

The **NEW CHURCH MESSENGER**



December 28, 1938

In This Issue

Usefulness of the Radio

Walter Brown Murray

The Conjugal Principle

Herbert C. Small

The Nativity

Lillian E. Rogers

Judgment Day

Cornelia Hinkley Hotson

A Page for the Younger People

Price 10 cents

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The Fire of the Sun

FOR many years the science of astro-physics has been teaching us that the radiant energy of the sun was dissipating the solar heat and that at some distant time in the future its vast stores would be exhausted. Then the temperature of the planets would fall to that of space, lower than four hundred degrees below zero, and lifeless desolation would reign throughout our solar system. Thousands of millions of years would elapse before the sun's fires became extinct, but long before that consummation the earth would cease to be a scene of life. A reduction of only a few degrees in the earth's temperature would result in an ice age that would render the temperate zones uninhabitable. A loss of less than twenty degrees of heat would make even the tropics unfit to support human life. Great glaciers would form in the high mountain valleys and would gradually spread until they covered the equatorial forests. It was a dismal picture, relieved, however, by the fact that the reality lay so far in the distant future that no one need be greatly concerned about it.

And now comes a new and reassuring idea which has been advanced by Professor Hans Albrecht Bethe of Cornell University, a leading theoretical physicist. Professor Bethe says that the heat of the sun is produced by consumption

of the nucleus of carbon atoms, which by the unlocking of their potential energy maintain the heat without burning up the substance of the blazing orb.

"The elements that keep stoking the cosmic furnace, and, incidentally, keep life on earth going, are atoms of carbon and hydrogen playing the part of irresistible forces catapulting into immovable bodies.

"In the terrific collision both the carbon and the hydrogen atoms are annihilated. The core of the hydrogen atom, consisting of one proton, pierces into the core of the carbon atom, which has six protons in its nucleus, and forms another element, nitrogen, which has seven protons in its core.

"This newly created nitrogen atom is again bombarded by a hydrogen nucleus and again a creation of new matter takes place. When four hydrogen atoms have entered inside the nucleus of the much battered element that once was carbon they split off, capture two electrons and thus form helium.

"The original carbon nucleus thus comes back to life as good as ever, ready once again to meet all hydrogen comers."

If this new theory wins the approval of advanced scientific thinkers, the old idea of the ultimate annihilation of life-forms on earth will

necessarily go into the discard. The assumption that the human race would ultimately be frozen out of existence will become untenable, and we shall realize that humanity is only in its infancy. Vast æons of progress will lie before humanity.

There will still remain, however, one great problem to be solved. Whence proceeds the apparently unlimited energy by which the atoms of the sun's mass are kept in activity? The problem of creation will still remain a mystery.

The philosophy of Swedenborg gives the only known solution of the problem. Our sun and all other suns in the material universe receive their energy from the sun of the spiritual world. And that spiritual sun is the emanation of love and wisdom from the Divine.

"There are two suns through which all things

have been created by the Lord: the Sun of the spiritual world, and the sun of the natural world." (*D. L. W.* 153.)

"That the universe . . . was created by means of the Sun of the spiritual world is because that Sun is the first proceeding of the Divine Love and Wisdom." (*Ibid.* 154.)

Because these principles of a profound philosophy cannot be subjected to scientific tests nor be proved by any material analysis, they will probably never be accepted as scientific truth; but where the scientist comes to the end of his avenue of exploration the philosopher must take up the task. Some day men will be driven to a realization that a theory of spiritual causation is essential for an explanation of the universe.

A. W.

Usefulness of the Radio

By Walter Brown Murray

PEOPLE are apt to discount the usefulness of the radio because direct results are not easily obtained; but it is obvious that a state of mind is created in regard to any product advertised so that future sales result. Many New-Church people feel that the radio is not particularly helpful because church membership is not thereby immediately secured. They overlook the fact that a preparation is made which is indispensable to the acceptance of entirely new religious teachings—new ideals.

In Los Angeles I have been broadcasting for many years and literally tens of thousands of people have obtained the books of Swedenborg and many of them have read them, and some have become out-and-out Swedenborgians, whatever that may mean. Swedenborg pointed out five classes of people who would read his works and how only a few would develop into sincere followers of the Lord in this new understanding of the Christian religion. But it is obvious that before there can be any wholesale acceptance of the new understanding of the Lord and of His religion among people who for centuries have been saturated with old and

false concepts, it is indispensable that there shall be a long process of education carried on to acquaint them with the new. It is certain that eventually the Woman told about in the 12th chapter of *Revelation*, which is the New Church, will come out of the Wilderness, or the state of obscurity into which the Lord placed her to escape the calumnies of the old teachings; and then this work of education and preparation will bear its fruits.

While I have been broadcasting for many years, I spoke much of the time on books and on psychology in various phases. The total of the time that I have broadcast about Swedenborg amounts to four years and three months. While over 35,000 books were sold as a direct and indirect result of that broadcasting, many hundreds of thousands of people have learned something of Swedenborg's work and teachings. And that is certainly worth while.

