

The **NEW CHURCH MESSENGER**



December 7, 1938

In This Issue

Sovereignty and Dictatorship

Revelation and Reason

George Henry Dole

The Humanity of God

William H. Beales

A Golden Anniversary in
Cambridge

A Page for the Younger People
From Our Readers

Price, 10 cents

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THE NEW-CHURCH MESSENGER

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Sovereignty and Dictatorship

IN these days of national rivalries and struggles for empire and world supremacy it is a source of consolation to turn to the Word of God and discover the Divine ideal of sovereignty. The Word presents us with an ideal of universal power diametrically opposed to the aims of human dominance. In many places it assures us of the ultimate triumph of righteousness, of a day when the Divine will shall be done on earth as it is in heaven.

The ultimate triumph of righteousness is the keynote of the Word of God. The Bible speaks confidently of this triumph. It pictures a world in which the Saviour is triumphant. It speaks of a great day that is coming, when the knowledge of the Lord shall cover the earth as the waters cover the sea. Prophecy, gospel and apocalypse all foretell this great day of triumph. They picture a time when men will be dwelling in obedience to the Lord and when evil will be banished from human life. Zechariah, who is one of the most cheerful and optimistic of the prophets, expresses this great day in terms of kingship. He sees the Lord as ruler over all things. "The Lord shall be king over all the earth: in that day there shall be one Lord and his name one."

The Christian Church, almost as a whole, regards this prophecy of Zechariah as having reference to the Second Coming of the Lord. And the vast majority of Christians believe that day lies in the future. At some point in time ahead of us, they believe, the Lord will come again to the earth. It may be tomorrow, it may be centuries hence, but they look forward to some special day when the sign of the Son of man will be seen in the heavens and the Saviour will return to judge the quick and the dead.

In the New Church we believe that great day has already dawned, that the Second Coming of the Lord is an accomplished fact. The first advent was when God was incarnated. He came as the Word made flesh. He lived our common life, overcame our common foe, wrought out our redemption. The Second Coming was effected by unfolding the spiritual sense of the Divine Word, giving to men a new revelation of truth.

The first advent was visible to men. It could be seen with the natural eye. The second advent can be seen only by spiritual perception. It is the unveiling of spiritual truth. It is a

new revelation, bringing with it deeper knowledge, wider outlook, and ultimately closer consecration. We believe that all the marvels of modern scientific discovery, all the developments of modern human freedom, all the upward urge of our modern civilization, are the results and effects of the Second Coming of the Lord. We are standing in the dawn of a new era of human development—the dawn of the great day prophesied by Zechariah when “The Lord shall be king over all the earth: in that day there shall be one Lord, and his name one.”

From the spiritual standpoint God is the Divine Dictator. At His word a million suns and worlds revolve in their appointed courses. At His word the whole universe has come into existence. At His word the laws of gravitation, electricity, heat and light operate through all creation. In the realms of physics and chemistry His law is absolute. At His word time and space play their part in the economy of things. Here is an absolute rule and government. Compared to the majesty of God’s dictatorship, the biggest things wrought by earthly rulers appear like sparks from a fire cracker compared with the blazing glory of the noonday sun.

And the Lord seeks to establish His government over the affairs of humanity. But mark the difference between Him and an earthly dictator. He exercises no compulsion. He leaves to men freedom of choice. He yearns for obedience from all mankind. But if you withhold that obedience, there is no petty persecution. He wants all men. He seeks men of all colors and all creeds. He seeks them through love, and asks for love.

In some respects God is the monarch absolute. He holds the keys of creation; He orders the movements of the stars. And in the wider offices of His kingship no man can have a word to say. But in all the affairs of human life God is a constitutional monarch. He can only reign in human hearts by the will of the people. He himself has so ordained it. That man might have spiritual freedom, God has limited the terms of His own monarchy. He has relinquished absolutism. He will not be *imperator*, neither will He be dictator. The ultimate triumph of His kingship is assured. Some day the world will see the fulfillment of that cry that rang throughout the heavens, “The kingdoms of this world have become the kingdom of our Lord . . . and He shall reign for ever and ever.”

A. W.

77TH SESSION OF THE MARYLAND ASSOCIATION

Baltimore, Maryland, October 30, 1938

Revelation and Reason

A Sermon Preached by George Henry Dole

IN what is related concerning the image seen by Nebuchadnezzar is revealed the spiritual history of the world from its beginning and forever.

The head of fine gold is the golden age when all was good, and the Garden of Eden was in the hearts of mankind. The breast and arms of silver represent the silver age, when love had quiesced, and truth was developed. The belly and thighs of brass picture the age following, when love and truth had receded, and natural

good reigned. The legs of iron and feet part iron and part clay portray the age of reason and its decline until rational truths became mingled with the clay of falsity, which would not cohere with the iron of rationality. This is the spiritual history of mankind down to the time when all flesh would have perished had not the Saviour come.

Now commences another period. A stone was cut without hands, which smote the image upon his feet that were of iron and clay, and

break them in pieces. Notice that after the feet were broken to pieces, then were the iron, the clay, the brass, the silver and the gold broken together, and became like the chaff of the threshing floor, and the wind carried them away; and the stone that smote the image became a great mountain, and filled all the earth. The mountain is the Lord, the teachings of the Word. This is the spiritual history of man from the coming of the Lord, world without end.

