

The **NEW CHURCH MESSENGER**



October 26, 1938

In This Issue

Self-Compulsion to the Right

Clarence Lathbury

Brief History of the Pawnee
Rock, Kansas, Society

Sherman S. Newton

The Mission of the New
Church

Part I

Jedediah Edgerton

The Alliance Page

Price 10 cents

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THE NEW-CHURCH MESSENGER

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Bethlehem

THE struggle between Jew and Arab in Palestine has made that time-honored little land front-page news in our daily papers. Heavy British reinforcements have been rushed thither to cope with the increasing disorder. One reads with mingled feelings the fact that Bethlehem is strongly garrisoned by the newly arrived troops. The little city wherein was born the Prince of Peace echoes to the martial tread of armed men, and the dream of peace on earth, goodwill towards men is rudely shattered by the sound of the bugle and the noise of moving artillery.

This, however, is only one of several similar experiences for the city of Bethlehem. Bethlehem lies five miles southeast of Jerusalem and when the latter city was destroyed by Titus in 70 A.D., Bethlehem was an armed camp of the Romans. It was probably occupied by the Crusaders in 1099, and on other occasions it has been in the hands of invading hosts.

It is one of the oldest cities of the world. In *Genesis* xxxv, it is said to be the burial place of Rachel, which would mean that it was an established city thirty-five centuries ago. Modern Biblical research has raised a question of the accuracy of statement that Rachel was buried there, but there is no doubt that David was born there some three thousand years ago.

At the time when Rome was a huddle of Sabine huts Bethlehem was a compact little city.

Bethlehem's claim to fame, however, rests not on its antiquity but on the fact that it was the birthplace of the Saviour of mankind. Its preservation during the past few centuries is largely due to the veneration of countless Christians. Nor is it probable that Bethlehem will ever cease to exist. In ages to come many of the world's great cities may be heaps of ruins. Macaulay's hypothetical traveler from New Zealand may sit on the ruins of London Bridge and moralize on the past glories of a city that was the center of an empire on which the sun never set. But Bethlehem will still be in existence, a place of pilgrimage for devout travelers from many lands. "The glory that was Greece" is gone, "and the grandeur that was Rome," (revived under Mussolini) will go; but Bethlehem will remain as a treasured shrine for all the world.

Few people have any idea as to why Bethlehem was selected as the birth place of the Saviour. They know the prophecy given through Micah, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." It was

this prophecy that was quoted to the wise men from the east in answer to their question in Jerusalem, "Where is he that is born King of the Jews?"

The literal meaning of Bethlehem is "House of Bread," but the inner significance of the name is the spiritual sense of the Word. We read in *Apocalypse Explained* 700 that "the Lord willed to be born there because He is the Word."

The birth place of no human being is accidental. There may be no spiritual significance in the fact that George Washington was born at Bridges Creek in Virginia, but that birth and the place of it were the outcome of a long chain of circumstances all of which were within the government of Divine Providence. The same is true of even the most obscure member of the human family. We may reasonably assume

that some births are within the orbit of divine permission rather than as a result of the divine will, but what we call accident plays no part in the initial appearance of any human soul.

It becomes entirely reasonable to believe that the Almighty selected the exact spot on earth and the exact moment in which to reveal Himself veiled in flesh. He appointed the city of Bethlehem. That city should be sacred to all mankind. Above all other places on earth it should be dedicated to peace. The tramp of an armed soldier in its streets is an ironic demonstration of human inability in the past and present to measure up to the ideals of brotherly love set before mankind by Him Whom the Word declares to be "The everlasting Father, the Prince of Peace."

A. W.

Self-Compulsion to the Right

By Clarence Lathbury

IN the successful formation of character the will must come into full play, for the will is the engine of human life and without its propulsive powers we should stand like a motorless car on the highway. *Self-compulsion* is a legitimate use and does not contradict human freedom. We are not to be coerced to the good by others, for goodness to be genuine must be free and *self-coercion* preserves the truly human. We are to force ourselves to love our fellow-men whether so disposed or not; for love is the life of man, and the unused perishes with him. The command to love is not arbitrary, it is an inner law of well being in fact, of true existence, as man. It is not merely a matter of moral health, but a concomitant of life, human existence.

Superficially considered compulsion strikes a discordant note. Compulsion would seem to either destroy or mechanize love. To be commanded to love seems to rob love of its fragrance and freedom and it seems to many that they are helpless in the matter of loving. Love, they feel, arrives like the "wind that bloweth where it listeth." The poet says that "Love

gives itself and is not bought." It is, however, taken out of the field of the arbitrary when we command ourselves, thus saving our freedom of spirit. Compelled love does not include marriage love. A man can not love a woman, a woman can not love a man in the wedded sense because they feel they must. Compelled love specializes with God and the neighbor; these, involving the preservation of human society are, therefore, necessities for the preservation of human existence.

