two shepherds, to keep their herdsmen from strife, should agree, one to keep the highlands; the other to the lowlands!

In the historicals of the Word there is nothing any more Divine than there is in other history. The Word is Divine because the Lord has taken historicals, and so arranged them as to express spiritual truths. By means of the events of history He has drawn pictures of otherwise invisible and inexpressible spiritual things. Not only this, but He has taken natural events and ideas, and so arranged them as to tell the story of His incarnation and glorification, and to tell it in the order of progress from infancy to the end. The text tells about spiritual changes that took place in the Lord during childhood, and at the same time it teaches about changes that must occur in every regenerating person.

There is a beautiful and practical lesson in this text, for the comprehension of which only a little preparation is necessary. We can not get knowledge of spiritual things until we have knowledge of natural things in some degree. There are two reasons for this. First, the faculties are developed on the natural plane before they can be developed on the spiritual plane. Natural things are used to develop the faculties. Second, into the knowledge of natural things, spiritual knowledge is insinuated. To illustrate: One who has no bodily sense, who can not see, feel, taste, hear, or smell, can not learn anything. Our learning commences with the exercise and development of the senses. So the sense-life, or sensual life, comes first. Since the sense-life comes first, there is danger of one becoming confirmed in it, and of believing that there is no superior life, and so never rise above the merely sense-life and the knowledge of science and ex-

ternal things that are acquired by means of the senses. Now, as we shall presently see, Lot stands for this sense-life and its possessions.

But the sense-life is given for higher purposes than its mere gratifications and pleasures. It is a means by which life on a higher plane can be introduced. One can not understand how the Lord gives the soul love and wisdom, its heat and light, if he knows nothing about how the sun gives the earth heat and light. For nature is a parable of spiritual things, whereby all things invisible are clearly seen by means of the things that are made, even His eternal power and Godhead. Natural science is a mirror in which spiritual things can be seen.

And so this great natural universe, with its seas and rivers, its valleys and mountains, its earth and clouds, and the great life and light-giving sun, is a mirror through which the spiritual world shines and is revealed. Natural affections are images of spiritual affections. We can not understand what God's love for us is if we have no love for any one. The tender love that parents have for their children is given by the heavenly Father that we may see and feel with what great and tender mercy He loves us. Thus natural things are necessary for the attainment of spiritual things. Their close relation is represented by Lot's relation to Abram; and the higher things, attained by means of the lower, are represented by Abram. Let us, then, have fixed in our minds this, that Lot represents the sense-plane or sense-pleasure, while Abram is the spiritual plane, which will appear more fully as we proceed.

Now our lesson for today turns on one point. Why did Abram and Lot go down to Egypt? Because there was a famine in Canaan. Egypt was a low land. It was the country where there was science, knowledge of eternal things, which we may know from the Word so frequently speaking of the wisdom of the Egyptians. The famine in Canaan represents a famine in knowledge. Going down into Egypt is instruction of a natural kind. As previously said, we must have natural knowledge before we can get spiritual knowledge. To represent this, Abram and Lot went from Canaan into Egypt. So did Joseph and Israel. Moses was born there, and the Lord Himself was taken there by Joseph and Mary to represent that the acquisition of natural knowledge is first necessary.

Abram had been down in Egypt, at the time of the text, and was returning rich in cattle, silver and gold, to his former home at Bethel in Canaan. The cattle, silver, and gold that Abram brought out of Egypt, represent mental acquisitions. The cattle are affections, silver is truth, and gold is goodness or love. But Lot's acquisitions are not so mentioned. He had cattle, but not gold and silver, because his affections were not spiritual, but merely for the things of the low sense-plane.

Every regenerating person has to be in Canaan first, and feel the famine. He must be in a state of spiritual meditation, and desire knowledge. He must feel his spiritual destitution, the spiritual famine and desire to acquire. That state in our experience when we are brought to see our spiritual barrenness, and to feel the need of heavenly things, is when Abram goes down into Egypt. We go down into Egypt when we feel the spiritual famine,

and go to the letter of the Word to obtain knowledge of right living, and to nourish ourselves with the comfort of its precious promises. The Spirit of the Lord ever flows there, keeping alive and fresh every good thing to nourish our spiritual lives. When we have gone there and learned about spiritual things we next return to Canaan; that is, we try to enter into the life that the Word teaches. What we acquire by way of affection, truth, and good is our riches, and we return, like Abram, rich in cattle, silver, and gold, if we have gone in the right spirit. And notice the order of these words—cattle, silver, and gold. We would naturally reverse the order in naming them, as occurs in commentaries, but the very order is Divine; cattle come first because they stand for the affections, which must come before we will seek spiritual knowledge. Silver is mentioned next because by means of affection we acquire truths, and gold is last because by means of spiritual truths we acquire good.

Now we come to a most practical feature of the text. When Abram went back to Canaan, he and Lot came into conflict. Abram, we have noticed, represents the love of heavenly things, or the ruling love of the spiritual mind. Or, if simpler, Abram is the higher and spiritually progressive nature in us. Lot is the desire of the external man, or, if simpler, he is sensual pleasure. Abram and Lot came into conflict. So must our spiritual nature, when we have been down into Egypt, and have become instructed, come into conflict with our natural desires. Abram and Lot separated. So must we separate the spiritual from the merely sensuous.

Lot chose the low land, because it was pleasing and fair. It was well watered and luxuriant with vegetation. He did not want to climb the rugged hills, dig wells, and shift his flocks continually for pasture and water. He did not want to put forth effort. He wanted things easy and abundant.

His choice represents how the natural man, the natural desires in us, follow after ease, luxury, and voluptuousness. His choice represents how distasteful to the natural are the hard struggles, the thirst, and the famine that the regenerating undergo.

Lot and Abram are both in us. The desires of the natural mind, our natural desires, tend to the low land. Their choice is the plains, the dead level of the lower things of the world. The things that look beautiful, the abundance of natural things, appeals to them. Lot means pleasures derived from lust, such as lust for glory, honor, power, fame, riches, indulgence, voluptuousness, and all that gratifies the merely sense-life. We can see this so clearly if we recall how Lot separated from Abram chose the low land, which was on the very outskirts of Canaan, and pitched his tent toward Sodom, that city immersed in sensual pleasure. "The men of Sodom were wicked and sinners before the Lord exceedingly."

When we make choice between the spiritual and the natural, and choose the things of mere sense gratification because they please, we choose the plane, the dead level of a sense-gratifying life. There are no elevated states of life there. We pitch our camp toward Sodom every time we allow the external to rule over the internal, every time we violate our sense of right for some pleasure or

worldly gain. Do we choose our friends because they are rich in this world's goods rather than in spiritual graces? When we do we choose the low land, we pitch our tent toward Sodom. Do we choose our company from those who are learned, rather than because they are loyal and true? Then we pitch our tent toward Sodom. Do we love wealth for its outward show or for indulgence, rather than for its uses in the Father's kingdom? Then we pitch our tent toward Sodom. Do we shape our lives to please idle fancy or externality or merely to gratify the sense-life? Then we, like Lot, pitch our camp toward Sodom.

Abram chose the hills, the mountains, and the two were separated. So it must be in our heavenward journey. When we have gone to the Word, learned about the higher life and heavenly things, and are prepared to enter into them, we must separate the heavenly things from merely sensual pleasure. This is not to say that we are not to enjoy beautiful things, eating, drinking, grand music, enlivening games, and the like. All these things are beneficial when subordinated to uses. Pitching the tent toward Sodom is to separate from spiritual things as ruling motives, and give up the life to external things alone, to dwell in, to pitch our tent in sensual pleasures. All our senses are Divinely given to be enjoyed. To pitch the tent toward Sodom is to settle in their joys separated from their Divinely intended uses, whereby we allow the lusts of the world to ascend, and to suffocate our interests in the eternal riches of heaven. We must not let our lives be ruled by sense gratifications. We must not let mere worldly delights gain the dominion, and suffocate those more tender and heavenly sweetnesses that flow down from God out of heaven, into our love for Him and His Word. We must not let the senses rule the man. Let the man in us rule the senses.

Briefly, here is what we each must do if we would attain unto heaven and its unspeakable blessings. We must feel the famine of spiritual want, our own nothingness and unworthiness; go down into Egypt by acquiring knowledge of spiritual things; return into Canaan by entering upon heavenly living, and separate ourselves from living simply for self and the world.

How like Abram and Lot we are today, as we stand looking over all the land before us! The church has instructed us. Look down, down to the level plane of sensuous living, fair indeed to look upon, with its abundance, luxuriance, indulgence, and intoxicating pleasures. But to where does it lead? A word tells it all—to Sodom and its destruction. And then look to the high hills of a devout Christian life, and though at times rough is the way and steep the ascent, the Lord has assured us that He will go with us and give us peace. He will make the yoke easy and the burden light. He will give us water in the desert and bread in the wilderness.

And we can see, perchance, the mountain-tops, brilliant under the Divine sun, lifting their heads up into the golden atmosphere in which angels dwell. Shall not the things that God hath prepared for them that love Him be more to us than all else? Shall not the beauty and holiness of the Word, the sterling life and character of Jesus, His meekness, so strong; his humility, so glorious; His sinlessness,

so pure and sweet, persuade us to choose always the high, the heavenly, the Divine?

Let us each take away this thought for daily help during the week. We will not live for our pleasure alone. We will attach ourselves to uses. We will not choose the low plane of the sense-life, nor pitch our tent toward the Sodom of sensual delights. In the strength of Jesus Christ, our Lord and Redeemer, ever present in His glorified Human, we will choose the high and the pure and the spiritual, that we may make the world better and extend the kingdom of our Lord and Maker. We will not pitch our tent toward Sodom. We will separate from all that is sordid and base, and make the holy hills of the Lord's presence our eternal abode.

Contributed

The Dry Bones Resurrected.

(Ezekiel xxxvii, 1-14.)

These words are for the people of God in all ages who are in captivity to the world and its hard conditions and in despair of attaining spiritual life. It is the sure promise of deliverance; and more, it tells how the deliverance is effected. The Lord here tells how He builds a living church out of natural worldly men, how from mere dead facts and knowledges He resurrects the spiritual life in men.

With all of us there is some ground of perception as to what the spiritual life and liberty ought to be. The Lord implants in us an embryonic heaven, a power of recognizing and comprehending truths and of fulfilling them. We call this conscience. It is the prophet who is to see the bones resurrected.

Here is the Lord's promise of life to you. He carries you out in His spirit and sets you down in a valley. Out from what? Out from your self-consciousness, out from your self-concentration, out from your disposition to think only of and for yourself in relation to worldly and temporal things, out from yourself so that you may see yourself as you are and the possibility of development open to you.

He sets you down in a valley. What is this, shut in on all sides by the mountains, barren, a desert, rocks and desolation, or rich, fertile, and fruitful as the case may be? How suggestive of the life we are now living in the world shut in and narrowed by our self-love mountain high, barren of any but selfish interests, desolate of any good or charity toward others; or broad and grand as self-love recedes to protect and shelter, rich in the possibility of good works, fertile in suggestion and fruitful in kindness and manliness and heavenly love—the valley of our natural life in the world.

Be led out of yourself to see yourself and your life in the world and what do you behold? The valley full of bones and, Oh, so dry! And these bones? Knowledges of truth, facts of spiritual life, the "dry bones of theology," things that you have learned and know, but for which you have cared little. How many there are with us all! Truths about God and the neighbor and our duty toward both; truths about life and its present and future relations; truths about Providence and the Word and God's redeeming power. We

all know something of these things. They are in our memories. But while we are about our business and social and political life we give but little thought to them and they lie about in our minds as so many dead and dry things. Who ever thinks his religion into his business, or his politics, or his social life? Yet, without these facts and knowledges active in the life there can be no heavenly man. These "bones" are the skeleton of an angel. But how dead! How dry!

As you are led by the Lord out of yourself to see yourself and all these things you say, "Can these bones live?" "Religion in business! How? Can I succeed? Will not competition swallow me up?" "Religion in politics! Is such a thing possible?" "Religion in society, empty, meaningless fraud that it is for the most part?" Surely, but how? "O, Lord God, thou knowest." "Prophecy unto these bones: Hear the word of the Lord." The Word of the Lord teaches that dead and dry as these things may be with you they have a Divine meaning and destiny and purpose. They are stored in the memory for a purpose. They are given as a means to life. It is intended that the commandments and precepts of Divine doctrine and revelation shall mould and qualify every act and deed, and will and intent and purpose. Business is not meant to be for oneself, but as a means of service to all men—a religious expression. Politics is intended to be the expression of heavenly purpose and principle in defining and exemplifying a government to the best interests of all in relation to heavenly as well as worldly ends. Society is for mutual helpfulness and as a means to the development of spiritual sympathy and encouragement, to grow the life of God and heaven in men. What you need is to know the purpose and meaning of these things, an awakened conscience, an asserting of that Divine mission and purpose.

And when you attempt to do this what happens? There is a shaking up, a bringing together of bone to his bone, an ordination of truths, an inspired thinking making of these "bones" the skeleton of a heavenly man. You begin to see the relation that should exist between religion and business and politics and society. But it is with you only a system of truths to think, something you have learned, something you recognize as proper. Your truths are coming into order in your mind, but they are as dead and dry as ever. What is needed now is that they shall be alive. There must be sinews and flesh and skin upon them, and breath in them. And as you begin to be affected by them and love the good that is in them, and determine the deeds that are from them, and will them in what you intend and accomplish, and make of them sensible, sensitive ideals of outward conduct, the man in them is formed. Yet there is no real man in it. You have only clothed principles to think with moral virtues. There is no breath in them. There is no real consciousness of spiritual life, no inward spiritual motive in what you do. You know consciously nothing of the origin of your thoughts and ideals even as you practice them, and so you constantly sigh for inspiration and power. After all this has been your own work. Your faith and charity and good works you have procured for yourself. You are not in the least more spiritual than you were before. You are merely an intelligent, cultured, considerate,

somewhat superiorly good citizen and gentleman of the world. What you still need to make all this appearance of manhood and angelhood truly alive is the spirit of God flowing in and giving it life. That power from on high comes when you are ready for it and want it and realize that you cannot possibly get on without it, and therefore ask for it. It comes when you really see that all truth is from the Lord, when you can truly recognize that all good works are not good unless He is in them, as you realize that the power to do and to will and think and intend unselfishly and for others is the fruit of His operation in your soul. Then the man in you lives and stands upon his feet. Then these dry bones throb and thrill with real life and virtue.

O! what a message for the church today! Do we not say, "Can these bones live? Can these truths be brought to life in men?" Yes. But only as His spirit is in you and brings you into your own land. Only as we see them from Him, as we think them out in practical application to the world's needs as the means of His life to the world, only as we will them into effect and have faith in His power to fulfill them.

O! what a message for you, poor child of God in captivity to the world, struggling to be free from its hardships and toils! "Can these bones live? Yes. But only as you learn to look to the Lord and live your life from Him, as you begin to see your business to be His business, as your means are seen to be His means, as your social life is devoted to the interests of His purpose and His people, only as you honestly, openly learn to love, as the very joy of your life, the doing of His will and commandment.

The promise is sure. Shake up the dry bones. Think! You can do it. Bone will come to His bone, facts will co-ordinate. Will them and love them, virtue will clothe them. Sense them in your conduct, and they become covered as with a living skin. They will live in you and stand strong with the consciousness of God in you if you but desire and ask for and act out the inspiration He gives.

FRANK A. GUSTAFSON.

Repentance and Proprium.