At the present time I am broadcasting over one relatively small station in Los Angeles. I have been broadcasting now on this station for over six months, and have time paid for until January. The cost has been insignificant due

to certain conditions, a little over \$30 a month; but in this way I am reaching probably a larger audience week after week than any other New-Church clergyman in the world. Thinking of preaching the New-Church teachings directly to hundreds of people, at the very least, at such a slight cost! Many books are ordered, many contacts made. I know by letter and by word of mouth, that many hundreds are listening every week. It is absolutely the cheapest promulgation of our teachings that I know, and it is proving effective through positive knowledge. Think of a church sustained at such an insignificant cost where a multitude listen in who are already interested and multitudes of strangers are reached week after week! Can there be any doubt as to the value of the investment? Of course, the low cost is unusual, due to conditions that I cannot now name, and to the fact that the broadcaster gives his time without remuneration. But he is magnificently repaid in what is accomplished.

I could quote from innumerable letters to show that this work is what I claim, but I feel that the following letter alone will prove its worth. The writer of it first heard of Swedenborg from one of my radio talks, ordered the books, and the profound effect upon his life is shown by what he says. I have his permission to quote the letter:

"I ought to be sending back your Vol. I of the *Arcana*, but if you don't mind I'll keep it a little longer.

"I never get over being astounded at the unassailable structure that Swedenborg has erected for future mankind, I would like to say present, but the evidence is all against us; for as plain and beautiful as are the walls of the New Jerusalem for those who will to see, just so totally blind are those who do not will to see. And their name to-day is legion. Or am I telling you?

"Speaking for myself—for of course I cannot speak for anybody else—the question of life after death is no longer a matter of speculation, or even of mere belief. It is a matter of unalterable conviction amounting to absolute knowledge that does not admit of any argument whatever. So now, whenever the conversation turns on death and life after death, I

merely say, 'I know where I am going when I die, and just about what is going to happen. What I don't know is where I, personally stand in the Plan of Order.' Naturally (that's the right word) they think I'm crazy. But I know they are. I've gotten over having any doubts about that.

"But I am struck with a sort of dumb wonder that other and better men, on the indisputable basis of their obedient lives, should not know, or apparently want to know, the truths that are so clear to me. In answer to this thought I am reminded, I know not how—but it's always that way—that the Lord came to save sinners, not the righteous; and if it was true then I see no reason why it should not be so now. Anyway, I observe a reluctance, and in some cases, an extreme distaste on the part of the people I meet to frankly discuss religion. Why is this? For I also find that, deep down, the thought of God is firmly rooted. Yet they almost seem to dread bringing the subject, or perhaps it is their convictions about it, into the light. Why is this?

"Whoever understands what Swedenborg has written stands on a pinnacle so far above the comprehension of him who has not read or does not understand, that no ratio of comparison is possible. Yet I feel satisfied that the fullest understanding of his writings does not mean a thing, unless application of the doctrines enunciated is made in one's every day life. Of course, Swedenborg preaches that over and over again, and it's quite clear; yet still I do not see why souls who do faithfully apply themselves to the lesson should not be permitted to learn it clearly. Speaking for myself, again, I find myself in alternate states of good and evil; and I would not say that the good is good, but I know that the evil is evil. Figure it out yourself. I can't."

If this were the only person who has listened to me over the radio, it would be enough to justify much expense and effort. Indeed, are such results measurable by such standards?

Charity

CHARITY consists in willing and doing good to another, without any view to self but from the delight of affection.—(A. C. 4538.)

The Conjugal Principle

THAT love truly conjugal, or the marriage love of one man and one woman which is called monogamy, in its essence has nothing to do with sex as we usually interpret sex, is well known in the New-Church. Conjugal love is a spiritual principle, that is to say it is a religious principle. It is the heart's urge for the acquisition of truth and for union with that truth in the performance of uses and in the begetting of more truths and more affections for them.

This zeal to take truth into one's life and to live by its precepts is the spiritual love of marriage, as distinguished from the natural zest of men and women for each other, and is worthy of greater attention than is usually bestowed upon it, both for its own sake and for the relation it sustains to civil marriage and to sex union.

We are all more or less familiar with that inner appetite for knowing the truth about life and self and things, with the consequent eagerness to make some practical use of what is learned. It is the living center of every true man and woman. It is likewise the pivot of all spiritual destiny and of much worldly fortune. It is the real gauge of inward well-being and strength of character. In the final analysis it is the heart beat and breath of all genuine religion and the link between the individual soul and the Divine Life of Love, wisdom and power in which it originates.

The first lesson to be learned in this spiritual union is loyalty. The heart must be faithful, persistent, and devoted to the pursuit and practice of truth, led off by no specious substitutes, therefor, nor detached from the truth when known, or tardy in complying with its requirements. In the perception of truth the heart discovers a mate; in willing acceptance thereof and in devotion thereto the heart is betrothed; and in actual deeds the heart is married and brings forth legitimate offspring. It thus fulfills the Divine requirement "be fruitful and multiply."

When one longs for truth, and definite truth has not yet come to be recognized with firm

conviction, love vacillates and wanders from one opinion to another, and many "affairs of the heart" may precede its genuine betrothal and marriage. Specious attitudes of mind and fallacious points of view may captivate the natural desires and lead into spiritual "fornication." Yet spiritual "adultery" is not thereby committed unless such fornication involves the sacrifice of established convictions and the neglect of known duties. To accept an error and to act upon it when the mind is as yet unacquainted with its erroneous character, and it seems both pleasing and plausible, may result in evils, but does not destroy the mind's conjugal love, or loyalty to truth. But if yielding to error involves the violation and sacrifice of conscientious scruples or convictions, conjugal love suffers. As a woman must be either a wife, or pledged to become such, before she can be guilty of adultery, so the heart must be already committed to some truth, or something *believed* to be the truth, before it can be guilty of "unfaithfulness" in permitting something less worthy, but more alluring, to "alienate" its affections.