Now will be considered only the feet, and the great mountain, that shall fill all the earth.

Iron is the truths of the natural man. The falsities that arose in a period of naturalism are the clay.

The stone first broke the feet, and after that the superstructure was broken. The foundation being destroyed, the house went with it. The age became as the house built upon the sands. The floods, the rain, the winds came, and the house fell; and great was the fall of it. All knowledge of God perished, worship became profaned. Oracles were turned into sorcery and magic. But there were some good people in the world. They desired to preserve order and advance civilization. Then sprang up philosophy. This condition existed about 600 years before Christ.

About this time, Pythagoras, the first of the great philosophers, was born. He was deeply religious. Few could understand him. Then followed Socrates, Plato, Aristippus, Aristotle, all good intentioned writers. Then came numerous philosophers, like Spinoza, who denied all things spiritual; Kant, who claimed that religion is not reason, but is derived from a moral sense; Hume, who held that there is no soul, and that the mind is an abstract name for a series of ideas; Locke, who believed that all knowledge is derived from the senses, etc. Thus the clay mingled with the iron. And when philosophy became destroyed, the whole superstructure of Christian thought and life crumbled. Then, to rebuild, the Lord gave a new revelation of enlightening, uplifting truth.

It is said that the Lord did not reason, but simply announced truths and facts. This is a vital error. The gospels are replete with rational arguments. Which of you, intending

to build a tower, does not first count the cost, to see that he can finish it, lest haply, after he has laid the foundation, and is not able to finish it, all that behold it begin to mock?

The Lord is building a tower that reaches to Him above the heavens. Would God, who sees to eternity, commence what He cannot or will not finish? The very belief in God rationally compels that He finish what He begins. The logic is conclusive. Whatever the turmoil, however ominous the threatenings, however feeble may seem the defence against the rising tide, the real Christian cannot have the remotest doubt that truth and righteousness will prevail.

What king, going to make war, does not first consider whether with ten thousand he is able to meet him that cometh against him with twenty thousand? The Lord came not to send peace upon earth, but a sword, the sword of truth to subjugate the enemies of peace. Would God, omnipotent and omniscient, commence what He cannot or will not finish! Irrefutable logic! There is no escape from the rational conclusion. Though Satan may for a time walk the earth, there is no reason for fear as to the world at large, nor for the individual in the desperate temptations that must needs come for the interior cleansing.

Always truth is applicable alike to the world as a unit, and to the individual. If the natural thought of any one is mingled with falsity, if the iron of natural reasoning is part clay, the iron and clay will not cohere, and the whole superstructure, the gold of love, the silver of enlightening truth, the brass of natural goodness, will fall and be ground to powder, and the winds of the threshing floor of temptation will sweep them away as the chaff.

To save the possibilities that are above the natural life, a satisfying theory is not enough. That which is hourly done must be founded upon the everlasting rock destined to fill the whole earth. Christians need to be brought into a philosophy of life, down to ultimates. Clay must not be mingled with the iron. They will not cohere, and all will fall.

One of the most desperate, troublesome, and destructive enemies of our peace is fear. The fundamental cause of the depression is assigned to fear, fear of the future. What, then, of fear

that one cannot find peace in his troubled life, fear that he cannot win the victory? It is easy to be hopeful and happy when all is going well; but can we when adversity comes bid the winds and waves, "Peace, be still," and have them obey our voice? Can we at all times keep the mind as placid as a mountain lake without a ripple? No; but the Lord can, and will if we keep the clay out of the feet, if we have a philosophy formed only of Christian principles. On this, Jesus argued, reasoned, "Consider the lilies of the field."

This leads to a vital principle of Christian faith, which should be given supreme emphasis, because so few realize it or have made it practical. It should be believed not only that we shall have power to maintain constant peace, but that we have it now. There is no condition in which one will not be given the power to preserve internal tranquility, if one has genuine faith in the omnipotent Saviour. It is a law as sure as gravity that according to your faith, so it will be done unto you. By the faith that the Lord, not *will* give, but *has* given the power constantly to dwell in peace, He can and will open the eyes though one be born blind. He can and will raise one to rejoicing life, though he be as dead in discouragement and sorrow as Lazarus, four days in the sepulchre.

The Lord has promised to build in every one of us a tower from which the whole vineyard can be viewed; from which the enemy can be seen from a distance; a tower that no shaft can reach; a tower of strength. Will He begin what He cannot finish? Our faith is the only obstacle to His full accomplishment. Doubtless few are above the rebuke, "O ye of little faith, wherefore didst thou doubt?"

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." What world? The world of and in the natural mind. Victory in every Gethsemane is already won. As we believe in the victory rightly, it is won in us. It is always according to our faith. If faith were not weak, temptations would not disturb.

The Lord went to war against the principalities of darkness. Would He who has all power and sees to eternity, suffer conflict to begin before victory is assured? It is the inevitable

conclusion of logic that He would not. He suffers no one to be tempted above what he can bear, or until full provision is made for victory. Knowing what temptations are, takes away all fear of them. Man of himself is nothing but self-love. No one sees all of his evils. They are silently sleeping. The Lord does not want us to come into the other life having nothing but selfishness. He wants us to have truth in the inward parts, and in the hidden parts to know wisdom. That one may see his evils, the Lord suffers evil spirits to awaken them from sleep, whereupon they can be confessed and removed. As the psalmist declares, evil spirits accomplish a diligent search. They seek out iniquity until they find none. That is what we want; but it brings fear, despondency, and tears. And we mourn when the Lord has already given the victory, and He tells us to be of good cheer.