It is not meant, however, that we must love our neighbor's faults, his idiosyncrasies, his degenerate habits—the Lord himself can not love these—they are no legitimate portion of man. Evils are diseases of the spirit and we can not, and should not if we could, love disease. The matter of loving God and the neighbor resolves itself into a business application of the will.

It is asked what shall we do with the *will-less* man? But where shall we find a person who has *no will*? Upon examination we discover that every person has a quite vigorous will when his ruling interests are trespassed upon. When we speak of a will-less man do we not

mean a person who has no will to do good, no power, in that sense? It is not, however, so much a case of lack as of a misdirected power—there are not a few in the world who have weak wills to do good and strong wills to do evil. The difficulty lies in direction. Every normal person wills to do something even if that something is trivial. A boy may have a very limp will when it comes to running on errands or attending school, and at the same time a very strong one when it comes to playing ball. A balky horse uses as much force to stand as to go forward. The greatest of English poets counsels us to “assume a virtue if we have it not.”

It would seem at first that this might be hypocrisy, but every assumption of virtue is not necessarily deceit, it is the motive that makes an act right or wrong. We know how frequently an outward use of grace or a virtue will arouse the inner counterpart.

Just here lies the value of forms in religion, the helpfulness of which is frequently criticised as “formal worship.” To sincerely bow the knee is a real help to prayer—holding up the face and assuming cheerfulness when we have it not will often induce cheerfulness—an enforced quietness of body will frequently calm the mind. What does the business man do when weary and discouraged? For the good of his job he assumes cheerfulness, forgets weariness; the outward attitude often drives away the gloom. The true soldier entering battle assumes heroism though he may be inwardly shaking with fear. Napoleon noticed that a young officer riding by his side into battle was deadly pale, yet the young man sat erect, every nerve and muscle alert. Napoleon said, “If I were as frightened as you I would run.” The young officer assumed an attitude to save his courage.

A resolute assumption of a virtue will often arouse a feeble and flickering one. The power of habit is as efficacious for good as for bad. This we do not often realize. We speak of the binding force of bad habit, and not often of the equally binding force of good habit. A right habit resolutely practiced will eventually lift a weak spirit to heaven. Noble assumptions are exercised, not to deceive, but to uplift.

The place of the will, then, in the formation

of character is vital. Unflinching and constant resolution to do the good instead of the merely agreeable or customary thing brings wealth of spirit. We may summon faith in God and in man by a firm use of the will; we may make a business of religion as we do of our daily calling. Such an attitude we ought to take into our religious life and say to ourselves “I will make use of my motive power to the end that I may pursue the noblest and most unselfish career possible.”

I will say to myself “I ought to do this and I *will* do it.” I will say it as practically as I say in the morning: “I will rise and dress myself and go about the day’s work, and I will meet my customers and friends with kindness, courtesy and honesty however I may feel, and I will not consider this an act of hypocrisy.”

When it comes to religious duties as distinct from business duties are we not apt to take an opposite course and say: “I will not force myself to pray, to read the Bible and to attend public worships. I will not do this because it would be hypocrisy to do so when I do not feel like it?” And yet why is not an attitude of *self compulsion* in religion as right and profitable as in business?

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Brief History of the Pawnee Rock, Kansas, Society

By Sherman S. Newton

THE roots of the Pawnee Rock Society reach as far back as 1878 when George Unruh began teaching school not far from Pawnee Rock. He came from Harvey County and brought with him two issues of the *Bote Der Neuen Kirche* (Messenger of the New Church) which was a publication of the German Synod, a German National Organization. The old German Synod played an invaluable part in holding together early isolated members and

talked together at a funeral and Benjamin remarked that no one had ever returned from the other world to bring us information of it, but George replied that there were treatises describing the world beyond and at his suggestion Benjamin ordered two books, *The Nature of Spirit*, by Chauncey Giles and Emanuel Swedenborg's *Four Leading Doctrines*. Benjamin Unruh, in writing of the event, says that as George handed him the books he said: "I



readers of the doctrines. Strangely enough, George, while playing the part of a missionary in a highly successful manner, never joined the New Church. His brothers, Martin, Bernard, Daniel, and John, all became members of the New Church and were founders of the Society in Pawnee Rock. Mrs. George Unruh also joined the Society.

The two issues of *Bote Der Neuen Kirche* fell into the hands of Benjamin P. Unruh who was deeply disturbed about, if not almost outraged at, the apparent inconsistencies of the commonly accepted Protestant theologies. The teachings of these papers made an indelible impression upon Benjamin Unruh's mind. The ideas were new, but the logic was sound.

Some months later George and Benjamin

firmly believe that these books are based upon the truth." This was in October, 1879.