To say and feel, "I have been doing wrong, but from this time forth I will do right in all the relations of life," and to put this resolution into practice, is an excellent and helpful thing to do. It is a blessing to the family and to society. It bandages the life about with good habits which will powerfully restrain it in the hour of temptation. It may be a stepping stone to something higher. But it is not gospel repentance. One may experience such repentance as this for the sake of physical health, or reputation, or business patronage, or even for the satisfaction of feeling that he is good. In such case the same old selfishness remains at the core and there is no real turning to God. The call of the Baptist in the wilderness to bring forth fruits meet for or worthy of repentance means something more than good deeds. The fruits there mentioned are the fruits of the spirit, which, as the Apostle tells us, are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. (Gal. v. 22, 23.) How can man's selfhood, which is nothing but evil and falsity, bring forth these fruits?

But what is meant by man's selfhood being nothing but evil and falsity? That it is a bunch of corruption, a vile substance, an evil entity? Nothing of the kind. Man is conscious of life independent of God. He must have this consciousness in order to be man, a responsible creature capable of virtue and happiness. He must feel that his life is his own or he will never use it as his own. This is the case with every rational and moral creature in any world, even in the heaven of angels. But life independent of God is an impossibility. It necessarily cannot be, for God is the only life, the Infinite Life which is indivisible. He cannot part with it by giving it to another. He cannot create another who has life in himself, for if that other has life in himself he already is and cannot be created; he is God. For God to create another who has life in himself involves a contradiction of terms. No man can have life in himself or life independent of God. Our consciousness of life independent of God is a consciousness of a falsity, or of that which is not so. The consciousness is real but that of which we are conscious is an impossibility. To forget this and think that our life is our own and live accordingly, is to be deceived by the serpent, and this is the source of all evil. This in a summary is the whole meaning of man's proprium being nothing but falsity and evil.

To cease thinking that our life is our own and to cease living according to that falsity, is to repent. This is turning away from self to God. The truly repentant soul lives in the great truth that he is nothing of himself—nothing except as the Lord by His inflowing life continually makes him to be something.

The penitent soul does not make self to be anything by thinking he has done any good or spoken any truth. If good has been done or truth has been spoken, it is all the Lord and not himself. He humbles himself and realizes that after he has done all he is an unprofitable servant.

Nor does the penitent soul make self to be anything by clinging to his sins and evils. The Lord has promised to forgive. Forgiveness is not something that has to be procured, it is ready now if man will only believe it. The kingdom is prepared from the foundation of the world. In the Father's house are many mansions. The oxen and fatlings are killed and all things are ready. The upper room is furnished and prepared. Eye hath not seen nor ear heard the things which God hath prepared for them that love Him. The penitent soul therefore takes the Lord at His word, and comes to Him not on the ground of merit, but on the ground of mercy. He does not cling to his righteousness nor to his sins.

For we can make self to be something by clinging to our sins as really as by clinging to our righteousness, by making ourselves black as really as by making ourselves white. The head denotes our intelligence, and the hairs of the head the particulars of our intelligence; and we are not to swear by these because we cannot make one particular of our intelligence good and true, nor evil and false—we cannot make one hair white or black. The only course is the surrender, the abnegation, the collapse of self—not making ourselves to be anything either good or bad. And when this takes place the Lord can and

will come in and give us a new and heavenly selfhood. Then shall be realized the truth, "He that loseth his life shall save it," and "he that humbleth himself shall be exalted," and "I live, yet not I but Christ liveth in me."

Imagine, on the farther shore of a beautiful lake, a magnificent sunset scene of forest, hill and meadow. Let us suppose the water endowed with life and intelligence. It says, "I will reflect the beauty of the earth and sky above me." But the more it tries to do so the less it accomplishes its object; for the effort is motion, and as long as the surface is in motion it cannot reflect anything clearly. But it says, "I see that in order to reflect the beauty above me I must become calm, and I will do so." But that very effort is the opposite of calmness. That sheet of water can reflect the scene above it only by doing nothing of itself. Then it becomes calm and gives forth the objects with great power and beauty. So let man cease trying to be good, or trustful, or calm, or anything else; but in all that he does let him forget himself, and he will be giving forth all the blessings he receives from God.

The lake receives just as much when the surface is troubled as when it is calm. The hills, meadows and sunset, the sky and afterglow are just as near; but by its self activity the water distorts and destroys the reflected picture. And so we receive just as much from God during our own foolish efforts as in our calmness, but our self activity prevents us from realizing it and giving it forth. We are troubled water which prevents the Divine reflection from being seen in us.

This is not quietism, but that quiescence of the selfhood of which our doctrines say so much. The water of the lake is not doing nothing when it is calm, for then it is giving forth with great power the clearest, most beautiful scene. When it is doing least from itself it is doing most from that which is above it. And so when we do nothing of ourselves we do most from the Lord, and give forth in the clearest, most powerful manner the beauty of His life.

E. D. DANIELS.

The Cultural Value of Women's Clubs.

It is not yet forty years since "Women's Clubs" were born, yet their growth and spread has been the most striking and phenomenal of all the innumerable organizations that we now recognize as the order of the day. The strides of our modern civilization are so rapid and so huge that one must really wake up all over on every plane of his being in order to adjust him or herself wisely to the new life that is now descending from above to lift the race to a higher and more unselfish plane of life. The hour for altruism or living, practical love of the neighbor has struck and men and women both are profoundly stirred by the new life which shall be the embodiment of the love of God and humanity on a higher plane. The phenomenal growth of women's clubs is only one feature of the transition we are in, and women's clubs, earnest as they are, have only taken the first step in the share of this great work that is now upon us all.

The cultural value of women's clubs in this great movement has been great on the surface or first step of it, viz., the intellectual, or the search for

knowledge, and the culture that one would obtain from a search for and acquisition of knowledge the clubs have gained so far, but the next step of cultivating the feelings in a deep and broad love for all that pertains to the welfare of humanity the clubs have not yet taken vital hold of. This step must be the next one and the cultural value to be obtained when we shall have entered as earnestly into this work as we have the scholastic or intellectual side will be much greater and more closely in touch with the real needs of humanity, for woman is not yet awake to her deepest source of power, which will surely be roused through her capacity for physical and individual motherhood as well as the greater and universal motherhood of which she is capable. When this is roused and developed it will be a wonderworker, it will rouse her intellectual acquisitions into a new life and set every drop of red blood in her veins tingling with new life and make her extend her mother love to every uncared-for or non-mothered child of God, whether he be in Kamschatka or in our saloons.

The cultural value that will come to woman, when her heart and her head work together for one altruistic, living purpose, will be tripled and multiplied a thousandfold. But there is still another step which will follow as a birth from the union of the other two, the birth of work for humanity. This must follow the union of a cultivated intelligence with an awakening love in the heart and must express itself in work. This is the third and highest form of practical, altruistic living and when we reach that grade of work we shall have obtained the highest cultural value from our club associations.

There is a power in working together and this, too, is one form of culture value obtained through club work.

Fine as all this is, and sure of attainment as I believe it will be when we turn away from the mere seeking for intellectual illumination alone, and enter lovingly into the service of humanity, we shall then only have reached half the height that we can attain when we take up the still more effective work and co-operation with our brothers. Then the balance of power in our work will be doubled and we shall see such unprecedented changes in the low conditions of our civic and national life as we cannot even dream of now from our standpoint of our individual sex limitations. Only when both sexes co-operate on every plane of life shall we attain those ideals that we all love and that seem so far off, but which I believe are destined to materialize as soon as women take hold of their work with all their faculties, viz., head, heart and hand. She must take the initiative in her work, else it will not be as distinctively feminine as it ought to be for the good of both. This will surely come about by means of woman's more earnest, more loving, more all-around harmonious work for the uplift of humanity. The culture she would gain from this triple club work would be solid, spiritual, eternal.

C. B. MANN.

Good makes to itself the truth to which it may be conjoined, because it does not acknowledge anything as truth but what agrees with it. (A. C. 3161.)

Angels are in intelligence and wisdom, because they are in love. (A. C. 2500.)

Communications

The Mistake of the New Church.

In an article in the MESSENGER of Sept. 9, "Intensive Gardening," the writer says: "A good deal was said at the late Convention about missionary work, which might be called the *extensive* gardening of the church, but very little was said about *intensive* gardening which is the deepening of the religious life among ourselves." The writer in this one sentence, has pointed out the great mistake of our New-Church preachers, whose sermons—with few exceptions—are addressed to the intellect, while the heart, or better part of man, is utterly ignored or neglected. There are very few sermons preached to our people which stir the feelings and warm the hearts of the hearers. As a rule, they are fine intellectual or doctrinal essays, which make people feel *quite satisfied* with their present religious attainments. They all emphasize the keeping of the commandments, but they leave the impression that when that is done the *whole duty of life is done*. They forget to tell their hearers that "A life according to the commandments is only a *moral* life, the precepts whereof are known to all who live in human society." (A. C. 3690.) They forget to tell that there are "*innumerable evils* beside those mentioned in the Decalogue." (A. C. 2515.) They forget to tell that the New Church is an internal church, and he who would enter it, must seek *first* the kingdom of heaven, i. e., seek to become an internal man, which means to *overcome* our evils, not cherish and excuse them. For internal men are those who have angelic doctrines and lead angelic lives. (A. C. 2531.)

The new life is not a polishing of the old, but a *new birth*, a change of heart. For the regenerated man not only gets a new will and a new understanding, but if ye are willing to believe it, says E. S., "also a *new body* for his spirit." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The word "convert" means to turn about—to turn and see the voice, as it is beautifully pictured to us in the first chapter of Revelation, where is given a panoramic picture of how every earnest seeker of the truth enters the New Jerusalem; the objective picture is simply the subjective experience of every soul that is truly born of the spirit. Everything John saw pictures the soul's inner experience, or the progressive states of every truly converted man. "Men shall not say Lo here, or Lo there, for behold the kingdom of heaven is within you." J. M. S.

Missions.

There has been a tendency, in part unconscious, no doubt, to relegate to the future the discussion of the relationship between the New Church and Christians generally. This has in part been due to certain personal equations which no longer exist here. Apart from this, we are being driven to consider the subject by the force of events. Whatever may have been the shortcomings of missions in Swedenborg's time, there is no doubt today of their power.

As a matter of fact, Protestant missions did not exist in any volume until about seventy years ago. It appears to the writer that a considerable part of the criticism that was correct 150 years ago does not now hold. Of course, there has been theoretically little change—that is to say, they are still servants of the old creeds—but in no avenue of progress has progress been stayed by the arguments of the logician. Liberty in monarchical and republican countries depends rather upon the character and education of

the peoples than upon the constitutions or political creeds of those countries, however completely they ought to be helped or fettered by those constitutions. Some results enumerated in a recent article on Korea are fairly conclusive on several points. One of these is that missions are no longer futile. An explanation of their success rests not in the perfection of their teaching from the doctrinal or logical standpoint, but from the fact that their personnel consists largely of men and women with whom love of the Lord Jesus Christ and a working belief in the Sacred Scriptures are moving forces.

We are very ready to acknowledge what we call natural good to those who are now working, and to deny what we call spiritual good in regard to them. But from a New-Church missionary experience of over thirty years, during which time I have been in touch with Christian workers of all sects and in all fields, I have reached a very high estimate of the value of their work. They have usually impressed me with the possession of much of the needful amount of doctrine for the day.

The practical result of all this may be that for us, for the present, mission work is rather the completing of the education of missionaries now in the field than an endeavor to compete with them. In other words, the work today for us is in line with that first undertaken by Swedenborg, namely, to reach preachers, teachers and colleges.

The writer would therefore urge the circulation of the Doctrines among all teachers, say in Asia, whether of Islam, Brahman, Confucianism or Christian; and as doing this means issues of many thousands, and as the Writings are addressed generally rather than to certain classes of men, it will, I think, be advisable to send out small books of perhaps 50 or 100 pages, carefully prepared for those to whom they are to be sent, as India looks at the world of thought very differently from the way in which Japan does; and China, again, has other leading thoughts, and little Korea still others. To give to any one set of minds all medicines is waste and idleness when we know sufficiently well the disease and the approximate remedies. Such books could consist mainly of extracts from the Writings with the necessary introductions and remarks.

E. M. BILLINGS.

Church News

Rev. Jacob Kimm, of Pine City, Wash., intends to spend the winter in California.

The Journal of the late General Convention, held in Lakewood last June, is out and ready for distribution.

Announcement is made of the engagement of Miss Susan Hallam to Mr. Alex. B. Elder of Toronto, Canada.

Rev. Percy Billings is settled in Toronto, ministering to the New-Church Society. His family joined him there early in September.

Professor John H. Williams, who was dropped from the teaching force of Urbana University, is employed to do special teaching in the high school of Urbana.

Rev. A. B. Francisco, pastor of the Humboldt Park Parish, Chicago, has organized a class of the young people in Esperanto numbering fourteen.

By a printer's error, the last line of the quotation from the A. C., at top of page 181, was omitted in Mr. Allbutt's article on "The Lord's Prayer." "Desolations and temptations, therefore, are continued to the extreme, that is, to despair." (No. 6144.)

The Rev. J. E. Werren has been invited to become the minister of the Cambridge Society for the coming year. He is expected to enter on his duties the last Sunday of September.

Rev. Charles H. Mann and wife intend to spend the winter in California. Mr. Mann preached in Brooklyn September 12, the church being reopened on that date after the summer vacation.

The Holy Supper will be administered in connection with the Baltimore Northwest Mission, Harrison's Hall, 1515 N. Fulton Ave., on the first Sunday in October, after the morning sermon.

Rev. E. D. Daniels entered upon the sixteenth year of his pastorate at La Porte, Ind., this month. He was granted a leave of absence at the annual meeting recently, and is spending his vacation in Canada.

Subscribers who ask for a change in the address of their paper would save us much trouble if they give the last address as well as the new one. Neglect to do so makes it difficult to have the name transferred without mistake.

On July 19, the Baltimore *American* published a letter of over 100 lines by Rev. G. L. Allbutt, descriptive of the transference of Swedenborg's remains to Upsala Cathedral, and including the address delivered by the Archbishop of Sweden.

The Calendar of Daily Readings in the Word and in the Writings for the year 1908-9 is now in print, being the joint chart of Convention and League. The Committee of the General Convention continues to provide assignments of daily lessons in the "Arcana Coelestia." The Committee of the League provides assignments in "Divine Providence." The policy of sending a copy, marked, to the subscribers of the MESSENGER and Review is discontinued this year. But any one desiring a copy will receive it free, postpaid, on application to the Reading Circle Committee, 501 Masonic Temple, Chicago. The League Committee will send out the Calendar, as in the past, to all whose names are on the League Circle Reading list.

A Memorial.

The main auditorium of the Roxbury New-Church of Boston is now being beautifully redecorated and furnished with electric lights by Mrs. Alice E. Loud as a memorial to her daughter, Miss Alice Chapman Loud, who passed into the spiritual world the 11th of May last. Miss Loud was 22 years of age and was one of the most active and devoted members of the Roxbury Society. She was engaged to be married to the Rev. Hiram Vrooman, of the Providence Church, and the marriage was to have taken place three weeks from the day of her death.

This memorial to her by her mother seems peculiarly befitting, as Miss Loud had expressed the hope that the church might before long afford interior decorations somewhat of the character of those now being made, and because this memorial is simple, unostentatious and useful and in perfect keeping with the beautiful spiritual character of Miss Loud herself.

Lynn Neighborhood House.

Owing to other necessary engagements, Miss Mary Manchester, of Providence, who has been during the past year in charge of the kindergarten department of the Neighborhood House at 53 Neptune street, West Lynn, has resigned from the position.

During the past year twenty-eight children have been enrolled in the kindergarten class, although twenty-five

was the greatest number in attendance at one time. Owing to the limited financial resources of the association, this, as all other positions in connection with the work of the Neighborhood House, which is purely philanthropic, must necessarily, for the present, be without salary, but the resident kindergartener will be given a comfortable room and board at the Neighborhood House.

Applications for the position may be addressed to the president of the association, Mr. George C. Warren, 93 Federal street, Boston, Mass.

Golden Wedding in Cincinnati.

