

*The*  
NEW-CHURCH  
MESSENGER

*A Weekly Journal  
of the New Christianity*

In This Issue

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The Easter Message

Editorial

The Spiritual World

By William L. Worcester

The Easter Call to Action

By Rev. Thomas French, Jr.

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From Our Readers—News of the Church, Etc.

**THE NEW-CHURCH MESSENGER**

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Mrs. Lydia S. Rotch died in Boston, July 20, 1863, at the age of 80 years. She left \$15,000 to be administered by three trustees for the benefit of the Convention. The activity of this Fund, administered by its successive three trustees, has been primarily that of the publication of Swedenborg's Theological Writings, commentaries compiled therefrom, and other works, as follows:

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*The*  
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*See special offer and appeal from the Rotch Trustees on the last page of this issue.*

PRECIOUS as are all the seasons of the church year, none rejoices the heart so much as Easter. There is about it a pervading gladness that thrills the soul and lifts it out of itself into regions of spiritual sunshine and fragrance. Coming, as it does, in the glorious springtime, when the earth is casting off the deadness of the long winter and decking itself, by the mercy of God, in habiliments of life, it serves but the more to impart the vitalizing truth that the Lord Jesus Christ is alive and present in His universe. To the listening ear of faith, every bursting bud and every growing blade of grass becomes a voice proclaiming the eternal fact of His triumphant presence and power; and that as He renews His natural world, making it blossom and bear fruit, so will He—the Risen Lord—renew the spiritual world of the human soul and empower it to bring forth abundantly the fruits of Christian char-

acter. Let us this Eastertide open our hearts fully to our Lord, that He may make them His own and bless their meagreness out of His own Divine plenty.

SOME sects, and some persons in many sects, believe in what is called "conditional immortality." They hold in brief that the righteous live forever, but that the life of the wicked is snuffed out at death. This belief is not so unreasonable as it may at first appear. If we live—as religion nearly always teaches—by connection with God, why should not our deliberate severance of that connection mean the end of us? It does not because we are not merely individuals, but something more; we are members of the human race, the *Maximus Homo*. As such, we possess inalienably the capacity to turn to God and to be conjoined with Him, if we will. It is this ca-

capacity which makes us immortal, and no act of ours as individuals can destroy or forfeit it. For if we could do so, we should also lose the power to transmit it to our children, and the human race might ultimately perish. Indeed, the race would have perished but for the Lord's conquest of the powers of darkness, which at the time of his Incarnation had begun to lay siege to this inmost citadel of human life. He spoke, therefore, the exact and portentous truth when He said, "Because I live, ye shall live also." Through Him the gift of eternal life, with as much or as little of happiness and satisfaction as they will receive, is assured even "unto the unthankful and the evil."

BY what seemed to the grieving disciples irreparable loss and defeat, unmeasured gain and victory came, in which all disciples of all coming ages could share. For by leaving the body the Lord made the only provision where by time, and space, and earthly enemies could no longer place the slightest barrier between a disciple and his Lord and Saviour. Thenceforward with all, and in all places, He could be continually present. Whoever would turn to Him in mind and heart and life-desire, now could be present with Him; could hear His call by the inward way, could feel His understanding sympathy and be upheld in newness and fulness of life in the sense of His sustaining Presence. "Jesus Christ, the same yesterday, today, and forever!" Our Lord—all-loving, all-sufficient, all-powerful in heaven and in earth, and with us always! This Resurrection knowledge points us toward a resurrection for ourselves, and especially to a resurrection unto newness of life through Him and in Him, now, as we may rise in the spirit of our life into higher planes. It shows us that, although there be burial, there is no death. So each Easter we listen anew to the message of the springtime, and to the Gospel story of the Savior's resurrection, and let them speak as one. We realize that it was not by accident that the Resurrection took place in the springtime; it had to be, for through correspondence the voice of Nature and the voice of Revelation tell one story, express one Law. And so at Easter we turn from death to life, and through the Presence

of our Risen Savior we shake off the entombing things of earthiness and self and rise toward Him, unto the things that make for a better self and a better earth, and begin in new earnestness the blessed life of heaven, here and now.

THE movement to give wide circulation to the "Markham pamphlet"—which contains addresses by Edwin Markham, the Rev. William L. Worcester and the Rev. John Goddard—has met with a cordial response from the members of Convention. The goal of a million copies is still far from realization, but the figures attained are already impressive. A recent phase of the effort is the mailing of copies of the pamphlet to numbers of college students. With these are sent several selected pages from the Rotch edition of *Heaven and Hell*. A generous friend has contributed enough to enable the publishers to perform this service for twenty thousand young men and women. They would like to do as much for many thousands more. The cost of the pamphlets, addressed and mailed, with enclosures, is six cents apiece. If you would like to have a part in this good work, send a check for as many copies as you think you can afford to The Massachusetts New-Church Union, 134 Bowdoin St., Boston, Mass. The Union would also be glad to receive address lists of local college faculties and students.