In April of 1883 the Rev. Arthur O. Brickman came from Baltimore at the request of Daniel and Benjamin Unruh. Tales of the Rev. Brickman are still told around Pawnee Rock. Bringing New-Church thought into contact with the stern, unyielding theology of the Mennonite was certain to make for interest, to say the least. But the Rev. Brickman was a man of large physical build who shocked some by his utter disregard for widely accepted ideas as to what a minister should and should not do. But while he shocked some, he won others by his wholesome outlook upon life. For this first trip he was not highly paid. As nearly as we can learn, he received about eighty dollars

made up by donations of \$2.50 from the persons who heard him explain the doctrines of the New Church. He delivered two lectures and one sermon in German, and two lectures in English.

During the intervening years from 1883 until 1888 New-Church literature moved about freely among various readers. Different Menonite preachers read widely, and beyond question the message of Swedenborg has had its profound effect upon that local organization of sincere and earnest believers in the Word of God. In any event, the seed sown years before by George Unruh began a positive unfolding in 1888.

In that year in the month of November the Rev. Adolph Bartels of Chicago, and the Rev. Henry Siebert of Pretty Prairie, Kansas, came to Pawnee Rock and persuaded interested persons to organize a society. The society was duly organized in November of 1888 and Mr. Daniel Unruh was elected its first president. Three years later the Society secured a charter according to the laws of the State of Kansas. Even prior to this the Rev. Gustav Reiche had journeyed from Topeka, Kansas, to officiate at the dedication of the church and as early as October of 1890 Benjamin Unruh was ordained at a session of the German Synod. He served the Pawnee Rock Society practically continuously over a period of thirty years. The late Rev. Adolph Roeder was an officer of the German Synod when it met in Pawnee Rock in 1903 and saw first hand the result of its missionary efforts as well as the outcome of two issues of its *Bote Der Neuen Kirche* providentially placed within the hands of a seeker for the truth.

1907 marked a definite upswing in the work of the New Church in Kansas. Under the direction of the Rev. A. B. Francisco the Pretty Prairie and Pawnee Rock societies united to form the Kansas Association. That same year the Pawnee Rock church was moved from three miles north of town to its present location.

But the little frame building was not to prove adequate for the aims and hopes of members in Pawnee Rock, so in 1924 a cornerstone for the new building was laid and the present brick structure was completed in 1925. The record

of its dedication appears in the NEW-CHURCH MESSENGER of August 26, 1925. The Rev. Norman O. Goddard officiated at the laying of the cornerstone and also at the dedication on May 10, 1925.

The Society was about thirty-two years of age when it called its second minister, the Rev. Henry K. Peters. This was in 1920. The Rev. Peters remained resident minister until 1930 save for one year spent in Lawrence, Kan., and from 1930 until 1937 he preached once a month in Pawnee Rock driving from Garden City where he was stationed. The present condition of the society speaks well for the long pastorates of both the Rev. Benjamin P. Unruh and the Rev. Henry K. Peters.

The present minister, the Rev. Sherman S. Newton, came to Pawnee Rock in August of 1937 almost on the very eve of the Society's Fiftieth Anniversary.

Remaining yet of the Society's first members we list four: Mr. Daniel B. Unruh, the first President; Mrs. Helena Unruh; Mr. Frank Kroecker, now residing in California; and Mrs. Anna Unruh.

On October 8-9 while the Kansas Association met with it, the Pawnee Rock Society celebrated its Fiftieth Anniversary. Not to be outdone by the American New-Church League, the Pawnee Rock Society likewise has an Anniversary Chest. Into it went messages from various officers of the church to officers fifty years hence. Present programs of the church were included as well as the League History and Journal. THE MESSENGER bearing the record of this will also be added as well as several of the local newspapers that carried the program. While the box has been symbolically closed it was necessary, in order to complete the record, that it should not be closed permanently until some days later. This part of the celebration was largely completed on Saturday evening. On that same evening Mr. Ben C. Unruh and Mr. D. E. Krehbiel gave brief addresses. A number of the older members sang some of the German hymns that were first used by the Society.

The church was decorated for the Sunday morning service with gold colored flowers and green ferns. A background for the pulpit was formed by the use of heavy velvet curtains of

a deep wine color. The open Word was at the center and just below it was the Communion table covered with spotless linen. Recalling the early Christian custom, two candles were lighted and on the table . . . "A light to lighten the Gentiles, and the glory of thy people Israel." The Rev. F. Sidney Mayer preached the morning sermon and officiated at the Holy Supper. The choir of twenty wore white vestments.

A number of visitors were at the morning service and spoke highly of both the worship service and the sermon. We do not see how anyone could have failed to have been helped by the morning sermon and worship service—and we were all helped. Some non-New-Church folks returned in the evening bringing others. The President of the Kansas Association, the Rev. Isaac G. Ens, preached on Sunday evening to an interested and attentive group, and after inviting Mr. Mayer to make some closing re-

marks, called for the adjournment of the Association.

The ladies of the church served Sunday dinner to approximately 170 people. The tables were decorated with the colors of gold and white and each table bore a sign: "1888-1938." The church colors of purple and white were used on the walls. Each person was given a card trimmed in gold color on which to write his name. These cards were placed in the Anniversary Chest. At each place there was a little pamphlet containing the history of the Pawnee Rock Society.