Fifty years ago, on September 2nd. 1858, at the residence of her mother, 411 Broadway, Cincinnati, Ohio, Miss Charlotte Wright was joined in marriage to Mr. J. Lloyd Wayne, Jr., only son of J. L. Wayne, a well and widely known New Churchman.

Mr. and Mrs. Wayne have spent their entire married life in Cincinnati and have been blessed with eight children, three of whom have entered the spiritual world. Of the five remaining three are married and eight grandchildren complete the family circle, all of whom were present on Wednesday, September 2nd, 1908, at the pleasant Avondale home. Flowers in profusion yielded their brief but beautiful ministry and gifts more substantial and enduring were not wanting. The happy laughter of children blended pleasantly with the more sedate current of reminiscence and congratulation of the elders.

With the yet stalwart groom and the yet lively bride the years have dealt lightly and both have retained much of their youthful spirit, and as they stood amid loving and rejoicing relatives and friends and realized the full significance of the occasion they could thank God and take courage for the years that are yet to come.

Among the many affectionate messages which came to Mr. and Mrs. Wayne was the following composed and sent by a friend of the family now well past his eightieth year:

"So fifty years have circled by
Since man and wife you've been,
And we are here to wish you well
Upon this festive scene.

And may increasing happiness
Your constant portion be,
Until at last you rest in peace
Where sin and sorrow flee."

And the following:

"The passing days in rapid flight
Have wrought this golden year
Of peaceful joy and happiness
To friends we hold so dear.

"The youthful love within their hearts
Still burns with steady glow,
As hand in hand a-down life's path
With faith and hope they go.

"The husband fond, the gentle wife,
Did each their burdens bear,
And now with confidence and trust
Their honors gladly share.

"With one accord tonight we clasp
The hand of each dear friend
To wish that Heaven's blessings may
Be theirs without an end.

Angels from the Lord lead and protect man, and this every moment; for if the angels were to intermit their care for a single moment, the man would be precipitated into hell, whence he could never more be brought out. These things the angels do from the Lord, for they perceive nothing more delightful and happy than to remove evils from man, and lead him to heaven. (Arcana Coelestia, 5092.)

Swedenborgiana.

APPENDIX TO NOTES OF EUROPEAN TRAVEL, 1907.

As indicated in my "Notes of Travel," which have been appearing at intervals in the MESSENGER during the past year, the results of my search for *Swedenborgiana* in the universities, churches, public and private libraries have been reserved for listing in a form convenient for preservation and reference. Unfortunately some of my memoranda are lost, and some of my notes, hastily written, are difficult to decipher at this distance, but the following titles are sufficient to indicate, to bibliographers at least, the existence and whereabouts of certain volumes, editions and stray pamphlets which may have escaped notice, and they may answer in some imperfect measure the object of my search in suggesting the kind of reception the writings of Swedenborg met with during and in the years following his activity. I have added an account of some portraits which are new to my knowledge.

ROYAL LIBRARY, COPENHAGEN, JULY 19, 20, 1907.

1. J. Svedberg (Bishop Jesper Svedberg, the father of Emanuel Swedenborg). *Festum Magnum*. Skara, 1724.

2. J. Svedberg. *Ungdoms regel och alderdoms spegel*. Skara, 1709.

3. *Swedenborg's Religion*. Des herrn Emanuel von Schwedenborg's letzten Worte und Prophezeiung von dem Schicksal der Christen, Vertilgung der Hayden, und Schnellen Bekerhrung der Juden darauf stracka folgenden Ende der Elementarischen Welt. Daniel vii. 24-28. Altona, 1787. A small leather-covered volume, the title meaning in English: The Last Words and Prophecies of Sir Emanuel von Schwedenborg's concerning the Destiny of Christians, the Destruction of the Heathen, and Sudden Conversion of the Jews, and the immediately following end of the Elemental World. (Daniel vii. 24-28.)

4. *Vorberichts*. A volume containing a number of treatises as follows: I. (Title Translated.) A Wonderful Account of Swedenborg's Interview with a merchant and a princess in relation to the discovery of lost property, etc., by intercourse with spirits. (In connection with this see Balzac's novel *Ursula*, in which the same theory is illustrated by example and lucidly explained on principles attributed openly to Swedenborg. F. S.) See also the French drama mentioned below. Stockholm in 1756.) Followed by a number of prophecies of the world's end in 1825. (Example: The destruction of the moon, the "Crescent" of the false prophet, is the fall of the Turkish Empire. F. S.) II. *Eman. Swedenborg's Epilog zu dem letzten Act der Teufaleien des Magister Kindleben*. Stockholm, 1780. III. *Vom Neuen Jerusalem und dess himmlischen Lehre*, 1787, vom lateineschen Original. London, 1758.

5. *Ettliche Briefe*. (Several Letters.) Von Eman. Swedenborg to Oetlinger. Stockholm, Nov. 11, 1766-1772.

6. *Verbindung der Seele mit dem Koerper*. (Intercourse of Body and Soul.) Frankfurt and Leipzig, 1772. Uebersetzt vom London, 1769. (Interesting from the connection of this work with Kant's Inaugural Address on *The Two Worlds* at Konigsberg in 1770. F. S.)

7. *Erdcorper der Planeten*, etc. Anspach, 1771. (With a preface by one who loves "Wissenschaft und Geschmacht.") This collection of extracts from *Earths in the Universe* is followed by reflections on the book, "general" and "special," with reference to Theology, Philosophy, Psychology and Logic, and by a comparison with Fontanelle, who wrote a tract on "More than One World." See preface. This work is inscribed to a friend, and the letter of dedication is signed: 3. Mai: 1770: U. U. This seems

to be a book of historic interest, being contemporary with Kant's Inaugural Address.

8. *Tanker och roliga Berättelser i Auleddning of Assessor Swedenborg's Samtale och Omgange med Anderne.* Gotheburg, 1771.

9. *Tre markvardige Breve*; written by the Swedish assessor Emanuel Swedenborg ("who for twenty-eight years has had intercourse and has spoken with angels"). Translated from the Danish. Kjobenhavn; 1772.

10. *Adskillige curieuse Anmarkninger og Efterretninger om den bekjendte Iarke Emanuel Swedenborg.* Kjobenhavn, 1774.

Stiftsbibliothek-Liuköping.

11. Emanuel Swedenborg. *Hvad bos en christen.*

12. *Nya Kyrkan.* Lund, 1852.

PUBLIC LIBRARY, VISBY, GOTLAND (IN BALTIC SEA).

13. Jesper Svedberg, *Autobiography.* A manuscript volume bound in leather, large quarto, containing about 1200 pages; described in detail in one of the Notes of Travel above. This remarkable manuscript is duplicated by one in the Consistory Library at Skara; for reasons given in my Notes of Travel, the Visby copy would seem to be the earlier one.

14. The many rare editions and the MSS. and photolithographs preserved in the Library of the Royal Swedish Academy of Sciences and in the Royal Library at Stockholm are too well known to require mention here.

15. *Portraits.* The portraits that interested me most in Sweden, besides the many portraits of Swedenborg, were the two of Bishop Jesper Svedberg, one at Skara, with the church interior scene, familiar through the well-known engraving containing the Latin quatrain written by Swedenborg in gratitude for the picture's escape from the conflagration of his father's house; the other the remarkably handsome portrait at the Gripsholm Castle, representing the Bishop as a younger man, possibly at the time when Swedenborg as a youth was in closer association with him.

Another interesting and remarkably handsome portrait is that of the Archbishop Eric Benzelius, who married Swedenborg's sister Anna, and who was Swedenborg's closest and most influential friend. It hangs in the Consistory rooms at Skara.

At Gothenburg I saw the fine portrait of Sara Behm, Swedenborg's mother. This is described fully in my Notes.

In the Gripsholm Castle are to be seen the portraits of a vast number of prominent personages—royal, scholastic, ecclesiastic and civic—who were contemporaries of Swedenborg and are mentioned in the Documents. The new Swedenborg Museum, recently opened in the great Northern Museums of Stockholm, will contain many of the portraits here named.

16. In the Belgium Royal Library at Brussels I found a considerable collection of the Writings in French, but no MSS. or collateral works of remarkable interest.

17. In the Cathedral Library of York, England, and in the Library of Durham College were found volumes of the English editions of the Writings, and also in the Library of Salisbury a single volume, the "Divine Love and Wisdom," in the London edition.

18. In Scotland, in the Edinburgh Free Library, were found the following: Essay by Van Buren Denslow on "*Modern Thinkers: Principally on Social Science: What They Think, and Why.*" With introduction by Robert G. Ingersoll, Chicago; 1880. An extremely agnostic and pessimistic treatise, which takes up in philosophical vein Swedenborg's "Heaven and Hell," regards "Correspondence"

as real, but thinks the system is cramped by "worship of a book-fetich."

19. Edinburgh Free Library: *Biblioteca Swedenborgiana.* (Lager Catalog 494. Joseph Bau Co., Frankfurt-on-Main, 1904. Portrait on title page; 18 pages; being a catalogue containing a collection of the writings of Swedenborg, original and translated into English, German and French. Scarce first edition. Books on Swedenborg and Swedenborgians: From the Library of William Croft, Bedworth, Warwickshire.

(a) This catalogue contains 147 titles. A title-page reprint from original edition of *Methodus Nova Inveniendi Longitudines*, etc. Amstelodami; apud Johannem Oosterwyk: MDCCXXI., with autograph signature, "ab Eman. Swedenborg." Among the works on Swedenborg:

(b) *Abrégé avec Discours*: par Dailliant de la Touche; Stockholm, 1788. *Bjornstall's Briefe*: von Grosskind, 6 vols. Leipzig, 1780-83. "Mentions the author's meeting Swedenborg in Paris."

(c) *Dictionary of Correspondences.* Nicholson. London, 1800.

(d) *Figuier*: *Mystères de la Science.* Paris. Reference to Swedenborg.

(e) *Yoga*. W. J. Flagg. New York, 1898. Treats of the soul and refers to Swedenborg.

(f) *Charles XII: Biography.* By Fryxell. Contains biographical notice of Jesper Svedberg, Benzelius, Braunschweig. 1861.

(g) Kant. *Traume eines Geistershers*: Anonym: Friedrich Hartknock; 1766. Probably the first and most correct edition of this work. Vignette in title with motto: "*Velut aegri somnia vanae figuntur species.*" The editor says that "the priority of the Kant Königsberg edition is not proved."

(h) *Berlinische Monatschrift: herausgeg von F. Gedike* 12 B'd. Julius bis, December, 1788. Contains two interesting articles on Swedenborg not known to Tafel.

(i) M. Pertz: *Mystische Erscheinungen.* U. Jetzige Spiritualismus. Leipzig, 1866, 1877. References to Swedenborg.

(j) *Schleiden: Swedenborg und der Aberglaube: in Studien*, etc. Leipzig, 1857.

GLASGOW.

In library of Mr. H. C. Fairlie: A MS. letter in Swedish addressed to the College of Commerce asking instructions regarding allowing the importation by an apothecary of Serpentine mortars (forbidden by customs regulations), signed by members of the Board of Assessors, headed by Em. Swedenborg. The letter is dated Stockholm, the 3d of August, 1762, and reads as follows:

"The Rt. Hon. Baron and President, Knight Commander of the Royal Order of the North Star, also the Hon. Gentlemen of the Commerce . . . and Assessors:

"The Apothecary, Larr von . . . of Abo, has submitted to the pleasure of the Rt. Hon. Baron and President and the gracious Royal College of . . . and to the attorneys, whether in conformity with the . . . on paying customs, charges and expenses he may dispose over the 12 Serpentine mortars which are necessary to the Apothecary business as that they may be released from the customs house, where they have been detained in the warehouse because their importation is forbidden, wherefor the attorneys, with deepest respect, beg to call attention to the fact that Serpentine which has been manufactured (worked, not raw) is, according to His Majesty's gracious ordinance dated 14 Nov., 1756, forbidden to be imported into the kingdom, on which account the said mortars have rightly been retained, but how far in consideration of the circumstances may allow . . . request that they be taxed for duty and disposed over (released), that is a matter for the Rt. Hon. Baron and President and Gracious Royal College's favorable consideration and direc-

tion. The attorneys remain, Rt. Hon. Baron and President Knight Commander of the Royal Order of the North Star, also the Gracious Royal College, on behalf of the General Customs House Representatives most humbly:
(Signed)

LORENTZ SCHOEN,
EM. SWEDENBORG,
ALBI PROEN,
(Illegible),
(Name illegible),
(Illegible).

"To the College of Commerce respecting Apothecary von ———, 12 Serpentine Mortars."

20. Glasgow. At the house of Mr. H. C. Fairlie, September 18, 1907, saw oil portrait of Em. Swedenborg in his old age, the same as represented in the frontispiece of Otis Clapp's Compendium, Boston, 1856. On the back of this portrait is the following inscription:

"I hereby certify that this portrait of Emanuel Swedenborg was owned by the Rev. John Clowes, first Rector of St. John's Church, Manchester, A. D. 1769-1831. On his death, in May, 1831, it passed into the possession of his executor, Mr. Nathaniel Shelmerdine of Salford; he died in October, 1837, and from him it was inherited by his son, Mr. Nathaniel Shelmerdine, J. P., of Weaste. When the latter died, in June, 1892, the portrait became my property.
(Signed)

"NATHANIEL SHELMERDINE,

"M. A. Oxon, Rector of Great Comberton, in the County and Diocese of Worcester."

21. Paisley. In the library of Mr. R. A. Paterson I saw a volume printed and bound in very elegant style, entitled "*Swedenborg: ou Stockholm en 1756*." A Drama by . . . Knight Commander of the North Star. It is written with considerable brilliancy of style and describes the part which Swedenborg as a clairvoyant is represented as playing in the political and social intrigues of the Swedish court at that time. Both the plot and the style weaken toward the end. An appendix contains a discussion of Swedenborg's gifts of second sight.

22. Cambridge University Library, October 1, 1907. I saw the *Edition Princeps of the Arcana Coelestia*, 1749. The perfect quarto edition, Vols. I. to VII. Bound in full leather with gilt title and a fine double ruling around the edge of cover. A written slip attached to the fly-leaf states that the books are donated by the author, and is doubtless in Swedenborg's hand. It has no author's name and no publisher's imprint. This is doubtless the copy presented by Swedenborg himself to the University, and it is probably the copy seen and read by the Rev. William Hill while a student at Cambridge, his acquaintance with which may have prompted his donation of the similar set to the library of Harvard College, from which Thomas Worcester and his associate founders of the Boston Society obtained their knowledge of Swedenborg.

23. Here also I found the following: First Edition *De Coelo et Inferno*; Londini, 1758; quarto. *De Teluribus*, 1758. *De Nova Hierosolyma*, 1758. *Apoc. Revelata*, Amstelodami, 1766.

24. Also, *Swedenborg: par le Dr. Gilbert Ballet*. Professor Agrege a la faculte de medicine de Paris. Paris, Masson et Cie, 1899. With a portrait of Swedenborg after the engraving of Edwin Roffe. Subtitle, *Histoire d'un Visionnaire au XVIII^eme siecle*. The work is a patronizing tribute to Swedenborg as a mental invalid, but worthy of veneration.

25. Also an original MS. and unique copy of a *Biography of the Famous Swedish Philosopher, Emanuel Swedenborg*, presented through the Swedish-Norwegian Minister to the library of the university by Mr. C. C. Norling, a Swedish gentleman, with the wish that the same shall never be printed either in the original or in translation.

London, September 19, 1854. It is handsomely bound in red morocco folio and very beautifully written. It is a brief resumé of the life, miracles and doctrine of Swedenborg, and concludes with a non-committal eulogy of his spirit and achievements. It contains a large folio size lithograph portrait of Swedenborg by Job Coirdon, 1838, and views of the summer house and of the dwelling house in the "south of Stockholm"; also the heraldic arms of Swedenborg, viz., for the crest the Lion with the Key and on the shield the Crossed Keys and the Burning Mountain.