If one knew what temptations do for the faithful, he would pray for them, were it not forbidden so to do; for the Lord alone knows the time and what is needed. "Fear not, little flock. It is your Father's good pleasure to give unto you the kingdom." The rock, hewn without hands, shall become a great mountain, and fill all the earth, the entire natural mind. Then there shall be no more sorrow, nor crying, nor pain any more, for the former things will have passed away.

The Address

The annual address to the seventy-seventh session of the Maryland Association, was given by the Rev. Paul Sperry of Washington, D. C. It was fully adapted to the use, deeply appreciated and forcefully presented. This brief review, as the address was given from notes, cannot do full justice to the matter.

First, Mr. Sperry commented on his text, "Master, we know that thou art true, and teachest the way of God in truth." He showed that the Lord taught doctrine, and this so forcefully that even the scribes and Pharisees knew it. Then he took up Dr. Bell's article in the October *Atlantic*, "More Dogma, Please."

Mr. Sperry quotes Dr. Bell at considerable length, which in substance is as follows: The teaching of doctrine occupies a very small place, indeed, in contemporary Christian preaching. Lay people

have next to no knowledge of what Christianity is, or of what it teaches about life or death, or sin, or redemption, or God Almighty, or what, if anything, they are to do about it. Dr. Bell was asked to teach a course in a university, and correlate with science and philosophy. He resigned, because the students thought religion to be intellectually uninteresting. The faculty, learned in other subjects, were ignorant as babies concerning religion. He says, "I blame the teachers and pastors in religion who never, when they had a chance, taught these good people the ABC's of faith. People say that they are not interested in doctrine; but that means that they do not know what doctrine is. To hold a continuous congregation, the preacher must teach. Teaching means doctrine. Every branch of knowledge has principles. So must the Church. Communism, Fascism, Secularism have profound principles of faith. People listen to their leaders, contrary to Christianity. Christ was recognized by His disciples to have the 'value of God,' and they were led by Him to recognize Him as divine, in the fullest sense."

Then Mr. Sperry emphasized the fact that we have doctrine derived from revelation. We are to go to Scripture and revelation for principles, for doctrine. We hold it of the first necessity to teach the way of God in truth, even as the Lord did when He spoke.

Mr. Sperry quotes Dr. Bell, who says that the public more and more demands answers to questions like these: Who, what, and where is God? How can man's life mean anything but unrelieved tragedy in the light of sure and speedy death? What is the meaning of suffering and sorrow? What is free will? What is sin? Who and what is Jesus Christ? What is the kingdom of God? What is redemption, justification, worship, prayer, sacrifice. Who and what is the Holy Spirit? The kingdom of God? Do we bring it in, or does God? If He does it, how does He do it? What is the Church? What is grace? What are the sacraments? What is the spiritual life? What is judgment, hell, heaven? What must we do to be saved?

Forcefully and luminously Mr. Sperry revealed how the New Church vitally answers all of these questions; that it has something that can be put forth as doctrine—doctrine drawn from the Word, doctrine of divine authority, doctrine teaching of the Lord Jesus Christ in His second coming. Mr. Sperry made the vital distinction between doctrine and the uses of doctrine, stating that doctrine is nothing but a means, yet an indispensable means; doctrine teaches how to live. He quoted, "Let him who would be happy to eternity know and believe that the Word is the only doctrine which teaches how man is to live in the world in order to be happy to eternity. No one can understand the Word without doctrine. Doctrine leads the thirst of men to the water of life. Without doc-

trine from the Word, no one can become spiritual within the church where the Word is."

He continues, "The Church has doctrine for all needs. It is the message of the Church to-day to be preached, to be talked about when thou sittest in thy house, and when thou walkest by the way. It is to be taught diligently unto thy children. It is doctrine teaching the way of God in truth." He gave appealing quotations from the Writings, among them these searching declarations: "That by the Holy City, New Jerusalem, is meant the doctrine of the New Church, thus the Church as to doctrine . . . the doctrines of the Church shall be inscribed on their hearts. The Church is from no other source than doctrines; for such as the doctrine is, such is the Church."

Mr. Sperry aptly chose Dr. Bell's timely article as the background of a stirring appeal to the Church that it might be awakened to a zealous use of its priceless possessions. His devotion and earnestness were quickening, and it is to be regretted only that his address was not taken in full for publication.

A Town Where No One Would Want to Live

THE town without a church—what a lonesome spot it would be! Few would want to live there; still fewer would dare to bring up a family in a place where the spiritual side of life was so completely neglected.

Mankind cannot be content without some means of expressing the religious impulse and anything which develops and deepens this impulse is a priceless contribution to the progress of the church.

Thoughtful observers agree that the value of the church press is beyond estimate. By loyally supporting the church paper of your choice, you are in effect aiding the church itself and thus encouraging the spread of the finest aspirations and impulses known to man.

ASSOCIATED CHURCH PRESS.

Uses

In a word the whole of heaven is full of uses, so that it ought to be called the very kingdom of uses. . . . He who is not delighted with uses for the sake of uses but performs them only for the sake of self or of more honour and wealth does not at heart love his country or his fellow citizen but merely himself and the world.—(Athan. Creed 112.)