The Anniversary will be long remembered. The splendid cooperation of all members of the society made it possible for the several committees to succeed abundantly. The high praise of visitors, whether members of the New Church or not, gives one the feeling that the New Church in Kansas, as well as in the entire world, may shortly write a more excellent history.

The Mission of the New Church

Part I

By the Midian Well
By Jedediah Edgerton

(Radio talk over Station WSPR, Springfield, Mass.)

"Now when Pharaoh heard this thing he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well."—Exodus ii. 15.

AS we consult the pages of Old Testament history, we find the life of Israel closely connected with that of Egypt; and as Israel represents the spiritual man and Egypt the natural man, we are not surprised to find the conflict between them. In fact the doings and happenings of the sons of Israel in conflict with the Egyptians are but the outer expressions on the pages of history in the field of observation of that inner mental conflict going on in the soul of man between the powers of good and evil, each seeking for leadership and supremacy, and as Egypt had Pharaoh for their

leader and the sons of Israel Moses, so in the human mind there is the Pharaoh of falsity and the Moses of Divine Truth, and the former is bent on the extermination of the latter.

Therefore we are not surprised to find Pharaoh, the new king of Egypt, saying unto his people, *Exodus ii. 9: "Behold, the people of the children of Israel are more and mightier than we;"* (10) *"Come on, let us deal wisely with them; lest they multiply and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them out of the land."* You can see how

jealous the Pharaoh of falsity is lest the truths of Israel should multiply themselves. The truth is, there are about every man two spheres of influence radiating from him at all times: the sphere of falsity and the sphere of truth. Sometimes the one is in the ascendancy and sometimes the other, and we are usually aware whether it is the hour of evil or the hour of good.

In the field of history we are considering, about 1250 B.C., it was the hour of evil, for the children of Israel, though numerous and multiplying, were unorganized and leaderless, and so in verse 11 the Egyptians *"did set over them taskmasters to afflict them with their burdens"*; and verse 14 says, *"And the Egyptians made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field."* And the Church to-day in its broad sense, unorganized and leaderless, is serving the Egyptians of the natural man, and having a bitter time of it as they are in bondage to the limitations of time, space and matter, making the mortar of evil and the bricks of falsity. And we too have been in that state of mind when the truths of Israel have given in to the falsities of the Egyptians; when prayer is no longer practiced, when the Word is seldom consulted, when we lose our tempers and give more power to evil than the good. That is the state of mind when the Egyptians of falsity are lord-ing it over the toiling Israelites and we begin to long for change of conditions and for a leader that might organize our scattered and dejected forces and lead us out of this Egyptian bondage and subservience to the sense life.

This state of mind is very pleasing to Pharaoh and he went so far as to command the Hebrew midwives that they should destroy the male children but to preserve the female children. This simply means that truths can be destroyed, but affections cannot be destroyed; our intellectual perceptions and our belief in prayer and in an overruling Providence can be so weak as to be powerless, as we know full well in the hour of darkness and discouragement, but our love for the true and the beautiful, our care for the aged, our concern for the children, our pity for the unfortunate—in short every affection that we possess and every charitable

feeling that we entertain, these cannot be destroyed.

But the midwives failed to obey the command of Pharaoh and saved the male children also, saying that the Hebrew women were lively and that they were delivered of their children before they could get to them. Which simply means that if the truth has enough life and vitality in it, that is, if it desires to do good, it cannot be destroyed. And so both the Hebrew boys and Hebrew girls were saved in Egypt; and in like manner both truths and affections may be saved in our minds.

But though the Hebrews grew in number they continued in slavery to the Egyptian Pharaoh and verse 22 says, *"And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."* Thus Pharaoh was out of sympathy with the purpose and providence of God for he was endeavoring to diminish a people whom God had determined should be multiplied. And the children of Israel continued to slave on, every day spent in bitterness, subject to heavy tribute, savage taskmasters, a cruel king, without hope of deliverance. And the Church to-day in its broad sense is dwelling in the Egypt of the natural man, a slave to the sense life, oppressed on all sides by the Pharaoh of false knowledge, of humanism, of agnosticism, of atheism, and every form of worldliness. And the edict of Pharaoh goes out that every male, that is, every spiritual truth, shall be destroyed as soon as it shall be born.

O, for the coming of a leader that shall lead the Children of Israel out of Egyptian bondage and organize them into a mighty nation; and in like manner the Church to-day is crying for a new conception of theology, a spiritual system of Divine Truth, broad enough to embrace all the scattered members of the Church in natural Egypt, strong enough to strike off the shackles of materialism that have kept her sons in bondage and courageous enough to go before all the Pharaohs of naturalism and demand the moral freedom of an oppressed people. Where is that leader for the Israelites? And where is that spiritual system of Divine Truth to free the churches of all nations? And where is that new power of the Divine Law to free our enslaved mentalities?

