

The **NEW CHURCH MESSENGER**



February 2, 1938

In This Issue

The Future Life

Wilfred Gould Rice

**The Bible—Its Literal and
Spiritual Use**

Martha Mason

Solving the Mystery of Life

Paul D. Hammond

Highways and Byways

C. S. C.

Workers in the Church

Price 10 cents

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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.

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

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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

Vol. CLIV, No. 5

New York City, February 2, 1938

Whole No. 4405

Proclaiming the Message

THE commemoration is over. The banquets have been held. The lectures, radio and otherwise, have been delivered. The newspapers have carried publicity. The church services of thanksgiving have been cheerfully attended.

The tumult and the shouting dies;
The Captains and the Kings depart.

And the work of commemoration has been well done. Never before has such wide publicity been secured for the life, genius and work of Emanuel Swedenborg. We doubt not that out of this publicity there will come an increased demand for the books he wrote. Evidence of this is already forthcoming.

What now? The New Church sincerely hopes to gain great results from this publicity, not necessarily for her own numerical and financial advantage, but for the wider spreading of the gospel of the Second Advent. There will be a sturdy effort made to take advantage of public interest and enquiry.

One of the most noticeable aspects of the Commemoration was its severely intellectual character. Of course that was inevitable. Swedenborg's genius, his colossal intellect, his perception of truth, his scientific attainments were

the main themes discussed. All this was fitting, suitable, inevitable. But if in the immediate future the New Church is to make any deep impression on the world it must not neglect the affectional and emotional aspect.

By a revelation through Swedenborg, the Lord has given certain truths: the doctrines of the Divine Humanity, the internal sense of the Word, the Second Advent, a knowledge of the spiritual world, and a renewed conviction of immortality.

The New Church exists to publish these truths abroad. But the world will not be convinced if we merely advance these as matters of thought. We who preach them must first live in them. They must be matters of the affections as well as of the heart.

By more than one writer has been pointed out the different results achieved by Greek philosophers and Hebrew prophets. Greece gave us the achievements of cold, intensely intellectual philosophy. But Israel gave us the flaming, consecrated passion for righteousness that sprang from the heart. To-day the wisdom of Greece is known only in the study and the lecture room, but the message of the proph-

ets comes with vital force even to the life of the laboring man. We who preach the gospel of the Second Advent, be we lay or cleric, can make no lasting impression on the world unless we are living these truths in our daily affairs, unless we have been baptized by the Holy Spirit and with fire.

To be a real missionary means that we have a consuming passion for the truth, a passion kindled by experience and daily life.

It is good that we thank the Lord for a new revelation of truth given two hundred years ago; it is not good if we rest content with the historic record of that revelation. The real fact is that He gives that revelation through His servant Swedenborg *to-day*. It is a living, vital message, renewed to us moment by moment. This is true of all revelation. "The difficulty in the Church has seldom been to believe that the Word came, but always to believe that it *comes*. Most of us are believers in a revelation that was; few in a revelation that is."

A hundred and fifty years ago a few little groups of men and women received and began to spread abroad the gospel of the Second Ad-

vent. They were filled with a passion of missionary zeal. From pulpit, press and lecture platform they proclaimed their new mission to the world. And because they were living the thing they preached they made many converts and the Church grew.

The message they proclaimed is as new and fresh to-day as it was a century and a half ago; but so far as the external organization of the Church is concerned there is little evidence of growth. Some of us are living on the memory of the past, living on the endowments of the past. If any one doubts this, let him turn to the last issue of the MESSENGER and read the plaintive appeal for contributions to the Convention Funds. We have spent money lavishly for commemoration; we provide it charily for sustentation.

This is not an appeal for funds. It is an appeal for affections. Give your flaming affections to the Church, and then there will be no withholding of funds. Here and now is an opportunity to give up resting on history and commence the making of it.

A. W.

The Future Life

By Wilfred Gould Rice

ALL down the ages men have pondered the question: "If a man die, shall he live again?" From the prehistoric savage, giving crude, but tender burial to a fallen comrade; from the warrior of ancient Greece, who feared only the despoliation of his body by the foe; and even from the funeral customs of this day, there is evidence that the life after death is but vaguely understood. There seems to be an innate perception that this life is not all, but concerning what actually takes place beyond the grave even the Christian Church is strangely silent.

One would think that all who have read the Lord's sure promises, who have been comforted by them in the hour of parting, would see more clearly into the life beyond, but in far too many cases the shadow of death is still impenetrable.

What greater contribution, therefore, could be made to the world at large than a rational, comforting explanation of the kingdom that welcomes our departed loved ones? This, as we shall see, was the crowning work of Emanuel Swedenborg.

St. Paul said, quoting from *Isaiah*: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Beautiful as these words are, they do not always bring a full measure of consolation, the beam of light does not reach every dark corner, nor does it reveal exactly what is to come. What are "the things which God hath prepared"? Is it asking too much to see them more clearly? For centuries such questions

were frowned upon; it was considered impertinent to pry into the "mysteries of faith," and as a result many hearts were denied comfort.

