

New-Church Messenger

"Behold, I make all things new"

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Without Fear

The aspects of war show increased activity, and the outrages against recognized international law and humanity threaten to draw our beloved country into the great conflict. Our people feel moved to resist the aggression that seems to recognize no law and no principle of human rights but the success of its own selfish interests. It is the part of wisdom that we establish in our hearts such a trust in the Lord's Providence that we can meet the calls of duty in perfect confidence. The currents of good and the currents of evil flow ever side by side, and their course is peaceful or warlike as we place ourselves consciously in the resolves of righteous motives and act accordingly. Happy are we if we can say from the heart, "The Lord is on my side; I will not fear: what can man do unto me?" (Ps. cxviii. 6.)

The Art of Living Long

Luigi Cornaro's work, "La Vita Sobria" or "The Temperate Life," has been translated from the Italian and published by Mr. William F. Butler, Loan and Trust Building, Milwaukee, Wis., under the title of "The Art of Living Long." The author was a Venetian nobleman, and lived from 1454 to 1556, and his work is divided into four discourses,

the first written at the age of 83, the second at 86, the third at 91, and the fourth at 95. His praise of the temperate and orderly life to which he ascribes his great longevity, affords much confirmation of its value. His condemnation of the vice of over-eating as responsible for many maladies which undermine the system, and lead to premature death, constitutes a much-needed warning which many would do well to regard. And his description of the benefits of old age under conditions of freedom from sickness, and with the unique satisfactions which that period of life supplies, is calculated to lead to a strong desire to keep the body in trim so as to attain this state. Notwithstanding a few expressions which reflect the mediæval theology of the fifteenth century, Cornaro's treatise gives abundant evidence of his deep sincerity and true simplicity of character. He departs notably in some respects from the crude dogmatism of that period, as when he speaks of the Redeemer "coming to deliver us from tyrannical servitude of the devil—all of which He did through His infinite goodness." And he says: "Some believe that afflictions are sent them by the great God for their salvation,—that they may in this life make reparation for their sins. I cannot refrain from saying that, according to my judgment, these persons are mistaken; for I cannot believe God deemed it good that man, whom He so much loves, should be sickly, melancholy, and discontented. I believe, on the contrary, that He wishes him to be healthy, cheerful, and contented. . . . The temperate life is always open to every faithful Christian." During his long career he was a great benefactor to the city of Venice and elsewhere. In a eulogy upon him by Bartolomeo Gamba, delivered August 10th, 1817, in the Royal Academy of the Fine Arts of Venice, there is a beautiful account of the close of Cornaro's earthly life, supplied by his friend, Antonmaria Grazioni.

The good old man feeling that he drew near the end, did not look upon the great transit with fear, but as though he were about to pass from one house into another. He was seated in his little bed—he used a very small and narrow one—and at its side was his wife, Veronica, almost his equal in years. In a clear and sonorous voice he told me why he would be able to leave this world with a valiant soul. . . . Feeling a little later the failure of vital forces, and having received anew the assistance of consoling religion, . . . he exclaimed: "Glad and full of hope will I go with you, my good God!" He then composed himself, and having closed his eyes, as though about to sleep, with a slight sigh he left us for ever.

parent or teacher. This is the result of an affection for knowing and is the first story of the mind. The second degree is opened when the desire to understand becomes active and which gives man the ability to reason; to see the relation between things and to draw conclusions, which leads him to be rational about natural things. The highest story is opened when one looks to the Lord and shuns evils as sins, which results in one becoming intelligent in the heavenly sense of the term, or having "faith," for faith is not belief in something we cannot understand, but Scripture faith is internal sight. It is because the highest or third story of the Ark means the plane of spiritual intelligence, that the "window" is to be finished in a cubit "above." Man's life is complete only when the three degrees are opened and his knowledge and reason are under the direction of heavenly truth. L. G. LANDENBERGER.

The Early History of the New Church in America

VIII.

THE FELLOWSHIP OF THE EARLY RECEIVERS.

