

The
**NEW CHURCH
MESSENGER**



December 14, 1938

—
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**The New Church and
Organization**

Henry K. Peters

Nicodemus

Adelina Nunex Baker

Highways and Byways

C. S. C.

The Poor Family at Bethany

Charles W. Morse

**Experiences That Make
Colportage a Joy**

Isaac G. Ens

Price 10 cents

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THE NEW-CHURCH MESSENGER

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NEW-CHURCH MESSENGER
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The Soul of Man

TO the editor come many interesting letters, not the letters that we publish under the heading "From Our Readers" (most of which are far too lengthy) but letters that ask questions relating to the doctrines revealed through the servant of the Lord, Emanuel Swedenborg. Here is one recently received, "Is the information given by Theosophists true that the doctrine of reincarnation, while not explicitly stated is implied, or at least not contradicted, by Swedenborg's works, particularly *Conjugal Love*." We replied in the negative, giving a brief outline of Swedenborg's teaching on the nature of the soul.

The system known as theosophy emerged in Europe in the third century though it probably existed in Asia long prior to that period. The Theosophical Society was founded in New York City in 1875 by Mrs. Helen P. Blavatsky. The headquarters were later removed to India. Theosophists now have forty-two branches in five continents. Their philosophy "teaches an immortality based on evolution by re-incarnation." The soul may, according to this idea, live many earth lives, each one in a different body and as a different external personality. This theory is closely allied to the Asiatic idea of metempsychosis. The latter

believes that the soul passes through many animal as well as human phases in its progress. An evil life dooms the soul to reincarnation in some lowly form. A good life leads to reincarnation in a higher form.

To the best of our knowledge, Swedenborg does not refer to theosophy. Of course he knew its teachings, but theosophy as a cult did not emerge until a hundred years after his removal from this world. He does, however, make two brief references to metempsychosis. These will be found in *True Christian Religion* 79 and 171. We quote the latter:

"That a Son of God begotten from eternity descended and assumed a Human may be compared to the fables of the ancients, that human souls created at the beginning of the world enter into bodies and become men; also to the absurd notion that the soul of one person passes into another, as many in the Jewish church believed; for example, that the soul of Elijah would pass into the body of John the Baptist, and that David would return into his own or into some other man's body, and rule over Israel and Judah, because it is said in *Ezekiel*:

I will set up one shepherd over them, and he shall feed them, even My servant David; and he shall be their shepherd; and I Jehovah will be to them as God, and David a prince among them (xxxiv. 23, 24);

besides other passages; not knowing that the Lord is there meant by 'David.'"

Here Swedenborg speaks of the transmigra-

tion of the soul as an "absurd notion." In the light of this statement it is difficult to see how anyone can believe that the doctrine of reincarnation is implied, or at least not contradicted by Swedenborg's works.

Even without this plain contradiction, however, Swedenborg's teachings concerning the human soul leave no room for doubt. Time and time again he asserts that the soul is from the father. His entire doctrine of the Divinity of the Saviour and the necessity for the virgin birth is based on the assertion of this paternal origin. In *Arcana Coelestia* 3570 he also makes this emphatic statement: "The soul of man has its beginning in the ovum of the mother, and is afterward perfected in her womb, and is there encompassed with a tender body, that through it the soul may be able to act."

There may be something poetic and romantic about the idea of reincarnation. The lover may sing to his adored one, "When I was a King in Babylon, and you were a Christian slave"; but romance and poetry languish when he thinks of the time when he was a scarlet-fever microbe and she was a typhoid germ. Yet the one idea is no more extravagant than the other.

The idea of reincarnation is foreign to the thought of him who accepts the New-Church teaching of the nature of the soul. To those who think of the soul as an ethereal spark of life, reincarnation presents no difficulties; but to those who believe the soul to be an organized spiritual human form, the very man himself, reincarnation ceases to appeal. Here again we quote Swedenborg, "I know that those will not believe who have thought and investigated much about the soul, and have not comprehended that the soul is man's spirit, and that his spirit is the very man which lives in the body; for these can apprehend no other notion about the soul, than that it is a thinking, or flamy, or ethereal something which merely acts into the organic forms of the body. . . . (A. C. 4622)"

A traveler in Asia tells of seeing Buddhist monks lightly yet carefully sweeping the ground before them lest they should tread upon an ant and thus interfere with the progress of some soul in its upward march. But the Word of God teaches us the truth about the resurrection. "This day shalt thou be with me in paradise" is an emphatic negation of the idea that the soul passes more than once through the earthly stage of life.

A. W.

The New Church and Organization

By Henry K. Peters

THE purpose of this article is not to dwell on church organization, but to present the attitude of the New-Church doctrines toward any form of organization. Civilization, according to Sir George Paish in a recent lecture in Chicago, cannot exist without organization, and without civilization only a comparatively few people can live on this planet.

We have reached the stage where the work of an individual, laboring independently, has little effect. All improvements, all progress, can come only through a proper grouping of men and a division of function with concentration of effort toward a definite end. In view of this, and in view of the fact that the world is

halting among many opinions, it behooves us to put into action the principle of organization to which we have given intellectual assent.

