

The **NEW CHURCH MESSENGER**



February 7, 1940

In This Issue

State, Church and Conscience

Gustave J. Bischof

Life in the Natural World in
Relation to Life in the
Spiritual World

Frank A. Gustafson

Expensive Virtues

Emily Hinkley Taft

Going Ahead

(II)

John W. Stockwell

The Convention Appeal

Price 10 cents

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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

The NEW-CHURCH MESSENGER

(Published Weekly)

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“The Church in America”

UNDER the above caption there appeared an editorial in the January issue of *Fortune* which has aroused widespread interest. It is a grave indictment of the Christian church in America for its failure to provide spiritual leadership. It assumes that “as the leading democracy of the world . . . the United States is perforce the leading practical exponent of Christianity.” It denies that the country is really Christian, but that “the basic teachings of Christianity are in its blood.” But “it cannot be said that the Church has faced with any conspicuous success the new material conditions brought about by the industrial revolution. Indeed, just the opposite can be said. It can be said that the Church has been unable to interpret and teach its doctrine effectively under these conditions; and that as a result there has been a declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life.”

It accuses the Church of inconsistency, particularly in reference to war. In 1914 the Church's attitude towards war was one of solid opposition. The United States must on no account be drawn in. But in 1917, “on the grounds that certain Christian values were at stake, the pastors mounted their pulpits to declaim against the Huns and bless the Allied cause.” To-day, when the danger to civilization

and Christianity is incomparably greater the pastors conclude “that it would be wrong to fight a virtual Antichrist whose doctrines strike at the base of the civilization which the Church has done so much to build.”

The *Fortune* editorial also believes that industry has really assumed the leadership in matters of peace and war and that “the flock is leading the shepherd.”

“The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place.”

* * * * *

If the Church has not provided leadership it is because it is lacking in insight and conviction. It is suffering from an inferiority complex. It is lagging in the rear of human progress.

During the past hundred years scientific knowledge of the universe has shown marvelous expansion. The material realm in which we dwell has been explored with the telescope and the spectroscope and has become so vast that the astronomer must use the light-year as a

yard stick. Knowledge of the constitution of matter, of electricity, of the origin of disease, and the whole range of science has developed with almost breath-taking speed. But except that a few harsh doctrines relating to hell and the damnation of the heathen and the unbaptized have been discarded, the theology of the Church has changed little during the past century. Science has gone ahead; theology has remained static.

In to-day's orthodox concept of God, the Divine Being is not as big as the universe He created. To the orthodox Christian He is still the medieval Ancient of Days with a long white beard Who sits on a golden throne. Of course men pay lip-service to Him as the Creator; but there is no real understanding of Him as the embodiment of eternal Love, Wisdom and Power from Whose creative urge the universe moment by moment proceeds.

It is much the same with the orthodox concept of God as the Saviour. He is worshipped as the Redeemer, but there is little belief in Him as the Almighty God. He is "the Friend that sticketh closer than a brother." He is the elder Brother Who walks hand in hand with the true believer; but the world has not yet risen to the glorious concept put before it by the evangelist, John. "All things were made by him, and without him was not anything made that was made."

Men are not saturated with a belief in God as a Being immeasurably greater than the universe. There are too few of what we may call God-possessed men. Consequently there is no true spiritual leadership. Men sing "Onward Christian soldiers, marching as to war," but all they do is to practice a spiritual goose-step and tramp around in weary, monotonous circles.

The world needs a new theology, a new Christian belief. It needs to grasp a knowledge of God as put forth by Emanuel Swedenborg—the concept of God as a Being of love and wisdom Who created the material universe for a human race that is the seminary of heaven. It needs the knowledge that this same God was incarnated as Christ. It needs a new doctrine of life—a doctrine of consecrated use.

Out of a new belief would proceed the all-compelling power that produces leadership. Great leaders are men of great ideas. The Church will regain spiritual leadership when it has regained its faith. And for the regaining of that faith it needs a new, consecrated belief. We should laugh at any modern astronomer who looked for the secret of the stars with the obsolete apparatus of the medieval astrologer. Why not laugh at ourselves when we try to lead mankind by the worn-out concepts of medieval theology?

State, Church and Conscience

By Gustave J. Bischof

CONCEPTS of the State have varied widely among different cultures, but nowadays few, excluding the rather mythical anarchist, deny that the State performs legitimate functions for which there are no substitutes. By very nature certain duties are of too vital a public concern to entrust to any private agency. The codification, enforcement and adjudication of the common law, provision for sanitation and public health, means for safeguarding life and property are all generally considered proper state functions. Interpretation of the elastic public welfare concept is minimized by the philosophy of "laissez faire" to mean "that

state is best which governs least." At the other extreme it is inflated by the modern corporate State to include the ordered dictum of what shall be expressed, taught and even thought. So while the State is accepted under sufferance by some, others glorify it as an end in itself. While there is by no means common consent where the State functions should end or begin, it is equally true that the sway of the State's power exists by virtue of the acquiescence of its people, for no state whether democracy or dictatorship can long endure without the at least passive consent of the majority of the governed. The State in short is the creature

of the people and is expressive of their norm of culture, economic condition, stage of enlightenment, wisdom, character and spiritual life.

History is replete with defiance of the established order by dissenters and their merciless suppression. That so many of these dissenters incurred the wrath of the institutionalized Church and suffered the most inhuman treatment from that agency may appear strange at first but clear upon further reflection. Historically the institutionalized Church has been inextricably woven into the fabric of the State. The Church-State and the State Church is the general pattern of authority. The power of the State rested on the *moral* sanction of the Church. Likewise many a tottering episcopate was perpetuated by virtue of civil authority.

Christ was denounced by a Pharisee-inspired mob but the legionnaires crucified Him. Early Christians were martyred in a not too bigoted Rome, not because they worshipped a strange god but because they refused to worship the Church-State gods, thereby challenging the all-pervading imperial authority. The Christians grew despite persecution until their religion was legalized under the Emperor Constantine. Thereafter by a series of compromises Christianity gradually became the respectable institutionalized State religion and as such in turn forced conformation by every civil authority at its command. From persecuted it rose to persecutor gaining much in temporal power at the expense of its early adherence to the way of Christ. Before the Reformation the now institutionalized State Church was challenged by Wyclif and Huss. The followers of Huss were almost exterminated, a remnant embraced non-violent resistance to State authority and are the antecedents of the Brethren, of whom there are over 190,000 in the United States.

During the papacy of Innocent III much criticism of ecclesiastical form and practice was voiced by heretical groups such as the Albigensians and Waldensians who were subjected as a result to the Inquisition. Gregory IX instituted the papal Inquisition and heresy was punished with imprisonment, maiming or death. Thatcher and McNeal in "Europe in the Middle Age" state, "As the clergy were not permitted

because of their sacerdotal character to shed blood, secular officials were called on to inflict the severer punishments. . . .The Church punished heresy for exactly the same reason, and, according to the ideas of the time, with exactly the same justice, that a modern state punishes treason in its subjects." In the 16th century sects arose in close connection with the reform movements of Luther and Zwingli. In Zurich a group of Anabaptists held radical ideas on property, religion and the refusal to bear arms. They stood for the separation of Church and State and the responsibility of the individual to God. They, too, were mercilessly suppressed but became the forerunners of the Mennonites. Their influence was large in shaping the spiritual course of the Protestant sects, especially those of congregational form.

Historical precedents could be amplified and enumerated but enough has been cited to delineate the problem involved:

1—To what extent shall the organized Church function as an independent critic of the State?

2—To what extent has the modern State, the moral right, in the light of Christian teaching, to enforce its dictums on those whose conscience forbid them to acquiesce?

3—To what extent shall the organized Church recognize the right and sanction the position of the individual dissenter, holding scruples of conscience against the demands of the State?

Much has been thought, said and written on these thorny questions. It is beyond the scope of any brief comment to attempt a thorough examination or formulate a definite answer. The phases enumerated are in reality so closely related as to require unified treatment. Considering the broad problem as real and dynamic and neglecting the academic niceties, little more than a basis of approach may be indicated. It is nevertheless helpful to review how vitally it affects Christendom and a few of the significant pronouncements made thereon.

The difficult problem of extent or boundary lies at the root. Assuming the Church a divine institution in the sense that it is the product of men who sincerely seek and attempt to express the will of God, it is itself the expression of conscience. If the Church has any vitality at all and is not merely the appendage of the State, its independent conscience must at times come in conflict with civil authority whose policy is not specifically designed to conform

to God's will in the present unregenerate state of man. Whatever may be the validity of the process, the position of the Church is strongly influenced by the broad norm of secular ideology upon which the authority of the State rests, since its communicants themselves are of the civil community. It is under constant pressure to conform to standards of "respectability." Thus we find within the institutionalized Church wide areas of divergence between those holding the position of the Church "idealistic," "radical," "unsound" or "unrespectable" and those impatient with the continuous compromise with respectability at the expense of ideals. The Master enjoined "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Yet the problem of boundary still persists—where do the things that are of Caesar end and those of God begin? Who is to say? Certainly not Caesar, for the State in these times of exaggerated nationalism is ready to allocate to God the whole field so far as *another State* is concerned and reserve for itself exclusive authority within its *own* domain. Nor can limitless whimsical and greed-inspired forms of civil disobedience be countenanced without incurring anarchy.

Clearly there is an imperative need for authoritative constructive judgment of society in the realm of morals. For this task there remains but the Church itself in its broadest ecumenical concept, above nationality or race, an instrument for the dynamic unfoldment of the will of the living God! To retain its meaning as God's instrument, the Church in a changing society must continuously re-examine its position, formulating and pronouncing its stand in respect to the State. It is incumbent upon the Church to spread its ideals aggressively throughout the body politic, educating the people to the higher level of these ideals. This may be accomplished directly and primarily through the lives of its communicants and less directly by precept and pronouncement. Thus the Church functions most effectively in a comparatively free society. It contributes to the educative processes distinctive of democracy and its evolving nature. Fundamentally it teaches, as a constructive gift from God, an inclusive love embracing the community, the

State and all mankind and shuns hatred as destructive of all human values.

To function effectively the Church itself must evolve and be at least one step ahead of the common acceptables. Thus the Church must be under moral discipline and subjugate to an order higher than itself. That order can but be the Kingdom of God—the absolute and ruling source of its spiritual strength. And in what other way can this discipline and subjugation be exercised if not by the force of conscience? Without detailed revelation to cover every contingency the conscience steeped in God's way becomes the ultimate authority. The Church then occupies a dual position, involving first its relationship to society, organized as the State, on which it passes judgment and contributes constructive idealism. No less important is its second relationship, a sensitivity to the conscience of the individual who has arrived at convictions consistent with Christian precept but in advance of the position the Church finds it possible to assume or enjoin. For the Church to attempt progress without the impulse of conscience would be to lift itself by its own bootstraps. This matter of conscience is of the essence of religious liberty.

Nor is the problem so thrown into the lap of the Church of mere academic interest. Failure to take a stand will surely repeat the tragedy suffered in Russia and all but consummated in Germany. The Church with all the authority and force of its divine mission can no longer afford to be "yes man" to the authority of the State. While there is yet time it must pronounce judgment on the right of the State to the soul of the individual, saying thus far can you go and no further. For the conscience of the dissenter on moral grounds is not at the bar of judgment but organized Christianity itself. The dissenter on moral grounds chooses his stand in the face of ostracism and worse. Can the same be said of the Church? We are told that modern man is indifferent to the call of religion. This is less than accurate. He is but indifferent to and skeptical of an institution which shrinks from prophetic pronouncement and declaration of the will of God in the face of rising totalitarianism, choosing instead the easy but corrupting way of acquiescence.

(To be continued)

Life in the Natural World in Relation to Life in the Spiritual World

By Frank A. Gustafson

Luke xii. 1-40

THE chapter begins with a warning against hypocrisy, such hypocrisy as was common with the Pharisees, who expressed one thing with their lips and quite another thing in their actions. The Lord proclaimed that this condition of things cannot endure. The evil that lies within must eventually find its way out; if not during the life in the body, at least when life in the Spiritual World opens for experience. For then, to quote the Lord's saying, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known." "Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

Take this now in connection with what is said in *Heaven and Hell* 463: "When a man's acts are recalled to him after death, the angels whose duty it is to make the enquiry look into his face and extend their examination through his whole body, beginning with the fingers of each hand. . . . Thus it was made plain to me that the whole man is such as are his will and thought; so that an evil man is his own evil, and a good man his own good. This shows what is meant in the Word by the book of man's life, that all his actions and all his thoughts are inscribed on the whole man and appear, when called forth from the memory, as though they were read from a book, and as if presented to sight when the spirit is viewed in the light of heaven." . . .

It is a definite teaching of the New Church that our personal effort, aim and efficiency do not end, nor are even changed in any material way by the fact of physical death. The Doctrines teach that our work and life go on and on, are unending, unceasing, and always and forever associated with our individuality and its experiences even unto eternity.

This is for the reason that angels are but men, men perfected in their manhood, and live as men in the enjoyment of their every human

and humane attribute. There is no such thing as an especial order of angels created apart from men. All angels, without exception, are men from this or some other of the earths, who have lived their life amidst material conditions, have derived the profit of such living, and have perfected in them the degree of love and wisdom which capacitates them for their life in the heavens.

The chief difference between men in the Spiritual World and men in the natural world is the absence of a material body. That, no one has there; they no longer have need for it; having served its purpose this material body is not adapted to the requirements of life as it is lived in that world, therefore it is laid aside permanently at death. Other than this and some of the cruder things of mind and memory, there is no distinguishable difference between men there and men here, either as to form, or feature, or mind, or expression, or quality of affection, or thought, determination, use, employment, taste or enjoyment. Men are precisely the same except for this physical body.

Angels are men in every element of their human quality and characteristics. True, they have left the world and all its concerns and are now in the Spiritual World intent upon the uses and engagements of that world, yet they possess every element of their human nature. This human nature has not been changed in the least. Their spiritual bodies and spiritual environments are to sense precisely as were their natural bodies and environments to physical sense—it is as if they had but removed to another place.

As to their body they are in a body as they were in the natural world, and to all appearances in the very same body. They know no alteration of sensation, no alteration in function of sight; they feel none and can detect none. They possess every internal and external function and faculty which they possessed when in the natural world; they have lost nothing that is peculiarly their own as men. The

one great difference is their freedom from the trammel, travail, and limitation of physical bodies and material environments.

When, then, we realize that this post-resurrection life is our own life in its full, complete, uninterrupted swing; that it begins there just where it leaves off here, we must realize this other great and vital truth—that the things which enter into and qualify our present living, and which make this living to be worthy and worth while, must be, with but slight modifications, the very same things which occasion the joy and blessedness of our life and experience there.

It stands us well to ponder this fact thoroughly, for what we are here we shall most certainly be there! Not artisans, men of learned professions, sons of toil laboring for the wherewithal to maintain ourselves in reasonable comfort—of course not this—but what we are within ourselves, in mind, in heart, in will, in disposition, in our tastes, in our faculties of reflection and determination, in the capacity to enjoy the benefits and blessing which life has to offer—as these things are in us now, so they will surely be then and they will mark and characterize us there even more than they do here and now.

These very things are bound to be the things for whose realization we shall strive with all the eagerness and affection of our souls, with this exception, there we shall not have to strive for these things as actual necessities of maintenance—there these things will be embellishments, enjoyments, the things which will make our living earnest, wholesome and worthy.

In the light of this teaching our thought is delivered from hindering restrictions which have grown out of the medieval theologies, ideas relative to that life as crude as they are lacking in truth. Knowing this truth we need feel no concern about being punished for deeds which we may have done in the flesh, or look forward to being rewarded for the doing of these deeds. But we shall be brought face to face with this staggering thought—the permanent delights of the spirit are wholly dependent upon the quality of the loves which have made our natural life in the world worthy and worth while. These permanent delights will depend wholly upon

the loves which we have labored for and found satisfaction and enjoyment in; the loves which we are now actually encouraging and confirming, and which are bound to be the determining factors and elements of our personal character; these things are surely to become the eradicable qualities of our nature, the indelible traits of our soul and its life; they are the things which will make our life in that future what it is to be.

I know of no truth in all the new Gospel of this New Church that is more striking and startling than this truth—when we go over into the Spiritual World to remain there we take with us all that we are and all that we possess apart from our physical bodies and material goods. For hear what the Writings say (*Heaven and Hell* 445 and 461): “Man does not die, but is only separated from the corporeal part which was of use to him in the world; for the man himself lives—because man is not man from the body, but from the spirit . . . a human spirit also enjoys every external and internal sense which he possessed in the world. He sees as before; hears and speaks as before; smells and tastes as before; when touched, feels as before. He also longs, wishes, thinks, reflects, is affected, loves, and wills as before—he retains all things whatsoever which he has heard, seen, read, learned, and thought in the world from earliest infancy even to the end of life.”

Surely, there is something for us to give thought to here. We are to be what we are; we cannot be what we are not; we carry with us all things that are peculiar to ourselves—all of our loves, all of our feelings, all of our thoughts, all of our real interests and concerns, all matters to which we direct our attention, every thing in which we consent to involve ourselves, every thing that has occupied our minds or enthralled our hearts—we leave nothing of these things behind, they all go with us and cannot be disassociated from us. They are so woven into the texture of our being as to constitute the very soul of our life. While we have been living in the world these things have been the things for which we have lived, and in that world they will be, cannot but be, the things we live in.

There we are what we are, and cannot be

otherwise, and this "what we are" we show to others, and we cannot conceal it. To all with whom we are associated we are open books; they can read us thoroughly, and they cannot be mistaken in what they read; insight there is altogether too keen to permit of error in this reading. They recognize every motive and purpose of our hearts, strive as we may will to conceal them. They sight each and every thought, endeavor as we may to hide its nature. There nothing is concealed, nothing hid. What we would speak in darkness is heard in the light; what we would whisper in closets is proclaimed abroad. There they know us, what we think, what we purpose, what lies within our words and actions—we cannot hide a single thing from their perception.

Knowing all this to be fact, what of our ambition to be in heaven there? "Shall I go to heaven when I die?" What a momentous question! Of one thing we can be thoroughly confident—this heaven will not come stealing in upon us to fill us with its joy and gladness so long as we are wholly content to live and breathe and make all our life and living on a plane below its level. Heaven is only for such as make its life their life, its love their love, its thought their thought, its interests their interests, its activities their activities. It is not a gift which the Lord God can bestow for the asking. It is not at all a something to be got.

If our life and living here are full of our own concerns; if we are wholly wrapped up in our own purposes; if our minds are wholly given over to the consideration of our own interests; if we entertain only what is pleasing to our natural senses; if we live wholly unto ourselves with never a thought of other selves—rest assured no matter how cleanly we may live, how generous or righteous we may appear to be, how largely we may bestow our goods and gains upon others, this "ourselves" will show itself and will never permit us to enter and abide in that heaven.

Our query should never be, "Will the Lord admit me into heaven?" but "Have I, do I, will I, consent to so love and live as to encourage and invite the nobler loves and ideals which constitute the life in heaven, and which make

the joys and blessings there what they are?" Our query must be, "Have I, do I, will I, make place for these things, make them inseparable elements of our own life and living, so inseparable that without them we cannot be what we are?"

Here lies the way to heaven; there is no other way. Then let us not have reaching heaven as the goal of our life and living, the something which we would "get" as reward for our faithfulness and loyalty. On the other hand, let us strive to become heavenly that our life and living may become a privileged opportunity for larger living; let us endeavor to become so involved in what in itself is heavenly in quality that we give no thought to the attaining of its rewards; let us thoroughly realize that it is something we may become, not merely something we may get.

New-Church Home in Florida

THE thought of a New-Church Home in Florida that was expressed in a recent MESSENGER article has brought a large number of letters from interested people, and this encourages us to go on with the effort of supplying such a use.

The expense of operation in a Florida Home is large unless there are some all-year guests and a location needs to be considered with this object in view. There are places where summer heat is not as excessive as in some northern cities. The largest inflow of travelers is during the months of December to March and guests for this short season have difficulty in securing reservations.

Florida is becoming more of a place for permanent residences, and substantial homes are erected. We must take this trend into consideration. The idea of a center for New-Church people is delightful and also practical—it has its psychological and social values. There are New-Church people who have retired or will soon do so and whose income is limited to moderate cost living; with no pressing demands on their time they could spend most of the year in Florida, with a short visit north from June to September. We are drawn to these conclusions from the letters that have come to us.

A home for infirm people or needy children would require medical and hospital facilities and an institution of that character should be located in a northern state. We have time to think these problems over for it will not be possible to do anything definite in properties until after October; in the coming months we can mature the plans and ask for the suggestions of our friends.

FRED SIDNEY MAYER.