A PIECE of New-Church "publicity" of exceptional importance is the article by Mr. Clarence W. Barron which is to appear in the April 3rd issue of *The Dearborn Independent*. The article appears with the heading: "GALLI-CURCI SWAYED BY SWEDISH MYSTIC—Prima Donna Gives Wonderful Interpretation of the Writings of Emanuel Swedenborg," and is introduced by an editorial note which reads:

This article combines three remarkable personalities: Galli-Curci, the great singer, who is the subject of the article; Clarence W. Barron, owner of the *Wall Street Journal* and world-famous financial authority, who is the writer of the article; and Emanuel Swedenborg who may be called the Spirit, the *raison d'être*, of the article. We present it for the pleasant light it throws on all three.

Portraits of Swedenborg, of Mme. Galli-Curci and of Mr. Barron illustrate it. It is chiefly an account of correspondence and of a most interesting interview between Mr. Barron and



the great soprano and her husband (in private life Mr. and Mrs. Homer Samuels), dealing with their study of and interest in the writings of the Seer. As our readers will probably remember, Mme. Galli-Curci made the remarkable achievement of reading the entire thirty-two volumes of the Rotch Edition of Swedenborg in a single summer. Not only this, but, says Mr. Barron, she has "mastered them with an understanding more vital than that of student or preacher." Attracted at first by the wish to know more of the future life, into which her loved mother had just been called, she was held by what she terms "the most inspired and sound philosophy that I have ever encountered." She sees that philosophy in vital relation to her work:

The more you do—the more you give forth—the more life and energy is poured into you, and you are stronger and not weaker for the doing, the working and the singing. I always feel stronger; I am not exhausted at all by my singing. Swedenborg shows the reason and how life comes in as you pour it forth usefully to others. You don't have to try or worry or fret. You know it is not you, but that it is just being done through you.

In a recent analysis of the great sopranos, a prominent New York critic speaks of "radiant happiness" as Mme. Galli-Curci's one outstanding characteristic. Perhaps there is a key to this in her statement in a recent letter: "I have had great joy out of the inspired works of Swedenborg, and I read them all the time." At any rate, every missionary minded member of the New Church will want to read and distribute the article, which marks the beginning of the great publicity campaign advertised in this issue of THE MESSENGER.

## The Easter Message

IT is plain history that the second Christianity, like the first, appeals to the average mind chiefly through its assurance of a future life. From the day when it was first proclaimed, it has been the Easter Message out of all the Christian Gospel that men have heard with the greatest eagerness. One hears the fact spoken of with deprecation, perhaps with a tinge of scorn, as if it meant that a selfish interest in the preservation of one's own life were after all human nature's deepest underlying motive.

But such a view of the matter is really quite superficial. The "will to live" is no more intrinsically selfish than it is unselfish. It is simply the inevitable basis of life, without which we could not live at all. So far as life is self-conscious it must in its very nature seek its own continuance; and who shall say that this character of self-conscious life is not itself *prima facie* evidence that life is eternal? For what other primary instinct does the scheme of things hold out no hope of fulfilment?

The craving for life after death, however, has other and spiritual bases. It is fundamental, for example, to our sense of justice. Were this world all of life, life itself would be an exceeding sorry boon, the Giver of which would deserve anything but our veneration. No argument yet advanced has demonstrated that more than a small portion of mankind finds real justice amid the confusing and often one-sided conflicts of earthly existence.

We are not thinking primarily of rewards and punishments, which even here are more nearly equitable than we often realize; we are thinking of powers undeveloped, of lost opportunities. What of the poet's "mute, inglorious Miltons," apparently robbed of God's gifts by lack of a favoring environment? What of the deaths that our very language recognizes as "early" or "premature"? The soul of man demands belief in the Easter Message, that he may believe in a just Creator.

No less is a spiritual world the corollary of the soul's own worth and dignity. Man feels with a sense deeper than reason that manhood itself is humiliated if flesh is the ultimate reality; he knows in his heart of hearts that *he* is not flesh. Something in him recognizes the material world as alien territory, and tells him that his true home is elsewhere.

So the Easter Message goes straight to the very centre of his being. He knows it for true as he knows that the evening sky is beautiful. Only moral or intellectual confusion can tempt him to doubt it, and even in doubt he is ever seeking reassurance. To those of us—if such there be—who have grown beyond doubt, the power to furnish this reassurance ought to be a high and holy privilege, never lightly esteemed or neglected.

E. M. L. G.

# The Easter Call to Action

## A Sermon

By the Rev. Thomas French, Jr.

*Jesus saith unto them: Come and dine.—John 12.*

CHRISTMAS and Easter are closely linked together. They are the high peaks of joy in the Christian year. Both seasons demonstrate the existence of a spiritual world in close connection with the natural world, and the fact that in man these two worlds are united. At both seasons the windows of heaven are opened, flooding the earth with supernal light.