26. British Museum Library, October 15, 1907. In the catalogue I found five hundred and ten titles entered under "Svedberg afterward Swedenborg." There is lacking a copy of the *De Anima: The Soul or Rational Psychology*. In the library of manuscripts I saw the original letter written by Swedenborg to Dr. Beyer in Gothenburg from Amsterdam, April 15, 1766.

27. In the Bodleian Library at Oxford I found some two hundred and thirty titles entered under Swedenborg.

FRANK SEWALL.

The Home Circle

A Quest for Pleasure.

A TALE OF THE OTHER SIDE.

(Concluded.)

I spent sometime inspecting the house and its contents, then went into the grounds. Thus my attention was completely occupied at first; but it was not long until I began to feel a little lonely, and soon there returned with redoubled intensity the desire I had expressed to my mother, for society, gayety, enjoyment. Since the incentive of necessity had been removed by the abundant supply of all my wants, life seemed to have no other motive for me.

As I stood in front of my door, pondering how this wish might be satisfied, I saw a company of men and women coming down the street; and when they approached nearer I could see that they were a jolly, pleasant-looking crowd, apparently enjoying themselves very much. As they came opposite to me, they hesitated and at last stopped; and after a moment the man in front said, "This is a fine place you have here, but you look as though you felt a little lonesome."

"Yes," I replied, "I was just wishing for such companions as you appear to be, who could join me in a game; for I was never very fond of reading, and there is no one living with me in my home."

"As soon as we came near, we felt a sympathetic attraction," he responded; "indeed, I think this must have drawn us to this section of the city; for we had no especial destination in view when we started out."

I at once invited them in and they spent several hours with me, all apparently enjoying themselves thoroughly. For my part, I was delighted to have found such congenial company, and looked forward eagerly to their returning, which they promised to do soon.

In a day or two they came again, bringing others with them. Sometimes we would go to public places, or I would visit their homes, but as a rule I was the host and my house became the favorite rendezvous of quite a large circle whose tastes were

similar to mine. None of us had any settled work or employment; in fact, this was a subject rarely mentioned among us, unless in derision.

One day the man who was a sort of ring-leader among us remarked, "This is a pretty good sort of world we've gotten into; isn't it? Everything a fellow may want right at his elbow and nothing to do but enjoy himself. They say there are folks here who believe we ought to be grinding away at something or other; if one can't find anything else, go round trying to fish some poor wretch out of the troubles he's got himself into. But that's all rot, to my notion. Let everybody look out for himself. I've always said that I wouldn't do a lick of work unless I had to, and that having a good time would keep me occupied, if I once got the chance."

These remarks seemed to meet with the approval of the whole crowd, for they were met on all sides with cheers and laughter.

At first our parties, though gay, were orderly and quiet; but gradually the fun began to "wax fast and furious." Simple amusements lost their charm and we introduced those which were more boisterous and exciting.

Among these was the telling of stories; and many of these narratives bordered on the absurd and vulgar. One day after the company had been unusually hilarious and noisy, even for them, I noticed that a gradual change had come over my home. The beautiful walls had become stained and dull-colored; the coverings of the furniture were soiled and ragged; and there were ugly, yawning holes in the soft carpets which had been my especial pride. Heretofore there had seemed no necessity for what is called "housework" about the place. There was no smoke or dust in the air and things resumed, as if by magic, their former place and order after being used.

But now all this was changed. Cards and dice lay scattered over the tables and floor. The chairs were overturned and broken; the ornaments and draperies were awry; and in some rooms which I had not used much, cobwebs and dust lay thick.

Greatly surprised, I set to work to put it in order; but the more I labored, the worse did the confusion become. In place of the lovely pictures and sculpture which had beautified the walls, ugly and misshapen scenes and objects began to appear; leering faces, battle scenes, the haunts of vice and crime. These were also imaged forth in the myriad mirrors of which I have spoken, only that these were living, moving panoramas. Here a murderer dragged his shrieking victim by the hair and plunged a knife into her heart. I turned with horror, only to see a savage beat out the brains of an innocent child, while in the background rose the flames of burning homes.

With a groan I sank on a couch and covered my face with my hands to shut out the awful view. But now whisperings reached my ears. These were at first like distant voices, where the words could not be distinguished, mingled with laughter, but gradually they came nearer, the tones and mocking laughter growing louder and louder. I heard the stories we had told repeated over and over again, interspersed with others even more horrid. Fiendish shrieks and cries and groans followed, until the

house was a perfect pandemonium, a bedlam of awful sounds.

I staggered to my feet to escape by flight from the hellish throng I was sure must have invaded my home; but not a form was to be seen,—only the swiftly changing horrors in picture frame and glass.

Trembling in every limb I rushed from the room as fast as I could, stumbling on the furniture and debris which impeded my progress as I went, and which I found piled in every apartment through which I passed. Physical fear was added to my other sensations, for it seemed as though my once beautiful home was tumbling about my ears and I should be buried in its ruins.

Nor was my dread without foundation; for as I fled down the crumbling steps, the whole structure fell with a crash like thunder; and behind me as I ran I could see only a heap of dust and rubbish. On and on I went, as far as my strength could carry me, over rocks and fallen trees, through swamps and sandy wastes; for the whole orderly, beautiful, inhabited region had given way to desolation.

At last I fell from exhaustion and in a half swoon lay revolving the strange and awful experiences through which I had passed. A cloud seemed to roll from my mind and I saw clearly wherein I had failed; wherein my whole previous life had been in one sense a failure; for had it not been self, self, self which had ever been my god, the object for which I had lived and for which I had worked as long as work had been a necessity? And, when at last I no longer needed to labor for the means of livelihood, I had been content with a mere useless, idle existence, caring nothing how others lived or whether they enjoyed the same blessings which had fallen to my lot.

Repentant and despairing, I fell at last into a merciful unconsciousness. How long it lasted, I do not know. When I came to myself again, I was lying on a soft, grassy bed, and over me bent the kind friend who had conducted me to the home I had so misused. Near by ran a little brook, with the cool waters of which he bathed my head and hands. Its gentle, refreshing coolness seemed to reach to the very core of my being; and, half-rising, I clasped him about the knees, the hot tears running down my cheeks.

He raised me with a look of angelic compassion, his arms about me, his own eyes wet.

"Dear brother," he said, "thy quest for pleasure hath indeed been a weary and idle one. Wilt thou leave off seeking it in thine own way and follow the road which heaven hath appointed? Believe me, there only wilt thou find true happiness."

"Show me the way!" was all I could answer.

He led me to a quiet, sequestered place,—a sort of school,—where, with others as ignorant as myself, I was instructed in the laws of heavenly life, the truths of which constitute the New Heaven. As I gradually realized the extent of my dense ignorance, I felt an increasing desire to learn, and at the same time an ardent wish to teach and help others. This I was permitted to do in a short time; and as I realized that none were too base, too low, too benighted to have sunk beneath the yearning of the Divine tenderness, so should they never fall beneath the reach of human sympathy. I soon found

that this is the sphere and effort of the whole heaven; that every angel man and woman finds his keenest delight, his greatest pleasure, in ministering to others. No matter how much of error or sin may cloud the life of those who come within the circle of their beneficence, if they can detect a little increment of good, a tiny mustard seed with a germ of life in it, they hasten to nourish it into activity and vigor.

In these uses I have been permitted to join,

feebly at first, it is true; but I hope that with increasing growth in wisdom, I may be enabled to work more efficiently and save others from making the same mistakes into which I fell. As I go on, there comes to me an inward joy and peace of which I never dreamed, and which is only a foretaste, I am assured, of that which will bless me as I grow into fuller light and ability to be of use to others.

LILY M. HOUTS.

The Church Calendar.

**Oct. 4. The Seventeenth Sunday
After Pentecost.**

The Christian Life.

Ch Mess 13p—Fisher S17 Fisher
Introit Selection 95: "Make a joyful
noise unto God."

Lesson I. II. Kings xv.
Responsive Service XII: The Holy
Supper. (p. 34.)

Lesson II. Luke ix. to v. 27.
Benedictus, 759.

Hymns (Mag.):

1. "When morning gilds the
skies."
14. (Ante-Communion) "God is in
His temple." (vs. 1, 2, 5.)

Obituary

ALLEN.—At Atlantic City, after a short illness, A. Augusta Allen, in her eighty-second year.

This dear woman was beloved by all who knew her, because of her bright and cheery disposition, which was not only natural to her, but which she had cultivated throughout her long life.

Although hampered for many years in the activities of life in which she delighted, she nevertheless lived each day in the light and strength of the truths of the New Church, which she dearly loved and to which she had been raised (being the granddaughter of Mr. Cushing Allen, of Bath, Me., where she spent her childhood after the death of her parents).

As long as her health and strength permitted she always taught in the Sunday schools of the New Church when living near enough to the church to make it possible, and under her kindly instructions many of the young people of the church were led to a deeper and truer knowledge of truth and its application to life.

She mixed widely with the world, but always watched for an opportunity, when it came about naturally, to drop a seed here and there of such truth as she had made her own. She always carried with her New-Church books and pamphlets and gave away to those whom she found sufficiently interested a large amount of literature in this way.

She had a warm, loving, sympathetic nature, and her theological outlook was broad and catholic as is that of the faith to which she gave her allegiance. She retained her faculties and her interest in all that was worthy to the

last, and passed quietly and peacefully into the other life, where she had long looked forward with anticipations of joy to meeting again the many loved ones who had preceded her.

Her remains were cremated, according to her own request, after a short and simple service held at the home of her cousin, Dr. A. R. Barrett, 42 West Coulter street, Germantown, Pa., where she had made her winter home for some years, and where she was always a beloved member of the family.

BORN.—John Durs Born, at the home of his daughter, Mrs. Aug. Sudbrack, near Danville, Iowa, in his 84th year.

John Durs Born was born in Canton Niederbipp, Switzerland, June 8, 1825. He left his native country when he was 21 years old and went to Kenton, O. He removed from there to Canada, where he married Miss Caroline Lehnen, of which union there were born four children—Mary, John, Elizabeth and Jennie—of which the oldest and youngest, Mary and Jennie, passed into the other life in their infancy, while John died when he was 34 years old.

In April, 1865, the family moved on a farm in Montgomery county. He engaged in farming until the year 1905, when he made his home with his daughter, Mrs. Elizabeth Sudbrack, near Danville, Iowa, where he lived a quiet life in his old age, enjoying the company of his grandchildren and their parents, Mr. and Mrs. August Sudbrack.

Mr. Born became acquainted with the teachings of Emanuel Swedenborg while living near Port Elgin, Canada, and was an earnest receiver and advocate of them. When he came to Montgomery county he united with the Wellsville Society of the New Jerusalem, and was deeply interested in the work of the church. He was a man of strong convictions, having inherited a sturdy nature, and beneath the brusque exterior was a heart that was devoted to the cause of righteousness; especially was he desirous to make known the truths of the New Church, which had gladdened his heart and comforted him in the hours of trial. By his industry and economy he had accumulated some means. He was quite a reader of current events and religious works and took a deep interest in civic affairs.

Mr. Born was sick only a few days, and he passed away quietly, conscious almost to the last, surrounded by his daughter and her family. His remains were brought to Wellsville, accompanied by Mr. and Mrs. August Sudbrack and daughter, Miss Lillie, and Miss Rachel Sudbrack of Burlington, Iowa; and the funeral services were held at the New-Church house of worship, conducted by Rev. L. G. Landenberger of St. Louis, the pastor of the society.

Special Notices

MARYLAND ASSOCIATION.

The forty-eighth annual meeting of the Maryland Association will be held in the house of worship of the Wilmington Society, corner of Delaware avenue and Washington street, Wilmington, Del., on Friday, Saturday and Sunday, October 16th, 17th and 18th, 1908.

FRANK SEWALL,
General Pastor.

C. A. E. SPAMER,
Secretary.

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The Secular Church for October contains clear and forceful expositions of the special Truth for which it stands, namely: that the truest and deepest religion—the religion demanded at the present time—consists in the realization of spiritual life in common affairs. Among the Contents of this number are Editorial articles entitled: "Like Reuben and Gad," in which is elucidated the spiritual significance of the fact that while these tribes of Israel took their inheritance the other side of Jordan, they yet stood in the fore front of the other tribes in fighting their battles. (Num. xxxii.) "The Domestic Estrangement of Barnes" is a story setting forth the difference between life in the realities of things, and life in their representatives. Other Editorials are "The Varying Functions of Piety and Ritual"; "What We Mean By Secular Church"; and "Popular Trend Toward Secular Churchism." There is a Department of "Literature:" another "From Our Contemporaries" containing striking and pertinent quotations from other publications; one containing "Correspondence"; a column of "Wise Sayings from Thinking Men," and the last page as usual will be occupied with "Words from the Preacher," which this month will contain passages treating of "God in Common Things"; "A Conception of the Divine Infinite"; "Being the Servant of All"; "The Significance of Playthings," and other subjects.

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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 ALLBUTT,
Sec. pro tem.

MASSACHUSETTS ASSOCIATION.

The 157th meeting will be held at the house of worship of the Providence Society on Thursday, October 8, at 10:30 a. m. The exercises will begin with religious service, and the General Pastor will deliver an address on "The Church in Its Relation to Morality." In the afternoon the subject appointed at the April meeting will be considered, namely, "Does the church organization meet the needs of the people of today? If not, how can it better fulfill its mission?" Two papers will be presented, one by the Rev. John Goddard, and the other by Mr. H. A. Swanton, in which the subject will be treated, respectively, from the standpoint of a minister and of a layman.

An express train leaves Boston at 9 a. m. Street cars from the station pass the church, corner of Broad and Linden streets.

JAMES REED,
General Pastor.

THE MICHIGAN ASSOCIATION.

The twenty-eighth annual meeting of the Michigan Association will be held at the house of worship of the Detroit Society of the New Church, corner of Cass and High streets, Detroit, on Saturday and Sunday, October 3d and 4th, beginning at 10 o'clock on Saturday morning. A full program will be prepared. The General Pastor will deliver the annual address, and there will be preaching morning and evening on Sunday, and the sacraments will be administered.

All members of the church in the state and friends from other societies are cordially invited to attend. Those expecting to do so are requested to send their names to Mr. Henry Wunsch, 555 Congress-street, or to the undersigned at 3087 West Grand Boulevard.

S. S. SEWARD, Presiding Minister.
JAMES R. HAMILTON, Secretary.

THE THEOLOGICAL SCHOOL.

The school will open the work of another year with a brief religious service at the school building, Quincy street, Cambridge, Thursday, October 1, at 10 a. m.

Five regular students are expected to be in attendance. Four or five correspondence students hold over from last year, and two new students have entered their names in this department.

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"The Divine Providence, the Reading Circle text book"

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New-Church Messenger

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VOL. XCV. No. 14.

CHICAGO, WEDNESDAY, SEPTEMBER 30, 1908.

WHOLE No. 2777.

New-Church Messenger

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

Entered as second-class matter July 11, 1905, at the post office at Chicago, Ill., under Act of Congress of March 3, 1879.

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The Decision in the Kramph Case.

Inquiries coming to the MESSENGER indicate that the New-Church public desires something further relative to the Kramph case that was reported in our news columns on August 12. It was there stated that the Judge of the Orphans' Court in Lancaster, Pa., before whom the case was heard, had set aside the claims of both the General Convention and the organization called the Academy, which latter teaches the writings of Emanuel Swedenborg according to its own peculiar interpretation, and awarded the bequest to the heirs, on the ground that the teaching of Swedenborg in one particular is immoral and contrary to the statutes of Pennsylvania.

The Academy testified that it taught to its advanced students that under certain conditions concubinage is allowable, and that the Convention's school taught likewise. Despite the testimony that the Convention neither so interpreted the writings of Swedenborg nor so taught, the Judge based his decision on the testimony of the Academy.

