

The
**NEW CHURCH
MESSENGER**



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WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

The
NEW-CHURCH MESSENGER

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The Easter Message

THERE is a tradition widely held in Christian lands that on the Day of Resurrection the sunshine was brighter, the perfume of the flowers sweeter and the song of the birds clearer than ever they had been before. We do not know that there is any basis of truth for this old tradition, but we do know that some hearts were lighter, some souls more joyous because of that empty tomb. There were a few women for whom life's sunshine shone again. There were the disciples, whose hearts were uplifted and whose lives were changed by the certainty of the resurrection of the Lord. Also we know this—since that day millions of people have lived more hopeful lives.

In nearly every human mind there is a craving for immortality. Man "thinks he was not made to die." His talents, genius and spiritual ambition demand an eternity for their full development and expression. Nearly every man can echo Victor Hugo's declaration, "I am the tadpole of an archangel."

Countless millions have based the certainty of their hopes on the empty tomb of Christ. Their faith in immortality is based on the conviction that Christ rose from the dead; that because He lives they will live also. To them that resurrection is a reality. Their feelings

have been beautifully expressed in the verses of Sarah Doudney.

"My risen Lord, I feel Thy strong protection,
I see Thee stand among the graves today.
I am the Way, the Life, the Resurrection,
I hear Thee say.

And all the burdens I have carried sadly,
Grow light as blossoms on an April spray,
My cross becomes a staff, I journey gladly
This Easter Day."

The belief in immortality is not limited to Christian countries or the Christian era. Men have always believed in a future life. In Egypt, 3,000 years before the Incarnation, men painted inside the tombs of their departed friends pictures of the fields of the blessed. In Europe, 5,000 years ago, the warrior who died was buried with his weapons and with food for his journey in the great beyond. In all lands and in all ages men have believed in immortal life.

How then did the resurrection of the Lord bring "life and immortality to light"? The answer is, that for the first time in human history One who had passed through the portals of death came and spoke to those who loved him. For the first time in history men could know

that the spiritual body and the spiritual world are real and substantial. The Saviour had fulfilled His prophetic assurances to His disciples. The whole Christian faith was sealed henceforth with the certainty that the Saviour lived.

The certainty of the Lord's resurrection becomes more emphatic as the centuries roll by. It is true that in every generation there are a few men who doubt the historic authenticity of that great event, but to most Christians it is one of the well established records of history. Something happened on the first Easter morn, and that *something* changed a group of broken-hearted folk into heroes and martyrs. That *something* changed the course of civilization, and to-day it so thrills the Christian world that millions of people will sing Alleluia and will continue to stake their hope of immortality on an empty tomb. Life is richer and fuller for all men because the Saviour rose from the dead.

Happy are those people to whom there comes

not only the record of the resurrection of nineteen centuries ago, but a resurrection of the Lord in their own hearts.

"'Tis in your heart, beloved, that the Easter morning breaks,
Your slumbering consciousness of love with thrilling joy awakes;
Your thought goes out a minister of good, to heal and bless
The suffering and desolate who need your tenderness.
'Tis in your heart, beloved, that the Easter lilies bloom,
The sweet flowers of affection whose incense cheers the gloom;
Go forth and spill their fragrance, whatever wind may blow,
And the flowers of resurrection through all the years will grow."

A. W.

The Resurrection

By Clarence Lathbury

*And as they went to tell his disciples, behold Jesus met them, saying, All hail.
And they came and held him by the feet, and worshipped him.—Matt. xxviii. 9.*

IT is a question to whom Jesus first appeared. The Apostle Paul suggests it was to Peter, who had denied Him thrice. If so, it was touchingly human, for Peter was bitterly repentant over his cowardice. The context suggests Jesus' first appearance to the two Marys, one of whom was the Magdalene. While these two women were hastening, at Jesus' request to break the news to the disciples, this incident of the text occurred. He met them accompanied perhaps by other women who, as the text relates, "held Him by the feet"—in the Orient, a usual custom of welcome.

There has been some speculation as to why, in this instance, our Lord permitted these women to approach Him so familiarly when but a few moments before He had said to Mary Magdalene "Touch Me not for I have not yet

ascended to the Father." Now He permits the women to clasp His feet, a mark of intimate Eastern friendship. He went still farther, bidding them be unafraid. A week later, the doubting Thomas, insisting upon tangible evidence of his Lord's rising, was invited by Jesus to place his fingers in the prints that the cross had left in His body, and "be not faithless but believing." Thus the Saviour submitted once again to touch, which He had denied Mary Magdalene.

The answer seems to be the double nature of Jesus. He was revealing Himself to the women in His Divine Natural, symbolized by His feet. The feet represent that portion of the man nearest the earth, therefore the most human parts, as we commonly think of the human. By holding Jesus' feet the women

spontaneously expressed the desire to keep their Master with them as He had been and as they had known Him, and His condescension to this customary familiarity was to reassure them that He had not changed into some other person, He would still be with them and with those, henceforth, who should become His disciples. It is a kindred feeling we all experience about our friends who have left us for the other world. We do not want to lose their human quality.

One by one those we love are entering the great door, for the time being lost by fleshly eyes, taking with them some portion of our very hearts. When this door closes "the touch of a vanished hand and the sound of a voice" ceases. In this instance of the text we have the striking incident of One coming back bodily and visibly, standing before these faithful women and giving them full proof of His continued reality.

Afterwards He took pains to give tangible satisfaction to His disciples that He was not a spectre, that He was not so changed as to become some one else. His feet must have been pierced by nails and not merely tied to the cross, as was sometimes the Roman custom in crucifixions, for He called the attention of His disciples in the upper room, to the nailprints: "Behold My hands and My feet!" The feet symbolize the entire humanity of the Lord. "How beautiful upon the mountains are the feet of Him that bringeth good tidings." His feet were evidences of His complete Presence—for the feet, underlying and supporting the whole body bring the undivided personality to view. Jesus went still further in His attempts to show that He was still human in His later meetings with His disciples at Galilee. He shared their simple meal of "broiled fish and honeycomb." There are few to whom the confirmations of sight and touch are not a great comfort.

There has been much speculation as to the nature of the risen body of our Lord, but every phase of investigation has been unable to dissipate these proofs that He was real and human; that He was, as He said, "I, Myself," their identical living and loving Master as of old. He had not changed in those ways which had made Him what He had been to them in

the material flesh—they could still see Him, still touch Him, still speak to Him, hear His voice familiarly and mingled with Him as before, in bodily and spiritual confidences. This continued for six weeks of real intimacy before He left their sight and touch, promising He would welcome them later to the other world.

Yet, at the same time He was remarkably altered. The texture of His spiritual body was different. The body of flesh had been laid aside, had undergone an inscrutable outer alteration. He had passed from the liability to accident, disease, age and death. His resurrection body's immateriality was evidenced by His entering rooms with closed and locked doors without leaving marks of physical disturbance.

