

*The*  
NEW-CHURCH  
MESSENGER

*A Weekly Journal  
of the New Christianity*

In This Issue

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“Remains”

By John Worcester Spiers

Seeds of Life

Editorial

Innocence, Lost and Found

By Fred Sidney Mayer

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The Bible Student—Book Review

From Our Readers—News of the Church, Etc.

## THE NEW-CHURCH MESSENGER

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# *The* NEW-CHURCH MESSENGER

*A Weekly Journal of the New Christianity*

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WE are often warned that we must not "judge our neighbors by ourselves," but the fact is that we have no other means of judging them. Lacking the power to see into other people's minds, we can estimate their content only by that of our own. It is true that we can use our imagination, but even this must find some basis in our own experience—a man can imagine mother love only by what he has experienced of love in general. Hence it follows that the path of least resistance is always to interpret the actions of others in the light of the motives which would come most naturally to ourselves in the circumstances. If, therefore, we find that we tend habitually to see selfish, impure or dishonest motives in our neighbors, we may know thereby, both generally and specifically by what motives we ourselves would act if we left ourselves unguarded. "With what judgment ye judge ye shall be judged."

DISCUSSING the effect of athletic contests upon international relations, the sports editor of *The New York Herald-Tribune* refers to the numerous exhibitions of bad sportsmanship on such occasions. He asks, for example, how much it will help the relations of our country with France to have a crowd in New York hiss a popular French athlete who is boxing an American. But he notes that it is almost invariably the spectators who are the "poor sports." The athletes on both sides usually compete in the utmost friendliness. Is this, one wonders, because athletes are better men than the average? Perhaps partly. But one is reminded also of the law that all Divine influx is into activity. The athletes tend to

keep healthy minded because they are busy; the spectators, because they are idle, are easier victims of infernal influences. In church life, also, is it not those who do little who are apt to be the first to criticize and quarrel?

A MOST hopeful portent in the case of the "liberal" Christian movement is the fact that that movement is beginning to realize some of its limitations. One of its chief exponents, *The Christian Century*, has a recent editorial on "Impotent Liberalism." With no thought of returning to traditional religion, which it says "failed to satisfy either the mind or the conscience," it points out the fact that the new age has thus far brought more of intellectual than of moral progress. This, it says, is to be attributed in no small measure to the way in which modern religious thinking, accepting the process of evolution as the work of God, has tended to regard progress as inevitable, not alone in the world of matter, but in human life.

The result is that liberalism has been tempted into an attitude of fatuous optimism. It cannot see sin any more. Since it believes that God is good, and that God is also in nature, it cannot completely escape the logical consequence of finding everything good.

But the fact is that, in man at least, nature and spirit are not working together toward progress; they are in continual and bitter conflict. *The Century* has not learned to see this conflict as itself the result of the changes in nature brought about by an altered spiritual environment due to man's departure from true order, but it states a fact of profound religious importance when it says:

Whatever may be true about the evolution of life, it ceases to be automatic when it reaches human personality, and progress becomes a matter of moral choice.

It is only as man freely decides to permit the Lord to re-establish his "dominion over the fish of the sea, . . . and over every creeping thing that creepeth upon the earth" *within himself*, that the higher, spiritual evolution which the Lord intended can go forward.

### Seeds of Life

A DIFFICULT question for modern religious thinking has been how to explain man's possession of two seemingly quite conflicting natures. On the one hand, the orthodox doctrine of "total depravity" is by no means borne out by experience. No one who saw the world war, for example, could ever forget the emergence of truly heroic qualities in souls of the smallest seeming promise, and of almost no religious background. On the other hand, the war equally dismissed for the reasonable minded the too pleasant theory of the unreality of evil. Man is, it seems, more or less inextricably good *and* bad, angel and animal.

Of course from the strictly theological standpoint it seems much more reasonable to say that man is all bad. "There is none good but one—God"; man is not God, and therefore he cannot be good—so quite logically runs the argument. Whatever good man may gain must come to him from the outside, through religion. But the fact is that men seem to have a sort of intrinsic goodness wholly apart from religion, which needs only the right sort of incentive to reveal it. If man's evil is too real to make tenable the thought of him as a part of God, where does what we sometimes call his "better nature" come from?

It comes to begin with from a source which the world is unaware of, and which is so far above observation that its very existence can be proved only by its results—the influence of the Lord and His angels during gestation and infancy. At these times, before there is any conscious stirring of hereditary evil to oppose it, the Divine Life can and does flow into the soul of the infant, bringing states of heavenly

consciousness which are the germs of all later tendencies to goodness.

The early growth of these seeds of righteousness depends in large measure on the child's environment. If his mind is warmed by the heat of unselfish love in the spirits of those about him, if its soil is watered with the dews of true religious teaching, the seeds may take such a firm hold that later fruition will be greatly aided. But no bad environment can kill them. That can be done only by the free and deliberate choice of the individual himself. Except as he kills them, some day—if not here, then in the next world—they will bear the fruit of eternal life and usefulness.

In two fields, positive and negative, modern child psychology has brought striking confirmation of this teaching. Since the time of Froebel moral education in particular has been looked on, not as putting something into the child, but as cultivating what is there already. There is no conceivable virtue the seed of which does not exist in the humblest of our Heavenly Father's children, planted there before there was any possibility of interference, and awaiting the conditions which will bring it to life. On the other hand, Freud and others have shown the almost irreparable injury which the wrong kind of spiritual atmosphere can inflict on the tender mind of childhood. Seeds early subjected to frost or drought—or, worse, choked by the weeds of false instruction and evil example—may lie unawakened through an earthly lifetime.