The Convention Appeal

TO you who read this message and who perhaps are unable to take an active part in the life of the Societies listed below, we appeal for your support according to your means, of the important uses which Convention performs through the Board of Missions in the support of missionary work both at home and abroad; through the Augmentation Fund in the assistance of Societies unable of themselves to fully support a minister; through the Pension Fund in caring for those grown old in the service of the Church.

To you who are an active society member, we urge your consideration of the amount now contributed by your Society to these essential uses of Convention, and if possible of an increase in that contribution.

Over \$9,000. more is needed and only two months in which to raise it! Contributions should be sent to Mr. Albert P. Carter, Treasurer, 511 Barristers Hall, Boston, Mass., or to the Collector of your Society.

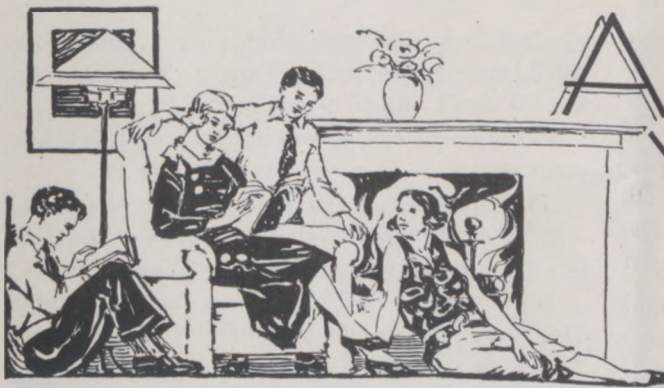
Groups	Amount	Groups	Amount
CALIFORNIA:			
Los Angeles	\$ 120.00	St. Louis, Mo.:	
Riverside	45.00	First Society..	20.00
San Diego	80.20	Third Society	40.00
San Francisco:		Minneapolis,	
Berkeley	1.00	Minn.	
San Francisco	13.50	St. Paul, Minn..	500.00
At large.....	10.00	At large.....	55.00
CANADA:			
Kitchener	35.00	KANSAS:	
Toronto		Kansas City	
At large.....		Pawnee Rock....	5.00
ILLINOIS:		Pretty Prairie...	
Chicago:		At large.....	1.00
Humboldt Pk.	10.00	MAINE:	
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Sheridan Rd.	15.00	Fryeburg	50.00
La Porte, Ind....	20.00	Portland	15.00
Rockford	10.00	At large.....	

MARYLAND:		OHIO:	
Baltimore:		Cincinnati	6.00
English	70.00	Cleveland	3.00
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Mission	4.00	Lakewood	
Preston		Louisville, Ky....	3.00
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At large.....	10.00	PENNSYLVANIA:	
MASSACHUSETTS:		Frankford	14.00
Boston	78.00	Lancaster	
Bridgewater		Montgomery's	
Brocton	25.00	Ferry	7.00
Brookline	235.00	Philadelphia	277.00
Cambridge	118.00	Vineland, N. J.	3.00
Elmwood	5.00	At large.....	3.00
Manchester,		WESTERN CANADA:	
N. H.	29.38	Herbert, Sask....	3.00
Mansfield	2.00	Rosthern, Sask....	
Newtonville	235.00	At large.....	2.00
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Detroit			
At large.....	250.00		
NEW YORK:		TOTAL TO JAN. 26,	
Brooklyn	55.00	1940	\$4,088.58
Buffalo		BUDGET: \$13,500.00.	
New York	772.50	PER CENT OF BUDGET AT-	
Orange, N. J.	82.00	TAINED: 30.3%.	
Paterson, N. J.	50.00		
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Faith That Is Faith

FAITH that is faith makes one absolutely with love, for what a man loves belongs to his faith, but what he does not love does not belong to his faith. That which one thinks from memory and teaches from doctrine appears to be faith; but if this be loved only from a natural love, not from a spiritual love, it is merely the thought-sight of the external man, which sight is a counterfeit of faith. Such faith, since it is destitute of life, until it is implanted in the internal man and its love, is not in man but is behind him or at his back. Faith implanted in the internal man and its love is believing and loving truth because it is truth, and not loving it chiefly for the sake of a reputation for learning, and honor or gain therefrom. (E. 299.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Self Control

IN the *Book of Proverbs*, you will find these words, "Better is he that ruleth his spirit than he that taketh a city." Put into every-day language it would read: it is better to conquer and control yourself than to gain a victory over other people.

Do you ever get angry? Do you ever have fits of bad temper? Do you ever lose control of yourself and say hard, biting things to your friends?

I know a man who is a really clever, mechanical engineer. He is not only clever, he is industrious. He is so able a man that he ought to have a very big salary. But he has never made very much progress because he has a very bad temper. Every week or so he indulges in a fit of temper. It has stood in the way of his promotion. He has never learned self control.

Lack of self control is a widespread failing. It leads to many quarrels, and it results in many unhappy homes. Of all the enemies we have to conquer, bad temper is the most prevalent. It has been called "the last infirmity of a good man."

Before a colt is any good it has to be broken and trained to obey the driver. As long as it kicks and balks and rears and rages it is no use to any one. But when it has been trained it becomes not only a useful servant but a dependable friend. Human temper is like a colt. If we do not control it, it tears things to pieces.

Recently I read of a man who because he did not like his breakfast broke all the dishes

on the table. That man may not know it, but he is heading for a lunatic asylum.

When a person gets very angry we say he is "mad." Well, that is just what he is. The ancient Romans had a proverb, "Anger is brief madness." It is.

Alexander the Great became king when he was very young. He became a great general and subdued many nations. He conquered many kingdoms; but he never learned to conquer himself. He gave way to fits of temper, and later on he died a drunkard's death. He had wept because there were no more worlds to conquer, yet he never learned to conquer the kingdom of his own soul.

There was once a man who used to pause for a long while before answering anyone who provoked him. He was asked why he did this, and his reply was, "I always count ten before I utter an angry word." Of course while he was counting ten his temper subsided, and he regained his self control.

Count ten before you utter an angry word; count twenty before you tell a lie. By the time you have finished counting you will be able to resist the temptation.

There is a better way than this, however; ask the Lord to give you strength and patience. Ask Him to teach you self control. He has put within each of us a kingdom. And until we have learned to rule ourselves we are not fit to control other people.

"Better is he that ruleth his spirit, than he that taketh a city."

Expensive Virtues

By Emily Hinkley Taft

A LENTEN SUGGESTION

LATELY, when studying regeneration and what seems to be needed in our personal make-up to aid us, and also to aid the angels to carry on, I made a list of qualities that should play an important part. Of these helps, I have selected just four to mention. No doubt readers might choose different ones as more important.

Most of us can see why Benevolence might be called expensive for it is usually thought to mean giving financial aid and is classed among the virtues of the rich who practice it. Really, it is just as often found among the poor who from sympathy and experience help out those in greater need from their own scanty store. Perhaps the dictionary's definition throws light on what is meant by real benevolence—"the disposition to do good."

Forgiveness is one of the most beautiful of the virtues. It is largely dwelt upon in the New Testament and was not only taught but lived by Jesus, who exclaimed on the cross, "Father, forgive them for they know not what they do." This gift of the Spirit is much harder for some to receive than others. We have known persons who held a grudge and found it almost impossible to conquer it. Some, otherwise fine characters, have allowed a harsh unforgiveness to greatly retard regeneration.

As an illustration of the difficulty in forgiving where one's income has been affected, I will tell of a colored laundress in Florida who complained bitterly to one of her customers that another laundress had underbid her; and by that means had taken away two families she served. The lady tried to pacify the irate woman by suggesting, "She may have badly needed the money."

"So do I," was the reply.

Then it was recalled Millie was a staunch church member and the lady urged, "You are a Christian and have been taught about the virtue of forgiveness."

"Yes, ma'am, I know what it means; that I should let her steal my washing away, not talk

against her, and wish that nigger good luck. Well, ma'am, that is too expensive a virtue for me. I don't aim to practice it."

Perhaps some of us can understand this statement.

The third on my list is Loyalty which means—if we again refer to the dictionary—"faithful in allegiance to country, true to plighted faith."

In a sermon delivered recently by Rabbi Henry D. Cohen, he amplified the definition: "No man is worthy of his human status unless he cherishes loyalties to his family, his people, his faith and the highest ideals of his country, but they must be enlightened loyalties." Then he emphasized the thought, "and not like the blind loyalties that exist in states under dictatorships."

Loyalty is an important ingredient in true friendship. If one learns a trusted friend has belittled him or ascribed wrong motives, the whole confidence is destroyed.

Loyalty is essential to the happiness of married life.

Patience, in some ways, is the most difficult of these four virtues to make one's own. Dr. Theodore F. Wright used to call it, "the crown of all virtues," and I remember hearing a sweet-faced elderly woman say, "I have to pray for patience daily," so her serene countenance meant a constant struggle. It is defined as "the quality of calmly enduring."

To quote F. W. Faber, "Patience is a short road to unselfishness; nothing is left to self. What we may regard as self's private property such as, time, home and rest are invaded by continual trials of patience. The family is full of such opportunities."

It is not easy to earnestly pray with *St. James* i. 4, "Let patience have her perfect work." These restless, harrowing times make tremendous inroads on our faith and patience; yet the Gospel of *St. Matthew* xxiv. 21, 22, which tells of these events and their effects, also predicts, "Those days shall be shortened," and the *Book of Revelation* promises the descent of the Holy City. Nevertheless, while humanity is passing through this trying period, we should endeavor to possess our souls in patience.

To gain any one of these virtues, there must

be difficult sacrifices; for the natural man does not inherit them as a legacy. He will need to win his golden spurs.

Going Ahead

By John W. Stockwell

II

RADIO broadcasting brought the author in touch with members of practically every Protestant denomination and also with Catholic and Jew. Occasionally he would receive messages by telephone or letter from persons of several different denominations: every one stating that the Christian teaching in the radio talk was just like that of the sender of the message. "I know you belong to our Church because you say just the things that we believe." A Church of the New Jerusalem ("Swedenborgian") radio preacher might consider such response indicated he had utterly failed to deliver a distinctively "New-Church sermon."

But to understand radio religious talks one should know that there are two kinds: the first is given on time provided without charge and the speaker, to be successful, must avoid saying anything advertising any particular religious body. He is on what is called a "sustaining program" which must be in full accord with the radio station's policy of "good will and service to the public as a whole." The second is given on time which is paid for and, within certain limits which common sense will define, the speaker is free to advertise his own particular religious body. This is called a "commercial program." The General Convention, through the General Council directly, and indirectly through the Board of Missions and the Public Relations Bureau, has financed many such programs, and the author, when privileged to be the speaker, has made his address decidedly distinctive. The response, as was to be expected, has been quite different from that received from "sustaining programs." It has resulted in the distribution of thousands of copies of the Uniform Edition, chiefly *Heaven and Hell*, generously supplied for such campaigns by the Swedenborg Foundation, New York City.

The Rev. Walter Brown Murray, of Los Angeles, Calif.; the Rev. Hiram Vrooman, formerly of Chicago, Ill., and now of Toronto, Canada, and the Rev. Rollo K. Billings, of La Porte, Ind., have had rich experience in presenting on radio "commercial programs" the Writings by Swedenborg.

Some of the general thoughts about talks or articles for the public, formulated as the result of radio and newspaper work, we shall now take the liberty of outlining. It is said that "Fools rush in where angels fear to tread." It is probable that many may not agree with what we shall suggest. That is to be expected. However, we can do no better than to share our thoughts with the MESSENGER readers, realizing that we ourselves may have different ideas on these same points after still further experience.

The late Rev. William L. Worcester, while pastor of the First Philadelphia, Pa., Church of the New Jerusalem ("Swedenborgian") congregation, called upon the undersigned, who was then a layman and city editor of *The Philadelphia Evening Star*, for advice as to advertising. The first question was the standardizing of the name. "The New Church," "New Jerusalem Church," and "The Swedenborgian Church" had been the terms used with the resulting confusion and misinterpretations. We decided upon "Church of the New Jerusalem ('Swedenborgian')." "Church," the first word, is the most general characterization. "New Jerusalem" is a direct quotation from the book of *Revelation* xxi. 2. We should be very happy to be associated with this title. We believe we are the only Christian body which has, as a name, a direct Scriptural quotation. The adjective "Swedenborgian" has been, and probably will continue to be, in popular use. We do not accept it comfortably. We think about sister Christian groups being called "Lutherans," "Wesleyans," "Calvinists," "Schwenkfelders," etc., and we submit to "Swedenborgians," but place it in quotation marks and within parentheses to show that this is a "popular" and not an official title.

While the Rev. Everett King Bray, now of the Theological School, Cambridge, Mass., was pastor of the St. Paul, Minn., Society, one of

the laymen there became very much interested in the several different names used for God by ministers in the sermons and writers in the periodicals. He argued quite convincingly, some of us thought, that hearers and readers might gain the impression we had not One God Only but three different Gods in mind. He urged that some term be used which would emphasize the Doctrine of the Divine Humanity. Starting with the thought that God is our Heavenly Father and our Saviour, we found that "the Heavenly Father in His Divine Humanity as the Lord Jesus Christ" seemed to be about complete for the first reference to God in a sermon or article. Any following reference in the same sermon or article might then be simply "the Lord" or "the Saviour."

A few days ago we received a letter from Tennessee on the subject of the "Writings by Swedenborg," asking the reason for capitalizing the first letter of Writings. Some of us regard the theological books by Swedenborg as a "revelation" inspired by the Lord as a means for restoring to humanity the True Christian Doctrines. According to that view, the theological writings might be distinguished, by capitalizing the "W," from the other writings by Swedenborg. Then, instead of the preposition "of" we have used "by" to indicate that Swedenborg was the instrument used for, and not the source of, the inspiration.

FROM OUR READERS

Editor of THE MESSENGER:

While the Church is engaged in the consideration of new lines of approach to world thought, may I make the suggestion that concentration for a time on the correspondential nature of the natural world might be very fruitful. By this I do not mean the elucidation of Scripture, nor the mere assignment of correspondential meanings to things, but rather an attempt to establish the fact of a universal correspondence as the key to all life.

There is nothing in the whole field of scientific and religious knowledge more distinctly "New-Church," than the doctrine of Correspondence. There is not a truth in the whole galaxy of New-Church truths that does not rest on the fact that every lower order of things exists from and images the next higher order. Correspondence expresses

the very law and order of creation, and is the very bond of connection between God and men, between divinity, spirituality and materiality.

Because of this, the recognition of Correspondence is a sort of gate to the entire system of New-Age thought and life. No other doctrine can be rightly and satisfactorily understood without eventual acceptance of the correspondential point of view. If received first of all, it paves the way for the acceptance of everything else. It provides the fundamental soil in which the seeds of wisdom readily germinate and quickly bring forth fruit.

It has the added advantage that is akin to the thought of the day as no other teaching is. This age is distinctly scientific. Science is likewise the basis of Correspondence. Present scientific thought and achievements are in the finer etherial fields, where already analogies between the microscopic and the telescopic order of things is being recognized. Correspondence enters into, guides, and advances this interest and knowledge of the relation of inner to outer things. Through it material science in all its phases becomes the basis of spiritual science relating to psychology, and so to education and spiritual life and integration.

In short the world is getting to the point where it recognizes to some extent its need of the correspondential idea. If it has an appetite for anything distinctly New Church it is for its correspondential teaching as applied to nature and the Word. Things appetizing are more likely to be eaten and digested. At the present time "the spiritualizing" of the Word of God seems fanciful and unreal; a condition that will fade away as Correspondence comes to be known as the universal law of nature, and thus as dependable as nature itself. The faith in the Word as Divine Revelation will eventually be strengthened when it is seen that the method of writing the Word was the same as the method of creating the world.

Perhaps the supreme reason for presenting correspondence at this period of world development is that it paves the way for what must eventuate from the progress of science, namely, the rise of philosophy. Our wisdom cannot always consist in merely knowing things. Material facts in themselves are but heaps of stones, unless correlated and integrated into rational interdependent systems which are philosophies. Of such philosophy we have little to-day, and its need is being felt. Correspondence is the framework of a temple of philosophy, in which all our acquired experiences, natural and spiritual, find their God-designed place.

And in this work of demonstrating Correspondence, we have much to help us in the history and literature of the race. The science of Correspondences, once the basis of ancient wisdom, has left many useful relics of its noble existence. These can bear tangible witness that can impress even a

scientific age. Correspondence would correct the misinterpretations of history and literature now current on these matters, and add human history to physical science and Divine revelation as an exhibition of the one great law of existence.

H. C. SMALL.

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MARRIAGE

THORNTON-POLLAND.—Walter Alfred Thornton and Lois Barbara Polland were united in marriage at the New-Church parsonage in Tampa, Fla., on January 21, 1940, by the Rev. Charles H. Kuenzli.

The New York Association

The Annual Meeting of the New York Association of the New Church will be held at the Church of the Neighbor, Brooklyn Heights, New York City, on Thursday, February 22nd, commencing at 10:30 A.M. The preacher for the day will be the Rev. Leonard Tafel, M.D., of Frankford, Philadelphia, Pennsylvania. In the afternoon three brief addresses will be given by the Revs. F. Sidney Mayer, Leonard Tafel and William F. Wunsch on "The Promotion of our Cause." The addresses will be followed by an open discussion.

February 7, 1940

NEWS OF THE CHURCH

TAMPA, FLA.

Regular Sunday services are held on the 1st and 3rd Sundays of each month at 221 Verne Street, at eleven o'clock. "Bible Study in the Light of the New-Church Doctrines" is the subject for the Study-Group meetings held on the first and third Thursday evenings at the same address. On January 17th this Group met with Mrs. E. C. Copeland, "Seven Gables," 2nd Avenue and 4th Street, in St. Petersburg. On January 14th a Sunday service was held in Miami, and on January 28th in Jacksonville. A vesper service at five o'clock Sunday afternoon, the 28th of January, at the New-Church chapel in Savannah, Ga., was followed by the sacrament of the Lord's Supper. On Monday evening, January 29th, the Study Group met in Savannah. On February 14th the Study Group will meet with Mr. and Mrs. J. M. Nicol, at 321—4th Avenue, S. Hayden Court, St. Petersburg.

NEW YORK

At the monthly meeting of the Ladies' Aid Society on Tuesday afternoon, February 13th, at 2:30 o'clock, an address on "Poland" will be given by Miss Esther Briggs.

February 9th has been fixed for the World Day of Prayer for Christian women. The New York center is Christ Church, 60th Street and Park Avenue. Particulars may be obtained from Mrs. Gertrude Concklin. Our church members will be welcome.

Affirmation

THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF; THE WORLD, AND THEY THAT DWELL THEREIN.—Psalm xxiv. 1.

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Lesson I. Exod. vii.

Responsive Service III. The Commandments.

Lesson II. Mark viii, v. 22.

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

Hymns (Mag.) 363: "Go forward, Christian soldier."

381: "I love the Lord, He heard my voice."

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The **NEW CHURCH MESSENGER**



February 14, 1940

In This Issue

Lent and Self-Discipline

Why Fear Temptation?

William H. Beales

State, Church and Conscience

(II)

Gustave J. Bischof

The Convention Appeal

The Alliance Page

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

The
NEW-CHURCH MESSENGER
(Published Weekly)

Vol. CLVIII, No. 7

New York City, February 14, 1940

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Lent and Self-Discipline

IN Protestant communities the season of Lent is no longer associated with compulsory fasting, but it still appeals to people as a period of self-discipline and of preparation for the celebration of Easter. Man is the only creature who can conceive of self-discipline. In the animal world instinct is the only directing force. The animals follow the promptings of their nature. Man by the exercise of reason and free will can compel himself to deny the promptings of heredity. He can curb his appetites, control his passions, and deny his desires. Only as he exercises self-control and self-denial does he become truly human.

Fasting in Lent is based on the imitation of the Saviour's forty-day fast in the wilderness and the temptations consequent thereon. But even apart from this imitation of the Saviour, self-discipline has a real value in the development of character. There may be no real merit in eating fish instead of meat, or of substituting white meat for red in one's diet during Lent. No great spiritual achievement may result from any abstention from food or change of diet. But the spiritual motive at the back of such self-disciplinary action is all important. It is imperative that man should be the master, not the slave of his appetites. It is imperative that he should be able to curb his desires and control

his conduct. The Lenten season reminds him of this need for self-mastery.

As a merely natural action fasting may have no value whatever. The word of the Lord given through the prophet Isaiah reveals the divine ideal of fasting: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

"Is not this the fast that I have chosen? to loose the band of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

There is not a word in this against self-discipline and self-denial; but it lifts the ideal of fasting up to the spiritual plane. The very essence of fasting becomes "Cease to do evil, learn to do well." When we have discharged our duty to the neighbor we may adopt whatsoever forms of self-discipline we desire.