Yet His substantiality was not in the least invalidated, as evidenced by permitting His disciples to handle Him and see that He was not "pneuma," that is, as they feared, "air." He said, "A pneuma (that is, air) hath not flesh and bones as ye see Me have," and He continued thus walking and talking with them, over the hills of Palestine, until His final vanishing from Olivet into heaven at the ascension. The facts are that His resurrection body was spiritual, yet, at the same time, more substantial than the fleshly one He had just put away. Those who touched Him must have done so with their spiritual hands, and those who saw Him must have beheld Him with their spiritual eyes; for they, as well as He, were essentially spiritual beings, wearing and residing temporarily amid material wrappings and surroundings.

We do not expect to make every phase of these immaterial relations absolutely clear to those who have had no spiritual experiences, and who are largely impervious to them. The Apostle said "the natural man perceiveth not the things of the spirit." Why should we, as theologians, be called upon to make perfectly plain all the mysteries of the unseen world when even the present and visible world is crowded with as yet unexplained happenings? Earth is as miraculous as heaven. We give names to such things as "electricity" and fancy we have told what they are. Electricity is only one material thing as unknown as spirit. No one knows what it is, or has seen it; nor has anyone ever seen electrons, the basic powers of the universe.

So, when we are called upon to explain to these materialistic natures the mystery of the spiritual body, which is within us and which will be released at death, and precisely how this unseen body is the substantial and everliving portion of us, it is asking too much. Even Jesus could not make certain matters immediately clear to His disciples; He said, "Thou shalt know hereafter." "I have many things to say unto you, but you can not bear them (understand them) now." Who will attempt to tell just how the descending angel, on the first Easter morning, rolled back the great stone from the door of the sepulchre, when Jesus came forth? Who will attempt to explain how snow crystals are chiseled into exquisite beauty as they fall from the sky? Yet we know that all material things came out of the immaterial world, and that every object is moved, guided and governed by invisible forces. Shall we, then, take by "faith" the mysteries of the beyond as we do and must hundreds of earthly mysteries, if we are to go on living here in this world? Shall we believe the Lord when He said "Because I live ye shall live also?" "In My Father's house *are* many dwelling-places." "I go to prepare a place for *you* and will come again and receive you unto Myself, that where I am there ye may be also?" Let us believe though we see here as "through a glass darkly, there we shall see face to face, shall know there as we are known." At the same time, I do not imagine we shall ever reach any state where there will be no mysteries, for that would be the cessation of growth, interest and joy. I do believe, however, that we shall reach a state and place where there will be no more painful mystery. Mystery is not bad in itself, it belongs to growth.

Another reason why the wounds in the hands and feet of our Lord were put in evidence was probably for the purpose of His identification to the disciples; after the first meeting, we hear no more of the wounds. And we are told that when we first look upon our friends in the other world they will appear substantially as they were when we last saw them in the flesh—this momentarily and for the purposes of identification. Then they will immediately resume their heavenly appearance and yet will continue

to look precisely as natural as when we saw them in the world. This explains why Jesus was first seen with the wounds of the cross in His body, and, after convincing His disciples of His identity, that He was, as He said "I Myself," resumed His unmarred aspect.

It can not be we shall meet our friends in the beyond in the perishable body of earth; we know by chemical analysis, that it is material. We know also the Scriptures say "Flesh and blood can not inherit eternal life"—the material can not pass that discrete boundary between matter and spirit. And yet, the spiritual body is not as it seemed to the Greeks "pneuma" (wind) not uncanny and ghostlike and strange as many surmise.

And so comes once more the blessed Easter Day with the risen Jesus standing in our midst, making us feel sure that the most potent of all realities is that which we call, "spirit." If we can get that fact deeply into our consciousness we shall tremble no more before the as yet shut door between us and the beyond, dreading to see it open for us—we shall say cheerfully to those we are leaving "good night, I will meet you in the morning." For we shall realize that the other world is only "another room" in God's great house, as easily and naturally reached as when we tap at the door of our best friend and receive glad welcome.

The Easter Fact

There is no line 'twixt life and death;
They separate in thought alone;
Their seeming boundary a breath,
A toiling bell, a mound, a stone.

When life begins, then death begins;
When life is ended, death is done;
When death its final victory wins,
Life's victory is just begun.

For deeper far than death or life
Are God, and something we call "I";—
It's only death to yield the strife;
It's life to strive and seem to die.

—HENRY H. BARSTOW.

The Resurrection

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-

run Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen cloths lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen cloths lie, And the napkin, that was about his head, not lying with the linen cloths, but wrapped together in a place by itself. Then went in also that other disciple, who came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She sayeth unto them, Because they have

taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master. Jesus saith unto her, Hold me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

John xx. 1-18.

Good Friday

ON Good Friday the devout portion of the Christian world goes into the shadows. Sunshine fades from the mind, and joy is stilled in the heart. Laughter is wiped from the lips. Merriment seems out of place. For on this day the world commemorates the greatest tragedy of all time—the crucifixion of the Lord.

You may tell me that all the world does not mourn, that only a fourth of mankind is even nominally Christian. That is true. But the crucifixion was a world event. Its consequences and results affect the whole wide world, from the devout Christian on his knees in a cathedral to the dust-covered pigmy in the forests of equatorial Africa. I believe, that though they may not be conscious of it, Jew and Gentile, civilized or heathen, feel less joyful on Good Friday.

So far as the Christian world is concerned, the passing of the years does not diminish the feeling of sorrow with which men contemplate the crucifixion. On the one hand, they realize the acute suffering borne by the Saviour, and see in it the manifestation of Divine Love. On the other hand, they themselves feel acute sorrow that our poor human nature could sink so low as to crucify a Being of infinite love.

Good Friday is a day for the contemplation of the Cross. But for a moment let us leave that in abeyance, and think of the trial and condemnation of the Lord. Have you ever tried to visualize all that it meant to Jesus? Can you imagine His feelings when His most sacred claims were ridiculed? He Who had spent years in healing the sick and in pointing out to men the beauty of the spiritual life, must stand there to be mocked by the brutal hirelings of Rome. Think for a moment of the statement, "Then Pilate took Jesus, and scourged Him." Do you realize what scourging means? It means that the back of Jesus was cut to ribbons before they pressed that crown of thorns upon His brow. It means that the purple robe hid the streams of scarlet blood that flowed from the wounds made by that dread scourge. The story of the agony of death upon the Cross has blinded us to the hours of intense agony of the scourging. Do you realize that after the fifth stroke with a

Roman scourge the executioner must run the thongs through the fingers of his left hand to clear away the blood and the bits of flesh before he could strike another blow?

We have heard Pilate spoken of as a weak but merciful man. I do not think he knew what mercy meant. He had all the blood lust of the official Roman. He might at least have spared the Saviour that scourging; might have spared Him that crown of thorns. It wasn't imperative that He should cut the back of Jesus to pieces, before He brought Him out and exclaimed, "Behold the Man."