If the Judge had decided that the Academy's teachings were contrary to law and immoral, and that a body so teaching was to be considered an outlaw as to legacies, the great body of the church throughout the world would have been in hearty approval. The gravest error in the Judge's opinion is in implying that the teachings of the Academy

are the teachings of Swedenborg, thus ignoring the well-known fact that the Convention has always taught the contrary. That this erroneous conception should be corrected is of far more import to the Church than any amount of money that might be concerned.

The Academy's testimony, added to the well-known demoralizing effects of its teaching in bringing opprobrium upon the Church, has caused many to feel that the time is at hand when the Church should effectively deal with the subject, and that further delay is unwise.

We have received several communications containing facts that should be made public, and eventually must be, but we have withheld them because the subject is of more vital purport and broader concern than the MESSENGER or any one less than the Convention itself can properly dispose of. The MESSENGER may best serve the Church by postponing for the present further reference to the subject, after suggesting to Convention the advisability of formulating a course of proceeding whereby the subject may be disposed of in a way that is wise, charitable, salutary and final, and that in the future will protect the Church from reproach.

Correspondences out of the Word.

Many readers will have been interested in Mr. Roeder's discrimination between the correspondences of objects in the Word and the same objects in ordinary use. A brick in the Word, he says, is "falsity" by correspondence, while out of the Word a brick is simply a brick, with no spiritual significance. There is a deep principle involved in this discrimination, and Mr. Roeder's statement in so graphic a form brings it to common apprehension; but we question whether he has not made his statements too broad, or in a way that lays it open to misconstruction.

It is certainly true that the Word is the great treasury of real correspondences, because these are Divinely chosen and placed there; and we are not warranted in attributing correspondential significance or power to any and every thing of our own invention or construction; otherwise we might find ourselves doubting the soundness of the doctrine preached in the brick church in Boston, while we

felt confidence in what was taught in the stone church in Philadelphia; or even we might venture, as a writer in one of our city papers did not many years ago, to decide upon the spiritual qualities of the dwellers in certain streets of the city according to the kind of trees with which the several streets were planted.

But is there not danger in the other extreme—that of denying correspondential meaning and power to things outside of their immediate use in the Word? What becomes in that case of the meaning of Nature as an ultimate of the Divine love and wisdom? Would Mr. Roeder say that the three kingdoms of nature, mineral, vegetable and animal, have no correspondence in themselves, and that they are not media of influx according to this correspondence? Is not Nature itself as a Divine work necessarily as truly correspondential as the letter of the Word? Are not light, water and stone truth ultimated in different degrees, in their very nature, and not merely employed in the letter of the Word? Are not animals actually forms of affection and trees and plants forms of intelligence, whether seen in the objects or read about in the Word?

Indeed, is not the correspondence of the letter of the Word based upon the correspondences of Nature, of which the Word is composed? Even the sacraments and the ceremonial vestments and rituals, while they derive their correspondential power through their ordaining in the letter of the Word, still they are enacted on the plane of nature and in natural things and actions.

There are "feasts of charity" and there is an ultimate of neighborly love in the breaking of bread even outside of the Divine sacrament itself of the "body and the blood." It is quite true that in this very fact lies the possibility of profanity and abuse, but this does not destroy the reality and sanctity of the correspondence itself. That marriage vows proved unfaithful after being blessed by a priest "in robes" is no more discreditable to the "robes" than is the unfaithfulness of the communicant to the sacredness and power of the sacrament of which he has partaken.

Will not the solution of all these difficulties be found in the principle that natural things correspond because they are, and in the measure and degree in which they are, *uses*? It is not the thing itself, but the thing in its proper use, or as a divinely conceived *use*, that corresponds. Hence the same thing may have opposite correspondences, according to the uses to which it is applied; and the application to this or that use by man involves something of the man's interior motive, and hence determines the quality of the correspondence. Hence a man may receive the Divine sacrament to his blessing, but also to his own condemnation, according to the purpose in which he approaches it.

To eliminate correspondences from all objects in nature out of the letter of the Word itself would be to the New Churchman to take away the very soul and life of the beauty of the world and of a true delight in it. Consciously or unconsciously, to our intellects, heat is God's love in the ultimate, and light is His truth, and all elemental forces and forms are what they are because of this; but to the New Churchman the knowledge of this great underlying fact is what makes the world the very love and wisdom of God written in things, even as the Word is the revelation of the same in ideas and language.

The Sermon

The Budding of Aaron's Rod.

BY THE REV. J. S. DAVID.

And it came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. (Numbers xvii. 8.)

Aaron's rod had a remarkable history. In the presence of Pharaoh it was turned into a serpent, and then swallowed the rods of the magicians. By it the Egyptian waters were turned into blood. It called up the frogs from the river and sent them hopping all over the land and into the houses. It smote the ground and turned the dust into lice. It smote the waters of the Red Sea and they receded before the east wind, letting the Israelites pass safely and swallowing the Egyptians as the rod did their magicians' rods. It was, perhaps, this very rod which, in the hands of Moses, smote the rock and brought forth waters in abundance for the thirsting people and their cattle. And now the rod is found budding and blossoming and bearing almonds.

So it is with every faithful soul. He who overcomes the Egyptian state, who crosses the Red Sea and vanquishes his inward foes, who draws the waters of life from the rock of the Word and slakes his thirst for truth, is sure to bud and blossom and bear fruit in spiritual and practical life.

Looking at the text inwardly, a rod is a symbol of power. "Thou shalt break the heathen with a rod of iron" means destroying falsity by the power of truth. "He shall rule the nations with a rod of iron" is a prophecy of government by the power of truth. A rod in the hand of a shepherd represents the power of the shepherd to protect the sheep. "Thy rod and thy staff, they comfort me," expresses the implicit confidence of the soul in the Lord's power to protect and save when the soul is encompassed by dangers.

The rod was Aaron's, and seems to have been used by both Moses and Aaron. Moses, as the guiding star of the Israelites, represents the Word of the Lord; and Aaron, as the mouthpiece of Moses, represents true doctrine, which explains the Word. The rod of Aaron is, therefore, the power of true or revealed doctrine. In true doctrine there is power to overcome the Egyptians of our carnal nature, power to roll back the floods of falsity, power to open the rock

of sacred symbols and bring up the waters of living truth from their depths. The man who is without revealed doctrine has no Aaron's rod, no power of protection in the hour of need, no power to disperse his enemies, nothing to open up before him the way to heaven, no means of drawing the waters of living truth from the Word. There is at this day a great deal of prejudice against doctrine. This is due largely to the fact that many theories called doctrines are not true doctrine. They are sensual rather than spiritual, theoretical rather than practical. They claim to teach us how to believe, but do not teach us how to live. They are the rods of the magicians of Egypt; they are not the rod of Aaron. True doctrine can swallow up false doctrine; that is, disperse it. True doctrine is practical, scientific and spiritual. It opens up to us the depths of our own being, of nature, of the Word. It is not flattering. It does not cry, "Peace, peace," when there is no peace. It reveals our "secret faults"; it convinces us of sin; it reveals our needs. But it also convinces us of righteousness; it reveals our possibilities. This is the doctrine of which it is said, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." True doctrine is capable of spiritual discernment by those who do the will of God. The Lord said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." True doctrine teaches us how to shun evil as sin, how to follow the Lord in a life of love, how to unfold in the sunlight of heaven, how to bring forth the fruits of a useful life. It is therefore a rod that buds, blossoms and bears fruit.

In the story of the Israelites we are taught in symbolic language how true doctrine is tested. When the wicked people among the Israelites were destroyed by earthquake and fire and plague, many others who were spared set up their complaints against Moses and Aaron. They charged them with pride, with false pretensions, with setting themselves up above their brethren in claiming to be called of God to deliver them, and with cruelty in destroying the Lord's people. In this they represent unbelieving people of all ages. The complaints against Moses and Aaron represent the complaints that such people bring against the Word and its holy doctrines. They hate them because they claim a supernatural origin and seem to set themselves up above the ordinary productions of man. They hate them because they claim to lead man away from the land of bondage and death to the land of freedom and life. They hate them because they condemn and destroy many things that are pleasing and flattering to the natural man. Korah, the two hundred and fifty rebellious princes and the fourteen thousand and two hundred murmurers, swept away by the besom of destruction, all stand for evils and falsities that are destroyed by the power of revealed truth.

Now, what was done to prove that Moses and Aaron were truly called of God to lead the people, and were not pretenders? They were commanded to take twelve rods, one for each tribe of Israel, and lay them up in the most holy place of the tabernacle, in the sacred presence of the Arc of the Covenant. On each rod was written the name of its tribe, that of Levi bearing the name of Aaron. The rods were

to remain in that sacred place over night; on the morrow one of the rods would be found budded; and that budding would designate who the Lord had chosen to lead the people from Egypt to Canaan. "And it came to pass on the morrow, that Moses went into the tabernacle of the testimony; and behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bare ripe almonds." The Israelites, convinced and subdued by such a signal demonstration of the Lord's choice of Moses and Aaron, ceased their rebellion and prayed for mercy.

You have often read that story, but have you ever reflected seriously upon its profound significance? Here are twelve rods, but only one of them can bud and blossom. Twelve denotes all; and twelve rods denotes all the powers, forces or influences known among men. Only one of them can bud, blossom and bear fruit; there is only one power among men that can lead men into the heavenly life; it is the power of revealed truth. The power of the human intellect can go far toward the development of character on the natural plane, toward the development of industry, of art, of science, of education, of law and economics, but it cannot open the soul to heaven, or heaven to the soul. The power of science has become an enormous influence in the world, but that influence is confined wholly to the natural plane. It can dissect the human body and reveal its most subtle physical elements, but it cannot discover the soul. It can measure a wave of light and trace its velocity, but it cannot enter into the spiritual causes of the phenomenon. It can analyze the elements and forces of the natural sun, but the spiritual sun utterly eludes its grasp. It can discover many of the secret forces of nature and utilize them for the social and intellectual good of man, but these forces are all within the range of sense perception. What is above and beyond the grasp of the senses is still hidden from view.

A discrete degree above the domain of the senses, above the beauty and harmonies of the phenomenal world, is a spiritual world or plane, a realm of causes and living forces, of which the visible world is but the clothing and outward expression. That inner realm which even science, with all her vast achievements, cannot disclose, is made known to us by Divine Revelation. In revealed truth lies the only power to unfold spiritual character and lead souls to heaven; it is the only rod that buds. It reveals moral principles, the spiritual nature of man, the vast possibilities of the soul, the Supreme Being as the Source and Life of all that is; it opens up vistas of human life and achievement that cast all terrestrial glory into the shade; it makes intellect, science and philosophy but the handmaids of the spirit, and the earth-life but a preparation for the life beyond. A man may be thoroughly versed in the sciences, and yet be spiritually dead. He may be a great scholar and educator without being able to educate or draw out man's spiritual nature. He may be a devoted philanthropist without being able to bring consolation to the soul. Not until he recognizes his spiritual and immortal being, his relation to God and the Divine end of his creation, not until then does the power of truth bud and blossom and bear fruit in his life.

Could we for a moment imagine ourselves in

front of the tabernacle in the morning that Moses enters the most holy place to bring out the rods, we might see the hosts of Israel anxiously waiting and watching to see whose rod budded, perhaps skeptical about *any* rod budding. At length Moses comes out with the rods. Eleven of them are dry sticks, without a sign of a bud. But the twelfth rod is not only budded, but is full of blossoms; and not only blossoms, but it has borne fruit—almonds; and they are even ripe. And as they look at the rod they read in distinct Hebrew characters the name of *Aaron*. Aaron—revealed truth. That alone has power to yield buds, blossom and fruit in man's spiritual life. The others represent power, but not the same power; they stand for a natural power, Aaron's for a spiritual power. The eleven are all useful in their place. They were all taken into the sanctuary and placed in the presence of the sacred ark; which means that all our secular powers should be taken into the sanctuary of the soul and consecrated to the Lord. All our natural forces—our intellect, our reason, our sciences, etc., can accompany us into the Holy Land of truly spiritual life, but only spiritual truth can *guide* us there. Moses and Aaron must lead, the rest follow. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Now, when was the budding perceived? It says "on the morrow." The morrow refers to a new state which follows a night of temptation. In a broad state it refers to the life beyond this world. The budding, blossoming and fruiting of character goes on during the night of earth-life, but the process is not manifested to the view of all until the morning of the future state. Then we see the fruitage of Divine truth in the soul in all its fulness and beauty. Then all rebellion and all uncertainty as to what truth is ceases, all doubts and shadows melt away and the glory of the Lord is revealed. The bud, the blossom and the fruit are produced in the night; but the judgment—the revelation of that process—is witnessed in the morning.

Again, look at the unfolding process: bud, blossom, fruit; the process is trinal. Regeneration is threefold, otherwise represented by "first the blade, then the ear, after that the full corn in the ear." We are first natural, then spiritual, then celestial. The bud is a state of natural good, the good of obedience. The blossom is a state of spiritual good, the good of intelligence in spiritual things. The fruit is celestial good, the good of heavenly love flowing out in good works. All these beautiful unfoldings of spiritual life are produced by Aaron's rod. They are the power of truth in the soul, budding, blossoming and bringing forth deeds of brotherly love. Such deeds are represented by almonds.

But the rod cannot bud outside the tabernacle. The truth must be taken into our hearts and sanctified to our use. It must be brought into the presence of the ark where the holy Commandments reside. It must be brought into touch with the Divine law of love. The truth has no power to bud and blossom in the soul until it is carried into the life by obedience to the Commandments. The obedience is itself the budding; therefore it buds in the presence of the ark. May the power of re-

vealed truth which delivers us from bondage and leads us through the wilderness of temptation bud and blossom and bear fruit in our life to the glory of our Father in heaven. *Amen.*

Contributed

What Does Your Religion Do for You?

The need for religion is that the man in you may be genuine. It is to lead you above yourself into using yourself otherwise than selfishly. Hence, it must come from God, and by means of revelation. And you must comprehend it, know the meaning and purport of its doctrine, realize the nature and quality of the life it is to beget.

What, then, are its benefits?

It gives you a profound sense of your own insufficiency and helplessness. No man grows so long as he knows it all. No man accomplishes great things so long as he depends upon himself alone. As one humbles his pride in himself he learns new principles. As one begins to fear his own conclusions he is brought into the way of truer judgment. As he gives up his self-confidence and becomes conscious of God's operation in him, he becomes conscious of a power in him greater than self.

Second. It gives personal acquaintance with God and His nature. You see why you were created. You see how the natural world and life are to serve in the interests of the spiritual world and life. You see how God operates in both to bring you into largeness of living. This makes known the necessity of conforming your life to His that His life may be in you. It vitalizes all things of this life, because of your knowledge of their relation to the next life. It gives to the issues in which you now concentrate your life new meaning and power. You begin to see in the commonplace the greatest opportunities for growth and culture in manhood; in duties now drudgeries, stepping stones to character; in failures that closed you in and narrowed your life, the means to greater and more permanent things.

Religion really humanizes men. It subdues the animal in them. It gives higher ideals, provides profounder loves, begets companionship with nobler principles and character, substitutes eternal ends for temporal expedients.

Religious principles are not a set of rules. They are God explaining Himself and His purpose. They are more than a mode of conduct. They are the way to greater living. They are not what your church or my church chooses to say. They are what vitalizes and realizes principles and opportunities leading out into depth of thought, breadth of view, largeness of love, greatness of character.

The effect of religion truly conceived and received is thus to make you truly alive to the importance of your every experience, to open new avenues of thought, to put you in touch with the true philosophy of life, to enrich your affections, to soften and modify your disposition, to lead into the disposition to self-sacrifice and endeavor in behalf of interests beyond self. Compare this with the narrow, prejudiced, self-satisfaction and endeavor of the other living and see how much you need its influence that you may attain the best in you and your manhood.