This principle is usually referred to as the doctrine of the Grand Man, treated by Swedenborg in several volumes of the *Arcana*, *Heaven and Hell*, *Divine Providence*, and other volumes.

If the human body is the model after which successful organization is to be patterned, we have a definite standard for guidance. An interesting attempt to compare the details of bodily functioning with the processes of society, is made by Dr. Walter B. Cannon of Harvard, in his "The Wisdom of the Human Body."

Dr. Cannon first describes in considerable de-

tail how the vital organs are governed by the sympathetic nervous system; how the blood maintains its regular temperature, its acidity, its alkalinity, its water and food content; how the organs all perform their specific function for the benefit of the whole, and how they all come to the assistance of an injured member. Then he applies the principle to the social body which constitutes the nation.

How far we are from perfection may be seen from Dr. Cannon's application of the blood to our monetary system, particularly the circulation of money. The blood carries all the food used by the body and presents it to all parts of the body, even the remotest and minutest. Each cell of each organ is bathed in the abundance that the blood contains, and each cell takes what is required for its best functioning, but not a particle more.

Now imagine a monetary system according to which each citizen could draw upon all the funds of the United States! There would immediately ensue such disorder that parts in the region of the banks would burst from congestion while remoter parts would die from lack of circulation. Accordingly, if a national share-the-wealth party could be put into power without conditioning the individual cells to take only what they require for their best functioning, the country would die of heart failure.

Just what known form of government would best represent the Grand Man is hard to say, especially since the temper of any government is determined by the individuals who make up that government.

The mind may be called a dictator because it dictates all actions of the muscles. The body goes where the mind says and performs all the agreeable and disagreeable tasks which the mind wills. But the mind, at least the conscious mind, does not dictate the circulation of blood nor the distribution of food. These are dictated by the needs of the various cells in the various organs. There is no regimentation by the mind in case of disorder; when any part of the body is injured, every other part automatically supplies what it can for the remedy.

A monarchy might do as a mould for the Grand Man, providing the monarchy were a benevolent one. We have, for instance, the

King of kings who rules his realm in all perfection. The examples we see in history, however, indicate that no earthly monarch is wise enough and good enough to perform either the function of the heart or of the brain as impartially and effectively as these organs do in the body. According to Bertrand Russell no individual can safely be trusted with power. There is a constant tendency on the part of one to abuse power unless it is controlled by others.

In reality there is no sense in wishing for a certain form of government, for we have a democracy in our country which no man or group of men are going to change in a hurry. Our task is to examine the state of perfection or imperfection of our government, and then help to form a public opinion which tends even nearer to the form of government which is described in the doctrines as the heavenly form, consisting of innumerable societies, all functioning in the interest of the whole. The New Church can and should develop a definite attitude toward a government which is patterned after the ideal described in its doctrines.

To exert a positive and telling influence upon government, it is not necessary to form a new political party or to align the church with any existing party. A much more effective and orderly way is to extract from the Writings a political doctrine and promote that in such a way that it becomes an integral part of men's thinking. The possibility of such procedure is demonstrated by the results of the political doctrines of Montesquieu which to a large extent directed the founders of our Constitution; and the writings of Adam Smith, which practically dominated British and American economic policies for at least three generations.

If the New Church, besides preaching the truths from the Word, can rise to the task of a practical application of doctrine to world reform, and inspire its youth with the vital conviction that all religion has relation to life, there will rise out of such dynamic force as the teachings of Swedenborg are, various specialists in political science, economics, and sociology, who will have recognition in their specific fields, and who will definitely influence the shaping of a future government, more just and benevolent than has yet been achieved.

The fundamental principles of our Constitution can stand. A division of government into branches is in order. The human body is likewise divided into parts. The system of "checks and balances" is also according to the human body, for unless the heart were balanced between various sets of nerves, it would either pump too fast or it would slow down to inefficiency. All other organs of the body are similarly balanced.

The party system might also function if each party represented a certain use which it sought to contribute to the welfare of the whole. Parties could then succeed one another according to what extent their particular service was needed.

But as parties are constituted at present, inspired by the motive of domination and sectional favoritism, they can never add to the normal functioning of the national body—and we are sick.

If everything in our country were running smoothly, and if the masses were prosperous and happy, this article would be totally superfluous. But as conditions are, it behooves us who have come under the influence of a new dispensation, to do our utmost in developing a more enlightened public opinion which will result in a normal and satisfactory operation of the national body.

Toward economic welfare, including all production and distribution of natural goods, the church must take the same attitude as expressed in the Doctrines, if it would be consistent. All capitalists, employers, and laborers must arrange themselves into one system which serves the whole.

Such a statement coming from an obscure writer may be treated as idle speculation. But when uttered by such a noted economist as Sir George Paish, it challenges the attention of every serious minded person. Sir Paish pictured very drastically the confusion which exists everywhere in the economic field, and also made plain that unless people are willing to cooperate they will sink into greater misery than we have ever known.