Pilate might be reluctant to pass the death sentence on an innocent man; but he had no compunction whatever in torturing that same man whom he thought innocent. I am not sure that the agony of the Cross was very much worse than the agony inflicted by the so-called merciful Pilate. "Behold the Man." Let us take Pilate's words and look at this Man.

We do not appreciate how deeply the Saviour suffered unless we realize that He was a man. Divine? Yes. But it was as a man that He was born. As a man he toiled, as a man he suffered. In that sense His humanity was just like ours. Pain, weariness, fatigue, agony—these things were the same to Him as they are to us. It was on a man that his enemies spent their cruelty, a man with quivering nerves and sensitive frame. It was as a man that He suffered the agony of the cross. As a man He yielded to death. Pilate spoke the truth, "Behold the Man." But never before was there a Man like this. Never again will there be. For by His life of continual conflict, by His constant victory, by His patience under trial, by His willingness to die that His children may live, the Saviour made His humanity one with the Divine.

They nailed the man to the Cross. They buried the man in the sepulchre. But this same Being who died a man, stepped forever out of the ranks of mankind, and rose from the grave as God. As we think of Him to-day, we should say, "Behold the Divine Humanity, God and Man in one perfect Being. Behold the God-Man, the King of Kings."

I said that this Divine Man became God. But the truth is that He always was God. In

a few words here is the difference between Christ and the ordinary man: In the inmost recesses of our soul there is a secret chamber, the dwelling place of the Divine. It lies beyond our consciousness, and no matter how sin-stained we may be, we can never profane that inner chamber wherein God dwells with man. For us the inner chamber. But in the Christ it was not that the Divine dwelt within His soul. His soul was the Divine. His natural mind was like ours, it was human. But the soul of Christ was Divine. It was the Eternal Father. So in a moment of glorification He could say to His disciples, "He that hath seen Me, hath seen the Father."

He was God manifested in the flesh. Because His soul was absolutely Divine He differed from all men. Jesus Christ was the only man in Whom the Father has been fully manifested to mankind. Son of God and Son of man, He was alone Divine. He was all that you and I can ever know of God. God coming voluntarily down to the level of man, that men might know Him, love Him and be saved. We to-day can echo Pilate's words. But to us they have a vastly fuller meaning. For this gracious Being who walked and talked with men was the self-revelation of the Divine. "Behold the Man."

That is how you and I know the Christ. But we must not let a theological concept keep us from a real understanding of the suffering and heroism displayed. In the Saviour's hours of anguish the Divinity played no part. There was the power of the Infinite in the soul of the Christ. But the power lay still. It called for no legions of angels to keep Him from the Cross. No blast of lightning fell on His executioners. There was a work to be accomplished that could be wrought only by the human. There was suffering to be borne that could not touch the Divine. It was the human that must be crucified. The human that must rise to that great height of triumph whence came the prayer, "Father, forgive them, for they know not what they do." It was the brow of a man that must wear the crown of thorns. They were the hands and feet of a man through which

the nails were driven. It was the heart of a man that must feel that awful sense of desolation whence came the cry, "My God, my God, why hast thou forsaken me."

To-day we love and worship the triumphant Christ as God. But do not let us forget that the pain and anguish He bore, were borne for us as a man. Remember that, and then, "Behold the Man."

I think it is a perception of all this that has through all the Christian era, endeared the story of the Cross to the hearts of men. And nearly all Christians regard the agony and death of Christ as the one great redeeming passion of His life. Yet the truth is that the Cross was the greatest and culminating temptation of a whole life of trial. When He of His own free will drank that bitter cup to the dregs, conquering shame and fear and torture, He dealt the last blow in a life-long conflict with the embattled powers of hell. All His life He had fought the power of evil, and when He submitted to that shameful death upon the Cross, hell drew back baffled and beaten.

Men have never seen more than the earthly side of the Lord's death. They admit His triumph. They glory in the fact that He rose from the dead. But if they were wise enough they would see another side of the victory of Christ—the side that was known in the spiritual world. They would realize that when He cried, "It is finished," when He bowed His head in death, a million devils knew the bitterness of defeat and drew back baffled into hell. For God in Christ had conquered death and hell, and opened up anew the way to heaven.

Just what does the Cross mean to us to-day? A symbol of religion? A reminder of victory? A token of allegiance to a great cause? All these and something more. That we to-day enjoy spiritual freedom, that we can make decisions on all moral issues, that we can rise on stepping stones of our dead selves, and inherit the glory prepared for us from the foundation of the world, is due to the victory of Christ.

A. W.

“What’s Right with the New Church”

By Wilfred G. Rice

THE quotation marks which introduce this article are a concession to one of the charges made by Mr. Jack W. Odey, Jr., in the *MESSENGER* for March 16, 1938. Originality is, indeed, a talent rarely granted to writers of the “woefully shallow, reactionary, and puerile presentations” which so greatly distress our kindly critic. Concerning the other charges, however, a few words in rebuttal may be of mutual benefit.

Careful reading of the article “What’s Wrong with the New Church?” leaves the impression that Mr. Odey’s complaints may be grouped under three heads:

1. That the New Church is “other-worldly.”
2. That its scholarship is lifeless and reactionary.
3. That the “Social gospel” has been neglected.

There is little point in examining these charges simply to refute them; such a course would lack the originality so greatly prized by Mr. Odey, for similar complaints have been made and disproved since the early days of the Church. Real progress, however, would be made if the results of this study should both reveal the state of mind that gives rise to such complaints and inspire those who possess it to think more clearly concerning the laws of Divine Providence.

In proof that the attitude mentioned above is not altogether new, let us trace it to its origin. For the first evidence of the youthful impatience which still is heard in the Church, we must go back to Ishmael, of whom it was said: “And he will be a wild man; his hand will be against every man, and every man’s hand against him.” It is illuminating, also, to consider the words of Swedenborg in this connection: “Ishmael signifies the rational first conceived . . . from scientifics and knowledges alone, without the life of use, there takes place such a rational as has been described, like a

wild-ass, morose, pugnacious, having a parched and dry life, from a certain love of the truth which is defiled with the love of self.”

It is characteristic, not only of the adolescent enthusiasm, so easily pardoned, but of all who are in the early stages of reformation, to be sharply critical of everything which fails to meet their standards of perfection. Vain and illusory seem the ways of Providence to those who have been neither chastened nor educated by experience, but there is little hope of spiritual discernment until these lessons are learned.

The Lord said: “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Of all the words in this statement, the one that seems most often to be overlooked is the word “first.” We seem to have forgotten that there is a very important condition under which blessings on the natural plane are granted. Social justice, abundance of material things, and a more equitable distribution of the fruits of labor—all the things for which Mr. Odey so eloquently pleads—are in the care of one who doeth all things well. To declare, then, as do so many with whom a natural fondness for bodily comforts rules, that the economic system which Divine Providence finds best adapted to the present state of mankind is “outworn” reveals a serious lack of faith.

