

The **NEW CHURCH MESSENGER**



March 16, 1938

In This Issue

**The New-Church Forward
Movement**

Fred Sidney Mayer

**What's Wrong with the New
Church?**

Jack W. Odey, Jr.

Children in Heaven

The Book Corner

A Page for the Younger People
News of the Church

Price 10 cents

TABLE OF CONTENTS

March 16, 1938

Editorials:

The Responsibilities of the New Church	167
Church and State.....	168

Articles:

The New-Church Forward Movement:	
by Fred Sidney Mayer.....	169
What's Wrong with the New Church?	
by Jack W. Odey, Jr.....	172

The Book Corner	174
-----------------------	-----

A Page for the Younger People	176
-------------------------------------	-----

News of the Church	178
--------------------------	-----

Baptism:

Morgan, Mrs. Helen Metcalf.....	179
---------------------------------	-----

Obituaries:

Keith, Mrs. Samuel E.....	179
Bower, Edwin Allen	179
Barton, Frederick Champion.....	179
Leonard, Mrs. Josephine.....	179

Calendar	179
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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The NEW-CHURCH MESSENGER

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The Responsibilities of the New Church

IN our present issue are two articles of more than ordinary interest. One is from the pen of the President of Convention and is the substance of an address given by him at the Annual Meeting of the New York Association. Mr. Mayer believes that the New Church is ready for a forward move, "looking forward to increasing ways of bringing the truth into ways of practical usefulness."

The other article was written by Mr. Jack W. Odey, Jr., and is an attempt to answer the oft-repeated question, "Why does not the New Church grow?" Mr. Odey, like many other young men is dissatisfied with the capitalistic basis of our social organization and wants the New Church to do something about it.

It would be difficult to find a greater contrast than that presented by these two articles. Mr. Mayer's is cautious and conservative. Mr. Odey's is radical, revolutionary, and aflame with the fire of youth. But both agree on one point, viz., the Church ought to go forward.

It is a mistake to assume that New-Church people are callous to the needs of the poor or to think that they answer appeals for bread by advising them to be "born again." New-Church people are not less philanthropic than others.

If a catalogue of good works were drawn up and published (which Heaven forbid!) it would be found that in proportion to their numbers New-Church people are not at the bottom of the list.

Be it admitted, however, that from its first inception the New-Church organization has regarded the proclamation of the truth as its first and most important duty. Its founders were impelled by two desires, first, that they might worship the Lord in His Divine Humanity; second, that they might publish abroad the truth revealed in the Writings of Emanuel Swedenborg. The New-Church organization devoted itself to the proclamation of spiritual truth. Its members made and still make great sacrifices to carry on that work. The efforts have been blessed, not by any great advance in numbers but by a widespread influence on the religious thought of the age. There is hardly room for any serious criticism of the thoroughness and faithfulness displayed by the New Church in its missionary enterprise.

To-day we have to face the fact that a new generation has arisen that is not satisfied to have the Church remain merely as a teaching institution. The young people of the church

are quite content, if not even anxious for the proclamation of the doctrines of the Second Advent to go forward, but they want to see their church aligned with other agencies that work for the amelioration of the present conditions of human life. They want a church devoted not only to the Divine Humanity but to that humanity of which they themselves are a part.

A problem, therefore, confronts us. How can we best translate the doctrine of use and the doctrine of the Grand Man into concrete forms? How can the Church as an organization ally itself with philanthropic and social betterment efforts? How can it supplement its preaching by the practical works of charity? Here is the problem.

The answer will not be found in the advocacy of any special program of social reform. Efforts to make the Church the exponent of any pet system of social order will divide it into opposing political camps. The Church exists to teach the principles of righteous living, and this is and always must be its chief function. It exists to bring men to the worship of the Lord. It exists to conjoin the earth with the heavens. But there is a demand for something more. Our young people want to see worship ultimating itself in work. And their desire ought to be gratified. How best to gratify that desire, how best to devote some of the energies of the Church to efforts on the practical plane—these constitute our present problem.

A. W.

Church and State

THE struggle between Church and State still continues in Germany. The Rev. Martin Niemöller, who has been in prison for eight months on charges of sedition and other matters, has had a prolonged legal trial that ended in a virtual acquittal of this noted Protestant leader of the opposition to the totalitarian State. He was sentenced to seven months honorable "fortress imprisonment" for the misuse of the pulpit, but he will not have to serve them because he has already been in prison since his arrest in July, 1937. He was also fined 500 marks for reading the names of parishioners

who had left his church and 1500 marks for having issued literature and signed documents urging disobedience of certain ordinances of government departments. The fines having been paid, the Rev. Niemöller was released. He was at once rearrested because he refused to guarantee that he will cease his attacks on Nazi Church policy. In Protestant Churches throughout the world Niemöller is regarded as a second Martin Luther, and in many churches prayers have been offered on his behalf.

Several German newspapers have protested against the interest taken by foreign religious communities in what, these newspapers assert, is a matter pertaining solely to internal affairs in Germany. But political and religious freedom are and always will be matters of vital importance to the whole human race. They are especially vital to the people of the United States. The arrival of the Pilgrim Fathers in this country was the direct result of the effort of James I to curtail the religious liberty of his subjects, and vast numbers of immigrants into this land were people who left Europe to find the individual and political liberty denied to them in their native land.

Under normal circumstances it is not the function of the pulpit to criticize the policy of the government, nor is it the duty of the preacher to advocate this or that brand of politics. But where the freedom of the people is at stake it is the bounden duty of the preacher to protest. When the freedom of the press has been destroyed, the pulpit remains the last stronghold of liberty.