The confusion is evident in the over-abundance of filling stations that greet the traveler in every town, some built away out into the prairie to beat the others to a sale; and in the

cities the strings of little grocery stores struggling in competition with each other, each paying its overhead expenses, each duplicating the other. Duplication is also true of railways, manufacturers, banking, wholesale houses, and even of agriculture. Each individual is concerned with saving his own life which he will lose unless he is willing to lose it for the welfare of all. There is at present no organization which even makes an attempt to adjust the efforts of men toward an harmonious end.

The government, to be sure, passes regulations which make life in our country possible, but since a democracy is dominated by the will of the people living in it, our government is torn by individuals and groups who are seeking advantages for their own particular constituencies apparently oblivious to the effect of local preference on the country at large. How eager some sections of the country are to hold down appropriations in other parts of the country was vividly brought home to the writer when he was actively interested in promoting a Dust Bowl project on the Arkansas River.

The confused state of affairs in our country is not simply attributable to human depravity or meanness. Whenever one begins to take stock of his acquaintances, he finds most of them well meaning, sincere, struggling individuals who are interested in their families, the schools, the churches, and the welfare of the nation in general. The fact is that mechanical inventions with consequent production and expansion of industry have far outrun the art of organization. We are still trying to conduct and govern a machine age according to horse and buggy traditions.

It is exactly here where the New Church can and should make its contribution. To attempt it from the theological standpoint, however, except in the churches, would meet with discouraging rejection. If, for instance, a teacher were to write in a text book for college use a statement from the *Arcana* 6338, "Universal influx which proceeds from the Lord affects this (organization) because it contains within it all the singulars down to the veriest ones; and it is all these taken together which are the universal influx that reduces into order all things

in the heavens," he would be immediately rejected by the learned without further consultation.

As a matter of fact, organization of human government with all that this involves, is the result of influx, only we cannot use the terms God, Lord, or heaven in classroom. It is further true that "unless man's thoughts were ordered universally and at the same time singularly by affections of love, it would be impossible for them to flow rationally and analytically."

A statement closely resembling the latter statement from Swedenborg is taken from Dr. Raymond H. Wheeler's *The Science of Psychology*. Speaking of human relationship he says, "This commonplace fact is the basis of an important principle, namely, that *an individual cannot be defined adequately in terms of himself alone.*" The point of similarity becomes clearer in further reading when we find that both Swedenborg and Dr. Wheeler make plain that the human body functions as a unit, and that an individual cannot function apart from the society in which he is. A pure individualism socially is as impossible as detached individualism of bodily organs.

This comparison of Dr. Wheeler and Swedenborg, and comparisons with others that could be listed, might form a point of transition from

Swedenborg's theological language into language acceptable in text books and collateral works in the fields of political science, economics, and sociology. In these fields our government of the next generation is being prepared. It is therefore in these fields that the New-Church doctrine ought to be applied. Ought to be applied! It is going to be applied if the present generation does its duty to inspire the coming generation of boys and girls with the ideals that open to them those fields of service where humanity is now weakest, and where their religious background may have the greatest results.

A general desire to be scientific has resulted in the modern trend to accept only what is visible and measurable. This according to Dr. Alexis Carrel, has culminated in the treatment of man almost exclusively from the external, material point of view, when as a matter of fact the greatest part of man is his affectional and emotional life which is not subject to the modern notion of scientific experiment. The social sciences, which are concerned with all manner of organization, are definitely headed for pure materialism.

To see this, and the long period of futile consequences that must necessarily follow, make one's soul ache and cry out for a leadership that is dedicated to the spiritual possibilities of humankind.

Nicodemus

By Adelina Nunez Baker

THE story of Nicodemus's interesting visit to the Lord is found in the third chapter of *John*. There it is stated that Nicodemus was a Pharisee and a ruler of the Jews and that he "came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." And Jesus answered: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

At first sight, the Lord's answer to Nicodemus's remarks seems to be completely irrelevant. There seems to exist no connection be-

tween the remarks made by Nicodemus and the Lord's answer.

However, when we consider that Nicodemus was a Pharisee and a ruler of the Jews and that he came by night, it is evident that Nicodemus is symbolic of the corporeal nature of man and in a broader sense, he symbolizes the whole Jewish nation. Viewed from this standpoint, the Lord's answer is extremely pertinent, as He reveals to the corporeal man that "Except a man be born again, he cannot see the kingdom of God."

The extent to which Nicodemus was corporeal, is plainly discernible in his reference to

miracles, which demonstrates that he saw only effects and not causes, not being able to raise himself above the purely corporeal, a fact which is further proved by his remark, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" His blindness with regard to spiritual things was pitiful and explains why he came to see Jesus by night. He was completely in the dark.

Jesus was plainly speaking to the corporeal man and telling him how he could be regenerated. All the Lord's statements in the subsequent verses up to and including the twenty-first verse, refer to man's regeneration and to his salvation by the Lord.

Nicodemus, being purely corporeal, simply remarked: "How can these things be?" And Jesus answered: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no man hath ascended up to heaven, but he came down from heaven, even the Son of man which is in heaven."