FRANK A. GUSTAFSON.

Consolation.

A time may, that is to say, must come when it shall be held to be a moral obligation not only to cease to torment other people, but to cease to torment ourselves, a time must and will come when we shall wipe away the greater part of our tears, even here on earth, were it only from proper pride.

It is true, nature is so constantly drawing tears from our eyes, and forcing sighs from our breasts, that a wise man can scarcely ever wholly lay aside his body's garb of mourning; but let his soul wear none! For, if it is a simple duty or merit to endure minor sorrows with proper cheerfulness, it is likewise a merit, only a greater one, to bear the greatest sorrows bravely, just as the same reason which enjoins the forgiveness of small injuries is equally valid for the forgiveness of the greatest.

What we have principally to contend against and to treat with due contempt, in sorrow as in anger, it its paralyzing poisonous sweetness, which we are so loth to exchange for the exertion of consoling ourselves and of exercising our reasoning faculties.

We must not expect Philosophy to produce, with one stroke of the pen, the converse effect to that which Rubens produced when he converted a smiling child into a weeping one with one stroke of his brush. It is sufficient if she converts the soul's deep mourning garb into half-mourning; it is enough when I can say to myself, "I am content to bear that share of any sorrow of which my philosophy has not relieved me; but for her it would have been greater—the gnat's sting would have been a wasp's."—*Richter*.

No Ratio, but Conjunction.

There is no ratio between the creature and the Creator—between man and God. More of man or less of God does not make them equal. They are not on the same level of being. One is finite, and the other is Infinite; one is a created form receiving life; the other is uncreate—is Life itself. Divine love is the being itself of life; Divine wisdom is the going forth of life—the union of these is the Lord Himself. That man is divine, as God is, this is a fallacy. There is no ratio between them—no quotient is obtainable in dividing the Infinite by the finite; but there may be conjunction.

"There can be no ratio between the natural and the spiritual, but there can be conjunction by means of correspondences. Nor can there be any ratio between the spiritual in which the angels of the lowest heaven are, with the celestial in which the angels of the highest heaven are; but there can be conjunction by means of correspondences. Likewise, there can be no ratio between the celestial in which the angels of the highest heaven are, and the Divine of the Lord; but there can be conjunction by means of correspondences." (Div. Wis. xii. 4.)

How this all is has been revealed to this age by the Lord through His servant Emanuel Swedenborg. It is revealed that only in man can the angelic mind be formed and multiplied by births in the natural world. There are no births in the spiritual world because there are no substances there suited to the purpose—only on earths in the universe are births and creations possible.

"One who knows what the substances in the spiritual world are, and relatively what the matters in the natural world are, can easily see that no procreation of angelic minds is possible except in those and from those who

dwelt upon an earth—the outmost work of creation." (Div. Wis. xii. 7.)

Substances in the spiritual world are not material, although they appear so; and not being material they are not fixed and permanent.

"They are correspondences of the affections of angels, and they remain as long as the affections or angels remain, and disappear with them—the same would have been true of angels, if they had been created in the spiritual world." (Ibid.)

Man has correspondence with nature through a medium derived from nature's inmosts. It is for this reason that the necessity exists that angels and spirits should be born men in the world. It is this medium—this inmost of the natural form of man—that gives him a stable existence, as a spiritual being; otherwise he would have no correspondence in nature, and no permanent existence beyond the grave.

Such is conjunction by correspondences. Man is not Divine; he is conjoined to the Divine of the Lord by correspondences. The Divine of the Lord is infinite and eternal; man is finite; there is no ratio between them, but there may be conjunction by correspondences.

Since there is no ratio between infinite and finite, let every one take heed not to think of the infinite as if it were nothing. The infinite and eternal cannot be predicated of nothing; neither can conjunction be predicated of nothing; neither is anything made of nothing." (Ibid.)

O. L. BARLER.

"The Submerged Tenth."

In a recent discourse the Rev. Charles H. Mann credited General Booth of the Salvation Army with being the author of this expression. It referred to the defective, the incompetent, and the vicious of society. Whatever be the cause of the existence of this class, whether from a scarcity of the needful things of life; from the incompetence of the victims, or from unjust social conditions, the speaker pointed out that society must in any case grapple with the difficulties involved. But not only is society as a whole related to this "tenth," every individual as well is so related by what Mr. Mann called "the brotherhood of evil." We are brothers of those in evil not only because God is in them as well as in us, but because their evil is in us as well as in them. However much less offensive may be the forms of our selfishness than are the crimes of the vicious, both are from the same hellish origin; and the little wrongs we practice are an effective contribution to the conditions we lament. The crimes of the world are like a cesspool to whose impurities every man, woman and child has contributed. If all those who have done no flagrant wrong should put out of their lives the tiny manifestations of selfishness which they thoughtlessly indulged in, the breakers of the law would also repent on account of the lack of a support they now receive from the respectable. But the special burden of the discourse was in its application to religion.

All the evils in the world, Mr. Mann maintained, have their inmost cause in a lack in the religious faith and life of mankind. The wicked deeds of social outcasts are revelations wrought out in lawless disorders of an irreligiousness we all are guilty of; they are dramatic pictures of the actual vanity that many of us cherish in a self-centered Christian-

ity. Each should behold in the dreadful things he reads about in the daily papers cartoons representing in exaggerated form the tolerated self-loves of his own heart. Mr. Mann concluded with setting forth a picture of the infinite brotherhood of man.

Communications

"To Know God Aright Is Eternal Life."

If "to know God aright is eternal life," then the great essential question to be solved is, what is it "to know God aright?" On this little world, aright, hangs the destiny of the human race—to endless joy and peace, abounding in love and truth, or to endless torment and misery in the inextricable meshes of malignant hatreds and falsities. To one or the other every human being will finally come, all depending upon his knowing or not knowing "God aright."

Then what is it? Is it the reading of the Word and the storing up of knowledge in the memory? Is it to become so familiar with the Scriptures that any part can be quoted, or refer with ease to the numbers of Swedenborg on any subject? If so, what is to prevent the vulgar and profane from doing so also? And if they do, how do we differ from those we call vulgar and profane? Are we not to receive something that the vulgar and profane cannot receive? If knowledge is the end, then all this is theory, a burden to the mind, the exercise of the self life, or it is "climbing up some other way."

Knowledge is a means to an end. The end is life. If man is in "knowledges" alone, then he remains in the means and never attains to the end for which the means are intended.

It is true that "knowledges" are introduced by hearing and reading, or they may come by one's own thinking; but it is not true knowledge until it is revealed by influx from the Lord Himself. It is through remains that the Lord reveals the truth. The truth revealed, convicts, and the good of remains allows the Lord to lead the affection into a deep yearning desire for the Lord and His good and truth.

"Blessed are they that do hunger and thirst after righteousness, for they shall be filled." There must be earnestness and fervor in this desire which is the true prayer; the offering up or yielding of the remains to the Lord to be filled with the spirit. Regeneration immediately begins. Sins are put away. Struggles follow between the good and evil, false and true; a battle in the soul between heaven and hell. Despair takes hold of the soul and it seems that all is lost. Then a change takes place. Then comes in the soul a quiet, a peace, a tenderness and a tranquillity; for lo! the Son of Man has come in the clouds and has made His abode in the soul. How good it is to know the Son of Man!

This peace may endure for some time, till through more interior remains there is revealed obstacles that have to be removed; more struggles, temptation combats and conflicts, but now there is more progress and a feeling of success in the final result. Still at times it seems that all is lost. More "knowledges" are introduced (scientifics), and through more interior remains their truths are revealed. Finally a second distinct change takes place, and "Jesus who shall save His people from their sins" is revealed by the influx of love in the form of truth, and Jesus comes to dwell in the soul in peace and love and quiet. The first experience seemed all that one could ask, but that cannot be compared to this.

Soon anxieties begin again, and minute examinations into the thoughts, the desires and their motives are made. Dissatisfactions arise. Longings for something more continue. Tenderness of conscience prevails. Questionings into everything take place. Study, application and introduction of more "knowledges" follows. Deep, earnest longing seems to consume the soul. Day and night the soul looks up to God. At last the floodgates of heaven are opened and love from the Lord flows into the soul, lifting up and vivifying these "knowledges." A great inward peace fills the soul and causes it to cry "Abba, Father," continually. "The Lord is my shepherd; I shall not want," is its song all the day. Why? Because the Lord Jesus Christ is known in the soul. "Blessed is he that cometh in the name of the Lord."

Man is a recipient of life. There are two sources of life—heaven and hell. Man receives life from one or the other according to the vessels (susceptibilities) of the mind. "Knowledges" introduced are vessels recipient of life. Life from the Lord flows into these vessels when man allows himself to be led of the Lord in obedience to truth, and thereby evils of life are removed. But unless the infilling of the spirit takes place they are mere "scientifics" adhering to the external man, and are dead. (A. R. 17 and 900.)

These things are to be learned by the experience of their reception which each individual can receive. (A. C. 933.)

Then "to know God aright" is to be regenerated; no other is true knowledge.

"Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." (John iii. 3.)

"If any man do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (John vii. 17.)

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Current Literature

Swedenborg on Marriage.

The Literary Bureau appointed by the General Council under the plan of work approved by the last Convention, has just caused to be issued another booklet intended to instruct the public on the teachings of the New Church; this time on the subject of Marriage. Like the former three issued under the same auspices, it is by the Rev. Wm. L. Worcester, and has for its specific title "Swedenborg on Marriage." The author first treats of marriage and the relations of the sexes in their orderly or heavenly aspects, showing the beauty and purity of Swedenborg's teaching on the subject. Then he turns to the dark side of the picture wherein the abuse of marriage love is treated of and the illegitimate relations of the sexes. Referring to Swedenborg's utterances in this connection, he says: "When Swedenborg speaks calmly of disorderly conditions, it is not because he approves of them or is indifferent to their evilness, but because he finds those conditions existing and even receiving some sort of legal and social recognition. If he distinguishes degrees of evil it is not to approve of evil, but to make us just and discriminating in condemnation. If we were disposed to forget in the treatment of this phase of the subject that we are dealing with evil conditions, we should be continually reminded by Swedenborg's frequent statements in this very book itself ("Conjugal Love"), that all forms of impurity are evil; that even those which are referred to with least condemnation were better wholly avoided."

In speaking of the Lord's mercy with the evil and His Providence over them to restrain them and to save them if possible, the author says:

"The examination of disorderly relations of the sexes in the light of the true spiritual ideal of marriage makes clear the following principles which are essential to be known by every one who would deal effectively with the evil: that the Lord's mercy is with the evil to restrain them from worse evil, and so far as possible to lead them away from evil to good; that there are degrees of the evil of impurity, more serious as they are actively opposed to and destructive of true marriage, and less serious as they approximate true marriage; that in the Lord's providence over individuals and over races less serious forms of evil may sometimes serve as means of protection or escape from greater evil; and that in this as in every other evil, an act is judged by the Lord not by its outward appearance but by its motive."

The booklet is for sale at the bookrooms of the church at two cents a copy, and every New Churchman should have some copies in his possession to give out where wrong impressions of Swedenborg's teaching on this subject exist.

A Living Question.

Labor and Neighbor. An Appeal to First Principles. By Ernest Crosby. Chicago: Louis F. Post, 357 Dearborn street. Price, 25 cents.

In this small volume are compressed a number of comprehensive essays left in unpublished manuscript when the author died.

In the discussion of "The Labor Question" he says: "We have accepted principles, religious and political, which are inconsistent with our social and economical order, and which, if they ever prevail, are bound to effect a far-reaching revolution."

With our Christian convictions that the principles of righteousness must prevail, we see already this premonitions of this "far-reaching revolution" which shall in some sense put in operation the spirit of love and justice of which Ernest Crosby had an uncommonly strong perception. "The solution of the labor question," he logically concludes, "requires nothing more intricate or technical than an honest application of the plainest rules of fair play."

"The Plea of the Laborer," in Chapter II, is an abstract of a somewhat remarkable book, "Work according to the Bible," by a Russian peasant, Michailovitch Bondareff, who, until he was 37 years, was a serf on the estate of a landed proprietor of the Don. The substance of Bondareff's clear argument is the divine order that no man shall eat the bread of others' labor, but each by honest and useful work shall balance his accounts fairly and squarely with his neighbor.

"The rich man excuses himself thus: 'I give money to people so that they may work for me, and it is a good action, for which God will reward me. How could they earn money without me?' I answer: 'Who earned the money that you are spending? Why, the laborers themselves.'"

"A Diagnosis of Present Conditions," in Chapter IV, deals with the evils of the tariff, banking, land and other great monopolies that enrich the few and impoverish the many, while "The Fruits of Monopoly," in Chapter V, are set forth in the author's vivid and telling style.

Of "Plutocracy" he says: "Is there any danger to the national character in establishing such a social hierarchy as we have outlined? . . . Can lovers of their country look with indifference upon the appearance within it of a new ruling caste, predominant in industry, politics and society? . . . I have been taken to task for asserting that

in this caste are to be found the 'dangerous classes' of society rather than in Tammany Hall or in our prisons and jails. . . . If I were a detective and were asked by my chief to apprehend the ring-leaders of the dangerous classes in America, I would not go to the 'Tenderloin' district of New York. I would not go to the Bowery or the East Side. I would not go to the state prison or the Tombs. I would direct my steps to the hall of the Chamber of Commerce, or to the offices of the trusts, for in them lies the real danger. The dangerous class in a republic is the class dangerous to the republic."

In the essay on "The Church and the Labor Question" it is conclusively urged that "the labor question is pre-eminently a religious question," "and the Bible is full of it. We need not go back to the account of the fall wherein man is told that he shall eat bread in the sweat of his face; but if we begin with the history of the Israelites we shall find that it was the labor question which created the nation and gave a national church. It was a strike—the first strike on record—that of the oppressed brick makers of the Delta, that was the occasion of the founding of the Hebrew commonwealth and church. . . . It was the desire for easier work and shorter hours that drove the Hebrews out into the desert, and their great leaders, Moses, the law-giver, general and ruler, and Aaron, the high priest, began their notable careers by exercising the functions of labor leaders—of walking delegates, if you will—before Pharaoh, the employer of their people. And it is only natural that the law of Moses should deal largely with economic conditions. The Ten Commandments were given out, we are told, shortly after the escape of the Israelites from their task masters, and we find the longest statute of all devoted to the establishment of a day of rest. This is a labor statute, pure and simple."

This vital question, as Mr. Crosby indicates, runs through the whole Israelitish history and is renewed in the mission of the Messiah, anointed to preach the Gospel to the poor.

"Jesus and His disciples were themselves members of the working class, and naturally saw the injustice from which they suffered, and much of their teaching was directed against the exactions of the rich." As Mr. Crosby explains it, the chief work of the church in relation to the labor question must be the awakening of that spirit of co-operation, of brotherhood, of love, which is the motive power of the new society and which sums up the law and the prophets.

The remaining essays, treating of remedies for the disorders so clearly pointed out, must be read in full to obtain a just and fair understanding of the author's argument.

A reckless exposure and denunciation of evil may be justified only by the presentation of effectual remedies, and Mr. Crosby's proposed measures of reform are not so narrow and conventional that they will not expand to meet the wider progress which their acceptance must inaugurate.

These posthumous papers, edited and published by Louis F. Post, of *The Public*, are especially dear to the friends and admirers of Mr. Crosby, because they embody the fullest expression of the high principles of love and justice which inspired all of his work. Yet in reading his latest thought we do not by any means feel that we are getting his last word. A soul so keenly alive to all that uplifts and ennobles mankind will never cease to fan the flame of love in human hearts, nor rest while the highest ideal of justice remains unrealized in the world of men.

As he predicts, a new order is forerunning, and its motive power promises to be the spirit of co-operation. "But

whatever the case may be, the safe progress of society will depend upon those of its members who keep distinctly before the mind's eye three great principles, and who insist upon advancing whither they converge—and these principles are justice, freedom and co-operation." A. L. M.