### I

We are first born into the flesh, whereby we become the children of earthly parents. The birth in us of the baby Christ effigies the beginning of the rebirth whereby we become the children of God. In us He is to be carried into the land of Egypt, into the house of bondage; in us He is to be released from captivity and led through the wilderness of earthly trials and temptations; in us He is to enter the promised land; in us He is to be crucified and laid in the tomb; in us, on Easter morning He is to burst the bonds of death, swallowing up death in victory. Again heaven is opened, as it was at the Nativity. Guardian angels with shining faces and effulgent raiment appear where the Lord lay, saying, "Why seek ye the living among the dead? He is not here; he is risen." In the spirit of the open tomb a great voice is saying: "I am Alpha and Omega, the first and the last. . . . I am he that liveth and was dead and, behold, I am alive for evermore."

Christmas marks the beginning, Easter marks the end of a great cycle of spiritual unfoldment in the individual and in the race. In the raising of Lazarus from the grave, the Lord demonstrated the fact that life is not interrupted by the death of the physical body—that this so-called death is only a brief sleep. He tells us not to marvel at this, for the hour is coming in which all that are in the spiritual graves shall hear His voice and shall come forth

unto the resurrection of life or of death. In His own death and resurrection the Lord demonstrated the truth of his words: "I am the resurrection and the life." Yet some doubted and it seems that doubters will never cease to be. One who believes only what he can see, touch, smell, hear or taste, and who demands sensuous proof of a life after death, will continue to doubt the immortality of man and to confuse God with nature.

### II

The vast majority of men are in any case densely ignorant as to the nature of spirit, and can form no mental picture of a spiritual world as a real world, inhabited by real people; much less will they believe that the spiritual world is the actuating cause and sustainer of the natural world. Hence many have come atheists, materialists, infidels, agnostics, scoffing at religion and seeking to undermine and utterly uproot all belief in God. The Church, lacking the true doctrine which is necessary for the understanding of the Bible, has only aggravated the situation. Serious thinkers have been fully justified in rejecting the false and abominable doctrines which have come down from the dark ages.

Thus for instance the lately reported utterances of an honest, loving soul like my neighbor, Luther Burbank, who has taken refuge in a gospel of love and a life of eminent service on the natural plane, show the natural reaction of present-day thought against medieval darkness. In the past, multitudes of fish have been caught in the nets of false doctrines based upon the misunderstanding of God and the Bible. The nets have broken now, and the ship is sinking. The Church is challenged to mend its nets or to stop fishing. The Lord has anticipated the call, and has come to save the sinking ship. He is risen from the dead in His Second Coming, and, on a mountain in Galilee, He is keeping an



appointment with his disciples. His standing invitation is: "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."

Galilee stands for the natural plane of life, on which are made manifest in useful works our knowledge and our ideals. From the mountain site of His dwelling, the Lord with His disciples is looking down upon the fields and sea of Galilee: upon the great industrial world. The fields are ripening unto the harvest and the sea is alive with fish. The captains of industry are motivated by diverse ends. Some are moved solely by a selfish urge for private gain, seeking to enrich themselves in all devious ways; others, who have caught the heavenly vision, are applying the Golden Rule and finding emolument in proportion to their enhancement of the common welfare. In the broad areas of social and community life, two opposing groups are incessantly working, one group seeking to upbuild and the other to tear down. Consciously or unconsciously, all men are choosing their allegiance to one or the other of these combinations. Heaven bears witness that the Lord has set before us life and death, and in freedom everyone is choosing one or the other, as his goal.

### III

After the soul-stirring events of the Lord's resurrection, and a gradual realization of this amazing fact, some of the disciples were together at the sea of Tiberias. Peter and James and John were there—the representatives of truth in the head, in the heart and in the hand. At the word of Peter they had gone a-fishing. They had toiled all night and caught nothing. In the morning the Lord stood on the shore, but they knew him not. He said: "Children, have ye any meat?" They answered, "No." He directed them to cast the net on the right side of the ship. They obeyed, and lo, the net was filled to repletion. John said to Peter, "It is the Lord." In his eagerness to reach the Lord, Peter sprang into the sea, for they were not far from land. The other helpers came

and dragged to shore the net with its great draught of fishes.

On coming to Jesus they now discovered a fire of coals on which were laid fish and bread. Jesus bade them bring to Him some of the fish He had enabled them to catch. Peter drew to land the net full of large fishes to the number of a hundred and fifty-three, yet the net was not broken. Jesus invited them to eat and served them with bread and fish. They ate in silent, reverential awe, knowing now that it was the Lord. In the light of the internal sense every detail of this wonderful narrative is full of priceless instruction. The story shows how to teach the Word from the Lord in the drawing power of love; how to "put the message over" so that it will not only interest the hearers, but gather them in and hold them in nets that will not break. The lesson shows how to open the Scriptures in the light of doctrines that are sound and rational; doctrines that at once appeal to the understanding and cause the hearts of the listeners to burn within them.

