

The **NEW CHURCH MESSENGER**



October 5, 1938

ENLARGED QUARTERLY NUMBER

In This Issue

"The Seven Churches in Asia"

Wilfred G. Rice

The Romance of Missions

Leslie Marshall

The Lord's Government

George Henry Dole

Miracles

Adelina Nunez Baker

Price 10 cents

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THE NEW-CHURCH MESSENGER

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God and the Great Storm

THE devastating hurricane that struck New England on September 21st was probably the most serious calamity in the history of the New England states. At the present time of writing, six hundred and fifty persons are known to have perished, one hundred are missing, and sixty-three thousand persons are homeless. For all those who are bereaved and for all those who have suffered loss and privation the sympathy of the whole nation will be expressed. That sympathy has taken a practical form and hereulean efforts are already being made to relieve the distress and to restore order in the stricken area.

Many people will find it difficult to reconcile this great calamity with a belief in Divine Providence. It is no explanation of the matter to say, as a few men have glibly said, that events like these are Divine visitations on and warnings to a wicked world. That men may take warning is quite true. That such disasters move us all to pity, sympathy and practical helpfulness is even more true. But that God is responsible for the storm and its consequences is too much for rational persons to believe.

For the New Church there are two lines of explanation of the cause of great storms. Firstly, hurricanes, cyclones, typhoons, may be orderly movements by which the surface of the earth is kept in a state habitable by man. They may thus be regarded as phenomena of a still evolving world, and their use, harsh and violent

though it be, ministers to the greater good of mankind. That they take toll of human life is merely incidental and forms no part of the plan from which they proceed. Secondly, we can regard them from the standpoint of spiritual causation as taught by Swedenborg. He affirms that all disorders in the natural phenomena of the world are due to human disorder on the plane of spirit; that the earthquake and the violent tempest result from disorders in the hells and are the outcome of human disobedience to Divine Law.

"Hell itself breathes out
Contagion to this world."

Hell produces disorder in the realm of nature.

Men of science would be slow to accept this idea of spiritual causation because the connection cannot be demonstrated. But it is the only reasonable explanation of the great calamities that frequently occur in the world. If it be true it shows that calamities are not due to providential oversight. It puts responsibility for these tragic events on human disorder and disobedience.

This does not mean that calamities are outside the orbit of Divine control. In His care for the preservation of human freedom the Lord permits many things that prove disastrous in temporal affairs of men, but these things do not interfere with our eternal welfare. And those who perish by storm are still in the Di-

vine care. We may not be able to say with Walt Whitman,

"Whatever happens to anybody, it will be turned to beautiful results,
And nothing can happen more beautiful than death,"

but of this we can be certain: misfortunes are never allowed to interfere with the Lord's eternal purpose in our lives. Whether we die in our beds or are drowned at sea, die of old age, or are killed by a storm, the angels await us on the other side of the veil. The Lord calls about fifty million persons to the higher life every year, but He knows each one personally and calls each one by name.

A. W.

The Reign of Violence

THE rapidly changing scene in Europe makes it difficult for a weekly newspaper to speak with any degree of certainty. Before this page reaches the reader the die will have been cast for peace or war. Europe and the whole world may be breathing more easily and may have turned to a reasonable discussion of the problems that now confront some of the leading nations of the world. And that there are problems, none can deny. The map of Europe redrawn after the World War left racial minorities in several countries. Three million people of German blood were left in Czechoslovakia. It is a real problem how to make these three million people happy and contented under Slavic rule. It is a problem for the Czech government. Germany wants to solve that problem by annexing a large part of Czechoslovakia. She ignores the fact that the land never has belonged to her. It was a part of the former Austro-Hungarian empire. Germany shuts her eyes to the fact that by annexing the Sudeten part of Czechoslovakia she would include within her borders a considerable minority Czechs. The same would be true for the claims of Poland and Hungary. Human nature being what it is, the solution of these racial problems is an almost superhuman task. But the effort to solve them by force is the most irrational policy that could be conceived. Nearly every war leaves behind it the seeds of future war.

It is estimated that by death and disease the World War exacted a toll of thirty millions of lives. A future European war will probably be just as costly. For every Sudeten German who may be won back to the Fatherland about ten other persons may have to perish. It doesn't make sense, does it?

The loss of life in war, however, is not the greatest loss. The lowering of the moral tone of nearly the whole world, the loss of a sense of the sacredness of human life, and the bitter animosities that flourish long after peace is signed—these are even more serious than the mortality of war.

Probably there never have been more strenuous efforts made to avert a war than those of the past few weeks. But the threat of a reign of violence more deadly and more dreadful than anything the world has known since the days of Ghengis Khan still hangs over the world. How long can this be borne? How much more sabre-rattling on the part of a few Europeans can the world tolerate? The great majority of people in nearly all countries want to live peaceful, industrious lives. If freedom of the press were restored throughout Europe, and no man need bear arms except he really desired to do so, the great standing armies would melt away like morning mist before the rising sun.

Whatever the outcome may be in Europe there are two great lessons that will not be wasted on the democracies of the world. A free press and free speech are essential to the preservation of rationality in a nation. And no man or group of men should be allowed to exercise a reign of violence.

A. W.

Divine Permissions

It is not of the Divine Providence that wars take place, because they are united with homicide, depredation, violence, cruelty, and other enormous evils which are diametrically contrary to Christian charity; but still they cannot but be permitted . . . for unless evils were permitted to break forth, man would not see them . . . and therefore could not be led to resist them.—(*Divine Providence*, 251.)

“The Seven Churches in Asia”

By Wilfred G. Rice

OF all the books in the Bible, there are few more widely misunderstood than that of *Revelation*. It is a strange book, strange in both language and setting, yet its mystery goes far beyond these external things. Though generations of earnest Christians have searched its pages for the great spiritual message which so obviously lies just beneath the surface, few there are who have found it.

To Swedenborg was granted the privilege of unfolding the truths which had been veiled in mystery through the ages. The key which at last opened the door to spiritual treasures is found in these words from *The Apocalypse Explained*:

“Many have expounded this prophetic book, which is called the Apocalypse, but having all been unacquainted with the internal or spiritual sense of the Word, they have applied the various particulars of its contents to the successive states of the Church, with which they have become acquainted from history; besides which, they have applied many of them to the concerns of civil governments. Hence it is that these expositions are for the most part conjectures, which can never appear in such a light as would admit of their being established as truths. . . . From these considerations it is evident that the Apocalypse, as well as the prophetic parts of the Old Testament, cannot be understood, nor anything therein, unless the spiritual sense be known, and unless there be given also a revelation from Heaven, where the whole Word is understood according to that sense.”

It was part of the mission of Swedenborg, therefore, to raise the study of this important book from the level of mere speculation to certainties based upon divine revelation. In discussing that part of the book of *Revelation* that deals with the Seven Churches in Asia, it must be remembered that “Spiritual things must be spiritually discerned.” Though a survey of the facts which archaeology and other external studies have added to our knowledge of the text in its literal sense, has its place, these contributions are important only in so far as they throw light upon the spiritual principles conveyed by the deeper sense.