In the spiritual marriage it is equally incumbent on the truth to be loyal to what is good. It must not permit itself to hedge, or crawl, or compromise, or dissemble in the face of opposition, bribery, or flattery. It must not become the tool of any evil purpose. Nor may the truth be content with its own bachelorhood and spurn marriage. It must willingly assume the responsibilities of action, and bind itself to useful and practical objectives and seek their realization. The function of any truth is not fully realized in the discovery of other truths and in entertaining true opinions, but in the desire to make common cause with the love in vitalizing its impulses and shaping their ends. To parody a well-known quotation, "All truth has relation to life, and the life of truth is to do good."

When a man and a woman under a civil marriage contract enter into personal and sexual relations, the real marriage bond therein is still the spiritual loyalty of their hearts to

good and truth and to their union in some field of human service. The natural marriage neither nullifies nor supersedes the action of the spiritual conjugal principle. It only provides a new field for its exercise, and for the further responsibilities, uses and joys incident to it. Both parties to the civil union must be in, or eventually come into, a genuine ardor for truth and sacrificial devotion to its highest purposes, else their *souls* have no part in their intellectual friendships and their physical delights, and only the outward semblance of marriage exists. Even if this semblance of marriage is able to withstand the assaults made upon it during an earthly lifetime, and the chances are strongly against anything more than a temporary duration, no divorce courts are needed for its annulment at the death of the mortal body, when spiritual laws and spiritual affiliations become wholly regnant.

The cause of this final dissolution of the marriage tie is not the absence of sex and of sex relations in the spirit life, for these exist there in fullest reality and power, but in the lack of the spiritual conjugal and its affinities for the cementing of the earthly intimacies of wedded pairs. When it is recognized that the highest devotion of which one is capable is his devotion to truth and its good, since in these God is recognized and worshipped and the soul enjoys "eternal life," there must also be recognized that no loyalty can long persist that is not a part of one's love of truth and its devotion to good. In other words, man is so completely a unit that there can be no permanent natural interest in anything that does not spring from his highest spiritual interest as its fountain. As a consequence, the effort of a man and woman to achieve sexual and intellectual unity on some basis apart from their soul's loyalty to truth and goodness is to incur the peril of being torn asunder.

Hence successful natural marriages are those in which husband and wife embody the phases of truth and goodness which are the special objects of their mutual adoration and allegiance. In other words, each must be the ideal, or approximation of it, of that inner spiritual way of thinking, feeling, and acting

to which the other is devoted. On this basis, in the final analysis, must rest that mutual friendship and trust, that unity of spirit and aim, which makes the marriage bond free and happy and feeds and strengthens the desire of the contracting parties to remain together forever.

And advisedly do we speak of a united pair as embodying some special "phase of truth and goodness." Minds differ, and the same truth assumes new aspects by reception into new minds. Persons do not necessarily think and feel alike because they accept the same teachings. Truth shines like cut gems with their myriad facets. Each soul is a new facet. One may accept truth simply, another profoundly. One may reason about it, another may not. One may obey the truth from mere duty, another from love and with pleasure. One may enjoy teaching the truth, another may enjoy being taught. One may seek to demonstrate the truth, another to illustrate and personify it. Some persons have a special fondness for particular truths, and dwell much on them, giving much less consideration to other and it may be more important truths. Conversation reveals that in the New Church the subject of the Trinity, the Divine Providence, Scripture interpretation, the spirit world, psychology, etc., each has its special devotees. They do not love other subjects less, but the chosen one more. Why? Because it meets a certain need of individuals resulting from the cast and state of their minds. And this fact must be taken into account in marriage, for it is fundamental and ineradicable. It makes the varieties of heavenly life and likewise explains why every good couple cannot be married. They may be spiritually, if not naturally, incompatible, embodying different phases of truth. But each phase of truth has its own intellectual and emotional side, and the man and woman who are in the two sides of the same phase of spiritual life are capable of union as to their souls, and so spontaneously adhere to each other and progress eternally as one; for what God hath joined together, nothing can put asunder.

H. C. S.

The Nativity

By Lillian E. Rogers

(Read at the meeting of the Pennsylvania Women's Alliance, November 30, 1938)

AS, again, at the advent season, we listen to the thrilling story of our Lord's birth on earth, we have been helped this evening to glimpse some of the glory, that shines through the inner meaning of those tender and beautiful words of the literal narrative.

The Holy Child was born in Bethlehem, house of bread, filled with love and wisdom, which we must receive from Him, since we can create none of that goodness, which is the bread of life. So "He was the First-born from whom all good proceeds."

To shepherds came the vision, for they represent teachers of truth, who teach and lead to good deeds. At first they were "sore afraid" lest they should not be able to bear the near approach of those pure and righteous beings. The angel said unto them "Fear not." So have angels always dispelled fear from the hearts of teachers and leaders, who have trusted in God, Source of all goodness, for the help and the power to feed and guide His flock.

A Saviour, Christ the Lord, meant that Jehovah himself had come to save His children from sin by taking a human nature from Mary, and by dwelling with man and meeting man's temptations to totally overcome and purify that inherited envelope of frail humanity. So the shepherds found the babe "wrapped in swaddling clothes," which signify the truths of innocence so easily learned, and, "lying in a manger," feeding-place for understanding the word of God. May we, as they, true shepherds, kneel at the manger this Christmastide and open our minds to receive heavenly truths.