Dictatorial government is a very sensitive flower. It cannot endure even the slightest degree of frost that comes with criticism; and the peculiar form of dictatorship that aims at the totalitarian State appears to be hypersensitive. There should be nothing sacrosanct about any form of government. Just and fair criticism never did harm to any movement. Dictatorship that permits no dissent is not, in the long run, serviceable to itself or to a nation. All restraint upon the religious and political freedom of a people is opposed to Christian principles. "One is your master, even Christ, and all ye are brethren" is the true Christian ideal.

The political life and policies of Germany

are matters for the German people, but when a government assumes dominance over the Church it becomes a matter of deep interest to all Christians.

It is interesting to note something of what Swedenborg wrote of the German people more than a century and a half ago. He speaks of them as "this noble nation."

"As the Germans are under a despotic government in each dukedom, they have not freedom of speech and writing . . . and when this freedom is restrained, freedom of thought . . . is restrained also."—(*T. C. R.* 814.)

A. W.

The New-Church Forward Movement

By Fred Sidney Mayer

THOSE who watch the devious trends in the larger fields of human ambition and action, and observe the changing state of the world mind, may form different conclusions, but agree that certain marked characteristics of this age cannot be denied.

Both in this world and in heaven new issues come forward because of a rearrangement of thought and a new emphasis on objectives. The changing states in both worlds depend on the ruling disposition, the degree of determination, the urgency of activity, and a recognition of the relation of things. In the spiritual world these states result from a perception and application of new truths, and this internal readjustment influences the human mind and through it the external order of man's world is altered.

It is not necessary to worldly success for many men to know that back of their activity and interest there are invisible spiritual determinatives which shape the course of human events, or that the world is not ruled according to the ideas and fallacies of men, but by an orderly plan and a divine purpose; for the minds of men have peculiar orientations, unusual attitudes, forming a medley of inconsistent and discordant vibrations that surpass interpretation by any save the divine mind.

In this world we see expert interest centered on the physical sciences and the technical training of others who are to utilize the inventions and discoveries, while popular interest is concerned more with the mechanisms of trade, the control of the social order, and the lighter forms of recreation and pleasure. The present trend is decidedly away from the rhetorical

ethics and frozen dogmas of the traditional and authoritative Church. Men are thinking more on practical lines which affect human relations.

This modern age is not aware that it has been granted a new freedom of reason and liberty of action by the Lord in His approach to the human element of mankind. This, coming through the avenues of scriptural truth, has the peculiar effect of forcing people either to the right or the left, and at these extremes it gives clarity and newness of vision to those who see purpose and orderly design in life and in nature, while it drives into confusion those who assert their own wisdom and exploit men for their own glorification. Gone is the age when men suffered under the bondage of ignorance. There is now an effort to supplant this by the bondage of authority and military might; but this eventually must yield to the freedom of truth. In this rapid transformation many are bewildered, for they do not yet discern the purpose of the divine plan, and are staggered by repeated calamities.

During these trying times there seems to be a restraining hand over the spiritual Church and its voice is not heard; but religion is not lost nor the Word forgotten, for during these periods of silence our Lord stores up reserves of spiritual power for future use. This is always His process, with growing youth and composite mankind. The new revelation assures us that there are reserves of faith to welcome the coming of the Son of Man.

There are also many indications of a rising tide of consciousness that is moving the mind and spirit of religious people, and in our own

organization there is an awakening of quickened aspiration which is being felt far beyond the borders of Convention. This is more evident as reports come on the encouraging success of the Anniversary celebration and the surprising interest it aroused. It is also seen in the recent appointment by Convention of a Committee on the State of the Church. When the idea of an anniversary celebration was first proposed in the spring of 1935 there was hesitation and doubt in our Convention and the Conference whether such an ambitious program could be carried through to success. It was recognized that an attempt which would fail would be discouraging and perhaps fatal.

The later experience has shown us that the response was heartening. Not only was there a general eulogy in the press, but many prominent and learned persons were moved by the Lord to lend their acclaim to the great contributions which Emanuel Swedenborg gave to the progress and thought of the world. This mutual recognition of his mental ability and practical achievements will encourage the study of his prophetic utterances. He, whose mind went beyond the common thoughts of men, made possible the intercourse with angels. This great personality, denied his place in the world's hall of fame, has now been elevated to a position in public esteem where his sanity and sincerity can never be questioned. That much and more has been accomplished through the faith and persistence of the members of the New Church.

Often one adventure suggests another, and in the new spirit of confidence our people are looking forward to increasing ways of bringing the truth into the realms of practical usefulness. They have heard the sign given to David "the sound of a going in the tops of the mulberry trees," and know that the Lord is leading the way before them. This feeling is not something added to the Church nor foreign to its mission; but a recognition of responsibility and the awareness of opportunity, anticipated in the doctrines. It is a new emphasis on the practical implications of our faith shaped to meet prevailing issues.

There is an abundance of spiritual power which will flow in whenever we initiate reforms

and make practical demonstration of sound ideas. When man begins to adjust and organize his external affairs—domestic, social, political and educational systems—he needs to do some clear thinking and for this purpose the Lord releases creative, religious powers, to sustain the civil and moral standards which men and women of good will have set for themselves.