All this time the Lord was preparing a leader for the Hebrews and this was how it came about. Chapter ii. of the book of *Exodus*, verse 1, says, "*And there went a man of the house of Levi, and took to wife a daughter of Levi.*" (2) "*And the woman conceived and bore a son; and when she saw that he was a goodly child, she hid him three months.*" That man was Amram and that woman was Jochebed; and that son was to be called Moses. Now I want to say that this man Amram represents some pious truth in our minds and this Jochebed some loving affection of a spiritual nature, and that son, a new conception of the Law Divine. And be our discouragement ever so great and our slavery to the natural Egyptians ever so abject, we are never left without some affinity between truth and love, whose marriage will cast a halo over the hut of our minds and from whose loins will be born an offspring that will some day prove our Champion and Deliverer. And some of us can testify that this Child has been born in us and that already we have a new appreciation of the Word of God which we never enjoyed before, small to be sure, and tiny like a new-born babe, its crying touching the heart strings of our affection, its very sweetness calling forth all the nobility of our nature, and its very helplessness summoning forth all the power of our protection.

And for a time so dear has the Word become to us that we hide it for three months and nourish it in the seclusion of our closets and minds, telling no one about this new-born conception, for we would protect the Word of God from those who would do it harm. For the Pharaohs of natural knowledge are abroad in the world to-day who would destroy the young Moses and make the Word of God of none effect.

Verse 3, "*And when Jochebed could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and laid it in the flags by the river's brink.*" With what care did the parents construct that little ark of bulrushes, caulking it with pitch lest the waters should come in; with what prayers to God for protection and guidance did they place that floating cradle upon the River Nile, fastening it among the flags lest it be carried down stream! With what strategy did the mother choose that portion of the River

Nile where Pharaoh's daughter was accustomed to bathe! With what maternal solicitude did she station Miriam, the first of the Marys, afar off, but within sight of that cradle on the waters, to see "*what would be done to it.*"

Thus it was provided that the baby Moses should represent the Law Divine, especially the Historic Word of the Pentateuch, and for this reason he was placed as an infant in the ark of bulrushes, which signify the literal sense of the Holy Scriptures. And in like manner, years afterwards, the law was placed within the ark to represent the spiritual sense of the Scriptures in the ark of the literal and bound up with the evils and falsities thereof.

And so in our regeneration and our growth in grace our internal man, filled with holy remains, good and truth, is placed in the ark of our external man, which to a large extent is made up of the slime of evils and the pitch of falsities. We are painfully aware of the incongruities and inconsistencies of our natures and of the proximity of the spiritual to the natural.

So the divinity of our Lord, pure and undefiled, was placed for a time in the ark of His humanity, which relatively was impure and tainted with the corruption inherited from his mother Mary and common to our humanity.

And the question may be asked, was it not an incongruity that the law which was to be the moral code of all nations should be placed within an ark made of wood and concealed in a tabernacle made of the skin of animals? Was it not an act of irreverence that the baby Moses, the future law-giver of the nations, should have been placed in a frail cradle, rudely constructed of rushes, slime and pitch and exposed to the treachery of a river? Was there not too close a proximity of the spiritual with the natural?

Well, there is a purpose in all of this closeness of the spiritual to the natural. For the inner spiritual man acts upon the external man, disposing it, refining it and subduing it to higher purposes. In this manner, only on an infinite scale, did our Lord's divinity dispose, mould and purify His Humanity, until the latter was fully glorified and the Lord could say, "*Father, I have glorified thee upon the earth; I have finished the work which thou gavest me to do.*"

(To be continued)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Saving the Surface

I HAVE just been looking through one of our popular weekly magazines, one that is about three-fourths advertisement and one-fourth fiction. The stories in the magazine did not interest me; but I really liked the advertisements. Some of them give such high praise to various things that I make up my mind never to buy those articles lest I should be disappointed.

One of these advertisements especially appealed to me. It recommended a certain brand of paint. Its slogan was, "Save the surface, and you save all." It gave a picture of the house all shiny after being newly painted. It looked marvelously clean and attractive.

There was some truth in that advertisement. The exterior woodwork of a house needs to be painted at least once in three years. The paint preserves the wood, keeps out the damp, and resists decay.

But it is not wholly true that if you save the surface you save all. Two years ago I saw a house that had been frequently painted and that always looked in good condition. But one day the floors collapsed and fell into the cellar. Termites had invaded the floor joists; they had destroyed the solid wood, and as a result the interior of the house fell into ruin. No amount of outside paint had been able to prevent the ravages of these destructive termites, who unseen and unheard had reduced the beams to powder.

That house contains a lesson for all of us.

In human life it is necessary for people to do more than cultivate a graceful exterior. They have to work from the inside, to make the hidden things pure and strong.

This is a lesson we all need to learn. We must first cleanse the heart and mind of all evil desires and thoughts. The paint maker says, "Save the surface and you save all." The Lord says, "Purify the heart and mind, and your whole life will become pure and holy."