A Golden Anniversary in Cambridge

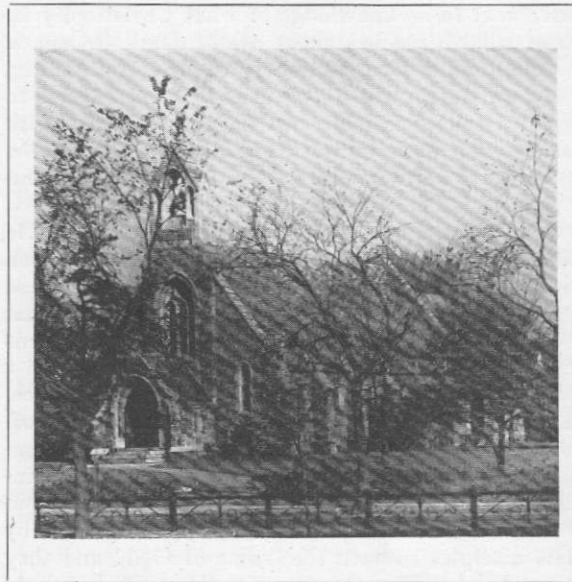
LAST week the Church of the New Jerusalem, which worships in the Chapel of the New-Church Theological School, Quincy and Kirkland Streets, observed the fiftieth anniversary of the beginning of New-Church worship in Cambridge.

It was on Sunday afternoon, December 2, 1888, that the Reverend James Reed, pastor of the Church on Bowdoin Street, Beacon Hill, Boston, preached the first sermon to an interested group of eighty-seven persons, members and friends of his Society, residing in and near Cambridge. The place was Roberts Hall, 15 Brattle Street, the site of the recently remodelled Clark Building. From that beginning, the Church has been continuously in service, in Cambridge, first as a mission, sponsored by the Boston Society, until its formal organization as the Cambridge Society in 1901.

The date of the anniversary was Friday, December 2. On that evening, at 6:30, supper was served in the Theological School, 48 Quincy Street, followed by a gathering in the adjoining Chapel. It was expected that there would be several present who attended the meeting a half century earlier. The main address was given by the Clerk of the Society, Lloyd A. Frost, based upon the notes of the beginning of the work, which were kept by the first Clerk, Clarence H. Blake.

On Sunday afternoon, December 4th, at 4 o'clock in the Chapel, a Vesper service was held, at which the preacher was the Rev. Antony Regamey, the present pastor of the Boston Society. That Society, founded in 1818, one hundred and twenty years ago, has been served by only four ministers, Mr. Reed being the second.

The services in Cambridge coincided with the removal of the New-Church Theological School from Boston to Cambridge, when the home of Jared Sparks (President of Harvard College 1849-1853) at the corner of Quincy and Kirkland Streets was purchased. The mansion stood on the corner and was moved to the present location when the Chapel was erected in 1901.



THE NEW CHURCH
CAMBRIDGE, MASSACHUSETTS

The Cambridge Society has but three settled ministers, the Rev. Theodore F. Wright, 1889-1907, the Rev. William L. Worcester, 1911-1936, and the Rev. Everett K. Bray, who followed Mr. Worcester's twenty-five years of devoted work for the Society, and as President of the School, and for seven years as President of the General Convention. During the three years after Mr. Wright's death, the Society was under the direction of several ministers, including the Rev. Messrs. George S. Wheeler, D. Vinton Bowen and Jacob E. Werren.

One of the original Committee of four members of the Boston Society, charged with the work in Cambridge, was Dr. Charles H. Taft, who was called to the higher life but a short time ago, February 11, 1938. Dr. Taft was during all this period most active in the welfare of the Cambridge group, serving as its first Treasurer, and for many years upon its Church Committee. Mr. John C. Moses has been Treasurer, and Mr. Lloyd A. Frost has been Clerk since 1895. Mr. Henry D. Wyeth has been the organist since 1905.

At the Friday evening celebration, the organization of the Churches of Old Cambridge was represented by its chairman, the Rev. Norman D. Goehring of the University Lutheran Church. The Boston Society had present its

Pastor, the Rev. Antony Regamey, and its Historian, Mr. Horace B. Blackmer.

The committee for the celebration consisted of Lloyd A. Frost, Benjamin A. Whittemore,

and Mrs. John C. Moses, assisted by the Friendly Group, of which Mrs. Waldo F. Glidden is President, and Miss Vera B. Hall, Secretary.

The Humanity of God

By William H. Beales

CHRIST has been called the greatest of all teachers; the most perfect exponent of truth who has ever walked the earth. And rightly so; for He was able to express the most profound truths in the simplest language, so that even a child may gather some knowledge from His words, and the most learned will always feel that there are still greater heights to climb, brighter light to be seen. More, He was the one teacher who *lived* what He taught so completely, so fully, that He actually became what we may call the very "form" of Divine Truth Itself. Not one least jot nor tittle of His teaching did He neglect or slur over. Each was woven and built into that life which He lived among men. In His teaching and in His life, Christ was infinitely above all human instructors.