The corporeal man is in the dark. He cannot understand. He is in the wilderness. He suffers from the bites of serpents, as the Jews did in the wilderness and for that reason the Lord adds: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

That the corporeal can be saved through regeneration is expressed by the Lord: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness rather than

light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The Lord's reference to deeds done in the light, and that they are wrought in God, clearly demonstrates why Nicodemus or the corporeal comes to Jesus by night. The corporeal is living in the darkness. It only sees by the five senses and is literally in the dark with regard to spiritual things. Therefore Nicodemus could not understand the Lord's words.

Such lack of comprehension is characteristic of the corporeal. And unless it be made to look upon the serpent in the wilderness lifted up by Moses, it dies of the poison slyly injected into its system by the five senses. We all have a Nicodemus within us. He comes to Jesus by night. He speaks in rather a stupid fashion plainly showing his ignorance. But the fact of his visit to Jesus and his reference to His "miracles" as coming from God, shows that he is groping for the light. And Jesus says: "Except a man be born again, he cannot see the kingdom of God." And the kingdom of God is the light.

Highways and Byways

By C. S. C.

Church Windows

Church windows—how much they mean to us! The hurricane of September 21st broke part of the beautiful window over the door of our church—portraying Christ, the Good Shepherd. For weeks afterward, during repairs, this was boarded over. I am sure that many another besides myself missed this stained-glass window—one that must have given to many a passer-by something of strength, comfort, and renewed trust. Every time I go by our church I look up at that window by force of habit. Alas, when it was boarded over, our church was like a plain face—with no beautiful eyes to illuminate it!

In Boston not long ago I visited the Morgan Memorial Church of All Nations. I was told

that in this church, situated in a section of a big city where poverty and need abound, four distinct congregations—American, Assyrian, Italian, and Negro worship. People of many other nationalities join in the congregations that gather here. The lady who took me about in this unique church told me interesting things about the beautiful stained-glass window over the altar. The central figure, St. Francis of Assisi, friend of the poor, stands near the Tree of Life, as if to guide thither the rich, bearing their gifts, and the poor, people of many races, all seeking light and life. From week to week and year to year this window throws its tender light into the hearts and minds of those who worship here. Who can doubt that it helps to make less hard and sordid the lives of the men, women, and children who gather here!

Last summer in the *New York Herald Tribune* of July 4, I read an article about a lady who had been making stained-glass windows for thirty years—Miss Jessie Van Brunt of Brooklyn, New York. The writer of this article, Emma Bugbee, tells how Miss Van Brunt makes her windows as “a labor of love,” and has presented them to churches as far away as Alaska, Labrador, and New Zealand. The Little Church Around the Corner in New York City has six of this artist’s windows. “One of them is near the bride’s altar,” Miss Bugbee tells us, and bears the inscription, “He careth for you everywhere.” She quotes Miss Van Brunt as saying, “So many brides are scared to death when they are being married, I thought it would be nice to comfort them a little.”

* * *

Of William Blake and of Swedenborg

At the Boston Book Fair, held at the Boston Public Library, November 13-19, I had an interesting glimpse of a fascinating book entitled, “William Blake’s Circle of Destiny,” by Milton O. Percival. (Columbia University Press, 1938.) The book contained copies of the paintings or engravings of William Blake, poet and artist. Knowing that Blake was influenced by Swedenborg’s teachings, I turned to the index to see if I could find the name of the latter. Here I found many references under the name “Swedenborg”—over thirty by hasty count. Time allowed for only a glance at one of these

—on page 13 of this book, a reference to “the Grand Man of Swedenborg.” I hope to make the acquaintance of this book later.

At the Book Fair also I picked up a list of the “Everyman’s Library,” E. P. Dutton & Co., Inc., Publishers, New York. This includes, among the books starred as “the 150 most popular titles,” Swedenborg’s *Divine Love and Wisdom*. Three other books of Swedenborg’s are included in the “Everyman’s Library”: *Heaven and Hell*, *The Divine Providence*, and *True Christian Religion*. (New, unabridged translation by F. Bayley.) How good to know that certain of Swedenborg’s books, in attractive, readable form, are being read and re-read—nearly two hundred and fifty-one years after his birth!

* * *

“Go Ye Into All the World”

Plenty of dark spots up and down the earth this Christmas Season—1938! Yes, but let us remember some of the help, comfort, and hope that are being brought—even to these dark spots! Down in the mountains of western Kentucky, with headquarters at Wendover, Leslie County, the Frontier Nursing Service is doing a splendid service under the direction of Mrs. Mary Breckenridge, R.N., LL.D., and her devoted assistants. Aside from the daily service given by the nurses, a social worker, the hospital staff at Hyden, and the different assistants, a special labor of love is carried on each Christmas. From about the middle of November till the end of the first week in January the “Christmas Secretary,” a volunteer worker, is kept busy, with the sorting and distribution of toys and clothing to 5,000 children in certain mountain districts. These gifts are sent to the Frontier Nursing Service by people in different parts of our country. Any one who has ever seen those shacks of the southern mountains—often one-room shacks with only a loft for spare room—anyone who has ever had contact with boys and girls living in those isolated districts, and known their eagerness for “book learning,” will rejoice to think of the young and old hearts made happy this Christmas through the work of the Frontier Nursing Service.