In selecting a path along which the forward movement should advance we are again guided by our doctrines to employ those principles only which will answer the immediate needs of the day, and which will promote specific uses. In following this truth we would think of the simple teachings of the Church and find ways of bringing them into the daily experience of the common people. Perhaps in the past we have been aiming at the upper ten per cent and neglecting the middle seventy per cent, regardless of the fact that those in the upper brackets entertain no religious thoughts. We need to speak the language which voices the common experiences of men, and it is surprising how simple are our doctrines.

In considering primary needs and practical uses it is helpful to dismiss the idea of any personal superiority and to recognize that all conscientious persons have a personal relation to the one Lord. Our human nature is of a common weave and texture. All have a moral sense of right and wrong. We are highly emotional and often blind to reason. There is a universal desire for confidence, purpose and security, and Swedenborg informs us that all men originally are born into the love of the neighbor. And, in the sight of the Lord the human race on earth forms one organic body.

Religion is comparable to the life blood of man. The pulsating, muscular organ that regulates the speed and purity of the circulating corpuscles equipped to maintain organic relations is the state of the Church as it exists in spiritually-minded men. Following this line of reasoning we can readily see that the New Church and its revelations belong to all mankind. The mission of this Church is to relate religion to life, for without reasonable religious truths life forms distortions, and knots itself into neurotic and degenerate deformities. We know that the daily struggle of men and women

to find adequate ways of living is not devoid of normal religious experience and a consequent desire for spiritual light.

Every individual who acts justly in fulfilling his civil and moral obligations and who supports the community welfare is our brother in spirit, and there should be a place for him in our organization. Those in sympathy with the purpose of our organization and who espouse the common cause, should not be asked to pass a theological or doctrinal examination at their entrance to the Church. Heaven selects its own human material from this world, and that particular service is given to the angels. The duty of those who have the light is to instruct and prepare their fellowmen under the guidance of the Lord.

It would be a loss of energy to become involved in mechanism or to yield to a pathetic faith in generalities, and we should be warned to avoid hasty conclusions and scattered thought. Let us not ignore the doctrines that are directed to practical purposes, one of these reads, "to be wise is to discern what is true and good, to choose what is suitable, and to apply these to the uses of life." Let that wisdom guide us in the Forward Movement. Swedenborg speaks of a universal affirmative with which man is imbued as to truths, and that to those in this principle, although unaware of it at the time, the Lord insinuates many other affirmatives. There is a concourse of opinion and a power in cooperative effort that carry a movement to success, which, lacking these elements might fail.

We may be inclined at times to underestimate the practical results which are evidence of our past effort and teaching, and we may often confuse the spiritual New Church with the physical organization of Convention, Conference and affiliated bodies. These organizations are the outward form of the inner substance, the orderly channels of achieving the purpose of spirit. It is through the New Church and the organizations that all faiths and denominations have been given a new understanding of the realities and conditions of the other world. The falsities of spiritualism and the absurdities of millenarianism have been exposed and held in check. The

inarticulate feeling that scripture is spirit utterance rather than historic statement has been strengthened; and the emerging clarity of the personality of Jesus Christ over the former confusion with that of Jehovah, all these and more are witness to the truth-working of the New Age and the New Church.

Looking to man's immediate needs, there has been restored to many people a moral courage, for youth and age have been assured that there is a divine purpose in human life, that every individual is born with gifts for useful service. The truth that the Divine Providence watches over every human act and has in view the eternal welfare of every person, has encouraged a comforting sense of security. Having already shared these benefits with others and proved them by experience, can we not exert a larger effort and direct this power into wider channels, into the waiting minds and longing hearts of more good men and women so that this spirit of confidence, of purpose, and of security, may banish fear and restore conscience to those who have prayed to the Lord for the coming of the great day of deliverance?

In doing these uses and serving these needs we would be engaging not in any thing foreign to the New Church, but rather carrying to conclusion the original purpose of our Master in revealing His new approach to the world of men.

Conscience versus Fears

THE Lord is continually putting evils and falsities to flight, as far as possible. This He does through the conscience. But when the conscience is relaxed, there is no medium through which the Lord can flow in; for the Lord's influx with man is through charity into his conscience. This makes necessary a new medium which is then formed, which is an external medium; namely, fear of the law, fear for life, for honor and wealth, and for reputation therefrom. But these fears are not matters of conscience; they are only external bonds which enable a man to live in society with others, and to appear friendly, whatsoever he may be inwardly. But in the other life this medium, or these bonds, are of no account; for externals are there removed, and every one remains as he is internally.—(A. 1835.)

What's Wrong with the New Church?

By Jack W. Odey, Jr.

[EDITORIAL NOTE: This article does not necessarily reflect the editorial opinion; but it is good for us to see ourselves occasionally "as others see us." Mr. Odey is a member of a Swedenborg Study Group at Tacoma, Wash.]

FROM time to time brief articles have appeared in New-Church magazines dealing with this important topic: Why doesn't the New Church grow?

Some vigorous and necessarily bold writers have scored bulls-eye hits by stamping doctrinal wranglings and spiritual pride as the basic causes. But no one, as far as I have discovered, has given the Church a good sound spanking from the social and economic point of view. Therefore, it is from this side that I write, for I think the time has come for this sort of discussion.

In the first place, 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. True, there are those who write on social topics, but nine out of ten of their presentations are woefully shallow, reactionary, and puerile. They lack the necessary depth and originality to make them invigorating. For instance, have they ever advocated the renunciation of aggressive warfare? Have they ever talked politics or labor? Hardly. And yet these and other like things are the very essence of our life on earth. No, those dignified authors spend their time with their precious representatives and correspondences, and once in a great while become so bold as to offer a very polite observation on our God-willed (!) economic system.