The three principal points where the Doctrines were first preached and published were Philadelphia, Boston and Baltimore. To us these points seem close together on account of the ease of communication by rail and rapid mail facilities. But in the latter part of the eighteenth century the communication was by stage coach and without good organized mail facilities, and the difficulties of intercommunication were very great. When Robert Carter became interested it took him about a year to get into communication with Mr. Bailey in Philadelphia. It was only by persistence that the way was finally opened. When a letter was written a person or vessel was sought by which it could be sent. The time consumed before an answer was received was great. When books were ordered the response was slow. The people of the country were fringed in the colonies along the Atlantic coast. The earliest period of the New-Church propaganda coincided with that of the reconstruction of the government after the Revolutionary War. It was a period of discussion, of analysis of human rights, of discarding the old governmental assumptions and habits of thought. The prevailing spirit was "away with the old and on with the new." This spirit was favorable to the reception of the New Doctrines now first proclaimed in the New World.

Robert Carter entered into correspondence with the Rev. William Hill while he yet resided in England. On his coming to this country and his locating in Boston the correspondence continued, the interest centering on the two points, first, the publication of the books and the nature of the new revelation, and second, the understanding of them and their application to the organization of the Church in external form.

The first great problem which confronted the early New Churchmen was how to get these doctrines into the hands of the public to interest them. As it is always with new receivers who see the new dawn and rising sun from the mountain tops, they believed that many others were as ready to receive as themselves, and they looked forward to a rapid accession in numbers. Their zeal entered vigorously into a propaganda of wide distribution of the

books. This spirit was very manifest in the early times of the New Church in this country. The intercommunication between Great Britain and America was too slow and difficult to depend on England for New-Church literature. Consequently it was a prime necessity that means of publication should be devised. We can see the hand of the Divine Providence most clearly in the provision for this important, this foundation use. Although very few were interested, only a handful, among the first was Francis Bailey in Philadelphia, one of the first to become interested through Mr. Glen. He was not wealthy, but being a printer he could publish and circulate the books, where others could not. We learn from his correspondence that sales did not bring back the cost of paper and materials. Rev. Wm. Hill had means and published books in Boston at his own expense, and Robert Carter, a planter and man of great influence, co-operated with these two, and also financed the publications in Baltimore.

This co-operation led to correspondence between these three persons, which also extended to a large number of other persons who were interested. Early in the last decade of the century Robert Carter purchased an estate in Baltimore and resided there part of his time, and took a leading part in organizing and supporting the efforts being made to propagate the Doctrines and organize public worship.

Among the persons with whom these three men were in active correspondence were the leading New Churchmen of England: Robert Hindmarsh in London, the publisher of the books there; Rev. John Clowes in Manchester; James Hodson, Ralph Mather, Rev. Joseph Proud, Mr. Banning and others. In this country the correspondence ramified to every nook and corner where the Doctrines had gained a foothold. Through the publishers the names of those ordering books were known. Through those who distributed the books the names of those who were favorable were learned. Soon the radiating influences from Philadelphia and Baltimore and the Virginia New Churchmen reached far into the West, following the tide of migration from the East, which soon after the Revolution set westward with ever increasing flow. In the South the tide went toward West Virginia and Kentucky. From Philadelphia the tide crossed the Alleghenies to Pittsburgh, the Ohio Valley, and throughout that state. From Boston at a rather later period the New-Church books and influences were carried into Maine, New Hampshire, throughout Massachusetts and into New York State, and through that to Northern Ohio, Canada, Michigan and further West.

Among the names found in Robert Carter's correspondence are some important personages in Virginia; Bryan Fairfax, the eighth Lord Fairfax, the intimate friend of Washington, became interested in the Doctrines about the year 1792. Ferdinand Fairfax, Shannon Hill, Berkeley County, Va., was interested, and Thomas Fairfax, Lord Fairfax the ninth, son of Bryan Fairfax, was an active New Churchman in connection with the Society in Baltimore. We will give more about this family in a later article.

As showing Robert Carter's efforts for the circulation of the books among his friends, we will give the following letter as an example, directed to

George Wythe, the Chancellor of the High Court of Chancery. There is part of the first draft of the letter and also the copy of letter sent. It reads as follows:

Nomony Hall, 11th October, 1792.

May it please your Honour: A few English translations of the Theological Writings of Baron Emanuel Swedenborg having fallen into my hands, whose System of Divinity I have embraced, which Doctrines are contained in his Book called the True Christian Religion.

The Theological Writings of the honorable E. S. are published in Latin. Translations thereof are now very general in Christendom—and English Editions of said Writings are now Reprinting in the United States. Mr. Bailey, printer, at Philadelphia, is printing a Body of Divinity called the True Christian Religion—2nd vol. not finished.