The historical background of the messages to the Seven Churches may be summarized as follows: In the year of our Lord 95, John, the writer of the *Book of Revelation*, was sent into exile by the Roman Emperor Domitian. On the lonely Island of Patmos, a small, volcanic

island in the eastern part of the Aegean Sea, John received the visions which are still a mystery to the greater part of the Christian Church. For eighteen months he was kept there at hard labor, but weariness of body did not interfere with the opening of his spiritual sight. As Bishop of the Christian Churches in Asia he sought both to encourage and reprove them, as needed in each case, by sending out the pastoral letter which is known to us as the book of *Revelation*. It was not, as some have been led to believe by certain words in the second chapter, a group of letters sent individually to each Church, nor was the imagery purposely intended to deceive Roman censors; in writing the book of *Revelation* John was following the Apocalyptic model so clearly set forth in the Old Testament, notably in the book of *Daniel*.

The first message was to “The angel of the Church in Ephesus.” Not to the Ephesians themselves, for the children of men are so often unworthy servants of the cause they profess, but to the angelic society which corresponds to the Ephesian temperament. Before going further with this subject, it may be well to quote once again from *The Apocalypse Explained*:

“In this chapter and the following the seven churches are treated of, by which are described all those in the Christian Church who have religion, and from whom the New Church, which is called the New Jerusalem, can be formed; and it is formed from those who approach the Lord alone, and at the same time repent of their evil works. The rest, who do not approach the Lord alone, from the confirmed denial that His Human is Divine, and who do not repent of their evil works, are indeed in the Church, but have not anything of the Church in them.”

In the message to Ephesus, therefore, the Lord, through John, was speaking not to the Ephesians alone, but to persons of kindred spirit in every age. Though the once proud city of Ephesus now exists as a humble Turkish town, the spiritual needs represented by the original city are still prominent in the world, and call for the solution which can be provided only with the aid of a knowledge of the deeper sense of Scripture.

On maps of the ancient world Ephesus may

be found on the west coast of Asia Minor, proudly displaying itself on the hills rising above the pagan Temple of Diana. As a result of its excellent harbor, commerce was attracted, and the city became rich. Though mythology holds that Ephesus was founded by the Amazons, it is somewhat disconcerting to learn that, aside from their wealth and devotion to witchcraft, the Ephesians were noted for their effeminate manner of life! Christianity was introduced by St. Paul, directed for a time by his assistant, Timothy, and finally given to the charge of St. John when he became a resident of the city. Swedenborg identifies the spiritual state of the Ephesians with:

"Those who primarily regard truths of doctrine, and not goods of life."

It seems ever to be the habit of certain narrow-minded Churchmen to place more importance upon the intellectual acceptance of sound doctrine than upon the actual practice of the virtues that should accompany it. From the earliest days of the Christian Church intolerance has been the motive of "heresy hunts" that have led only to discord and disruption. After praising the Ephesians for their good works and patience, St. John warned them: "Nevertheless I have somewhat against thee, because thou hast left thy first love." In commenting upon these words Swedenborg said: "Every Church, at its commencement, regards goods of life in the first place, and truths of doctrine in the second; but as the Church declines, it begins to regard truths of doctrine in the first place, and in the second goods of life; and at length, in the end, it regards faith alone, and it then not only separates goods of charity from faith, but also omits them."

So it is in the Christian world to-day; just as the Ephesians sought to prove their faith by insisting that all within their jurisdiction should render lip-service to the doctrine as they conceived it, meanwhile neglecting to practice it, so the churches of this age have also given more attention to external solidarity of belief than the works of charity which the Lord so earnestly recommended. The besetting sin of the Church in Ephesus, therefore, was a lack of proportion; though a love for sound doctrine is a credit to any churchman, it must never be allowed to interfere with the performance of

good deeds which bear witness to an unselfish love of the Lord and the neighbor.

A similar want of proportion, though of a different kind, is found in the message to the Church in Smyrna. Situated about fifty miles north of Ephesus, Smyrna was, and still is, one of the wealthiest ports in Asia. Spiritually it represents: "Those who are in goods as to life, but in falsities as to doctrine." Of possible interest in this connection, though not mentioned in the doctrines of the New-Church, is the fact that Smyrna has long been the chief centre for the distribution of figs, a fruit which, appropriately enough, corresponds to "Natural goodness." Though the relationship here suggested may be founded upon nothing more substantial than coincidence, it is now offered for whatever value it may deserve. Natural goodness, however, whether signified by Swedenborg's clear definition of the spiritual state of the Church in Smyrna, or by the fig-tree upon which the Lord pronounced a curse, is still one of the greatest problems which the Church must solve.

At first sight, it would seem that the spiritual states represented by Ephesus and Smyrna are diametrically opposed; where the Ephesians gave first place to doctrinal accuracy, the people of Smyrna were more vitally concerned with the good of life. It must be pointed out, therefore, that the doctrinal weakness of Smyrna did not arise from apathy or contempt, but from the fact that an easily pardoned enthusiasm for the performance of good works allowed falsities to creep in. Is it not true that the advocates of lavish, undiscerning charity are generally at loss to defend their policy by any principle known to sound reason?

For a better example of beliefs antithetical to those represented by Ephesus, we must turn to the message to Pergamos. In Swedenborg's definition of the tendency here encountered we find the logical development of a trait represented in its early stages by Smyrna. From lightly regarded errors in doctrine to the complete renunciation of doctrine as a guiding principle is a shorter step than we sometimes realize. Where Smyrna was simply: "In falsities as to doctrine," the Church in Pergamos consisted of those "Who place all of the church

in good works, and nothing in the truths of doctrine."

Here again we meet one of the most subtle enemies of the spiritual man, the temptation to be satisfied with works that are motivated by nothing higher than "Natural Goodness." More compelling than any sermon on this subject is the following direct quotation from *Arcana* 5032.4:

"Therefore those who are in natural good alone, in the other life suffer hard things, and sometimes complain much that they are among the infernals, when yet, as they believe, they had done what is good equally with others. But they are told that they had done no otherwise than like gentle animals devoid of reason; and that they had not been solicitous concerning any good and truth of the Church, and as in consequence they have not in their internal man any receptacle of good and truth, they cannot be protected by the Angels; and also that they had done many evils under the appearance of good."

In that northern province of Asia Minor once called Lydia, about halfway between Pergamos and Sardis, was situated the prosperous commercial city of Thyatira. John's message to Thyatira, unlike those to the first three Churches, was two-fold: first, one of encouragement to the majority of the people, who are increasing in faith and good works; then a sharp warning to those of the minority which has been unfaithful.

At the head of the minority was a prophetess known to the city simply as "Jezebel." If ever a person was aptly named, it was she; just as the wife of Ahab led Israel astray, so she cast a blighting influence upon all professing Christians who continued to meet her. According to her teaching, it was possible to be a Christian without giving up any of the pagan ways of life. Her disciples, therefore, spent most of the time between Church services in revelry at the social clubs that were characteristic of this immoral era. Without going into full particulars concerning life in these clubs, may it suffice to say that intoxication and gluttony were perhaps the most trivial of the sins committed there.

In the deeper sense of Scripture the Church in Thyatira represents two types of people: first, "Those who are in faith from charity, and hence in good works;" secondly, "Those who are in faith separated from charity, and hence in evil works." Few, indeed, are the branches of the Christian faith which at this

day do not reveal the same division. The Church itself stands at the cross-roads: shall we cling to the strait and narrow path appointed by the Lord, or shall we yield to an extremely vocal minority and tread the easy, convenient way that leads downward?