Light streamed about those angelic hosts, the light of truth, which illuminates the dark places of our minds, if we will but open them to receive its radiant freedom. How joyous the freedom of truth, which bursts forth in praise and gratitude to God, and in songs of worship, culminating in that "peace, that passes understanding," and in love for all our

brother men, since all are the children of one Father.

In the account of the Lord's birth as given in *Matthew*, a star led the Wise Men. What was the inner meaning there? We have been shown that a star stands for knowledge of the Lord; so from the East where correspondences have been preserved came those wise in that ancient lore, bringing gifts. What were those gifts? Gold of love, fragrant frankincense of true faith, and myrrh which signifies the outward things; perhaps those little perplexities, worries, and daily experiences often bitter at the time, when brought to the Lord in a spirit of humility, become real gifts to Him; the giving up of self love and self pity and the entrance into His service of perfect freedom.

"They presented unto Him gifts, gold, frankincense, and myrrh."

Nature Mirrors Mind

When the sun departs

Wild Winter starts.

SUMMER is gone. Winter is here! Whether we like it or not, we who cannot get away from it, must endure winter's discomforts with what fortitude we can. We may feel that winter's storms, winds and destruction are perfectly senseless and totally unnecessary but they come just the same and we can do absolutely nothing to prevent them. As much, however, as we may cordially detest winter we need not accept defeat at its hands. Even in this demon's torture of man and beast and plant there is wisdom to be learned. That wisdom is this: Winter is the presentation to the physical senses of the body of the effect on that mind which turns away from its Creator the Lord.

The sun appears to be leaving us at this season and in his leaving brings on winter. But the cause of winter is not in the sun. The great source of heat and light never dims his shining nor withdraws his warmth. His sustaining strength is no less in January than in July. But earth does, periodically, turn from her maker, and in her turning brings pain, sickness

and death to the children of earth. And herein is the second lesson we may learn: As the sun of nature remains constant in his gifts of light and warmth, and, as earth receives her full share of these blessings only as she turns squarely toward her source, and, again, as she turns away from her source she brings destruction to all her children, so we, when we turn squarely toward God the Lord the Sun of our inner life, we receive from Him the full tide of His warmth which is Divine Love and of His light which is Divine Truth. Also, if we turn away from our inward Sun then come in us those storms of passion, the wild winds of contention and the icy blasts of indifference and inertia which benumb all our spiritual possibilities and leave us stripped, bare, and unfruitful in that more deadly winter of the soul.

There is however this consolation: Even in the very midst of nature's winter there may exist springtime in the soul within. Because we are the children of Divine Love we can rise above nature and live in the vernal airs of spirit. The wise man, then, after all, laughs, even at winter!

*When the sun returns
God's springtime burns!*

—WILLIAM R. REECE
in *The New-Church Minister*.

Verse Found on the Back of a Portrait

THE following lines were found on the back of a life-size oil portrait of Emanuel Swedenborg. The capitals are reproduced just as they appear in the script. We do not know the artist who painted the portrait, and can only assume that the lines are his.

"To raise my Soul by Contemplation's aid,
Thy portrait, Swedenborg, is here displayed;
Thy natural form inclosed a Heavenly Mind,
Where Love and Wisdom truly were conjoined:
Angelic converse oft thy Spirit knew,
And found Celestial Wisdom good and true.
Thy deep Arcana have this fact explored,
That great Jehovah Jesus is our Lord;
That man to love and worship God aright
Must Faith with Charity and Works unite;
Must love his Neighbour and adore his God,
And only hope Salvation through the Lord."

Judgment Day

By *Cornelia Hinkley Hotson*

A FORMER religious fashion was to expect the Day of Judgment as a long-postponed but direful day in which all mankind should stand together before a visible throne of God and obtain crude but inexorable justice, with elevation to heaven or condemnation to hell as the alternative.

It is a common mental habit to suppose that if a particular interpretation of a belief can be proved mistaken or go out of fashion, the truth behind the belief, the spiritual reality of which the "belief" was a vivid mental picture, goes out of existence also. But judgment is passed upon us. However, our individual Judgment Day is not by any means entirely postponed until after the death of the physical body. We might be excused for some skepticism regarding the nature of the process of judgment, if quite a bit of it did not go on in this world where we can see it. The judgment worked out here, to be sure, is not a "final" one, but it is inescapable. It is pronounced not so much by the voice of God as by the silent witness of our possessions and of what we do with them.

Our possessions are constantly judging us, in the sense that our attitude toward our possessions proves to ourselves and others what we are in character. Suppose we are faced with the necessity of moving—not the move when we leave all earthly possessions behind—but a move when we must go over every article we possess and decide whether to take it, sell it, or give it away. We seem to make a judgment on our things, but the judgment is perhaps more really upon us, because our process of choosing among our possessions shows us so plainly what we think most worth while and valuable. Housecleaning and the changes of season bring in a mild form the necessity of judgment on our possessions and their reciprocal judgment on us, which moving or a disaster brings in an acute form.

Not long ago, while toiling day after day to arrange my possessions for moving, my attention was called to some other inhabitants of

the same city, who also had to move, and whose possessions or lack of them were judging them also.