The New Church should take its stand on these things, otherwise it does not deserve to exist. It should read particularly this appropriate passage from the Word:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

The *Methodist Advocate* (Feb. 17, 1938) reports that there have been fifteen depressions

in the United States during the last hundred years, and makes this fitting remark: "Something must be wrong with a system which suffers a breakdown that frequently." Precisely. Our economic system is not standing the "orchard test" that Jesus speaks of, quoted above. Men are out of work, blaspheming God because they are out of work, cursing the system which deprives them of the opportunity to live the abundant life. And our New Church stands triumphantly by, saying: "Be born again, be born again." Do men gather grapes of thorns, or figs of thistles? How can true spirituality come out of a wrecked human machine? Does anybody want to listen to such inappropriate fulminations about faith while he's wallowing in the mud? No. He has to get out first. Then he'll feel like talking to you.

Most New-Church magazines are so serious and aerial that they are almost entirely lacking in interest. They don't get down to brass tacks. Week after week, month after month, they hammer out paraphrased Swedenborgianism like a one-record gramophone. Mostly, they present Convention reports, precious bits of discussion on correspondences (important but not essential), reprints from other periodicals, fulminations against the "old kind of religion," and so forth. Who in heaven's name wants to read that kind of material continually? It has its place, but only in organs especially prepared for the purpose.

New-Church magazine articles lack originality. They are insipid, lifeless. They dodge facts; are one-track-minded. They live in the spiritual world, not on earth. They repeat over and over again material with which every good New-Churchman has long been acquainted. They are passive, not active; reactionary, not liberal; static, not dynamic. They waste time in petty controversies and contentions.

No wonder the New Church doesn't grow.

When it comes to *living the life*, other churches, in my opinion, have the New Church backed off the map.

A Church grows only as its people grow, and as it expands to meet present conditions.

It is perfectly all right—and is very inspiring—to penetrate doctrinal matters, but we must realize that we are still on earth, not in heaven. There is work for us to do *here*. Doctrine is useful only if it helps us do that work.

Why waste time arguing whether or not there's an internal sense in Swedenborg when there are so many other things more important? Only two things are realities in this universe: essential good and essential truth. Through what channels they come is relatively unimportant.

One day a good woman heard the Lord speak, and was so impressed that she said, "Blessed is the womb that bare thee and the paps which thou hast sucked." And the Lord replied: "Yea rather, blessed are they that hear the word of God, and keep it." Many New-Churchmen fold their hands prettily and, gazing awesomely upward, say: "O magnificent Lord Jesus." Then they let it go at that, not doing anything really *worth while* for their Lord. Preach Christ? Of course, for this is most emphatically necessary. But the All of life consists in much more than being skilled in doctrine.

Who will accept our faith if we leave them to grovel beneath our feet? Who will welcome us with open arms if we align ourselves with the exploitation, profiteering, reactionary forces of the worn-out capitalistic system? For who can study doctrine when he's dead tired from tramping the streets for a job? Who likes to hear about being "born again" when he hasn't enough bread in the house to sustain his physical life? Do not our own Church doctrines teach that it is necessary to have a sound mind in a sound body? In the Lord's parable about the good Samaritan did the merciful one rant about sin and salvation? No. He cared for the wounded man first.

A person of strong religious faith might not be crushed by economic adversity, but most people are not that spiritually-minded yet. We

must bind up their wounds. Later will come the fine points of doctrine.

Why does the New Church fear to criticize—justly, of course—the present capitalistic, profit-seeking system? Why is she afraid to strike out boldly for the things every human being should have? Her ministers might be interested in these things, but so far I have not found even a bare resemblance of a real dynamic for social action in New-Church literature. In this she comes devastatingly close to Roman Catholicism, which says, in effect: "Don't touch the present system; it is God's will on earth."

The Lord says: "I make all things new." The term *all things* includes the social order, doesn't it? And if everything is to be made new, so that the former shall not be remembered nor come into mind, doesn't it stand to reason that our present economic set-up is grossly unchristian?

Some say that labor is noble. True labor is noble. But there is nothing noble in virtual slavery, is there?

That which is of God is unceasing change, gyres within gyres, whirling, spinning, onward, onward, like the stars. God pulsates, sending His dynamic heartbeat throughout the universe. God vibrates, crashing to nonentity the things which are not in His order. God throbs; He is *pure act*. But unfortunately God cannot act in human society except through His children.

And so we must move also, or fall by the wayside. We also must vibrate, pulsate, and throb in tune with the Essence of all things, the Divine Love.

Worship then at the shrine of the miner, the laborer, the business man, the author, the physician, the scientist. Take your stand concerning social justice, economic rectitude. Prepare a pathway in the desert for our God.

How Man Attributes Evil and Falsity to Himself

THE man who thinks he lives of himself is in a false persuasion; and in believing that he has life from himself he attributes every evil and falsity to himself—which he would by no means do if he believed as the fact really is.—(A. 150.)

THE BOOK CORNER

THE HAPPY ISLES. By the Rev. Eric A. Sutton. J. M. Dent & Sons, Ltd., 3s 6d.