But there is one fact about Christ's teaching which is largely overlooked. It marks a distinction between Himself and all other teachers which is both striking and significant. Christ always placed Himself above His teachings. The human teacher, to the extent that he is a genuine lover of the truth, and sincere in his desire to impart it, always pleads for the truth apart from himself. He seeks to awaken in the minds of his pupils a desire for the truth for truth's sake. He freely acknowledges that he, himself, is a seeker after truth; he rejoices in the fact that he has found a measure of that truth; and he delights to point it out to others. But Christ's teaching struck a different note. "I *am* the Truth," He declared. "If any man thirsts (for knowledge) let him come unto Me and drink." Always He associated Himself with the truth which He taught, as its very Source. He taught the people "as one having authority, and not as the Scribes." And as

we read His words, we realize that His teaching had a definite objective—to lead the thoughts of His listeners to Himself. Not that men might merely know the truth, but that they might find Him, through that truth; might turn to Him; might believe in Him. He did not say, "Come unto the Truth, and be ye saved," but "Come unto *Me*—and I will give you rest." In thus placing Himself even above the mere knowledge of the truths which He taught, the Lord differed, and rightly so, from every other teacher who ever lived upon this earth.

Well, we are seekers after truth, and we are seekers after Christ. So we will go to His own Word, there to learn those truths which lead to Him. And what do we find? Divinity and Humanity. We hear again, as we read, His own declaration concerning Himself. He is the "Messiah." He is the "Son of God." We see Him exercising those powers which we always associate with the Divine Being—the power to forgive sin, to restore to life, and to perform all those other miracles which we know were beyond the ability of any merely human being to bring to pass. We see Him standing upon the prow of the little fishing vessel, and we hear Him *command* the stormy wind and waves to cease their tumult—and they obey His will. He looks upon the demoniac, and *commands* the unclean spirits to come forth from their victims—and they obey, and cringe before Him. These things we see, as we read, and we feel in our hearts the truth of the *Divinity* of the Lord.

And then we read of the manger-cradle, and the tiny Babe, born of a human mother; of the carpenter's home in which He lived as a boy, and of the shop in which He worked as the years advanced. We read of His life among

the lowly; going from place to place with His disciples, living as one of them, a man among men. He hungers; He thirsts; He grows weary; He longs for human understanding and companionship; He weeps; He is scourged; He is crucified, and He dies upon the cross. And as we read, we feel in our hearts the truth of the *Humanity* of Christ. The Divinity and the Humanity, side by side, in living picture, expressed for us in His own Divine Word. How strikingly the picture is presented to us in the words of the Lord and Peter. "Whom say ye that I, the Son of Man, am?" asked the Lord, and Peter replies, "Thou art the Christ, the Son of the Living God." The "Son of Man," and the "Son of the Living God!" The mystery and the beauty of the Incarnation.

The late Julian K. Smyth once likened these two aspects of the nature of Christ to the two sides of an arch; each built firmly and strongly upon the Word itself, rising in beauty side by side. And the "key-stone" to the arch—that great truth which unites these two seemingly contradictory, but really complementary pictures of the Christ, inclining towards each other, yet standing apart—this great "key-stone" truth he declared to be the doctrine of the Glorification of the Lord's Human. The crown of the arch, binding both sides together, and making a perfect structure.

The world has never quite understood the true nature of the Lord as He walked the earth; and never would have done, had He not graciously revealed the truth to the New Church which He is slowly building upon earth. Men have been conscious of the Human aspect of that Life; they have been conscious of its Divine aspect; but these two aspects have been like the two sides of the arch without the key-stone to unite and cement them together.

The secret of it all is to be found in the ineffable love of God for us, His children. In that love, the Lord desired to make Himself known to mankind. But we, who are living upon this material earth, are sensibly conscious only of the things of this earth. We see only what the light of this world reveals to us; we feel only what we can touch with our hands; we hear only the sounds of this earth. So the Lord willed to come among us. To be seen as

we see each other; to be touched, even as the woman touched the hem of His garment to speak so that we might hear the sound of His Voice, even as we talk one to another. Man could not be lifted up to the plane of Divinity—so God willed to descend to the plane of humanity. How? By clothing Divinity with the covering of humanity. That which is Divine can never be changed into that which is human—created—but the Divine Life and purpose could enter into and control that which is human. The Eternal God could be present with man in Human Form. And in His great and tender love for man, the Lord brought that miracle to pass, nineteen hundred years ago.

Here we must enter somewhat into the thought of that most wonderful of all Divine operations—the birth of a human being. From first to last, a human being is *finite*. Its first beginning is a marvelous organism of spiritual substance, which is the Inmost of the soul. This is the point where the soul comes in unconscious touch with God. And this is wrapped about with the finer and less-fine substances of the spiritual world, which form the bases of all our thoughts and affections. These, in turn, are wrapped about and clothed with the finer and less-fine substances of the material world, which form the bases of our physical appetites and sensations. And finally the whole is clothed in the complete physical body—and another soul is prepared to enter the world and live as a conscious man or woman. A wonderful creation of God, wrought through the agency of two human beings—the earthly parents.