One Sunday afternoon our route for a farewell call led through the station yard where we saw a group leaving the city. The customary backing and switching of freight cars had gone on for some time and it seemed obvious that a freight train was about to leave. Several men, fully as many as the paying passengers who later left when we did, strolled down and jumped or climbed into various open freight-car doors. Most of them had jackets and many had a roll of khaki blanket with them. No attention was paid to them by the train crew; they picked their own reservations. The train started and went off onto a side track! Immediately, the real train that was going, which was all put together and standing ready behind the other, with a few of the blanket-gentry aboard, started chugging away toward the southwest. The group without benefit of official guidance, who had all guessed wrong, jumped out again, crossed the track, picked an open door and climbed in as best they might while the train moved past.

At the opposite extreme from the freight-train bays was the plight of two old ladies of whom I heard. They were being pushed and urged to vacate the house they had occupied for twenty years, as it was to be torn down. These old ladies had kept every article which they had ever had. Scarcely anything, however, was any longer in sufficiently good repair to be of any use to themselves or to anyone else. Twenty years' disuse of whatever faculty they must originally have possessed of discarding and getting rid of that which was of no use, had made them utterly unable to make a sensible sorting and disposing of their goods; and the authorities faced an unpleasant job.

Another old lady I heard of still possessed the will and the need to run her rooming house, but must give it up because in addition to blindness and deafness, a hindrance in themselves, she had heart trouble and lameness. Her deafness made her suspicious of people, while her blindness, so great that she could not see the denomination of bills, put her very much at people's

mercy. Still she could not yet see any other way to live but to run her house.

Possessions are interesting and sometimes beautiful things. The same Sunday afternoon on which I saw the freight-car contingent move out, the children and I spent some time in the Pioneer Museum seeing a large collection of things that had been brought west in years gone by to the very foot of the Rockies and now honorably discarded by former owners. The objects thought worthy of that sort of treatment were strangely varied: a mounted buffalo head; an umbrella stand; several dresses, mounted on forms and dated, some from Paris, one from Hollander's in Boston. There were Indian costumes, old weapons, old wagon wheels, old photographs, lovely furniture, china, glassware and silver and two carriages such as the wealthy of the town used to ride in. I suppose even these things "judged" us who looked at them by the nature of the thoughts that went through our minds as we used our imaginations to reconstruct the environment in which these things had been used.

Coming through Chicago, we took time to see the mounted animals in the Habitat Groups at the Field Museum. By the way, what strange things people do keep as cherished possessions! The mounted animals, with their proper environment so carefully reproduced, seemed to us alive, well and more happy than the real animals we had recently seen in a well-kept zoo. The live animals seemed unreal, mere caricatures of themselves, in an unnatural situation and very bored by the attention of the people and even by the food they received.

There would be little spiritual use in retelling these experiences for a religious periodical if these various attitudes toward material possessions were not such a perfect picture of similar attitudes toward mental and spiritual possessions.

Do we hoard and accumulate like the two old ladies, never discarding, selling or giving away? Or are we like the freight-car travelers, too busy (?) to accumulate anything worth having? Do we set out our treasures in a museum case or do we use them? Do we see our friends as mounted figures in a suitable environment, or do they seem to us like living creatures in a

sort of zoo, that wish they were more active and free to express themselves in their everyday lives? Do we know which of our possessions have no substitutes and which could be duplicated in any store?

Mentally and spiritually we must sometimes move. How shall we sort our spiritual possessions for an advance? Are not some views we have held, valuable as they once were, now suitable only for a museum? Other thoughts we may have outgrown ourselves, but they may still be useful to others if handed on sympathetically and with discretion. Some thoughts, like some household articles, are best put out of the way lest we or others be tempted to use a poor and broken utensil. Spiritually as well as physically, some things are worthy of being kept for a future need—a spiritual change of seasons. It is quite in order, at times, to buy new spiritual equipment to meet new needs.

One odd characteristic of a physical move which also sometimes occurs in a spiritual move is that the daily necessities of one place become mere curiosities in another. Our Minnesota overshoes were almost museum pieces in Texas, while our Texas electric ice-box was of no use in the kerosene-lighted log cabin where we first lived among the Colorado mountains. It is easy to rebel against the change of habits which a move makes necessary. It is particularly easy to despise others because we have some superior equipment, which, however, neither we nor they can use. It is wiser when living where it seldom rains not to be too solicitous that others have rubbers even though you choose to keep yours, and where there is no electric current but plenty of coolness, not to waste time mourning for an electric refrigerator.

The judgment we should make on our spiritual possessions is similar to the judgment we have to make periodically on our physical possessions. Although it is an unpleasant process at the time, the result should be an improvement. We have all at some time or other seen some great improvement take place on a piece of physical property as a result of judgment, taste and effort. We should expect an equal improvement as a result of the changes we, as New Churchmen, need to make to adapt our Church to the strange new world in which we

find ourselves: so different from the world of our childhood.

Let us bravely attack the task of judging our spiritual possessions, for they will inevitably judge us when we must render an account of the use we have made of them. Our equipment and possibilities are ample, but must be sorted. We know that on the physical plane we should keep about us only what we can use. Judgment, taste and effort should enable us from our abundant spiritual possessions to re-equip our Church for real usefulness in the world in which we find ourselves, the world as it is now. Let us judge wisely what we can use and so move toward better things every time experiences bring us to a Judgment Day.

Collecting

By Mary Wentworth King

AT eventide
I shall not need
To lay aside
These tangible things,
Lovely and strong,
That I have been gathering
So long.