Since the illumination of Swedenborg, however, a great change has taken place. Man is now permitted, even encouraged, to enter intellectually into the mysteries of faith. What formerly was a closed book is now written in letters that he who runs may read, even the dark veil of death is being cast aside by the light of revelation. For this great blessing we are indebted to the good Providence which opened the spiritual eyes of Emanuel Swedenborg, which permitted him for twenty-seven years to be a divinely protected observer in the world that lies ahead.

What manner of man was Swedenborg to receive such favor? To begin with, he was a servant specially prepared by the Lord to be the herald of the Second Coming. So thorough was his training in every department of knowledge, and so great were his accomplishments, that each succeeding year brings him greater honor. Even to-day, two hundred and fifty years after his birth, the world of science and philosophy is just beginning to recognize his genius. In the tributes now being paid in every civilized country there is hope that many will grasp the deeper significance of Swedenborg's mission; the fact that his scientific triumphs were only stepping-stones to a work that is greater.

In the words of Elizabeth Barrett Browning: "The only light that has ever been cast on the other life is in Swedenborg's philosophy." Let us test this statement, let us go in spirit with Swedenborg as he visited every plane of the life hereafter, and see if our thoughts concur. Such a journey is beyond imagination; no mystic nor spiritist has ever been able to duplicate it, nor will they; it was an act of God. Let us, therefore, be humble and reverent as we explore the world to come, through the eyes of Swedenborg.

"I was brought," he says, "into a state of insensibility as to the bodily senses, thus almost into the state of the dying, yet the interior life with thought remaining entire, so that I perceived and retained in memory the things which occurred and which occur to those who are resuscitated from the dead."

The process of dissolution, though not fully

experienced by Swedenborg, was revealed to him, and is described in these words: "When the body is no longer able to perform the bodily functions in the natural world that correspond to the spirit's thoughts and affections, which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. But the man does not die, he is merely separated from the bodily part that was of use to him in the world, while the man himself continues to live." This, then, is the transition that we call death. Does it bear witness to the ruthless stroke of a grim reaper, or to the merciful intervention of an all-loving Father?

Concerning the resurrection itself, we have the following testimony: "Especially was I permitted to see and feel that there was a pulling and drawing forth, as it were, of the interiors of my mind, thus of my spirit, from the body: and I was told that this is from the Lord, and that the resurrection is thus effected."

The next step, which Swedenborg calls "the gift of light," is given in these words: "The angels appeared to roll off, as it were, a coat from the left eye towards the bridge of the nose, that the eye might be opened and be enabled to see. This is only an appearance, but to the spirit it seemed to be really done. When the coat thus seems to have been rolled off there is a slight sense of light, but very dim, like what is seen through the eyelids on first awakening from sleep."

Care has been taken to quote these selections exactly as recorded, for what could be more specific, more credible, and more reassuring? Death is presented as a gentle slumber from which one gradually awakes to the new life. Nothing in the process is hurried, nothing painful, nothing terrifying; the Lord is present, and the angels which do His bidding are gentle and patient.

At length, when the newcomer is fully orientated in the world of spirits, he is permitted to seek his eternal home. There is no compulsion, no automatic election to heaven nor summary banishment to hell. Friends and loved ones meet and renew whatever bonds were eternal, married partners are reunited if their love is

truly conjugal, and gradually man's true nature comes into its own. All the limitations of this world are cast off; the man who secretly cherished evil ways but was restrained by circumstance or convention now is attracted to companions of his own level, while many who longed to serve the neighbor in greater measure than earthly means would permit now delight in the fellowship of a congenial society.

What happens when the transition is complete? Does the heavenly life consist, as many have imagined, of endless songs of praise, or of walks through streets of gold? And what of hell? Is it really a place of fire and brimstone, with gnashing of teeth by the wicked?

In the first place, let it be clearly understood that the spirit of man, when it has been loosed from the earthly body, is still a man and has a similar form; his surroundings, also, are as real to him as anything that we know in this world. There are some changes, of course; time and space are not artificial, arbitrary qualities, but are determined by changes in one's spiritual state. The voice and countenance of individuals are also changed in harmony with the rul-

ing love, but on the whole the future life is only a raising to the highest power of whatever one has made his own during the life of the body. As Swedenborg says: "Every moment of life has a series of consequences extending into eternity."

Heavenly joy, therefore, consists in the performance of good, unselfish uses, and the streets of gold are a symbol of the divine truths that lead to heaven. The fires of hell, on the other hand, depict the burning of self-love, with hatred for the neighbor, while the gnashing of teeth represents the continual disputing of those who are in falsities.

The journey is over. From the things we have seen it is plain that there is a future life and that it is real. Most important of all the truths that have been revealed is this: after death we shall spend eternity with people of our own temperament and inclination. If we are deceitful, so will our companions be, and perhaps a little more so. Would that not be hell? If, on the contrary, we try to prove our love to the Lord by serving the neighbor, then we may safely count upon a blessed hereafter.

The Bible—Its Literal and Spiritual Use

By Martha Mason

(From a paper read to the New York Alliance of New-Church Women on November 16, 1937.)