In the early days of mankind fasting probably had no religious signification. It was a

sign of mourning, sorrow and affliction. In the Pentateuch no fasts are enjoined upon the people, except perhaps upon the solemn day of atonement. Even on that occasion, although it was commanded "Ye shall afflict your souls," there was no direct instruction to abstain from food; but through the succeeding books of the Old Testament we can trace the growth of fasting as a national religious duty.

No fasts were enjoined upon the early Christian Church, but during the succeeding centuries the Eastern and Western Churches gradually imposed a system of obligatory fasts. The eighth council at Toledo in the seventh century declared those who ate meat during Lent

sinner unworthy to partake in the resurrection. After the Reformation the Protestant Church considered fasting a praiseworthy but by no means obligatory custom.

In the New Church there has never been any marked tendency to encourage fasting. Accepting Swedenborg's statement that "to fast" means to abstain from evil the church has wisely left the matter to the choice of the individual; but this should not lead us to ignore the great duty of controlling our natural appetites. They who do this all through the year have no need of special seasons; but to the careless and forgetful the season of Lent comes as a reminder of Christian duty.

A. W.

Why Fear Temptation?

By William H. Beales

THE use of the Lord's Prayer in Christian worship is widespread and thoroughly established. It is one of the bonds which help to draw together into one beautiful fellowship all people of all creeds who love the Heavenly Father and seek to do His will. Its place is in the "Holy of Holies" of the human heart, and nothing can challenge its right to be there, for did it not come forth from the very mind of God Himself?

There are seven distinct petitions contained in that prayer, of which the sixth reads: "Lead us not into temptation." To many earnest Christians, this seems a strange petition. That which it implies is difficult to accept as true, namely, that the Lord leads into temptation. Some go so far as to doubt the correctness of the translation. They would substitute "Lead us when in temptation," "Leave us not in temptation," or some petition of similar thought, different from that which we find in our English Bibles. Such a feeling is natural, and indicates a fine appreciation of the love and mercy of the Lord, but the fact remains that the translation, as we have it, is substantially correct. The Lord did use those words. Whether they were spoken in Aramaic or the "common Greek" of the time, we cannot say for certain, but there is little doubt that the true meaning of

what He did say is expressed in our English Bibles. It is not, then, a question of whether or not the Lord uttered those words—it is a question of what He meant by them.

Particularly, what did He mean when He spoke of "temptation"? The passing of the years has brought about a change in the recognized meaning of many of the words found in the English translation. The word "temptation" is one of these. As you and I use the word today, it means a state of inducement or inclination to do what we know to be wrong. "The grocer gave me a quarter too much in change yesterday, and I was *tempted* to slip it into my pocket and say nothing." "Do not *tempt* me to have another helping of that delicious pie; I have really had sufficient." Always there is the thought of inclination or inducement to do what we know should not be done. True, this is an aspect of temptation, but it does not express the fundamental concept back of the word, as the translators used it in turning the Greek of the Lord's Prayer into English. Rather, the thought was that of a state of "trial" or "testing"; a state of conflict, with great grief and anxiety; a struggle between two forces. That is the sense in which the Lord used the word which has been translated into "temptation." And it is in

looking at this petition from that standpoint that we may understand its true meaning.

The root of the matter lies in the fact that the natures which we inherited are very much in a state of disorder. Our forefathers formed alliances with the hells, and strengthened those alliances throughout their lives, and we have been handed those alliances as a sort of birth-right or handicap. These alliances unite us with the hells, and they are very deep-rooted. They affect the very fibre of our inner beings, and stand in the way of our spiritual progress. Consequently, they must be broken, repudiated, by us if we are ever to develop our spiritual natures as they should be developed. But, unfortunately, far from wanting to repudiate them, we incline very much in their favor. They have part in our love; they give form to our thinking; and they afford us considerable satisfaction. They have a hold upon us, the power of which we do not realize, until we do seek to throw them off. Then we know. For then we "enter into temptation."

Do you think of temptation as a simple matter—this temptation about which the Lord warns us? Do you think about it simply as the handing back of the quarter to the grocer? Many of us do, but how greatly we are mistaken. Real temptation is a life-and-death struggle. It is a combat between the Lord and the angels on one side, and the power of the hells on the other, with the spiritual life of the one who is tempted hanging in the balance. It is like the trial of strength between two great nations, which have been arming for years in anticipation of the struggle which was ultimately inevitable; a struggle which will mean complete victory for one and utter defeat for the other; but which? "With those who are being regenerated through temptation, the goods and truths with him are for the angels, who take out of these the things by means of which they defend the man against the evil spirits, who are exciting the evil and false things within him" (*Arcana* 737). A battle-royal for the salvation of our very souls.

If we still think that temptations are experiences to be taken lightly, let us go in thought to the Garden of Gethsemane. See the Saviour of the world, kneeling in prayer; en-

during the greatest anguish ever experienced. Hear the words which come forth from His white lips: "Father, if it be possible, let this cup pass from Me." *That* was temptation, in its bitterest form, but all real temptation partakes of that nature. "He who is tempted is brought into anxieties, which induce a state of despair as to the outcome. The very combat of temptation is nothing else. He who is sure of the victory, is not in anxiety, and thus not in temptation . . . The Lord was in a state of despair concerning the end and the event" (*Arcana* 1787). When man is tempted, we read, his very life—his spiritual life, or the life of his love, is at stake. So do not mistake the little struggles we have with ourselves, from time to time, and our little inclinations to be petty and mean, as being the full measure of "temptation." These experiences have their value; they are "wont to be productive of some good" we are told, *but, the true measure of temptation is the measure of our endurance.* It is bounded only by our ability to fight to the death against evils and falsities which are stirred up by the power of the hells—fight until we come into a state of utter despair. It is that kind of experience which the Lord had in mind when he urged us to pray, saying "Lead us not into temptation."

The question now arises: If temptations are necessary for our regeneration, why did the Lord warn us against them? Why not seek them, that we may grow strong through overcoming? The answer is clear and convincing: Because any man or woman who knowingly puts himself or herself in the way of temptation by indulging in wrong thoughts or actions, is certain to be overcome. In the *Arcana*, No. 1692, we read: "It is the Lord alone who fights in men who are in the combats of temptation, and who overcome. Man, from his own power, can effect nothing at all against evil spirits, for they are so connected with the hells that if one were overcome, another would rush in, and so on forever." And this pressure of the hells upon man, and his own helplessness, is likened to the pressure of the sea upon a dike, which rushes in and inundates the whole country, once a break occurs in the protecting walls. Temptation is a temporary break in the dike,

but the Lord, through His power, holds the waters of evil back, that the man may not be overwhelmed. "The Lord alone sustains the combats of temptation in man." Real temptation is a bitter experience. The outcome is of such tremendous importance to our whole future happiness, that we might well be afraid of it; we will be afraid of it, once we realize its true nature. We will draw back in genuine fear . . . "Keep away . . . I am afraid of you." And we will pray to the Heavenly Father: "Lead me not into temptation."

We must not forget that this prayer is given to us to express what should be our attitude towards temptation. Temptations will come; they must come if we are to be regenerated. But, when, and under what circumstances, they are permitted to arise, is a matter for the Lord alone to decide. For He alone knows when we are prepared to enter upon them with the hope of victory. Even an athlete is prepared, by careful training, for a contest which is to call forth all his physical powers; and he is examined by a physician on the eve of the struggle: how much more important that we should be prepared for the inner struggle with evil! We are told: "Unless a man is prepared by being instructed in the knowledges of good and truth, he cannot be regenerated, still less be tempted. For the evil spirits who are with him excite his falsities and evils, and unless truth and good is with him, he succumbs" (*Arcana* 711). And we are further given that most wonderfully beautiful truth: "In temptation the hells fight against man and the Lord for man: to every falsity which the hells inject, there is an answer from the Divine" (*Arcana* 8159). But that answer can be given only when preparation has been made by placing the truth in the memory of man, from which it can be drawn. Further, there must be something of charity in the heart, for the Lord and the angels to draw upon and exert power through, in the struggle. "If they who are not in charity were to be tempted, they would succumb at once." Thus there must be careful preparation before man can hope to win in the struggle; and it is the Lord alone who knows when that preparation is complete for any particular conflict.

One last thought: Does the Lord lead us

into temptation? The answer must be a conditional "yes" and an emphatic "no." As we have seen, temptation is really due to the presence of evil and falsity in the mind. But, there is no temptation until the Lord enters. The temptation is then the *result* of His coming. He comes with His call to charity and righteous living; He comes to bless, and heal, and save, and bring a lasting happiness; and they, the evil spirits, are there to curse and to enslave and to destroy all possibility of true happiness. And the hells rise up immediately, and break forth against the Lord, seeking to drive Him from the heart. And He and they cannot dwell together at peace within any human life. "The immediate causes of temptations are the evils and falsities which are in man, which bring him into temptation; but these come forth because of the Divine Presence; but still they are not from the Divine, but are from the evils and falsities which are in him who is tempted" (*Arcana* 4299).

It is in this sense, and this sense alone, that the Lord may be said to "lead into temptation." When He sees that we are ready; have been prepared to fight and overcome; then He enters with His truth and accepts the challenge of the hells for the possession of that life . . . and the battle is on; a battle which, but for Him, would inevitably be lost. And because we can do nothing, in and of ourselves, to drive back the evil spirits; and because He alone knows when we are so prepared that He can find that within us through which *HE* can fight; and because temptation means eternal life or death to us . . . therefore He says: Keep away from it; do nothing to invite the contest. Seek the good always, in thought, word and deed. "And when ye pray, say . . . Lead us not into temptation."

Affirmation

THE PRINCES OF THE PEOPLE ARE GATHERED TOGETHER, EVEN THE PEOPLE OF THE GOD OF ABRAHAM: FOR THE SHIELDS OF THE EARTH BELONG UNTO GOD: HE IS GREATLY EXALTED.—Psalm xlvii. 9.

State, Church and Conscience

(concluded)

By *Gustave J. Bischof*

II

There are numerous controversial fields demanding broad but unequivocal pronouncements. Race relations, the stewardship of wealth, the just rewards of labor and the equitable distribution of its fruits are but a few. But in the light of recent events the burning questions of peace, international relations and the position of the Christian conscientious objector against war and his relation to the State seem most pressing. The eleventh hour has struck. Dark as the picture is flickering though unmistakable lights cast their illumination. Forward-looking bodies within the Church visualize the need for repentance, the clearer understanding of the nature and task of the Church universal, the need for the creation of an understanding of problems from the point of view of world-wide Christian brotherhood, the duty to disentangle patriotism and religion, the task of creating an ecumenical ethos and the realization that God alone is absolute and He alone has a claim to our unconditional loyalty. Many of these very words are taken from a remarkable document* which deserves our closest study. Without claim to external authority but rather carrying the authority which it may by virtue of the experience and knowledge of those participating, there met this summer a commission authorized by the World Council of Churches in co-operation with the World Alliance for International Friendship through the Churches. The Commission met in July in the heart of a Europe gripped by war psychology. The intimate fellowship consisted of thirty-four persons, Americans, Europeans and Eastern Asiatics, representing Anglican, Baptist, Congregational, Episcopal, Lutheran, Methodist, Eastern Orthodox, Presbyterian, Reformed and Roman Catholic communions. The participants included religious leaders and laymen of great distinction with varied backgrounds and

experiences gained at The Hague, Versailles, various international commissions, the Red Cross and the Oxford, Edinburgh and Madras Conferences. They approached the problems discussed with a deep desire to know the mind of Christ and in fellowship which transcended nationality. They wrestled with problems which at times nearly broke up the Conference, but in the end their deep resolve not to fail the Christian Cause in its hour of need held them together.

The result was a memorandum addressed to the churches which may become the germ of a Christian international code—an historic document transcending nationalism and perhaps destined to take its place with historical Christian manifestos such as that of Martin Luther. Space limits quotations. Part III is of the most immediate interest as it realistically deals with what the Churches and individual Christians should seek to do under circumstances which bring them into acute tension with the State, *i.e.*, in wartime. It pronounces war as an evil and un-Christian method, declaring that no decision secured by force of arms will be just and out of evil forces more evil is bound to come. It warns that prayer and preaching should be truly Christian and not degenerate into a means of national propaganda with war presented as a holy crusade. Rather the task of the Churches of many lands should be to maintain brotherly relations and work for a just peace, counteracting the spirit of vengeance and hatred. It enjoins Christians to show in their own lives a willingness to share the blame for the sin of war.

Of still greater pertinacity to the subject of conscientious objection is the following paragraph quoted in full:

"The churches should maintain the integrity of Christian fellowship among those who differ on conscientious grounds as to the duty of participation in war. They should cultivate mutual understanding of divergent judgments and should endeavor to counteract the tendency to identify Christian pacifism with political disloyalty. They should ask of the State that no person be debarred from citizenship, or be denied any exercise of the right of religious liberty, because of conscientious refusal to participate in the use of military force."

As Bertrand Russell so aptly explains, the individual conscience ought to be respected, not

* Copies of *The Churches in a World at War* in pamphlet form can be obtained from the Federal Council of Churches, 247 Fourth Avenue, New York City.

because conscience cannot err but because the determination to live according to conscience is itself a thing of infinite value. Religious belief and hence Christianity itself is so dependent on the individual conscience that little argument would seem needed to show that the Church should be in the vanguard of those protecting this right.

The historical pacifist sects of the United States are the Quakers, Mennonites, Brethren, Assemblies of God, Church of God, Churches of Christ, Christadelphians, Schwenkfelders, Shakers and Pentecostal Assemblies. These Churches, with total membership (United States Census of Religious Bodies) of approximately a million, base their beliefs on the primitive Christian adherence to the way of non-violence. As such our government extended them in the last war, not as a right but as a concession, the choice of non-combatant service. Aside from these there are ever growing numbers of earnest Christians in other Churches, the faiths of which do not embrace pacifism, but who nevertheless have arrived at that belief independently. Many of these Churches have made strong pronouncements against the war method. Some of these Churches have even gone further in their deep concern regarding the protection of conscience, manifesting this concern by registration of conscientious objectors and requesting the President to grant their conscientious objectors the same consideration given to members of the recognized pacifist churches. Among churches taking such action are the Northern Baptist Convention, Disciples of Christ, Evangelical Synod of North America, Methodist and American Unitarian Association. An interesting addition to the ecclesiastical recognition of the right and even duty of conscientious objection comes from Roman Catholic sources in the form of recent articles appearing in the *Catholic Worker* by the noted theologian Father G. Barry O'Toole.

As New Churchmen we are naturally interested in manifestations of the regenerative forces at work in Christendom. As yet we are untouched by more than a detached intellectual observance. Perhaps we think ourselves exempt from and above judgment as a Church. Some-

how we know spiritual advancement depends on truth ultimating in good but we have not quite gotten to doing much about it. We possess a privileged spiritual insight and a spiritual conception of the greatest man pregnant with possibilities. We recognize the root of many of the world's evils in a love for the "limited" neighbor or nationalistic patriotism. We place foremost our loyalty to our Lord and Saviour Jesus Christ, transcending all divisive boundaries of nation and race and hold such loyalty unites mankind in the Church Universal. Ingrained deep within us we hold precious the freedom to choose and the sacredness of conscience, as the Lord working through us, yet as of ourselves. And yet what do we do? This challenge to Christendom in times such as these must surely stir our hearts to act in consort with and not to fail Christianity. Perhaps in the bustle of Convention we could be for once gloriously audacious and sandwich in between a crowded business program a little time also to declare the right of individual conscience among our own. And yet . . .

Convention Appeal

The Augmentation Fund originated under the leadership of the Rev. Julian K. Smyth and the accumulation of large and small gifts from members and friends of the New Church has been the providential means of helping many societies that were temporarily unable to pay the salary of resident ministers. At the present moment the Fund is aiding five societies in New England, ten societies east of the Mississippi, eight societies west of the Mississippi, and two societies in western Canada. You can share the satisfaction of helping in this good work by sending your gift to Albert P. Carter at Boston or giving it to your local Collector.

FRED SIDNEY MAYER.

The Lord

THEY who are unacquainted with heavenly arcana may suppose that there was no need of the Lord's coming into the world to fight with the hells, and to overthrow and conquer them by suffering Himself to be tempted, but that the evil spirits might have been subdued and confined in their infernal abodes by an immediate act of Divine Omnipotence: that such necessity, however, did exist is a most certain truth.—(A. C. 1676.)

THE ALLIANCE PAGE

The Lord gave the Word; the women that publish the tidings are a great host.

(Psalm lxvii. 11, R. V.)

A WITNESSING

By R. W.

TEN months ago I was able to leave my job, and experiment with my avocation. For the first time in years I was able to attend Church and Sunday-school regularly. Although I have been "New-Church" all my life, yet since my early teens either distance or my work has kept me from going to Church more than occasionally. When I went to evening services in other churches, I was never satisfied, yet I had no desire to read our doctrines, or learn more of our truths. It was too deep for me . . . I was too young . . . I didn't have time . . . What I did know, however, I believed without question, and was content with prayer and hymns.

When I was able to go to church, I felt dreadfully ignorant. I wanted to learn the things I should have learned years ago. The Sunday-school lessons seemed to fit right into my life, and I welcomed each Sunday with its new help. The Bible took on a new meaning for me, and I began to wonder as I read, instead of merely reading. I began to read Swedenborg, and was amazed that I had ever found it hard to understand.

Then I had a chance to return to my old job, in another city, and suddenly afraid of the future, I accepted. I forgot how long the Lord had let me carry on, and forgot that He would still look after me in one way or another, if I kept on as I was. I forgot how, in years past, an uncertain future had always cleared itself as it approached, and worries had always smoothed themselves out. I had wondered if the surroundings and security of the job I'd left were what I needed in order to be happy. Now that I have them, I find that they are not enough. I have been studying the Teachers' Lesson Notes, and finding great help in them. They were what I needed, and came at the time I needed them. The Lord gave me a new friend,

too, at the very time I needed one. He took away an idea I had treasured, so suddenly that I might have grieved, but I now feel that He only lent it to me for a while, as a stepping-stone to something better, which He is showing me. As I read, I find new joy, new thoughts shaping themselves, and new meanings to old thoughts. I feel that the Lord is leading me to a new and better way of living than the way I had, and has cleared away the things that bothered me, so that I would be ready for His way.

FRIENDSHIP IN THE HOME

By Frances A. Schreck

in the *New-Church Herald* of May 23rd, 1931

(The following is a selection from the article named above.)

. . . Happy the parents who have not only the respect and obedience of their children, but their friendship as well! To gain this means much giving up of our wishes and desires, but it brings its own rewards and delights. We must be children again with our children; wise children, weighing all we do, bending as far as possible to some definite good, although, to the children, we seem to be following to their leading. Be one with them in their work and in their play. Our sympathetic interest is their whole world to them. When their play becomes mere nonsense play, and a strain upon our patience, let us hark back to our own childhood and a like period of irresponsible pure joyousness, and remember the inexpressible luxury it was merely to sit and "giggle" about nothing! In the light of that backward vision, let us correct first by admonition, then by punishment if necessary, the things they do; only because they would lead to the forming of bad habits of thought and life, and not because they irritate us. Children have a keen sense of justice, and know when the correction is deserved.

As our children grow older, give them our

confidence—tell them of our temptations, our weaknesses, our failures and successes. Their keen little eyes have possibly seen more of our weaknesses than we know ourselves, but confidence begets confidence, and the boy who feels that his father has told him of his inmost thoughts and life, as friend to friend, has the strongest incentive that can be given him to live up to his father's standard. The mother who desires the confidence and friendship of her daughter when she is approaching womanhood, must look to it that she lays the foundations well while her baby is yet in the impressionable years, or when the critical period of her daughter's life comes, she will turn to others, or wreck her life for the need of the gentle guidance and affectionate counsel of a wise mother, whose experience and knowledge reach far beyond her youthful knowledge.

Should not we women of the Church gather all the knowledge we can; counsel together as to the best and wisest methods, ever keeping before us the building of the home upon the sure foundations of eternal things!

The Census

We take this opportunity of reminding our readers of the request made by the President of Convention that when the census taker asks you to what Church you belong you should answer, "The Church of the New Jerusalem." If you answer, "The New Church" or "Swedishborgian" the records of membership will be split up. The publication title of our Church is "Church of the New Jerusalem"; and that is the name of your church affiliation to be given to the census taker.