There will be leisure
At eventide
To sort again in the palm of time
These bits of life
So glowing—stark—or strangely odd,
And blend them into
The pattern of God.

The Balance Unceasingly Regulated

It is God's gift that man should feel life in himself as if it were his own, and it is God's will that he should so feel, in order that man as if of himself may live in accordance with the laws of order which are as numerous as the precepts of the Word, and thus may dispose himself for the reception of God's love. Nevertheless, God perpetually holds with His finger the perpendicular above the scales, and moderates man's freedom of choice, but never violates it by compulsion. (T. 504.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Tuning in on Heaven

A FRIEND of mine has bought a new radio. He is very proud of it. It has both long and short wave reception. With the short wave reception he can listen to the radio programs in many foreign countries. He can listen to London, Paris, Berlin, Rome, Mexico City, Rio de Janeiro and other places. Sometimes he sits up late at night trying to get Japan. There is just one fly in the ointment. He doesn't speak many foreign languages. Beyond a smattering of French and German he only knows the English tongue. So even if he is lucky enough to tune in on Japan he will not understand a word of the program.

The radio is a wonderful invention. If all men spoke the same language the radio would be a wonderful agent of peace. It is a marvelous thing that we are able to hear the words spoken and the music performed by people thousands of miles away from us. It is wonderful that we can tune in on stations in other lands. The whisper of a man in Melbourne, Australia, can be amplified and made quite audible in Washington, D. C., or New York City.

There is, however, a much greater wonder in the world than the radio. In all our homes and schools and churches there is the Bible which gives us messages from heaven. When we read the Gospels we are listening to the voice of the Saviour. We are hearing the words He spoke to men two thousand years ago. Radio gives us messages spoken by men, but the Bible gives us messages spoken by the Lord. Those messages have a power and value that make the radio programs seem mean and insignificant in contrast.

Several times a day the press radio news tells us of events that happen in various parts of the world; but every minute of the twenty-four hours a day the Bible tells us the laws of life, the love the Lord had for us, and the assurance of everlasting life. When we read the words of the Saviour we are tuning in on heaven.

Sometimes when we are listening to the radio a thunderstorm comes up, and then we hear from the radio a buzzing, crackling sound that drowns out the program. We call these noises "static" or "interference." The electrical condition of the air and the ether have been disturbed, and until the storm is over it is not much use trying to listen to the program.

It is something similar with our reading of the Bible. If as we read we are thinking of worldly things and harboring sinful thoughts we cannot get the messages from on high. We are producing static or interference. The music of heaven and the wisdom of the Lord are shut out of our minds by the things that oppose them. Hundreds of years ago, William Tyndale, one of the earliest translators of the Bible into English, said this: "... Though we read the Scripture and babble about it ever so much, yet if we know not the use of it, and wherefore it was given, and what is therein to be sought, it profiteth nothing at all." These words are true. If we wish to hear messages from heaven we must read the Bible with pure hearts and lowly minds. Then we shall hear the Lord speaking to us from the pages of His Divine Word.

Mary's Road to Christmas

By Russell Eaton

IN that far-off day, when Joseph and Mary went up to be taxed at Bethlehem, all the world was at peace because all the world was prostrate at the feet of Rome. The little village of Nazareth, Mary's home and Bethlehem where He was born, were both small indeed among the thousands of Judah. Her parentage and early life are unknown, she comes to us with the Annunciation. How few the incidents mentioned about her in the Gospels! She kept the sayings of the shepherds, that they had from the angels, and pondered them in her heart. She followed the Lord Jesus through His earthly life. She stood by the cross of Jesus. There is no allusion to her death in any part of the New Testament. Her life history, as known to us, is one of humility and self-effacement.

Let us try to see the way Mary followed by looking at a contrast. There is in the Bible a representative character, a woman, who is sometimes brought up in contrast with the gentle Mary. Her name is called Eve. Eve pictures to us another great moment in the religious history of the human race. Her life is the love of living as of one's self, a life that would ignore God's commands, God's loving will for man. Eve is not submissive like Mary, nor gentle. She is not pictured to us with doves, and lambs, and an infant, as Mary is. Instead we see Eve with a serpent! She desires what is good to eat, pleasant to the eyes, a thing to be desired to make one wise, so she did as she chose, not as she was commanded by God, and we see in her the picture of our own heart's lusts; they are indeed in sharp contrast to the blessed affection in God's Church which Mary represents.

When Mary heard the message from Gabriel, she said: "Behold the handmaid of the Lord; be it unto me according to thy word." This was Mary's road to Christmas, the highway of submission to the will of God.

(*Urbana Citizen*, Dec. 9, 1938.)