### IV

The entire Easter lesson, here taught by the Lord, centers upon eating. Eating is a central necessity of life; it is the process of appropriating life for the work of life. In the past, people have blindly followed the habit of eating with little understanding of the laws of nutrition. But research work, during the last two decades, has shown that manifold diseases are due to eating in excess of what the body needs and can assimilate. One may now learn his bodily needs in the way of daily bread, and what foods will best build and repair cellular tissue and supply the energy needed for conversion into work.

The efficiency of an engine is the ratio of the energy supplied in fuel to the energy converted into useful work. Complete combustion and the minimizing of loss through friction are essential to efficiency. The efficiency of the human body, regarded as a converter of energy into work, can attain its maximum only by eating proper foods in right relative amounts, and by complete assimilation. Research work on nutrition has not only shown the prevalence of diseases due to eating too much of unbalanced foods, but on the other hand has proved the

existence of disease due to dietary deficiencies. The three fundamental foodstuffs, known as proteins, fats and carbohydrates, may be consumed in the right proportions together with the other necessary accessories, and yet the body may sicken and die.

Tireless investigation has led to the discovery of several new food values, to which has been given the name of "vitamines." What vitamins are in themselves, no one as yet knows. Persistent attempts to isolate them have failed. Two hundred pounds of active material have been reduced, by methods of elimination and concentration, down to one fifteen-thousandth of an ounce without attaining to what is regarded as pure vitamin. Vitamins have not been seen with the naked eye or under the most powerful microscope, or weighed with the most delicate balance, yet the presence, for example, of what is called "vitamine B" in the husk of rice is proved by the fact that polished rice induces a terrible disease which whole rice will cure. This does not mean that polished rice is an injurious food, but that it is lacking in a certain "something" which is absolutely essential to life.

On coming to the Lord, the disciples beheld a fire of coals on which were laid fish and bread. It was heavenly fire and heavenly food. This heavenly provision supplied the "spiritual vitamins" essential to the life of the soul. The Lord alone is the giver of "the Living Bread which comes down from heaven, that a man may eat thereof and not die." He bids us bring to Him the fish we have caught, that He may vitalize it with heavenly fire and impart

to it the life-giving quality of living food. What we do from ourselves is dead and deadening. What we do from the indwelling Father is living and life-giving.

V

The Easter call to action is the call to become builders and to cease to be destroyers; it is the call to join the vast company of constructive workers, including angels in heaven and angels on earth, who are working together under command of the Master Builder, in opposition to the Calibanistic legion of destructive workers who are working together to destroy the house of the Lord.

Food supplies the body with energy to be converted into work. The spiritual significance of food is work. Work includes all things which are of use. The body is not the man, but the servant of the man—the mind is the man. The mind is nourished by every word that proceeds out of the mouth of God. Food looks to us as the supreme end. The mind directs the action of the body, hence the living body is the mind at work. Jesus said: "My meat is to *do* the will of him that sent me and to finish his *work*."

The Lord enjoins us not to labor for the meat which perishes, but for the meat which endures for ever, which the Son of man will give us. This meat the Lord gives to His disciples in the resurrection feast. The disciples bring to Him the meat they have labored for, and He vitaminizes it with the living factors which make them alive in Him. Unless we eat of this meat we have no life in us. "Come and dine!"

### What Was the Word?

By Mabel Cornelia Matson

WHAT was the word that Jesus had  
For Judas in the Garden,  
For Judas at whose perfidy  
The ages stand aghast;  
What fiery scathing word  
To burn and blind him?  
  
When Jesus, comforted by angels  
Turned to Judas in the Garden  
He saw not one come basely to betray Him

He saw a man he loved,  
Who all along the rugged roads  
Of Galilee had shared  
Travail and toil and triumph;  
Felt hunger, broken bread with Him.  
  
"Friend", said the Man of Galilee  
Unto his comrade—"Friend"—  
This the sweet word that Jesus had  
For Judas in the Garden.



# The Spiritual World

By William L. Worcester

**S**WEDENBORG tells us of the spiritual world. At death, he says, we close our eyes to this physical world, and after a short sleep, open our eyes to the world of spirit. The awakening is usually on the third day. We are then in a real world, a world of sunshine, with varied landscape, with homes, and best of all, with friendly inhabitants. Among these are friends who have gone before us from the earth. They welcome us and help to make the new world homelike to us. We are not at first in heaven, but in an introductory part of the spiritual world, whose use is one of preparation.

Here the newcomer soon experiences a change. He presently finds himself unable to assume anything in speech and conduct which is not the true expression of his inner self, of his heart's love. The real life stands revealed. The good are naturally drawn together and the evil to the company of others like themselves. The Lord's mercy, ever seeking to give everyone the best which he is able and willing to receive, does all that Divine love can do to restrain the exercise of evil and to limit its unhappiness, and for those who can be turned to good it provides an expanding and ever more abundant life of usefulness and the joy of usefulness. Instruction from wise angels and a taste of the blessed life of angels calls out in each his best capacities and prepares him for his own place and use in heaven, with those who are nearest and dearest to him, where life is for him most full of the blessing of the Lord. For heaven is a vast society of uses, arranged in a wonderful order, like the order of organs in the human body, each serving the whole and sharing the common life—a life of peace and ever increasing freedom and fulness. All this in a world of beauty surpassing the beauty of earth or the highest beauty of which we can conceive.