Scarcely deserving the name of a "Church," but still the object of John's care and affection, was the group of Christian converts in Sardis. Six hundred years earlier, when Lydia was a kingdom, instead of a captive province, Sardis was its capital. At the time of the *Apocalypse* Sardis was still an important city, but now it is only a mass of ruins. In the pastoral letter of John, therefore, the people of Sardis were sternly rebuked for their lack of earnestness. "Those who are in dead worship, or in worship which is without goods of charity, and without truths of faith"—such is the sorry lot which Swedenborg ascribes to all persons of the Sardis temperament. The lack of zeal in practice of true religion has always been a problem to leaders of the Church, but it is doubtful if such a problem was ever more timely than in the present generation. In times when lordly organizations take advantage of certain lenient provisions of the law to escape taxation on enterprises which add little to the glory of God, when other richly endowed Temples devote only a small part of their time and effort toward services for worship, and with a majority of churches proving themselves faint-hearted servants of the Lord whose name they bear, this question fairly presents itself: "Lord, who shall abide in thy tabernacle; who shall dwell in thy holy mountain?"

The answer is given in the message to Philadelphia, the one Church in all the seven which John did not find it necessary to reprove. "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." In these words lies the Lord's own blessing upon all of the Church "Who are in the faith of charity." As an ideal for all of Christendom, as a word of encouragement to those who have long been faithful, these words are unsurpassed. Just as the Lord placed an open door to salvation before all the worthy members of the Church

in Philadelphia, so the opportunity is still given to earnest, self-denying Christians everywhere to enjoy power from the Lord against evils and falsities in the same measure as they apply truths from the Word to their lives, and acknowledge the divine principle of the Lord in His human.

The messages to the seven churches in Asia conclude with a word of warning. To the angel of the church in Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Influenced, no doubt, by the word "lukewarm," scholars have long taken this passage to refer to nothing more serious than apathy or indifference. Quite different, however, is the revelatory statement of Swedenborg in this connection: . . . "They are between heaven and hell, inasmuch as they look with their eyes toward heaven, while their heart is inclined towards hell; to do which is to profane, and the lot of profaners in the other life is of all others the worst. To profane is to believe in God, the Word, eternal life, and many things, which are taught in the literal sense of the Word, and still to live contrary to them. Hence then it is, that it is said, 'I would thou wert cold or hot'; for he who is cold, that is, who is without faith, does not profane; neither does he who is hot, that is, who has charity alone."

In summarizing this study of the spiritual traits of all who will be of the New Jerusalem, let us never lose sight of the fact that weakness or falsity is not enough in itself to condemn; it is only the willingness to remain in an imperfect state which confirms for eternity these evil tendencies. Several of the Churches included in John's letter were roundly condemned for their evils and short-comings, yet the hope of salvation was withheld from none. As a mark of the Lord's infinite patience with all who need His help, let us recall some of the promises which concluded stern words of warning.

To the proud, self-righteous doctrinaires of Ephesus it was promised that a larger, more charitable view of life would give them: "To eat of the tree of life, which is in the midst of

the paradise of God." Sardis, where even the vestige of spirituality had vanished from worship, was called to repentance by these words: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Most remarkable of all is the promise to Laodicea; greatly had this Church sinned in the sight of the Lord, but wonderful was the measure of His forgiveness to all who would turn to Him; of all the kindly promises of the Lord, I think these are the most tender: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Forgiveness, that is ever the Lord's way with all who need Him. Let them only recognize the evil of their ways and turn to Him for guidance along the good ways of life; let them make their bed in Hell, but yearn for something better, and He is with them, always ready to forgive and to bless the remnants of good. As we turn from the contemplation of Holy Writ to the problems of external reality let us never forget that the same Lord who understood and forgave the sins of His erring Churches in Asia appeals also to this generation of His servants. Whatever our sins may be, whether the narrowness of the Ephesians, the worldliness of Sardis, or the conflicting tendencies of Laodicea, let us be well assured of the saving power of One who said: "I will not fail thee, nor forsake thee."

The First Stage of Regeneration

THE truth that is insinuated into man while he is being regenerated has its origin in good. At first the good is not manifest because it is in the internal man; but as the truth is in the external man it is manifest. The affection for truth in the man who is being regenerated is from good. But the truth that is received at this first period is not the genuine truth of good, but is the truth of doctrine, for man does not yet consider whether it is the truth or not, but accepts it because it is a part of the doctrine of the church. Nevertheless so long as his acknowledgment of the truth is such, it is not his own, and is not made his own. This is the first state of the man who is regenerated.—(A. 6717.)

The Romance of Missions

By Leslie Marshall

A Brief Historical Account and Current Survey of the Missionary Fields of the New Church.

PROBABLY it is without parallel in the history of religion that although Swedenborg made no attempt to promulgate his teachings, other than to publish his books and send a few to places of learning, and despite the fact his theological works remained untranslated for nearly half a century following his death, today there is scarcely any part of the civilized world where his writings are unknown.

This wide dissemination in scarcely more than a century has been due, of course, to the missionary activities of the organized New Church, and of its affiliated bodies, notably the Swedenborg Foundation of New York and the Swedenborg Society of London.

It is the purpose of this booklet to outline the history of this work, more especially as undertaken by the General Convention's Board of Missions, and at the same time to describe its present fields of labor.

Until about fifty years after Swedenborg's death the organized New Church was confined to a few centers in Great Britain and the United States. It was not until the meeting of the General Convention held in Philadelphia in 1822, that the Church authorized support for a "missionary minister." There were no Convention funds available, and private resources had to be called upon to help.

Eighteen years elapsed before Convention found itself able or willing to appropriate seventy-five dollars for its missionary work. This was used for ministers travelling in and about Lancaster, Pa., and Middleboro, Mass. In 1844 Convention found so many letters arriving from isolated students abroad that it felt called upon to appoint a "Committee on Foreign Correspondence." This committee served for thirty-five years, handling the now historic communications of famous pioneer New Churchmen such as M. le Boys de Guays and Dr. Immanuel Tafel.

In 1839 a "Standing Committee on Missions" had been organized. This consisted chiefly of

the General Pastors, and it had devoted itself to home missionary activities. A good deal of thought then appears to have been given to ways and means of extending the borders of the Church in America and of strengthening the groups already organized. In 1840, Swedenborg's writings were sent to twenty-four colleges, eight theological schools, twenty-five library associations and thirty-two ships. A lecture staff was appointed at about the same time. Six years later Dr. Samuel F. Dike was sent to Canada on a missionary journey, and by his enterprise and initiative he brought together many isolated receivers in the "far north."

The half-century mark had not been passed before news came to Convention of the first European conference. Dr. Immanuel Tafel reported to that conference, and later to the General Convention, that he was in touch with receivers in all parts of Germany and Switzerland.

In 1857, M. le Boys de Guays reported to Convention that he had placed the theological works of Swedenborg (52 vols. in each set) in eighty-three libraries in France, Belgium, Switzerland, Germany, Sardinia and Holland. Apart from its financial aspect such an accomplishment appears stupendous even when measured by the standards of to-day.