NOT without reason do we speak of the Bible as the "Word." In doing so we think of it as the embodiment of God's wisdom and love. Through its pages, He has been trying to come near to man, to teach him how to use the world in which he is placed, and to build from it a heavenly kingdom. The book tells us that God created man in His own image, placed him in a garden to dress it and keep it, and put all creatures under his feet; that man, having disobeyed his Creator, was obliged to leave the garden and till other ground. The story of man's wanderings, his mistakes, his punishments, and his repenting, is told in vivid language—at times terrible, often pathetic, frequently impressive in imagery and exquisite in harmony.

In miraculous ways this long history has

been preserved through the ages. By divine plan, we must suppose, the chosen people religiously guarded their sacred books through wanderings, wars, and exile. To the Hebrew, the law as given by Moses was the light by day and the pillar of fire by night and by him the instructions recorded in the book of *Leviticus* were to be carefully followed. The *Psalms*, written in the balanced verse of the Hebrew poetry, were the songs of the nation, that inspired them to action, comforted them in sorrow, or stirred them to joy and exaltation. When the Israelitish people fell from power and were conquered by enemies, always there was a remnant of the faithful who carried on the sacred old traditions. The prophets appealed to this remnant to push forward courageously toward the day when a Messiah would come to

save them. It may not be too much to say that the Word of God was the power that kept alive the Jewish people and the Jewish religion.

But for the existence of the books of national history and the preservation of the old law and the stirring appeals of the prophets, there would have been no such basis for religious revival as was found in that distant corner of the Roman Empire where was born the Christ child. As that child grew to manhood, He made it clear that He came not to destroy, but to fulfill.

The Old Testament was preserved in all sanctity and now was added the further record of the life of Christ and His followers. The New Testament came into existence, giving such teachings of love and service as the poor, fallen world could hardly grasp. A small band of disciples listened to the teachings of their beloved Leader and after His death formed other groups to spread the teachings of Christ. So was formed the Christian Church.

The Church of Christ, simple in the beginning, after it was adopted by the Roman leaders, was fitted into the imperial scheme until there grew up the great Roman Catholic Church. With the development of the priesthood and the monasteries and grand cathedrals, the external Church grew to great power. There were many wrongs done, but there was much good also. One of the great contributions was the work of the monks in translating the Hebrew and Greek scriptures into Latin, making beautiful illuminated texts, some of which are still preserved.

Later, Wycliffe and Coverdale in England and Martin Luther in Germany brought these texts to their countrymen by rendering them into English and German. In the reign of James I of England, scholars produced the version most familiar to us to-day. No wonder is it that the Catholic Church has objected to putting the Bible into the hands of the populace, for those who read it for themselves soon began to reason independently and to rebel against dictation, eventually causing the Protestant Reformation of the Church. In England developed a rebellious group who could not be satisfied with the mild change in the Church of England, but, abandoning their homes, took

refuge in more liberal Holland and, later, in the little ship, *Mayflower*, risked the terrors of the ocean and of an unknown land. Such, through the ages, has been the power of this book.

By no means does the influence of the Bible belong only to the days of long ago. It is leading the way now as well. We have only to look about us to see its influence. No library is complete without it; our rulers place their hands upon it while they affirm their devotion to their country's laws; its words are invoked as a man and a woman join their hands in marriage; its messages of comfort are brought to us when we are saddened by the shadow of death. It occupies a hallowed place in our churches, whose rituals are formed from its sacred words. Church-goers cannot fail to become familiar with the beautiful words of Psalm or Gospel which gradually form a basic part of their own thought and speech.

Applying the definition of "Use" that Mrs. Coster suggested to you last month as "the upward urge in creation," we can imagine nothing meeting that standard as completely as do these scriptures. They have led men on from age to age to an understanding of duty, of loyalty, of courage. They have helped in the cultivation of service to the neighbor and they have given inspiration to seek diligently for ever-unfolding truth.

How much the influence of the Bible is due to the moving story of the Jewish people, to the exquisite form in which the poetic portions are written, and to the appealing lessons taught by Christ, it is impossible to determine. All of the excellence of structure and literary style doubtless has done much in itself, but it has also served as a medium through which the inner forces, incessantly pulsating, could work their way to man's heart, carrying something of Divine Truth. As a bit of radium, protected by coverings of baser substance, to keep it from burning to excess, sends through all obstacles a powerful heat that can be directed by the skilful physician to aid in his work of healing, so from this book there radiates a love beyond that of man, by which men through the centuries have been influenced to an extent varying with the quality of their minds and by which,

with fuller understanding, men may become far more invigorated.

The time has come when there should be more general appreciation of this inner light and of the possibility of searching for it with systematic and reverent study. If the outer form of the Bible can accomplish such works as we recognize that it has accomplished, how much more effective can it be if also the forces hidden within can not only be acknowledged but released and put to work freely! That a beginning of such a release has already been made by Emanuel Swedenborg, is recognized by most of us here to-day, but further study and application of his discoveries will be necessary before the world in general will accept them fully. While much of the inner truth is making itself felt, perhaps causing much of to-day's unrest, as it burns away the old tissues of society and makes ready for new growth, our little Church still has an important part to play in helping to let out the concealed forces, attempting to get a clearer understanding of them ourselves and applying what we learn to our own actions.