And yet, vitally important as the time of childhood is, the Divine Sower never ceases His good work within us. The seeds of His love and wisdom fall continually into every part of our minds that will give them lodgment. Every lofty and unselfish impulse, every gleam of insight is a life germ which, if we will only cultivate it, may bring forth an hundred fold. It rests only on our free choice to realize the truth of the poet's vision:

All we have willed or hoped or dreamed of good shall  
exist;  
Not its semblance, but itself; no beauty, nor good, nor  
power  
Whose voice has gone forth, but each survives for the  
melodist  
When eternity affirms the conception of an hour.

E. M. L. G.



# Innocence, Lost and Found

A Sermon

By the Rev. Fred Sidney Mayer

*In heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.—Matt. xviii. 10, 11.*

ONE of the first pictures in the *Genesis* story is that of a garden, and the calm and beautiful atmosphere of innocence which pervades it makes a lasting impression on the reader. The occupants of the garden are like little children, to whom God is a living Presence. It is a child's world, one that now seems lost.

If we knew and could describe an angel's outlook and sensations we should be nearer to comprehending just what a child sees, and what its responses are to the appeals of its own world. Both angel and infant have pure and unclouded emotions. Of the sensitivity of these emotional chords, indeed, we know little, and yet in it are the secrets of life's genuine activities and delights.

Although we have all been infants, for there is no other way of entering into the natural world, the measureless beauty of infantile experience has left no trace on memory's chart; yet it has not been lost, but is secreted in the heart of God. The psychical and historical outlines of this period are unknown, for we then had no knowledge of standards with which to record experiences. They are for us more parable than fact, and hold the relationship to our lives that the first ten chapters of *Genesis* do to the Bible.

By means of this innocence, our infancy's treasure, the angels who behold the face of the Father keep communion between Him and us. Even though it has been taken from us, and is strictly not our own, it can belong to no one else, and all the heaven we shall ever enjoy will come out of it.

The purity of heart which sees God is an innocence that transcends external investigation. Our standard dictionaries define innocence as a freedom from the vitiations of evil,

but that would not satisfy an angel's conception of all that the word embraces. To speak of spiritualities in superlatives is to make them ridiculous. Our definitions disclose not only the limitations of language, but the necessity of our thinking in words, and from this laborious syllable dissection the pulsating spirit of a subject easily escapes.

The innocence of childhood has in it peace, contentment, assurance, surprise, and freedom. It does not reason; it does not doubt. The child sanctuaried within this sphere has no intellectual mechanism to interfere with the enjoyment of it. His is a marvelous world of unexpected realities, in which he finds all his satisfactions, for it is a constant revelation of himself. For him every object has life, for his senses are not blurred by the screen of thoughts with which every educated mind questions all creations. So miraculous are all objects and sensations to the child, even of the slums, that it lives in a world far removed from anything that seems important to the callous mind of men. We regard it as a passing phase of care-free existence, of which Peter Pan is a symbol.

The garden of innocence is not closed until the door of doubt is hinged against it—a calling for evidence by the inquisitive mind. At what age this is enacted we cannot say, nor is it the same with all, for infancy's innocence cannot be checked off in days and years, nor is the cleavage sudden or abrupt.

Strange as it may seem, knowledge and relativity are fatal to the sphere of innocence into which we are born. And yet, with the acquisition of knowledge, when it rises to intelligence, and matures in wisdom, when the Divine processes of the sublimation of character have completed their cycle, there is a restoration of the innocence we had lost, and its repossession transforms the man into an angel, becoming the sphere of his conscious activity. Of this, the older individual who has followed the Lord has assurances in some precious moments which

come unannounced during the strain and press of heavy days. They seem to say:

Think of stepping on shore and finding it heaven;  
Of taking hold of a hand, and finding it God's hand;  
Of breathing a new air and finding it celestial air;  
Of feeling invigorated, and finding it immortality;  
Of passing from storm and tempest to an unknown calm . . .

However far one may wander, whatever moral and spiritual degradations he may traverse, it is this distance between him and his childhood state that must be retrieved before he finds his heaven. But the innocence of each man's childhood is preserved and carefully guarded for him by the Lord and His angels. As a constant reminder of this fact, the Lord has placed in imperishable words the symbol of the Child in the midst of life, and beside the child, the Angel who beholds the face of the loving Father.

Men are restlessly striving to realize ideals by means of wealth, self renunciations, attitudes of mind, and change of environment, and are pained at the peak of attainment by mortification and disillusionment. The goal is not found through struggle, worry, major movements, or in the untangling of bewildering perplexities, but in the simplicity of child satisfactions. Search in any other direction and—

It is a hollow garden under the lowering cloud,  
Beneath the heel a hollow ground is turned,  
Within the mind the live blood shouts aloud;  
Under the breast the willing heart is burned  
Shut with the fire passed and the fire returned.

Where shines the leaf-caught world once thought abiding,  
Now but a dry disarray and artifice?

It takes experience a long time to teach us that a desire which does not germinate in pure love can never produce permanent delight. Even desire is foreign to innocence; desire is an

activity of love, but innocence is the refinement of love. No one ever gets in this world the things he desires, but the child desires nothing and gets every thing. Delight is not inherent in a succession of situations, but in a sensitivity to the beauty of the things the Father gives abundantly. The sphere of innocence reduces all aspirations to nought; it accepts the munificence of the Lord and is aware of Him only.

The accomplished angel differs from the child in that he has the richness of a wisdom that claims nothing, while the child has the blessings of an ignorance which regards all things as its own. The innocence of infancy has a continual tendency to draw out the sympathies and loves of the child to the things of the visible world in which he is placed, while the innocence of the angel creates for him the world in which he lives; his loves and sympathies lend beauty of color, symmetry of line, and sweetness of perfume to his environment.