Things were moving in America, too. No less than three thousand dollars was voted by Convention in 1870 for the use of the Missions Committee. The raising of this sum was largely the work of the Rev. J. R. Hibberd, who two years earlier had been appointed superintendent of missions.

The work of the pioneers in Europe continued to bear fruit. In 1876 the Committee on Foreign Correspondence reported the Rev. Adolph Boyeson at work as missionary minister in Denmark and Sweden. The Rev. H. Peisker visited Vienna and Dresburg in Austria. An unnamed missionary is reported the

same year in Switzerland and Italy. Three years later the work in Switzerland was put on a definite footing by the sending of the Rev. Feodor Goerwitz, then missionary in Germany, to Zurich as Pastor and Missionary. This work in Zurich has been continued for half a century, the Rev. Adolf Goerwitz having succeeded his illustrious father. The Society in that city has had a healthy growth. General Pastor Goerwitz now superintends the work in Zurich, Berne, and Herisau (Switzerland); Trieste, (Italy); Berlin and isolated points, (Germany); Libau, (Latvia); Vienna, (German Austria); Prague, (Czechoslovakia). The Societies in Paris, Geneva and Lausanne were united in 1920 as the French Federation.

The Board of Missions as at present constituted was not yet in existence, but in the "eighties" annual appropriations for work in foreign countries amounted to two thousand dollars. In 1885 after careful consideration spread over two years it was voted that the missionary work should be systematized and directed by a committee to be known as the "Board of Home and Foreign Missions." The Rev. John Pettee was its first chairman. By 1890 the Board was in contact with individuals or groups in India, Mauritius, West Indies, and the Falkland Islands, as well as the European centers previously mentioned. A year later the Board's report shows twelve missionaries at work in the home and foreign fields, the financial needs of the year amounting to \$5,600.00. In 1897 an effort was made to secure an endowment fund for the Board. About three thousand dollars was then raised, but two years later the fund had increased to twenty thousand dollars.

In 1906, an English New Churchman reported interest in the works of Swedenborg in Kobe, Japan. It was decided to inquire at once into the possibility of organizing missionary work in that country. In the same year the secretary of the Board, the Rev. Willard H. Hinkley, reported a letter from Cuba "in reference to establishing a New Church in Sagula Grandon."

It was shortly after this that New-Church missionary activities began to assume their present world-wide scope. Matters such as an exhibit at the Alaska-Yukon-Pacific Exposi-

tion in Seattle; additional appropriations for work among French-speaking New-Church people in Europe; missionary expansion in Arkansas, Texas and Kentucky, came before the Board's monthly executive meetings for consideration.

New interest developed in Mexico, as a result of Dr. L. E. Calleja's devoted uses; a student made application to come from Spain to the Theological School; a colored minister went to work among his own people—so everywhere the work advanced.

By 1910, over eight thousand dollars was contributed by individuals and groups to the Board's working funds. A year later definite missionary activities were proposed for Georgetown, British Guiana, where there had been some New-Church interest since the days of James Glen, of Demerara, the first New Churchman to visit America (1784). In the same year, 1910, the Rev. Adolf L. Goerwitz came to America for the first time, reporting to the Convention on the affairs of the New Church in Europe. He was received with enthusiasm and the great pioneer work of his father was recognized.

Mr. T. Mower Martin, the late beloved non-agenarian member of the Society at Toronto, reported in that year a most profitable missionary tour in northwest Canada. The minutes of the same eventful period report the Board's request to the Swedenborg Foundation to publish Czechish translations of Swedenborg "by a Mr. Jaroslav Im. Janecek, of Prague, Bohemia." In this unobtrusive manner are the beginnings of the present flourishing New Church in Prague, now extended to other centers in that country, announced.

During this period the Convention gave increasing attention to the needs of the Church in Germany. The Rev. Immanuel Tafel's pioneer work there has already been spoken of, but he was preceded by Dr. F. C. Oetinger, of Wurtemberg, who issued an expository work about Swedenborg's teachings as early as 1765. Some years later he translated several of Swedenborg's smaller works. As Dr. E. von Born, minister at Stockholm, pointed out in an interesting article in the *New-Church Magazine* for October-December, 1930, the work in Germany has passed through many interesting

phases, but has been at its zenith since the Rev. Eric L. G. Reissner became missionary minister in Berlin in 1920. He had been resident in America for several years previously, studying at the Theological School and filling various pulpits during the interim.

Another historic date is noted in 1914 when the Board corresponded with the British New-Church Conference concerning a matter which developed into the organization of the Swedenborg Society in India, with headquarters at Bombay. In 1915 the meetings of the Executive Committee were moved to New York. In that year we hear for the first time of proposed work in the Philippine Islands. During the twelve months following, the Board circularized 10,000 people who had purchased one or more of Swedenborg's books. About this time, too, definite action was taken that led to the formation of a New-Church Society at Paramaribo in Dutch Guiana.

In January of 1917 the records briefly set forth that "a Japanese student, Mr. Isamu Levi Watanabe, was introduced to the executive committee of the Board." He was about to enter the New-Church Theological School at Cambridge, Mass. This marks the commencement of the work in Japan. A few years later another forward step was taken. Following the correspondence of the Board with Mr. A. Boo, a chemist in Moulmein, Burma, it was voted to accept him as a missionary for the New Church in that country. He had been for some years a student of Swedenborg's writings and an ardent worker in the Baptist Church. Since that time New-Church missionary activities in Burma have made such progress that Mr. Boo has now several workers on his staff. That field, being under the British Crown, was recently transferred to the jurisdiction of the General Conference.

Having briefly related our mission board's history up to the period of establishing its principal centers, we shall now survey its present fields of labor. At home it is active principally where there are no Associations, that is, organized groups of Societies. These are expected to keep in contact with the isolated within their respective jurisdictions. There then remains as the responsibility of the Missions

Board, the southern section of the United States, from Florida to New Mexico. Here two missionaries ordinarily are at work. A section consisting of south west Kansas and Colorado has been served by a single missionary. But there have been no paid workers in the remaining area which includes the Dakotas, Nebraska and Montana. Missionary activities in these places are undertaken by a group of devoted though scattered volunteer workers who report to the Board. Here and there family circles and groups develop as the result of this work.

Naturally the comparatively small population of some western states accounts in a measure for the little New-Church interest manifested. There is continual contact, however, with a great many isolated receivers by means of a Sunday Service for home use which the Board provides each week. The *Daily Readings* manual, home study courses with the New-Church Theological School, supplies of free literature, etc., also enable the Board to pursue its missionary work by mail. Perhaps the most active of all home fields is the Western Canada missions. Two missionaries are now finding it difficult to meet all the calls from groups new and old. There are several circles meeting regularly under the leadership of a layman, in addition to the missionaries' home pulpits at Herbert and Rosthern, Sask. Occasional missionary visitors are made to the not inconsiderable number of New-Church people in Nova Scotia and the other Maritime Provinces.

