

The **NEW CHURCH MESSENGER**



April 20, 1938

In This Issue

God Requires Social Justice

Jedediah Edgerton

What I Owe to Swedenborg

Isaiah Wilcox

Missionary Methods

Walter Brown Murray

A Page for the Younger People

From Our Readers

Price 10 cents

TABLE OF CONTENTS

April 20th, 1938

Editorials:

The Forthcoming Convention.....	251
Appeal for Pastor Niemoeller.....	252

Articles:

God Requires Social Justice: by Jedediah Edgerton	253
What I Owe to Swedenborg: by Isaiah Wilcox	256
Missionary Methods: by Walter Brown Murray	258
A Page for the Younger People	260
From Our Readers	261
News of the Church	263
Calendar	263

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR

Arthur Wilde

ADVISORY BOARD

Hon. Forster W. Freeman, Chairman
Mary Seward Coster Leslie Marshall
Starling W. Childs John W. Stockwell
B. A. Whittemore
Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

REV. ARTHUR WILDE
112 E. 35th Street
New York City

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

Vol. CLIV, No. 16

New York City, April 20, 1938

Whole No. 4416

The Forthcoming Convention

THE one hundred and seventeenth annual session of the General Convention of the New Jerusalem will meet in Washington, D. C., May 4-10. It will be called an Anniversary Convention. In giving it this title the Program Committee had regard to two events. *Firstly*, the whole church has been stimulated by the commemoration of the 250th anniversary of the birth of Emanuel Swedenborg through whom by the loving kindness of the Lord the doctrines of the Second Advent have been revealed. The success of that commemoration has aroused a desire for a forward movement by the Church. *Secondly*, this year is the fiftieth anniversary of the founding of the American New-Church League. The League has contributed so many fine workers to the Church, it has had so potent an influence in enlisting the sympathies and services of young people in the interests of the Church that the completion of its first half century demands some fitting observance.

These two events should be, of themselves, magnetic in their attraction. But they are not the only reasons why all New-Church people who can possibly attend Convention should do so. Our annual gatherings are something more than business meetings. It is true that they are the occasions whereon reports are presented, officers elected, and much business transacted. Not only are these things un-

avoidable, they are desirable. They enable us to preserve order within the organization of the Church.

Of even greater importance, however, is the spiritual impetus derived from these gatherings. Most of our individual churches are small. Their congregations, though loyal and faithful, often stand sorely in need of encouragement. At Convention some of the members of the smaller churches have an opportunity of seeing some evidence of the strength of the Church as a whole. They go back to their homes and churches with a renewed courage, a courage that is contagious and that is felt all through the circle in which they work. As a review often fires a regiment with new courage so an annual Convention puts a new spiritual flame in the souls of those who are privileged to attend.

The forthcoming Convention should be a memorable one. The city of Washington is at its best in the month of May. Many of the people who will attend will bring with them a desire of finding some way in which the Church may be more closely affiliated with movements for the external betterment of mankind. There seems to be little doubt that many of our members are anxious that the New Church shall be not only a teaching Church, not only an educational force, but that it shall be a working Church that will teach by example.

The official visitor from the British Conference will be the Rev. S. J. C. Goldsack. He will be accompanied by Mrs. Goldsack. This will be Mr. Goldsack's second visit to Convention. He is assured a hearty welcome. He is a fine speaker, a true Christian, a consecrated New Churchman. He will have much to say from which we may profit.

We invite all who can possibly attend Convention to do so. Even though it may entail some sacrifice it is a thing well worth doing. Let us make this year's gathering memorable in the annals of the Church.

A. W.

Appeal for Pastor Niemoeller

IN recent issues we have referred to the German Pastor Niemoeller who immediately after his exoneration from a charge of sedition was rearrested by the secret police and sent to a concentration camp.

Letters written by Pastor Niemoeller from his prison cell to his wife have just reached this country. They reveal a spirit which should stir us all to a deeper Christian loyalty.

During Advent he sent the following message:

"There is one request I should wish to make to all, that we allow no place to weariness! Voices are again heard which seek to persuade us that the suffering of our Church is a sign that we are on the wrong path. To this we reply in confidence that the Apostles have taught us very differently. . . . Let us believe the glad tidings of God to us and go forward in the strength of that faith, following that One Lord, caring nothing about the blame cast on us by men, but with the peace of God in our hearts and the praise of God on our lips."

After six months' imprisonment he could still write:

"Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm and the ship moves forward.

"I think my imprisonment belongs to the holy humor of God. First the mocking

laughter: 'Now we've got that fellow!' and then the imprisonment; and what are the consequences? Full churches, a praying community.

Rage, world and spring,
I stand here and sing,

My heart is at peace,
Since I live in God's care,
Earth and hell may beware,

Their fierce threatening cease.

"To get bitter about such things would be shameful ingratitude."

Pastor Niemoeller's case has aroused deep interest throughout the Protestant world. We quote the following from the April issue of the *Federal Council Bulletin*:

"The Open Letter to the Churches of the World concerning Dr. Niemoeller and the situation confronting the German Church, sent out by the Federal Council through its Department of Relations with Churches Abroad, has been acknowledged by the heads of a number of important churches in various lands, including the Archbishop of Canterbury, the Archbishop of Toronto, the Moderator of the United Church of Canada, the Secretary of the National Evangelical Council of Mexico, the Swiss Evangelical Church Federation, and the Society of Friends in Great Britain. All bear witness to the grave concern felt by Christians everywhere over the fate of Dr. Niemoeller as well as the intense indignation which has been aroused by the action of the National Socialist Government in sending him to a concentration camp immediately after his release by the courts.