Let us not ignore the child that lives in each one of us, nor imagine that this period of infancy has no determination as a factor in the issues of life. Our Lord's teaching makes it of prime importance, "Take heed that ye despise not one of these little ones." With Divine discernment He added the words, "The Son of man is come to save that which is lost," proving forever that His great concern is to have our innocence restored to us for eternity.

May our child heart, which has never grown weary, never been stained and sullied with the grime of earth, rise singing and lead us on, on to our Father's gardens, where we shall plant again the flowers that bloom immortal. Give us, Lord, this vision splendid!

### "Lovest Thou Me?"

By Mary E. Howes

"LOVEST thou Me?" the Lord did ask  
In ages long ago.

"Lovest thou Me?" He asks today,  
With gentle voice and low.

"Yea, Lord," Oh, may we answer,  
And feed His "lambs and sheep,"  
While we in loving service,  
His holy precepts keep.



# "Remains"

By John Worcester Spiers

HOWEVER wilful and corrupt an individual or a society may become, some fragments of integrity will nearly always be left as a nucleus or starting point for a possible restoration. These remnants of truth and virtue, both innate and acquired, are called "remains" (Latin, *reliquiae*) by Swedenborg. Remains are the means of individual and social salvation.

This doctrine of hope is as old as religion itself. It is explicitly taught in the writings of the prophet Isaiah (*Isa. xi. 11*). It is implicit within such scenes as that of Abraham's intercession for Sodom and Gomorrah (*Gen. xviii. 32*). It appears in the Gospels under many forms; as in our Lord's question, "When the Son of Man cometh, shall He find faith on the earth?" In the history of the Christian Church the function of remains may be seen in the Protestant Reformation and in the Exodus of the Pilgrims.\*

In Swedenborg the function of remains is considered in its bearings upon the salvation both of the race and of the individual. In his thought, moreover, individual and social regeneration reflect each other. Such distinctiveness as the idea has in his various discussions of it, arises chiefly from its setting within his unique system of thought. We shall not here reproduce Swedenborg's statements concerning remains; these may be had by consulting Potts' *Swedenborg Concordance*. We shall only suggest the spirit and scope of his teaching on this important subject, by reviewing it in close connection with two of his original insights, one concerning the race and the other the individual.

It is the blessed Savior Himself, the risen and glorified Lord Jesus Christ, who seeks to preserve and develope these remnants of His Kingdom within men today. For these germs of Christian life are promises of man's eternal fellowship with Him in the life to come. They are "branches" within man, capable of receiving and living from the fluids of the Divine "Vine."

\* See "The Remnant," by Rufus M. Jones. The Swarthmore Press.

## HOW IT WAS "IN THE BEGINNING"

This familiar concept of remains first appears in Swedenborg's system in his exposition of the opening chapters of *Genesis* (*Arcana Coelestia*, Vol. I). In making a Christian application of *Gen. i. 2* ("And the Spirit of God moved upon the face of the waters"), he writes:

By the "Spirit of God" is meant the Lord's mercy, which is said to "move," or "brood," as a hen broods over her eggs. The things over which it moves are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the good and the true. (n. 19.)

During early life, for example, the likeness and words of the Savior are planted within men according to their Christian inheritance and native ability to assimilate Christian teaching. In later life God's Providence makes every effort to develope this image of the Christ within and to mould the conscience and life of the Christian according to it. By means of Christian remains, therefore, men may be recreated today into the image and likeness of God in Christ.

But how was it "in the beginning"? Here, in his treatment of Ancient Church History, Swedenborg makes an original application of this idea of remains.

A comparatively short time ago, as modern science reckons the history of man, a nucleus arose from a man-animal or merely natural state of life into a truly human or spiritual Society of Sons and Daughters of God. Swedenborg regards the opening chapters of *Genesis* as containing literary remains from this first or "Most Ancient Church." These are written in the picture language common at that day: the Creation pictures the rise of this nucleus into the image and likeness of God, and the Temptation its fall into the image and likeness of self-conceit. In describing the cause of this decay, and in tracing the subsequent history of the Church of God up to the time of the Incarnation, Swedenborg exhibits the function of remains in a remarkably interesting and instructive manner.

The cause of the fall of this Most Ancient Church is clear—"Pride comes before a fall."

The conditions making the fall possible are also clear: (1) The central fact of life is that only God is self-existent, while men are organic recipients of His life; but (2) so secretly does God's life flow into men, that they appear to themselves to be self-existent, like God; and (3) so free are they because of this sub-conscious influx, that they can believe this fallacy if they choose.

The first Congregation of God made exactly this foolish blunder. Tempted by the "serpent" of fallacious sense-appearances, some began to dwell in affection for and thought of "their own" wisdom and independence, until this "Tree of (Self-derived) Knowledge of Good and Evil" became central, and the "Tree of (God-derived) Life" became largely a matter of remote tradition. (Recall that in the story of the Temptation these two trees change position in the center of the garden.) The results of this shifting of vital interest increased by inheritance from generation to generation. The men of the Church began to "return to the dust" from whence they were taken: that is, the organic forms of their minds and brains became recentered about sense and self, until their receptive capacities no longer reflected God's unselfish life purely. Except for a saving remnant, the Most Ancient Church became like a malicious gossip who twists even pure things into things of evil and ugliness.