For our purpose to-day we can only make a hasty reference to what Swedenborg has explained so carefully and in such detail in his study of certain portions of the Bible showing that, within the surface words, are internal meanings of varying degrees of spiritual depth. His scholarly probing of the books of *Genesis* and *Exodus* has brought out undreamed-of significance in the Jewish history contained there. By many references to other portions of the Bible as well, he shows that there is through most of it a system of correspondences that may be used as a key for unlocking the divine treasure-house and gaining unlimited treasure. The service that this treasure may render to man is what concerns us this afternoon.

Following the old story of Prometheus we may emulate the Titan perhaps and attempt to bring from the sun of heaven some of the heavenly love and wisdom for the use of mankind.

We have seen how for many years the divine words have inspired and strengthened wherever minds were open to receive them. To-day we are watching a still wider awakening. The desire to learn the secrets of creation and to

understand the hidden purposes of the Power that made them is leading men to explore in every direction. Almost every day brings the report of some new discovery in the realm of science. Scholars are realizing that there are spiritual forces as well as natural to be dealt with. To study what these spiritual forces are and how to use them is the next step. Physicians are appreciating that spiritual forces must be taken into account by the modern student of medicine. Our statesmen are beginning to perceive that nations can be governed successfully only if Christ's teachings form the foundation on which government rests.

We have an infinite journey ahead of us. Each generation can go only a short distance on it, but if we carry with us the Word of God as our guide, we shall at least keep on the right path. The more that guide-book is studied the more clear become its directions. From its pages shine forth wisdom beyond anything that we have realized and a love beyond belief. We can grasp a little of it and with the help of that little we become able to grasp more and more.

In other parts of the world there are men and women working toward the same goal—all seeking to bring the divine light to the world. Fortunately they have the aid of the Power that has spoken through the Word and now speaks with increasing clearness.

To get into touch with that Power, we first of all must read His Word in its external form. Familiarity with the narrative and frequent repetition of the beautiful passages of song and praise bring us in contact with heavenly influences. We come under the spell of the words themselves. We shall do well to obey the instructions given to the Israelites after they had received the great Commandments to love with all their strength God and the neighbor:

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

The sense of the letter has to become familiar to us before we can hope to be initiated into the spiritual sense. While a large understand-

ing of the revelations from the world of the spirit can come only with profound study and meditation and consecration, even those of us who cannot meet such requirements can get some little inkling of the hidden truths. The more we try to understand God's Word and to live in accordance with it, the more do we help to spread its principles.

In our effort to determine our part in bringing the light to men, we should seek for help from the Lord Himself. Let us go with Him up into the mountain and listen to the encouraging words spoken to His followers: "Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." Or let us walk with Him on those last solemn days and hear Him say: "If any man serve me, let him follow me." Or let us join the little group gathered for their last supper together when He is saying: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And "I am the way, the truth, and the life; no man cometh unto the Father, but by me." "If ye love me, keep my commandments."

With hearts and minds full of teachings like these, we are ready to approach the studies that Swedenborg has made. With reverence and patience, we can follow him a little way into the spiritual world and come nearer to the real meaning of God's Word. If we make the truth that we find there a part of ourselves, we may perhaps be permitted to bear its torch to others.

As long as we live in a material world, we have to depend largely upon material forms as containers for spiritual truths. Our own souls can be known only through bodily expression. The literal sense of the Bible is its body and the spiritual sense its soul. For us, both the literal sense and the spiritual sense are necessary. Together they afford infinite possibilities for instruction to us as to how we may keep in the light of God's love and learn increasingly to do His will. We can become agents, even though weak and wavering, through whom He can spread His wisdom to increasingly widening circles. The truth is flowing eternally from the sacred pages, ready to perform its heavenly use.

Solving the Mystery of Life

By Paul D. Hammond

THERE was once a certain man who possessed much knowledge of heavenly things. So he wrote of all he knew and instructed not a few.

Another man, poor in knowledge, but, desirous of having heaven, was given into the hands of the instructor for the edification of his mind in such matters.

One day the question arose of how best to give others heavenly life. "Do much works on the natural plane of social service and politics," said the one, "and then people will see by your works that the heavenly life is much to be desired." Said the poor man to the other, "Go to the man in the street having love for his soul, reasoning with him as naturally about the life of heaven as you would about anything else." Then the other man asked, "How could you reason about such things with a man who is in need of a higher standard of living?" The poor man replied, "By telling him to be born again." Said the other, "Would he then, indeed, begin living for heaven?" The poor man, seeing that he was being laughed at, said, "I will answer your question, but first tell me one thing: Were you, yourself, born again and made new, by being shown many great works on the plane of effects, or did you come by your great possession of heavenly things, by being reasoned with, analytically, about the higher causes of things?" After this the instructor said not a word.