Report of the General Council Meeting of January 10th

The most generally interesting matter to report concerning the meeting of the General Council in Philadelphia on January 10th is that of the decision as to the time of the coming Convention in Boston. In accordance with the desire of our Massachusetts brethren, Convention Sunday will be on June 23rd; which means that, after preliminary meetings of subordinate parts of the Convention body, Convention itself will open on the 22nd, and will adjourn on the 25th. It is assumed that the lateness of the dates will give especial

pleasure to the members of the League, as well as to teachers free from school duties, and to others who may also have in mind coming to the Atlantic Shores for their vacations at that time.

The attention of the General Council is largely given to financial matters of one sort or another. At this meeting, before the questions concerning appropriations were taken up, the Treasurer took occasion to remark about the steadily decreasing resources of the Convention's Treasury, due not only to the lower rates of interest from securities, and smaller returns from the Budget appeal to our membership, but also to the exhaustion of the former accumulations of reserve income, while the continuing needs of the Board of Missions, of the Augmentation Fund, and the Pension Fund, as well as of the Associations entertaining the ministers and their wives from year to year at the annual Conventions, draw steadily upon available moneys by way of underwriting subsidies; and he warned the Council members that, with conditions and tendencies as at present, the Convention would soon be expending more than its receipts to the extent of several thousand dollars yearly. This general consideration apparently had effect in several directions during the following considerations, as shown by the refusal to make a grant of \$1,000 to Urbana University for its pressing needs, and by the reduction of the monthly appropriation to the family of the late Alfred H. Stroh from \$75.00 to \$50.00. At one time during the discussion of the latter matter it looked as though it was going to be decided that all such contributions should cease with the coming June, for the two sons are now in the Swedish army; but the needs of Mrs. Stroh and her invalid daughter are still sufficiently urgent, and the Convention's aid is most gratefully appreciated by them.

The small circulation of the MESSENGER (only 908 subscribers reported as of March 31st last) and the great expense of its maintenance (total disbursements for the year ending on that date, \$10,319.49), and the need of having the Convention's official periodical reach as many of the homes of Convention members as possible has occasioned a good deal of anxiety in the minds of many persons. This was the underlying cause of a communication from the MESSENGER Advisory Board, recommending that the paper be issued bi-weekly, that the subscription price be reduced to one dollar, that a news editor and subscription agent be employed, and that the format of the periodical perhaps be changed. No definite action was taken on these recommendations; but the Advisory Board was requested to give further consideration to the whole subject, and to make further report, with definite recommendations, at the next meeting of the Council.

The report of the Committee on the state of the Church showed that it had been giving thought

to this problem in another way; because that Committee recommended that the Council consider the advisability of having representatives of the Convention and of the American New-Church Tract and Publication Society confer on the proposition of consolidating the *Helper* and the *Messenger*. On other occasions members of the Convention have commented on the fact that at present the Convention has no periodical suitable for missionary use and stimulating to the adult mind. If the *Helper* and the *Messenger* were combined, it would certainly be desirable to ponder the advisability of filling that need as soon as conditions might permit.

The somewhat strange relations existing between the Convention and its official publishing body, the New-Church Board of Publication—see the Certificate of Incorporation and By-laws of the Board as found in the Convention Journal—had received the consideration of a special committee appointed to pay careful attention to Article Three of those By-Laws; and that committee recommended that the Board of Publication be requested “to advise the Secretary of the Convention from time to time of any publishing work which it contemplates, such advices to be reported by the Secretary to the General Council for its approval or disapproval,” and that the General Council act as the committee called for by said Article Three.

The Council took up the question of the proposed amendment to Article IV, Section 3, of the Constitution, which would prohibit the appointment of extra-territorial proxy delegates to the Convention, and voted to recommend to the coming Convention that that Section be amended so as to read thereafter as follows:

“Every such Association or other Body of the Church shall be entitled to two delegates, and an additional delegate for every fifty members, such delegates to be members of the Association or other Body of the Church which they represent, membership to be figured as of the thirty-first day of December of the calendar year immediately preceding the date of the Convention meeting.”

In view of the reorganization of the Methods and Results Bureau in a definite way at the last Convention, the Council voted to recommend to the Convention that it amend the By-Laws of the Convention by the adoption of a new By-Law, to be properly numbered and to read as follows:

“The Methods and Results Bureau shall be composed of twelve members, three of whom shall be named as representing the General Convention, three as representing the National Alliance of New-Church Women, three as representing the American New-Church Sunday School Association, and three as representing the American New-Church League, one representative of each organization to be elected annually by the Convention for a term of three years, and the Chairman to be named from year to year by the President of the General Convention.”

In this connection it may be well to call attention to the need of a suitable By-Law for the Public Relations Bureau as a Convention arm.

Owing to a peculiar happening at the recent

meeting of the General Council, another amendment to the By-Laws, this time to Sec. 1 of Art. VIII, is likely to be recommended to the Convention for adoption at the coming meeting, to read somewhat as follows:

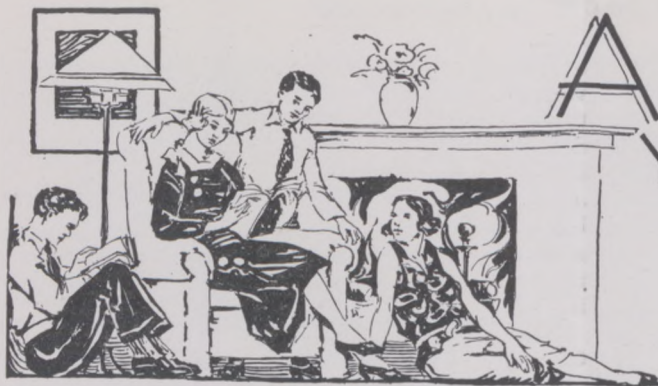
“Meetings of the General Council may be called by the President or by any five members thereof. The Secretary shall give fourteen days notice of such meeting by letter, the time to be counted from the mailing of the letter. When the officers or members calling the meeting state there is an emergency, five days notice will be sufficient. At all meetings of said General Council seven shall be a quorum.”

This is really a complete rewriting of the section in question; and the need for it arose in a somewhat amusing way. The present By-Law calls for an interim of thirty days between the sending of the notice of a meeting and the actual date of its holding; and in making arrangements for the recent meeting, that proviso was inadvertently overlooked, and the interim was less than thirty days. In consequence, at the opening of the meeting one of the members questioned its legality; and in order to make it legal a waiver of the notice had to be approved and signed by all the members of the General Council, and that waiver must be preserved with, and as a part of, the official records of the meeting, to certify its legality.

Mention was made of the fact that, when Swedenborg published any of his theological works, which he did at his own expense, he did not do much in the effort to sell them, and he did not wait for persons to apply for them, but he sent them gratis to such persons and institutions as he hoped might be influenced by them; for he believed that the rejection of the old doctrines and the acceptance of the new would take place first with the clergy and through them with the laity. In connection with this consideration, mention was made of the further fact that most of the theological seminaries of America, Jewish as well as Christian, did not possess the works of Swedenborg in their libraries, where the students, in the providence of the Lord, might have an opportunity to examine them; and it was suggested that no better use could be made of the numerous unused sets of the Rotch Edition than to have them presented to such seminaries as do not now possess the writings of Swedenborg in any edition. And it was consequently voted, that this matter be submitted to the Rotch Trustees with the favorable recommendation of the General Council.

During the consideration of the application of the Public Relations Bureau for a grant of two hundred dollars, it was suggested that it might be well to have that Bureau offer a prize of one hundred dollars for the best New-Church essay in answer to the editorial on “The Failure of the Church” that was published in the January issue of the magazine known as *Fortune*. That editorial was reprinted in full, together with extended comment by the editors, in the January 3rd issue of

(Continued on page 109)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Give Me Thine Heart

IN the book of *Proverbs* there is a whole system of instruction and counsel for young people. Fifteen hundred years before the coming of the Lord there were, in nearly all of the countries around Palestine, groups of wise men who taught young people how to walk in the way of the Lord. We know that there were such men in the Kingdom of Edom, and there were similar groups in Egypt. It was among the Children of Israel that these wise men were most highly honored. Indeed, the most important men among the Israelites and their descendants the Jews, were divided into three classes, prophets, priests and wise men. The prophets wrote the word of the Lord, the priests conducted the worship of the people, and the wise men taught the people how to walk in the way of the law.

Many of the things taught by these wise men were written down in the form of poetry, much of which was gathered up and recorded in the book of *Proverbs* in our Bible.

One of the most important of these teachings is contained in the command, "My son, give me thine heart, and let thine eye observe my ways."

All people can understand what the wise man meant; he was telling his hearers that the Lord desired their affections.

The heart that beats in your body you cannot give to anyone. It is a tough, muscular, four-chambered pump that drives the blood through the body. It is the most important part of your body. When the heart ceases to beat, your life in this world is at an end.

For thousands of years the heart has been the symbol of the affections. To-day is Valen-

tine's Day, and in many of the stores you will see decorations in the shape of a heart. The day is named after a martyr called Valentine, who was put to death in Rome because he was a Christian, but February 14th was regarded as Valentine's Day because nearly a thousand years ago people in England believed that all the birds selected their mates on that day. From this arose a custom among young men of sending a heart-shaped valentine to the girls they loved. They sent a heart as a symbol of their affections. It is a nice thing that young men and women give their hearts to each other. It is vastly more important that they give their hearts to the Lord.

All young persons who hear the story of the Saviour are full of love for Him; but very often as they grow older they lose this early love. They turn their thoughts to worldly things, and forget His lovingkindness.

How can we give our hearts to the Lord? First and foremost by keeping His commandments, by making our lives pure, truthful and upright. If we love goodness, we love God. If we turn away from evil, love to the Lord will fill our hearts. There is no other way.

We can strengthen our love for the Lord by showing love to the people around us. If you love your neighbor you are well on the way to loving the Lord. You do not have to wait for Valentine's Day to give your heart to the Saviour. You can commence at any moment. Resolve within your soul to say, "I will serve the Lord at all times." Keep that promise and your heart will be given to Him.

Report of the General Council Meeting

(Continued from page 107)

The Christian Century; and it has aroused much attention and thought. Whether the suggestion of a prize essay will result in the offer of a money prize yet remains to be seen. In any case the editorial in *Fortune* is well worth reading.

B. A. WHITEMORE.

FROM OUR READERS

The Twelve Disciples

In Mr. W. R. Reece's article on the Lord's twelve disciples in the January 24th issue of the MESSENGER it seems to me that he is perhaps mistaken in his grouping of the three classes of disciples as representing the celestial, spiritual, and natural degrees of the mind, although John Worcester makes the same classifications in his *Matthew's Gospel* (p. 69).

The word celestial is used by Swedenborg both absolutely and relatively—absolutely as denoting the celestial heaven and the celestial degree of regeneration, and relatively as denoting the emotional element in any of the three degrees of the mind. Such, for instance, is his use of celestial when he speaks of Joseph as representing "the celestial of the spiritual." Absolutely, there can be no celestial element in the spiritual degree of the mind, for the celestial is higher and more interior than the spiritual degree; but relatively, as meaning the emotional element of the spiritual degree, the term celestial is entirely suitable.

The Christian Church represents the feet of the Greatest Man of our earth; for the period of the feet began somewhere between 25 B.C. and 50 B.C. and the world just rose out of the feet in 1901 A.D. The attributes of a Church that occupied the lowest part of human religious development would certainly be truth and good works, for truth and good works are qualities of the external or natural degree, as Swedenborg frequently tells us; and these two qualities are just the qualities that are represented by Peter and John. But Mr. Reece places these two disciples in the celestial or highest class, but I think they should be in the lowest or natural class. Swedenborg states that Judah represents the celestial degree of the church, also love to the Lord, and the Bible. Judas Iscariot was a native of a town somewhere in Judaea, and Judaea represents the celestial church. Therefore Judas, which is the Greek form of Judah, must correspond to the highest degree of the mind, although in his case such a degree more or less perverted. Mr. Reece gives the meaning of Judas

as self-love, but self-love is the love of God perverted and turned into the love of self. In hell those who are especially in self-love are called devils, and are opposite to the celestial angels who are in love to the Lord. Therefore Judas, in his attribute of self-love, must represent a more or less perverted form of the love of God, which is a celestial love. That he was not given over wholly to self-love is evident from his repenting and hanging himself.

The greatest contributions of the Christian Church to the religious development of the world were in learning and good works, which belong to the natural religious mind and its activities. The Roman Catholic Church represents the emotional element of the Christian Church, and it has always been active in good works, which Luther rejected when he started the Reformation and made faith the essential thing of religion. But has not the Roman Catholic Church exhibited the same evil of self-love and the same effort to make gain out of the holy things of the church that Judas represented in his taking away money from the money bag of the disciples, and in his betraying the Lord for thirty pieces of silver? The evil of self-love has also been displayed in that church by their making their popes infallible and temporal rulers, and in using the holy things of the church to rule over the souls of men, and their love of gain has been shown in their laying up money as the sands of the sea, as Swedenborg expresses it, in order to perpetuate their rule.

John was the beloved disciple of Jesus because good works, which John represents, was the special contribution of the Christian Church, on its emotional side, to the religious life of the world, and good works were dear to the heart of Jesus, and are necessary to a regenerate life. The special contribution of the Most Ancient Church was love to the Lord, and that of the Ancient Church was love to the neighbor; but these higher loves were not so conspicuous in the Christian Church. In fact, Swedenborg states that the Lamb, spoken of in the *Book of Revelation*, standing as if slain, "means that the Lord has been neglected in the church and His Human not acknowledged as Divine." How can love to the Lord be a prominent characteristic of the Christian Church when they neglected Him and did not acknowledge His Divinity?

A. L. KIP.

Coming Event

Pursuant to direction of the President and Secretary, a Special Meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Thursday, February 15, 1940, at 4:00 P. M.

Dr. Maitland's Cantata

The following news items from New Zealand were sent to us by the Rev. Charles W. Harvey:

Dear Dr. Maitland,

I am sure it will give you pleasure to know that two performances of the Cantata "The Glorified Christ" have been given in Auckland, New Zealand. Mr. John Tait rehearsed the music with his Madrigal Choir assisted by some members of St. Matthew's Anglican Church Choir. A performance was given in St. Andrew's Presbyterian Church and a fortnight later in St. Matthew's.

The music has been described as very beautiful. The singers love the composition. Early next year the Choir will give the Cantata over radio I. Y. A., the principal Auckland station. The Director, Mr. Eric Waters, also a capable musician, would like to have given a broadcast before Christmas, but this was not convenient for the Choir. With this broadcast in February we hope to make a record so that we can give a recital later on in our own little New Church.

I am sending you some material, also a photo of Mr. Tait and a few of his compositions.

We must thank you for your extreme goodness in sending us the music, also Mr. Harvey for his help and interest. Please accept our abundant thanks for the great pleasure you have given to so many here.

Truly yours

ROBERT STRONG.

From *The Auckland Star* of October 28th, 1939.

"THE GLORIFIED CHRIST"

A sacred cantata, "The Glorified Christ," will be performed at St. Andrew's Church, Lower Symonds Street, on Sunday afternoon, October 29. This work was composed by Dr. Rollo F. Maitland, of Philadelphia, with words selected and edited by the Rev. Antony Regamey, of Boston, Mass. The text is taken from the Bible and the Memorable Relations of Emanuel Swedenborg. It consists of solos for soprano, alto, tenor and baritone with choruses, also readings and organ accompaniments. The cantata was composed for the celebration of the 250th anniversary of the birth of Swedenborg, and relates one of his experiences in the other world in which he witnesses a great festival of the glorification of the Lord. The work will be performed in St. Andrew's by Mr. John Tait's Madrigal Choir, augmented. Mr. Tait will conduct and the organ will be played by Mr. W. H. Simpson, accompanist of the Madrigal Choir. Dr. Rollo F. Maitland was solo organist at the dedication of Philadelphia's Mu-

nicipal Auditorium. He was one of the designers of the great Sesqui-Centennial organ, now in the University of Pennsylvania. Giving broadcast recitals on the Wanamaker organ recently, he played a total of 283 compositions without repetition and entirely from memory. In 1930 he played several recitals a day for six weeks on the great organ in the Atlantic City Auditorium, giving 421 numbers, exclusive of repetitions, all from memory. The cantata should be of interest to all lovers of sacred music.

From *The Australian Musical News* of March 1st, 1936.

"A NEW ZEALAND COMPOSER"

Mr. John Tait's Part Songs.

The Duke of Buccleugh's private chapel of St. Mary's, Dalkeith (near Edinburgh), was at one time the only religious establishment in Scotland where daily choral services of a Cathedral type were maintained. The choir consisted of six professional men singers and twelve boys. The late Sir George Martin, before his appointment to St. Paul's, London, was for some years organist at St. Mary's, Dalkeith.

Mr. John Tait, two of whose part songs were recently issued, acted as pupil-assistant for three years to one of Sir George's successors, and in London, while organist of St. John's Presbyterian Church, Kensington, he started singing with Alberto Visetti, and counterpoint, fugue, etc., with James Higgs, author of Novello's primer on fugue. In 1914 he was appointed teacher of organ and singing at the School of Music, Nelson, New Zealand. In 1924 he removed to Auckland on his appointment as choir-master-organist of St. Paul's, Symonds St. etc.

NEWS OF THE CHURCH

ORANGE, N. J.

On Sunday evening, January 28, 1940, at 8:00 P.M., the Young People's League of the New Church, at Orange, N. J., took complete charge of services held in commemoration of the birth of Emanuel Swedenborg. About fourteen members of the League participated and the Rev. Albert Diephuis, minister of the church, opened the service. A very interesting sermon was read by William Day. The entire organ music was rendered by fifteen-year-old Harold Kiesler, and an offertory violin solo played by Marion Lund, also fifteen. Miss Dorothy Diephuis, daughter of the minister, sang a solo, after which Mr. Diephuis closed the evening services.

M. L.

URBANA, OHIO

The Urbana Society of the New Jerusalem Church held its annual January meeting at the home of their pastor.

The resignation of the Rev. Russell Eaton as President of the Society, which had been in the hands of the

Society for some time, was accepted, and the following officers were elected: President of the Society, Mr. Myron H. Broomell; Vice-President, Mr. Robert Gray Barnitz; Secretary, Mr. Edward F. Memmott; Treasurer, Mr. John H. James.

The above officers are all new in these official capacities, except Mr. James, who has served the Society now for many years as Treasurer and Secretary. The Rev. Russell Eaton continues as pastor of the Society.

The active part which the faculty members and their wives are taking at Urbana in the worship and other activities of the Church is adding strength to the Church.

CAMBRIDGE, MASS.

The Massachusetts Alliance of New-Church Women held its February meeting in the Theological School parlors at 48 Quincy Street on Ash Wednesday, February 7. The subject of the meeting, which commenced at two o'clock, was, "The New-Church Woman as a Student." Speakers were Mrs. Clarence Hotson, Miss Lilibell Bates and Miss Emma F. Shaw. Tea was served at the close of the meeting.

OBITUARY

GREGG.—In the early morning of January 26, Mrs. Grace Wright Gregg was called to the higher life after several weeks of feeble health and suffering. Head Resident of the New-Church Settlement House at Lynn, Mass., with its varied classes and clubs for children and young people, she had been its only head and had developed this beautiful activity from its very beginnings.

Some thirty-three years ago, while in Chicago, she happened upon a NEW-CHURCH MESSENGER, with which paper she was familiar. This issue was some three weeks old. Her eye caught an item asking for the services of some New-Church woman who would start a house in Lynn which would ultamate the Church's teachings in a practical way and help to start young people in an inspiring spiritual life. There could be no salary, but the freedom and independence of such a start appealed to her pioneering spirit. The New-Church Men's Club which met in the Boston Church was sponsoring this work, and had found a house in Lynn and was now searching for someone to operate it. Mrs. Gregg was fearful lest the post might have been filled; however, in August of 1907, she came to the House and there she remained with her two daughters, Edytha W. and Elizabeth L. Gregg, who assisted her in every way and now carry out the various plans of their mother.

From a home for working girls, the House was changed to serve hosts of children. More than 25,000 children have passed through its various classes—children whose own little ones are now in attendance there.

A Lynn paper writes of Mrs. Gregg: "Organizer of the first playground and first dental clinic in Massachusetts, she was widely known throughout the state and during thirty-three years in Lynn has been head resident of the Neighborhood House, the first of its kind in this part of the country.

"Born in Waukesha, Wis., on August 14, 1853, the daughter of the late Hon. Judge Robert W. Wright and Sarah Martin Wright, of New Haven, Conn., Mrs. Gregg brought to her work administrative, poetic, social and positive qualities which caused her to persevere through many changes of fortune and varying conditions. From the daily kindergarten grew a Sunday-school; from the Sunday-school came, at various times, evening services. Truly remarkable exhibitions of the sewing-classes were

held annually. Boys' Club, Girls' Club, Scouts, Camp Fire Girls and other needs were filled as they arose."