Turning more directly to the points under discussion, it may be useful to consider each one of them in turn. First comes the charge that the New Church is “other-worldly” (why does not some “original” person coin a new term for an accusation long since grown old?). Is it “other-worldly” to believe, as we are taught, that death is but a continuation of life, and that the events of this life are important only in so far as they relate to our place in the world to come? Suppose that we do occasionally overlook an opportunity to render an apparent service on the natural plane because our thoughts are centered on spiritual things, is it reasonable to think that a God of

all-powerful love and mercy would permit a deserving person to suffer from such an oversight?

Bearing in mind Mr. Odey's statement: "But unfortunately God cannot act in human society except through His children," it is well to remember that the Lord has many servants. Though socialists may count the world as lost whenever their party is defeated in a public election (which, by the way, is also under the hand of Divine Providence) is it not possible that the Lord of heaven and earth is able to carry out His purposes even through benighted capitalists? To say that the Lord can rule only under a socialistic regime is no more logical than to say that He hears our prayers only on Sunday.

Next to engage our attention is the statement that the literary efforts of New-Church students are lifeless and reactionary. Granting the fact that doctrinal studies may not appeal to those whose chief interest lies in economic problems, it still seems reasonable to say that such efforts are not wholly wasted. For every man whom lack of food embitters against the laws of Divine Providence I believe there are a dozen who hunger for the bread of life. It has well been said that wants just begin when the needs of the body are supplied. There is little need of dwelling upon this point; let us summarize it simply by admitting that such wants are still not satisfied, nor will they ever be, while men long for the peace which passeth understanding. When authors appear who possess either a deeper spiritual insight or a more dynamic method of presenting the truths of salvation, their thoughts are sure to be welcomed by all the New-Church periodicals.

The final complaint, namely, that the New Church as an organization is sadly deficient in preaching the so-called "social gospel," has already been considered, perhaps at undue length. It remains, therefore, only to review the ways in which the New Church is a pioneer in teachings that are fundamentally and distinctively right!

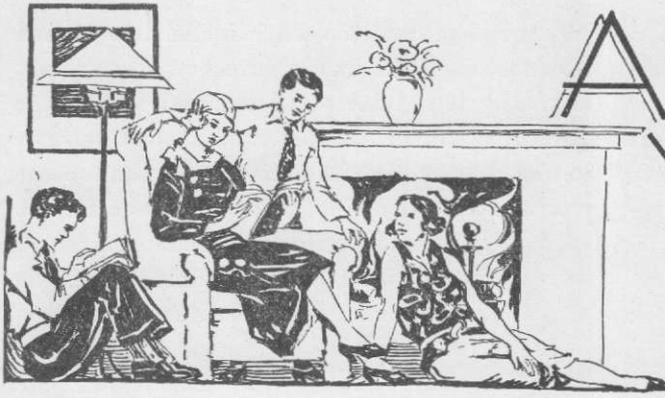
First in importance, though seldom considered by the advocates of drastic social reform, is the New-Church doctrine of the Lord. Per-

haps we have been too much inclined to regard this doctrine in a purely intellectual way, but in reality it is the most "practical" of all the doctrines. Just as pure water must have a source that is free from contamination, so the truths that will finally redeem the world must spring from a correct idea of God. Unless we know what purposes are in harmony with the unchanging laws of Providence there is no possible way of advancing the eternal welfare of mankind. It is in this connection that our book "Divine Providence" should be of special service to those interested in social reform. Such persons would also do well to delay their plans for remaking the world until they have mastered the heavenly principles revealed in our doctrines of use, charity, and the Grand Man.

As further evidence of ways in which the resources of the Church are not always appreciated, let us remember that the knowledge of correspondence is still making the Word of God a means of greater help to people in every land. It may be argued that such knowledge is of little value to those who are physically hungry, but I think it is fair to say that anything which increases the number of earnest readers of the Word is likely to show results even on the natural plane.

It is impossible, in a study of this length, to list all the ways in which the "rightness" of New-Church doctrines is already at work in this world. May it suffice, therefore, to mention only one more, a service which can, and is being rendered only by the New Church. I refer to the revelations that we possess concerning the life after death. Though the remarks that follow may serve only to strengthen the opinion of some that we are "other-worldly," I cheerfully run this risk.

What greater service could a Church possibly render its people than so powerfully to impress them with the reality of the life eternal that they gladly forsake their evil ways? Is it not important, also, that our distinctive teachings concerning death have always brought greater comfort to those who mourn? If such good works as these constitute "other-worldliness," then by all means let us have more of it!



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Power of Friendship

SOMETIMES in my spare moments I like to turn to the *Book of Proverbs*. On every page I find pearls of wisdom, the wisdom of an age gone by. Here is one I came across the other day, "A man that hath friends must shew himself friendly." This means that friendship cannot be a one-sided affair. You can only keep your friends by being a friend to them. You cannot make friends without giving them your real friendship.

The possession of friends does a great deal to make your life bright and happy. The Lord is always deeply concerned with the friendships you make and the friends you keep. History tells us of some very remarkable friendships. There is the classic story of Damon and Pythias. Damon had been sentenced to death by the tyrant Dionysius. Before his execution he wanted to go home to say good-bye to his family. His friend Pythias offered to stand bond for him and to die in his place if he did not come back. Damon came back just at the time they were leading Pythias out to die.

We all want to have friends. We would like to have someone who would trust and serve us as Pythias did Damon or as Jonathan devoted himself to David. To get friends like this however we have to pay a big price, the price of unselfishness. If we are selfish we can have no true friends. For a real friendship means sacrifice on both sides.

To all of us the Lord offers a most wonderful friendship. He wants to be a friend to us.

He wants to make us his friends. But there is a condition attached to this friendship with the Lord. He says, "Ye are my friends if ye do whatsoever I have commanded you." Here is the most wonderful friendship the world has ever known. It can be had by all people who are willing to obey the Divine commandments.

The Lord is always seeking to befriend us. From the cradle to the grave his loving care is around us; but we cannot be his friends until we seek to do His will.

The basis of all friendship is unselfishness. You must seek to do more for your friend than he or she can do for you. "A man that hath friends must shew himself friendly."

Young people need to exercise care in the selection of their friends. Remember this, "The good man makes a good friend. The bad man is always a bad friend." In your youth you can make friendships that will last you all your life. And youth is the best time for making friends. Men make few friends after they are forty years of age. Old people make no new friends. They meet people who are nice to them, they meet with much kindness. But very rarely do they make new and deep friendships. Youth and early manhood are the times for making friends.

There is one exception. The friendship of Jesus can be attained at any age. The earlier the better. But anyone who seeks to obey the Lord becomes His friend, and finds in the Saviour the Friend of Friends.

The Authority of Scripture

IF is indeed of the greatest importance to regard the teachings of the New-Church as divinely given, and thus gifted with more than human authority, but we face a subtle and real danger in so declaring unless we are very discriminating in our thinking about it. The danger we face is that of transferring the authority of the Sacred Scriptures to the writings of Swedenborg, or rather the substitution of Swedenborg's authority for the authority of the Word of God.