#### FOUR METHODS OF PRESERVATION

Throughout the falling away of this first spiritual nucleus of the race, every effort was made to preserve remains of its former regenerate state; for these holy things within the Church and the Churchman were, as we have said, the only means of pure contact and influence which the Spirit of God had with the race. The Old Testament indicates four methods of preservation:

1.—The Infinite God could not, of course, approach finite man directly; for that would be like the fierce fires of the sun approaching mere sticks of wood. He must approach indirectly or mediately. And most important was His subconscious approach or influence from within the secret depths of each man's own per-

sonality. Upon the preservation of this way of inward perception depended the other ways of influx; since the Spirit of God within opens the eyes to see the Spirit of God without. As long, therefore, as remnants of truth and virtue were left within the outward and conscious mind, the Spirit of God continued to operate into them (like sunlight into the eye) as the "still small voice" of an inward or spiritual conscience.

Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (*Isa. lvii. 15.*)

Within great numbers, nevertheless, this most vital door of approach through "the kingdom within" gradually became closed; that is, all remains of a truly human and spiritual life became uprooted from the hearts of the men of the Church. The Old Testament gives many illustrations of this "hardening of the heart."

2.—A second remnant is seen in the preservation and presence of righteous men and prophets. The great Prophetic Movement which swept over the whole world about the time it appeared among the Prophets of Israel, illustrates the high-water mark in the use of these remains:

And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. (*Gen. xviii. 26.*)

But even this remnant in time almost disappeared:

And He saw that there was no man, and wondered that there was no intercessor. (*Isa. lix. 18.*)

3.—A third type of remains is seen in the composition and preservation of illuminating writings, like those suggestive fragments woven together in the first chapters of *Genesis*. The Sacred Scriptures as a whole, in one view of them, are such remains. Written by ancient wise men in a variety of styles and by many different methods, these words of wisdom were understood and taken to heart by many.

Thy Word is a lamp unto my feet, and a light unto my path. The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. (*Psalms cxix. 105; xix. 7.*)

Here also the blocking up of the inner way resulted in the misunderstanding and misapplication of these writings. The rabbinical schools



in the time of Jesus, of which the Pharisees were shining products, show this corruption in their understanding.

In the same manner the loss of this remnant of insight resulted in the misunderstanding of nature. As long as some perception remained of God's presence in nature, even "the lilies of the field" proclaimed His Word:

The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. (*Psalm xix.* 1, 2.)

4.—Because all remains threatened to be uprooted within the Church, and hence the very presence of God in any true understanding of Him lost, the Creator once more planted His saving image and likeness within the mind of the race by means of His Incarnation in Jesus the Christ.

He saw that there was no intercessor; therefore His own arm brought salvation unto him. (*Isa. lix.* 16.)

But we have already referred to the well-known results of this Advent in restoring remains to the Church of God.

#### THE RECIPIENTS OF INFLUX

We shall, however, give an illustration of the function of these Christian remains as we now consider a second original application of this concept in Swedenborg's system.

The most powerful influences, like gravity and love, operate upon us without revealing themselves to our senses. And they are brought to bear upon us in two ways: immediately or directly, as in the growths of mind and nature; and mediately or indirectly, as in the co-operative activities of teacher and farmer. Now Swedenborg holds with the Bible that our Lord's supernatural Providence operates in like manner as His natural Providence, both immediately and mediately: that we are influenced even now by the forces of a substantial spiritual world; and that "unseen bands of angels" do actually surround and minister to us, as modern psychical research teaches. In other words, Swedenborg is unique among Christian writers in the same way that the Bible is unique among books; and in the words of Phillips Brooks:

The Bible is unique especially in this, that it everywhere assumes the present existence of an invisible world of spiritual beings, always close to and acting upon this world of flesh and blood. There is no uncertainty or

vagueness about it. The numerous openings of that inner world, are so clear-cut and positive that they cannot all be explained away into dreams and metaphors.

Swedenborg also, in a highly natural and thoroughly healthy manner, makes this unseen world and all its unseen actors as real as the telephone operators at the other ends of our network of cables and wires.

As already seen in our brief discussion of Church History, the Lord operates mediately upon the race through what is usually called "the communion of Saints"; that is, by means of the living Church on earth (the remnant below) and the Church in heaven (the remnant above) He reaches and stirs the race to "come up higher." The Church Expectant in heaven thus makes one with the Church Militant on earth. But just as the eyes of the body can receive no influx of light unless their organic forms are sound and in harmony with the laws of light, so the minds of men on earth can receive no spiritual enlightenment unless their organic forms are sound and in harmony with the laws of angelic thought. The Church on earth is the nursing mother of this Divine seed of spiritual truth and virtue, which is the harmonious and recipient form for heavenly influx and communion of life. Remains are thus like the receiving mechanisms in our telephones. Or they are like seeds planted in the earth. The Christian Church exists for the sake of Christian nurture: and Christian nurture is supernatural rebirth (character transformation) by means of this Divine seed called Christian remains.

#### INDIVIDUAL EXPERIENCE

But let us observe how this works out in the religious history of the individual. How do Christian remains function in our Christian experience, as they so clearly do in such a biography of the soul as "Pilgrim's Progress"?

By being born in the midst of Christian personalities, and by learning and imitating the life and teachings of the Savior, countless Divine impressions are made upon the minds and lives of a Christian child. Indeed, any child born in the midst of our pagan-Christian civilization will receive many such seeds of eternal life from the better habits and laws of his environment. Into these remains planted by the

Church on earth there comes from the Church in heaven an influx of enlightenment and good affections: "Their angels do always behold the face of my Father." And the image of the Christ is thus supernaturally brought out and developed. The growth of this Christ-child within the soul may be so gradual that the time of its birth is not known. But it sometimes happens that the Divine seed appears shortly after its germination, like the corn-blade or like the fruit-blossom. As a famous New Testament scholar has pointed out,\* the Christian fervor and spiritual joy of a new-born child of God may arrest the attention of even the unobservant, as the bright blossoms of the apple tree catch the eye of even the careless traveler.