## SCIENTIFIC AND SCRIPTURAL

One first reads what Swedenborg tells of the spiritual world as he reads the description by some traveler of a foreign land, and realizes that in Swedenborg the world has a traveler returned with a most thrilling story. For

Swedenborg declares in all sincerity that he was at times during twenty-seven years permitted by the Lord to be with those living in the spiritual world as one of themselves, to associate with them, and to bring to men on earth a report of the conditions of their life. One realizes that he has in Swedenborg a trained scientific observer, who observes and reports calmly and accurately; who describes, for example, with scientific care the experience of death, through which he was permitted to pass almost as one actually dying. Have men demanded that someone should return to tell them of the spiritual world? Has not the demand been granted?

Is there any check upon the accuracy of the reports of the other life? You tell one near to death, of the sleep, and the awaking, and the life beyond. "Does the Bible say so?" he asks. It is all wonderfully in accord with Scripture. The whole of Scripture is addressed to us as beings who are to live forever. Our Lord Himself calls death "sleep," and showed His power to awaken those who die. He tells us of the day coming for all when nothing that is hidden remains hid; when good and evil show themselves as they are, and separate. He tells us of the Father's house of many mansions where He prepares places for His children, returning to receive them unto Himself. Yes, the Bible says so. What Swedenborg tells us of the spiritual world bears the test of Scripture.

## A PROFOUND PHILOSOPHY

One takes up to read again the accounts which Swedenborg has given of the spiritual world. He read them at first as descriptions; he finds them to be much more. They are profound philosophy. They begin with the Lord as the source of the life of heaven, and trace the radiations from Him of love and wisdom which are the life of heaven and of successive atmospheres from which the outward planes of the spiritual world are formed to receive and react to the inflowing life. And these radiations, proceeding one step farther from their source, give us the earths and all the forms of nature, which also in their way as a

grosser outer garment receive and clothe the gifts of inflowing life.

Was there anything new in this revelation of the spiritual world? Have not men for ages conceived of heaven as a real world, surpassing earth in beauty, and thought of the life of heaven as more perfect than life here? Indeed, have not glimpses of the spiritual world been given of old to prophets and apostles? All this is true, and yet it was given Swedenborg to contribute something distinctly new to the understanding of the spiritual world and its relation to the natural world. His experience of living for years in both worlds at once, his consciousness now in one world and now in the other, gave to him a unique opportunity to perceive the relation of one world to the other, and enabled even angels associated with him to understand the relation as they had not understood it before, bringing to them a new comprehension also of the relation of the letter and the spirit in the Divine Word, and of the relation of the inmost Divine and the Divine Human in the Lord.

#### HEAVEN REAL, NOT MATERIAL

Let no one turn away in the thought that Swedenborg has described to us a material heaven. His unique opportunity of knowing both worlds at once made it possible for him as for no one else to perceive the reality of both worlds, and in a sense the similarity of the two worlds, and at the same time their essential difference. He can tell us that the spiritual world is in every way as real to spiritual senses as the natural world is to natural senses, and indeed that the appearance of the two worlds is much the same. But at the same time he shows that the two worlds are essentially different, being in different planes of substance and of life. The material world is so remote from the centre and source of life, and so inert that it has qualities (among them the properties of space and time) fixed and rigid in itself, independent of the states of life of the men and women who inhabit it; but the spiritual world is nearer to the living source; its substances are living and perfectly responsive to the states of life of its inhabitants. Beauty of soul in that world gives beauty of face. Sunshine within gives sunshine without,

and all qualities of the angels' lives are reflected in the objects of the world about them. Those who are near in sympathy are together, those remote in sympathy are apart. Space and time, like all outward things, are in the spiritual world the expression of inward states. There is inmost peace in the angels' relation with the Lord; there is harmony between elements of their own life, harmony in relations with one another, and to make peace perfect, harmony between them and the world about them. The spiritual world is real, more real than the natural world, for the garment of dead matter which is added here does not increase but lessens reality. But real does not mean material; it is in a higher degree of substance, more living, more responsive. Life here is imprisoned; life there is free, and if good, it is forever more free.

#### MYSTERY STILL REMAINS

Let no one turn from the account of the spiritual world given by Swedenborg saying that he does not wish to have the veil of mystery drawn aside, and to have the other world too definitely revealed. The other world is indeed made real and it is made possible to think about it, but its mysteries are by no means laid bare. Does a little knowledge of astronomy take away the mystery of the skies, or a little knowledge of botany take away the mystery of a flower? What the Lord has revealed through Swedenborg of the appearance of the spiritual world and of its laws, but opens the door of consciousness to a beauty, a wisdom, a vastness infinitely transcending our little, finite powers.