Swedenborg's writings, as he himself so fully recognizes, have no authority independent of the Word; for at most they are only a scattering of the clouds of the letter of Scripture for the revealing of their inner glory. Take away the letter of the Word, and Swedenborg has nothing on which to base a revelation; and what he declares to be true of the Scripture must by us be brought back to Scripture for verification. This is Swedenborg's clear and consistent statement, and in the observance of this practice as far as may be do we ourselves get a basis for illustration, and justification for following Swedenborg.

We must not allow ourselves to be juggled from this simple position. It is our only protection against violence to Divine revelation and falsification of the Writings of Swedenborg. The Old and New Testaments by virtue of their full and complete correspondence with the Divine Human of the Lord are infinite in content and the Source of all wisdom in heaven and on earth; for which reason written copies of them are to be found in all the heavenly societies, and all preaching is from them and according to them. Being divine wisdom in form, these Scriptures are also infallible and inerrant when their true meaning is discerned.

To these Scriptures, and so to the Lord whose representative form they are, Swedenborg directed his scientifically prepared and spiritually enlightened mind with the purpose of extracting as much as possible of their genuine content. The result is found in his theological writings. They are at most but a vessel full from that infinite ocean of knowledge and wisdom; but they are divine waters because

dipped from the divine fountain, and sufficient in clearness and abundance to cleanse the earth of its filth and error and to establish and sustain a new spiritual kingdom among men.

All the truth contained in Swedenborg's works are in the Sacred Scriptures; not indeed in the same form, but in principle. When we are as wise as he, we shall be able to see them there as he did. Yet there are and were infinite things in the Word that Swedenborg did not see or know, and which cannot be comprehended by any finite mind. But these deeper truths are particulars of the general truths perceived and explained by Swedenborg, hence in agreement with them. When there is any apparent disagreement between the Word and the Writings, the Word in the last analysis must prevail against the Writings; but we must first make sure that we understand both the Word and the Writings in their genuine and intended sense. The effort to acquire this understanding will in most cases remove their disagreement. If not, the Word must be held to, and the Writings rejected as to the disagreeing points, or held for further light.

In no case are we justified in maintaining that Swedenborg never in any point erred. Errors must not be assumed to exist because his views disagree with our preconceptions. He was especially called to remove such mistaken preconceptions. Errors must be demonstrated by reliable facts. If proved, they must be accepted. It seems inevitable that any rational human exposition of truth must contain a measure of error. There are limits to any human understanding of truth, and in the circumstances shadows must occur. We know that in some details Swedenborg's science was defective. It may be that the fringes of his spiritual teachings, his reaches of correspondential interpretations merge into shadows also. Every light, however brilliant, ends finally in shadow. It has to be so, or there is no truth in correspondence at all. But the existence of a few shadows does not extinguish the light of the noonday sun, nor invalidate it. Let us dwell in the sunshine and not be disturbed by the thought that at some remote fringe of ours or

(Continued on page 243)

Women's Alliance Page

Mary . . . came and told the disciples that she had seen the Lord.—John xx. 18.

In order that men may know, and no one doubt, that the Lord rose again with His whole body, He not only said so through the angels, but also showed Himself to His disciples.—Luke ix.

"EASTER"

By Nell Prophett

The wind sighs gently,
Like a disappointed child, and is still;
Faint on the far horizon,
A star sets and sweetly dims away;
The early morning wakes,
And turns its rested, tender gaze,
Upon the world;
Sudden, across the tranquil land,
The great, red sun triumphant leaps,
And stretches flaming banners o'er the fields;
The wind arises in a mighty song—
The very hills are lifting up their heads,
And joining in the heav'nly choir of joy:
For in a garden
Far across the world
He walks on silent, ever-holy feet,
With hands outstretched and glorious face
aglow;
Death lies behind Him,
Shattered, impotent,
And everlasting Life is in His eyes!

THE Easter season is an appropriate time for a special tribute to our beloved Mary Adams, from her daughter Lois, who writes:

"Mother's isolation from the organized Church groups gave her a very keen interest in other isolated members, and in all who were in any way interested in Swedenborg's writings. The Round Robin work was a source of joy and inspiration to her for about twenty-five years. She was identified with it from the beginning, when Dr. Mack was teacher and leader."

To those of us who knew her personally, or through her indefatigable and faithful work in the Round Robin groups, she was herself a joy and an inspiration, and must continue to be so. A letter from her to one of her groups, received only a few days ago, concludes with the quotation: "The power of the Word will remain guarded by the Lord."

[The following is an attempt to use as a pattern the example set by Swedenborg in his *Doctrine of Charity*, paragraphs 159 to 172, where he describes in some detail

what is meant by charity in a priest, a judge, a soldier, a merchant, a servant, etc. It may be fruitful for each one of us to write out the forms charity should take for one's self in each of our functions, as a wife, a mother, a daughter, a citizen, a New Churchwoman.]

The subject now to be treated is charity in myself as a friend. If I look to the Lord as my pattern of a friend, and shun the evils of insincerity, injustice, and enmity, as sins against Him, I shall be helped to become a true friend, or "charity in form." And this I will do when my affection gives me such clear perception of another's quality that I am able to know his angelic possibilities, and hold fast to them through all the obscurities of heedless words and actions. Give me, O Lord, to understand my friend, even if he should appear to do and say something unworthy. "To understand all is to forgive all." Let me feel no anger, resentment, or bitterness when there appears to be injustice or injury done me. If I can bear this cross, and not bear this grudge, I shall not escape suffering, but I shall be mercifully freed from the wretchedness of retaliation, and the mean insistence of punishment for the wrong-doer. I must not use approval and disapproval to bring my friend to terms. I must not hold my judgment of anything he does as final. Let me not use the fetters of labels to hold him fast forever to what he now seems to be, but rather let me be prepared to see him new with each encounter. Teach me, O Lord, the secret of spiritual relaxation, that my hold on my friend may be firm when there is need, but never tense or hampering. Let me not make heavy demands. May I be gracious in the hospitality of my mental house, allowing him freedom to enjoy his own peculiarities of opinion, taste, and behaviour, while I keep straitly to my own ideals for myself. Let my charity be broad enough to include his different mode of living a good life. When I am able to give, let it be freely given without the handicap of thought of gain to myself, or of

even exchange. Let me pass on to others what I have freely received. When I have said or done something to hurt my friend, let me admit it, and with prayer use the channels of influx between the Lord and both of us to bring healing into our relation. Keep my criticism of another just, and may it always be corrected in my mind immediately with a prayer that he and I both be delivered from the evil to which we are both open. And finally, in praise or in criticism, may I earn the right to the name *friend*, by regarding not the person himself, but the good or evil he has received; hating the evil, loving the good, and cherishing my friend as a beloved child of our heavenly Father.

CAROLYN BLACKMER.