Eternal Life Ensured Thereby

THERE are three degrees of life in man, called the natural, the spiritual, and the celestial, and these degrees are actually in every man; while in beasts there is only one degree of life, which is like the lowest degree in man, which is called the natural. From this it follows that by the elevation of his life to the Lord man is above the beasts, in such a state as to be able to understand what pertains to the Divine wisdom, and to will what pertains to the Divine love, thus to receive the Divine; and a being that is capable of so receiving the Divine as to see and perceive it in himself cannot but be conjoined with the Lord, and by that conjunction live forever.—(P. 324.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Evil Eye

WE know of a man who has a long string of flat green beads known as evil eye beads. Mohammedans believe that some people possess an evil eye, and that this evil eye can bring a curse to whomsoever encounters it. Two hundred years ago there were people in New England who believed the same. They thought that some poor old women were witches and that these witches possessed the evil eye. In this country we have outgrown that old superstition. But in India, Arabia, Egypt and other lands they still believe in the power of the evil eye. People wear strings of evil-eye beads. They believe that these beads will avert the consequences that might come as the result of the evil eye of a magician or a witch.

Christian people know better. They know that no one can curse another by just looking at him. The Lord is their preserver, and protects His children from the results of these old superstitions.

There is, however, such a thing as an evil eye. Even the Lord Jesus believed in it. But it is not the evil eye of another man that can hurt us. It is our own evil eye. So the Lord Jesus said, "If thine eye be evil, thy whole body is full of darkness." It is possible for you and me to have an evil eye.

You may say to yourself, "My eyes are like those of other people, no better, no worse. They work no evil, they intend no evil." But when the Lord spoke of the evil eye He meant the eye of the soul. Have you never heard of the green eye of jealousy? Shakespeare called it

"the green eyed monster which doth mock the meat it feeds on." Do you ever feel jealous of people who are richer, cleverer, or more charming than you are? It often happens that we know people who seem to get ahead of us, or who get more of the good things of life than we do. Sometimes we feel jealous of these people. At school they get ahead of us in their studies, at business they get promoted before we do, and in social life they are preferred before us. Sometimes we envy them. We are jealous of their success. "What," we ask, "what have they got that we have not?" In our minds we let the green eye of jealousy assert itself. It fills us with envy and malice. It distorts our view of life and robs the mind of sunshine. "If thine eye be evil, thy whole body is full of darkness."

Someone has said, "A miser always has a yellow eye." It meant that the miser has the eye of covetousness. He wants to acquire wealth, not for use but to gloat over. He looks with envy upon the possessions of other men. He wishes he could own all the gold and precious stones of the earth. Blake, the artist, once said that when the sun came rising over the horizon he beheld the Lord of Hosts, but most of his friends saw only a yellow golden coin against the sky. It is a terrible thing to have the yellow eye of covetousness. Solomon says in the *Book of Proverbs*, "He that hasteth to be rich hath an evil eye." The evil does not lie in the riches. It lies in the fact that many a man will sell his soul for earthly possessions.

One of the most deadly things about the evil eye is the fact that those who have one do not

easily recognize it. They do not realize that passion and jealousy and covetousness have darkened their minds and blinded them to the light of heaven. They have ceased to pray with the psalmist, "Open mine eyes, O Lord, that I may behold wondrous things out of Thy law." The only remedy is to pray to the Lord to be delivered from evil, to wrestle with these things that distort our sight. He has assured us, "If thine eye be single, thy whole body will be full of light."

There's a man of our acquaintance who always keeps a large illuminated text on his office wall. "Thou God seest me." No one who realizes that the eye of the Lord is upon him can be willing to have an evil eye in his own soul. He wants to trust in the Lord and rely on the divine assurance, "I will guide thee with mine eye."

From President Roosevelt

The White House,
January 5th, 1938.

The career of Emanuel Swedenborg emphasizes in a striking way the triumph of the spiritual over the material, and the vitality and inspiration of his message finds eloquent witness in the hearts of his disciples today.

In a world in which the voice of conscience too often seems still and small there is need of that spiritual leadership of which Swedenborg was a particular example.

I hope as a result of the forthcoming commemoration of the two hundred fiftieth anniversary of Swedenborg's birth, by the Committee of the General Convention of The New Jerusalem Church, that the world may be turned away from material pursuits to a contemplation of the quiet strength which lies in things of the spirit.

FRANKLIN D. ROOSEVELT.

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Workers in the Church



LOUIS C. STEARNS

Louis C. Stearns was born in Richmond, Me., on June 23rd, 1874. His parents moved to Philadelphia in December of that year, where his father, the Rev. George Frederic Stearns, preached in the Cherry Street Church. In 1876 they moved to Cleveland, Ohio, where his father preached for two years, when he took charge of the East Rockport (now Lakewood) Church, removing his family there. After a pastorate of five years, he came to Mansfield, Mass., where he preached until his death, on April 17th, 1902.

His son, Louis, remembers attending the New Church in Lakewood, and also dates the beginning of his intense interest in his first hobby, that of railroading, to that time. Since then he has developed to an extraordinary degree a faculty for remembering numbers, especially those of locomotives and automobiles. About 1890 he began collecting stamps, of which he has a very valuable collection to-day. In 1900 he began another hobby of coin collecting, of which also he has a most interesting and valuable display. His work in the Bridgewater

State Teachers' College is teaching of Science, Nature Study, and Gardening, all of which are of intense interest to him, and in all of which he has made collections. He also collects pencils, buttons, pictures, and various other interesting objects. He is in great demand as a public speaker, and has lectured throughout eastern Massachusetts on "Hobbies," which he earnestly recommends to parents and teachers of children as a method of keeping young people employed in worthwhile ways. He says that his hobbies, valuable as they are, have not required as much of an investment as very moderate smoking would have done.