Support is given to Negro missions at Harlem, N. Y., and Cambridge, Mass., both of which are led by ministers. There is also an unattached New-Church colored group in Chicago, while a number of Negro colleges have from time to time been provided with books and literature and have received lecture visits from a New-Church minister of their race. In connection with its home missionary work, the Board maintains a card index of all who manifest any degree of interest in our teachings. It is estimated to contain more than 5,000 names of those residing beyond the jurisdiction of the Associations. Those within their scope number approximately 3,000. There are several thousand other names on file, principally of book

buyers or casual inquirers. The aim is to maintain contact with everyone showing any desire for it. That some progress has been made in this direction is shown by the distribution of more than 25,000 pieces of free literature annually most of which has been specifically requested by title. The Board has also supplied several thousand free pamphlets to an increasing number of Societies becoming interested in such work. Several penal institutions and social agencies receive our literature regularly.

Turning to the Board's present foreign fields of labor, there is now scarcely any part of the civilized world where the teachings of the Church are unknown. With the exception of the British Empire whose fields come within the jurisdiction of the General Conference, all New-Church missions, circles and family groups beyond the United States, are served, often in conjunction with other arms of the Church, by this Board, which also maintains correspondence with numerous individual receivers in remote places. In most instances the missionary minister makes his headquarters at a mission which is organized as a Society, radiating from these places to fields considerably beyond. This is especially the case in Berlin where the missionary is responsible for practically the whole of Germany. The situation is similar in Czechoslovakia where the central Society is at Prague.

The French Federation of the New Church includes mission societies at Paris and several smaller places in France and in Belgium, together with the Society at Geneva and Lausanne, Switzerland. That country being partly French and partly German speaking, there is a federation of New-Church societies, the headquarters being in Zurich. Here the General Pastor, who is responsible for the entire European field, makes his residence, including in his ministrations the groups in Trieste, Italy. Within recent years interest has increased in Latvia where there are mission societies at Liepaja and Riga. In Holland the General Church maintains a Society and smaller groups, while in Sweden and Norway the work is also undertaken without direct affiliation with the Board. In Denmark, with headquarters at

Copenhagen, the Convention Board and the British Conference share with the local society in maintaining the work.

Going beyond the European field, comparatively speaking there is considerable New-Church interest among the natives of various sections in South and West Africa. The General Conference maintains a superintendent at a central point in the Transvaal with jurisdiction over twelve circuits served by numerous ordained native ministers, while the General Church's mission headquarters is at Durban, Natal. As with the more recent interest in Nigeria and the Gold Coast, all these sections of Africa being within the British Empire, the Convention's Board, through the respective coordinating committees, accepts the General Conference's jurisdiction on that continent.

In Japan the New Church continues to expand. The missionary has his headquarters in Tokyo, making at least two annual visits not only to remote sections of the Empire, but to Korea and to the eastern part of Manchuria. It has not been until very recent years that any organized interest has been visible in China. Now, through the interest of the Swedenborg Foundation, a number of the church writings have been translated into the vernacular, and there is the possibility of a mission being established in that country in the not too distant future.

For some years the Board has been in correspondence with individuals and unorganized groups in both East and West Indies. Jamaica holds the greatest interest; but there are not a few students of our teachings in Trinidad, Puerto Rico, Cuba, San Domingo and Sumatra, to mention a few of the larger fields. Reference has already been made to the Philippines, where the late Rev. George Gordon Pulsford labored so faithfully and to such good purpose. The Board maintains a missionary, trained at our Theological School, in Manila, where he superintends the work of numerous native ministers and unordained leaders.

Reference has already been made to the missions in the Guianas. Besides the church societies in Georgetown, British Guiana, and in Paramaribo, Dutch Guiana, there are smaller groups in outlying sections. Convention's mis-

sion board maintains no organized fields in Central or South America, aside from the Guianas, but for many years in Rio de Janeiro, under the jurisdiction of the General Church, there has been recognized New-Church interest. In Mexico the New Church is confined to a few scattered students, as is the case with other Latin states below the United States line.

The work in Burma has already been mentioned, but we must not overlook the comparatively extensive work of D. Gopaul Chetty with headquarters in Madras, and of the long-time activities of Mr. A. E. Penn, of Bombay. British India also now comes with the General Conference's jurisdiction, though this Board closely cooperates.

Though precisely it cannot be termed as within the borders of missionary work, in order to round out a description of the world-wide nature of the New Church, we refer to the numerous societies and unorganized groups in Australia and New Zealand; to the church in Mauritius, and to the interest of which we are aware even in the remote Fiji Islands.

In concluding this survey, we shall bear in mind the ever changing progressive scene of the church's missions; its romance; its trials and its hopes. Taking a long look back we see in retrospect a Johnny Appleseed distributing sections of the church writings from a gunny sack; a Rev. George Fields riding horseback through the "wilds" of Indiana, Ohio and Michigan. On the Pacific slopes the Rev. George Savory goes, sometimes afoot, sometimes on horseback preaching the Heavenly Doctrines. Here is a Dike or a Mower Martin pushing on into Canada; or a Klaas Peters planning a trek for his people from that country into the Argentine.

It all makes an inspiring record, a succession of new fields won to the New Dispensation. There is encouragement for the present and golden promises for the morrow.

The Lord's Government

FEAR, doubt, and pessimism in regard to the everlasting progress of the world should be banished by the assurance that of the increase of the Lord's government and peace

there shall be no end. Nothing to the contrary is possible with a God of love. Faith in him necessitates such belief.

The government of the Lord is His kingdom, the kingdom of heaven. In essence it surpasses all natural delights and defies description, yet the Lord tries to tell by comparisons what it is like. In the parable of the sower, He shows how it begins. He is the Sower. The seeds are the truths of His Word. The good ground that brings forth manifold, is they who hear, understand, and do what truth teaches.

Again, the kingdom of heaven is like one sowing seed, and another scattering tares among it. Both must grow until the harvest, lest the wheat be rooted up with the tares. Evil can not be rooted out of one at once, for if all wrong desire were instantly taken away, if all selfishness were suddenly removed, there would be left no motives of action. The service of love can not be compelled. Yet the Lord bends selfishness to the extension of His kingdom. When harvest time comes, when good and unselfish motives are developed, then the tares are removed.

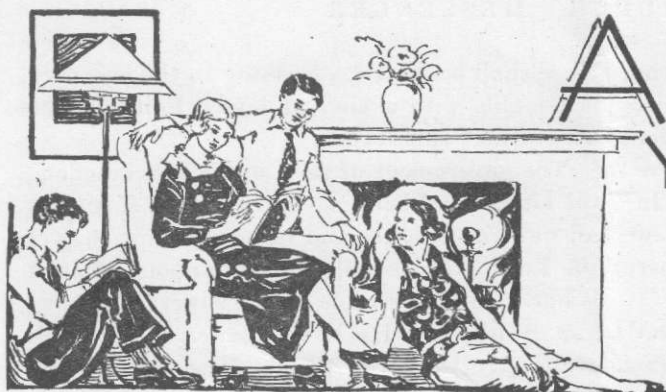
The kingdom of heaven is like a mustard seed. It has a small beginning. As one perseveres in the truth, the kingdom grows until it gives refuge from heat and the storm, from wrong desire and erring thought.

The kingdom is like the leaven hidden in three measures of meal. There are three distinct planes of the mind, the sensory, the knowledge planes, and the intellectual. There is good in each one of the them, but error is mingled with the good. Leaven means that evil, for, like evil, it causes fermentation, and fermentation is temptation. By temptation evil may be seen, loosened, and rejected, whereby, like bread, character becomes wholesome.