The Authority of Scripture

(Continued from page 241)

of Swedenborg's understanding there are things not quite clearly or accurately discerned. The whole truth is in the Sacred Scripture alone.

H. C. S.

Report on Activities of the Chicago Committee on the Celebration of the 250th Anniversary of the Birth of Emanuel Swedenborg

SERVICES AT KENWOOD

A joint service of the three parishes of the Chicago New Church was held on January 23rd at the Kenwood Church, which was a marked success. The occasion was the first meeting to be held in a week of memorial activities.

The Church was well filled and the service moved forward smoothly. The Rev. Percy Billings delivered the sermon, the title of which was "A Herald and Agent of the King." Mr. Billings made a special effort to carry over to his people the fact that Swedenborg, because of his long years of study and earnest desire for truth in scientific research had a mind and heart prepared to receive the spiritual enlightenment which came to him in his later life. His mind and his hand became the instruments by means of which the Lord gave to the world once more proof of His love and nearness to all of us. Through Swedenborg and his voluminous writings the Bible has been opened and the interior spiritual sense made known to the world.

April 13, 1938

After the sermon a hymn was sung and then followed a radio broadcast from London, England. The address was delivered by Mr. Thomas Chadwick, Comptroller of the British Treasury.

After listening to the broadcast, the Benediction and the Nunc Dimittis followed, after which the members and friends retired to the Parish Hall where a delightful dinner was served. A charge of 30¢ per plate was made, but as the cost of the dinner was much more, the deficit was to be taken care of by the Chicago Society. So many remained for dinner that overflow tables were installed in the Study Room and Lobby.

Following the invocation by the Rev. Louis Rich, Mr. Herman Kitzelman, as toastmaster, read a letter from Mr. C. Jesper Cobb, who, as well as Mrs. Cobb, were unable to be present on account of illness. The Kenwood Treasurer, Mr. Harold Pearse, was reported as too ill to attend, also Mr. Dean Dresser of Sheridan Road Parish. Short talks were made by Mr. C. C. Cobb and Mr. Frederick Smith, both of whom are past Presidents of the Chicago Society. The Rev. Percy Billings and the Rev. Louis Rich also spoke briefly and Miss Lucy S. Silke and Mr. C. P. Graves told us of their publicity work in connection with the 250th Birthday Anniversary of Swedenborg. Mr. Lundberg gave a very brief but effective talk, and was followed by the Rev. Rollo K. Billings, who told us of his work in connection with the coast-to-coast and local radio broadcasts for the coming week. A Young People's League hymn by all present concluded the first day's activities of the Commemoration Week.

OPEN HOUSE

On Tuesday evening, January 25th, Open House was held at Humboldt Park Parish, with a talk "Swedenborg, His Contribution to Modern Religious Thought" given by the Rev. Isaac G. Ens, of Kansas City, Missouri. Mr. Ens' talk and the discussion which followed were enjoyed very much by all of those present.

This same evening, Mr. W. H. Dennison gave a reading at the Sheridan Road Parish, entitled, "Swedenborg" and Mr. C. C. Cobb gave a reading at the Kenwood Church entitled "Swedenborg, His Teachings," both of which were attended by a number of members and guests and greatly enjoyed by all.

On Wednesday, January 26th, Mr. Cobb gave his talk at the Sheridan Road Parish, delivering his talk "Swedenborg, His Contribution to Modern Religious Thought," which provided a very enjoyable and educational evening for those present.

Mr. Dennison visited the Kenwood Church on this same evening, delivering his paper "Swedenborg," which all attending enjoyed very much.

On this same Wednesday evening, the Rev. Mr. Ens of Kansas City visited the Sheridan Road

Parish delivering his talk, "Swedenborg, His Contribution to Modern Religious Thought," which provided a very enjoyable and educational evening for those present.

On Thursday evening, January 27th, the Rev. Mr. Ens visited the Kenwood Church, giving his talk "Swedenborg, His Contribution to Modern Religious Thought" to a number of members and guests.

On Friday evening, Mr. Cobb gave his talk at his home Parish, the Sheridan Road Church, and Mr. Dennison attended his home Parish, the Humboldt Park Church, giving his paper on "Swedenborg."

At each of the above Open House Meetings, refreshments were served by the ladies of the parish, the expense of which is to be borne by the Chicago Society.

RADIO BROADCASTS

Tuesday, January 25th, 8:45-9:00 A. M. over Station WJJD, a Dramatic Sketch "Genius Comes to Centerville" was presented.

Friday, January 28th, 8:15-8:30 P. M. over Station WCFL, a Dramatic Sketch "He Knew How to Live" was presented.

Saturday, January 29th, 1:45-2:00 P. M. over Station WLS, Irwin St. John Tucker, well-known Episcopalian Rector and Pastor of St. Stephens Church, gave a talk entitled "Swedenborg's Gift to the Soul of Man."

Saturday, January 29th, 3:00-3:30 P. M. over Station WENR—NBC—a Dramatic Presentation entitled "He Was Born Too Soon" was given.

A program for Sunday, January 23rd, over Station WIND was planned, but was postponed until Sunday, January 30th, and again this broadcast was called off by the station on a short notice. This was to have been a sketch entitled "Swedenborg's Life and Work."

The sketches were presented and directed under the supervision of the Rev. Rollo K. Billings, who also took part in the broadcasts.

KENWOOD MESSAGE

Copies of the "Kenwood Message" of January 9th, the Tri-Parish Editions of January 17th and January 24th, were mailed out to all names of persons on the lists of membership in the three parishes and also those on the radio list in the book rooms. Names were also supplied by members of the Humboldt Park, Sheridan Road and Kenwood Parishes.

LIBRARIES

Swedenborg Exhibit at the Chicago Public Library

The Chicago Public Library is now displaying in the south Lobby of the fourth floor of the main building on Michigan Avenue, a number of books by Emanuel Swedenborg, the 250th Anniversary of whose birth is now being commemorated in all important cities of the world.

The exhibit consists of a large poster with a fine likeness of the distinguished scientist and theologian, and lists of his most important achievements in various fields and the titles of some of his best known works.

The books shown are in two cases, one on each side of the poster. The poster was designed by Miss Lucy S. Silke, former director of art in the Chicago Public Schools, a member of the Commemoration Committee, in Chicago.

An interesting exhibit in one of the cases is a facsimile and photo-lithograph of the original manuscript of a work on physics and mineralogy, containing the drawings of a design for a "flying boat" said to be the first workable picture ever shown for a propeller-driven ship of the modern airplane type.

Very rare editions of Swedenborg's scientific and philosophical works as well as a number of his theological writings, both old and new editions, make a very interesting exhibit. A card in one of the cases states that Swedenborg's works, all originally written in Latin, are published today in whole or in part, in over twenty languages.

Placards announcing the Commemoration have also been placed in the reference libraries at Chicago and Northwestern Universities and the Newberry and Crerar Libraries, all of which contain a more or less representative selection of Swedenborg's works. The exhibit will remain up two weeks or more.