Church News

Rev. E. D. Daniels, of LaPorte, Ind., has been in Berlin, Canada, for the past two or three weeks. He is also attending the meeting of the Canada Association in Toronto.

If any more have surplus copies of "Heaven and Hell" to contribute, they will be faithfully distributed by George W. Savory and his wife, who are about starting out as independent stereopticon missionaries and colporters, hoping to continue at the work till next summer. Any fresh New-Church books of a popular character will be acceptable, *if prepaid*, but periodicals are not desired. Their home address is Claremont, Los Angeles Co., Calif.

The fall meetings of the several associations connected with the General Convention are now in order. The Canada Association met in Toronto on the 25th to the 27th of September; the Michigan Association will meet in Detroit, October 3rd and 4th; the Massachusetts Association will hold its 157th meeting in Providence on October 8th; the Ohio Association will meet in Louisville, October 18th; the Maryland Association will meet in Wilmington, Del., October 16th, 17th and 18th; the Illinois Association will probably meet in Chicago, November 6th, 7th and 8th.

The Rev. E. W. Shields writes frequently to the MESSENGER advising us of his movements. He has been in Burlington, Fort Madison and other Iowa towns, his present address being Keokuk, Iowa. In speaking of the persecutions and hardships he experiences as incidents of the mission, Mr. Shields says: "If it were money I am working for it would require quite a handsome salary to get me to endure patiently the sneers, jeers and scoffing epithets that I have received in this mission work. But when I remember that they did the same to our Lord, and that it is He they are scoffing, I take it all good naturedly."

Swedenborg in the International Congress for Philosophy.

News has just been received that Mr. Alfred Strohm, on returning to Stockholm from his visit to the London Swedenborg Society and the English New-Church Conference, was requested by Professor Geyer of Upsala University to go to the International Philosophical Congress to be held at Heidelberg and present there the result of his researches into the life of Descartes in Sweden and into the so-called Cartesian controversy which prevailed in Upsala University just before Swedenborg's time. Mr. Strohm accordingly attended the congress, in which leading philosophers from all parts of the world took part, and on the 3d of September, he read the two following papers, both of which will appear in the published proceedings of the congress: I. Relics of Descartes' visit to Sweden, especially a newly discovered portrait by David Beck; II. The Cartesian Controversy at Upsala, 1663-1689, and its connection with Swedenborg's nebular hypothesis.

The congress was a brilliant affair, the city of Heidelberg acting as host and affording every hospitable attention, including an excursion on the Neckar, the illumination of the famous Heidelberg Castle, a reception at the

city hall, etc. It will be remembered that it was at Heidelberg in 1902 that Professor Retzius read his paper before the Congress of Anatomists, calling attention to the valuable contributions to anatomy in Swedenborg's work on the Brain.

The Church's Outing.

If there be any virtue in the church's vacation, whether to pastor or people, it must be in some advantage derived from recreation of body and mind and in some wider outlook thus obtained, and not in the mere cessation of public worship; this, even where it seems to be a practical necessity, can never be regarded as a good in itself, but rather as an emergency which should be remedied in some way wherever a remedy is possible, either by an increased pastoral force, or by combined services among neighboring societies, or by services conducted by lay-readers. But there can be little doubt, on the other hand, of the real recreative advantages of the vacation if the opportunity this "going aboard" affords is really and conscientiously availed of. These advantages may be described under the two heads as opportunities of receiving and of giving, or of obtaining ideas and of imparting them.

It would not be a bad custom for societies on their re-assembling after the vacation season to ask of pastors or members who have been journeying away to relate some of the results of these opportunities, for the benefit of the stay-at-homes as well as for their own in comparing experiences; and perhaps it would serve a still wider and better use if those who have been on a vacation would communicate through the MESSENGER to their brethren generally those things in their vacation experience in which the church has, so to speak, been taking its outing. The contact of the New Churchman in his vacation wanderings or sojourn with those of other faiths or "connections" will hardly fail to bring to light some information regarding the states of the world at large, even in relation to the New Church, which would not have been obtained by remaining at home in the customary routine of home intercourse and duty. Would it not be interesting to hear from individuals some of these experiences, whether in learning from other people or in giving out information to them?

The present writer will venture to describe some of his own, as an encouragement to others, even at the risk of seeming to attach too much importance to them. I was brought at a summer resort into quite intimate relations for some weeks with two Episcopal clergymen and with a number of intelligent people of various denominations and cults. The two clergymen walked a mile and a half and back to attend the service I was conducting in the village church, and besides expressing their enjoyment of the service as I conducted it, thanked me very cordially for the sermon and for the effort I had made in having the little rural church opened for services, as it would otherwise probably have remained closed all summer. In our walks to and from the church and frequently on other occasions we talked of the general state of religion and of the various thought-tendencies of the day, whether in the direction of pragmatism and pluralism in philosophy or of Christian healing in religion, the latter as developed in what is known as the Emanuel Church movement seeming to be of special interest, as well as the recent efforts of the psychic research society. It was a satisfaction in the presence of much evident groping here and there for some spiritual light to be able to state a few of the positive teachings of the New Church and to state them with

all the authority of a new revelation from the Lord and not as mere guesses or speculations.

A number of ladies from the different resorts in the neighborhood attended the series of services which I conducted and one of them borrowed one of my sermons for copying. A visiting minister, hearing one of my sermons, came to thank me for it and to express his surprise that I had found "so much" in one of the familiar little verses from the Psalms from which I had preached. At my last service many expressed their regret that they could not hear me again. Making abundant allowance for the motives of friendly courtesy that may have prompted much of this cordial response to my efforts, I cannot but feel that some impression was made of the place and mission of the New Church, which will remain not only with the village people but of the summer guests that assembled there from many widely remote places.

We found, too, that the little new tract of Mr. Worcester's sermons on "Three Teachings of Swedenborg—the Lord, the Word, the Life after Death"—when it once got into the hands of some of the ladies in our house made a long circuit before it finally came back.

So much for the giving out. Now as to the knowledge derived, I wonder how many others have had a similar experience to my own in, namely, finding that the New Church is much more widely known, if not by doctrine, at least by personal acquaintance with its members, than we are apt to imagine to be the case? How often has the hesitancy to declare one's self a New Churchman from the mere feeling of the probable strangeness or unfamiliarity of the name been met by a declaration of intimate acquaintance with this or that pastor of the church, or this or that well known and generally highly esteemed member! This may not imply always a very accurate knowledge of New-Church teachings, but it shows us that for good or bad we are generally more widely known than we think we are and that we need not assume as a matter of course that the name New Churchman will always need explanation.

Another impression, and this is not as pleasant a one, is that of the large number of people to be met with who refer to the New Church as the church of their parents or grandparents, "who were so devoted to the Writings," but who themselves through marriage or some other cause have become so alienated from the church as to be almost entire strangers. These, too, speak of the New Church with a kind of suppressed reverence and of their present alienation as something to be apologized for, or at least of their present church relations as a kind of *modus vivendi*, or accommodation to the necessities of circumstance, and rarely if ever as if their present church relation is felt to be really an advance into a clearer or purer faith; there is rather the expression of a "let down" feeling, and of a lack of any kind of real church enthusiasm. Is it a fact, too, or only an impression, that these people who have left the church generally refer to the body as "Swedenborgian" and not as the New Church, as if their education in it had been as in some man-made sect, and not as in the veritable Holy City of the Apocalypse, the true New Church of the Lord?

Finally I will mention an impression borne in upon me of the prevalent lack of reverence for the Bible as something Divine and sacred, even among professedly Christian people. Where in a social circle the young and old are gathered together and funny stories are to be told or conundrums to be guessed, how almost sure is the subject of the joke or the trick of words to be some sacred name or event out of the Holy Word or some burlesque

of the pulpit or of some church ceremonial! The very fact that these things are done with apparent innocence of motive shows that there is no sense of the holy attaching to what they thus trifle with. With a sense of holiness would come a sense of the profanity of such a misuse of holy things.

A young lady of singularly refined character, a church member—not of the New Church—in speaking in my hearing of a discussion of some Bible topic with some friends of hers, remarked, as if it were something quite peculiar and unusual, "You know they do not regard the Bible as a book to be discussed or talked about in the same way that other books are!"

F. S.

A Good Sermon in a Unique Form.

The following sermon is taken verbatim from Mr. Harvey Porter Layton's Hand-Made Book. It was my pleasure to visit the book-room home of Mr. and Mrs. Layton in San Antonio, Texas.

While living in Indiana, Mr. Layton was stricken with consumption, and prostrated near to the point of death, when his excellent little Christian wife picked him up bodily and carried him to San Antonio. In this city, broken in health, without money and friends, he found free lodging with a New-Church lady, Mrs. F. S. Ostram, L.L.D. She put into Mr. Layton's hands the New-Church writings, which were received by both himself and his wife, as fast as read. How well he has grasped the New-Church truth may be seen from this sermon itself, which he puts into every one of his books.

The book presented to me, because, as he says, he heard from my lips his first New-Church sermon, and made specially for me, contains over three dozen hand-painted illustrations, more than ten thousand words, and treats of more than four dozen subjects.

The *Tomorrow* magazine says: "Lovers of the unique and distinctive in book making will delight in the work of Harvey Porter Layton, which is entirely hand-wrought. It is original in conception and artistic in execution."

One appreciative writer describes it as "handicraft rivaling the missals of the ancient monks in feudal monasteries." And, in fact, it is quite as individual as that world-famous work. The illustrations are original, the initials and head pieces are illuminated, and every letter of the text is made with the pen.

Layton has been an invalid for eight years and he supports himself from the sale of the hand-made books. His address is San Antonio, Texas.

Among those who have received his books, are: Vice-President Chas. Warren Fairbanks, Hon. Wm. Jennings Bryan, Gov. T. Frank Hanty, Eugene V. Debs, Mrs. P. D. Armour, Mrs. Clara Driscoll Sevier, Mr. Wm. McGeorge, Jr., and many others. The amounts sent by the recipients to the author range from \$4.00 to \$100.00.

A. B. FRANCISCO.

THE SERMON.

In your pleasure, forget not God.

One chief reason few prayers are answered is, man knows not God. He thinks Him other than what He is. He divides Him into two or more distinct individual Gods, the Father, the Son, and the Holy Spirit. O that the world knew its Lord is in one Person; that in Him is a Divine Trinity called the Father, the Son, and the Holy Spirit; that these are distinct, and at the same time united in Him, as the soul, the body, and the operation are in man; and the one God is the Lord Jesus Christ.

By the Trinity of Father, Son, and Holy Spirit we mean the three essential constituents of that Divine Person.

By Father, we mean Jehovah as He existed before His incarnation. By the Son, we mean the human nature which Jehovah assumed and made Divine. By the Holy Spirit, the Divine Power of redeeming, sanctifying, saving and regenerating men, which flowed out of the human nature from Jehovah, and was transmitted by it. This power is called Divine Truth, and if we understand Divine Truth to be a Divine substance and force, and not merely a sound of the voice, or a written word, it is a true conception of the Holy Spirit.

By the Lord we mean the One Divine Person, the essentials of whose mind, nature, and being, are the Father, Son, and Holy Spirit. Jesus Christ was the human nature which Jehovah God assumed for the purpose of coming into the world and saving men, and which He glorified and made one with His Divine nature.

After His resurrection He stood among His disciples, and breathed on them, saying, "Receive ye the Holy Spirit." It was His own presence with them, and the Divine influence going forth from Him to enlighten, to protect, to bless.

In your homes take the Bible in your hands and read enough testimony to convince you that Jehovah God is the Supreme Being, the I Am, the Creator, the Redeemer, and the Saviour of men. See these passages of Scripture: Isaiah xlv. 21, 22; also Isaiah xliii. 22; Hosea xiii. 4; Isaiah xlix. 26; xlvii. 4; xlviii. 17; xlv. 6. This testimony could go on indefinitely. Truly, there can be only one Redeemer and Saviour, as well as that one Being who is also the Creator, the Mighty God, the Everlasting Father, the Prince of Peace, the Alpha and the Omega, the Beginning and the End, the Almighty, the Lord, Jehovah. Turn to Isaiah again: vii. 14; ix. 6; xxv. 9; xi. 3; Luke i. 34, 35; Revelation i. 8, 11.

As a Divine Being, He was omnipresent in the whole universe for all time, even while He assumed the fleshly robe and trod the hills of the Holy Land. Spiritual and Divine substances are of such a nature that they can become embodied in material forms, and still not lose anything of their own substance and individuality; they can give and retain what they give. This accords with our own experience. We can embody our thoughts and affections in speech and deed, and send them around the world, and still not part with them.

We are continually giving our thoughts and affections to others, yet we retain what we give. Embody your idea in a picture, a song, an anthem, a sermon, a machine, and this will not deprive you of the thought and affection you express in material form. So Jehovah did not divest Himself, in the least degree, of any of His infinite personality, or prerogatives and power by His Incarnation.

The Divine mind clothed itself with a human mind, and that human mind was invested with a material body as all human minds must be to live and act in a material world. Should you desire to work under the water with comfort, and live, you could clothe your body with instruments adapted to the substances to be dealt with. Men are at present doing that which a few years ago was regarded impossible. Do not say things are incredible, should you not understand them.

The Sacred Scriptures do not assert anything incredible and contrary to reason, when they declare that Jehovah clothed Himself with a human mind for the purpose of operating more directly and specifically upon man in his fallen and dying state.

There is the act of praying to the Father, as to another person, troubles many people. They infer from it that

either Jesus Christ was only a man like ourselves, or that there must be two distinct Divine beings.

Prayer is a natural act of the human mind. Every human being prays to his God, be it the Lord or something else. Prayer does not consist essentially in vocal expressions.

There are many verbal prayers which are nothing but words. There are many sincere prayers, which get no utterance, yet are as sure of being answered by the Lord as the sun is to rise at morn. It is useless to pray, should you regard iniquity in your heart.

Where can we find the Father? He said, "The Father is in me." The Human nature did not pray to itself. His nature was as remote from the Divine nature as ours is from Jehovah. We do not have an adequate conception of the infinite distance between Jehovah and the frail Human Nature like that which He assumed, and by means of which He descended into the world.

When His consciousness was wholly in that mind, He would seem to be forsaken and alone. The Father would seem to be much more remote and distinct from Him than one human being can be from another. There are times when all good affections and thoughts of heaven desert us. It seems at times that the Lord has forsaken us.

The human nature was in the beginning dependent upon the Divine, and was at an infinite distance from it in power and life, but the relations of the human to the Divine necessitate such statement. If these were wanting, the merely human side of the work of man's salvation would not be revealed to us. When He speaks of dependence upon the Father, He identifies Himself with His human nature. When He claims equality with the Father, and exercises Divine prerogatives, He identifies Himself with Jehovah.

He claims omniscience, and omnipotence. The Father is in Him as the spirit is in the body.

The Father dwells in Him as the soul dwells in the body.

Jesus Christ is therefore the Lord.

One name expresses all Divine attributes. That name is the Lord Jesus Christ.

Swedenborg and His Servants.