The kingdom of heaven is like a treasure hid in a field, and like the priceless pearl, to purchase which one sold all that he had. Of course the treasure and the pearl are the Lord. To be worthy of Him, one must be willing to leave all to follow Him.

The kingdom is like a net, in which both good and bad fish were taken. The mind is like a net which gathers both good and bad things. It is for us to reject the bad and gather the

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A PAGE FOR THE YOUNGER PEOPLE

By the Editor

“Long Distance Calling”

I HAD just settled down for a few hours' steady writing when the telephone bell rang. I picked up the receiver and put it to my ear and heard the operator's voice saying, “Long distance calling.” And then came the voice of a friend speaking from a city several hundred miles away. He gave me a message full of good news. And when he said “Good-bye” I replaced the receiver with the thought that the telephone is one of the greatest marvels of our modern life. By its use people can speak to each other across spaces of thousands of miles. The telephone is a wonderful time saver and a marvelous convenience.

When we speak into the telephone our voices set up electrical vibrations that pass along a copper wire, and these vibrations reproduce our actual words at the other end of the telephone. There is something marvelous in the fact that we can speak to friends who are hundreds of miles away.

But the telephone is useless unless there is someone at the other end to receive our words and answer them. Unless we get an answer we are wasting our time. Often when we ring up a friend we hear the operator say, “Line is busy,” or “They do not answer.”

Have you ever realized that the telephone has a spiritual significance? It suggests to us the act of prayer. When we pray to the Lord Jesus Christ we are communicating with the heavens wherein He dwells. We are sending out spiritual vibrations that are perceived and answered by the Lord.

When we call on the Saviour for help there

are neither short nor long distances involved. The line is never too busy. We never hear the reply “No answer.” The Lord is ever present with us, and if our prayer is sincere it always receives a reply. There are many people who claim to hear a voice within them giving an answer to their petitions.

Swedenborg tells us that prayer “is talking with God.” It is not merely talking *to* Him. It is talking *with* Him. And this means that the Lord answers our petitions. He does not always grant the things we ask, because in His wisdom He knows what is good *for* us; but He always answers our prayers. If we fail to perceive the reply it is because our hearts are dull and our minds are dense.

There is a divine promise given through the prophet Jeremiah—“Call upon me and I will answer thee, and shew thee great and mighty things, which thou knowest not.”

During His life on earth the Lord taught men to pray and taught them the duty of prayer. He gave to us the beautiful petition known as the Lord's prayer; and He did more than this: He taught us to pray not only for ourselves but for other people, “Pray for them that despitefully use you and persecute you.”

If it is our duty to pray for our enemies it is certainly right that we pray for our friends; pray for their safety, for their well-being, for their delivery from trouble.

A week or two ago I stood in the Roman Catholic Church at Ste. Anne de Beau Pré in the Province of Quebec and saw many people who had come there to pray for good health.

As I looked on their faces I was impressed with the confidence they showed. They were talking with God and they felt certain of an answer. I saw also in the church scores of crutches left there by lame people who had been cured, hundreds of pairs of eye glasses left by people whose sight had been restored.

I came away with the feeling that many Protestants have lost their faith in the value of prayer and have forgotten the Saviour's words, "Whatsoever ye shall ask in my name, that will I do."

The power of prayer is a divine gift to men, and if we are wise we will seek daily communion with the Lord.

The Lord's Government

(Continued from page 229)

good. Nature is unlimited in the proliferations. Unlimited powers to multiply are in every seed. The least truth is likewise. Collect truths and introduce them into life. As we do this, the increase of His government and peace will have no end.

GEORGE HENRY DOLE.

Time Capsule Carries Message of 11 Faiths to People of A. D. 6939

Hume's 'The World's Living Religions' and Holy Bible in 'Story of Mankind' Deposited by Westinghouse at World's Fair for 5,000 years

NEW YORK, Sept. 23.—Archæologists and theologians of A.D. 6939 need not puzzle over what faiths inspired the people of our day, for in the Westinghouse Time Capsule of Cupaloy with its 10,000,000-word "story of civilization," buried fifty feet in the ground at the New York World's Fair 1939 for fifty centuries, went three important religious documents: the Holy Bible, the Lord's Prayer in 300 Languages, and Robert Ernest Hume's "The World's Living Religions."

This seven-and-a-half-foot, 800-pound "letter" which was "mailed" this noon to posterity across fifty centuries, contains a four-reel microfilm "essay" comprising the equivalent of

more than a hundred volumes, a fifteen-minute newsreel of contemporary life, and more than a hundred solid objects in common use to-day. In a few days Westinghouse will mail to the leading libraries and museums of the world a Book of Record printed in non-fading ink on permanent rag paper, telling "futurians" how to discover the Capsule at the appointed time, by geodetic, geophysical or astronomical means.

It is in the 1,100-foot microfilm "Micro-File" prepared by the Recordak Corporation that the Lord's Prayer in 300 Languages and Dr. Hume's treatise on the world's eleven living religions are reproduced, page for page.

The Lord's Prayer, which is reproduced in many little-known African and Asiatic dialects, as well as all the major languages of the world, is included as an aid to translation, in connection with a very elaborate guide to translation and pronunciation of modern English especially prepared by Dr. John L. Harrington, of the Smithsonian Institution, which is to be found in the Book of Record.

Dr. Hume, in his invaluable book, published by Charles Scribner's Sons, divides the eleven flourishing faiths into three groups: those originating in South Asia, those originating in East Asia, and those originating in West Asia.

In the first group the history, characteristics and tenets of Hinduism, Jainism, Buddhism and Sikhism are discussed. The second group comprises Confucianism, Taoism and Shintoism; the third Judaism, Zoroastrianism, Mohammedanism and Christianity.

The Holy Bible was not microfilmed, but was placed in the seven-foot Pyrex inner glass crypt of the Cupaloy Capsule in its natural physical form. For permanence and beauty, a morocco-bound edition on Oxford India paper complying with the requirements of the Bureau of Standards for permanence of paper was chosen.

A duplicate copy of the Bible, as well as the two volumes which were microfilmed, will be on display in the Westinghouse Building at the New York World's Fair 1939, while the Capsule itself will be visible to visitors through a special periscope where it rests fifty feet below ground, there to await the judgment of archæologists and scholars of 5,000 years hence.

Miracles

By Adelina Nunez Baker

WITH reference to miracles, it is a noteworthy fact that in the Gospels the Lord never refers personally to miracles as such, but calls them "works."

It must be deduced, therefore, that He did not consider them miracles. To us a miracle is something that happens or takes place in a manner that does not obey the laws of our three-dimensional world. Anything that cannot be accounted for according to natural law is called a miracle. The disciples referred to the Lord's works as miracles, and those healed or raised from the dead proclaimed the miracles of the Lord.

It must have been a difficult task for the Lord, who was living interiorly with constantly increasing consciousness of the whole created universe while circumscribed to a human body such as we possess, to have adjusted Himself to outward things and speak and act in a way that could be understood, even imperfectly, by those who surrounded Him. This is one of His greatest works, and one which surpasses in difficulty His resurrection. His miracles were to Him, not miracles, but works representative of actual things in the world of causes. The cause acting simultaneously on both the spiritual and natural planes brought about a phenomenon that was called by others a miracle, simply because they could see only the ultimate result and not what caused it to happen. The Lord being perfectly aware of the cause, therefore called that which took place a work and not a miracle.