NEWSPAPER PUBLICITY

Mr. Ray Grayseck was engaged by the Committee for newspaper work and was successful in getting articles in the Chicago daily papers, as well as the Metropolitan Section of the Sunday papers and also in the various north, south and west side community papers. The ground was very well covered in each of these papers.

PLACING OF WREATH

On Friday morning, January 28th at 10 o'clock, a wreath was placed on the bust of Swedenborg on Simmons Island in Lincoln Park by the Swedish Consul, Mr. G. Oldenburg, and also another wreath was placed by the Swedish Cultural Society of Chicago. This event was well attended.

Notices

The Annual Corporate Meeting of Swedenborg Foundation, Incorporated, will be held in Room 1603, No. 51 East 42nd Street, New York City, on Monday, May 9, 1938, at 4:00 P. M., for the election of four members of the Board of Directors to serve in the Class 1938-1942, in succession to Messrs. Vincent M. Frost, Louis I. Matthews, Charles R. Trobridge, and William C. Whiston, whose terms of office then expire, and for the

transaction of such other business as may properly come before such Corporate Meetings.

Pursuant to the terms of a Resolution duly voted March 14, 1938, by the Board of Directors, the said Annual Meeting will be adjourned to Monday, May 16, 1938, same time and place.

Dated April 4, 1938.

WALTER B. SAFFORD,
Secretary.

ANNUAL MEETING OF THE NEW-CHURCH
BOARD OF PUBLICATION

In conformity with its by-laws, notice is hereby given that the annual meeting of the corporate members of the New-Church Board of Publication is scheduled to be held in the rooms of the Board, 108 Clark Street, Brooklyn Heights, New York City, on Wednesday, May 11, 1938, at 12:30 o'clock in the afternoon, for the election of five directors to serve in the place of Richard B. Carter, Samuel C. Eby, Robert Alfred Shaw, Narcissa Cox Vanderlip, Marguerite Block, whose terms expire, to adopt the Annual Report to the General Convention and for the transaction of such other matters as may be presented. Preceding the corporate meeting (12 noon), there will be a meeting of the Board of Directors to adopt the Annual Report to the Corporation. Every member of the Board is requested to be present. Following the corporate meeting, the newly elected Board will organize for such business as may be brought before it.

Luncheon will be served.

MARGUERITE BLOCK,
Secretary.

PERSONALIA

Miss Ruth Goddard, of Brockton, Mass., returned recently (March 26) from a delightful trip to South America, made in the company of several friends. She says that South America more than came up to her expectations.

Mrs. Minnie Baker, who returned to Brockton, Mass., sometime ago, after having been in the Roxbury Society for a number of years, is visiting her daughter, Mrs. Wallace Caswell, at Miami, Fla.

Wanted

Position as housekeeper in small home, by New-Church woman. Alternatively boarder in New-Church home in or around New York City. Apply Mrs. A. R. Fairbairn, % New Church House, 112 E. 35th Street, N. Y. C.

April 13, 1938

A NEW BOOK

RIDING THE QUESTION MARK

(through life situations and progress)

By

JOHN W. STOCKWELL

"WELCOME, indeed, is any attempt by one well versed in the doctrines of The New Church to synthesize these with present-day knowledge—with the findings and generally accepted theories of modern science. Such an attempt is that of Mr. Stockwell in 'Riding The Question Mark.'" (From review by David Mack in THE NEW-CHURCH MESSENGER.)

New-Church Doctrines taught, in a new way, in this book are:

The Lord
Sacred Scripture
The Grand Man
Degrees
Series
Forms
Influx
Internal and External

Physics, biology, psychology, physiology, mathematics, sociology—all of these are touched upon and brought into the focus of the New-Church point of view.

"In style, this work is unique. Informal, to say the least, and yet in places distinctly profound, it is sprinkled with anecdotes both humorous and touching, many of them taken from the author's own experience in social service and journalism." (Also from the review.)

The illustrations and diagrams have made the book expensive: price \$3.43. BUT TO MAKE IT EASIER FOR THE MESSENGER READERS TO OBTAIN IT, WE ARE ABLE TO OFFER IT, FOR A LIMITED TIME, FOR

\$3.00

A SAVING OF \$.43.

Mention THE NEW-CHURCH MESSENGER
in your order.

New Church Book Center

2129 Chestnut Street Philadelphia, Pa.

CONFIRMATION

On Sunday, February 27th, George Decatur Neal was received as a member of the Cambridge Society by confirmation.

NEWS OF THE CHURCH

BOSTON

On Friday evening, April 1st, the Young People's Association celebrated April Fool's Day with a real old-time April Fool's Party. Admission was thirty-five cents, which included refreshments. The proceeds were devoted to the Delegate Fund.

A second session of the Parent-Teachers Association took place in the vestry on March 29th, at 8:00 p.m. The subject of the evening's discussion was "The Relation of the Child to the Church."

The annual Guest Night of the Massachusetts New-Church Women's Alliance was held in the vestry of the Boston church on Wednesday evening, April 6th, at eight o'clock. The reception was followed at 8:30 p.m. by a program of "Indian Expression in Verse and Prose" by Miss Kate Leah Cotharin, Secretary of the Massachusetts Indian Association.

BROCKTON, MASS.

The Rev. Harold R. Gustafson, minister of the Brockton New Church, is giving a series of sermons on "The Three Essentials of a Church." On March 20th the subject of his sermon was "The God Men Worship"; on March 27th, "God's Book of Life"; and on April 3rd the theme was "Life's Aim and Purpose."

Three happy February events should be recorded. The Senior Young People's League presented, very creditably, on February 18th, a three-act play, "The Adventures of Grandpa." On February 22nd the adult study class had a delightful evening as the guests of Mrs. Olive Dodge and the Misses May and Elinor Dodge at their home. Mrs. Dodge has been keenly interested in the church study class for many years. It was a special pleasure to be with her again as she has been confined to her home since December as a result of a broken hip. Mrs. Dodge has made a remarkable recovery and is already taking a few steps. In the essay contest, given in connection with the Swedenborg anniversary, interesting essays were submitted by the following: Norma Allin, Thelma White, Mildred Morrison, and Davis Goodwin. The essays of the Misses Allin and White were given first and second places, respectively.

On March 17th the monthly supper of the Ladies' Circle was served by the Senior Young People's League. A play, "Yes Means No," was given by the Little Theatre Group of Brockton. Miss Mabelle Walker and Mrs. Bessie Packard were in charge of the program. Cello solos were given by Mrs. Elise Willis, accompanied by Miss Grace James, organist of the church. The Senior Young People's League held a joint study meeting with the Bridgewater League on Sunday, March 27th, at 7:30 p.m. Tableaux, representing events in the history of the New Church, were given by the Bridgewater League, under the direction of Mrs. Kuenzli.

The Junior League, organized a few years ago by Mrs. Franklin H. Blackmer, is making good progress. This group, made up of young people from fourteen to

eighteen years of age, meets regularly on Monday evenings, under the direction of Mr. and Mrs. Gustafson. Howard Gustafson is sponsor of the group, which has a membership of thirty-five.