Or this springtime of the soul may be less obvious: one may need to look closely and sympathetically to see the tender bits of green pushing their way to the surface; times of quiet thoughtfulness, a deepening seriousness, and simple pleasure in learning of the Savior will be all that makes known the presence of these high and holy stirrings within. Moreover, this spiritual quickening of the Divine seed may not take place until late in life, at "the eleventh hour." But it is always the presence of Christian remains, stored up during infancy and throughout life, that makes such a rebirth of the character possible at all. And in Swedenborg's system this spiritual quickening is from the Lord alone, while the care of the resulting new life is the special function of the "guardian angels," who tenderly watch over these beginnings of heavenly life and character, and labor to nurse and develop them into active influence and power, just as mothers labor lovingly over their own children. For example, a dictate of conscience is produced by an angelic presence; it is simply his heavenly sphere of thought and affection flowing into and quickening into consciousness a remains-complex.

#### BEGINNING, NOT END

The inexperienced Christian easily mistakes this bright beginning of his Christian experience for the happy end of it. Nevertheless, holy feeling is not holy living; ideals are not

performances; and "gushing first love" is not "stern fidelity, temptation proof." The second stage in the Pilgrim's Progress, therefore, is the growth of this green shoot into a mighty oak which cannot be rooted out by any tempest of sin. This is the "green ear" stage in Christian experience—the time when "the fruit of the spirit tastes acid!" For, as the Bible and Swedenborg abundantly illustrate, evil spirits are allowed to influence the Christian's inherited and acquired weaknesses and sins, by stimulating them with their spheres of evil thought and affection; and the Christian feels and endures more or less severe and prolonged temptation combats, such as the Savior Himself is pictured as undergoing in the wilderness. This second stage in the journey heavenward is a veritable forty years of wandering in the wilderness; and it cannot be escaped by any amount of piety or faithfulness, although it may be shortened thereby. At the same time, however, the Christian is kept as loyal to the Savior as is possible for him by the excitation of his remains, which is done by the angels who are always with him. He is thus strengthened with heavenly "manna"; that is, he is rendered able to choose freely, or usually so, which leading or excitation he will yield to and follow. In this way remains anchor his soul to heaven, and help him ride out the storms which purify him from evil and sin.

"The full corn in the ear" is simply the ripening of the remains themselves into a harvest of Christian character and virtue. And these qualities and graces of the angelic personality are as many as the remains which have been preserved and developed and confirmed by means of the activities of this life, especially by its trials and temptations. Swedenborg's descriptions of the angelic character in his work on *Heaven and Hell* are descriptions of the fruits of Christian remains.

But this subject of remains as developed in Swedenborg would exhaust volumes to set forth adequately. The whole process of regeneration is involved in it. For remains are the steps whereby the Christian "ascends to his Father." By means of remains the Christ Himself was thus glorified: "O Father, glorify thou me with thine own self!" Remains are the Divine Presence within man.

\* See "The Parabolic Teaching of Christ," by Dr. A. B. Bruce. Doran.



# THE BIBLE STUDENT

## Pergamum

And to the angel of the Church in Pergamum write:  
These things saith he that hath the sharp, the two-edged sword:

I know where thou dwellest,  
Even where Satan's throne is:  
And thou holdest fast my name,  
And didst not deny thy faith in me,  
Even in the days of Antipas, my faithful witness,  
Who was slain among you,  
Where Satan dwelleth.

But I have a few things against thee  
Because thou hast there some who hold the teaching of  
Balaam,  
Who taught Balak to cast a stumbling-block before the  
children of Israel,  
To eat things sacrificed to idols, and to commit fornication.  
Thus thou too in like manner hast some who hold the  
teaching of the Nicolaitans.

Repent, therefore,  
Or else I will come unto thee quickly,  
And I will make war against them with the sword of my  
mouth.

He that hath an ear, let him hear  
What the Spirit saith unto the Churches.

To him that overcometh I will give of the hidden manna,  
And I will give him a white stone,  
And upon the stone a new name written,  
Which none knoweth but he that receiveth it.

(R. H. CHARLES, "Revelation," page 391.)

**W**HEN the messenger carrying John's letter set out over the Roman road which led from Smyrna to Pergamum, his course led him northward and away from the coast. Approaching the city he would see rising behind it a conical hill a thousand feet high, and crowning this hill the temple of *Athena Nikephoros*, Athena the Victory-Bearer. The whole hill, indeed, was covered with temples and altars—to Savior Zeus, Dionysos the Guide, Savior Asklepios, and to the Emperors worshipped as gods.

For Pergamum was the center of the cult of Emperor worship. Participation in this state religion was expected of everyone. Here the pressure on the Christians to take part in such rites was especially heavy; although the Church had steadfastly withstood it, even when one of their number had been martyred. But among them was a party which would tend to break down the wall which separated them from the rest of the community. This party held that

to take part in the pagan feasts was entirely consonant with their Christianity, on the ground that the pagan deities in whose honor these feasts were given did not exist, and that therefore they were not worshipping them. John, however, saw that with conditions as they were such a compromise was dangerous, and he called on the Church of Pergamum to denounce these Nicolaitans as they had been denounced in Ephesus. Those who did not, he threatened with the sword of Christ, but to those who overcame he promised unbounded spiritual gifts.