"A telegram protesting against the continued detention of Pastor Niemoeller by the German Secret Police, and addressed to Chancellor Hitler, Church Minister Kerrl and Minister of Justice Gurtner, has been sent by the Archbishop of Canterbury, the Archbishop of Upsala, the Archbishop of Thyateira (Greek Orthodox), Marc Boergner, President of the Protestant Federation of France, and William Adams Brown, Chairman of the Department of Relations with Churches Abroad of the Federal Council of Churches."

The telegram reads:

"As members of the Christian Church belonging to different nations, we feel it our duty

to express our deep concern at the further detention of Niemoeller by the secret police in disregard of the verdict of the court.

"We believe that many thousands of Christians all over the world who earnestly desire the friendship of Germany are with us in deploring

this grave action against a German fellow-Christian released by his judges after a full trial and acquitted of the charge of 'underhand attacks' on the German State.

"And we pray God in His mercy to guard our brother and deliver him from evil."

God Requires Social Justice

By Jedediah Edgerton

"As ye would that men should do to you do ye also to them likewise."

—Luke vi. 31.

THE children of Israel on their march through the desert were in great danger of being corrupt from the recollections of their contact with Egypt and from their natural tendency to depart from the living God; but unless they made progress toward righteousness and were desirous of attaining holiness, they were lost. Everything must be subordinated to Jehovah and the object of the Law was a state of holiness and the creation in the heart of a tabernacle in which the Lord might dwell.

And Christ emphasized the same object of holiness, when He said, "*Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.*" The services in the tabernacle and the statutes of the Levitical Law were calculated to teach us the priceless value of the human soul and so let be assured that the glorious end of all worship is the creation of a state of holiness and a disposition in the mind and heart that desires conformity to the will of God.

Now what is holiness? Holiness is a glorious quality even as Moses sang in *Exodus* xv. II: "*Who is like unto Thee, O Lord, among the gods? Who is like Thee glorious in holiness?*" Holiness will give us a glory that nothing else can and make our lives radiant within.

Then holiness is a beautiful quality according to *Psalms* xxix. 2: "*Worship the Lord in the beauty of holiness.*" If we were as much concerned about inward beauty of character, as we are about outward figure and appearance, how much better we would feel within and how much more attractive we would appear with-

out, for the inner glory would shine through the outer covering of the skin as the face of Moses shone from an inner light.

Furthermore holiness is a becoming thing and is a garment we should always wear in the house of prayer even as the Psalmist observed in xciii. 5: "*Holiness becometh thine house, O Lord.*" Some colors are becoming to us and some are unbecoming but holiness is becoming to every soul. Our Lord knew how becoming holiness was for He said to John the Baptist who was unwilling to baptize Him, "*Suffer it to be so now, for thus it becometh us to fulfill all righteousness.*" Thus did our Lord through the years of his young manhood know the glory, the beauty and the comeliness of holiness.

And not only is holiness glorious, beautiful and becoming but it is essential for Paul tells us in *Hebrews* xii. 14: "*Follow peace with all men and holiness, without which no man can serve the Lord.*"

And so we read in the opening verses of the 19th chapter of *Leviticus* that the Lord said unto Moses (2) "*Speak unto the congregation of the children of Israel and say unto them, Ye shall be holy; for I the Lord your God am holy.*" That is sufficient reason for our striving to be holy because He is holy, and He commands and we desire that we may become holy like Him.

And the first law given here for the attainment of this state of holiness without which no man can serve the Lord is found in verse 3: "*Ye shall fear every man his mother, and his father, and keep my sabbaths; I am the Lord your God.*" Really in this verse there are two

commandments, the one honoring our parents and the one about observing the Sabbath. The observance of these two commandments will give us a good beginning toward attaining a state of holiness. Any man who honors his mother can not be wholly bad and it should be our sacred duty to honor and care for those who bore us, nurtured us, trained us, supported us and made countless sacrifices in our behalf. Not only on mother's day but throughout the year.

And not only should we honor our earthly mothers, but we should honor and support our spiritual mother, the Church, for she too has given us a spiritual birth, trained us in religious principles and supplied us with heavenly food and drink.

Then again observing the Sabbath day will do much toward attaining a state of holiness; one day in seven should be different from the others; it should be set apart as a holy day and made more solemn and impressive by religious worship; both man and beast should have more time to rest and build up the bodily tissues which have been used up during the week. And especially on that day should we employ some of our leisure time in reading the *Book of Life*, meditating upon divine precepts and in building up in ourselves a spiritual reserve that will stand the test of time and eternity. By so observing the Sabbath we will not only be better prepared physically for the work of the coming week, but we will have created in ourselves a tranquillity of mind, a contentment of heart and a Sabbath state of rest which will render us more immune to the troubles, the annoyances and irritations of life. It was this state of holiness our Lord had in mind when He said, "*Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you.*"

Then in verse 4 we are warned against idolatry, "*Turn ye not unto idols, nor make yourselves molten gods: I am the Lord your God.*" Idolatry, the worship of heathen deities, in place of the true God, has ever been the curse of mankind. And some one will say that idolatry is no longer practiced by civilized nations. But I can only answer that idolatry the wor-

ship of heathen gods is in vogue as much to-day, as of yore.

Is god Bacchus dead, the god of wine? Ask our commissioners of public safety if Bacchus is dead. Ask the police; ask the hospital authorities if the god Bacchus is dead. Ask the mothers of the nation. The fines, the accidents, the deaths caused by drunken drivers throughout the nation show to what extent we are bowing down before the god Bacchus.