And we are told that it pleased the Lord to enter the world in that way, *but with one vital difference*. Whereas every human being is finite, from the first beginnings down to the ultimates of the physical body, the Inmost of the Lord was Divine. The Babe of Bethlehem had no human father. As to His Inmost, *Christ was God*. "The Father that dwelleth within Me, He doeth the works." *The Father that dwelleth within Me!* In that respect the Lord Jesus Christ differed from every being who ever walked the earth, or ever will. But in other respects, He was like ourselves. That Inmost Divine was clothed with the same kind

of spiritual wrappings, and these with the same kind of physical coverings, and finally the Christmas angels sang of the birth of a Child, and the shepherds gazed with awe and reverence upon a tiny Babe, wrapped in swaddling clothes, lying in a manger. So the Infinite and Eternal God clothed His Divinity with a Humanity, and came to earth to be seen of men. A Humanity formed under the direct influence of God Himself. "How can these things be?" asked Mary, in wonder, when told that she was to become the mother of the Christ-child. And the angel replied: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God." The Humanity of God. A Humanity bearing within itself Divine possibilities. Especially created that it might, in time, become the *perfect* instrument by means of which God Himself might always be present with men on the lowest, ultimate plane of creation, and that Humanity *was* so perfected during the life of the Saviour—and that perfecting is what we know as the "Glorification" of the Lord.

Gradually, little by little, the Divine Life of Love and Wisdom took possession of the higher regions of that human nature which clothed it. Little by little all that was limiting and imperfect was cast aside, until those higher regions were in perfect harmony with the Divine Life. And slowly, step by step, as the Saviour lived that quiet life in Nazareth, the Divine Life descended lower and lower, bringing each successive plane under its complete control. How great is the wonder of it all! How marvelous that Being we know as the Lord Jesus Christ! At times, conscious of the Divine within—at other times, conscious only of the Human. Attacked by the hells, in and through that Human; overcoming in that Human; suffering in that Human; feeling the bitterness of pain and loneliness, and the scorn and persecution. Longing, with a Divine longing, to save and uplift, and rejected by those whom He sought to save. And through it all, the Divine work went on. As each assault was met and overcome, and *love* emerged from the conflict, the Divine Life descended lower and lower, until finally

even the very physical body, born of Mary, came under that Divine influence so fully, that it became the perfect dwelling-place of Divine Love.

And as each plane was perfected and made the complete abiding-place of Divine Love, all that was Human—all that had been "put on" in the forming of that Human, was slowly rejected and removed, and *Divine Substance* took its place. Thus the Saviour was born into the world with a Humanity formed of created spiritual and material substances, but He rose with a Humanity formed of Divine Substance. At birth, an arch was formed of the two sides—Human and Divine. When He rose, Glorified, the arch was still there, in the same form as at first, but stone by stone that which formed the Human side was replaced with what was in Itself Divine. By the Glorification of that Human the Lord brought the two together—the Human and the Divine, and made them, in essence and in substance, one.

And all this was done that the God of Love might become the Saviour; that He might have the means of drawing very near to His children; might meet them face to face, and save them from spiritual and eternal death. For the Glorification of the Human of the Lord has its counterpart in our regeneration. Not that we become Divine, for that is impossible. But that in His power we might be able to put off those things which are imperfect and unworthy, and so from being natural we might become spiritual. That we might turn from what is selfish, to what is unselfish; from living to ourselves and from ourselves, to living in Christ and from Him. For this, to us, is the true message of the Glorification of the Lord.

The Dual Nature of the Lord

IN proportion, therefore, as the Lord was in the humanity which He received hereditarily from the mother He appeared distinct from Jehovah and adored Jehovah as a being different from Himself; but in proportion as He put off this humanity, the Lord was not distinct from Jehovah, but one with Him. The former state was the Lord's state of humiliation, but the latter was His state of glorification.—(A. C. 1999.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Dreaming and Doing

IN the Bible there are many stories of dreams. In olden times the Lord sometimes taught men by means of dreams, and the record of some dreams has become part of the Word of God.

One of the greatest dreamers was Joseph the favorite son of Jacob. You will find the story of two of his dreams in *Genesis xxxvii*. He dreamed of the sheaves of wheat, and of the sun, moon and stars. If you read that story you see that Joseph was dreaming of his own future greatness. He was dreaming of a day when his father and brethren would be subject to him.

We do not know whether Joseph dreamed these things at night or whether they were vivid day dreams. He was a really nice boy, was Joseph. He became one of the most upright men in the Bible. But when we read these dreams we get the idea that as a youth he was filled with a sense of his future importance. His brothers resented this. They grew jealous of him and came to hate him so much that they sold him as a slave.

If in his father's house Joseph had really thought himself destined to greatness, the next few years of life taught him a very sad lesson. First, he became a household slave; then, for no fault of his own he was put in prison. He lived for some years a very miserable life, without friends or affection. I imagine that all his dreams of future greatness died away. He was poor, humble and deserted by man. At home he had pictured himself as a great man, with other people serving him. And here he was in prison, the poorest of the poor, and

acting as a servant to the other prisoners.

At last under the providence of the Lord, Joseph was taken out of prison. He interpreted the dreams of Pharaoh, and became the second greatest man in the land. He had a fine house, beautiful clothes, servants to wait on him. And he made a great discovery. His importance did not depend on what he possessed but on what he was able to do. His thought and service enabled him to help the land of Egypt through seven long years of famine.

His life is recorded in the Bible not so much for His dreams as for the wisdom and nobility of his life. His brothers sneered at him for a dreamer. But Pharaoh and all Egypt respected and even loved him as a man of action.