We like to remember this Christmas also the

relief work of the Quakers or the Society of Friends for non-combatants in Spain—both on the Government and on the Nationalist side (the service of the Friends is strictly impartial). Mr. John Wright, speaking at the Quaker meeting house in Longfellow Park, Cambridge, October 29th, said, "The American group and the British Quakers working in co-operation represent the largest impartial relief effort in Spain," (*Boston Transcript*, October 29th). The Friends are also giving relief in China and to refugees in Europe.

Over in Madras, India, this December is gathering the World Conference of Missions, with 450 representatives of Christian faiths, under the auspices of the International Missionary Council. The Rev. Hilda L. Ives is to represent at this conference "both the rural churches of the United States and women in the ministry." We shall await eagerly the results of this conference in far-away India.

The Poor Family at Bethany

By Charles W. Morse

THERE was nothing Christ said, did, or described that did not signify something of spiritual importance. Lazarus and his two sisters represented the wretched spiritual poverty of the Gentile world amid untold spiritual riches possessed by a wicked priesthood. The rabbis were so apprehensive of the common people seeing anything of the Word of God in the Old Testament, that they cautiously guarded it from their view, as a miser does with his gold. The spiritually poor had to be content with picking up a few crumbs of the Living Bread from the table of Dives the rich worldling.

Remembering that "Without parable spake He not unto them" any man of ordinary intelligence should be able to see that, if the narrative concerning the family at Bethany merely signified nothing more than a sick man and a poor family, its recital would be of no consequence whatever. The raising of Lazarus from death to life signifies one of the greatest events in history. It typifies the Gentiles who were to displace the Jews as the custodians of the rich

treasures of the Holy Bible. We Christians are Lazarus. When the Lord called Lazarus from the tomb bound hand and foot with grave clothes, He said to his disciples, "Loose him and let him go."

Now spiritual garments clothe the spiritual body just as material clothing invests the natural body. The Word of God is rich clothing, meat, drink, and everything that nourishes the faithful Christian after he passes into the spiritual world. That there is spiritual clothing from the perverted and profaned Word of God—rags and tatters of the falsity of evil.

The gorgeous temples of the Gentiles were adorned with gold, silver and precious stones. Their priests, in their rites and ceremonies, were, like the rabbis of the Jews in their ceremonies, robed in purple and fine linen. The whole show was a spectacular theatrical performance to strike the poor ignorant worshippers with awe and astonishment. There was no real religion in it. How is it possible for fallen man to realize the wretched poverty of his eternal soul amid such glamour and artificial show! These were the grave clothes the Gentiles were to be divested of to become Christians: "Loose him, and let him go."

Now if it be objected, as an uncharitable remark, to say there was no real religion in the ceremonials of the Gentiles, let me direct you to what Sir Monier Williams says of Hinduism: "Hinduism has something to offer which is suited to all minds. Nay, it holds out the right hand of brotherhood to nature-worshippers, demon-worshippers, tree-worshippers, fetish-worshippers. It does not scruple to permit the most grotesque forms of idolatry, and the most degrading varieties of superstition." Another writer says, "Siva is the Bacchus of the Hindoos; and, under the form of an image called Lingu, is worshipped in a manner more indecent and gross, and brutal than it is possible to describe." Yet they are the Lord's children. Jesus did not weep because of the death of one man. His all-seeing eye beheld the wretched spiritual poverty of the whole world as one sick Lazarus, and we Christians are only a small portion of the Gentiles signified by Lazarus. The gods of our forefathers were no better than the gods of the Hindus. Thor and Odin, fierce and stern and glorying in battle, could hold

Christianity when it came to them, more valiantly than if it had come to a people born under a hot sun and enervated by langour. But it may be that our brothers, bathed in the fierce sunlight of the East, may have warmer hearts to accept Christianity with fervor when it comes to them than by those chilled with the frosts of the North.

Having described the grave clothes from which Lazarus was to be freed, let us endeavor to understand what is meant by his death and burial. Lazarus indicated the perverted intellectual principle, which must be dissipated in what is signified by the grave, to awake with a purified intellect free from the falsities of evil. As none of us will rise from the grave with our natural bodies, the grave of Lazarus evidently signifies the sinful body of man. The unregenerate man is likened to a whited sepulchre full of the bones of the dead. Swedenborg says, "With everyone who is being reformed and made spiritual, what is dead in him is as it were buried, and what is new, that is, what is alive, rises again." But an intellect devoid of the affection of good remains dead. The good affections of the reformed Lazarus are signified by his two sisters. Mary signifies the spiritual affection of love and Martha the natural affection of love. Both are loved by the Lord. Thousands of Christian men and women who are more busied with natural affairs than with spiritual matters, are saved, if they truly love the Lord Jesus Christ.

Experiences That Make Colportage a Joy

TO those who have not tried it, the work of the colporteur may appear to be only a self-sacrifice and duty; but to those who are in it there come from time to time flashes of light and experiences of delight that make the work of the colporteur an occupation of heaven.