Under a particular Influence I present to you the following Books, viz., the first vol. of the True Christian Religion, 9 Questions concerning the Trinity proposed to E. S. by the Rev. Thos. Hartley, also, His Answers. A short account of the honorable E. S. and His Theological Writings, and the Liturgy of the New Jerusalem Church. The Liturgy is a Production arising from the Baron's Writings; for Societies are established in several of the most principal towns in Great Britain, styled members of the New Jerusalem Church, which was foretold was to be by the Lord, by the Prophet Daniel and the Evangelist John in the Revelation.

It is said that many copies of a Treatise on Heaven and Hell by E. S. were imported by a merchant of Richmond Town, which work communicates much comfort to Believers.

I am, with due respect, your Honour's very Humble Servant,
R. CARTER.

To the Chancellor
of the High Court of Chancery
Geo: Wythe—Chancellor.

Among other names of correspondents of Robert Carter are the following: Samuel and John Adams, printers; Christian Kramer, Peter Collin, John Cooper, John Campbell, Henry Didier, Thomas Jones, Joseph Leigh, Ralph and Mrs. Mary Mather, Philip Merry, William Prout, Henry Self, Elisha White, Rev. James Wilmer, John J. Maund, Rev. John Hargrove; George Carter, son of Robert; Joseph Townsend, Ferdinand Walfahrt, George Higson, Opie Lindsay and also correspondence with various committees in England and America.

In these letters we have a mine of information concerning the early movements of the Church and its early stages of growth and development. Some of these facts will be presented in succeeding papers.
JOHN WHITEHEAD.

A Memory

Everyone has a garden, but everyone does not know it. In the garden grows every kind of tree, flower and fruit. To know, to have, to live in this garden it is only necessary for one to open his spiritual eyes. Those of us who live in the material body only, have material things, but the world of spirits is all around while we live in the world of matter, and we are told that "to him that hath shall be given."

Such thoughts come to the mind of the writer when thinking of Selma Ware Paine, who recently passed through the "Bright Gate." She loved her garden, indeed seemed to be most "at home" when tenderly caring for flowers. After a life of many years of patient helpfulness to others, of sacrifice and unselfishness, her eyes have opened—and she sees. A friend truly says, "She is a cherished memory to those who knew her."

In all her acts this sweet soul was gracious, she

loved to do for others, she had poise and—a gentle voice. Her ways of life always recalled those words of George Herbert:

"Who sweeps a room as for Thy laws,
Makes that and th' action fine."

To her was given the gift of poesy. The following lines are almost prophetic of her last days on earth:

The rarest days of all the year,
When wordless joy my heart beguiles,
And those when Spring in Winter's arms,
New born, awakes and smiles.

Though still her draping robes of snow
The Winter regnant seems to wear,
Behold a miracle! How soft
Her light, her mist, her air!

Above the earth, below the sky.
From far away a sound is heard
Ethereal as spirit tone—
It is a herald bird.

We know, perhaps, that soon again
The infant Spring her eyes will close;
But we have seen her and are sure
That while she sleeps, she grows.

Such days a blissful wonder thrills
My very being through and through
To see the grand eternal Old
Beside the eternal New.

H. P. C.

A Prayer

BY SELMA WARE PAINE.

Oh, give us, Lord, the open mind
To welcome truth whate'er it be;
But vision keen to separate
The error that is not of Thee.

And give us, Lord, the open heart
For high and lowly, slave and free;
But keep it closed to any love
Not in accord with that to Thee.

And give us, Lord, the open soul.—
What most it needs we cannot see,
But make it from obstruction clear
A channel for the life from Thee.

Communications

Evaluating the Church

DEAR EDITOR OF THE MESSENGER:—It seems to me a great pity that any New Churchman should have voiced the sentiments respecting the New Church which appeared in the MESSENGER of Feb. 21, in the sermon on "The Unseen Growth of the Church." We expect misunderstanding and disparagement from without, but we are hardly prepared for this betrayal from within. Doubtless the writer's purpose to set a proper value upon the civil and religious movements going on outside our own body was good, but his efforts to praise them and to find a larger meaning for the New Church in their turbid and confused states, has so emasculated the New Church, and stripped the avowed followers and advocates of the Lord in His Second Coming of all dignity and significance, that they should call forth protest and repudiation.

Is it true, as he says, that "No intelligent New Churchman now believes that our small body is *in any way* identical (italics mine) with the New Christianity" manifest in the world? Is this the estimate we are to put upon that