Some people are very anxious to look well groomed and attractive. They do not always paint themselves outside, though such a thing is not altogether unknown. But they try to make themselves attractive in the eyes of other people. In its way that is quite nice. But our first efforts to be beautiful and attractive should be made in the heart and not in the face.

It would seem very strange if in every hair-dresser's establishment and in every beauty parlor people could read this prayer from the *Psalms*, "Create in me a clean heart, O God, and renew a right spirit within me." If we all lived in the spirit of that prayer we should all grow to be beautiful.

Paint is necessary on our houses but no paint is necessary on the soul. "Let the beauty of the Lord our God be upon us." If we got that we would not need external aids to beauty. Swedenborg tells us that the angels have a loveliness that is indescribable in words. A clean heart and a pure mind bring us the beauty of the Lord our God.

THE ALLIANCE PAGE

Behold, I pray, I know that thou art a woman beautiful to look upon.

Genesis xii. 11.

This signifies that truth from a celestial origin is delightful . . . or beauty itself . . . and is here called "a woman beautiful to look upon."—A. 1470.

"I WILL LIFT UP MINE EYES UNTO THE HILLS"

By Hazel Baker Clark

IT may be the mountains, it may be the sea, or again stretches of prairie; perhaps a road winding away into the distance, or a river rushing to the ocean; it may be the stars, or the thought of this little planet whirling and twirling through space, that gives you the thought of the immensity of creation, and the pettiness of man.

Whatever it is, use it to think—not of the unimportance of man, for he is important—of the unimportance of the petty, the trivial, the quarrelsome, and the banal. Let it lift you above all meannesses and little jealousies.

Catch the spirit of God's creative greatness that also fashioned you. Respond to the mood of nature, and responding find yourself bigger. Bigger as the soul of a mortal is always bigger than his surroundings.

Looking for the Golden Age

MENTION of the Golden Age usually turns the thoughts backward to that first period of the world's history when men still lived in the brightness and beauty of the Lord's sunshine. But we may see the Golden Age every day if we look for it, for every little child begins his life in the same sunshine. No more surely did the Lord gradually open the minds and hearts of primitive man through His inner enlightenment than does He to-day do the same thing for each child born into the world. It is very easy for us to see all that we do to awaken our children's minds, but our little all is as nothing compared to the inner help that the Lord is giving. He surely uses all our good effort, but the secret of any

strength and efficacy that they have comes only through the fact that He is infilling our outer efforts with His inner, living help. This inner sunshine is the source of all genuine life. It shines brightly in the child's life in his early years and is the real reason for childhood's happy memories.

The theory of evolution has robbed many people of their old-time belief in a Golden Age. Our Bible story of the Garden of Eden is now grouped with all the other ancient stories of the Golden Age, and men are explaining them all away by attributing them to man's well-known tendency to paint the past in brighter colors than the present. The persistently bright thoughts about one's childhood are now thought to have no real basis of fact.

But the New Church sees this differently. Through revelation it knows that there was a Golden Age in the world's history, and it knows that the same reason that made the first age what it was also makes the childhood days of every individual golden. The silver and the copper and even the iron ages follow quickly as growing self-consciousness and self-confidence turn one more and more from the Lord, but we may know very surely that every mind and every heart has been first opened through the reception of love and enlightenment from the Lord alone. The brightness and happiness of childhood with its rapid mental growth and its quick response to all that is true and good is the outer evidence of this inner fact.

So the Golden Age is in the world to-day and we are in close touch with it wherever children are. Something from heaven comes into our hearts through the mere presence of newly born infants and, later on, through all their developing years, we catch bright glimpses of inner qualities that show us that heaven is still very close to them. In their pure, crystal-

clear laughter, in their quick sympathy for others who are unfortunate, in their spontaneous love for and interest in other children, we are only seeing the outer evidences of the *spiritual* love and joy that is filling their hearts. In contrast it is easy to note when self-love is in the ascendancy; but the sadness of recognizing this state only fills our hearts with the greater gladness of knowing that through all the childhood years the children are still very near to the Lord. Self-love turns them from Him for a moment, but how easily they respond again to what is true and good! Anger blinds them temporarily, but how soon are they again seeing things in the light of justice and truth! They are never far from the Lord and through all these years He is able to give them the spiritual weapons that they will so surely need in the days to come. It is these gifts, received in the first Golden Age that make a second Golden Age of regeneration possible.

MARY SEWARD COSTER.

Meeting of the Kansas Association

The Kansas Association met in Pawnee Rock on October 8-9. The business was largely disposed of on Saturday afternoon. The following were re-elected: President, Rev. Isaac G. Ens; Vice-President, Dr. Frank A. Gustafson; Secretary, Rev. Sherman S. Newton; Treasurer, Mr. Ben C. Unruh. The absence of Dr. Gustafson was especially regretted because it was due to the illness of his wife. An appropriate message was sent to him.