Such an experience came to me last week. A lady called me over the telephone. Would I bring her three of Swedenborg's *Divine Providence*, one *Heaven and Hell*, the *Apocalypse Revealed*, and she continued but I stopped her; for her voice was strange to me. "Who is this

that wants to read the *Apocalypse Revealed*," I asked myself—though actually called for her name. "I am Mrs. Weaver" she replied, "and the Swedenborg Foundation has referred me to you."

I received her address and went to see her. A cripple for life, making her way through life on a wheel chair, and determined (now that she had found the "Light") to preach this teaching to every one going in and out of her house—using in addition her telephone and the privilege of the mails. No, not a religious fanatic, but a robust well-balanced mind and a dynamic personality; eyes sparkling with vigor and the love of the truth that had come to her door.

"But," said I, "Where did you get this teaching?" She picked up a book, a missionary edition of the *Divine Providence*, and said, "a barber gave this to me about a year ago, and I have read it through several times before I wrote to the Swedenborg Foundation." "The barber thought," she continued, "that it was a book on spiritualism. Besides, it was too deep for him and so wanted me to read it." The next day I went to see this barber, and he told me that he had received the book from Mr. Oaks who lives in another part of the city. I said, where did Mr. Oaks get it from. "Well, Mr. Oaks received the book from a man at the door about four or five years ago, who because he was on the PWA gave him the book free of charge." How interesting, I thought. The book *Divine Providence* going through three hands and into the fourth where it found a lodging place; i.e., The Seed blown about from one plot of ground to another until it found the soil wherein it might grow!

As a boy on the farm I was told that the seed of wild oats might lie in the ground for seven years and then come up if the prairies were ploughed. How true that is, I do not know; but here is a "seed" that lay in waiting for five years and is only now taking root!

An isolated experience? Not at all! In the near future, the readers of the MESSENGER should be reading an article, given at the Kansas Association, by one whose brother picked up *Heaven and Hell* on the curbing of an alley. It is experiences like this that encourage the colporteur.

ISAAC G. ENS.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

“I Wonder”

LAST week we read of a remark made by a small boy to his mother. “I wonder,” he said, “how God keeps all the stars in their places.” Probably there never has been any intelligent boy or girl who has not wondered about that same thing. We know that for many thousands of years the wisest men in the world were puzzled over the same question. Nearly three hundred years ago a man was born who told the world the answer to that question. He was Sir Isaac Newton. To-day we know that the Lord keeps the stars in their places by the laws of gravitation, attraction and repulsion.

But even the wisest men do not know all about it. They still wonder. This world of ours travels round the sun at the rate of about a million and a half miles a day. At the end of the year it has traveled between five and six hundred million miles without losing a fraction of a second. And there are millions of worlds doing the same sort of thing. When we think of the Almighty Power that governs all this cosmic mechanism, we are moved to wonder and to awe. We call that power, the Divine Wisdom.

We know of something even greater than that—the love that flows from God. The Lord is much more concerned with the welfare of all His children than He is with the movements of the stars. He cares more for boys and girls and men and women than he does for suns and planets, comets and moons.

That sounds rather extravagant, but it is perfectly true. Let me tell you why. The

suns and planets obey the Lord. They travel along the paths He marks out for them. But they never make the slightest response to Him. They are not alive. They cannot know their creator.

But human beings can know the Lord; they can not only obey Him but learn to love Him. On Thanksgiving Day throughout the land the people thank Him for His many mercies. The suns and planets cannot express thanks.

Many of us do not wonder at the stars as much as we wonder at the Lord's never-failing love to us. He gives us all that we possess and enjoy. Food and clothes, homes and books, education, loving friends, and all the blessed things of life.

We wonder, too, at the mysterious marvels of our own bodies and brains, at the fact that we can think, at the power we have to love.

Each individual of you is greater than the biggest star. Men of science tell us that our sun is probably 200 million years old. Perhaps in another 200 million years it will be dead and cold. Its place will have been taken by another sun. But when that time comes, you and I will still be living in the heavenly mansions of the king. Because you can think, because you can love, and because you have an immortal soul, you are dearer to God than all the stars, more precious than all the worlds.

Here is something at which to wonder. The Lord who controls the starry universe spends more love on a little child than on a solar system.

We should do something more than wonder.

Christmas Will Soon Be Here

With the approach of the Christmas season you will be faced with the problem of finding suitable presents for your friends. A year's subscription to

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We will do the rest. Do it now.

We should learn to love Him. We should seek to obey Him, remembering His great commandments. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might," and "Thou shalt love thy neighbor as thyself."

absurd extravagances there are elements of knowledge regarding old traditions, forgotten history, and the handling of psychic forces to be gleaned. But in these circles, as elsewhere in Tibet, the great difficulty is to gain a footing."

W.

A Message From Heaven

From a very small church beside the water's edge, let this memorial church go forth this Remembrance Day. It comes from our Lord and Saviour: from the heavens not far away.

†

Peace: Good will to all nations, to all tongues, to all tribes, to all dictators, whether they be great or small. Let them know that the Lord loveth them all, one and all.

Will ye not hearken unto the call, ye kindred of the earth? For with arms outstretched, and with an iron rod, tempered with mercy, He will rule.