ONE of the most delightful books ever written for children is this that comes from the pen of Eric A. Sutton. The author is the President of the New-Church College in England and has given other evidence of his literary ability. This, we believe, is his first attempt to write for children and young people, and in it he has achieved a real success. It is the life of Swedenborg written in simple language and with rare imagination. The story tells of the great Seer's parentage, his early life, his earthly travels, and his spiritual explorations. The chapters on "How Heaven is made" and "Children in Heaven" will have a peculiar fascination for young readers. Of these the author says in a concluding note, "The descriptions of the Spiritual World experiences of Swedenborg contained in the foregoing pages have been taken from the *True Christian Religion* and *Conjugial Love*. Without any other acknowledgment than that which is here made, those passages have been paraphrased and otherwise modified for the sake of simplicity. No willful change has been made in the sense of the original, but for a full account of what was experienced by Swedenborg, the *Memorabilia* should be consulted.

The book has six excellent illustrations by Reginald Knowles, and the end papers give a two-page map showing Swedenborg's earthly travels. Mr. Sutton has given us a real contribution to New-Church literature. The book should find a place in every New-Church home. More than this, it deserves a high place in the wide realm of literature for the young. The fact that it is published by Messrs. J. M. Dent & Sons, Ltd., should ensure for it a wide distribution.

HEAVEN AND HELL. The Penguin Books, Ltd. Price, 6 pence.

THE Penguin Books are well known in England as admirable, cheap reprints of worthwhile literature. They are a conspicuous feature in all book stores and on the railway bookstalls. They sell in enormous numbers.

As part of the Swedenborg 250th Anniversary Commemoration the Swedenborg Society, London, has succeeded in getting *Heaven and Hell* into this series. It is presented in an attractive format and deserves a wide distribution. An excellent foreword from the pen of the Rev. S. J. C. Goldsack tells of Swedenborg's literary activities. No intimation is given of the fact that this is an abridgment of the original work, but an abridgment has been made. The book ends abruptly half way through paragraph 549, lacking even a period at the end of the concluding sentence. It contains indeed, only fourteen paragraphs of that part of the book in which Swedenborg speaks of hell; the original, as it came from its author, contains sixty-eight. We do not mention this in a spirit of adverse criticism. Possibly the copy before us is a defective one. But it is a pity that the publishers omitted the fifty extra pages that were needed for the complete work.

Children in Heaven

From *The Happy Isles*

by THE REV. ERIC A. SUTTON

IN the story of the Pied Piper of Hamelin, the poet Browning tells of how the piper, cheated of the money promised him for ridding the town of rats, piped a tune which made all the little children follow him, until:

As they reached the mountain's side,
A wondrous portal opened wide,
As if a cavern was suddenly hollowed;
And the Piper advanced and the children followed,
And when all were in to the very last,
The door of the mountain-side shut fast.

Throughout the ages of the world's history, a constant stream of little children has passed away from this earth, the result of sickness, disease, or accident. When Swedenborg's spiritual eyes were opened, he found that all these children were in heaven, living healthy, joyful and intelligent lives. While fathers and mothers on earth have mourned over the death of their little ones, the children have awakened in the spiritual world, have found themselves at once among the wisest and most loving angels, and are to be found there in useful and happy employment even to-day.

There is very little doubt that many chil-

dren have escaped, by an early death, much misery and pain. The world has not always treated children well. It is not so long ago that Charles Dickens told the story of the cruelties of Squeers in his Yorkshire school, but those of a century earlier were far more horrible. In ancient days, in many parts of the world, a father was allowed to slay his child on the slightest provocation and it was quite common for boys and girls to be sold into lifelong slavery in order that money might be found with which to pay the rent.

While the world has so often made the life of children miserable and their death cruel, the wisest and most loving of the angels have received the little ones and taken them to their homes. The important teaching of Swedenborg is that all who have died in childhood are not only alive to-day, but are in heaven. There are no children in those parts of the spiritual world where the evil dwell. If Hamelin's town was quiet and dull when the piper had lured the children away, the hells are even more dismal, for in them the sound of children at play is never heard.

Swedenborg is very definite about this in his book *Heaven and Hell*.

"Some people," he writes, "believe that only children who are born within the church come into heaven, but not those who are born out of the church. For they say that children within the church are baptized. Let them know, therefore, that every child wherever he may be born, whether within the church or out of it, whether of pious parents or of wicked ones, is received by the Lord when he dies and is educated in heaven."

Swedenborg's Treatise on Copper

THE British Non-Ferrous Metals Research Association, in cooperation with the Swedenborg Society, will shortly publish a translation of Swedenborg's famous Treatise on Copper, "De Cupro," originally published in Latin in 1734. No translation has hitherto appeared.

This book gives an account of the smelting and refining of copper as practised in many

countries at the time; the production of brass; the nature of copper ores and their assaying; and various other matters pertaining to the properties of copper, its alloys, and its history.

The translation will appear in bound mimeographed form, in three parts, totalling about 550 pages. The publishers wish to bring the translation before the scientific public and others interested at the lowest possible price (to be announced later). On this account the illustrations in the book, comprising numerous plates, are not reproduced.

Communications on the subject should be addressed to the British Non-Ferrous Metals Research Association, Regnart Buildings, Euston Street, London, N. W. 1.

Convention

THE Maryland Association is most happily fortunate in having Convention meet this year within its field. It assembles at the National Church in Washington, early in May.

It is urged fervently that every member of the Association, to the fullest extent possible, show due appreciation of the event by attending. Every family in the Association can make itself a vital and useful missionary center by word and distribution of publications, and thus extending in its community the new and glad tidings that the Church has to give, and thus greatly multiply the workers in the vineyard and augment the highest of uses to themselves as well as to the present-day needs of the confused and suffering world.