All people are dreamers, especially when they are young. They dream of adventure, of high achievement, of success, of great wealth and of national renown. And this is a good thing. Young people who never dream of success will not achieve much. Of course, our dreams ought to be honorable and noble. They should be dreams of achievement of which we should never be ashamed. The Lord has promised to the righteous:

"Your young men shall see visions;
Your old men shall dream dreams."

But human dreams of success are no use at all unless they are followed up by work and action. Many people have become great by genius and hard work, but no one ever became great merely by dreams.

Fifty years ago half a dozen men in different parts of the world were dreaming of horseless

carriages. There was one named Daimler, one named Haynes, another named Henry Ford, and several others. They did not merely dream, they set to work, and the result is the automobile of to-day. First the dream, then the work. First the vision, then the effort.

Dream as much as you like, but let every dream be a spur to action.

FROM OUR READERS

Candle-power for Christmas

Dear Felicia—

As usual, there are things on my heart that I want to talk over with you. Some people are beginning to say, with long faces, "O dear—I haven't any money, I can't do anything for Christmas this year." "Isn't it awful that Christmas is so near, I can't bear to think about it, I have no one to do things for any more." Those are certainly not the words of any Christmas carol! The magazines fairly shove their wares of every sort in one's face, from the most utilitarian carpet-sweeper to the most expensive and luxurious perfume. Lists of things for "him" and "her" are offered to the anxious shopper who is impelled by a great necessity, but has not a ghost of an idea what to do. Worst of all, some advertisements and many stores urge children to tell Santa Claus their innermost desires and he will see that they are granted.

If that were all there is to Christmas we of the small pocketbooks and large dreams would have justification for depression and sadness and the feeling of being left out in the cold.

But that is *not* all there is to Christmas. It is not just give and get of material things, and no child is too young to learn that. Back of the wild deluge of give and get there is a basic truth, a reality, which we must seek and from it re-build our kind of Christmas.

You and I tried to be idealists with our children in regard to Christmas. I remember that we quite successfully told them that it was the Christ Child's birthday and because we could not give gifts to Him directly, as the wise men and shepherds did, we gave to each other. And so we labored to have our children make things themselves for members of the family. Pricked fingers and paste-covered clothes were the mute by-products of their efforts. But the real product was the glow of personal achievement, the renewal of the flame of affection through a little work for someone else. I think that was all very well for our children. We began well, but have we held to

that point of view with sufficient strength to be of use to anyone?

Perhaps one reason we have been sidetracked is that we have left out a very important thing, the thing that would have carried through if anything could. Gifts are not all, or even mainly, tangible or material. Even children can see that. In fact children can see a great deal more of reality than we can sometimes, because their perceptions are clearer. How do you think that you and I and other people can go about it to restore in ourselves and others that precious reality that was, and still is, at the heart of Christmas?

You know that I usually go to nature for the answer to my questionings, but this time I found it in the heart of three brief experiences. I'll tell them to you, so you, too, can put on "The garment of praise for the spirit of heaviness."

I read the Scripture story once again; I assembled the primitive little creche that every Christmas graces my mantel shelf; I lighted the tall candle that always stands beside it. Then I had the answer to my question. We have lost the way because we have allowed self-pity, sorrow, loneliness and lack of material things to hang like fog over our path. We have undervalued our own gifts that we have brought to the Christ Child, because we have felt there was so little in the world to give us happiness. We have forgotten our abundance. Our abundance is in the gifts of the spirit, gifts that the world needs terribly, and, unlike other gifts, they increase with giving. Here are some of them—a sense of wonder. With that the world is never dull. A feeling of worship, that sees a Divine pattern in all nature. An awareness of the great simplicity of spiritual joy. A deep thankfulness that we can be a part of that out-goingness and warmth of the spirit that is truly Christmas. The shepherds did not discount their gifts, they brought their best, not wasting time comparing them with what someone else might bring.

We have not heard the angel's song because our ears were dulled; we have not seen the Heavenly Host because we would not look up.

Have you read the exquisite Christmas story, "The candle of Etienne Le Blanc"? It will thrill you as it does me, every Christmas. That has the answer to our question.

There was not much light in the manger, save the light that shone from the Child. It takes only one candle to light my little creche, too much light would spoil the sense of mystery. One candle made of the willingness to look up to catch the vision; of the eagerness to listen, so we may hear the angel's message; of deep thankfulness that having seen and heard we have an abundance to share with every wayfarer.

Let's you and I, Felicia, light our candles and keep the flame burning. That will be our Christ-

mas gift. Who knows what other candles may be lighted at that flame to circle the earth with Christmas candle-power?

A blessed Christmas to you,
Affectionately,

L. D. F.

To the Editor of the MESSENGER:

Referring to your editorial of October 26th on Bethlehem, I would say that several years ago I studied the correspondence of Bethlehem, and came to the conclusion that it corresponds to reverence of anyone as divine. A city having such a correspondence would certainly be a fitting place for the birth of Jesus, the Divine Man, and it was no doubt chosen for this event on account of its correspondence. Bethlehem, whose very name means "the house of bread," was a most appropriate birthplace for Him Who was Himself "the bread of life" (*John* vi. 35, 48, 51). Swedenborg's statement that "the Lord willed to be born there because He is the Word" agrees with the foregoing definition, because the churches are all formed from the Word, and the Word is God, and through the Word the Lord is the sustenance of His followers.