On October 20th, 1898, he married Ada L. Benson, of Bridgewater, and they lived in Forrest Hills, where he was employed in the Harvard College Arboretum for six years, and attended the New Church of Boston and Roxbury. In 1904 he came to Bridgewater, where both he and his wife are active and influential members of the Church and the community. They have four daughters, all of whom are members of the New Church.

Mr. Stearns has served the Church in every capacity and office, and is now Moderator of the Society, and Superintendent of the Sunday-school. Mrs. Stearns is President of the Ladies' Sewing Circle, teacher in the Sunday-school, and active in all departments of the Church and Sunday-school.

Highways and Byways

By C. S. C.

Is It a "Dreamy Faith"?

January, 1938—the month and year that mark the 250th anniversary of Emanuel Swedenborg! Even though Sweden, the country of this great teacher, is not celebrating the anniversary in any significant way, here in the United States we take joy and pride in doing so. And churches in certain other countries will join in our fellowship.

The December issue of the *Atlantic Monthly* contains a fine article on William Dean Howells by Owen Wister. The author says of Howells, "Four generations behind him, he had an an-

cestor in Wales who became in his maturity a Friend by Convincement, as the Quakers say." Of Howells's father, Mr. Wister writes, "Skeptic for a while, he read Swedenborg, and was converted to that dreamy faith. To Howells this Swedenborgian father transmitted what had come straight down from the old Welsh Friend by Convincement. The moral appraisal of human action is implicit throughout the novels."

In a recent excellent article in the *MESSENGER* by Margaret Robbins Crownfield, New-Church people are reminded of the importance of seeing themselves as others see them. Note Mr. Wister's reference to Swedenborgianism as "that dreamy faith." Think how often we of the New Church are spoken of or written of as "mystical"!—people good enough, some of them rather intellectual, perhaps, but people more concerned with the life beyond rather than the here and now! The editor of the *MESSENGER*, in the issue of December 8th, states, "The finest and most scholarly works in New-Church literature were produced one or two generations ago." The time seems ripe for the teachings of Swedenborg to be presented in clear, simple terms that would reach men and women in their needs to-day. A "dreamy faith" will not feed the souls to-day or in any day! The 250th anniversary of the birth of Emanuel Swedenborg, scientist and seer, whose teachings led, many years after his death, to the founding of the Church of the New Jerusalem! May this Church go forward, uniting its efforts with those of all other Christian churches. May it prove by the lives of its members and associates, by its teaching and all its work that our faith is not "dreamy" nor "mystical," but gloriously real—a faith for here and now!

* * *

Building for Peace at the Grand Coulee Dam

Out in the state of Washington, on the site of the Grand Coulee Dam, described by W. W. Sloan as "the greatest engineering project of the world," practical work for the cause of world peace has been carried on during the past year. Mr. Sloan, who is pastor of the Community Church, Mason City, Washington, tells of this interesting work in the November issue of *Fellowship*, the Journal of the Fellowship of

Reconciliation, in an article entitled, "Peace Education at Grand Coulee."

On the site of the Grand Coulee Dam, where, the author tells us, not more than twelve people lived five years ago, 15,000 are now living. He says that by far the most successful effort he has made toward bringing home the importance of international peace was a contest among the boys and girls of the two high schools (at Mason City and Grand Coulee, respectively) for original orations, on the subject, "How Can the United States Keep Out of War?" Mr. Sloan says, "Of sixty-eight pupils in the Mason City School sixty entered manuscripts. . . . Hundreds of people throughout the entire dam area became interested in the subject." Public oratorical contests between the three best orators from each high school added zest to the discussion. With an ironical touch, the author concludes, "The Grand Coulee Dam, capable of so many uses, probably plays a large part in the military plans of the war-minded. . . . Nevertheless, many of the workers now building the dam are becoming peace-minded."

* * *

Two Glimpses of Japan

An article in the *New Republic*, November 17th, called "Japan's 'Divine Mission,'" by Willard Price, emphasizes the fact that the zeal of Japan to extend its empire and culture overseas is with them a "religious passion." Writing from Japan, Mr. Price says, "There is something fine about any passionate religionist—and something dangerous too. Particularly when he believes with Mahomet that the sword is the key of heaven and hell. It is possible, however, that the sword will retire, as an instrument of Japanese national policy, when Japan's material needs are met. Japan may, in truth, prove a great force some day in world unification. For she is, more than any other nation on earth, a combination of East and West."

For another glimpse of Japan, we would warmly recommend a short, poignant article in the December *Readers Digest*, called "One Small Unwilling Captain." (Condensed from *Globe*, October, 1937.) This contains a letter written by a Japanese captain of infantry to

his American friend, Seymour Gordden Link, Dean of Liberal Arts at Andrew Jackson University in Nashville, Tenn.