†

Signed: L. ERIC WETHEY,
F. W. J. DOWDEN,
Of the "New" Church.

Swedenborg Institute
Montreal.

Tibetan Echoes of the Ancient Word

Alexandra David-Neel, a courageous explorer and recognized Lady-lama in Tibet, in her book, "With Mystics and Magicians in Tibet" (Penguin Books) has this to say on page 222:

"I have heard a learned lama maintain that the bold theories regarding complete intellectual freedom and the enfranchisement from all rules whatever, which are expounded by the most advanced adepts of the 'Short Path' are the faint echoes of teachings that existed from time immemorial in Central and Northern Asia. . . . Behind these

Personalialia

November 26, 1938, was a memorable day for Mr. and Mrs. Charles Carroll Cobb, of Evanston, Illinois, prominent members of the Chicago Church of the New Jerusalem ("Swedenborgian") and associated with both the Sheridan Road and the Kenwood Parishes. Mr. Cobb was seventy-six years old and his granddaughter, Carolyn Cobb Clark, was ten years old on that date. A still more important occasion, however, was last July 5, this year, when a dinner was given by relatives to Mr. and Mrs. Cobb in honor of their Golden Wedding Anniversary.

Mr. Cobb is a member of the "Massachusetts Cobbs" and a brother, Edward Cobb, now lives in Boston. Another brother, C. J. Cobb, is an official of the Chicago Sheridan Road Parish. Two other brothers, Dr. Joseph Pettee Cobb, well-known as a homeopathic physician in Chicago and for many years active in the affairs of the Church there, and William W. Cobb, organist, have passed into the spiritual world.

The Evanston Weekly reported the Golden Wedding celebration and stated:

"Mr. Cobb was graduated from Williams College in 1885 and began teaching the following year in a private school in Chicago, while at the same time he completed work for his master's degree at Northwestern. He taught from 1904 to 1908 in a Chicago high school, and then joined the faculty of the elementary school system as a principal. At the time of his retirement in 1933 he was principal of the Waters school.

"Mrs. Cobb, likewise, was a teacher until she gave up her career in favor of marriage. She was graduated from Bridgewater, Mass., State Normal College in 1882 and taught for six years in Massachusetts schools."

There was "a gathering of the clan" more especially notable by the presence of the children and grandchildren.

From Our Readers

THE NEW-CHURCH MESSENGER

Dear Mr. Editor:

I would like to add a word to Walter B. Murray's article in the MESSENGER of November 9th regarding Missionary Methods.

Being brought up and born in the Church there was no question about accepting the teachings, for when compared with the teachings of the Old Church they seemed to me infinitely more rational. So I have wondered why the Church insists on an approach to strangers through the scientific attainments of Swedenborg. This would not influence me. Who would think of gaging the value of the Ten Commandments by scientific attainments of Moses. I would rather take a striking prophecy and saw, "This day is the scripture fulfilled in your ears," *Luke iv. 21.* We all remember the response to these words. Then give the spiritual interpretation. An enlargement of this could form a pamphlet perhaps with the title, "The Book of Revelations the Charter of the Church of Promise." It might be illustrated, portraying some of the visions, say a golden picture of the New Jerusalem descending to earth with an explanation below. I think something like this would appeal to people, the common people might hear it gladly, they need something to attract their attention; then it will be the truth that will make them free. Such a pamphlet could be distributed at the New York World's Fair.

J. M.

Storm Heaven With Prayer

By MURIEL LESTER

To-day we might expect release from tension, cessation of anxiety, if all round the world Christians were to be persistent in prayer. As they walked to office or factory, as they ascended or descended in lifts or on staircases, they might visualize the world's need of peace, and make a clear picture of at least one way of satisfying it. Whether it were Hitler or Henlein, Chamberlain or Halifax, Stalin or Mussolini, who seemed to us the most dangerous figure on the European stage, we could keep that one clear in our mind's eye. We could make an imaginary picture of him alone, pondering, hesitating, holding a pen in his hand, getting up from his chair, pacing up and down. He has only to sign his name on the paper spread out before him and incendiary bombs wreck a million homes. Pride, despair, patriotism or ambition may be dragging at his will. He may at last be driven by sheer weariness to sign his name. But we see beside him, within him, around him, God, the "Friend of the Soul of Man," as

the Indians in America call him. God knows this man of destiny, understands his weakness and his power, his needs and his possibilities. As we awake in the morning, in the middle of the night, and whenever our mind is free, we can accustom ourselves to this terrific drama. It is being enacted. We can try to keep in close touch with the "Friend of the Soul of Man" so that we may, as it were, make a canal between him and the one we pray for.

"Come, let us storm heaven with our prayers."

—From *Metropolitan Church Life.*

CHRISTMAS SEALS



Help to Protect Your Home from Tuberculosis

NEWS OF THE CHURCH

BALTIMORE, MD.

On Sunday, December 18th, there will be the annual Christmas pageant at the church, at four o'clock. After the pageant tea will be served in the Sunday-school rooms. The League members will act as host, and extend a cordial invitation to all members and friends of the Society.

The Sunday-school will present "Hansel and Gretel" on Wednesday evening, December 28th, at eight o'clock. The collection will go for charity.