And I would like to ask is Mars dead, the god of war? With Spain torn and desecrated by the revolution, with China and Japan at each other's throats and other nations training soldiers and preparing munitions, arms, dreadnoughts and planes and poison gases on a scale never dreamed of before can we say that the god Mars is dead? I tell you we need the admonition of this 4th verse as never before, if any state of holiness is to be secured, "*Turn ye not unto idols, nor make to yourselves molten gods; for I am the Lord your God.*"

Then again what we do for the Lord and His church should be done willingly as in verse 5, "*And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will.*" Niggardly or unwilling service is condemned and let us be assured that the Lord takes note of the manner and spirit of our service as well as the gift itself. Hasty, half-hearted or reluctant devotions will find no more acceptance by the Lord than the Hebrews' blemished ox.

The sacrifice of a peace offering was either a sheep or a goat and when this was offered in a prescribed manner in all sincerity of worship, the odor must have ascended to the Lord as a sweet smelling savour.

We should continually pray for the attainment of peace both for ourselves and for the nations, for our Lord said, "*My Peace I give unto you.*" We sometimes think that he has peace who has been successful in business and has acquired property and possessions but that is only outward peace, here to-day and gone to-morrow. The peace that the Lord gives is deep, inward and vital, and is the kind of peace "*that passeth all understanding.*" It is the peace of heaven itself. It is the peace of blessedness of the heart and soul arising from the conjunction of good and truth; it is the peace

that follows in the wake of evils overcome and temptations subdued; it is the peace of inward tranquillity which the world did not give and the world can not take away; it is the peace of inward calmness of which Isaiah wrote: "*O that thou hadst hearkened to my commandments! then had thy peace been as a river and thy righteousness as the waves of the sea.*"

And then I would have you take note in verses 9 and 10 of the tender regard for the poor that should ever characterize our social relationships and without which no state of holiness can be attained or enjoyed. "*And when ye reap the harvest of the land, thou shalt not wholly reap the corners of the field, neither shalt thou gather the gleanings of the harvest (10). And thou shalt not glean thy vineyard, neither shalt thou gather every grape; Thou shalt leave them for the poor and the stranger; I am the Lord thy God.*" Here we are reminded that charity toward the poor is a special obligation upon those who enjoy plenty and that amid the bounty of the harvest our gratitude to God should be followed by generosity to man.

And for the third time in this chapter do we come to those solemn words, "*I am the Lord thy God.*" We should continually be reminded that we do not belong to ourselves nor do we create the abundance of nature; at best we are but instrumental causes. The Lord who is infinite and eternal is the Creator and Governor of all things; He has the right to assert his universal ownership and we are but the sheep of his pasture. "*I am the Lord thy God.*"

Nor do we need to think that we can attain a state of holiness without due regard to the admonition expressed in verse 2, "*Ye shall not steal, neither deal falsely, neither lie one to another.*" These are social relationships and upon their observance depends not only our attainment of holiness, but also the integrity of our economic life and the peace of the nations. A man's word should be as good as his bond, as good as his signature, but the integrity of both are required in the Mosaic law.

Verse 12 enjoins the sacredness and purity of speech, "*And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the Lord.*" And we are re-

minded in *Exodus* xx: "*He will not hold him guiltless that taketh his name in vain.*" It was Cowper who wrote regarding false swearing and perjury:

"Sworn on every false pretense,
Till perjuries are common as bad pence,
While thousands, careless of the damning sin,
Kiss the Book, who ne'er looked within."

Prompt payment of our debts and quick discharge of our obligations are commanded in verse 13 and here is where many a rich man and some organizations fall down. "*Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning.*" How often is the case that the wages of the laborer are kept back for weeks and months and sometimes years, while the family dependents suffer the embarrassments and humiliations of poverty.

Special considerations and provisions for the afflicted are enjoined in verse 14 and how can we enjoy the blessings of holiness while these sufferers are at our door? "*Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God, I am the Lord.*" How often did our Lord unstop deaf ears and restore sight to blind eyes and with what pity, consideration and provision should we extend help to those thus afflicted.

In verse 15 we find justice advocated without distinctions of wealth or of poverty. "*Ye shall do no unrighteousness; thou shalt not respect the person of the poor nor honour the person of the mighty; but in righteousness shalt thou judge the neighbor.*" Here we are plainly shown that sentimental pity for the poor should not thwart the claims of justice and that no man should use poverty as a screen; and equally we are shown that servile courtesy to the mighty is subversive of justice and that a perfidious rich man is as guilty a traitor as a perfidious poor man and that neither station nor purse should sway the balances of justice.

And verse 16 strikes home to all of us, "*Thou shalt not go up and down as a tale bearer among thy people.*" What supreme value we should put upon a neighbor's good name and with what jealousy should we guard his reputation!

We should silence every idle rumor about our neighbor and deny every slander against him. The Jews say that one evil tongue hurts three persons, the speaker, the hearer and the one spoken against. And our politicians might well remember the words of Gay when he said "I hate the man who builds his name on the ruins of another's fame." And it was James who said, "*But the tongue can no man tame; it is an unruly member, full of deadly poison.*"

And to sum it all up, both the demands of social justice and the attainment of a state of holiness require the golden rule as in the words of our golden text: "*As ye would that men should do to you, do ye also to them.*"

Report of the Committee on Nominations

The poll of the Committee on Nominations of the General Convention is now completed and it reports the following results:

General Council (one minister and two laymen to be elected, the outgoing members not being eligible for reelection): Rev. Louis G. Hoeck, Mr. Charles N. Mason, Hon. Allen M. Stearne;

Board of Managers of the Theological School (four to be elected): Rev. John W. Stockwell, Rev. Leonard I. Tafel, Mr. B. A. Whittemore, Rev. Arthur Wilde;

Board of Home and Foreign Missions (three ministers and three laymen to be elected): Rev. Albert Diephuis, Mr. Vincent M. Frost, Mr. Hayden B. Johnson, Mr. Oswin J. Mills, Rev. John W. Stockwell, Rev. Arthur Wilde;

Committee on Nominations (one to be elected and the outgoing member ineligible for reelection): Rev. Donald C. Gustafson of Ohio;

Augmentation Fund Committee: the outgoing members are renominated—Mr. Charles N. Mason, Mr. John F. Seekamp, Mr. Edward F. Wunsch;

Trustees of the Building Fund: the outgoing members are renominated—Mr. Gideon Boericke, Hon. Allen M. Stearne;

Board of Trustees of the Pension Fund: the outgoing members are renominated—Rev. Charles W. Harvey, Mr. Sylvanus A. Johnson, Mrs. Paul Sperry;

Trustees of the Orphan Fund: the outgoing members are renominated — Rev. F. R. Crownfield, Mr. James P. Stiff.