Many young people of the Church have served at the House as teachers in the Sunday-school; many of the ministers recall hours spent there in the live atmosphere of children. All have gained much from association with Mrs. Gregg and her family. When such developments come from a group of loyal New Churchmen who knew nothing of such a woman's existence it seems that Divine Providence must have planned the work, a work devoted to human souls and their well-being.

Many offers of work in other cities came to Mrs. Gregg, but the roots and efforts of her life had entered too deeply into this plan for her to change.

Resurrection services were conducted by the Rev. Antony Regamey, of whose church in Boston she was a member, and by the Rev. Franklin H. Blackmer, President of the New-Church Theological School and of the Massachusetts Association. Undoubtedly Mr. Blackmer was remembering his own experiences in the Sunday-school at the Neighborhood House when he spoke in tribute to Mrs. Gregg's character and work, a few words of which we quote:

"At times when wisdom was needed, she had the insight needed for guidance; at times when courage was needed, she dared to go ahead in uncharted paths. Long years ago her neighbors perceived that she lived her religion; even before they understood her principles, they used to show appreciation of her charitable spirit and of her devotion to the Lord; of her belief that the Lord and the angels care for and guard every human soul and particularly for every child; she has helped every one of us to go on in the same belief. Her belief in His angels and their watch over us was so strong that there were times when Mrs. Gregg has seemed to see and to feel this angel presence which has given a sense of security. In the new life she can enter into the work she loves with no limitations and with infinite joy and blessedness."

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

Lesson I. Exod. xvii.

Responsive Service IV. The Commandments.

Lesson II. Mark xii, v. 28.

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

Hymns (Mag.) 354: "Art thou weary, heavy laden?"

363: "Oft in danger, oft in woe."

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The **NEW CHURCH MESSENGER**



February 21, 1940

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Things Celestial—Oral
Remnants of the Ancient Word

Othmar Tobisch

The New Birth

Walter Brown Murray

Going Ahead

(III)

John W. Stockwell

Green—The Color of an
Emerald

Adelina Nunez Baker

Prayer

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WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

The
NEW-CHURCH MESSENGER
(Published Weekly)

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New York City, February 21, 1940

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February 22nd

THERE is something unique about the celebration of Washington's birthday. Here is a man who died 141 years ago. One hundred and twenty million people will commemorate the 208th anniversary of his birth. Is there anything comparable to this in the world to-day? Of course the whole Christian world commemorates the birth of Christ—the Saviour God. But we know of no merely human being whose birth is so widely honored as is that of George Washington. Two factors are responsible. First, under Divine Providence, he was, in a unique sense, “the Father of his Country”; second, his unique character. To enormous energy he added the cool brain of the man of business, an inflexible sense of justice, a personal disinterestedness of the rarest kind, and an indomitable will. His imposing figure and grave, masterful face became identified in the minds of the people with the nation.

Looking back on the birth of this nation, and the painful experiences through which the new nation passed, it is impossible to avoid the conclusion that George Washington was a divinely appointed leader. But for him the Revolution must inevitably have failed; but for his unbreakable resolution and unfailing courage the military forces of the infant republic would have melted away, the British would have re-

gained the ascendancy, and a good many patriotic speech-makers would have been hung. We never hear the reiteration of the well-known phrase, “Give me liberty or give me death,” without reflecting that but for George Washington the author of the phrase would have undoubtedly inherited the alternative to liberty for which he made such a stirring demand. If Washington had failed there would either have been a wholesale hegira of patriots or a very busy time for the hangman. For what looked like patriotism to the colonists reeked of high treason to George III.

Time and common sense have laid a cool hand on the fevered forehead of American and British antagonism. To-day the British are as proud as the Americans of George Washington. Without exception they see the hand of Divine Providence in the birth of the United States; and they honor the name of the great patriot to whom more than to all others that birth was due.

One aspect of Washington's birth, life and work has a particular interest to New-Church people. Swedenborg tells us the Last Judgment took place in 1757. At the same time the New Church commenced on earth. The first great world movement that followed the Judgment was the liberation of the colonies and the found-

ing of the United States of America. There is a close connection between these spiritual and natural events; and the work of the great leader, Washington, is linked with the world developments that proceeded from the Lord's great accomplishments in the spiritual world.

A. W.

First Person, Singular

SOME interesting figures relating to the use of the pronoun "I" have been compiled by Pearl Waxman, Syracuse University student. When Adolf Hitler makes a public address he employs that pronoun once in every fifty-three words. Second to the German Fuehrer comes Premier Mussolini, with once in eighty-three. President Roosevelt ranks third, using one in a hundred; Winston Churchill, one in one hundred and sixty-nine; Premier Daladier, one in two hundred and thirty-four, and Prime Minister Chamberlain, one in two hundred and forty-nine.

Public men must of necessity frequently use the pronoun "I" in making proclamations and presenting their policies to the people. Perhaps it would be rash for us to assume that the figures compiled by Miss Waxman form reliable criteria by which we may judge the modesty of character possessed by the various statesmen

mentioned above. But the figures will not lack significance to many people.

Egotism is looked upon as a serious fault. When it proceeds from a feeling of self-importance it undoubtedly is such. But the use of the first person, singular, is not always a true criterion. In the Sermon on the Mount the pronoun "I" occurs thirteen times. In nearly all these instances it is used in the phrase, "I say unto you." In none of them is the slightest suggestion of egotism. Before we condemn the frequent use of the pronoun "I" we have to know the motives and the vocation of the user. The teacher and the preacher must often use it; yet there may be little that is personal and nothing that is egotistic in its use. But when used in ordinary conversation the first person singular is often indicative of the character of the user. Too frequent a use of that pronoun can convert even the most gifted conversationalist into a bore. Individualists say "I"; co-operatives say "we." Autocracy is based on "I"; democracy is based on "we."

It is interesting to note that in Lincoln's famous *Gettysburg Address* the pronoun "I" does not appear at all, and the same is true of some of the world's most famous documents. It is true also of some of the world's greatest poems. It would be better for most of us to indulge less in the use of "I," and more in the use of "we."

Things Celestial—Oral Remnants of the Ancient Word

By Othmar Tobisch

IN a previous article I have considered the ethnographic and cultural evidence which makes some scholars in Polynesian lore believe that the Polynesians came from the West, at least as far away as India, if not further. In a very recent book¹ a Polynesian himself speaks on the matter. The Caucasoid, or, as he calls it, the Europoid, ancestry of the Polynesian can by no means be denied. This much is certain. Their theology also has many features similar to and sometimes identical with religious and

spiritual ideas, shared by the Aryan peoples of the world.

There is no doubt that the Polynesians are a stone-age people. All their tools are either made from stone as those found in the high volcanic islands (Tahiti, Mangareva, the Marquesas, etc.), or from shell as those used on the atolls (Tuamotus, Gilbert, Cook and other groups). Their more pretentious art work is all from stone, like the great trilithon (similar to the Stonehenge temple in England) of Tonga, the Easter Island giant busts, the great temple foundations in old Havai'i (Ra'iatea). They have no script, if one may leave out the

¹ *Vikings of the Sunrise*, Peter H. Buck (Te Rangī Hiroa), director of the Bernice P. Bishop Museum, Honolulu, H. T. Frederic Stokes Co., N. Y., 1938.

still very much disputed Easter Island tablets, the interpretation of which is hopelessly limited by a non-existent clue to the mystery surrounding their existence.

The fact of the general absence of writing, but the existence of oral tradition and long genealogies, places them definitely before the period designated by Swedenborg as *Ecclesia Antiqua*² and nearer to the *Ecclesia Antiquissima*. The very ancient and generally accepted story of the "flood" divides these two prehistoric periods. Leo Frobenius, a recognized authority on ethnological matters, warns us not to think about these periods as timely divisions, for their forms are still to be found in many parts of the world.³ Whatever of ancient "times" we still have with us, is really with us in ancient forms. These we may profitably study. In the forms of thought, in the ancient chants, in the theologies carefully preserved by the priests, the ancient ideas are with us as evidences of once generally prevalent religious attitudes, states of mind, spheres of life. It is common usage to-day to call them "primitive," with an overtone of superciliousness: "We are better than they were." But this is by no means the case. We are different, but not better. Our considerations of these ancient cultures and beliefs must not be dominated by an evolutionary point of view, but rather by organic or spiritual principles. In this we agree with Frobenius. We will see the past periods as forms of the spirit. The *Ecclesia Antiquissima* was such a form. It developed man to be a celestial man; that is, a man who had the characteristics of an affectionate nature, a naturally or innately happy personality, an open, free heart, and one who was able to receive celestial communications from the inner or spiritual world without hindrance or selfish misuse. His knowledge of the spiritual life was perhaps intellectually primitive, but celestially correct. He knew the *truth* about God, man, life and eter-

nity. "Because the men of that *ecclesia* were in a state of love to the Lord (supreme God—JHVH) they had divine truths *inscribed* (by innate perception or influx from heaven), and thence from influx they knew the corresponding things in the natural man which are called 'scientifica' (or things of the natural world, memory-knowledges of observations in the environment)." ⁴ "They were wise" (*ibid.* 739b), having almost immediate communication with angels of heaven, through whom they had wisdom from the Lord, and as they were in a state of love to the Lord, they had *revelations from heaven*, and because they committed to life the things revealed to them, they were "celestials" (*ibid.* 739b).

From this it is evident that the natural observations made by the "primitive" man were immediately conjoined with the corresponding spiritual ideas which then flowed into his perceptions. Their earliest tales, therefore, were the result of a keen observation of the environment plus an inner, ulterior or spiritual understanding of the objects and processes of that environment. If we keep this principle in mind we will understand how the stories of creation were formed, how they likewise used the symbol of the Garden of Eden, or the legends of the Golden Age, namely *not* to give a scientific explanation of the origin of the earth, but to describe a spiritual condition in which they found themselves. First, these tales were only in an oral form, just as even now the Polynesian stories of creation and natural processes are in an oral form, transmitted by chants. Later, the forms of thought were materialized in script and writing. The Polynesian has not ever reached that point. Consequently he never left the thought forms of the *Ecclesia Antiquissima*. He still knows only the *things celestial*.

About these, we are going to speak now. It is undoubtedly true that much of the material now available is not any longer pure. Through passing from mouth to mouth from generation to generation it was inevitable that additions and changes took place constantly. Still, the ancient teachers and priests saw to it that no apparent changes were made. When we read the Whare-wananga, for instance, we find a

² The Latin term has been retained by me in order not to confuse the uninitiated reader with all the other meanings which the term "church" contains to-day. *Ecclesia antiqua*, translated "Ancient Church," is a spiritual term denoting a certain spiritual state or development of all of mankind in a prehistoric time. A still older period is designated as *Ecclesia Antiquissima*.

³ See his work "Erlebte Erdteile" (Experienced Continents), Vol. II, The Problem of Oceania, Frankfurt, 1925.

⁴ From the *Apocalypsis Explicata* 617c.

good many things which are alien to us in thought. Others we meet as good old friends. It may be mathematically impossible to separate the wheat from the chaff, but our spiritual rationality enables us to see the true, and to recognize the invention of imagination.

The "Things Celestial" contain, among other things, an account of the supreme God, IO. At first glance we suspect that this is a Polynesian form of JHVH. Others have thought the same. Swedenborg says that the ancients knew from the most ancients that the God of the universe was a divine man and that He was the Divine *Esse*; the ancients then named Him JHVH, which literally means Divine *Esse* or Being (=I Am That I Am) (A. 4692).

In the teachings of the *Things Celestial* we come upon the identical principle. "All things were subservient to the IO-the-great-one, and hence the truth of the names of IO: the everlasting, the omniscient, the immutable, the summit of heaven, the god of love, the life-giving, the self-created," and many others. The ancients added something to the name of God in order to express some of the qualities of God or benefits (A. 2724e).

"The name of IO was so sacred that it was rarely mentioned, and then only away from the contaminating influence of food and dwellings. The priests alone had a complete knowledge of him and ordinary people knew nothing, or never heard of his name, except when used in some rarely repeated chant" (*ibid.* p. 111).

This is strangely similar to the Jewish prohibition of pronouncing the name of JHVH, and the substitution of "Lord" therefor. The many divinities which we find in company of IO are due to the fact that attributive names were later regarded as divinities in their own right. The creative faculty appears in the Polynesian pantheon under the name of Ta'aroa (the unique one), Tahi-tumu (=the-origin).

The creation of the world takes place in stages. First there was Po, the ages of darkness ("And the earth was wasted and void and darkness was upon the faces of the deep [abyss]").

"By Ta'aroa all things existed. The storm, the rain, the sea were in the hollow of his hand. He made the great foundation of the earth to be male, the stratum rock, female, and he put

his spirit into it, which was the essence of himself and named it the Great-Unique-Foundation." (From the creation chant of Tahiti.) Similar in our own fragment from the Ancient Word: "And the JHVH-ELOHIM formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (*Gen.* ii. 7).

There are indications of a knowledge of the great catastrophe which overturned the earth, and flooded the surface of it. "One account of this 'overturning' appears to assign a mental rather than a physical character to this 'overturning'" (*ibid.* p. XI, P. Smith). The flood was indeed a spiritual catastrophe and not a physical one, though the story utilizes a common experience to describe such a mental or internal event.

"This great cataclysm is, of course, known to other races than the two mentioned above, and in some form or other appears of world-wide extent" (*ibid.*).

The spiritual significance seems, therefore, retained by some of the varying forms of this portion of the Ancient Word.

God and eternal life are the two points of every doctrine of any religion on earth. Consequently we find them in the religion of the Polynesians. They are directly drawn from sources now veiled to the ordinary man. The most ancients had their information from celestial sources, influx from the inner or superior world. These ideas naturally concerned themselves with the life in that celestial world. Consequently the Whare-wananga has considerable material about the life of the spirit-men. "It will be noticed in what follows that the souls or spirits of the dead on arrival in Hawaiki, which is the temple situated in the 'Fatherland' (land of the Heavenly Father?) were divided into two classes. Those who showed love for IO ascended, after purification, to the twelfth Heaven, to live there in everlasting peace with the supreme God; whilst those who showed love to 'whiro'=the evil spirit, descended to Hades to dwell there with him. There is nothing to indicate that any system of judgment was applied to these spirits; it was a matter of choice, of free will as to which should be their future home. It is true the Scribe informs me that those spirits who in their human form had been

guilty of the two heinous sins of treachery and murder, perforce were relegated to Hades" (*ibid.* p. XI and XII). This parallels New-Church doctrine to a considerable extent and strengthens me in my opinion that in the Whare-wananga we have actually before us an oral fragment of the most ancient knowledges derived by communication with the world of spirits. There are a few interesting details to be added.

The temple of the spirit world reminds us much of the picture that John gives of the holy city, New Jerusalem. "Now Hawaiki was the name of the house (temple) at Te-Hono-i-wairua (which means—the gathering place of spirits—in the Fatherland). It had four doors, one facing the east, one the south, one the west, another north. When anyone died he returned by his own wind (the four winds) (wind=breath=pneuma=spirit) to his own particular door=gate. The temple is built four-square. Spirits who had defiled themselves with evil conduct left by a rapid descent to Rarohenga=Hades (Swedenborg says they cast themselves headlong down into hell). The others ascended the mountain (again verified by Swedenborg), sometimes called Maunga-nui, great mountain, where they were purified and then further ascended to the Heavens by the way called Te Ara-tiati (the way of steps)." (Jacob saw a way of steps reaching unto heaven.) (*Ibid.* p. 113.)

These two samples from the teachings of *Things Celestial* give us a glimpse of the possibilities to know something of the Ancient Word by studying the beliefs of outlying peoples who have not as yet been in contact with the old or first Christian Church and its many attending falsities. Sad to say that Christian missionaries have practically destroyed all evidences of the ancient beliefs in the South Seas. In holy proselyting zeal they burned the artefacts and suppressed and annihilated the ancient beliefs. Much which is of value to the New-Church scholar is gone forever. It would be of value in the vindication of Swedenborg's brilliant insight in the prehistoric religious beliefs to have a more thorough study made in the *Things Celestial* and to acquaint the general reading public with these fascinating things told by the ancient bard of Polynesia. May this little treatise help.

The New Birth

By Walter Brown Murray

FOR many years I have tried to understand with some degree of clearness the processes of the new birth. I have been reading in Swedenborg all this time that the new birth into the spiritual life is exactly similar to the birth into the natural world of a little child. If one really wants to know about regeneration he should go at it in a very definite way by getting Potts' *Concordance* and reading all the passages there mentioned as they appear in the *Arcana* and elsewhere. It is a subject so vast and so wonderful that it would require an entire volume to give any adequate idea of the processes involved in this supreme work of changing a man from the son of earthly parents into a son of God. Of course the time will come as men go forward into the new age—into this New Christian Dispensation—that the subject will be taken up by an army of writers, who are students of the Heavenly Writings, and developed so that the knowledges already given us in the pages of Swedenborg will be familiar to all who desire to know.

Coming back to the parallel between natural birth and spiritual birth, with the thought of what the Lord said to Nicodemus about it, I have pondered just how spiritual conception took place and all that follows in the birth of the spiritual infant—the new man in the image and likeness of God—and his growth into the full stature of a man in Christ. Of course, all this is told in detail in the *Arcana* and elsewhere; but there is no definite picture of it so that one may grasp it clearly as in an image. We need to see things in a parable form, since we are very external beings in our thought at the first.

We think of the church as a mother in this process of spiritual birth; but this statement leaves a very vague impression. What is the church as the mother who produces or brings forth the rebirth in the individual? It must be the individual as a church, not the group, and yet both ideas of the church as a mother are involved—thus, the group of individuals who constitute the church in the larger sense, and

the church in the individual, for both perform a mother's work. Yet it is conception in the individual soul*that results in a new birth in the individual.

We see the whole thing presented to us in the birth of Jesus from Mary. Mary represents the willing soul to whom God speaks through the angel, who accepts the responsibility of motherhood, and who voluntarily permits herself to become the channel for the Divine manifestation on the outer plane of life. That holy thing which was to be born through her was to be called the Son of God. That holy thing which is born in us, or through us, is likewise the son of God. It is a separate and distinct thing from the purely natural form which encloses and nourishes it on the natural plane. And God Himself lives in and through that son of God born within us. But that soul form which is ours, even though having a Divine origin, has come through the mediation of a human father and is hence limited, whereas in the case of Jesus the soul form was directly from Jehovah, hence could through glorification climb back into the absoluteness of the Divine, and be wholly God as He was in the beginning, with a Divine Human plane of manifestation.

But what is that in us which was Mary in history and in parable? Here is my understanding of it, and I am giving it in the effort to have a practical understanding of the processes of regeneration. What is it in us which corresponds to Mary? Is it not those affections within us, stored up from the earliest childhood, which in the Heavenly Writings are called "remains," that is, stored up impressions which serve to make possible our regeneration in later life? Innocent states of early life which are awakened by our later experiences, through the Divine working in our lives, so that we become receptive to the voice of God speaking through the truths we hear to our souls? These innocent affections are many (thus there are many possible Marys), but without them we would not be affected by the truth at all. One of them, who corresponds to Mary of the Bible story, responds. The seed of truth is sown in us as in a womb, the most sacred place of the soul, and comes forth in time through the proc-

esses of gestation into the open air of this world, or to our consciousness, and we dimly and vaguely perceive ourselves to be a child of God. Thenceforward this child grows in stature and is veritably the life of God in our souls, a new creature receptive of God, because of which we can "see" the kingdom of God, because of whose experiences through the application of the cleansing water of truth—repentance—and the glowing fire of spiritual and celestial emotion, we "enter" into the kingdom of God.

As in human conception and bringing forth there is co-operation on the part of the parents, so there is in spiritual birth co-operation on our part. How can that be in the matter of regeneration which is as mysterious as the blowing of the wind, which comes and goes without our thought? (This mystery of spiritual birth is no more mysterious in a way than natural birth. Natural birth is so common in its occurrence, so universal, that we take it for granted. And spiritual birth is relatively infrequent.) Yet natural birth does not take place without human co-operation. Nor does spiritual birth.

What is this human co-operation required of us in the case of spiritual birth? We find that there are five things which bring about spiritual birth. The first is repentance, which means a heavenly view of ourselves and our lawlessness in the sight of God. The searchlight of God is thrown upon us and we see ourselves as God and His angels view us. This produces within us a sense of guilt, a sorrow for sin, a change of mind, a turning about face towards God. And then the second effect takes place. We confess our sins. And then the third thing happens, we turn away from our sinfulness and resolve never to do the evil things again; we assume the attitude of shunning evils as sins against God. With Joseph of old we say: "How can I do this great wickedness, and sin against God?" Then we turn to the Lord Jesus Christ for strength, for the power to resist, remembering the words, "As many as received him, to them gave he the power to become the sons of God." These are the re-born, "born of God," who inherit the kingdom of their heavenly Father. And then we go forward to the last state of regeneration where we surrender ourselves wholly to the Lord, that

He may live in and live through us forever. These definite states of activity, influenced by the Holy Spirit, or the Lord within us, are the things we do in order that we may be born again and come to be forever the sons of God.