We who are circumscribed to the material world consider all the Lord's works, even to His resurrection, as miracles. Those who favor positivism, even refuse to believe in these miracles. If it were possible for these to raise themselves above positivism and acknowledge a world of causes within the material world, these miracles would cease to appear as miracles and would take on the character of works. Then these works would have a meaning. Their cause would be their meaning. It would be possible to see clearly the meaning, and why the oper-

ating cause brought about in the material world the phenomenon we call a miracle.

The Lord must have considered His works, called miracles by us, as quite simple and not at all extraordinary, as He said: "And greater works than these shall ye do." There is no doubt that such greater works are performed constantly in the spiritual world, by angels who attend to the initiation of souls into the spiritual life, and also, spiritually speaking, make the blind to see, the deaf to hear and the dumb to speak, and even wipe out whole sections of the spiritual world, all of which things with full details are described in Swedenborg's *Apocalypse Explained*. All such happenings in the spiritual world during the Last Judgment, were greater works than those performed by our Lord on this earth and they were performed by angels. The Lord must have thought his works on earth as quite simple in comparison with His other works. But they were sufficient for His purpose, and He only did as many as were required to convey a meaning that will stand firm to the end of time.

Therefore, this very statement of the Lord: "And greater works than these shall ye do," is an absolute truth, the import of which we can hardly realize, unless we raise ourselves above the material world and understand that the Lord referred to works and not miracles as we understand them. To the ordinary person the words of the Lord "And greater works than these shall ye do," constitute a stumbling-block. He thinks: How can I possibly perform greater miracles than those of the Lord? But if he ceases to think of miracles from a purely natural viewpoint, he will see by the Lord's very reference to works, that He refers to works on a spiritual plane and these works are not miracles.

When we read Swedenborg's *Memorable Relations*, without raising our spirit above the natural, everything he describes seems to be a miracle. When considered from a spiritual viewpoint, they are not miracles but simply works in a world which is not the three-dimensional world.

There are grounds to believe that during the Golden Age of this world, a great many things must have taken place which to-day we would call miracles. By those who lived in the Golden

Age, and who Swedenborg tells us had open communication with angels, such things were considered perfectly normal. It is highly possible that they did not have any concept of what we now call a miracle. As man fell away from this original high standing, he began to consider spiritual works as things beyond his comprehension and wound up by calling them miracles. That which in the beginning was a work, became in succeeding ages a miracle and a phenomenon beyond human understanding.

At the time of the Lord's coming on earth humanity had fallen to a very low state of mentality. It is not to be wondered at that everything took on the aspect of the phenomenal and the miraculous. The low estate of human beings made it impossible for the Lord to perform any but the most ordinary spiritual works, His own words being proof that He did not consider them as beyond accomplishment by any one other than Himself. He not only said "And greater works than these shall ye do" but he actually gave power to the disciples to do similar works *on earth*, which they did perform in great number.

Since the Last Judgment in the spiritual world, humanity's mind has been freed of its cobwebs and to-day we have the capability of understanding why the Lord referred to his miracles as works and not miracles, in our understanding of the word. We can see also how it is possible to be able to accomplish even greater works. To-day we can lift ourselves above the natural and contemplate works as works and not merely as miracles.

When human mentality broadens and deepens, natural truth is saturated with spiritual truth. The water is changed into wine at the marriage feast of Canaan and it is a work and not a miracle.

CONFIRMATIONS

UNRUH.—Jacob at Meadow Lake, Sask.

REINE.—Esther and Raymond at Meadow Lake, Sask.

REIMER.—Margaret Irene, Erma Jean, and Vivian Lorraine, at Sunnyslope, Alberta.

The Rev. P. Peters officiated.

October 5, 1938

MARRIAGE

HUDNALL-BROWN.—At the home of the bride's mother, Mrs. Marion Brown, at Shreveport, Louisiana, on September 1st, 1938, Mr. Jack L. Hudnall and Miss Elizabeth Brown were united in marriage by the Rev. A. B. Francisco.

The minister used the form of service which was taken from an old liturgy which belonged to Mrs. Brown's father.

About seventy-five guests were present, including members of both families and New-Church friends.

After the wedding breakfast, the bride and groom left for their honeymoon trip. They will return to Shreveport where they will make their home.

BAPTISMS

MARKWART.—Phyllis Norlaine, infant daughter of Edward and Anna Markwart, at Rosthern, Sask.

SAWATZKY.—Elmer George and Alton Clifford, infant sons of Mr. and Mrs. Jacob Sawatzky, at Meadow Lake, Sask.

HAMM.—Miss Olga Hamm, at Meadow Lake, Sask.

REDDEKOPP.—Sylvia Jeanette, infant daughter of Mr. and Mrs. David Reddekopp, at Sunnyslope, Alberta.

REIMER.—Elizabeth Ruby, Emily Agatha, Frances Zita, and Marcella, daughters of Mr. and Mrs. H. H. Reimer, at Sunnyslope, Alberta.

SPRECKER.—Charlotte Kathrine, infant daughter of Mr. and Mrs. Albert Sprecker, at Rosthern, Sask.

The Rev. P. Peters officiated.

FROM OUR READERS

"The Authority of the Writings"

To the Editor of THE MESSENGER:

My article "The Authority of the Writings" (in the MESSENGER for August 10th, 1938) contains in the first paragraph some quotations from Swedenborg which are basic to the argument of the entire article. It is desirable to make some corrections as to the references there given, so that these quotations may be readily verified. The first one: "They are not my works, but the Lord's," given

as *Diary*, 6102, is given by Potts, in the *Swedenborg Concordance*, under "Swedenborg" as *Diary*, 6101². The second, "the books which were written by the Lord through me," given as Document no. 301, in *Documents Concerning Swedenborg*, is from *An Ecclesiastical History of the New Church* (1771). The reference is given by Potts, also under "Swedenborg" as *Eccl. Hist.* 3. The third statement: "When I think of what I am about to write, and while I am in the act of writing, I enjoy a perfect inspiration, for otherwise it would be my own; but now I know for certain that what I write is the living truth of God" is given as *Documents*, ii, 404. The reference might be more clear if it were given as *Documents*, I, ii, 404; for the first volume of the *Tafel Documents Concerning Swedenborg* is divided into two parts, which are bound separately. The quotation is from a letter written by Swedenborg to Gjordwell, dated August 28, 1764. The fourth quotation, from the preface to *Apocalypse Revealed*, is easily found, at the end or close of the preface: "Do not believe, therefore, that I have taken anything there from myself, or from any angel, but from the Lord alone." The fifth reads: "That which came from the Lord has been written, and that which came from the angels has not been written." The reference in my article is not strictly accurate. It is printed as *Apocalypse Explained*, 1182. It is in the middle of the "Continuation" under no. 1183. Thus now all can be readily checked.

CLARENCE HOTSON.