The Rev. John Daboll has expressed a desire not to be reelected to the Board of Managers of the Theological School and Mr. J. Millar Nicol desires not to have his name used again as a candidate for membership on the Board of Home and Foreign Missions.

Respectfully submitted,

JOHN R. SWANTON,

Chairman, Committee on Nominations.

What I Owe to Swedenborg

I SHALL not be able through the eternal ages, to tell how much I owe to the life and teachings of the great Swedish Seer in bringing the knowledge and understanding of Jesus Christ into my life as my own personal saviour and friend so that at all times I can live with the consciousness of the Divine Presence. It has been to me a life-long search since, at my mother's knee, I learned the simple prayer, "Gentle Jesus meek and mild, Look upon a little child." The Church taught me to bow in penitence and repeat the confession, "We have sinned against thy holy laws. We have left undone those things which we ought to have done and have done those things we ought not to have done, and there is no health in us." This repeated every Sunday, left me with a feeling of helplessness and hopelessness, for I found no way out.

In Methodism I sought a way; the preaching of conversion and a new life appealed to me; forgiveness for all the past and power to become a new creature by the presence and power of Jesus Christ in my life as written in "Christian Perfection" by John Wesley made a deep impression on my life. Yet these things, admirable as they were, did not give me the consciousness of a new life where there is always the real Presence of the Spirit of the Master and the knowledge of life on two planes, the natural and the spiritual. Satisfaction is a necessity in life, progress is a law which is part of spiritual existence in a life which has been regenerated.

John Bunyan tells how he came upon a man named Evangelist who, seeing his distressful state, and hearing his cry, "What shall I do to be saved?" pointing with his finger over a

very wide field, said, "Do you see yonder shining light?" *Psalm cxix. 105*: "Thy word is a lamp unto my feet." He replied, "I think I do." Then said Evangelist, "Keep that light in thine eye and follow it; directly thou shalt see a gate at which when thou knockest, it shall be told thee what thou shalt do." This picture gives a very fine illustration of the way in which life is reformed and regenerated.

In my search for a life where the desires of my inmost soul would find complete satisfaction I read the records of the immortal dreamer John Bunyan and standing with him when he saw at the beautiful gate of the celestial city a glimpse of the beauties within I could not but say with him, "I wished myself among them." I am here, a creature of earth, and remembering that repentance is the first step to a new life I repeated the simple words of the poet:

"Repentance is to leave the sin we loved before
And show that we are in earnest grieved by doing so
no more."

It is something that a man shuns evils as sins against God and realizes the necessity of a complete change in life. Before that state is reached where there is no sin in the life because there is no desire in the will there must be a complete transformation, an absolute surrender of all to Jesus as Lord and King.

"The path of the just is as the shining light that shineth more and more unto the perfect day," so said the wise man in ancient days, and it has been given to us to-day to realize the beauties, the joys, the glories, of that pathway.

There is not one of our writers since the time when our Lord lived on earth who has been able to show so vividly how the natural and the spiritual, the human and the divine, can be realized as one in life here and now, as does Emanuel Swedenborg. In clear and concise language he tells us of his conversion and the way in which his mind was opened to the reception of heavenly truths.

How to be able to overcome evil in life, this was the one thing I had not yet succeeded in doing. How to get beyond the place where I am always repeating the confession. "When I would do good evil is always present."

In psychology I found the teaching of the power of the human will, of mind over matter,

yet I had not reached the state where I could realize in my inmost being a peace beyond all earthly conflict. In Swedenborg's writings I found how he had found that peace when he writes,

"Safe in the arms of Jesus,
Safe from corroding care"

"I leave it all with Jesus day by day;
Faith can firmly trust Him, come what may;
Hope has dropped her anchor, found her rest
In the calm sure haven of His breast."

To realize the power to overcome and to be victorious over every temptation came to me as I found that thought must have its background, its motive power, its controlling force. In Swedenborg there is the great eternal principle of affection, motive, desire, behind all thought.

To be born of the spirit is to know interiorly that Jesus died and lives again in the natural, the intellect, the mental, the rational, the reasoning part of me becomes subordinate to the spiritual, the Jesus in me; then "I am crucified with Him, nevertheless I live, yet not I but Jesus lives in me."

It is just by what I am affected which matters. When Jesus reigns supreme in me I am affected only by Him. Motives, desires, thoughts, are controlled by a superior power. Never shall I forget how this unfolding came to me through the reading of Swedenborg's writings. I have called with countless numbers of friends of all kinds of belief, or of no belief at all, and almost invariably they turn to me with the answer "Your way of living is admirable but it cannot be done here on earth." I can only say this: when one has found Jesus as the center of life there is no desire and consequently no thought for evil. He so fills my life that the inner rules the outer and I am born of God. Whatever be the outer conditions around me I shall never lose my desire to give to others what Jesus has given me and to proclaim what I owe to Swedenborg and his life and writings.

ISAIAH WILCOX.

Affirmation

OUR HELP IS IN THE NAME OF THE LORD,
WHO MADE HEAVEN AND EARTH.—Ps. cxxiv. 8.