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There are crises in our lives—breaking-up seasons, accidents, illnesses, afflictions, for which we may or may not be individually responsible. The Lord is not in the pain, in the disorder, in the suffering, in the punishment (if it be punishment), but He is in the good results which these things will eventually bring forth. He *permits* disorder; He permits evil people to have their way for a time, if He foresees that order and peace or a less evil will be the result at last.

—JOHN GODDARD.



## IN THE DOCTRINES

### The Divine Providence

"**T**HE *Divine Providence*" is easily one of the most attractive of the Theological Works.

Of course the theme has always interested. Men have wanted to know what there was to know of the way in which God governs the world and human life.

But nowhere else is there a discussion like this, powerfully pursued in a conception of a spiritual-natural world. The thought unfolds by sweeping steps, with each of which the mind occupies the theme from a new angle, and with an added amplitude.

Swedenborg first "places" Providence. He does not put the government of things off anywhere, in some region beyond us. He does not think of Providence as a piece of governing done from a court or an office in a world above. He finds the Divine Guidance exerted on life every moment, and from within.

This is very much to the point of modern thought. In Swedenborg's day the thought of Providence started in an hypothesis of God's transcendence; and he was singular in starting with the postulate of God's immanence. Christian thought has joined him in this, since.

But Swedenborg goes on to define the manner of the Divine government of things from within. On all life, he says, an order is impressed, which is the order of the Divine Being Himself. It is an active order, and a living one, seeking to get itself wrought out. It is wrought out in the growth of a flower, or of a human being from child to man; it works out in the physical expansion of the universe; it is being worked out in history; it works out in the coming and going of civilizations. God is deep in this developing order of His. Its energies are out of His Infinite Will. Its seeming endowment of intelligence and direction is His Wisdom. His guidance of things is exerted by way of it.

This order Swedenborg describes, in one way of characterizing it. It is a unified working

of the great elements of our life, which he calls good and truth. Life as our hearts and feelings know it is good; life as our minds and thinking enter on it is truth. In the Divine life these two elements are in perfect and productive union. They go out in life united. But within the sphere of the free human will's activity, they become disunited. Yet it is an order that seeks to mend itself, and Providence's whole effort can be put then, in one way of describing it, as the effort to restore the full integrity of these two in union.

But, we have to reflect, the good and the true have had a worse lot befall them than this separation and confusion. Good has been perverted, and become evil, and truth been turned false, and these two have made common cause, too. Providence knows how to employ the world of evil and falsity, we are told with regard to this. It employs that world in three ways; as one alternative with which it confronts the free human will; as a means of throwing the rightly ordered life into sharper and more attractive relief; and as spokesman to what is disorderly in the human breast, that this may be faced and avoided. On this threefold use of the world of disordered life in the administration of the universe, the book concludes its opening chapter.

The idea of Providence which it sets before us, then, is that of a government of all things, and especially of human life, by way of the order impressed on life, and so by a guidance steadily exerted at all points from within, in the Lord's immanence in His creation.

WILLIAM F. WUNSCH.

Heaven consists in this, that from the heart we wish better for others than for ourselves; and desire to be of service to others in order to promote their happiness, and this from no selfish end, but from love.

—Swedenborg.

## FROM OUR READERS

### Ministers at Convention

To the Editor of THE MESSENGER:

The General Council at its mid-winter meeting in January appointed a special committee to canvass the ministry of the Church to learn how many planned to attend the forthcoming Convention, how many societies paid the expenses of their ministers, what societies could afford a part of the expense, and what ministers, not otherwise able to attend, could come if provision for their travel expenses could be provided through a general fund to be raised by voluntary contributions. The committee sent letters to all of the ministers under date of February 10th, making the above inquiries.

Thirty-five of the ministers have replied. Eighteen of these are definitely planning to attend, six of them paying their own expenses. Eight societies pay their ministers' expenses. One Association pays for two ministers, Convention pays for one, and one is paid for by individual friends. Seventeen cannot come at all unless their expenses are paid. Three of these can secure assistance from their societies. Fourteen will not be able to attend unless their travel expense can be provided from some general fund. This number includes some of our most active ministers, who are needed at Convention. All of them would be richly benefited by attendance.

To bring all of these eighteen just mentioned to Convention would require approximately \$2,000. A smaller amount might be equitably apportioned to bring the pleasure and profit of attendance to a number of the ministers, perhaps one, or even two from the Pacific Coast and more over less expensive distances. Some societies might be able to do something toward their ministers' expenses, if the matter were put before them, and thus a larger co-operation be secured.