To the Editor of THE MESSENGER:

Referring to Mr. A. T. Cook's criticism of my article, I would say that, while the Greatest Man of our earth may not have developed in all respects like an individual man, nevertheless its formation was as I described it, i.e., first the head, afterward the breast and arms, the belly and thighs, the legs, and finally the feet. This is plain from the following quotation from Swedenborg:

"Similar things are signified by what was represented in dreams and visions with the prophets, as by the statue which Nebuchadnezzar saw, whose head was of pure gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay (*Dan.* ii. 32, 33); where the head signifies things celestial, which are inmost and are gold, the breast and arms signify things spiritual or rational, which are silver, but the feet signify inferior things which are natural, the truths whereof are signified by iron and the goodnesses by clay. This also is the way of their succession in the Lord's kingdom in the heavens, and in the Church which is the Lord's kingdom in the earths, and also in every individual person who is the Lord's kingdom" (*A. C.* 2162).

Of the image seen in Nebuchadnezzar's vision the head of gold was the Most Ancient Church, the breast and arms of silver are the Ancient Church, the belly and thighs of copper are the Israelitish Church, the legs of iron are the Jewish Church, and the feet, partly of iron and partly of clay, are

the Christian Church (*A. C.* 3021, 9407, 10031; *A. R.* 211, 775, 913; *A. E.* 411). Since, according to Swedenborg, creation is from firsts to lasts, and afterward from lasts to firsts, it is evident that in the upward progression of the human race from lasts or ultimates the formation will be the reverse of what it was in ancient times, i.e., the feet will be formed first, then the legs, and so on.

I fail to see anything mechanical in the phases which I have suggested any more than I can see anything mechanical in the nine general divisions into which Swedenborg divides the heavens. That there were eighteen general phases in the progression of humanity from the beginning of the Most Ancient Church in 5600 B.C. down to the lowest stage of development in 1300 A.D., and that there will be eighteen general phases back again to the completion of the new celestial church of the future, are simply facts, and, I think, rather obvious facts to those who will look deeply into the matter, and I know of no other way in which an understanding of the world's present and future spiritual mentality can be arrived at than by an accurate knowledge of these psychological phases.

A. L. KIP.

To the Editor of THE MESSENGER:

Heartly congratulations upon your editorial, "Ministering to the Mind," which appeared in the September 21st issue of THE MESSENGER.

We have long felt a need among our New-Church ministers for an understanding of what sound modern psychology and psychiatry have to offer. The word "*sound*" is in italics, since much that is now broadcast to the public as psychology and psychiatry is sheer "hokum," and carefully to be avoided by all. But a lot of what is approved by academic psychology and psychiatrists, studied with Swedenborg as a basis, should be recognized as not only helpful, but well-nigh indispensable to the New-Church minister if he is to understand and work efficiently with those to whom he ministers. It is hoped that courses along these lines, taught by one or more *academically recognized* men, will soon be required of our theological students.

Of course, as psychologist and occupational therapist, we two may be accused of being prejudiced; but we write, likewise, as son and daughter of two New-Church ministers.

DAVID AND GWYNNE MACK.

Ownhood Defined

EVERY man has an ownhood, and this he loves above all things. This is said to be the dominating, or if you will, the universally ruling thing in him. It is unceasingly present in his thought and also in his will, and constitutes his veriest life.—(*A.* 8853.)

EVIDENCE SOCIETY NOTES

Although it is not at all uncommon for our publishing houses or the Board of Missions to receive what may be roughly termed "testimonial letters," it is more infrequent to hear from professional writers of their appreciation of Swedenborg's life and works. The following is an extract from a columnist for one of the principal New York dailies: "I am finding Swedenborg's biography fascinating reading! I have already come upon a number of items which will be of great use to me. This biography is indeed rich in little known facts and I am happy to have had the good fortune to get hold of it." This is an illustration of the rich mine of useful material we have, serviceable as preliminary introduction to the Heavenly Doctrines. The new edition of "Swedenborg: Life and Teaching," revised by E. C. Mongredien, well-known British New Churchman, is particularly suitable for this purpose. Its several chapters devoted to the teachings probably are among the best prepared and simply written treatises of the kind in all New-Church literature. The book in paper covers may be secured from the Swedenborg Foundation, 51 E. 42nd St., New York, for only ten cents per copy. It makes a splendid missionary.

Our attention has been called to an unusual article in *The Garden Gate*, for August, 1938, entitled "Swedenborg's Garden." It is by that indefatigable worker in the cause of the New Jerusalem, Prof. James Macfarlane, University of New Hampshire, Durham, N. H. He inserted at the same time two advertisements of New-Church books, etc. Little known facts concerning Swedenborg's love for his flowers are dealt with in a way which may have drawn many a reader to a consideration of the Swedish seer's life as a whole. Specialists among New-Church people will undoubtedly find something of interest in Swedenborg no matter how diversified their respective fields of work, while current affairs also offer many an opportunity to introduce him through subjects on which he throws light.

L. M.

NEWS OF THE CHURCH

MASSACHUSETTS ASSOCIATION

The Brockton Society is looking forward to having the Massachusetts Association hold its fall meeting at the Brockton Church of the New Jerusalem on October 12th. The morning program will begin at 10:30, when the Rev. Everett Bray, of the New-Church Theological School, will have charge of the opening service. Luncheon will be served at one o'clock. The afternoon session will be devoted to a centenary observance of the reorganization of the several New Churches in the Bridgewater district, including the Brockton Church (organ-

ized when the city was the town of North Bridgewater). The Rev. Frederic R. Crownfield of Abington will give the history of these early New Churches prior to 1838, and John Robbins will talk on "Highlights of the Brockton Society, 1838-1938." The meeting of the Association will close with a Communion Service, administered by the minister of the Brockton Church, the Rev. Harold R. Gustafson.

BALTIMORE, MD.

The Get-together Night for the Hargrove Club will take place on Friday, October 7th, at 6:30 o'clock. Supper will be followed by a business meeting.

Next Sunday, October 9th, at eight o'clock in the evening the monthly meeting of the Young People's League will be held at the church.

On Wednesday, October 12th, the Men's Club will hold its monthly meeting in collaboration with the Washington Men's Club.

Sunday, October 16th, is Local League Day. Preceding the Study Class which takes place at eight o'clock, supper will be served in the church at six-fifteen.

The Maryland Association will meet at the Baltimore Church on Saturday, October 29th, at 11:00 A.M. Meetings will continue on Sunday. At night the League will entertain guests and have Study Class preceded by supper at six-fifteen.

NEWTONVILLE, MASS.

On Sunday, October 2nd, the Church School opened for the season at 9:45 A.M. The sacrament of the Holy Supper was administered at the Divine Service on that date.

Because of the rain the Get-together garden party at 11 Forest Avenue, West Newton, which was to have taken place on Thursday, September 22nd, was postponed until Thursday, September 29th.

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CALENDAR

October 16.

Nineteenth Sunday after Pentecost
THE CHRISTIAN LIFE

Sel. 222: The Lord is gracious."

Lesson I. II Kings vi.

In place of Responsive Service, Sel. 192: "Righteous art Thou."

Lesson II. Luke xix, to v. 27.

Gloria, Benedictus and Faith.

Hymns (Mag.) 41: "Lord of our life."

85: "How lovely are Thy dwellings, Lord!"

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