"Jesus at Nazareth" is the topic of the pastor's sermon for Sunday, December 18th; and on Christmas Sunday he will preach on "The Light at Bethlehem."

SAN FRANCISCO, CALIF.

The Golden Gate League invites its friends to a pot-luck supper on Saturday evening, December 17th, at 6:00 p.m., and to a Christmas pageant afterward which the members of the Sunday-school will put on. Following the pageant, there will be an entertainment by the League.

In both the Berkeley and San Francisco churches there will be festive Christmas services on Christmas Sunday.

The San Francisco Sunday-school will have its Christmas party on the Friday preceding Christmas. Slides from the Holy Land will be shown; Christmas carols will be sung, and gifts will be distributed.

The following items will be exhibited in the Temple of Religion during the Golden Gate International Exposition: 1. A Latin original. 2. A first American translation. 3. A print with Swedenborg's portrait, all with proper explanations. These will be shown in the Exhibits section. Other plans include a program during the coming Association meeting in September, 1939, a directory on the grounds with the addresses of the churches, and possibly space for selling the publications of our Church. A little pamphlet describing the history of the San Francisco Church and the spiritual principles and aims of the New Church would be very valuable.

BRIDGEWATER, MASS.

The various organizations of the Bridgewater New Church have had full and interesting programs. The Ladies' Sewing Circle is continuing the Daily Reading Chart study in its devotional program, and has had several luncheons and an illustrated travel talk by Attorney Joseph W. Keith.

The Young People's League hold regular meetings on Sunday evenings, and have had several social evenings. Their annual dramatic evening provided funds to pay their National League dues. In addition to material provided by the National Young People's League, they are studying the Lord's parables.

The Study Group is following a program outlined by the Program Committee, under the leadership of the President, Mr. Robert Leland. Its Christmas party will be held at the home of the President.

The Serving Circle of The King's Daughters is making a study of "Women of the Bible," in addition to selections from The Silver Cross. The members have held a rummage sale and have presented two one-act plays.

All groups have assisted in the Sunday-school, the choir, the Chancel Guild, and in providing a number of well-filled Thanksgiving baskets for distribution. In addition to the regular church services, Mr. Kuenzli preached the sermon at the Mansfield Union Thanksgiving service Wednesday evening, assisted in the Bridgewater Thanksgiving service on Thursday morning, and a Sunday evening service at the Methodist Church on December 11th.

CHICAGO (KENWOOD)

At the regular meeting of the League, held on Sunday evening, December 4th, the Rev. Percy Billings addressed the members on the subject of the origin of church services.

BOSTON

There will be a candlelight vesper service, under the auspices of the Young People's Association, on Sunday, December 18th, at 4:00 p.m.

On December 24th the Sunday-school Christmas Eve party will take place: special service in the church at 4:30; supper at 6:00, followed by illumination of the tree and offering of gifts for the North Cambridge Church.

On Christmas Sunday the members of the Sunday-school will take part in the morning worship; and an opportunity will be made for baptisms in the course of this service.

CAMBRIDGE, MASS.

At five o'clock on Sunday, December 11th an informal Round Table meeting was held at 48 Quincy Street. At 6:15 it adjourned for a light supper and social hour. The next Round Table meeting is scheduled for December 18th at the same hour. The subject of the evening of the 11th was "God-Creator" and for the 18th "God-Saviour" will be the subject for discussion.

The second meeting of the season of the Half Hour Club was held on Tuesday, December 13th, at 48 Quincy Street, with Mrs. William V. Moses and Miss Louise M. Fobes. Subject: "Rachael Crothers."

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CALENDAR

Saturday, December 24.

Christmas Eve Vespers, and Children's Service.
Processional hymn, Mag. 142: "Hark, the skies with music sound." (Also Hosanna, p. 37.)
Opening Sentences and Prayers of the Evening Service.

Proper Psalms, 110, 111, 132, with Doxology after each.

Gospel (recited by the children, standing on the chancel steps, in unison with the minister's reading). Luke ii. 1-20.

"My soul doth magnify the Lord." B. W., p. 16.

All recite the Faith, and kneel in the closing prayers of the Evening Service. Then may follow the lighting of the tree, the children's carols and recitations, the distribution of gifts and the Recessional hymn—"Little children, can you tell?" Hosanna, p. 51.

December 25.

Christmas Day, Morning Service, with the Holy Communion

Hymn 141: "O come, all ye faithful."

Sel. 265: "Rejoice greatly."

Proper Psalms, 2, 19, 45, 85, sung, with Doxology after each.

Lesson I. Isaiah vii. 10-16.

Responsive Service XII. The Incarnation.

Lesson II. John i. 1-14.

Gloria, Benedictus, to festival setting, and Faith, sung, as in Magnificat 777, or other settings.

Hymn 144: "Hark, the herald angels sing."

Offertory, with Responses, B. W., p. 555 and 557, with "Special Thanksgiving at Christmas time" and ante-Communion prayer "for the whole estate of the Lord's church throughout the world."

Hymn 430: "Sion, to thy Saviour singing," followed by the Holy Communion.

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