Going Ahead

By John W. Stockwell

III

THERE have been "builders" in the Church of the New Jerusalem. Some have been active in the construction of church edifices. Others have been successful in bringing people within those buildings for worship. We have, then, two kinds of builders: first, those who get the physical structures put up; second, those who either attract people or, because of some other factor, conduct religious services where people do attend in increasing numbers. Some "build" the buildings. Others "build" the congregations. A few do both. An intelligent way to study the future is to plot the past. In planning for a "go-ahead-church," we should, I suppose, know something more definite than we do about those builders, of both kinds. We have in mind some builders of other years: Chauncey Giles, Lewis P. Mercer, John Worcester, James Reed, John Goddard, John C. Ager, Julian K. Smyth, Thomas A. King—and others, of course. What talents did they have? What methods did they use? Do we have in the ministry to-day men of similar talents? Would the methods used then be practical, or, if not, could they be successfully adjusted and adapted for to-day? Yesterday—to-day—tomorrow. Whether we fully realize it or not, personalities and methods of the past in any organizations are definitely linked with those of the present and the future. It will be interesting and useful, we are sure, to make this examination.

Yet, of course, we should be sorry, short-sighted pessimists indeed, if we could not see and appreciate the fine building work going on in more recent years. One who has perspective may use the past as a background for the present and a frame for the future. One should not

get lost in the background, nor fail to see what is immediately before one. In referring to some of the outstanding achievements of the last few years, we should like to state the names of the places and the clergymen or laymen in charge of, or responsible for, them. However, every project involves ideas both favorable and unfavorable and every leading personality connected with it may be justly or unjustly criticized. Some readers will, of course, know all about this or that case and will have their own opinions. Still it would probably be better to list those undertakings as "examples" only and state briefly what was done and how, without supplying location or name of clergymen or laymen in church of, or responsible for, them.

The equipment and personnel, available in the Church of the New Jerusalem to-day seem to us to be quite adequate to a "go-ahead" program. There is, without doubt, a feeling among some that we do not have funds to finance any really worthwhile projects. Yet the Swedenborg Two Hundred and Fiftieth Birthday Commemoration on a national scale was successfully financed. We do have some handicaps. We are not a wealthy church. Our enrolled membership is not large. Our organization is not at all closely knit. It is not well articulated. In other words, it is so wonderfully and completely "congregational" in form, government and authority that there is very little of any one of the three anywhere else. The state association is just that—an association. The General Convention, the national body, does, it is true, have its own form, government and authority, and, being incorporated, has its own funds. But it was not organized to control in any degree the individual congregation, or "society." It may be best to have it so. But certainly when any particular enterprise is in hand some form of inter-communication among the societies might be devised. Through the use of the mail, and the energetic and skilled work of our advertising agent, Mr. Dwight Anderson, of New York City, the Commemoration did effect to a very satisfactory extent a certain unity of action. But we cannot have such an event every year or even every decade. We have wondered whether it would be feasible to get co-operation in any given

section by means of a small automobile bus of a dignified and semi-ecclesiastical appearance and supplied with moving picture projector and films, electrical transcription discs, a radio, and, of course, a lot of Church literature. We might think of it as a Church of the New Jerusalem Chapel Bus. The initial and operating cost would not be excessive. The members of the National Young People's League would, we think, supply members to drive the bus between points. By such an arrangement there might be an exchange of ministers within a certain area. The members of one League, with their minister, traveling to the next point and the League and minister there going to the first point.

Could the League, acting through its field secretary, arrange for special meetings along the route? Perhaps they could be held in churches or church parish houses. Before this, a very vigorous effort should be made to get friends there who are not members of the church. A program, with a "punch," should be presented. That means careful rehearsing and planning. There might be a place on each program for several numbers of good music.

Johnny Appleseed—There is a surprising increase in the newspapers and magazines on the subject of Johnny Appleseed: also historical memorials built in his name. At the New York World's Fair the place of this interesting character in American history was recognized in a statue of him. It is quite true that his dress and his method of carrying on his work of distributing apple seeds and pages of *Heaven and Hell*, by Swedenborg, were very unique—and that he led a life that was not at all conventional, to say the least. But no criticism, so far as we know, has detracted from the rugged nobility of his character and he was certainly a wonderful New-Church missionary. It may be too soon to bring out the possible connection between Johnny Appleseed and the Chapel Bus. But later, when the Bus plan may have been tried out in a local way, it might be attempted in an extended form, as a sort of "caravan." The League would be the main support. At some proper time that caravan might characterize the work of Johnny Appleseed. There might be in the Chapel Bus

"apples" and other things associated with him. Also printed biographies. These would be especially suitable for distribution among school children who are learning more and more about his work.

The Printing Press—We know, all of us, what Swedenborg has written about "the art of printing": that the printing press, by Divine Providence, was developed on this earth that the Divine Word might be printed and so given a permanent form. We know, furthermore, that Swedenborg himself printed a vast number of volumes. It seems likely that he printed more volumes than any other person of his time. When the more modern kind of "type" printing was invented, it was first used for printing sacred literature and presently for the Bible in its entirety. Without it Swedenborg's work would not have been done. In view of this place of printing in the spread of the knowledge of the Second Coming of the Lord, the theme might be used on one of these Chapel Bus trips.

Most interesting and of important circumstance is this: the first printing in America was in Cambridge, Massachusetts, in 1638. Therefore, 1938, when we celebrated the 250th Birthday of Emanuel Swedenborg, was the Anniversary of the setting up of the printing press in America. The Federal Government has recognized this Anniversary, although they have used the year 1939 to commemorate it.

But another event, more important, is that the first use of movable type, anywhere in the modern world, was in Europe 500 years ago. Still there are some unsolved questions as to whether Gutenberg (1538, Mainz, Germany) was actually the first to invent it. Nevertheless, we have found out from correspondence with the Federal Government that through their research they have discovered that 1940 would be the proper time for celebrating the use of movable type in the modern way. It might be feasible to even have a small printing press in the Chapel Bus and have it operated by someone dressed as Gutenberg, printing on it documents from the Writings by Swedenborg.

These are outlines—or are they only dreams?

The Convention Appeal

AS you read this we shall have reached one-third of our goal, with only forty days left in which to *triple* our gifts. While \$4,360 is a generous sum it is less than the amount we had raised last year at this time, and far less than the minimum requirements of the Augmentation Fund, the Board of Missions and the Pension Fund for meeting their many obligations. Seventeen Societies have not yet contributed to the Appeal, but one, Pretty Prairie, has promised us its Easter offering, for which the thanks of Convention are due.

The goal set, \$13,500, is \$5,000 less than that set for last year. For the sake of those earnest New-Church men and women who are dependent upon these Convention uses, let us all work together to reach the goal. Contributions will be gratefully accepted by Mr. Albert P. Carter, Treasurer, 511 Barristers Hall, Boston, Mass., or the Collector of your Society.

Groups	Amount	Groups	Amount
CALIFORNIA:			
Los Angeles	\$ 120.00	Portland	15.00
Riverside	45.00	At large	
San Diego	95.20	MARYLAND:	
San Francisco:		Baltimore:	
Berkeley	1.00	English	93.00
San Francisco	13.50	German	10.00
At large	10.00	Mission	4.00
CANADA:			
Kitchener	35.00	Preston	
Toronto		Washington,	
At large		D. C.	300.75
ILLINOIS:			
Chicago:		Williston	
Humboldt Pk.	10.00	Wilmington, Del.	
Kenwood		At large	10.00
Sheridan Rd.	15.00	MASSACHUSETTS:	
La Porte, Ind.	20.00	Boston	103.00
Rockford	10.00	Bridgewater	
St. Louis, Mo.:		Brockton	25.00
First Society	20.00	Brookline	235.00
Third Society	40.00	Cambridge	184.00
Minneapolis,		Elmwood	5.00
Minn.		Manchester,	
St. Paul, Minn.	500.00	N. H.	29.38
At large	85.00	Mansfield	2.00
KANSAS:			
Kansas City	15.00	Newtonville	235.00
Pawnee Rock	5.00	Providence, R. I.	
Pretty Prairie		Roxbury	20.00
At large	1.00	Springfield	
MAINE:			
Bath	5.00	Waltham	15.00
Fryeburg	75.00	Yarmouth	150.00
MICHIGAN:			
		At large	5.00
		MICHIGAN:	
		Almont	
		Detroit	
		At large	250.00

NEW YORK:		Philadelphia	312.00
Brooklyn	55.00	Vineland, N. J.	3.00
Buffalo		At large	3.00
New York	772.50	WESTERN CANADA:	
Orange, N. J.	82.00	Herbert, Sask.	3.00
Paterson, N. J.	50.00	Rosthern, Sask.	
At large	70.00	At large	2.00
OHIO:		OTHER BODIES:	
Cincinnati	6.00	Conn. Assn.	10.00
Cleveland	3.00	Portland, Ore.	
Indianapolis	25.00	Seattle, Wash.	15.00
Lakewood		Texas General	14.00
Louisville, Ky.	3.00	UNCLASSIFIED	
Pittsburgh, Pa.	6.00		35.00
Toledo	20.00	TOTAL TO FEB. 9,	
Urbana		1940	\$4,359.33
At large	30.00	BUDGET: \$13,500.00.	
PENNSYLVANIA:		PER CENT OF BUDGET AT-	
Frankford	14.00	TAINED: 32.2%.	
Lancaster			
Montgomery's			
Ferry	7.00		

FOR COMMITTEE ON BUDGET,
F. GARDINER PERRY, *Chairman.*

Worship

HE who believes that the service of the Lord consists solely in frequenting the temple, in hearing preaching there and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses consist during man's life in the world in every one discharging aright his function in his respective station, thus, serving his Country, Society, and his neighbor from the heart, and in acting with sincerity in all his associations.—(A. C. 7038.)

Prayer

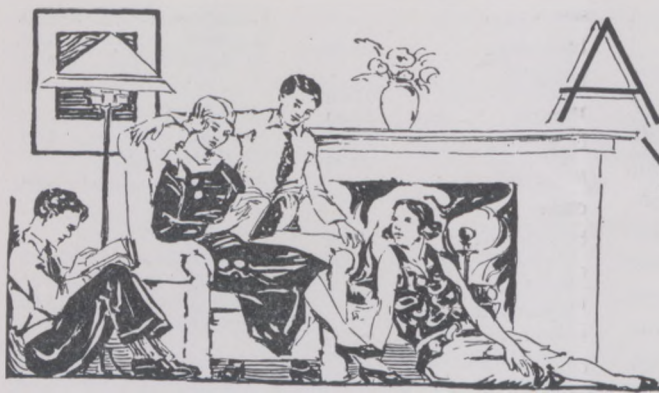
By Virginia Cabell Gardner

DEAR Lord whose strength is mine to take,
Help me be strong for Thy sweet sake.

Thou whose great love enfoldeth me,
Make me in loving more like Thee.

Thou from whose peace all peace must flow,
Grant me that Heavenly peace to know.

Thou Life Itself, Supreme, Divine,
Let my small life be merged in Thine.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

A Cheerful Countenance

WHEN King Solomon was a young man he wrote down many wise thoughts that came into his head. In the *First Book of Kings* iv. 32 we are told that "he spake three thousand proverbs, and his songs were a thousand and five."

Solomon not only wrote down his own wise thoughts; he collected the sayings of other wise men. All these were put into a book, known to us as the *Book of Proverbs*, and forming a part of our Bible to-day. Probably many of the wise sayings were added to the book long after Solomon had finished with it; but it does not greatly matter who wrote them all. They contain the wise thoughts of wise men.

Here is one of the proverbs known to nearly all people: "A merry heart maketh a cheerful countenance."

Sometimes as I walk along the streets of this great city, New York, I look at the faces of the people. Very seldom do I see a smiling face. Many of the people look anxious and careworn. Others are very solemn. Some are exceedingly sad. The only place where I can see plenty of merry faces is just outside a school. Nearly all children look bright and happy.

A merry heart maketh a cheerful countenance. I think we have a real duty to promote cheerfulness and happiness in the world. One way in which we can do this is to wear a smile upon the lips.

I have read of a shipping room in a large American store in which there appears a

placard with letters a foot high. It says, "If you can't smile we don't want you back here." Very gloomy people are not wanted anywhere. A cheerful countenance is nearly always welcomed.

But if your smiling cheerfulness is to be of any real value it must come from a merry heart. What the writer of *Proverbs* really meant was this, "A happy heart maketh a cheerful countenance." A happy heart is possible for nearly all of us. When we are grateful to the Lord for all the blessings He showers upon us, our hearts are full of happiness, and smiles sit easily upon our lips.

Napoleon Bonaparte was called the "un-amusable." His mind was so full of thoughts of soldiers, guns, bayonets and war, that he very seldom smiled. St. Francis of Assisi was such a happy man that he smiled even at the sight of a bird.

When a photographer is taking portraits of people he very often says, "Smile, please." And all that some of his subjects can manage is a ghastly grin.

Before you can smile readily with your lips you must learn to smile in your heart. Love to God and man brings happiness to your affections. That happiness rises to the surface and is expressed in the eyes and on the lips. Get the smile inside you, and the smile will soon get on to your face. "A merry heart maketh a cheerful countenance."

Green—The Color of an Emerald

By Adelina Nuñez Baker

WITH regard to the emerald, we read in Swedenborg's *Apocalypse Explained*, No. 269, "for the color of this stone is green, and 'green' signifies truth obscured. Divine truth in its brightness appears either of the color of heaven, or in various colors in beautiful order like a rainbow; but when obscured it appears of the color of an emerald."

We find here the reason why the prevailing color of the vegetable kingdom in the natural world is green. In the natural world truth appears obscured. In this world we do not see things as they are in themselves, we only see appearances of truth, and therefore the general color of nature is that of the emerald. As the vegetable kingdom presents to us innumerable correspondences, its green color signifies that the truth of these things of the vegetable kingdom is obscured, and it is only by getting at the meaning of the correspondence that the color will be brightened spiritually and appear in its true light.

Swedenborg's descriptions of things of the vegetable kingdom in the heavens manifest clearly that the prevailing color there is not green. Only when the thing presented to view is obscured as to its truth, does it acquire an emerald hue. On seeing anything of an emerald hue, in heaven, an angel will know that the truth of the thing is obscured and just as soon as it appears in all its brightness because he sees its truth clearly, the color will no longer be that of the emerald. Swedenborg describes trees with leaves of pure crystal, gold and silver and rainbow effects, with fruits like precious stones which change their appearance even while they are held in the hand. Having in mind the prevailing color of the vegetable kingdom in our world, these descriptions seem to us like a story from the *Arabian Nights*, fantastically beautiful. Our idea of green as the dominant color of the vegetable kingdom simply obscures our appreciation of the living truth objectively presented to view in the spiritual world.

The objectivity of the spiritual world pre-

sents a true expression of the subjectivity of the angels. Therefore, in the spiritual world there is no necessity for a general color with respect to the vegetable kingdom, as happens in the natural world. In our world we have not a true objectivity, but only what might be called an added objectivity; this obscures the truth, which is manifest in the real objectivity of the spiritual world. Because of this, in our world, the whole of the vegetable kingdom presents the one color—green, the color of truth obscured.

Emanuel Swedenborg's 252nd Birthday Anniversary

At the Sunday morning service at The Baltimore Northwest Mission, on January 28, 1940, Mr. G. Clement Allbutt referred to the 252nd Anniversary of the birth of Emanuel Swedenborg. Mr. Allbutt read part of the address given by Howard W. Haggard, M.D., Associate Professor of Physiology, of Yale University, at the 250th anniversary of Swedenborg's birth, held in 1938. In this address Professor Haggard stated that: "All of Swedenborg's scientific work up to his fifty-fifth year was regarded by Swedenborg as preparation for his (Swedenborg's) final thirty years in ethics, morals and philosophy." Mr. Allbutt called attention to the fact that this explanation of Professor Haggard, is frequently cited by Swedenborg's religious adherents; but that this explanation is difficult for some minds to grasp immediately, the following considerations, it was thought, might help to clarify some of the obscure points. Mr. Allbutt therefore explained that: "It was necessary for Swedenborg to go systematically into the earthly sciences, so that he might become a trained and accurate scientific observer of natural phenomena, as a basis for becoming an equally scientific observer of a spiritual phenomena; for as Swedenborg shows in his theological works, there are laws governing spiritual phenomena with its *modus operandi*; as there are laws which govern and direct natural phenomena."

"But besides this, it was necessary for Swedenborg to become an accurate reporter of observed spiritual phenomena, hence preparation also necessitated his acquaintance with certain languages of the world, particularly Hebrew, Greek and Latin; again, he was acquainted with several other European languages."

In conclusion several extracts from Emerson's essay on Swedenborg as given in "Representative Men" were then read, stress being laid upon such passages as: "Not every man can read Swedenborg, but it will reward him who can" . . . (and also)

... "His disciples allege that their intellect is invigorated by the study of his books." Extracts were also read from Swedenborg's scientific work on "The Brain," and finally No. 2955 from "The Spiritual Diary" in which Swedenborg enumerates the five classes of minds and their reactions to his writings.

In connection with this anniversary, the Mission advertised in the morning and evening editions of *The Sun* newspaper, on Saturday, January 27th, giving the quotation from the Divine Providence, Number 251:

"That wars in the world are governed by the Divine Providence of the Lord, the spiritual man acknowledges; but not the natural man."

G. C. A.

NEWS OF THE CHURCH

SERVICES IN BUFFALO

The Rev. Donald C. Gustafson conducted services at the Buffalo New Church on Sunday, February 4th. The Mission Board is planning to take over the New-Church work in northern New York State and locating headquarters at Buffalo.

PRESIDENTIAL APPOINTMENTS

The Program and Business Committee has been appointed by the President of the Convention as follows: The Rev. Antony Regamey, Mrs. Margaret Briggs, the Rev. Everett K. Bray, Ezra Hyde Alden, the Rev. Leslie Marshall and the Rev. F. Sidney Mayer, *ex-officio*. The first meeting will be held in Boston, this month, to plan for the Convention program; the Council of Ministers will convene on June 18th and the Convention session on June 22nd.

PASTORAL CONFERENCE

The Pastoral Conference of the California Association will hold a three-day session; there will be a meeting at the Lyon Street Church with papers on the theme, "The Ever Present Lord," on Wednesday, February 21st, and a lecture period at the Berkeley Church on February 22nd. All of the ministers of the Association will take part in this Conference.

ORANGE, N. J.

The Women of the Orange Society have tried the experiment of combining the regular doctrinal class with the sewing for charity. They meet at 11:00 o'clock for sewing, 12:30 for box luncheon and class at 1:30 to 3:00 p.m., studying under Mrs. Coster Bruce's "Commentary on Matthew." The plan has worked out very well. Under the direction of Mrs. Herbert Lund a large box of little children's clothes has already been donated to the Day Nursery, and more are in the making.

Through the kindness of Dr. Cornelia Browne, who

provided the teacher and necessary supplies, a group of men and women have repaired the church hymnals and books of worship.

The fund-raising committee of the Woman's Auxiliary has sponsored two food sales, miscellaneous game and bridge parties, the proceeds of which have enabled the Auxiliary to pay its annual pledge in advance to the Church Treasurer. Many activities are planned for the coming weeks up to Easter.

B. M. H.

PHILADELPHIA, PA.

The annual meeting of the Society, held on January 22nd, was a most interesting one. The usual very good supper was held at 6:30 p.m. with a fair attendance. After the routine business, there was an interesting report from the chairman of the Advisory Committee, which was appointed last fall to look into ways and means of stimulating interest in the Church. The committee has been very active and reported good results, the outstanding one being the increasing interest and activity shown by all members of the Church.

The Ladies' Aid meetings are very well attended, in all kinds of weather, and many of the ladies are doing Red Cross sewing regularly. At their meeting on February 6th a food sale was held, the many "goodies" bringing in a satisfactory profit. The ladies are already planning their "Spring Tea" to be given in April, which will be the outstanding event of this organization this spring. This will be in the form of a "Birthday Party," everyone to bring a penny for her age, or if she does not wish to "tell," why, give a dollar!

The Music Group is celebrating its fifteenth birthday this year by reviewing its history during its "first" years. Its attendance is increasing, and renewed interest shown.

The informal church dinners, held on the first Sunday of each month, continue to be very popular, from twenty-eight to thirty-five attending. The Senior Reading Circle has tripled its membership.