Missionary Methods

By *Walter Brown Murray*

IN previous articles I have tried to show the true objective of missionary work, namely, to develop the life of heaven in the soul by bringing people into personal vital contact with the Lord Jesus Christ as the only God of heaven and earth and so have them come out of their inherited and acquired evil selfhood into heavenly character. We saw in a later article that the distribution of the books of Swedenborg, not as an end in itself but as a means to an end, was of vital help in bringing men to a proper knowledge of the Lord and His religion. This applies to collateral writings as well.

Then we studied the lecture method of reaching the world and saw that while it had been indispensable in the world of the past to-day it could not compete with the radio in gaining the attention of the busy world of our day. The advantage of the radio is that it reaches into millions of homes and secures the attention of people who would not dream of attending public lectures requiring special dressing and a trying journey to some center more or less distant and often under the conditions of unfavorable weather. With the radio one does not have to make up his or her mind whether he or she would like to hear a Swedenborgian lecture; the lecture floats into the room as if by magic and one finds himself listening whether he will or no, and if the voice is pleasing and the message alive with interest one finds himself interested in spite of possible previous prejudices. Thus the radio lecture inexpressibly surpasses the old lecture method in reaching thousands, or tens of thousands, who would not otherwise have heard the message at all. And in cost, as expensive as radio broadcasting is, considering the number reached by radio in comparison with the old lecture method, one reaches by radio a thousand where the former method reached only five, or possibly two or three.

Permit me to say after years of experience in public lecture work and also in broadcasting that there is no other channel of reaching man-

kind comparable to the radio. If, as Swedenborg says, the art of printing and the diffusion of knowledge thereby was chiefly for the sake of getting the Bible and its message into circulation, the radio is for the purpose of giving the servants of our Lord opportunity to reach His children with His new understanding of religion, which we may well call The True Christian Religion, and thereby preparing them for their predestined life as angels of His heaven.

I have often wondered at the blindness of our own people to the opportunities afforded us by broadcasting, realizing that we could do more with one hundred dollars expended in radio work than by a thousand dollars expended in any other way; but I have come to the conclusion that our people are very much like those who when the steamboat and the railway train were first operated, and a thousand other modern instrumentalities of progress in our world, felt secure in the belief that these new methods might be of value, but relied upon the old ways of getting about and doing things. The world moves on, but it has always the opposition of those who cling to the old and find themselves hesitant to try the new.

Let me demonstrate the truth of what I have just said. Some years ago I succeeded in getting the members of the California Association assembled in San Francisco to become enthusiastic over the possibilities of broadcasting. I had been broadcasting over Los Angeles stations chiefly on psychological subjects and I saw a great opportunity for us. Mr. E. H. Nutter, of San Francisco, an enthusiastic New Churchman, had spent \$600 for six months advertising in prominent local newspapers to secure the distribution of Swedenborg's works. His experiment might be said to have been a total failure, as the inquiries were so few as to be negligible. With his cooperation the California Association raised \$1,000 for me to undertake to broadcast Swedenborg's books over a station in San Francisco and one in Los Angeles simultaneously, called a hook-up. The condition was made that the Board of Home and Foreign Missions, or the Augmentation Fund, should contribute a like amount.

This broadcasting continued for a year and

a half with the result that thousands of volumes of the missionary edition of Swedenborg were sold at 12 cents each. Then the money gave out and the conditions of the times made it impossible to continue aid. Nevertheless the local station in Los Angeles over which I had been broadcasting, realizing that my talk was so popular a feature, securing thousands of responses, gave me for an additional year and a half free time, representing a very considerable sum if we had paid for it. As a result of that three years' campaign over the radio we sold over 20,000 copies of the Swedenborg books at 12 cents each and I personally came into contact with thousands of people.

The complaint was made that I did not get members into our local organization. That was one reason later given for withholding aid. There are a number of reasons why this was not done, one of which is that it is not easily possible to take people utterly unacquainted with our new thought of religion and lead them into membership in a totally different kind of religious organization than they had ever known before where time is required to acquaint them with the new information and new concept of life. Perfect cooperation on the part of the local body is required to take care of those only dimly, or vaguely, interested in a new religion. Our religious thought opens up a new world for people and requires time and patient cooperation to lead them into perfect adjustment.

But hundreds of thousands were hearing for the first time of Swedenborg and his views of the future life and of his view of the Divine Providence and thousands became sincerely interested. Many of course did no more than glance over the books, but vast numbers read them and began to sense that a new religion was in the world. I tried to reach every purchaser by follow-up work and my little magazine *Victory* circulated among very many of them and many became subscribers to it. Church support of that periodical likewise failed, although it went to so many people who had been interested over the radio; it likewise went to 240 public libraries in this country where it was undoubtedly read by many every month.

I have tried in vain to obtain further support of radio work, although no other effort ever made reached so many people. For a three-months' period the Swedenborg Foundation helped me to broadcast over a very small local station. They spent a total of \$130.

A Riverside parishoner helped me later for a six months' period contributing possibly \$100. Another local friend contributed \$5 monthly to that work. The Board of Missions contributed \$40. This is all the help that I have been able to secure. Yet every week I hear of people who have heard me and have asked me to let them know if I ever broadcast again. Fancy any of our ministers having a Sunday congregation of a thousand people! One many times that size can be obtained with only a fraction of the cost of supporting a church. With support I could have a Bible class of thousands who would be inducted into the spiritual sense of the Word. In what other way could this be done? Our teachings from the Lord, which are veritably the New Jerusalem descending from God out of heaven, could be given to men in such a way as to be received by thousands, slowly perhaps, but surely, for the world is hungry for a new understanding of religion, one that satisfies the head and delights the heart.