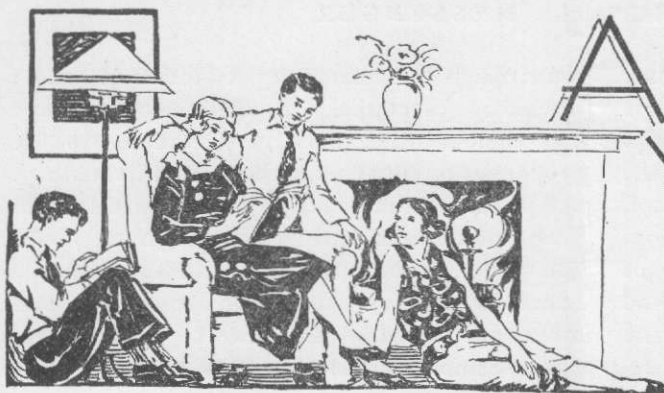
Coming to Convention and being touched by its strengthening sphere will give a vitalizing, renewing and encouraging power to take back for home and community.

The states of the world are rapidly changing. The old prejudice against the Church has almost vanished, and the doctrines can be given without reserve, excepting wise adaptation to states of reception.

The fields are already white for the harvest.

This appeal is made now that there may be ample time to make ready for attendance and further the uses of Convention.

GEORGE HENRY DOLE,
General Pastor.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Night Flowers

ONE of the most fragrant and lovely of the early spring flowers is the jasmine. A few weeks ago in the city of Washington, I saw in a sheltered, sunny corner, a few of these lovely little blossoms trying their best to bring about an early spring. They reminded me of a jasmine bush that grows in Persia, and which the people call the Tree of Sadness. In the daytime it looks withered, dry and almost dead. But when evening comes the bush revives. It puts out myriads of little white flowers that are wonderfully fragrant. Thousands of moths visit at night to feed on the sweet syrup in the flowers. But, because it blooms only at night, the people call it the Tree of Sadness and regard it as an emblem of sorrow.

In this country we have many flowers that open at night time, like the evening primrose and the night-scented stock.

All the night flowers teach us a valuable lesson. It is easy for us to be joyful and good tempered when things are going well. When we are in good health, when our friends are kind to us, when all things are smiling, it is easy for us to be happy, and to give out the fragrance of joy.

It is not so easy to be cheerful when we are sick or in pain, or when troubles come upon us. Under such conditions we often get impatient. We grumble at all things, and we are bad tempered with the people around us.

One of the hardest lessons to learn is how to be cheerful in the dark hours of life. Some people do learn this lesson. One of the most cheerful men I know has been blind for twenty

years. One of the happiest people I ever knew was an old lady who was crippled with rheumatism and had been bedridden for forty years.

I wouldn't call these two people "trees of sadness," but out of the trouble and pain they had been called upon to endure, they sent forth the fragrance of a truly Christian life.

Nearly a hundred years ago in England a man named John Nelson was put in prison for preaching the Methodist gospel in the streets. This is what John Nelson wrote about his imprisonment: "My soul was like a watered garden, and I could sing praises to God all day long. For He turned my captivity into joy, and gave me to rest as well on boards as if I had been on a bed of down."

That is a good illustration of joy and cheerfulness in troubled hours. The fragrance of night-scented flowers in human life. Cheerfulness and joyfulness are wonderful qualities. They spread happiness around you. They make people feel glad to have met you.

To be cheerful and joyous in times of sickness and trouble needs that you draw your strength and patience and joy from the Lord. The test of a man's character is found in the manner in which he faces sickness and trouble. Selfish people become bad-tempered and irritable. But the unselfish who trust in the Lord, meet sickness with patience, and temper trouble with joy. It is a good thing to be a night-scented flower in the garden of the Lord. It is fine to be cheerful, joyful and good-tempered under all conditions of life.

Recent Appointments

In accordance with a resolution passed by the General Council on January 11th, I have appointed the following New-Churchmen members of the Convention Committee on the State of the Church:—George Pausch, Chairman; Rev. Everett K. Bray and F. Gardiner Perry, of Massachusetts; Fred H. Schneider, of Canada; Hon. Allen M. Stearne, of Pennsylvania; Rev. Leslie Marshall, Vincent M. Frost and David Mack, of New York; Owen B. French, of Maryland; Stuart A. McGill, of Ohio; Rev. Wm. H. Beales, of Michigan; George H. Quermann, of Illinois; Rev. John L. Boyer, of California; and Rev. F. Sidney Mayer, member ex-officio. Any one desiring to communicate with the committee and offer suggestions, can address Mr. George Pausch, 209 Southway, Guilford, Baltimore, Md.

F. SIDNEY MAYER,
President of the General Convention.

Convention at Washington The Sunday, May 8

Ministers of smaller Societies cannot attend without help. Contributions gratefully received by

CHARLES W. HARVEY,
*Chairman of Ministers' Convention
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Evidence Society Item