Swedenborg states that the land of Canaan or Palestine was the seat of the Church from most ancient times, but he does not give the reason why this was so. The reason is (as shown in my *Psychology of the Nations*, pp. 63-65), that Palestine corresponds to the faculty of veneration or reverence in the human mind, and thus its territory became a fit theatre for the display of religious activities, and a most suitable setting for the establishment of the Church in ancient times.

A. L. KIP.

Will You Do It?

After you have opened your Christmas parcels; after you have gazed with joy upon their wondrous contents and hastened to show them to your friends, in short when you have experienced your own pleasure, will you do something for the Board of Missions? It is a simple thing, costing practically nothing. Just reach for the wrapping paper in which your gift arrived, tear off the stamps—leaving about an inch of paper all 'round—and mail them to the Board. If only a thousand readers of the MESSENGER will do this it would add materially to its funds through the sale of these stamps to collectors. Include the stamps which came on your Christmas card envelopes, if you like. Any and all used postage is welcome at all times. If weight is more than 2 oz. send by third class mail, 1½ cents each 2 oz. If more than 8 oz. send by parcel post. The address is Box 27, Hawthorne, N. J.

BAPTISM

BRIGGS.—On November 20, 1938, Margaret Ethel, daughter of Margaret W. and Horace W. Briggs, by the Rev. Horace W. Briggs, father of the child.

NEWS OF THE CHURCH

PATERSON, N. J.

After seven months' studies in several European centers of art, including a visit to the British Isles, "Bob" Nicol and his young wife, Rae (Cornell), returned on Thanksgiving Day to their home in Hawthorne, N. J., with "Popeye," their trusty two-wheel motor steed. "Bob" is the youngest son of Mr. and Mrs. J. Millar Nicol, while Rae is a member of the well-known Lakewood, Ohio, family. Another young married couple now in this vicinity is Mr. and Mrs. Arthur Sperry, who recently moved to Clifton, N. J., from Buffalo. Mr. Sperry is with the engineering department of the Propeller Division of the famous Wright Aeronautical Company. He is the son of the Rev. and Mrs. Paul Sperry, of Washington. On November 30th the Society celebrated the "grand opening" of its new recreation room. Supper was followed by a social hour and stereopticon slides. The Woman's Auxiliary recently conducted a most successful rummage sale. These events, with their provision of warm clothing, etc., at nominal prices, form a type of social service, at the same time preserving the beneficiaries' independence.

CHICAGO, (KENWOOD)

Members of the Society were guests of the Young People's League at its social on Saturday evening, November 26th.

The members of the Woman's Alliance met at the home of Mrs. Bonver Hitchcock on Tuesday afternoon, November 15th. A brief business session preceded a period of study led by Miss Lucy Silke, who read from *Divine Love and Wisdom* the chapter on Faith. A very pleasant social time was enjoyed during the luncheon served by Mrs. Hitchcock.

PORTLAND, ORE.

The pastor, the Rev. William R. Reece, is giving another series of lectures at the Masonic Temple in Portland on the topic, "Exploring the Spiritual World with Emanuel Swedenborg." Mr. Reece has printed tickets for these weekly lectures on which the following announcement is made:

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BROCKTON, MASS.

The Sunday-school Christmas party supper will be served on December 22nd at 5:30 p.m. In the church at 6:30 there will be held a "White Christmas" service, to which friends are asked to bring clothing, toys, canned goods, and such things to be given to the Family Welfare Society. At 7:15 it will be time to go into the vestry

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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CHRISTMAS SEALS



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and enjoy the Christmas tree.

On Sunday, November 27th, the pastor's sermon topic was "The Voice in the Wilderness," the text being from *Isaiah xl*.

BROOKLYN

The Church of the Neighbor, with other churches in the Heights, took part in the Union Thanksgiving service on Thanksgiving Day in Plymouth Church.

The pastor will preach on "The March of Truth in the Bible" on Sunday, December 11th. His topics for December 18th and 25th, respectively, will be "A Mind for Christmas" and "We Hail the Christ Child."

On Tuesday, December 6th, "A Swedenborg Class" was commenced by the pastor for the purpose of making a closer study of the teachings of the Church. There will be seven other meetings of this class during 1939 and Mr. Wunsch's topic will be "Swedenborg: the Momentousness of His Message." The first talk, on December 6th, was given at 11:00 A.M. and was repeated at 7:30 that evening for the convenience of those who were unable to attend in the morning.

The Sunday-school Christmas party will be given on the Friday preceding Christmas, at four o'clock, and will be followed by a supper, to which all parents and members of the School are invited.

After the regular morning service on January 1st, the sacrament of the Lord's Supper will be administered.

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, December 12, 1938, at 4:00 P.M.

Obituary

SMITH.—George Kendrick, son of the late Richard W. and Kate Hale Smith, passed away at his home in Hull, Mass., on November 13, 1938. He was a life member of the Boston Society of the New Jerusalem. He is survived by one brother, Horace H. Smith, and two sisters, Mrs. H. A. Woods, and Mrs. A. E. Goddard.

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CALENDAR

December 18.

Fourth Sunday in Advent

Sel. 241: "O Zion, that bringest good tidings."

Lesson I. *Isaiah xlix.*

Responsive Service IV. The Ten Commandments.

Lesson II. *Rev. xiii.*

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

Hymns (Mag.) 126: "Sleepers, awake!"

131: "O how shall I receive Thee?"

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

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