* * *

Vida Scudder's "On Journey"

Among a few very special books that I look forward to reading this new year is one that came to me at Christmas—"On Journey," by Vida Dutton Scudder. The title page bears these words: "Is not the struggle from false to true the history of the soul?"—a question of Sophia Kirk's. I surmise that this "struggle from false to true" has animated the whole life of the author of this unusual autobiography. An interesting reference to William Blake and Swedenborg occurs on page 364 of the book. Of the Gospels Miss Scudder writes, "I cannot escape the invigorating and steadying fact that they impart to me, as nothing else does in the literature of the world or in the history of thought, a sense of finality. This I find in the portrait of Jesus. That portrait is to me entirely distinct. Shakespeare never could have invented it, nor George Bernard Shaw. It is simply not of human invention, whether through one creative genius or through the slow accretion of legend down several generations. Of that, I am sure." Even a few glimpses in this book tell one that it is written with enthusiasm, sincerity, humor, and humanity, and reveal how rich is the life of this teacher, worker for social reform, writer, friend, and ardent churchwoman.

* * *

A Christmas Message from Mr. Regamey

The *Boston Transcript* of December 18th carried Christmas messages from many ministers of that city. Among these was one by the Rev. Antony Regamey, pastor of the Boston Church of the New Jerusalem, an inspiring message entitled, "His Star Becomes a Sun." The following are extracts from this: "Wise men of old were led to the manger-cradle by the light of the Star. . . . He who was hailed in advance by the prophets as the Bright Morning Star, remained the hope of mankind. . . . Neither is the brightness of his shining ever to wane! For, unto all who would love and serve him. . . as there unfolds the mystery and fulfillment of his first advent, his birth in us,

in the spirit and in life-transforming power, lo! suddenly . . . his Star becomes a Sun! 'The Sun of Righteousness with healing in his wings!' In and beyond his face, we see God! In his words God still speaks! Both in his truth and love, God's very heart does and shall always beat!"

FROM OUR READERS

Essential Points of Agreement

It is encouraging to read, in a recent open letter, that we all agree on the Writings being a containant of Divine Revelation. "The sense of the letter is the basis, the containant, and the support of its spiritual sense" (S. S. 30). Since we have the new revelation, and a knowledge of inner depths, let us all unite in seeking the essential doctrine, which is the Lord in His second coming. This doctrine cannot be procured by means of the spiritual sense of the Word which is furnished through a knowledge of correspondences; it is only corroborated by the Sacred Scriptures (S. S. 56). "There are two principles from which men think, a negative principle and an affirmative. They who are in an affirmative principle are in such a state of mind that by things rational their faith may be continually confirmed and their ideas corroborated" (A. C. 2588). Can we not unite in the affirmation that we hold a Divine revelation in our possession which merits sincere and unprejudiced study?

MARY ADAMS.

Why Does the New-Church Ministry Fail to Attract the Right Type of Man?

Assuming that our "right type of man" does not have to think about the bread and butter side of the question, and he is imbued with the earnest desire to be of the greatest possible use to his church, let us ask this question: What is there to *discourage* him from becoming a candidate for the ministry?

Perhaps to him the New Church is the system of doctrines revealed by the Lord through His servant Emanuel Swedenborg. What does he see? The adherents to these doctrines are divided into two distinct groups and these groups again are separated into factions which uphold and argue their views with feeling sometimes bordering on bitterness. Is this an inviting picture?

Is not this condition also perhaps one of the

chief factors in the answer to our old question: "Why doesn't the New Church grow?"

E. K.

Michigan.

NEWS OF THE CHURCH

NEWTONVILLE, MASS.

An interesting feature of the church-school program on Sunday morning, January 16th, was the display of lantern-slide pictures illustrating the life of Emanuel Swedenborg. The memory verses for the pupils of the school for that day were in the gospel of *Matthew* vi. 26-30.

Morning worship commenced at eleven o'clock and the pastor's sermon was on the subject "The Mark of the Man."

ROXBURY, MASS.

This Society is undertaking its usual activities of the winter season, with the able help of the Rev. and Mrs. James Priestnal.

The doctrinal class meets every two weeks at the homes of members, and deeply appreciates the splendid leadership of Mr. Priestnal.

ST. PAUL, MINN.

The activities of the St. Paul New-Church Society, which began early in the fall, have continued through the winter months.

The annual meeting was held October 23rd in the Parish House. At that time, the following officers were elected: President, Mr. J. F. Cowern; Vice-President, Mr. K. W. Husted; Secretary, Miss Josephine Cowern; Treasurer, Mr. W. W. Cutler; Superintendent of Sunday-school, the Rev. Clyde W. Broomell; Assistant Superintendent of Sunday-school, Mrs. Lydia Cutler Schrader.

The Woman's Alliance has held its regular meetings at the home of the President, Mrs. Clyde W. Broomell.

A church supper was held in the Parish House late in November and an illustrated talk on the Summer School at Fryeburg was given by Mrs. Elizabeth K. Jacobson.

A. J. M.

EAST BRIDGEWATER (ELMWOOD) MASS.