The reviewer of the New York *Sun*, already quoted in the MESSENGER, gives the following story of the relations of Swedenborg and some of his servants:

We find in an appendix to Mr. George Trobridge's biographical and critical estimate of the Swedish teacher an English translation of an account given in Dr. Wetterberg's *Altartafeln* (Altar Pictures) of Swedenborg's relations with his retainers, Andersson and his wife, who acted respectively as his gardener and housekeeper. We are told that after his return from one of his long journeys abroad to the house which he owned in the Sodermalm suburb of Stockholm he found his humble attendants suffering much mental distress. It appeared that in his absence many of their friends had said to them: "You ought not to serve in Swedenborg's house, for he is no Christian." One day they came to him in tears and informed him that they must leave his service, giving their reason for doing so. "Why should you think," said Swedenborg, "that I am not a Christian?" They explained that for years he had never gone to church. "Have you never read," replied Swedenborg, solemnly, "that where two or three are gathered together in the Lord's name there is His church and meeting place? Do you believe that it is the steeple and copper roof which makes a holy

place of it? Do you believe that it is holy for any one else but him who has in his heart Christ's church? Do you believe that it is the walls, organ and pulpit which constitute its holiness?" "No, no," they answered. "Well, then," pursued Swedenborg, "here at home, in this room, in the arbor, in the garden, wherever a man or spirit lives, within or without space and time, wherever a prayer is either thought or read, wherever a voice of thanksgiving is sent up to Him who is the Giver of all good, there is His church; and it is consequently here where I live sheltered from the world." The faithful servants bowed their heads, but murmured: "This is not the way of the world, however." "You believe, then," continued Swedenborg, "the way of the world to be a Christian, do you not?" Yes, it is," was their reply. "In name it is," he said, "but not in spirit and in truth. Faith without works is a dead faith; a flower which does not live is nothing but lifeless dust; and faith which does not live in every action of man is a dead faith; it is no faith at all." Swedenborg went on: "Look, my friends, at what this Christian world really does. They call indeed upon Him, the only Son, in their times of need, but they forget both His teachings and His life. Like an obstinate child who despises warning, they rush into all manner of lusts, into pride and wickedness, which are like a thin, frail covering over an abyss; and over the yawning abyss they scoff at their teacher, and act foolishly and madly until this covering breaks. Then they call out for help, and sometimes they are dragged up again, but in their foolish pride they let go the saving hand. They spurn the healing repentance and continue their course of vain talk and idle sport. So," added Swedenborg, "does the Christian world. And they think that all that is necessary for them is to have a priest to speak to them a few hours in the week about God and the Saviour, and they do not think that any more is required of them than to hear and to forget. They therefore believe that it is outward gesture, the singing of psalms and the tones of the organ, together with the empty sound of recited prayers, which penetrate to the Lord in heaven. Truly, when the people prostrate themselves in the churches it is the voice of a few only that penetrates to the Lord."

Swedenborg related to his humble auditors an incident which he had just witnessed. "Today," he said, "there was a little child sitting in the street, a little blind girl who folded her little hands upon her lap and turned her darkened eyes toward heaven; and when I saw her and asked her: 'What makes you look so happy, although you are blind?' the little girl said, 'I am thinking of God our Father, who will some day take me to Him and show me all His splendors.' Truly, my good people, it was only at the corner of the street that she sat, yet I took off my hat and bowed my head, for I knew that God was near and that this was a holy place." He went on to say that although the shell was whole, a worm was gnawing at the kernel of Christianity as a worm was gnawing at the heart of Judaism in the days of the Pharisees. "Charity," he said, "is the kernel of Christianity and the outward forms are the shell. Where," he asked, "do you see charity in this uncharitable world? As long as violence prevails and rules, as long as selfishness and avarice oppresses mankind, and as long as earthly happiness is the goal which we endeavor to reach, so long the world is not Christian. But when men at all times and everywhere recognize that they are in God's presence and under His eyes; when each of their actions is the reflection of His eternal love and of His example; when their goal is placed beyond the reach of time and not here in the dust, then only are men Christians." Swedenborg then explained what he

had tried to accomplish. "Do you know, my friends, what I have done? Nothing else than what was formerly done in Palestine. In my weak way I also have set up a goal for mankind, not only for their thoughts, but also for their deeds, in another world. If I believe more than others, I certainly do not believe less." Lastly, he made the gardener and his wife the judges of his own sincerity: "And now, my friend, look back upon the thirty years during which you have followed me, often 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 with his hand, and they went away, and then quietly, as if nothing had happened, he continued his reading. The next day they stood again in the presence of their employer, who asked them with a friendly smile: "Well, how did the examination turn out?" "Oh, master Assessor," 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."

Board of Home and Foreign Missions.

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

Amount reported July 22, 1908.....	\$400.25
James Richard Carter, Newtonville, Mass.....	25.00
T. H. West, Brookville, Mass (Home).....	5.00
Edwin C. Moore, N. Wales, Pa.....	2.00
A. B. Gray, De Cliff, O.....	1.00
A. K. Prince, St. Louis, Mo.....	1.00
A. W. Schmidt, Scott, O.....	1.00
Elizabeth G. Marston, Winchester, Mass.....	2.00
Mrs. M. C. Ball, Newark, O. (Home).....	1.00
Mrs. M. I. Talbott, Sistersville, W. Va.....	1.00
Anna C. Grigsby, Concordia, Kan.....	5.00
S. Alice Worcester, Cambridge, Mass.....	2.00
Rev. Thomas French, Jr., Buffalo, N. Y.....	10.00
Richard B. Carter, Newtonville, Mass.....	5.00
Elizabeth F. Jenkins, Waltham, Mass.....	1.00
Eleanor Kinmont, Glendale, O.....	5.00
Hiram F. Mills, Lowell, Mass.....	100.00
Ellen Andrews, Boston, Mass.....	35.00
Mr. and Mrs. C. E. Peterson, Grimes, Ia.....	7.00
Mrs. S. S. Buxton, Waterloo, W. Va.....	2.00
Mrs. F. A. Waterhouse, Cambridge, Mass.....	1.00
C. Robert Moulton, Columbia, Mo.....	10.00
Mrs. J. H. Blakeman, Oronoque, Conn.....	1.00
Mrs. Herbert Lawton, Quincy, Mass.....	5.00
Alice A. Bigelow, Davisburg, Mich.....	1.00
Ralph P. Barnard, Washington, D. C.....	5.00
Mrs. Edwin Field, Newtonville, Mass.....	1.00
Mary E. Howes, Newtonville, Mass. (Home)....	1.00
John R. Swanton, Washington, D. C.....	2.00
Berlin (Ont.) Society	20.00
Kate H. Fort, Chattanooga, Tenn.....	5.00
Percy McGeorge, Philadelphia, Pa.....	5.00
E. B. Henry, Glendale, O.....	25.00
Saml. S. Wilcox, Ashland, Ore.....	3.00
Mrs. Jas. M. Hill, Chicago, Ill.....	5.00
E. Burgess Warren, Philadelphia, Pa.....	150.00
Mrs. Richard E. Edsall, Hamburg, N. J.....	10.00
Rev. James Reed, Boston, Mass.....	100.00
John T. Prince, Newtonville, Mass.....	25.00
Mrs. Emily F. Carnes, Houston, Tex. (Home)....	1.00
Income on Investments	40.00
Interest on Deposits	2.88

Total\$1,030.13

LLOYD A. FROST,
Treasurer.

45 Milk St., Boston, Sept. 10, 1908.

Which Way?

There are two ways open to the man who thinks that "things are not right as they are." One of these ways will lead him to contentedly (?) sit down, after shedding responsibility, and declare that "the time isn't ripe for improvement," or whatever is desired. The other way leads him to make efforts toward betterment of conditions as they are, in work starting from the exact spot wherein he stands at the moment of thought.

The New-Church growth is gradual, under Providence. We must wait patiently for the Lord's time when we shall be able to get the ear of the world for our truths—says a friend who isn't doing a thing to get "the ear," but has accepted his strength as weakness and his power as powerless. He goes about his daily duties with a vague dream in the back of his head that "some day —," etc. He could—don't you think?—hasten that day.

A poet (John Hay) expresses the matter in verse, without mention of the New Church—but isn't it included?—in the thought that follows entitled: "Just shine where you are."

CLIFTON S. WADY.

Brooklyn, N. Y.

Don't waste your time in longing
For bright, impossible things,
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar:
So fill, for the day, your mission
By shining just where you are.

Courage.

Tired! Well, what of that?

Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! Work while it is called today!
Coward, arise! Go forth upon thy way!

Lonely! And what of that?

Some must be lonely! 'Tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness. Work on.

Dark! Well, and what of that?

Didst fondly dream the sun would never set?
Don't fear to lose thy way. Take courage yet!
Learn thou to work by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, and what of that?

Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned! Learn it, then, patiently.

No help! Nay it's not so;

Tho' human help be far, thy God is nigh,
Who feeds the ravens, hears His children cry.
He's near thee, wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

ANON.

It is most false, and a figment of the reason, to say that the Lord's Providence is universal, and not at the same time over the minutest particulars; for to provide and rule in the universal, and not at the same time in the particulars, is not to provide and rule at all. This is philosophically true; and yet it is wonderful that philosophers themselves, even the more sublime of them, conceive and think otherwise. (Arcana Coelestia, No. 1919.)

The Church Calendar.

Oct. 11. The Eighteenth Sunday
After Pentecost.

The Christian Life.

Introit Selection 95: "Make a joyful
noise unto God."
Lesson I. II. Kings xx.
Responsive Service X. "The Law of
Love." (p. 30.)
Lesson II. Luke xiii.
Benedictus, 759.
Hymns (Mag.):
76. "O Lord all glorious."
264. "O King of kings."

Obituary

BRYANT.—At Danbury, N. H., Sept. 4, 1908, Jane Breed, wife of the late Seth Bryant, of Boston. Mrs. Bryant died only two months before her 92d birthday, at the summer home of her daughters, Mrs. Jane B. Kellogg and Miss Lilian Bryant. She was by birthright a member of the orthodox Friends' Meeting of Lynn, Mass., but in early

womanhood she became acquainted, through a family physician, with the doctrines of Swedenborg, and with her two sisters she enthusiastically entered into the enjoyment and benefit of an ardent faith in New-Church truth. Her ardor never abated, and to the last day of her life she held the spiritual New Church to be the most precious of all gifts, and devotedly loved the church organization as an embodiment of the spiritual. In 1843 she was married to Seth Bryant, a prominent shoe merchant of Boston and a member of the Boston New-Church Society. For a few years after their marriage Mr. and Mrs. Bryant lived in Jamaica Plain, and they then chose for their residence the birthplace of Mr. Bryant in Elmwood, East Bridgewater. In this beautiful suburban home, with its elms, its flower and fruit gardens and its broad fields, five of their seven children were born, and all of them grew to adult life there. During many of her last years Mrs. Bryant has lived with her daughter, Mrs. Jennet O. Conant, of Ashmont, one of the districts of Greater Boston. The six daughters all survive their mother, the three not already mentioned being Mrs. Annie E. Scott, of Lawrence, Kan.; Mrs. Sarah M. Johnson, of Los Angeles, Cal., and Mrs. Mabel Hobart, of Plymouth, Mass. The

one son died many years ago. Mrs. Bryant's first New-Church connection was with the Boston Society. She transferred her membership to the Elmwood Society while living in that village, but rejoined the Boston Society when she returned for residence to the city. The funeral services were held at Elmwood, and her body lies beside that of her husband in the Elmwood cemetery.

J. D. M.

WILSON.—At Port Monmouth, N. J., Saturday, September 12th, Thomas Wilson, in the 58th year of life. Mr. Wilson came into the New Church in 1886 and attended services in Chicago, and after his removal to Port Monmouth attended in New York. He was an enthusiastic New Churchman, and he and his family adhered strongly to the faith and practice of the church, though much of the time in a position of isolation which made identification with a nearby church desirable. Mr. Wilson was for many years identified also with the civic work of the village of Port Monmouth. He held the position of school trustee and of road supervisor for a number of years, and politically he was active as an executive officer of the Republican party. He had been appointed delegate to the State and National Grange, when the

call came for the higher life. He leaves a widow and three children—a son, William, and two daughters, Charlotte and Ethel.

In his removal the New York Association loses one of its most faithful and earnest workers.

The services were conducted by the Rev. Adolph Roeder, assisted by Rev. Mr. Sutphen, of the Baptist Church, in which church the services were held.

DUNCAN.—At his residence, near Flat Rock, Ill., September 8th, G. A. Duncan, in the 59th year of his age.

He was born in Blount county, Tennessee, December 16, 1849. Together with his parents, five brothers and one sister, he moved to Crawford county, Illinois, in the year 1859, and settled near to the place where his decease took place.

Out of this family, but two remain behind, A. W. and W. H. Duncan.

About twenty-five years ago his attention was called to the doctrines of the New Church by his brother Andrew. Of course, these things were seen at first but obscurely. After awhile the rays of light from the spiritual world shone more brightly, until finally he was led to sever his connection with the Presbyterian Church and was confirmed in the doctrines of the New Church by the Rev. Thomas F. Houts. From this on he was a diligent student of the Heavenly Doctrines, and did much towards disseminating these by conversation and giving and loaning books. He had heart affection for some years previous to his departure. He required constant attendance, both day and night for more than four months. His knowledge of the law of Divine Providence was a source of comfort to him during his sickness, which he bore without a murmur. At the last, as the shades of the evening were gathering about him and the sun of the natural world had ceased to give its light, we believe that with his face to the Lord and the light of the spirit world, the shadows all fell behind. The shadows are only before us as we turn our back to the light. The passing from the kindly ministrations of his family and friends here to that of the loving angels was peaceful.

His departure leaves but one of the original male members of what was known as the Flat Rock New-Church Society. He leaves behind a wife, three sons and one daughter. All have been confirmed in the doctrines of the New Church except the youngest.

The funeral took place from the M. E. Church, Flat Rock. The pastor conducted the services at the church and a minister of the U. B. Church read the burial service from the Book of Worship and offered prayer at the cemetery. A. W. DUNCAN.

Special Notices

IOWA GENERAL SOCIETY.

The annual meeting of the Iowa General Society of the New Jerusalem will be held with the Lenox Society in Iowa County, Iowa, on Saturday and Sabbath, October 10 and 11, 1908. The local society has secured the services of Rev. O. L. Barler of Beatrice, Ne-

braska, for this meeting and for the week preceding. Mr. Barler will arrive in the neighborhood about October 2 or 3, and remain with the Lenox people for two or three weeks. New-Church people wherever residing are cordially invited to come and take part with us in this meeting. No general program will be issued, but all will be heartily welcomed who will come and take part with us. By order of the Executive Committee.

W. M. MARTIN,
President of Iowa Gen. Soc.
New Church.

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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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 ALLBUTT,
Sec. pro tem.

MASSACHUSETTS ASSOCIATION.

The 157th meeting will be held at the house of worship of the Providence Society on Thursday, October 8, at 10:30 a. m. The exercises will begin with religious service, and the General Pastor will deliver an address on "The Church in Its Relation to Morality." In the afternoon the subject appointed at the April meeting will be considered, namely, "Does the church organization meet the needs of the people of today? If not, how can it better fulfill its mission?" Two papers will be presented, one by the Rev. John Goddard, and the other by Mr. H. A. Swanton, in which the subject will be treated, respectively, from the standpoint of a minister and of a layman.

An express train leaves Boston at 9 a. m. Street cars from the station pass the church, corner of Broad and Linden streets.

JAMES REED,
General Pastor.

THE MICHIGAN ASSOCIATION.

The twenty-eighth annual meeting of the Michigan Association will be held at the house of worship of the Detroit Society of the New Church, corner of Cass and High streets, Detroit, on Saturday and Sunday, October 3d and 4th, beginning at 10 o'clock on Saturday morning. A full program will be prepared. The General Pastor will deliver the annual address, and there will be preaching morning and evening on Sunday, and the sacraments will be administered.

All members of the church in the state and friends from other societies are cordially invited to attend. Those expecting to do so are requested to send their names to Mr. Henry Wunsch, 555 Congress street, or to the undersigned at 3087 West Grand Boulevard.

S. S. SEWARD, Presiding Minister.
JAMES R. HAMILTON, Secretary.

THE THEOLOGICAL SCHOOL.

The school will open the work of another year with a brief religious service at the school building, Quincy street, Cambridge, Thursday, October 1, at 10 a. m.

Five regular students are expected to be in attendance. Four or five correspondence students hold over from last year, and two new students have entered their names in this department.

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