In spite of an extremely cold night, with the thermometer down to five above, the League card and game party on January 19th was quite well attended. The Leaguers have installed a badminton court in the Parish House, and meet every Tuesday and Thursday evenings to play. They also have, in addition to their regular monthly League meetings, ice and roller skating parties, and some of the girls have formed a sewing club.

Not only many of the Leaguers, but a considerable number of the "older young people" are attending the very excellent performances given by the Philadelphia Opera Company at the Academy of Music this winter. There is also a personal element in attending, as David Hocker, former President of our local League, and also a former National League President, is the General Manager of the Philadelphia Opera Company, and John Harvey, another of our local League Presidents, is Assistant General Manager, and also Assistant Stage Director. We are rightfully proud of these two boys, who are doing, in such a very modest way, a really remarkable piece of work.

R. E. L.

DETROIT, MICH.

Showing the encouraging progress in the activities of the younger element of the Church it is with pleasure that we learn from the *New-Church News* of February 5th, published in Detroit and edited by the Rev. William H. Beales, that there are no fewer than three young people's groups, all active and eager, belonging to the Detroit Society.

The first of these groups is the Young People's Study Group, the advanced group among the younger set. It has a membership of over thirty young people, almost

every one of whom is present at each meeting. This is probably the largest group of its kind in the Convention and is studying, this year, the great religious movements of the world. Second among these groups is the Senior League, composed of young people of high school and college age. The nineteen members of this group often bring visitors to their meetings. They are studying "Life's Problems in the Light of New-Church Teachings." The Junior League, which is composed of boys and girls in the Sunday-school, meets on the first Sunday of the month and is studying the Word.

Mr. Beales also reports that a new "high" in attendance at the Bible Class was reached this month, with thirty-five persons present, causing the decision to move the class into the church and to extend the time in order to give opportunity for discussion. The class meets at ten o'clock each Sunday morning.

BALTIMORE, MD.

The monthly suppers given by the Hargrove Club of the Baltimore Society of the New Church are for the benefit of house improvements. This month's supper, which will be held on Thursday, February 29th, at six o'clock at the church, will be a roast beef supper and sale. The tickets are fifty cents.

OBITUARIES

Frost.—Mrs. Lloyd A. Frost (nee Agnes B. Goerwitz) passed to the spiritual world January 27, 1940, and the resurrection services were held in the Cambridge Church, January 30th, the Revs. Everett K. Bray and Franklin H. Blackmer officiating.

Memorial

The February meeting of the Massachusetts New-Church Women's Alliance was held in the parlors of the Theological School on Wednesday, February 7th. After the opening of the meeting and the Scripture reading the following Memorial was tendered for Mrs. L. A. Frost, an active member of the Alliance for many years.

"Agnes Goerwitz came over to this country from Switzerland as a young girl. She taught first in the New-Church School at Urbana, and later came to Cambridge and taught French in the High School. Although never very strong, and obliged to be absent from school often one, two or three days a week, her teaching was so good and the enthusiasm she imparted to her scholars so unusual that she was retained in spite of these handicaps until her marriage to Mr. Frost. Her father was a New-Church minister, two of her brothers became ministers, and her relatives, the Tafels, were and are well known in the Church. So Agnes could be said to have a real New-Church background.

"As long as her health permitted she was active in all our ladies' organizations including the Alliance. She and her husband never missed a church service or supper or anything connected with the

Church if they could possibly avoid it. Her health had been steadily growing worse for the past two years and on Saturday, the 27th of January, she passed quietly and gently into the other world where we know she will be able to take up her work again with her old enthusiasm and eagerness."

MARY W. M. MOSES,

Chaplain.

CALL.—Miss Annie Payson Call, Authoress and Educator, died on February 2, after a short illness, at The Mount Prospect School, of which she was Head and President of the Board of Trustees.

Her work for and with boys has always been outstanding, and the last eighteen years it has grown steadily in this school founded by Arthur Astor Carey.

Miss Call is perhaps better known publicly through her books, the first of which, "Power Through Repose," was the pioneer in presenting the principle of relaxing in a form which those suffering from nervous disorders could understand and apply and find relief. Literally hundreds of despondent, nerve-racked sufferers are now happy, useful and free, through her inspired use of this practical principle of relaxing and rebuilding without strain.

Her highly gifted and sensitive nature gave her a wide sympathy and human understanding, and her deeply spiritual conviction that "all religion has relation to life, and the life of religion is to do good" showed in her unremitting effort, not only to help others to their freedom, but to look to herself to correct that which needed strengthening.

All who came in contact with Miss Call were enriched in outlook, stimulated to fuller and better living, heartened by her understanding of their difficulties, and delighted by her rare sense of humor, which gave her character an unusual poise and sense of proportion.

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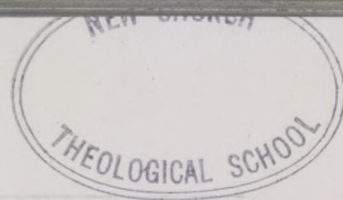
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February 28, 1940

In This Issue

"Wars and Rumors of Wars"

Wilfred G. Rice

"Power Belongeth Unto God"

Everett K. Bray

Highways and Byways

C. S. C.

Convention Appeal

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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The
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Interdict

IN 1208 A. D., during the reign of King John, Pope Innocent laid the whole country under an interdict. "All worship, save of a few privileged orders, all administration of the Sacraments, save that of private baptism, ceased over the length and breadth of the country; the church bells were silent, the dead lay unburied on the ground."*

Apparently this interdict persisted until John's reconciliation with and subjection to Innocent in 1213. There are some half dozen of these national interdicts on record, but since the Reformation and the consequent decline of political power in the hands of the Roman pontiff the use of the interdict against nations has fallen into desuetude.

That the Roman hierarchy still retains this method of constraining small communities and individuals is shown by recent happenings in Cleveland, Ohio, where 1000 Catholic parishioners of the Holy Redeemer Church have refused to receive a new rector appointed by their archbishop. They desire the appointment of the man who was assistant to their former rector. So by their rebellious conduct they have brought themselves under interdict and can receive no ministrations from their Church until they make submission. Archbishop

Schrembs says, "As long as they are rebellious I can do nothing for them. It is rebellion against the authority of the Catholic Church, a mortal sin for every person who took a wilful part in the demonstration."

What the archbishop does not realize is that even among the Catholics in this country there is a growing desire for greater participation of the laity in matters of church government. Even in communities that prefer episcopal rule there is a demand for co-operation rather than compulsion in clerical appointments. The strong hand of ecclesiastical authority may be potent among the partially literate peoples of South Europe, but educated Americans are not likely to be much impressed by its use.

One result of the interdict in a Cleveland parish may be far-reaching in its effect. The parochial school is closed and the scholars are entering the city high and elementary schools.

Catholicism has a few real virtues. Among millions of people it is a bulwark against atheism and keeps alive a belief in the absolute divinity of the Lord Jesus Christ. Also it stresses the need of obedience to the Ten Commandments as the basis of salvation. And it puts strong emphasis on the need of charity towards all men.

At present, however, it is a long way from

* Green's *Short History of the English People*.

recognizing that "government of the people, for the people, by the people" should prevail not only in politics but in the Church. Rome demands implicit obedience on the part of all her members; but with the spread of education and the development of the free institutions of democracy she is likely to get less and less of slavish obedience and to encounter the opposition of a well developed rational faculty. We wonder if the archbishop has yet encountered the phrase, "Now it is permitted to enter intellectually into the mysteries of faith."

A politically free community cannot forever be kept in the leading strings of ecclesiasticism. It is apt to take heart from the Divine instruction, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Cold Weather

IN the north temperate zone we expect a reasonable amount of cold weather in the winter time. We meet it cheerfully and feel thankful for its benefits. For there are real benefits that result from moderate frosts. Not only does the winter militate against slothful habits but it is of great use to the flora of the northern latitudes. There are many seeds that will not germinate until they have been touched by frost. There are northern flowers that cannot bloom unless the bulbs from which they spring have been frozen.

No one grumbles at a moderate winter. This year, however, there has been a more than usually severe winter in the northern latitudes all around the earth. Even in sunny Florida there has been frost, and nearly all Europe and the north of Asia have experienced a severity of weather more intense than anything in the memory of living man.

This has coincided with the European war. In Finland men have been fighting in sub-zero temperatures. In western Europe the snow and the intense cold have brought fighting almost to a standstill. Is there any connection between war and severity of winter? Is there a spiritual as well as a natural cause at the back of these prolonged waves of exceedingly low

temperatures? Read Schiller's "Thirty Years War," the sufferings of Washington's army at Valley Forge, the severity of the winter during the Crimean War, and many other records of severe winters, and you will begin to wonder if the low temperatures and human conflicts on the battle-field are merely coincidental. Russia always has severe winters, but the winter that practically destroyed Napoleon's army in 1812 was the worst on record.

There may be no connection between the weather and the state of the mass human mind. It may be that the sufferings of the soldiers concentrate our perception of inclement weather. None-the-less there is a field of research here for some enquiring mind.

In the Word of God winter signifies an absence of charity, a state in which spiritual warmth is absent due to selfishness of heart. It seems almost like a paradox that the fiery heat of hell within the heart ultimates itself in frigidity of spiritual affection.

We are so accustomed to think of hell as a state of excessive heat that we close our minds to a concept of a hell of snow and ice. Readers of Swedenborg, however, know that vast realms of the nether world are depicted as dreary Arctic wastes.

"In the frigid zones of the spiritual world things appear similar to those in the frigid zones of the natural world; lands and waters alike are bound in ice with snow upon them. Those come hither and dwell here who in the world had lulled their understanding to sleep by their indolence in thinking of spiritual things, and who were consequently indolent in doing anything useful. Such are called bored spirits." (*T. C. R.* 185.)

There are many other passages in Swedenborg relative to frigid temperatures in some parts of the spiritual world. In the future life there is a distinct connection between interior state and exterior climate.

In the natural world climate depends on a variety of causes, principal among them being the angle at which the sun's rays travel through the atmosphere. Direct rays in the tropics result in torrid heat, rays traveling at a wide angle in the temperate zones give a mild climate. These conditions would prevail even

though mankind were absent from those zones. But this does not remove the possibility that the state of the human mind may have an effect upon contributory causes, and that the condition of humanity is ultimated in the weather.

A. W.

Convention Appeal

CONVENTION'S Board of Home and Foreign Missions finds its work expanding and calls for help increasing, but at the same time is faced with constantly shrinking income. The problem of continuing to maintain its comparatively large home field is a difficult one, support being given to missionaries in the Southeast, in Texas-Oklahoma, in Western Canada, in Harlem, N. Y., and in North Cambridge, Mass. Because of growing interest, consideration is being given to the necessity of undertaking new work in three additional home fields. In addition, the Board originates and maintains a widening circle of home groups, to which are mailed each week a complete Sunday Service. More than a hundred volunteer workers are supplied with the necessary material, and at the same time the Board has charge of the field work of a staff of paid colporteurs maintained by the Swedenborg Foundation. Abroad, there are missions in France, Switzerland, Denmark, Italy, Czechoslovakia, Latvia, Germany, German Austria, China, Japan, the Philippines, British Guiana, Surinam and the West Indies. The Board has recently published an illustrated booklet of its work, which may be had free upon writing to 380 Van Houten Street, Paterson, N. J. Please help us to help by sending your gift for missions to Albert P. Carter, Treasurer of the Annual Budget Appeal, 511 Baristers Hall, Boston, Mass.

The Spiritual Result of Thinking Against God

EVERY man is able to think freely, yea most freely, whatever he wishes, as well against God as in favor of God. But he that thinks against God rarely suffers any punishment for it in the natural world because there he is always in a state to be reformed; but after death, in the spiritual world he suffers for it.—(P. 249.)

"They Shall Not Pass"

THIS was the cry of the defenders of Paris during the World War, when the invading forces of the Central Powers had crashed through the outer defenses and were brought to a standstill almost within sight of the French capital. A cry of desperate determination: "They shall not pass!"

There is a strange blending in every life of good and evil, truth and falsity. Why is this? Because the powers of darkness are permitted to invade the lower nature, through hereditary tendencies. They cross the border of the mind, on the lower plane, nearest to the physical, and then they seek to induce us to yield our spiritual "capital," the *will*, to their control.

Their method of warfare is exceedingly subtle. They work upon the appetites and desires, in an effort to induce us to throw off all restraint. They do not create new desires or appetites—they cannot. All our capabilities for enjoyment are created by God, and He has made known to us in His Word, the conditions under which they may be enjoyed so as to serve our highest good. What the hells seek to do, is to lead us to ignore these conditions.

For example: There is a human relationship which is designed by the Lord to provide the greatest happiness which we are capable of enjoying. But this same relationship, if entered into without regard to the conditions revealed by the Lord, may become the most destructive force in a human life.

Again: Worldly and physical possessions are designed to afford us a certain degree of satisfaction, when rightly used. But, if sought after without regard to the rights and the happiness of others, they may drag the life down to ruin.

No. Hell does not create new forms of satisfaction; it merely seeks to induce us to ignore the conditions under which we may enjoy God's gifts to our real spiritual advancement.

We cannot prevent this spiritual invasion into our lower natures. But God is just; *He knows*. "It is not that which goes into the mouth, that defiles," He assures us. "It is that which comes forth from the heart." It is not the unclean, unworthy thought or desire, which

enters from the world, or even seems to come from within. These we cannot always control. It is the evil thought or desire which goes unrestrained; which is deliberately carried into word or action. Have we been weak or foolish? untrue to our spiritual ideals? The Lord does not condemn. He says, in effect: "Are you *sure* you want this thing? Does this thought, this desire really give you pleasure? If you follow through, will you not be making a serious mistake?"

The enemy has invaded the lower nature; he has passed the outer border of the mind. Now he wants to crash through the spiritual barriers

which guard the inner life. And the Lord and His angels come to our help immediately. But, the final decision lies with us. It is for *us* to say, like the defenders of Paris: "They shall not pass!" As long as we remain in this world, we can never be sure of freedom from what is unworthy in thought and desire. But we *can* condemn the evil and unlovely thought. We *can* hold the invader to the outer plane of our natures, even though we may not be able completely to drive it out. For God has given to each one of us the power, if we will use it, to say, with His help: "*They shall not pass!*"

WILLIAM H. BEALES.

"Wars and Rumors of Wars"

By Wilfred G. Rice

WHEN the history of this era is finally written, when time and calm reflection have enabled keen observers to view the scenes of our times in true perspective, I think it will be agreed that a miracle has taken place. It will be recorded that toward the middle of the twentieth century people began to think sanely about the problems of war.

The philosophy of war has undergone many changes during the annals of history, and each change has marked a forward step in the march toward freedom and rationality. In earliest times war was merely a large-scale expression of primitive desires. The first wars were no doubt concerned with personal issues which had grown beyond the power of an individual to solve. The first armies probably were recruited from close relatives of the principles in a disagreement, with other members of the community maintaining a discreet neutrality.

As time went on, however, it became increasingly difficult to confine a quarrel to those who were vitally interested in it. Deep in human nature there lies the tendency to take sides in a dispute, to aid by every means at hand those whose cause seems to be just, and whose views are most congenial. It is also part of human nature to despise, condemn, and attack those who seek to impose their will upon friends or allies. For this reason the development of war

was soon marked by alliances of friendship and sympathy. No longer was the conquest of desirable lands or the possession of exclusive fishing rights at a favored spot a matter of private interest alone, but was regarded from the standpoint of public welfare.

The concept of loyalty to a larger group than that of family or friends kept pace with the transition from clan to tribe, and from tribe to nation, and was no doubt strengthened by the frequent occurrence of war. In times of common danger personal disagreements and rivalries are put aside, and the sense of brotherhood which is born of mutual effort against a foe often brings complete reconciliation. Without in the least glorifying the institution which leads all others in human suffering and economic waste, it may be said that Divine Providence is able to bring some good out of the greatest evils.

Limitations of space will not permit a study of the various motives which have given rise to war in the past, nor is such a survey much needed in the present discussion. May it suffice, therefore, to say that wars of plunder or conquest are no longer a paying proposition. The conquest of Ethiopia left Italy in too impoverished a condition to make full use of the acquired territory, and in no condition whatever to hold a place of importance in the present

conflict. Japan also has been brought to the verge of bankruptcy by the invasion of China; and Herr Hitler, were he a man of reason, would no doubt regard his recent conquests as a poor bargain. Nations which look for profit in war, or which seek to enlarge their boundaries by force of arms, are still living in the past; they have not learned that there can be no profit, not even for the victor, in modern warfare.

It is often said that the World War of 1914-18 settled nothing, and that none of the belligerents learned anything from the experience. At first sight, this would seem to be true, but first impressions are often deceiving. It was clearly demonstrated in the past World War that economic factors are more important than military operations. Battles are spectacular, and therefore are given headlines in the public press, but wars are won in the silent economic struggle which is seldom reported. Let a warship be sunk, or a city be taken, and word goes out of a great blow to the enemy. Let an effective blockade be established, however, and it receives little attention until the enemy is starved. Is it not clear that battles are only incidental to the real warfare, and that those sadists among us who lament the day which passes without some catastrophe being reported are blind to things of chief importance?

It was said at the opening of these remarks that people are now beginning to think sanely about war. It might also be said that the world at large is now discovering for itself some of the principles announced by Emanuel Swedenborg many years ago. Let us consider some of the ways in which the world is grasping the truths revealed through Swedenborg.

In *Arcana* 3353 we find this statement: "Wars and rumors of wars represent debates and disputes about truths." Until very recent times the citizens and leaders of warring countries did not concern themselves with matters of truth or justice, their one thought was to crush the enemy. It is most reassuring, therefore, to be told by leaders of the English government that they have no quarrel with the German people, that their purpose is simply that of removing the Hitlerism which has poisoned Europe. To love a man while hating his sins is the mark of a true Christian, and to dis-

criminate between a nation and its unworthy government is a sign of new idealism in foreign relations. If a majority of people realized that the Allies are fighting for truth in Germany as well as justice for Europe, the war would soon be ended.

The coming of war never fails to bring shouts of protest from citizens who are unwilling to defend the land which gave them their homes and freedom. Not all who take refuge under the name of "conscientious objectors" are cowards, for in time of war it often takes more mental courage not to fight. That such an attitude is not necessarily Christian, however, seems to be indicated in the following statement from *Coelestia* 164: "A Commander-in-chief does not love war, but peace; even in war he continually loves peace. He does not go to war except for the protection of his country . . . but when the war has commenced, he is the aggressor, when aggression is defence." I believe that this view is generally held in all enlightened countries, and that the time is at hand when no Christian nation will take part in war unless it is imperative for defence. This country, at least, has profited from the experiences of 1917-18, and the preservation of neutrality is a convincing proof of the statement that we have learned to think sanely about war.

We have seen that progress has been made toward a rational view of war on several planes, but it remains to be seen whether or not this progress will extend to the spiritual plane. There are too many wonderful statements concerning the permission of war in *Divine Providence* 251 to be presented even in summary in this article, but attention must be called to the following words: "That the wars which take place in the world are ruled by the Divine Providence . . . is acknowledged by a spiritual man, but not by a natural man."

It is natural for members of the New Church to wonder how they can best serve the widest possible circle during the present emergency. Bearing in mind the statement quoted above, would it not be well to do our part in correcting by timely references to the doctrines the disordered views and comments which are so freely expressed? Let our churches reprint and distribute booklets of well-chosen quotations

from the Writings, let our ministers and laymen who are gifted in speaking give public lectures on our doctrinal interpretation of war; by so doing we should accomplish a double purpose. On one hand, we should do much to

clarify and enlighten public opinion; on the other, we should interest many thoughtful people in the resources of our doctrines on other subjects. If "wars and rumors of wars" must come, let us turn them to good account for all.

"Power Belongeth Unto God"

By Everett K. Bray

"God hath spoken once; twice have I heard this: that power belongeth unto God."—Psalm lxii. 11.

HUMAN vision is so limited, that it is repeatedly mistaking a part for the whole, and the images of things for the things themselves. And not only is man's vision limited, but his feelings are often such as to make him wish to have the mistaken appearances be the very truth. These two factors, inherent in human nature, are forever leading individual men, groups of men, nations of men, into pathetic and tragic confusion.

In natural things, man, by use of faculties of the mind which are higher than those which record mere sense perception of the appearing world, and by inventions aiding these higher faculties, is progressively pushing aside the mere appearances, and reaching on with a mental vision toward more comprehensive and, therefore, truer sight of the natural world in which he lives.