Since the opening of the church in the fall, Sunday morning worship has been maintained, as usual, with special Christmas services on Sunday, December 19th, and a Sunday-school Christmas party on December 21st.

The Senior League of Young People has continued its Monthly Cooperative Plan which has been so successful in the past in raising funds for the support of the church. A Dollar Day party, a Thanksgiving dance and Christmas Day dance and an Open House Day were successful events in its history.

The Junior League has continued its study of "Descriptions of the Spiritual World," in which the interest has been good and many questions have been asked.

The Ladies' Circle, under the leadership of Mrs. Minnie M. Craig, has carried along its monthly meetings and suppers and conducted a successful Christmas sale, thus aiding the church in the maintenance of its worship.

The Joppa Guild conducted a successful carnival during the summer, had a candy and a fancy-article table at the Circle sale, sponsored a successful New Year's Eve party and plans to have a Variety Show in February.

The neighboring Leagues of Providence, Brockton, Bridgewater and Mansfield met for study and discus-

sion with the Elmwood League on Sunday evening, January 23rd. The topic for discussion was "The Doctrine of the Sacred Scriptures," which was introduced by the Rev. Warren Goddard.

On Wednesday evening, January 26th, a service was held in the church in commemoration of the 250th anniversary of Swedenborg's birth. A short paper on "Swedenborg the Scientist" was given by Miss Louise MacPherson, one on "Swedenborg the Philosopher" by Mr. S. Winslow King and the final one on "Swedenborg the Theologian" by the Rev. Warren Goddard.

W. G.

Kansas House Party

The young people of the Kansas Association began their House Party with a New Year's celebration in the social room of the entertaining League in Pawnee Rock. The social room was decorated for the occasion with gay colors and bright balloons. Approximately forty young people from different parts of the state gathered and spent the evening in various kinds of games and entertainment. The New Year was heartily welcomed.

On Saturday a waffle lunch was served to all. This was followed by a theatre party to the Plaza Theatre in Great Bend. In the evening a genuine New England Saturday night supper was served. During the evening there was a religious meeting followed by reports from the several cities represented. Captain Raymond Lewis of the Episcopal Church in Great Bend gave an interesting and helpful talk on "The Adventure of Religion." Mr. Willard Schmitt presided and the Rev. Sherman S. Newton conducted the devotions.

Sunday morning services were planned for the occasion and concluded with Communion Service. The attendance and response to these services were very gratifying to everyone.

The House Party was brought to a highly successful end by the Sunday noon meal served to everyone by the Ladies' Aid of the Pawnee Rock Society.

S. S. N.

A Celebration

Cambridge, Mass., held its tea party in commemoration of the 250th anniversary of Swedenborg's birthday on Friday, January 14th, in the parlors of the Theological School. There was a large number present, between seventy-five and one hundred. Yellow and blue streamers—the Swedish colors—adorned the center of the tables, and yellow and blue lighted candles were on the tables and mantles. In the room where the portrait of Swedenborg hangs, a lighted yellow and blue candle shown on either side of the portrait and two tiny wrought-iron lamps—a gift to the School from Mrs. Alexander Kinmont and once used by Swedenborg in his own study—made an added attraction. The young girl waitresses had on white Swedish caps. Just before supper was

served they circulated about among the people with daintily arranged trays containing a variety of appetizers. The supper was a most delicious one, under the care of the Ladies' Aid Society, and contained some Swedish dishes. The Rev. F. H. Blackmer, President of the School, had charge of the evening's program, which lasted nearly two hours but seemed much too short, he made it so interesting. First he showed a series of slides—early pictures of the country and buildings with which Swedenborg was familiar, and also some early pictures of him and his friends. Then he brought out some of the treasures from the fireproof room, the photostat and photolithograph copies of the manuscripts, some autographed books belonging to Swedenborg, many rare first editions and the famous books that were found in the lumber room of Harvard College library by Thomas Worcester and other young men, and pictures of William Hill and James Glen. After carefully explaining them and answering questions about them, another lot of pictures was shown of buildings now standing in Sweden, etc. At the close of the meeting everybody was invited to go up and inspect the books and see the treasures more closely. It was voted our most interesting tea party in many years and we all hope it will do some lasting good as there were a good many strangers present.

Mr. Blackmer also told us about the wonderful exhibit at the Widener Library at Harvard College. It will be on display all of January and possibly through February as well. We are meeting not only with the greatest interest and attention but with the greatest courtesy. The exhibit is given one of the best show places and we have been asked to have some booklets about Swedenborg on the cases that people can take away with them.

Mrs. JOHN C. MOSES.

Affirmation

I WILL WALK BEFORE THE LORD IN THE LAND OF THE LIVING.—Ps. cxvi. 9.

CALENDAR

February 13.

Third Sunday before Lent

THE WORD

Sel. 254: "Ho, every one that thirsteth."

Lesson I. Gen. xlviii.

Anthem III. "Blessed be the Lord."

B. W., p. 327, in place of Responsive Service.

Lesson II. Mark iii.

Gloria, Benedictus and Faith.

Hymns (Mag.) 239: "Lord, Thy Word abideth."

241: "How shall we celebrate Thy love?"

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