The entire program of the Association was interesting but probably the outstanding feature was the brief address "By One Who Is Blind and Yet Sees," given by Miss Alice Philips, of Kansas City, Missouri. Miss Philips gave her address on Saturday afternoon at the conclusion of the business session. It was repeated on Sunday evening in response to the overwhelming demand of those present. Miss Philips is blind but the way in which the Divine Providence has led her to see with a spiritual discernment through the work of Swedenborg is a source of profound inspiration to everyone who meets her. Should the mission work in Kansas City never produce another encouraging result, we cannot but think that Mr. Ens will feel that he has emerged from his work the victor. But readers of the MESSENGER will doubtless hear more of Miss Philips shortly.

The reports of the Association were definitely encouraging. The President of the Association

spoke of his survey of New-Church interest in Colorado and western Kansas. The President of the General Convention also spoke briefly to the Association.

Members of the Pretty Prairie Society turned out in good numbers for the Sunday Services. Mr. Frank Kroecker led the Sunday-school discussion. The Rev. F. Sidney Mayer preached in the morning and the Rev. Isaac G. Ens in the evening.

On Sunday afternoon the Kansas Association of Young People met for the second time. It was necessary to elect an entirely new group of officers. Mr. Galen Unruh was elected President. Miss Naomi Unruh was elected Secretary. For Vice-President Miss Anna Brubaker was elected. Mr. Alfred Kroecker was chosen as Treasurer. But in spite of the need for a new group of officers caused by the old officers going to college and into business, the outlook is definitely encouraging. We had thirty present at our deliberations this year. Last year we managed to gather about eighteen. Last year our plans were hazy. This year they have been made definite. We believe that we can continue to grow.

In addition to the above, brief addresses were given by Mr. Ben C. Unruh and Mr. D. E. Krehbiel. The Rev. Sherman S. Newton presided at the Saturday evening meeting.

Mr. Jake Siebert and Mr. Otto Unruh were appointed to the Finance Committee. Mr. D. E. Krehbiel and Mr. Ben C. Unruh were appointed to the Board of Missions of the Kansas Association.

The Canada Association

I was delegated to prepare a report of this year's meetings of the Canada Association for the MESSENGER. And it happened, furthermore, that I had been elected, against my really sincere objections and protest, Chairman, for the ensuing year, of what I thought was simply the Canada Association of the New Jerusalem under the Convention. Taking seriously the new responsibilities that had been thrust upon me I began at once to inquire into the nature of them. I secured from our Secretary, Mr. W. H. Halliwell, a copy of the Constitution and By-laws of the Association and learned from them that I am Chairman of "The Association of the New Jerusalem Church in Canada." Hence this Association is a legal entity authorized and protected by the laws of Canada to function as the New Jerusalem Church throughout the whole of Canada as a nation. Hence I find myself "Chairman" of a national church organization. I can see some possibilities for church usefulness in this new aspect of things which reconcile me to my election, and I shall have these possibilities prominently in mind in preparing the radio talks that I am expected to give from Toronto in November.

To be sure, "The New Jerusalem Church in Canada" is affiliated with Convention, as shown in article two of its Constitution which, in setting forth its "object or end," says, among other things, "and to assist in the general uses of the Church in the General Convention of the New Jerusalem in the United States."

The Association held its meetings in the new and beautiful and commodious church in Kitchener. Its individual or local name is "Church of the Good Shepherd." The church situation in Kitchener is old fashioned enough to provide hospitality for all delegates and visiting attendants in homes of local church members. This is a rare thing in these fast and progressive times. But it is delightful. About twenty members from the Toronto Church were present.

The general business of the Association was conducted in the customary way with the Rev. John W. Spiers presiding. Reports of officers and committees and general discussions and election of officers followed in their order. The outstanding feature of the meetings, aside from Sunday's services of worship, was the address given by the visiting clergyman, the Rev. Russell Eaton, president of our Church college at Urbana, Ohio, who presented, in an effective way "the lore and the lure" of this institution which most of us feel should have the earnest support of New Churchmen. Mr. Eaton also preached the Association sermon with the Rev. John W. Spiers conducting the service. The attendance was close to two hundred. The Rev. Hiram Vrooman administered the sacrament of the Holy Supper to upwards of eighty communicants.

The Bible dramatization by the children of the Sunday-school on the Sunday evening program in the church auditorium was one of the best of its kind that the writer ever enjoyed, and most of the credit for its excellence goes to the minister's wife, Mrs. John Spiers. This was followed in the Sunday-school room by a motion picture travelogue by Mr. Norman and Jean Schneider.

On the Saturday night program, which followed a church supper, was a dramatic reading by a local man, Mr. Cyril Hayes, "Joseph and his Brethren," which was greatly enjoyed and highly praised. The social evening was Monday night, with games and dance in suitable commodious rooms within the spacious church.

Officers elected were: the Rev. Hiram Vrooman, chairman; the Rev. John W. Spiers, vice-chairman; Mr. W. H. Halliwell, secretary; Mr. Frederick H. Schneider, treasurer; and, for members of the Executive Council, J. M. Schneider, R. J. Wright, William Pickard, A. B. Elder, W. H. Law, Percy Blackmore.