Turning now to conditions as they are today, it is almost startling to see the accuracy with which the different types which go to make up Christianity are here described. These faithful members of the Church of Pergamum, steadfast in the midst of all attempts of evil to win them to its service, we can see all around us. We recognize too the temptations to which they are prone. The man whose whole intent is on doing his duty may continue to do it after his heart has gone out of it. Again, in his concentration on *doing*, it often happens that he begins to think well of himself because of it, to become self-righteous. The ease with which such a man falls into these temptations points to the fact that the Pergamene tolerates the Nicolaitan because he is deficient in insight into the spiritual life. To him a good deed is a good deed, and that settles it. He knows what is expected of him and he does it, and he feels no need of any teaching which will carry him deeper into life. There is great danger in such lives, but there is great promise as well. He who keeps his deeds free from hypocrisy and self-righteousness already has his place in the Kingdom of God. And if such a man adds to his devotion to duty the insight into spiritual life which the Word can give him, he can reach to the very highest heaven.

FREDERIC R. CROWNFIELD.

True religion never had a deadlier foe than superstition, and superstition has no deadlier foe than science.—*Harry Emerson Fosdick.*

## FROM OUR READERS

### Why Not Work Nearer Home?

To the Editor of THE MESSENGER:

For some time I have had a feeling of increasing concern and dissatisfaction with the material uses to which our church doctrines have been put. I have always been one of those who believe that far too much emphasis was placed on the intellectual and mental side, and far from enough on the human or heart side.

As an instance of what I have in mind, I have frequently wondered why it was that such activities of the Church as the New-Church Forum and the Social Service Commission should command so little interest and attention on the part of the great majority of our members. Of course I realize that this is partly due to the fact that certain leaders in our organization take a stand for or against some activity, or perhaps remain entirely passive; and the rest of our membership, generally speaking, follows the leaders without *appearing* to give the matter in hand any profound thought. For example, the meetings of the New-Church Forum frequently take place on Tuesday evenings, the last day of Convention. Invariably there is an exodus from town—of the important leaders in our organization and therefore of many of the rank and file. Those who remain to attend the Forum may be pardoned for feeling that it is work of comparatively little importance. These same leaders, if they are appealed to, will suggest that those in charge of the Forum should make the meeting so attractive that everyone will want to participate. But this is a very difficult task when the best brains of the church deliberately absent themselves, and make no effort themselves to help improve the meeting.

As another example, take the Social Service Commission. Nobody seems to know exactly what this organization is expected to do, although its members have frequently sent out questionnaires to the various local societies and asked for information regarding the social service work carried on in the different communities. The time, effort and money spent in carrying on this sort of work has appeared to be disproportionate to the benefits received, with the result that very little was done by the Commission last year, except to give occasional advice to people who appealed to it for

assistance, and a few odd pieces of work here and there.

My thesis is this: The General Council should take note of the existence of the Social Service Commission, help it to line up a program of constructive benefit, not merely to the Church, but primarily to the communities served by our Church, and then give the Commission itself enough backing, even to the extent of a little financial assistance if that should prove necessary.

There is one particular proposition which I feel will make a profound appeal to a great many of our members if it were generally known about—a proposition to which many would undoubtedly be glad to contribute, either in terms of money, time or effort, and incidentally a proposition which if successfully handled would almost immediately bring to our church organization a respectful recognition hitherto denied it by a great many members of other churches, and by those who are not members of any church.

I am referring to the work carried on by the Rev. Samuel O. Weems, in charge of the North Cambridge, Mass., Community Church. This man has been working for years among the colored people in his community, giving unceasingly of his time and effort in spite of the fact that his regular daily work on one of our railroads, together with his duties as a family man, would be enough to prevent the average member of our church from doing more than making both ends meet. This man's optimism, perseverance and everlasting determination to reach his goal are a positive inspiration to all who come in contact with him. Speaking from a very material standpoint, I would suggest that this man and the task to which he has consecrated himself, namely, erecting a community church for all the people in his neighborhood, constitute one of the most valuable publicity features which our organization has.

My final thought—a thought which I freely admit may well result in my being classed as a heretic—is this. I would infinitely prefer to see several thousand dollars now devoted to missionary work in far away lands reserved for missionary work in certain key cities and towns in the United States. Mr. Weems' work in North Cambridge is but a sample of the opportunities which are lying and have been lying for years at our very



door steps. I have never yet been able to understand the logic of our position in spreading out our activities all over the globe, when more intensive cultivation of nearby home territory would yield proportionately greater results, increase our prestige in the community by the added usefulness of our service, and incidentally result in a substantial growth in numbers, in financial strength, and in many other ways.

At some later date I should appreciate the opportunity of expanding my views, but for the present I believe that a purpose will have been served by the brief statement above.

PHILIP W. CARTER.

Boston, Mass.

### Some Difficult Questions

To the Editor of THE MESSENGER:

Will you please give space to the following list of questions? It is desired to get as brief and explicit answers to them as can be given. They are wholly in the field of correspondences, and anyone who will take the trouble to reply to them in detail will confer a personal favor. The answers must be confined to the psychology of the individual man solely, no reference being made to a possible application to the Lord, or to the collective or Grand Man.

1. What is the spiritual parallel of aura, ether, air, water, earth?
2. Distinguish the correspondence of humus, metals, rocks.
3. In the study of correspondences should man be classed as an animal? In any case, what is his representation?
4. Although unusual, would it be correspondentially correct to say
  - a. Man—the rational
  - b. Animals and plants—the natural
  - c. Rocks, water, soils—the sensual and corporeal?
5. Give the correspondence of the three kingdoms, animal, vegetable, and mineral, and place the answer in right relation to question 1.
6. How shall we discriminate between the "knowledge" represented by a star, a tree, water, and stone?
7. What is the spiritual force of the fact that plants, fish, and land animals are all dependent on air?
8. What is the correspondence of the fact that stars are suns, but the moon is not?
9. How is the difference between man and environment and animal and environment reproduced in the mind?
10. To what does sight correspond? In the light of the answer show the meaning of the fact that things still exist when we are not looking at them, or not exercising sight.
11. What is the correspondence of eating, and why in the light of this correspondence are not all things true and right articles of food?
12. What in nature corresponds to the "conscious," and to the "subconscious or unconscious mind" as used in the new psychology?