As I look out upon the world about us I see seven classes of people that we are to try definitely to reach. The first class is the children. We must try to plant standards in their minds and hearts that will influence them for time and for eternity. Radio talks would help tremendously in doing this. A second class is the young people, the youth of our day. They need standards of life, in marriage, in conduct, in a hundred ways, and a religion that is rational and yet satisfies the heart. The religion of the past does not satisfy them. Radio talks would help them. Then a third class is the adults of our way of thinking. They need instruction in our teachings and broader ideas of religion than merely "Swedenborgianism," sectarianism. A fourth class is the prodigals of our world, those who have gone astray and need to be encouraged to come back to their Heavenly Father. This would mean a direct

(Continued on page 261)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Rainy Days

AS I sat at my desk and took up my fountain pen to write this page I looked through the window and saw the rain falling steadily. Rain or snow had fallen almost continuously for four days. My first impulse was to say, "What beastly weather!" I wasn't at all pleased with it. A week earlier my garden had been gay with flowers, crocus, arabis, daffodils and forsythia. This week most of them had been buried under eight inches of snow. So I felt impelled to say, "What beastly weather!" At that moment another thought came into my mind. I remembered a very hot week in July of last year, when the temperature hovered around a hundred and when the most acceptable thing on earth was a glass of ice cold water.

It is the rain of winter and spring that makes possible the cooling, refreshing drink in July. The snow and the rain of winter make possible the fruit and grain of the next summer and autumn. I still looked through the window at the rain but no longer did I think it was a beastly day. In imagination I saw fields of waving corn, vineyards of purple grapes, orchards of smiling fruit. I came to the conclusion that the Lord knows more about the weather than I do, and any sort of day He sends ought to be good enough for me. I was ready to say with the psalmist, "Thou visitest the earth and waterest it. . . . Thou makest it soft with showers . . . Thou crownest the year with Thy goodness; and Thy paths drop fatness."

All sunshine would turn the world into a

desert. The Lord knows more about the weather than I do. He knows what is good for the world and for mankind. He never sends "a beastly day."

There is another lesson we can learn from rainy days. It is this: nearly every blessing in human life demands effort, self discipline, self denial. I have read of a boy in Poland who practiced on the piano four hours a day. While his schoolmates were playing in the fields this boy was practicing scales. Most of us would call it a very monotonous task. But that boy grew up to be Paderewski, the world-famous pianist. I could give you many other examples.

"The heights by great men won and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward through the night."

Hard work, intelligently applied, brings a harvest of accomplishment in later years. Laborious days are necessary to all who wish to be distinguished by great achievements. No man is born great, but very many are born with possibilities of greatness. And those who apply themselves to work win a great success.

It is the same in the religious life. To win to angelhood requires that we shall practise obedience, self-denial, self-control. No one is born a saint; but every one has the possibilities of saintship. Virtue must be won. The life of obedience is sometimes hard, but it bears a wonderful harvest. The conquest of sin in youth means long years of happiness. It means also the joyous usefulness of immortal life. Hard

days of discipline lead to glad days of rejoicing. The only bad days are our selfish days. All others minister to our spiritual growth. They help towards the harvest of life.

Missionary Methods

(Continued from page 259)

religious appeal to repent, to confess one's sins, to turn away from them, to turn to the Lord Jesus Christ, and to surrender wholly to Him. This can be done wonderfully well over the radio. Then there is a fifth class. Those of other churches and other forms of belief, who are not satisfied with what had been given them by the church. Many of us were once in that class. A sixth class is those confirmed in old beliefs, who are very hard to reach, and yet the writer was once in that class. A seventh class is those who have no religion, who are opposed to religion. They may not be "prodigals" in the common understanding; they may be "respectable" in living and general conduct. They need the Lord.

All of these seven classes can be reached over the radio, *and most of them in no other way*. Shall we withhold our help?

Thus far I have given only my own experience over the radio. But we all know that my experience on the Pacific coast has been duplicated in many ways in other sections of our country. I wish that I might be able to dedicate another article to those who have broadcast our truths, men like the Rev. John W. Stockwell, the Rev. Hiram Vrooman, the Rev. Arthur Wilde, the Rev. Jedediah Edgerton, the Rev. Harold Gustafson, the Rev. Charles W. Harvey, the Rev. Louis G. Hoeck, but the list is long. Let us remember that it is our duty to give to men the truths that others have shared with us, to "go into all the world and preach the Gospel to every creature." We can do great things if we will only work with God.

Charity Defined

EVERY man who looks to the Lord and shuns evils as sins, if he sincerely, justly and faithfully performs the works that belong to his office and employment, becomes a form of charity.—(C. vii.)

Dr. Walter Marshall Horton of Oberlin College Speaks in New York

The weather on the evening of April the 8th was most unpropitious but very nearly one hundred persons gathered in the auditorium of The Church of the Neighbor on that night upon invitation of the Swedenborg Publishing Association to hear an address on Swedenborg by Dr. Walter Marshall Horton, Fairchild Professor of Theology at Oberlin College. This meeting was arranged as a contribution to the two hundred and fiftieth anniversary of the birth of Swedenborg and those who gathered for the occasion came from all parts of the metropolitan district. There was a considerable group from Orange, including the Rev. Albert Diephuis, and representatives of Paterson and Scarsdale. Mr. E. H. Nutter of San Francisco was also in the audience. The program of the evening included the rendering of the anniversary cantata composed by Dr. Rollo W. Maitland of Philadelphia. This was given by the Choir of The Church of the Neighbor under the direction of Winslow Cheney. Mr. Charles T. Cushman acted as reader. Robert Alfred Shaw, President of the Swedenborg Publishing Association served as Chairman of the meeting and gave a brief sketch of the work of the Publishing Association. He introduced the Rev. William F. Wunsch, who in turn presented Dr. Horton. Dr. Horton's address was listened to with great interest. It will be put in pamphlet form for distribution at the forthcoming meeting of the General Convention. At the conclusion of the address light refreshments were served in the Parish rooms, and all had an opportunity to meet the speaker of the evening. An exhibit of the manuscripts and original editions of Swedenborg with other items of interest attracted much attention. Late in the afternoon specially invited guests greeted Dr. Horton informally in the minister's study. Later he was entertained at dinner at the home of Mr. Robert Alfred Shaw with several of the ministers of Brooklyn Heights among the guests.