Board of Missions News

In the beginning of October I went two days' trip to Tochigi City and Terao Village, about 100 miles from No. Tokyo and visited an earnest

reader and receiver of Swedenborg and his two friends at Terao Village, a lonely mountain place. I had to walk more than ten miles. Next day I visited a lady teacher of the local high school, a graduate of the former Musical School who had lately begun to have interest in the New Church. I met her sister and a friend of her's and we talked on religion, God, life after death, etc. They all eagerly listened to me and told me that they had never heard of religious doctrines presented so rationally. On the 17th I left Tokyo to visit farming villages in Northern Japan where I used to visit two or three times per year. In the evening I arrived at Kakuta Town where Rev. J. Endoh lives and where there is his Presbyterian Church. Through Mr. Endoh (who has had good understanding of the New-Church doctrines now for seven years), I have sent our magazine and other publications to five Presbyterian ministers in Northern Japan, one of whom is the president of the Northern Association of the Japanese Presbyterian Church, which includes about seventy local churches, and another one is a professor of the Tohoku College, of Presbyterian Church. I gave a lecture to his congregation on "To Live by the Lord." Next day I visited Edano Village and talked with several New-Church believers who have been guided by Mr. Endoh to the New Church. Next day I visited a home at another village named Tuji in the morning, and two homes at Tateyama Village. We had to walk through all these visitings: about twenty miles. In the evening I was in Sendai City, about fifty miles north of Kakuta, and visited a retired Presbyterian Church minister's home who has long been reading Swedenborg gladly. Next day I visited Yamagata City about seventy miles west of Sendai, and called on a friend who is a teacher of music at a normal school. I was back home at night. The whole trip covered about 750 miles. On the 25th I visited Nakanojo Town with Mrs. Doi, invited by Mr. T. Mochizuki. His younger brother is a minister of the Congregational Church there. He has three little parishes in the mountain district and has been a receiver of the New Church for about five years. About three years ago the Swedenborg Foundation sent him a complete set of the writings free of charge and he has been teaching the New-Church doctrines fully to his congregations. I spoke on "The General Outline of the New-Church Faith and Life" to his congregation of about thirty people, at Nakanojo in the evening. For two days following we stayed at a good hotel in Shima Hot Springs at the courtesy of Mr. T. Mochizuki. He has a large business both in Nakanojo and Tokyo, and pass two-thirds of the year in Tokyo. When in Tokyo he comes to our church. His two sisters are coming to our church too.

YONEZO DOI.

From Our Readers

A Letter About Compensation

Dear Felicia:

You were worried the other day about your own uneven development. You said it seemed as though for awhile you grew quite steadily, making no serious mistakes, and you were happy with a satisfied feeling of even progress; you were at ease with yourself. Then came the serious error in judgment you admitted to me, that swept away all your smug feeling of security. Yes—it was smug, though the word is not flattering.

It was an error of judgment that brought confusion to others, a loss of their security, and so it brought humiliation to you. You tell me that now you feel like an unsymmetrical tree, buffeted out of shape by wind and storm.

It seems to me that to all thoughtful people comes a feeling of uneven growth. Growth is not always even, not always beautiful in every phase, though beauty may be the final result. Perhaps our moments of despair are given to us so that we may check up on ourselves, may pause to see what needs to be done to make the ideal actual.

I thought about your problem when I was up in the hills the other day. I tried to find in the landscape before me some answer that would help you—that would restore your self-confidence, and give you fresh vision and the necessary courage to go on.

The hillside was rugged, wind-swept in exposed places, green with groves of trees in sheltered hollows. Here and there were trees standing alone. And everywhere I saw the answer to your problem, the answer for all of us.

Almost all the trees were beautiful to look upon; almost all, at the distance from where I stood, were lovely in symmetry and grace.

Yet they had not escaped the winds and storms of time. Going close to them I saw the tragic twists and scars that no mere length of years would heal; saw the broken branches last year's wind had torn away.

But up against the torn sides of these trees was a wealth of new young growth. Tender saplings of another kind, in some cases; ferns or shrubs. Nature had covered the wounds with a beauty and glory that gave symmetry to the whole hillside.

Isn't that your answer? Find your compensations. Grow new graces of the spirit to cover the inadequacies revealed in those storms. Give support to those less sturdy, not yet ready to stand alone.

Symmetry is the pattern of growth that we must ever strive for; but so often it is temporarily lost, and we, in discouragement and self-reproach, do

not know what to do about it. But Nature on the hillside used the law of compensation to show us what to do.

Isn't that the Lord's way of answering prayer? He shows us what to do about it. Because you will understand why you had that temporary defeat and discouraging experience, you will be strong enough to offer support and shelter to those who need them. Then you will be glad of your experience.

Because you know that the goal of spiritual growth is symmetry and balance, you will consciously work to make beautiful the hillsides of the Lord.

Nature always has the answer for us if we go to her with an asking heart and a listening ear.

Affectionately,

L. D. F.

NEWS OF THE CHURCH

BALTIMORE

The Baltimore Society will hold the annual meeting for business and election of officers on Monday, January 9th, at the church. The meeting will be preceded by the annual membership supper.

CHICAGO (KENWOOD)

The members of the Young People's League held an important meeting on Sunday evening, December 18th, at the home of Patricia Graves. The annual election of officers and the closing of the League's fiscal year occurred at that time.

PORTLAND, ORE.

Sunday, December 11th, was observed by this Society as "News from the Earth" Day, at which time members and friends of the Society were asked to bring reports of what their neighbors (and the world in general) are doing in the matter of religion. This type of monthly meeting is the Society's "cooperative information-seeking project," the pastor, the Rev. William R. Reece, tells us. Mr. Reece's sermons for December 11th and December 18th were on the general topic of "Prophecies of the Advent."

The theme for discussion at the Swedenborg Dinner, to be held on January 29th, will be "Swedenborg on Dictators and Democracy."

BROCKTON, MASS.

The Brockton Society held a "White Christmas" service in the church on Thursday evening, December 22nd, at 6:30 o'clock. The church people were asked to bring gifts of clothing, toys, and canned goods at this time, to be given to the Family Welfare Association for distribution. Preceding this service, the annual Sunday-school Christmas party supper was held in the vestry from 5:30 to 6:30 p.m. Following the service in the church, friends young and old were invited to gather about the Christmas tree, where the old-time festivities took place in the vestry.