HIRAM VROOMAN.

Almont Summer School

The Summer School conducted at Almont, Mich., during the last two weeks of July closed a very successful season. Attendance, which has been limited during recent years, showed a slight increase. General interest in Almont over the week-end periods swelled attendance figures. Religious services and social programs at these times create wide interest among the younger folk of the church.

Religious instruction this summer was unusually interesting. Under the capable direction of the Rev. William Beales and in cooperation with the Rev. Spiers and the Rev. Donald Gustafson assisting, the lectures covered a broad range in the religious field. Although attendance at mid-week lectures was not large, the interest of those attending was gratifying. Classes were held for the various age divisions with lectures and instruction adapted to these groups. There were 110 in attendance at the middle Sunday Communion service. A feature of some interest was a series of talks by the Rev. Spiers, on Wild Flowers of the Great Lakes Region. In addition, splendid motion pictures were secured by Arthur Rattray from the Michigan Conservation Department.

Social activities were varied and pleasurable. The Saturday night gathering at "Rec Hall" on the campus will long be remembered. Mid-week social events embraced a picnic and swimming trip to Forest Hall, an evening of Donkey Ball at Capac, a campus masquerade party and dance and other minor events. The highlight of the social program was the middle week-end swim and dance event. This included a beach party at the Locke cottage on Lake Huron, a shore dinner, an evening of dancing and the invasion of Almont town for a midnight repast.

Physical aspects of Summer School are improved. Meals were capably handled and the diet was well arranged. The state of health of those attending camp was excellent. The two-week session was healthful and wholesome. Sanitation has been improved. New camp improvements will be added, this activity under the direction of Miss Daracott, Mrs. Huber and Mrs. Brink.

Next year's plan for Summer School, now in the embryo stage, holds promise for an enlarged and more interesting summer session. A Fortieth Anniversary celebration will climax the 1939 season. A pageant heralding Almont's span of years is under the direction of Mrs. Helen Finch and promises much of interest to everyone. The Rev. Donald Gustafson has been selected as Superintendent for next year's Summer School. Mr. B. G. A. Laitner was elected President of Almont Assembly, which is the governing body of Summer School.

MISSION BOARD NEWS

The following Resolution was adopted by a unanimous and rising vote at the first meeting of the Executive Committee of the Board of Missions, following its summer recess:

WHEREAS Mr. Ezra Hyde Alden, of Philadelphia, was first elected to this Board at the session of the Convention held in Cleveland in June, 1898, and has thus served the Board of Missions for forty years, a considerable part of that time as the Board's president, during which the mission work of the Church has been extended and strengthened throughout the world—

BE IT RESOLVED that on this the fortieth anniversary year of Mr. Alden's service this Board spread upon its Minutes, and formally transmit to him the Board's, not to say the entire Church's, deep and lasting appreciation of this incomparable record.

It was further observed with interest and satisfaction that the present year marks the thirty-first anniversary on the Board of Mr. Lloyd A. Frost, its treasurer, and the thirtieth anniversary of the Rev. Paul Sperry, its vice-president. Another anniversary noted by the Committee was the 68th birthday of its chairman, Hon. Forster W. Freeman, to whom it voted hearty congratulations and best wishes.

OBITUARY

BALLARD.—On September 17th Mr. James Ballard of Oakland, Calif. The Rev. Othmar Tobisch conducted the resurrection service which was held at Grant D. Miller's chapel, Oakland.

External Memory after Death the Basis of Life

ALTHOUGH man after death becomes a spirit, he nevertheless has with him in the other life the things which pertain to his external man, namely, natural affections, and also doctrinals, and even knowledges; in a word, all things of the exterior or natural memory; for these are the planes in which his interiors terminate. In such manner, therefore, as these are arranged are interior things formed when they flow in, for therein they are modified.—(A. 3539.)

October 26, 1938

MARRIAGE

RAMIREZ-BATES.—On September 5, 1938, at San Juan, Puerto Rico, Miss Velma Bates of Boston and Dr. Ramon Eladio Ramirez. Dr. and Mrs. Ramirez are residing at 81 Post Street, Mayaguez, Puerto Rico, Dr. Ramirez' native city, where he has his medical practice.

Baptism

YOUNG.—Donald Clifton Young, the infant son of Mr. and Mrs. Henry Young, was baptized immediately following the morning service at the Bridgewater Church on October 9, 1938.

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, November 14, 1938, at 4:00 P. M.

Advertisement

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CALENDAR

November 6.

Twenty-second Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 144: "Make a joyful noise unto God."

Lesson I. Dan. v.

In place of Responsive Service, Sel. 195: "Princes have persecuted me."

Lesson II. John vi, v. 41.

Gloria, Benedictus and Faith.

Hymns (Mag.) 395: "O mother dear, Jerusalem."

403: "Hark, hark my soul."

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