One minister writes: "I will say that I believe every minister should attend Convention regularly; for if he doesn't, a certain kind of degeneration will set in. . . I have not attended any Convention since 1917, and am beginning to feel that the General Convention is a myth." He is pastor of a very active Society. Another writes: "It is only in realizing the great use that may come to the Church through large inspirational meetings

that I could accept any assistance for the purpose." He has not attended for years, though in very active pastoral work. Another writes: "I think some plan to make it possible for every minister to be present is highly desirable. It is a splendid investment for the Society, too, if it could only see it." One of our most active ministers writes: "I was wondering only yesterday how I would be able to attend Convention. Count me in on any proposition of the kind you mention to get me there." One of the older and exceptionally efficient ministers writes: "I think there should be a concerted effort to get every minister to Convention. And I believe the solution is simple." Another suggests: "I have always advocated pooling railroad fares. I am sure the extra tax upon the larger number to help a few from extreme points would be easily borne by everyone." For fifty ministers the cost would probably be \$3,500, which would mean \$70 apiece.

One solution of a portion of the problem is a fund raised by voluntary contributions, to reach as many cases as possible. The Committee of the General Council will be glad to serve as a distributing agency for any such fund in connection with the forthcoming Convention. But action must be prompt. The Committee consists of the Rev. Charles W. Harvey, Mr. Forster W. Freeman and the undersigned.

PAUL SPERRY, *Chairman.*

1824 Park Road, Washington, D. C.

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### The Mission of Sin

Never distrust yourself. You have no more right to hate yourself than you have to hate anyone else. You must treat your own self exactly as you would treat any other person's self. Sin has a mission in your life. Learn what that mission is. One of its missions is to teach you charity—a charity which will extend to all wrong-doers—to those who have done much greater wrongs than you have. If a person recognizes that he has transgressed at all he has placed himself among those who can be charitable for any sin whatever. You must not withhold charity to those who have transgressed only as much as you have.

—Charles H. Mann.



# NEWS OF THE CHURCH

Plan to Attend Convention in Philadelphia, May 11th to May 18th!

## Accommodations at Convention

The General Committee appointed by the Pennsylvania Association to take charge of arrangements for the meeting of Convention in Philadelphia from May 11th to 18th next, including the meetings of the Council of Ministers, requests that inquiries be addressed as follows:

Ministers and their wives expecting to attend will kindly advise Miss Emily Hibberd, 93 East Stewart Ave., Lansdowne, Pa., as promptly as possible.

League delegates will kindly advise Miss Esther Hyde Alden, 334 South 43rd St., Philadelphia.

For information as to hotels, boarding houses, rates, etc. address Miss Emily Hibberd, 93 East Stewart Ave., Lansdowne, Pa.

For information other than the above, address Mr. Louis I. Matthews, The Union League, Philadelphia, Pa.

## Here and There

On the afternoon of Sunday, March 21st the Providence, R. I. New-Church Society, of which the Rev. C. Edgar Ritter is Pastor, held an Every Member Canvass.

Nine children were baptized and six adults, and young people confirmed at a communion service conducted last month in Akron, Ohio by the General Pastor of the Ohio Association, the Rev. Louis G. Hoeck of Cincinnati.

At the invitation of Mr. George Marchant of Brisbane, Australia, the Rev. William R. Reece of Portland, Ore. will make a trip to Australia during his summer vacation in July and August. He will leave Vancouver, B. C. on June 30th on the *Aorangi*, and return about October 1st.

The Newtonville, Mass. New Church held its eighth social event of the year in the form of a musicale on the evening of March 25th. Mrs. L. Ivan Pettys was in charge of the event, which afforded an opportunity for meeting the quartette and organist of the church in a social way.

The Rev. Louis G. Hoeck, Pastor of the Church of the New Jerusalem in Cincinnati, Ohio delivered an address last month before the Society for Psy-

chical Research on "Swedenborg, the Seer." He also preached a sermon at the Avondale Jewish Synagogue on "The Psalm of the Good Shepherd." During Lent Mr. Hoeck is giving a series of sermons in his church on the Penitential Psalms. He also conducts mid-week Lenten services and a Saturday afternoon confirmation class.

A Publicity Committee has recently been organized by the O'Farrell Street Society of the New Jerusalem in San Francisco, Calif. of which the Rev. Thomas French, Jr., is Pastor. Books and pamphlets will be distributed by this committee, and notices will be inserted every week in the newspapers of the city giving information concerning Sunday services in the Sunday School and church. One of the Committee's activities is the issuing of a weekly news sheet, edited by Mr. Enoch R. L. Jones. The so-called "Markham Pamphlet" is distributed free after the morning service.

## From the Clipping Bureau

A most suggestive letter to *The Cleveland Plain Dealer*, printed in its issue of February 6th, presents Swedenborg's claims to greatness, under the title, "The Greatest Man," as follows:

Editor, Plain Dealer—Sir: The editorial in your edition of January 30, "A Man Who Knows Everything," induces a very interesting question.

Just who is the greatest man in history? Always excepting the magnificent Shaw, your editorial indicates that Leonardo da Vinci, may be given the palm.

Da Vinci was indeed a very giant among men of talent, but for diversity of knowledge, extraordinary range of activities and amazing vision, I offer the name of Swedenborg, scientist, philosopher and theologian (1688-1772), termed by Emerson "the mastodon of scholars," and who, only a few weeks ago, was named by Dr. S. Parkes Cadman, president of the Federated Churches of Christ, the "universal genius."