HERBERT C. SMALL.

3516 Clinton Ave. So.  
Minneapolis, Minn.

## Bible Plays

A New Volume by Rosamond Kimball

THE WOING OF REBEKAH AND OTHER BIBLE PLAYS. By Rosamond Kimball. New York, Charles Scribner's Sons. \$2.50.

"THE Woing of Rebekah and Other Bible Plays," arranged by Miss Rosamond Kimball of the Orange, N. J. Society of the New Church, is an admirably sincere and reverent abridgment and dramatization of eleven Bible stories. The few necessary changes made in the text fully preserve its spirit and strengthen the continuity of the stories. The simplicity of the scenes and properties, and the program for music during the plays, provide an impressive background for living out the Bible's message.

The dramatist's purpose for these Biblical plays, or "dramatic services," is to vitalize the Bible for young people, thus enabling them to realize its spiritual power, and "transforming it from an intellectual experience into a life experience."

The five plays, "The Woing of Rebekah," "Jacob's Journey," "Moses in the Bulrushes,"

"Ruth," and "The Prodigal Son" may be fittingly given out of doors. Two of the collection, "The Nativity" and "The Resurrection," previously published, are beautifully appropriate for the church festivals of Christmas and Easter. "Samuel in the House of the Lord" is suitable as a Children's Day service. "The Story of Joseph," "David and Jonathan" and "Elijah and Elisha" are groups of intensely dramatic short plays written in series that may be produced separately or as a whole.

In the Introduction to the plays, valuable suggestions are offered to directors for choosing and training the characters, for providing music, and for assembling costumes and properties. The Introduction, together with excellent stage business throughout the plays, makes it feasible for both those who are familiar with stagecraft and those who are unfamiliar with it to produce these plays with convincing results.

M. N. B.

# NEWS OF THE CHURCH

## Here and There

At the South Side Community House in Chicago, Ill., the Swedenborg Literary Club observed Swedenborg's birthday on Saturday evening, January 30th, with a special program. The Rev. Theodore Stephens, minister of the colored New-Church Society in Chicago, was in charge of the evening.

The weekly class held in Denver, Colo., under the leadership of the Rev. Clyde W. Broomell has increased steadily in numbers to about thirty-two who now attend regularly, and friends there express hope for the permanent re-establishment of a New-Church society in this rapidly growing city.

The initial sermon of the Rev. Junius B. Spiers in the New-Church Chapel in Indianapolis, Ind., on Sunday, January 10th, appeared on the following day in *The Indianapolis Star*, which is reporting each Monday a sermon in a local church, with a description of the setting and delivery. The chapel, which has been recently refinished, was clearly pictured by the writer and the order of service and its conduct were described in a friendly and sympathetic manner.

In spite of a number of removals, attendance continues about the same at the New-Church services in Seattle, Wash., conducted by the Rev. Lloyd H. Edmiston. The colporteur work undertaken in this city has been very successful. During the past four months one thousand copies of Swedenborg's works and eight hundred and fifty copies of the "Markham Pamphlet" have been sold in this way. One week's work of one man resulted in the sale of one hundred and ninety books and pamphlets and the giving away of twenty. In one office building seventy books and pamphlets were sold.

The Church of the New Jerusalem, Brooklyn Heights, New York City, observed League Sunday on January 31st. Nearly fifty League members attended the special morning service in a body and were entertained at luncheon by the society. The Pastor, the Rev. E. M. Lawrence Gould, preached on "Wanted—Youth" and brief addresses were given at the luncheon by the President and the Honorary President of the society, as well as by the Vice-President and Treasurer of the League. A contribution of fifty dollars was made by the League to the fund for a new organ. The League received congratulations on the acquisition of over twenty new members since the previous year.

## The Work Abroad

New-Church Extension Addresses are being given at 7:30 P. M. on successive Tuesday evenings from February 2nd to March 9th, 1926, at the New-Church Bookroom, 34 John Dalton Street, Manchester, England. The subject of this year's series is "The Heart of the Gospel: God Incarnate."

A recent account in *The New-Church Herald* of the missionary work of the British Conference tells of a series of lectures in public halls to audiences totalling some 4,500 people. The subjects treated in this series have dealt with "Life Hereafter." Another series on "A New View of the Scriptures" is being arranged.

A pamphlet, "*La Mort et la Resurrection—les deux faces d'un Meme Phenomene*" (Death and Resurrection, Two Aspects of the Same Phenomenon), has lately been published by the French Agency of New-Church Publications at Lausanne and Geneva, Switzerland. The author is the Rev. Gustave E. Regamey, Pastor of the New Church in Geneva. This appears to be the first of a series, entitled, "*Les Problemes d'Outre Tombe*."

## A Pioneer Subscriber

One of THE MESSENGER's subscribers, Charles A. Roden, of Stewart River, Yukon Territory, in Canada, may well be classed as a pioneer, living fifty miles from a post office in the lumbering regions and subject to the vicissitudes of virgin surroundings. In the spring of 1925, on the break up of the Yukon and Stewart Rivers, the valley was flooded with from three to eight feet of water and for days the inhabitants lived in boats and on the roofs of their houses with losses to all of many thousands of dollars worth of goods and product.