Although the Evidence Society is leaving to the Commemoration Committee the matter of reporting on the great number of references to Swedenborg in the public press during his Anniversary year, and while at the same time it is only to be expected that most of these deal with his scientific genius, there are at least three outstanding published comments concerning Swedenborg as a religious teacher which because of their unique character deserve particular notice. The first is the publication in the Brockton, Mass., *Enterprise*, January 22, 1938, of "A Saturday Night Prayer," written by the Rev. Warren P. Landers, a Congregational clergyman. The Prayer is given a prominent place in the newspaper in large type and reads in part as follows: "Hear us, again we give thanks for a Great Soul! May we transfer our thought from purely material things to spiritual qualities and quantities. May we think in terms of personality and achievement, causing us to recall Emanuel Swedenborg. Above the philosophy of this unique teacher, remembered after two hundred and fifty years, may we discern the marks

of human greatness. With his earnestness and insight grant that we seek the true worship of God and discover the spiritual sense of the Word, leading to wisdom. Reveal to all the 'infinite store of Truth' within the Scriptures. In this religious commemoration may men place a new emphasis upon the soul's need and with modern social intent raise its life." The next item is the order of service folder for Sunday, February 20th, of The Community Church of New York, of which famed John Haynes Holmes is minister. To begin with, it carries on its cover, where presumably a Scripture text ordinarily is printed, a little-known extract from the *True Christian Religion*, 69. Dr. Holmes' sermon was entitled "Emanuel Swedenborg, Scientist and Seer," while the Second Lesson was from Swedenborg's *Heaven and Hell*. Finally, the First Unitarian Society, of Minneapolis, included in its Sunday morning service, February 27th, an address in place of the sermon entitled: "Emanuel Swedenborg: An Anniversary Address," by the Rev. Raymond B. Bragg. We are advised that the minister declared from the pulpit that "Swedenborg's famous maxim 'All religion has relation to life, and the life of religion is to do good' . . . ought to be inscribed on the walls in every Unitarian church conspicuously enough to be seen by all."

No Religious Significance?

In view of the fact that it has been said that the Swedenborg Anniversary recently celebrated had no religious significance, the following letter received by the President of Convention will be of interest:

"The effects of the Swedenborg Commemoration already begin to show, whereof the following incident is an example that might interest you and perhaps also our church in general.

"Last Sunday, February 27th, Rev. Raymond B. Bragg delivered a Memorial address about Swedenborg in the Unitarian Center in Minneapolis before an audience of over four hundred people. The speaker admitted that he knew next to nothing of Swedenborg until he read about the Commemoration of the 250th Anniversary of his birth, wherein a great number of prominent scientists took part. He gave Swedenborg full and ample recognition for his scientific achievements, whereby he anticipated many discoveries which later have erroneously been attributed to other men of science, for instance, the nebular theory, etc. He also paid his tribute to his inventive genius and mentioned some of his accomplishments in that line. As a radical Unitarian he confessed his surprise over Swedenborg's experiences in the spiritual world, but at the same time he gave unlimited praise to some of his theological views, among which he referred to the following high-

lights. In the first place he mentioned Swedenborg's idea of God as far in advance of his time. At first he had been shocked by Swedenborg's statement that God was a man, but when he found that Swedenborg thereby did not mean that God was an old gray bearded man enthroned somewhere in the universe, but rather a being of love and wisdom, he emphasized that this conception of the divine was far ahead of his time. He also called attention to Swedenborg's conception of the trinity as not a trinity of persons, but a trinity of principles of love, wisdom, and actions, an idea which he praised as rational and far ahead of the orthodox view of our time. But, said he, the crowning glory of Swedenborg's theology is the following statement: All religion has relation to life, and the life of religion is to do good. This sentence, he said, ought to be inscribed on the walls in every Unitarian church in such a conspicuous way as to be seen by all. He wound up by saying that Swedenborg was one of the greatest men of his time and in many respects far ahead of our own."

New York Association

The Annual Meeting of the New York Association, New Church, was held at the New York Church on Washington's Birthday. The Rev. Arthur Wilde was reelected President. The retiring members of the Board of Directors were reelected, except that Mr. Harold S. Recknagel of Brooklyn was chosen in place of Mr. David Mack, who had resigned.

As a sequence to the Swedenborg Commemoration, a resolution was passed urging the General Convention to develop a new plan in an aggressive forward movement.

The Rev. Fred Sidney Mayer, President of Convention, addressed the afternoon session on "The Forward Movement in The New Church." He said that the Church must seek its position to suit the conditions of the Age. It should use its stored-up resources and meet a specific need to promote a specific use. "To be wise," said Mr. Mayer, "is to discover what is useful and then carry it out." He said, "The New Church gives peace and banishes fear; to face life knowing that we are born to some purpose banishes fear; Divine Providence cannot be defeated, it is for our eternal welfare."

The President's address was followed by remarks on the subject by the Rev. Albert Diephuis, Miss Gertrude Crownfield, the Rev. William F. Wunsch, the Rev. Arthur Wilde, Mr. George J. Bischof, Honorable Forster W. Freeman and Miss Rosamond Kimball.

The noon service was conducted by the Rev. Richard Tafel of Philadelphia, who read as the lesson the account of Belshazzar's Feast, which

he used as the text of his sermon. He said that the judgment of the Lord was upon us at this time, for useful and unselfish service. "We are counted, weighed and divided, if found wanting in the test of true churchmanship."

The singing in the morning was led by Miss Louise Stallings with Mr. William Rutherford at the organ. The church quartet sang an anthem and led the singing in the afternoon.

FREDERICK O. LEWIS,
Secretary.

An Expression of Appreciation

"WHEREAS, Mr. George D. Cornell, a member of the Lakewood Society, who has served this Association loyally and efficiently for many years as its treasurer, has recently passed away, now therefore:

BE IT RESOLVED that the appreciation and gratitude of the Association in recognition of his services be spread upon the records of this meeting and that the Secretary be instructed to send a copy of this resolution to his widow and to the MESSENGER, together with the sincerest sympathies and condolences of the Association."

It was moved to adopt the above resolution. Carried by rising vote.

NEWS OF THE CHURCH

NEW YORK

At the monthly meeting of the Ladies' Aid Society, held on Tuesday, March 8th, an address was given by Mrs. Henrietta Morrison on "Inspirational Psychology."