The Ladies' Circle held a delightful Christmas sale and supper on December 8th. Mrs. William O. Raymond, President of the Circle, was in charge of the sale, assisted

by Mrs. S. Capen Howard, Mrs. Harold R. Gustafson, Mrs. Albert Ewell, Mrs. Orianna M. Marshall, Mrs. Olive P. Dodge, Miss Edna Hill, Mrs. Bertha Monroe, Mrs. Fred Chamberlain, and Miss Nettie Reynolds. Miss Clara Howard was chairman of the supper committee. A delightful musical program by the Wells Trio was enjoyed. Miss Mabelle Walker was in charge of the entertainment. On the afternoon of December 15th the Ladies' Circle held its annual Christmas party in the church parlor. Mrs. Elbert Ewell was in charge of arrangements. The ladies enjoyed Christmas carols and Christmas stories read aloud by one of their members. Mrs. Olive Dodge, a beloved member of the Circle, was presented with a birthday cake and a potted plant in honor of her eighty-eighth birthday.

The Rev. Harold R. Gustafson preached on December 4th on "The Children in the Market," and on December 11th, on the theme, "The Light in the Darkness." The Young People's League held a Study Meeting in the church parlor on the evening of December 11th. Mrs. Harold R. Gustafson, Mrs. Minnie Baker, and Miss Clara S. Chase enjoyed attending the meeting of the Massachusetts New-Church Women's Alliance at the vestry of the Boston Church, December 7th.

PHILADELPHIA

The Ladies Aid Fair, held on Friday, November 18th, from 10:00 A.M. to 10:00 P.M., proved a social and financial success. The warm, spring-like day brought out an unusual number of people, more staying for supper than ever before. In the evening the League put on a free minstrel show.

On Sunday, November 20th, a special evening service was held under the auspices of the League. The organ was played by a Leaguer, Marguerite Maitland; the choir was composed of Leaguers, and the Bible readings and announcements were made by League members. A very interesting talk was given by the President of the League, David P. Johnson. After the services the congregation was invited to adjourn to the Parish House, where tea was served and a pleasant social hour enjoyed. It is hoped that this very worthwhile occasion will be repeated in the near future.

The attendance at the Thanksgiving Service is growing every year. After the services, the donations of fruit and vegetables which were arranged artistically on the chancel steps, were distributed to those in need.

The Pennsylvania Alliance of New-Church Women held its fall meeting on Wednesday, November 30th. Thirty-three persons attended a delicious supper at a nearby restaurant, and afterwards adjourned to the Parish House where they were joined by a number of others. After the usual business meeting, our gracious President, Mrs. Charles W. Harvey, took charge of the program. Mrs. Harvey read to us a very appealing, and true, Christmas story; then a number of the members read Bible selections and quotations from Swedenborg, with explanations, all pertaining to the Advent Season. All joined in the singing of several Christmas Carols during the meeting. Thus the Christmas season was ushered in, and when we sang Christmas carols on the following Sunday, which was Parents' and Children's Sunday, it did seem as if the beautiful Christmas spirit was already with us.

The Men's Club also carried out this idea, for after their dinner on Monday, December 5th, they went in a body to the Planetarium to see and hear the wonderful Christmas story as told there.

R. E. L.

News Sheets

Several of the New-Church societies publish mimeographed news sheets of local interest. The

December 28, 1938

San Francisco parishes are perhaps the first with news and comments; in Chicago, the *Kenwood Message* is edited by a layman; the Baltimore Society has the *Monthly Courier* edited by James David Cordle; in Detroit there is the *New-Church News* edited by the Rev. Wm. H. Beales. All of these publications are sent to members and friends monthly, and in this manner the interest is maintained.

Coming Event

The regular monthly meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Monday, January 9, 1939, at 4:00 P.M.

OBITUARY

KLIE.—Henry A. Klie, seventy-five, died on November 25, 1938, at his home 186 Victoria Street, Kitchener, Ontario, Canada, after a brief illness. Mr. Klie was born in Hanover, Germany, December 29, 1863. In 1886 he was married to Clara Nahrgang.

Surviving, besides his wife, are two sons, Leslie of Bridgeport and Clarence of Mannheim. He was predeceased by two sons, Alson and Carl. Ten grandchildren also survive.

A private service was held on November 27th at 2:30 o'clock at the family residence. A public service was conducted at the Church of the Good Shepherd at 3 o'clock, after which the remains were taken to Latchar Cemetery, Mannheim, for interment.

Mr. Klie was for many years an active member of the New Jerusalem Church in Kitchener. Every Sunday saw him in his seat in church. He will be greatly missed and long remembered by his many friends. Over three hundred attended his funeral service at the Church of the Good Shepherd.

J. W. S.

CALENDAR

January 8.

Sunday after Epiphany

THE LIGHT OF THE WORLD

Sel. 255: "Arise, shine."

Lesson I. Isaiah lx, or Ex. iii. to v. 14.

In place of Responsive Service, Anthem XIX, B. W., p. 367: "And the glory."

Lesson II. Luke ii, 22-40.

Gloria, Benedictus and Faith.

Hymns (Mag.) 156: "Lo, the pilgrim magi."

161: "Brightest and best."

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