BRIDGEWATER, MASS.

The Ladies' Sewing Circle has given several luncheons and presented a handcraft and hobby exhibit during March, in addition to its regular meetings. The League and Study Groups have been represented at the Union League meetings, and on March 27th they presented another group of tableaux on "The History of the New Church" as a "follow-up" to the celebration of the Swedenborg anniversary program given in January. Neighboring Leagues, and the Fellowship Group from the State Teacher's College, as well as members and friends of the Church were present. Miss Margaret Keith and Mr. Robert Leland sang, and the Rev. Frederic Crownfield and the Rev. Franklin Blackmer spoke briefly. The Rev. Charles Kuenzli read the description accompanying each picture, and Mrs. Edwin Keith was the organist. A history of the Bridgewater Church, given in similar form, is planned for presentation next fall.

The Junior League members have planned a series of parties for this spring, the first having been given on March 21st.

The Rev. Charles Kuenzli will speak at Trinity Church on Good Friday afternoon, and conduct a service in his own church that evening. The annual Union Easter Sunrise Service will be in charge of the local League group.

CHICAGO, ILL.

The annual meeting of the Chicago Society was held on Sunday, March 20th, at the Humboldt Park Parish. The following officers were elected: President, C. Jasper Cobb; Vice-President, Herman Kitzelman; Secretary, Thornton Smallwood; Treasurer, Walter Dennison.

CAMBRIDGE, MASS.

On Sunday evening, April 3rd, at five o'clock, the last Round Table of the season was held. The basis for the evening's discussion was to be found in the *Divine Love and Wisdom*, in the two sections beginning at Numbers 65 and 69. A light supper was served at 6:15 p.m.

The Cambridge Society invites members and friends to a special service of the Holy Communion on the Thursday night of Holy Week, April 14th, at eight o'clock, commemorating the Lord's institution of the Holy Supper on that night.

On Tuesday evening, April 26th, at 6:30 o'clock, the annual Union Men's Supper of the Seven Churches of Harvard Square will be held at the Old Cambridge Baptist Church, with the New Church acting as host. By invitation of the Committee of Twenty-One it will be followed by an address on "Swedenborg and His Message," given by the Rev. Franklin H. Blackmer. Tickets on this occasion will be one dollar.

MASSACHUSETTS ASSOCIATION

The spring meeting of the Massachusetts Association will be held in the Boston church on Tuesday, April 19th. The business meeting will be at 10:30 a.m. and luncheon at one o'clock.

Affirmation

BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP.—Ps. cxxi. 4.

BAPTISM

HAMMOND.—David Herbert Hammond, infant son of the Rev. and Mrs. Joy H. Hammond, was baptized on Sunday, February 27th, the Rev. Franklin H. Blackmer officiating.

The Washington New-Church Men's Club and Convention

This is a message to all men who will attend the General Convention, to be held in Washington, D. C., May 7th to 10th.

The newly-organized Men's Club of the Washington Society is arranging a luncheon meeting for the men, on Saturday, May 7th, at 1:15 P.M. The place will be the Admiral Club, 1640 Rhode Island Avenue, N. W., and the price 75¢.

Two speakers, only, Church-men of prominence, will address the men, following the luncheon, and they will be limited to fifteen minutes each. The ladies will be having luncheon at another location. The men will be at the Admiral Club to eat and to think together.

So, men of the Church, remember the date and place and don't miss the occasion.

Fraternally yours,

MEN'S CLUB,
CHURCH OF THE HOLY CITY.

WILLIAM T. HOECK,
Secretary.

OBITUARIES

BATTLES.—A beloved attendant of the Brockton Church, David W. Battles, passed into the higher life on March 8th. The service, held in the Brockton Church of the New Jerusalem on the afternoon of March 11th, was largely attended and was an impressive one. Mr. Gustafson conducted the service, and a Masonic service followed.

Mr. Battles, a former mayor of Brockton, and a public-spirited citizen, was highly esteemed by the people of his city. The people of his church, where he has been a devoted attendant for years, will greatly miss his friendly presence. They rejoice at his long and active life, active to the end of his more than four-score years.

BANCROFT.—Mr. George Washington Bancroft, born at Springfield Cross Roads, Erie County, Pa., February 22, 1844, entered the spiritual world March 7, 1938. The resurrection services, which were held at his late home, 530 Hills Street, East

Hartford, Conn., where he had resided for the past sixty-six years, were conducted by a son-in-law, the Rev. Herbert Dixon of Leverett, Mass., and the Rev. Jedediah Edgerton of Springfield, Mass.

Mr. Bancroft was a man of sterling character and won the esteem of all those with whom he came into contact, as was manifest by many floral tributes and attendance at the service.

He belonged to no fraternities but was long a prominent figure in town affairs and a keen observer of world events. He was for many years superintendent of a community Sunday-school where, without compromising his own beliefs, he was able to work in harmony with others. He was of New-Church parentage and a member from youth. He was a member of, and together with Mr. Henry G. Thompson and others in 1879, an incorporator of the Connecticut Association of the New Jerusalem. He served that body many years as Treasurer and for a short time as President. He was well versed in the Writings of the New Church and loved to bring them to the attention of others. He sowed seed sometimes on what his children thought was rather barren soil, but which in after years was found to have brought forth fruit.

He is survived by his six children, seven grandchildren, and five great-grandchildren, his wife having preceded him into the spiritual world in 1901.

WHITE.—Catherine White of Toronto, Ontario, passed to the spiritual world March 2, 1938 in her seventy-eighth year. Her maiden name was Catherine Schneider and she was born in Kitchener (then Berlin) where she lived until married to John White of Toronto, who was a devoted member of the New Church.

Before her confirmation by the Rev. F. W. Tuerk Mrs. White was one of a large Confirmation Class which studied the doctrines in a day school for several months. As a bride she moved to Toronto fifty-five years ago and her membership was transferred from the then Berlin Society to the Toronto Society of the New Jerusalem. Her husband was taken to the other life in February, 1923. John Alexander White, Elizabeth White and Harold E. White are her three surviving children. There are four grandchildren and two great-grandchildren. Brothers surviving her are John M. Schneider, Henry M. Schneider and William Schneider, all of Kitchener, and a sister, Mrs. Mary Alles, also of Kitchener. Numerous relatives from Kitchener attended the funeral services in Toronto, conducted by the Rev. Hiram Vrooman.

CALENDAR

April 24.

The Sunday after Easter

THE RISEN LORD

Sel. 35: "The Lord is my light."

Proper Psalms, 103, 104.

Lesson I. Ex. xiv.

In place of Responsive Service, the Te Dominum, B. W., p. 389.

Lesson II. Luke xxiv, 13-35.

Gloria, Benedictus and Faith.

Hymns (Mag.) 188: "Arise, all souls, arise."

181: "The strife is o'er, the battle done."

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