ELMWOOD, MASS.

On Sunday, February 6th, which began National Boy Scout Week, a special service was held at the Elmwood New Church. Two troops of Boy Scouts and their officers were present and marched into the church. The Rev. Warren Goddard preached from the text, "If ye love me keep my commandments," referring in the course of the sermon to the Scout Law, "A Scout Is Obedient."

CAMBRIDGE, MASS.

The pastor, the Rev. Everett K. Bray, conducts, during the Sunday-school hour on Sunday mornings, a Confirmation Class.

This Society and that of Boston will unite in Five o'Clock Vespers on the Sundays of March 20th and 27th. The service on the 20th will be held in the Cambridge church, with the Rev. Antony Regamey preaching; while on the 27th the Boston church will be the place of meeting. Light refreshments will be served following these services, and a cordial invitation to remain for this fellowship is extended to all who attend.

BROCKTON, MASS.

The pastor, the Rev. Harold R. Gustafson, is conducting Confirmation Classes during the Lenten season for those who wish to join the Church at Easter. Whoever wishes to enroll in one of these classes should arrange an interview with the pastor as soon as possible.

The Matronalia Club celebrated its thirty-fifth anniversary with an interesting program, to which the Ladies' Circle was invited, on March 1st.

BAPTISM

MORGAN.—On February 27, 1938, Mrs. Helen Metcalf Morgan, at the family residence, Quincy, Mass., by the Rev. George Emanuel Morgan.

OBITUARIES

KEITH.—Mrs. Samuel E. Keith passed from this life on January 30th. She was a life-long resident of East Bridgewater, Mass., and long a worker in the Ladies' Circle. The resurrection service was conducted at her home by the Rev. Warren Goddard.

BOWER.—Edwin Allen Bower passed on at his late residence, 42 Richmond Ave., Cranford, N. J., February 22nd, after a long illness. The resurrection service was conducted by the Rev. Leslie Marshall, of Hawthorne, at Gray's Funeral Parlor, Westfield. Interment was at Rosehill Cemetery, Linden, N. J. The deceased is survived by his sister, Miss Stella Bower, with whom he had made his home for many years. The Bowers descend from Ohio pioneers in the New Church, their parents having been married by the Rev. Chauncey Giles.

BARTON.—Mr. Frederick Champion Barton, born on September 19, 1867, in Battle Creek, Mich., passed away on January 8, 1938, in Los Angeles, California. The services were held in Los Angeles on January 10, 1938, and were conducted by the Rev. Walter B. Murray and the Rev. Andre Diaconoff.

There was New-Church interest in Mr. Barton's family, dating back to an earlier generation. Mr. Frederick Barton came into the New Church in Chicago, under the pastorate of the Rev. Lewis Pyle Mercer. He has been an active and devoted member of the Church, an appreciative and intelligent student and a real friend. Children loved him and he gave them his leadership.

For many years he was a Boy Scout leader. He was Secretary of the Y. M. C. A. and, during the war, held this post in a training camp. In business he traveled for different publications. He was actively interested in all articles and items that might help with New-

Church work. These he clipped and shared. In this he was a man with genuine missionary zeal. His friends also remember him for his sensitive and artistic spirit.

Mrs. Frederick C. Barton, who survives him, is the sister of Mrs. Walter Brown Murray.

A. D.

LEONARD.—Mrs. Josephine Leonard, born on September 27, 1841, in Fairfield, Ohio, passed away in her ninety-seventh year, in Santa Monica, Calif., on December 20, 1937. The services were held on December 23, 1937, in Los Angeles, and were conducted by the Rev. Andre Diaconoff. Mrs. Leonard was the wife of Dr. William H. Leonard, who preceded her into the heavenly world.

Dr. and Mrs. Leonard were pioneer members of the Minneapolis, Minn., New-Church Society. They were parishioners of the Rev. Edward Craig Mitchell, and Dr. Leonard was his physician.

During his last illness in Minneapolis, in 1907, Dr. William Leonard wrote these words, in the meter of the well-known hymn "Abide with me . . .", that were read at the services of his beloved wife, by the Rev. Andre Diaconoff:

"I am the way, the truth, the life, thy guide
In all my ways, in all my good, abide;
To me ascribe all praise and victory won,
In Holy Spirit and in Father-Son."

"O Lord, my Lord, our Lord, the Lord of all!
Praise to Thy holy Name! We come, we call
To Thee to lead us, and illumine the way
That points to skies of that eternal day.

"Now in Thy way we seek and do employ
The very thoughts that lead to peace and joy;
So let the soul in praise and strength of youth
Give forth in love: 'I am the way, the truth.'"

"These words our Lord has wrought a working creed
The test has come that in our hour of need
The soul has found a place in which to hide,
In light of life, in Thy great name, abide."
Mrs. Leonard is survived by her daughter.

In her last illness, when friends came to help to nurse her, her first thought was that they may not overwork in caring for her. She showed a truly heavenly spirit of love and concern for others, to which her neighbors bear witness.

A. D.

CALENDAR

March 27.

Fourth Sunday in Lent

THE LORD AS THE SON OF MAN

Sel. 88: "Praise waiteth for Thee, O God, in Zion."

Lesson I. Lev. ix.

Responsive Service IV. The Commandments.

Lesson II. Luke xvi.

Gloria, Benedictus (to Gregorian Tones, Mag. 715-735) and Faith.

Hymns (Mag.) 354: "Art thou weary, heavy laden?"

363: "Oft in danger, oft in woe."

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