## Le Boys des Gays' Grave Found

The grave of the late J. F. E. le Boys des Gays has at last been found. This man did perhaps more than any other to bring the New-Church cause to French-speaking countries. He was first a judge and then *sous-prefet* at St. Amand, central France. The latter position is the highest that can be attained in such a small French town. In 1838 M. le Boys des Gays came into touch with the teachings of the New Church and became so greatly interested that he set out to translate the writings of Swedenborg into French. To quote from a friend's account:



On and on he plodded untiringly for years with such perseverance as can only be inspired by a great love for a great cause. When once his plan was traced he would see it through to the end with never a weakness. For example, he calculated that to translate the *Arcana* he needed fourteen years, at the rate of so many pages per day. Fourteen years after, the last volume of the *Arcana*, French edition, left the press.

The printing and publishing were made financially possible through the liberal assistance of a gentleman living in a distant island of the Indian Ocean: Mr. Edmond de Chazal, of Mauritius. For twenty-five years le Boys des Gays worked unceasingly, and on the day after he gave the printer the last sheet of his *Index Analytique des Arcanes Celestes* he passed to the other life—December 18th, 1864. The five works still awaiting translation were translated by Auguste Harlé, who conducted the funeral service for le Boys des Gays.

The grave of this man who had done so much for the New Church was lost to memory on account of the confusion of the archives at St. Amand Town Hall in 1870. The tomb of Mme. le Boys des Gays was definitely known, but not that of her husband. The right clue was obtained only after inquiring of local authorities, town hall employees and local grave-diggers, as well as of distant relatives of le Boys des Gays. It was discovered that Mme. le Boys des Gays, who joined her husband in the spiritual world in 1885, had formally requested that she should be buried above the remains of her husband, and that this was done. Her family, acting under direction of the Roman Catholic priests, who were interested in concealing as far as possible the tomb of her husband, had withheld this piece of information. A flat stone bearing the inscription, *L. le Boys des Gays, nee Rollet, epouse de Le Goys des Gays* has at last been located. The faintness of this inscription, now nearly worn out, added to the difficulty of finding it.

Under the leadership of the Rev. F. C. Mercanton, who was active in searching for the tomb of this man who did so much for the New Church, leave has been obtained from the le Boys des Gays family to erect a modest monument on the tomb. The cost of this is to be about three hundred dollars, and assistance is sought from friends in the United States to complete this total. Contributions may be sent to the Treasurer of the Board of Missions, Mr. Lloyd A. Frost, c/o Cambridge Trust Company, Cambridge, Mass.

## OBITUARY

MARCHANT.—Mrs. George Marchant passed to the spiritual world from her home in Brisbane, Queensland, Australia, on Sunday, December 13th, 1925. She had planned to accompany Mr. Marchant on a contemplated trip to America, expecting to arrive in Portland, Ore., on January 10th, but was stricken with cerebral hemorrhage after all preparations for the journey had been made.

CLARK.—Mrs. Emma Clark, the oldest member in both years and membership, of the Indianapolis, Ind., Society, passed to the spiritual world on January 20th, 1926. The resurrection service was conducted by the Rev. Junius B. Spiers.

It was Mrs. Clark's wish that she might be spared until Mr. Spiers should come, so that a New-Church minister might conduct the service. All who attended listened attentively to the ritual as read and to the impressive remarks of Mr. Spiers on the teachings of the Church. At one time Mrs. Clark served as teacher in the Sunday School, and although of late years she was unable to attend the services of the church regularly, she was always interested in its activities.

FORD.—Lewis Peter Ford passed to the spiritual world in his sleep on December 12th, 1925, after a brief and painless illness, from his home in Windsor, Ontario, Canada.

Mr. Ford's father and mother were ardent believers in Swedenborg's revelations who some seventy-five years ago left England and settled in Cape Town, South Africa. Mr. Ford was educated for the legal profession and at an early age qualified at the bar. The Swedenborgian doctrines made him a very much loved employer, and he did much to disseminate these teachings by sending Swedenborg's books to as many as he could afford. He published one little pamphlet, "Death to the Dragon" and never failed to help the organized church wherever he came in contact with it. As Attorney General of the Transvaal during the British occupation and as Legal Advisor to the British government after giving the Transvaal back to the Boers, Mr. Ford acquired the faculty of judging values. He was disappointed with the growth of the New Church and this feeling focussed itself in a resolve to get the church either to use a less daring name or to live up to the name it has chosen. He thought the public should be able at a glance to realize that the church was an organization promoting the spiritual interpretation of the Word as revealed by Swedenborg, and did not feel that the present name did this.

He had only one brother, whose two sons are active helpers of the Rev. E. J. Pulsford, now in Africa as a Swedenborgian missionary. He left four sons and six daughters, all of whom are adherents to Swedenborg's teachings.

L. E. F.

### The Calendar

March 7 *Third Sunday in Lent*

THE LORD AS THE SON OF MAN

Sel. 88: "Praise waiteth for Thee, O God, in Zion."

Lesson I. Exod. xxxi.

Responsive Service III. The Ten Commandments.

Lesson II. Luke viii, to v. 21.

Benedictus to Gregorian Tones, Mag. 715-735.

Hymns (Mag.) 364: "Go forward, Christian soldier." 381: "I love the Lord, He heard my voice."

### Contributors to This Issue

*The Rev. Fred Sidney Mayer* is Pastor of the Church of the New Jerusalem in Baltimore, Md., and the Secretary of the Council of Ministers of Convention.

*The Rev. John W. Spiers*, son of the Rev. Junius B. Spiers, is Pastor of the Newtonville, Mass., New-Church Society. For some years he has made a special study of religious education, in which field he has done important experimental work.

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THE NEW PHILOSOPHY

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