FROM OUR READERS

To the Editor of the MESSENGER:

This is a reply to Mr. Odey who explained, in your March 16th issue, what is wrong with the New Church. There are others, Mr. Odey will be glad to know, who feel that the New Church should take up the cudgel for social reform. Surely our Church *should* exert an influence in this direction (and who can be certain that it does not?), but I, for one, think that such an influence is not to be exerted in the way which Mr. Odey suggests.

He says "The New Church should take its stand on these things." But who would determine what this stand should be? In our Church-membership are hundreds of people from all walks of life, representing many stages of intelligence and development. Some are capitalists; some are laborers. Some have good educations; some have not. Some have seen much of the world; some have seen little. All these people have in common one thing—an interest in what the New Church teaches. This interest is what binds them together into a denominational organization. Although as individuals they may not understand New-Church teachings with equal clarity, they nevertheless agree in their general beliefs about God, the Bible, regeneration, life after death, marriage, and so forth.

But in matters of reforming our present social and economic order, they do not agree at all. And how is the Church to determine any course of action except through its body of members? Hence it is easy to see what would become of our church organization if it were to attempt to enter the battlefield of social reform. Some members of our Church are for Roosevelt, others against. Some are for capitalism; some are for socialism. Some believe in legalizing birth control and sterilization; others do not. Thus, should the Church endeavor to sponsor definite points of view, its various members would speedily arrive at swords' points, and there would be no New-Church organization left. Mr. Odey says, "have they ever advocated the renunciation of aggressive warfare?" For his information, the answer is *yes*. Resolutions for this have been proposed time and again, on the floors of Convention and Conference. Certainly all New-Churchmen believe that war should be abolished. But some are firmly convinced that this can be done solely through disarmament, while others feel that heavy armament is the only sure preventive. How, then, can the Church as an organization take a stand?

Mr. Odey quotes the Bible to uphold his viewpoint that the mere teaching of spiritual truths does no good to the "wrecked human machine." Such is the omniscience of the Bible that one can find quotations therein to illustrate all points of view. One could also quote, for instance, "Take no thought, saying What shall we eat? or What shall we drink? or wherewithal shall we be clothed? . . . But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

To say that "the New Church is so other-worldly that it spends its time gazing fondly up to heaven and disdains to bother itself about social reform" is like saying "Harvard University is so scholarly that it spends its time gazing at books and disdains to bother about social reform." Harvard was never meant to exist for social reform; it is an institute of learning, and its sole function

is to teach. Nobody would dream of expecting Harvard to go prancing to the battlefield of social reform. Likewise our Church—or any church—exists as the means of perpetuating those doctrines which make it a distinct religious body. Its function is to teach, according to its own light. This does not mean that the Church, therefore, is not interested in social reform. It does mean that there is no reason to expect the Church to fight the battles of social reform. *The Church's influence is upon its members, and it is these members—as individuals—who must improve society.* A social system is as good as the individuals of whom it is comprised; and a perfect social order depends entirely upon personal regeneration. Personal regeneration is motivated by personal religious convictions, and it is the Church who must make these personal convictions strong enough to exert an influence. The Church could shout until it was black in the face, "We are against War! We are against Unemployment!" and what effect would it have? None; because everyone would expect a church to be against such things. But if the Church can teach you and me what regenerate living is, and why it is desirable, something is accomplished, because we shall then want to perform some definite use in the social order. There are countless organizations through which we can do this, and much more effectively than through a religious body whose members are united only by theological concepts.

In its doctrine of the Grand Man, the New Church has the best answer I have ever seen to the problems of social and economic existence. If the world understood and acted according to this doctrine, our troubles would be over. The New Church has always taught and upheld the doctrine of the Grand Man, yet people still think that our Church has nothing to say about the social system. Possibly it is the *doctrinal* aspect which confuses people. It is strange that in the New Church there is such an antagonism to the word "doctrine." As if doctrines were some sort of bitter medicine, people complain that the New Church does nothing but hand out doctrine, and that they are not interested in doctrine—what they want is *action*. This viewpoint is as logical as it would be for someone to go to medical school, listen to lectures on the human body, and then say, "But I'm not interested in learning about the human body; I want to cut out an appendix." Action is pointless unless it is based upon thought and knowledge. New-Church doctrines are nothing more nor less than knowledge, without which we should cease to exist as a church. It is the Church's job to give this knowledge to us (in an interesting, helpful way, to be sure)—it is *our* job to use it.

Mr. Odey implies, however, that we should all use it in the same way, for the same purposes—"to criticize" for instance "the present capitalistic,

profit-seeking system." I am sure that I am interested in reforms which would not interest Mr. Odey, as he is concerned with problems which would not appeal to me. Therefore it is useless for either of us to try to coerce the other, in the name of the New Church in which we both happen to be interested. The sensible thing is for us to learn all that we can, from our Church, as to what constitutes a regenerate society. Then Mr. Odey can go his way, I can go mine, exerting our influence where we will, fighting in our own walks of life to make environment what it should be according to New-Church standards. Thus, although our paths may be separate, we are working together for New-Church ideals; and the New Church, through us and without antagonizing either of us, is reaching out into the world and quietly but surely making its mark.