In viewing the astonishing range of Swedenborg, I note that a bibliography of his books, alone, swells a volume of more than 700 pages, containing more than 3,000 entries.

There seems to have been hardly a subject on earth to which this inimitable intellectual did not contribute. At twelve years of age, Swedenborg sent a novel to the press; poetry, philosophy and historical matter dripping from his pen while still in his 'teens. Within another decade he invented or conceived the airtight stove, a universal musical instrument, a submarine, a method of testing models of naval boats, a "mechanical carriage," a system of docks, an air gun, a method of hydraulics. He wrote a treatise on shade drawing and discoursed on colors.

Next, volumes on geology, mathematics, astronomy and crystallography made their appearance, and authorities testify to Swedenborg's origination of the nebular hypothesis, the atomic theory and the integrals of heat. Then came his vast researches in anatomy, his text-books on the blood, brain and nerves, anticipating present methods by a hundred years.

This work finally led to Swedenborg's search for the habitat of the human soul, and it was his spiritual illumination while in that field which his numerous biographers show occasioned the giving up of his scientific studies when at the pinnacle of fame, devoting the remainder of his twenty-eight years of life to an exposition of the Scriptures, setting forth in thirty large volumes a meticulous explanation of God, man and the universe.

L. M.

Akron, O.

### Contributors to This Issue

*The Rev. Thomas French, Jr.* is the Pastor of the O'Farrell Street Society of the New Church in San Francisco, Calif. and General Pastor of the California Association. He holds the degree of Ph. D. from Harvard University and was formerly Professor of Physics at the University of Cincinnati.

*The Rev. William L. Worcester* is the President of the General Convention, General Pastor of the Massachusetts Association and Pastor of the Cambridge Society of the New Church. He is also President of The New-Church Theological School in Cambridge, Mass.

## CALENDAR

### *The Holy Week*

Monday, March 29. Lesson, Luke xx. Hymn 338: "Thou knowest, Lord."

Tuesday, March 30. Lesson, Luke xxi. Hymn 343: "Yes, He knows the way is weary."

Wednesday, March 31. Lesson, John xiii. Hymn 356: "Saviour, I follow on."

Thursday, April 1. The Holy Supper and New Commandment. John xvii. Hymn 430: "Zion, to thy Savior singing."

April 2.

### *Good Friday*

#### THE CRUCIFIXION

Selection 259, Parts I and II. "Who is this that cometh from Edom?"

Proper Psalms: 22, 40, 54.

Lesson I. Gen. xxii, 1-19, or Isaiah lii, 13-53.

Responsive Service X. Penitence.

Lesson II. John xviii and xix to v. 38.

In place of Benedictus, Sel. 249: "Surely He hath borne our griefs."

Hymns (Mag.) 175: "Go to dark Gethsemane." or 176: "O sacred head, sore wounded," or

180: "My faith looks up to Thee."

179: "Lord Jesus, when we stand afar."

April 3.

### *Holy Saturday*

#### THE PREPARATION

(Easter Eve without music.)

Proper Psalms: 13, 14, 16, 17.

Lesson I. Exodus xiii.

Read Sel. 198 responsively: "I will lift up mine eyes."

Lesson II. Matt xxvii, 57-66.

Read the Magnificat. Mag. p. 16.

Instruction preparatory to the Holy Supper. B. of W., p. 535 *et seq.*

April 4.

### *Easter Day*

#### THE RISEN LORD

Introit Hymn: "Come, ye faithful, raise the strain."

Sel. 108: "Thy way, O God, is in the sanctuary."

Proper Psalms: 30, 97, 99, with Doxology after each.

Anthem XXIV: "Worthy is the Lamb that was slain" (B. of W., p. 378).

Lesson I. Exodus xii.

Responsive Service XIII. The Resurrection.

Lesson II. John xx, 1-18.

Benedictus, to festival setting, or Mag. nos. 766-770, and The Faith, sung to setting Mag. 777, or B. of W., 384, 388.

Hymn, Mag. 193: "Jesus lives!" or 190: "Sing with all the sons of glory."

Sermon.

Offertory with Responses, B. of W., p. 557, and Special Thanksgiving for Easter, p. 556, followed by the prayer for the Whole Estate of the Lord's Church throughout the World, p. 558-560, and the ante-Communion hymn: "Here the King hath spread His table." Mag. 431, and the Holy Supper, in which is sung, as the beginning the "Judge me, O God," B. of W., p. 561, and at the close the "Alleluia," p. 570.

NOTE.—If the children's Easter Festival be united with the morning service, the children may sing as a processional, "Jesus is risen," Hosanna, p. 90, and, on retiring before the Communion, "Morn of Joy," Hosanna, p. 88, or, if preferred, the hymns set in the service list above. They may place their Easter offerings on the Chancel rail on entering, and receive their flowers or other Easter token on retiring, and should be trained to take their part in the second division of the ternary chant, Sel. 108 in response to choir or congregation, and to sing in the Benedictus and hymns.



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