G. D. MACK.

TO THE EDITOR OF THE MESSENGER:

I was interested in the article by Jack W. Odey, Jr., in the issue of March 16, and in your editorial comments. A point of much significance is raised. But for the sake of the best results, I hope it will not be conceived as a demand of youth vs. a hold-back attitude of some who are older. Such knowledge as I have of the church body leads me to doubt that any age group as such is essentially more radical or more conservative than another. Certainly there are individuals of practically every age setting who feel that the Church might well give more direct attention to the religious problems involved in our existing social order. The indispensably dynamic quality of youth, joined with what others can give out of earnest study and conviction, ought to get us somewhere in the approach to social questions. I am not even remotely suggesting that such an effort be made merely safe, or smothered with "guidance." But there is need for an all-together program, with a place for everyone who is really concerned about the matter.

As a suggestion, how about a symposium in THE MESSENGER from Church people of every age group and situation? The value of such a discussion would surely outweigh any possible risk of our being exposed to "propaganda."

EARL C. HAMILTON.

NEWS OF THE CHURCH

BOSTON

The second annual Ladies' Night of the Men's Fellowship will take place in the vestry of the Boston church on Wednesday evening, April 20th, beginning with supper at 6:30 o'clock. The main feature of the program will be colored moving-pictures of Europe, shown by

Mr. Howard C. Ness, interspersed with music. These films, which are loaned by M. I. T., were taken last year by a group of students chosen to study European industries.

ILLINOIS ASSOCIATION

The Illinois Association of the New Jerusalem will meet in St. Paul, Minn., on Saturday and Sunday, April 23rd and 24th. This is the first time that the Association has met in St. Paul and it is hoped that there will be a large attendance at the meetings.

A Larger Field

By a Minister

1

The town was small. I craved a larger field to see more—be more, in the great world's life. But no! the larger field was not for me.

Years dragged; and then the turning wheel caught me, and put me down in the great city's midst. I lived now that I'd reached the larger field.

2

Years sped; and then the turning wheel bore me back to the small dull town. "A living death" said I. But God knew best! He always does. In that dull town I found my larger field on farm, in village, in metropolis, the best in man lives not on husks alone.

3

Whatever cramps your life—whatever mine, the freer life is not below; 'tis in "A large upper room furnished and prepared" (*Mark* xiv. 15, *Psalms* xxxi. 8). Shut in by circumstance, whate'er it be, ascend to the "large upper room" in you all "furnished and prepared." It is your heaven.

CALENDAR

May 1.

Second Sunday after Easter

THE RISEN LORD

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

Lesson I. Num. xxi.

Responsive Service V. The Blessings, or Anthem
XXI, B. W., p. 372: "Now is come the salvation."

Lesson II. Matt. vi, to v. 18.

Gloria, Benedictus and Faith.

Hymns (Mag.) 183: "The Day of Resurrection."

189: "To Christ, the Prince of Peace."

The Augmentation Fund

STANDS FOR THREE VITAL THINGS:

1. *The Encouragement and Assistance of Weak Societies*
 2. *Reasonable and Reliable Support for Ministers*
 3. *Help in Supporting Students for the Ministry*
- To Maintain and Extend Its Work It

Needs Your Support

To those who think of making a bequest to the Fund, the Treasurer will be pleased to furnish suitable forms and to give any advice that may be asked. As State laws with regard to wills vary, local counsel in the State of the testator should finally be consulted.

Make checks payable to **ALBERT P. CARTER**, Treasurer, and send all correspondence to him at 511 BARRISTERS HALL, BOSTON 9, MASS.

URBANA JUNIOR COLLEGE of the General Convention

Preliminary work for Liberal Arts, Agriculture, Dentistry, Law, Theology, Medicine, Pharmacy, Education and Engineering. Special courses also in the study of the Word and the Writings. Freshmen and Sophomore years. For information address,

Rev. Russell Eaton, President
Urbana, Ohio

Commemoration Edition SWEDENBORG, LIFE AND TEACHING By George Trobridge

Use this book during the present celebration of the 250th Anniversary of Swedenborg's birth to introduce him to new readers. A book of 343 pages, handsomely bound in semi-limp imitation leather covers, gilt lettering, rounded corners, for 25 cents per copy, postpaid.

Our regular paper-bound edition of this book, 10 cents per copy, postpaid.

Order a quantity for judicious distribution.

Swedenborg Foundation Incorporated
51 East 42nd St. New York, N. Y.

THE MESSENGER

is the official organ of the
CONVENTION

and the special news servant
of the
CHURCH

Help the Church by subscribing to
THE MESSENGER
Keep in touch with the external
organization of the Church

Three dollars per annum

THE NEW-CHURCH THEOLOGICAL SCHOOL

48 Quincy St., Cambridge, Mass.

A three-years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in Spiritual Interpretation of the Scriptures.

For information apply to
Franklin H. Blackmer, President

BOARD OF MISSIONS OF THE General Convention

OURS is peculiarly a missionary church so that the uses of this Board require wide and intensive activity. Your Board is composed of individuals thoroughly acquainted with the task before it, and who devote much time and energy to their duties. Help them carry on. Suggestions invited.

LLOYD A. FROST, Treasurer
CAMBRIDGE TRUST CO.
CAMBRIDGE, MASS.

Hon. Forster W. Freeman President
Paul Sperry Vice-President
Leslie Marshall General Secretary
94 Arlington Ave., Hawthorne, N. J.

CHAPEL HILL SCHOOL (Formerly called Waltham School for Girls) Waltham, Massachusetts

A Boarding and Day School controlled by New-Church Trustees. Pupils accepted ages 5 to 19; separate homes for older and younger girls. College Preparatory and General courses in Upper School. Outdoor sports. For catalogue, address

PHILIP E. GOODHUE
Principal

LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

BERTHA M. WHITMAN, Treasurer
109 Walnut Avenue, Roxbury 19, Mass.