But in spiritual things man remains dumb, confused, blind, and unstable. Always he is getting lost. Nor is this difficult to explain! What a man sees with his natural eyes to-day, to-morrow he can see again in identical appearance by returning to the same place. But, what he sees in spiritual state to-day does not wait in fixed location and identical form for him to journey to at will to-morrow, because its recapture is dependent upon a return into the same inner state tomorrow which he is in to-day, and by which he sees or perceives what he perceives to-day. Returns of given inward states are not as simply commanded as are returns to given physical localities. And because our own inward states dictate what we

give first values to at any given moment, it is easy to become confused as to what dictate is the most true. As, for example, the one that to-day says, "Exalt self, exact tribute of all men, and you will have life in the fullest measure, and will by that avenue become supermen"; or the one that to-morrow says, "Humble self before your Creator, dedicate life to humanity, and you will obtain the highest fulfillment life offers, and attain to the truest manhood possible."

Because of this unstable character of man's inner dictates, it is necessary for him to have a dependable standard fixed by authority outside himself. The Supreme Standard has been provided and supplied him in the Word of the Lord. By the light of this, and by the true vision it permanently holds before those who come to it, man can find verification of his truest inner experiences, and correction of his confused and false dictates.

Nowhere is there greater need to remove confusion and falsity of thought to-day, than around this subject of "power," of which the *Psalm* before us speaks.

In so many observable instances, we see power being used so ruthlessly that it seems to be sought as an end in itself, and used in sheer delight of exerting authority over other people. The unstable nature of human character makes it unsafe for society, and unsafe for associates, unless those holding power use it as a trust which makes them responsible to a Cause outside themselves. And more than this is necessary. The Cause itself must be altogether right,

or else the power exercised in its name will work harm. If the power that one has is used solely with the good of his own family in view, e.g., with utter disregard of the good of any beyond that circle, then power in his hands is a dangerous thing and harmful to those outside his circle. If a nation exerts the power it has solely for the profit of those within its own borders, having utter disregard for the well-being of other nations and their peoples, then the power in the hands of that nation is a menace to the well-being of nations and peoples outside its borders. And its menace is in proportion to the relative extent of its power.

So long, then, as power held anywhere denies all obligation in its exercise to all those outside its own circle, and so long as there are others outside its own circle, that long the power so held is a menace and an evil in the world. And more than this: it is so long a menace and an evil even to those in whose behalf it is thus selfishly exerted.

Power held, and exercised, for any cause, less than this of the *Psalm*; power held and used under any standard of responsibility less than this standard of responsibility to God, is an evil: an evil to those against whom it is used, and an evil to those who wield it, and to those in whose behalf it is wielded!

"God hath spoken once; twice have I heard this: that power belongeth unto God."

All power originates in Him, and comes to man as a loan from Him: a loan, and a talent or investment to be used as a loan, from the Giver of Life.

Therefore, it is twice true that "power belongeth unto God." There would be no power at all, if He did not put it forth and loan it to men. It belongs to Him, because it comes from Him; and it belongs to Him, because it is owed to Him that it shall be valued and exercised as a sacred trust from Him, and so be used in ways that have His approval.

When this once is acknowledged, and accepted as the standard for governing all use of power, then the Word will be turned to for further guidance, unto seeing and following those ways which do meet the Lord's approval. There men shall find abundant help in finding this way wherein power returns to Him Who loaned

it, carrying immeasurable blessing on its current.

In the *Psalm* before us, much help is most clearly given. In the first place, the possessor of power must acknowledge its source in the Lord, and his own sole dependence upon the Lord for life, for safety, for guidance. "Truly my soul waiteth upon God; from Him cometh my salvation. He only is my rock and my salvation, my defence." "My soul, wait thou only upon God: for my expectation is from Him." "Trust in Him at all times, ye people: pour out your heart before Him. God is a refuge for us."

Such is the first need, the first foundation in the standard for the right use of "power." Leader, and people led must begin here, if the power they have is not to work evil in the world, and as certainly in themselves.

Then we are called to consider the fallible and deceiving character of all mere human prescriptions for the use of power, as we read: "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity."

For the very next words show where the vanity and the lie of mere self-evolved standards lead, as we read: "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them": or perhaps a little more literally and pictorially the idea is conveyed if we omit the supplied words, "upon them," and read: "If riches increase *set not* your heart," meaning, let it not thereby be "set," fixed, or closed against the salvation of the life of the spirit.

And more: To the Lord and His way of using power, belongs "mercy"; and to all those who use "power" loaned to them by Him, He "renders to every man according to his work."

To gather the points: Trust wholly in the Lord, and look to Him. Trust not at all in counsels of men—others or your own—except as they are tested by the Lord's Word.

"Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart. . . . God hath spoken once: twice have I heard this, that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for

thou renderest to every man according to his work."

Some translators render the last verses so as to indicate that *two things* God has spoken, or declared, viz., that both *power* and *mercy* belong to Him. So rendered, it reads:

"God hath spoken once: two things have I heard: That power belongeth unto God; and unto thee, O Lord, belongeth mercy." The word rendered *mercy* is also rendered *kindness* and *lovingkindness*, throughout the Old Testament.

However the Hebrew words are rendered, it becomes clear to an attentive reader that:

What God says, what His Word conveys to the truly listening heart, is this: that *power* belongs to Him and that power with Him is never separated from lovingkindness.

And, further, that man's final reckoning will be on the basis of how man takes account of this union of power and lovingkindness in the use of the power which is committed to him. In overwhelming significance the conclusion is ended in the words: "for thou renderest to every man according to his work [or his *doing*]."

Do we not see how far this will change the course of the actions of men, and of nations, when the wisdom of this *Psalm* is taken seriously to heart?

Book Review

By Adelina Nuñez Baker

DIANTHA'S SIGNET RING. An historical novel by Gertrude Crownfield. Illustrated by Ervine Metzl. Published by Thomas Y. Crowell Company, 432 Fourth Avenue, New York, N. Y. Pp. 172. Price: \$2.00.

THIS is the latest historical novel by Gertrude Crownfield, who this time has chosen old Williamsburg, the capital of His Majesty's Colony of Virginia, as the background of her heroine's activities, in the year 1718.

The book is dedicated to the Rev. W. A. R. Goodwin, D.D., LL.D., Rector Emeritus of Bruton Parish Church, "who by his dream of a restored Williamsburg, and by his dynamic power to inspire others to its fulfilment, has caused this historic Colonial shrine to rise phoenix-like from its ashes."

In explanation of the above, and for the benefit of those who have not followed in detail the Rev. W. A. R. Goodwin's efforts with re-

spect to a restored Williamsburg, we might add that in 1928, on the initiative and under the direction of the Rev. Dr. Goodwin, a project was under way for the restoration of the entire colonial area of the city of Williamsburg to its 18th century aspect. The plans contemplated the preservation of sixty or seventy colonial houses, and the destruction of about one hundred or more modern structures, including a large new brick school and a church. Considerable funds had been raised by Dr. Goodwin's committee by the beginning of 1928, and the necessary legislative authority had been obtained for including the public squares and streets in the scheme. About two million dollars were spent in acquiring title to private property. Later, a contribution of five million dollars from John D. Rockefeller, Jr., made it possible to fulfill Dr. Goodwin's plans, which may be summed up by saying that the restored area of Williamsburg now constitutes a national colonial museum a mile square.

Regarding Bruton Parish Church, of which Dr. Goodwin is Rector Emeritus at present, it is interesting to note that the parish was organized in 1674, the second Bruton Parish Church being completed in 1717, enlarged later, in 1752, and restored in 1905-1907, and it is said to be the oldest church in the United States which has been continuously in use.

With her characteristic careful attention to background and detail, Miss Crownfield has presented in her story the Golden Age of Williamsburg, at the time of its most prosperous era as the capital of His Majesty's Colony of Virginia. The old Bruton Parish Church with its special seating arrangement according to rank and wealth figures prominently in the story.

Diantha is presented as a young heiress, whose extensive tobacco fields have been entrusted to her guardian's care, Charles Dake, having been an intimate friend of her father, who trusted him implicitly and to the extent of naming him guardian of his daughter during her minority. Diantha's father did not suspect the hypocritical nature of Charles Dake, whose ambition and selfishness flowed deeply like a hidden underground stream.

Diantha bears the full brunt of all Charles

Dake's schemes to obtain her wealth for himself, by means that would appear perfectly licit and unquestioned before the world, but which involve the integrity and good name of her forebears. Diantha's signet ring plays an important part in the forgery perpetrated by Dake. It is principally in defense of her father's integrity that she is roused to action, in fact to very energetic action which finally results in the complete undoing of Dake's best-laid schemes; and in a climax which is highly dramatic, Dake's true character is finally brought to light to the infinite relief of all concerned.

This plot develops in the old Williamsburg, amid its prosperous aristocracy, of which Diantha is one of the leading members. Delightful balls in the old colonial manner, dinner-parties with the old-time lavishness with respect to food and wines, exquisite silver and English porcelain, the trading and smuggling, the delightful frivolities for which the young ladies longed just as they do to-day, all these and many more go to form a background for the romantic living of that Golden Age of Williamsburg.

Last, but not least, we must mention the illustrations of *Diantha's Signet Ring*, which are exquisite. They are the work of Ervine Metzl, whose illustrations for *Fortune Magazine* are outstanding contributions. The artist has also taken numerous awards for his paintings. In this volume there are beautiful color illustrations, numerous black-and-white drawings and, between the fourth and fifth chapters of the book, there are five full-page pen drawings on a buff background, illustrating the five principal characters of the story, all drawn with masterly simplicity. The volume is beautifully bound in ecru linen with gold lettering, and a gold imprint of a rose on a leafy stem enhances the front cover. This is the most artistic presentation of any of Gertrude Crownfield's historical novels, and it would make an ideal gift that would be greatly appreciated not only for its artistic presentation, but for the historic value of its interesting story.

Affirmation

O CLAP YOUR HANDS, ALL YE PEOPLES;
SHOUT UNTO GOD WITH THE VOICE OF TRI-
UMPH.—Psalm xlvii. 1.

Highways and Byways

By C. S. C.

A Stranger Within Our Gates?

I have been looking over the copy of the Bible that my grandfather gave my father, when the latter, a lad of seventeen (below enlistment age) entered the Civil War. It is a small Bible, the English Version of the Polyglot Bible, and it is so well-worn that both covers have dropped off entirely. On the flyleaf is my father's name, "Presented" to him, "from his Affectionate Father, February 27th, 1865." and beneath this inscription, is the following, in my father's writing:

"If I should be separated from this book it is my wish that it may be sent to my father—Unity, Waldo Co., Maine."

Then follows my father's name, his regiment, and "Camp Sheridan, Va., March 26, 1865." On the other side of the flyleaf, written in a small neat hand, that of my grandmother I think, are the following reminders:

"Our strength must come from on high."

"Watch and pray that ye enter not into temptation."

Here and there through this old Bible of my father are marked passages. Above the first chapter of the Gospel according to *St. John*, in my father's hand, are the words: "Marion, S. C. Aug. 20th, 1865, Sabbath." The 16th, 17th, 18th and 19th chapters of the same Gospel are also marked. The Song of Solomon has written above it, "Camp Sheridan, Va., April 2nd, 1865. A pleasant birthday. Sabbath morning." The word "Good" precedes the *Proverbs*, a number of which are marked—among these, Chapter III, verse 12, "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Other markings, in the *Psalms* and in other places, would indicate that my father continued to use his Bible after his year of service, the last one of the Civil War.

Only last year I was rather shocked to hear the granddaughter of this Civil War soldier, the owner of the well-worn Bible say, "I'd rather have a dictionary than a Bible." I realized however, that she said this in no irreverence, but rather, because the Bible is more or less an unknown book to her. At the same time she told me that she was ashamed of how little she knew about the Bible. The dictionary,

on the other hand, a book that she consults frequently for cross-word puzzles and for general use, is a necessary household friend. Alas, that the Bible, to this young woman, and probably to the average young person to-day, between the ages of fifteen and thirty, is more or less of a stranger within the gates!

A friend of mine, over seventy years of age, always handles her Bible with special reverence, but she tells me frankly that she knows very little about it, in fact, she says that she does not find the Bible "interesting." This person, is, by the way, of a very practical, businesslike nature. Although her mother, a true, devout Christian, used to read the Bible frequently to her children, she evidently did not read those parts that catch the imagination and would have inspired her young daughter. Perhaps if she had selected passages for the daughter to read aloud to her and to the family, the effect might have been different.

In this day where there is so much to displace the Bible—to crowd it into the background, to make it a stranger within the gates—I like to think of a New-Church home in which the Bible is always open. I have called on this family when they lived in my city, and later in another. Always I have been impressed by their open Bible, and beside this, a little bunch of flowers, which the children of the family are given the honor of supplying from week to week.

* * *

Novel of Special Interest

"The Nazarene," by Sholem Asch, "a Novel based on the Life of Christ," is a vital and dramatic story, told by three persons: by a Roman officer, Cornelius, military governor of Jerusalem under Pontius Pilate; by a disciple of the Nazarene, Judas Iscariot; and by a young student of Nicodemus, Joseph, by name, "a young man of the people in Jerusalem." This is a book not to be read lightly—to while away the time. But from my own introductory glimpses, from the report of a friend who considers it a very unusual book, and from the reviews, I judge that it is a book that makes the life and times of Christ graphic and revealing. It will doubtless send us back to the Gospels with new light and new appreciation—even though we may not share all the points of view

of the writer. It is significant that Sholem Asch, the author of "The Nazarene," is a scholarly Polish Jew, one who, the jacket of this book tells us, "is read and loved in many languages," and who "for thirty years—has prepared himself for this novel which he knew one day he must write."

* * *

"May She Never Forget God"

A friend told me recently of a New-Year toast that impressed her. "Gathered together in my brother's new home to watch the New Year in," said Dorothy, "we had just heard the chimes ring, over the radio, when Mr. G. rose, saying, 'I want to propose a toast in all seriousness.' As we stood about, he continued, with dignity, 'To the United States of America. May she never forget God.'"

I asked my friend if the two children of this family were present when their grandfather made this toast. She said that as a special favor they were allowed to watch the New Year in, with their elders, and to drink the toasts in ginger ale. I think that Eleanor, aged twelve, and Alfred, fifteen, will remember this toast. In this delightful new home, at the beginning of the Year 1940, it was their grandfather who called to mind the most important vision and trust: "May she never forget God."

* * *

Anne Morrow Lindbergh's "Prayer For Peace"

(Reader's Digest)

I have seldom read a magazine article that has impressed me more than "Prayer for Peace," by Anne Morrow Lindbergh in the January issue of the *Reader's Digest*. MESSENGER readers and their friends will be well rewarded in reading this. Mrs. Lindbergh introduces her article by a poem written by a Chinese wife in 675 B.C., which echoes her own longing for peace, which women find it hard to bring to a warring world.

"Is there a way out?" Mrs. Lindbergh asks. This is part of her answer. "There is still the flickering hope of an early peace. One looks at this fitful gleam on the horizon as a flier looks at the flash of a beacon, marking, possibly, an emergency field when he is lost in a storm at night. One looks at it as I once looked, from

(Continued on page 142)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Silent Policeman

DURING the last twenty years people in this country have become acquainted with a new type of policeman—the silent policeman. I suppose, throughout the land, there are more silent policemen than the other kind. The silent policeman is a short, heavy iron post mounted on a block of cement. On the top of the post these words are usually written, “Go to the right.” Automobile drivers read these words, take heed to them and drive in comparative safety. Anyone who disregards them is heading for disaster.

These silent policemen have prevented millions of accidents and have probably saved thousands of lives.

Many people do not like the ordinary policemen. People who break the law and injure their neighbor do not take kindly to the men who enforce the law. But everyone likes the silent policeman; and almost everyone obeys the command “Go to the right.”

For thousands of years the written Word of God has acted as a silent policeman for the human soul. For thousands of years it has been telling us to go to the right. It tells us to keep to right thoughts, right desires, right actions. It is a guide to us in every walk of life. “Thy Word is a lamp unto my feet and a light unto my path.” The Divine Word tells us what we may not do. It tells us the things we ought to do. Its constant injunction is “Go to the right.”

Tourists who visit new countries usually purchase guide books. These books tell them where

to go, what to see, where to stay. They tell of the fine buildings, picture galleries, cathedrals and many other things. Guide books are among the most useful books published.

But the finest guide to life is the Bible. It tells us very little about the cities of the earth; but it is a real guide to the city of God on high. It tells us little about the great works of men on earth, but it tells us how to make our own work sublime and noble.

Let us go back for a moment to the silent policeman of the streets. Every evening in many of our cities you may see men hanging red lamps on the silent policemen, signs that remind drivers of the necessity of caution. The Bible has many red lamps of caution, warning us of dangers in times of temptation. Many, many times it says, “Thou shalt not.”

Not long ago I read of a man who said he had learned two things from the Bible: first, never to miss an opportunity of doing good; second, to live every hour as if it were his last hour on earth.

But he had really learned many other things. He had learned to love the Lord and fear the divine law. He had learned to take the Bible as his constant guide through life.

February 12th was the anniversary of the birth of Abraham Lincoln. One of the secrets of Lincoln’s greatness of character was his love for the Bible.

Each time you pass a silent policeman let it remind you of the Divine Word and the constant message, “Go to the right.”

Highways and Byways

(Continued from page 140)

our plane caught over the fog-covered Alps, at a sliver of cerulean blue sky, far ahead, between the white death of the clouds below, and the white death of the clouds above. Oh, lovely patch of blue so many miles away! . . . There lay escape for us, if we could only reach it before nightfall. That little patch of blue was our window to the whole of life.

"Like that, the fading hope of peace gleams to-day. Think what a peace might be if it were executed at the beginning instead of at the end of a war. . . . Peace at the beginning of a war—there might be some hope for the solution of European problems then."

Anne Lindbergh tells us in this article that in pleading for peace, she is not a Pacifist. "I know there are times," she adds, "when a man or a nation must fight. I know there are things worth more than life itself." But believing that the present war "is suicide, for winners and losers alike," she says, "I urge a patient, persistent, long-range attitude toward peace, without too many qualifications before a truce is begun. . . . Not a peace built on bitter humiliation on one side and bitter arrogance on the other; but on a mutual desire for welfare."

"He Sendeth Forth His Ice"

By Beatrix Hawthorne Smyth

LIKE a glittering fanfare of silver—
Like the chiming of numberless bells—
Like a miracle carven of God—
Down slanted the spears of the storm—
"The flashing spear and the javelin. . . ."
Then sudden the sun in his glory!

O beauty unbearable, piercing,
O paean of faceted stars,
O dazzle of diamonds unending!
Filigreed, crystal, immaculate,
Bright branches against the blue sky,
How you blaze, how you sparkle, unreal!

O splendor of God upon earth—
O promise of heavenly wonders—
O Beauty, immortal and fragile!

NEWS OF THE CHURCH

EASTERN SHORE, (MD.) NEWS

October 14th was the seventy-first anniversary of the Williston Church. At the suggestion of the minister, a celebration was held in the church in honor of the occasion. The members worked hard to make it a big success, publishing notice of it in the local papers and sending out cards of invitation to those who, in years gone by, attended the church and who for various reasons do not now attend, mostly because business has taken them to other towns. Of these there was a goodly number, there being over one hundred present, including adults and children.

There were such gatherings at the Williston Church some thirty or forty years ago, but the church records were stolen some years back, so the written story of years gone by is not available; but to those of the past generation, I am sure it seemed like old times.

After opening with the reading from the Word by the minister, there was an address of welcome by Mrs. Ottis M. Hignutt, followed by a selection by the choir and a duet by two of the young men, Messrs. Edwin Geletley and Benson Towers. Mr. Nuttle, of Denton, made a splendid address, stressing the importance of the church in the community and the privilege and responsibility which was theirs as to attendance and maintenance. After a talk by the minister the meeting closed with a hymn and benediction.

I must not forget the beautiful flowers with which the chancel was decorated. One large bouquet of lovely dahlias was presented to Mrs. Nugent at the close of service.

Christmas was celebrated with a service of hymns and carols and recitations by the children and a talk by the minister on the Lord's Advent, closing with a hymn and benediction. On Sunday, December 31st, the seven children of Mr. and Mrs. Culver, of Williston, were baptized into the New-Church faith. These children range in age from six months to thirteen years, and the five oldest have since been in faithful attendance. Besides the Culver children there are four other neighborhood children who have been interested in the Sunday-school.

PRESTON, MD.

Christmas was celebrated at Preston with a candle-light service; although lightly attended, it seemed to be enjoyed by those who came, the church being lighted by red candles and trimmed with wreaths and a small Christmas tree.

EASTON, MD.

Easton, Md., is eleven miles from Preston in one direction. Williston is the same distance in another. Here at Easton is another group interested in the New Church: reading circles have been held here weekly for about two years, alternately at the home of Mr. and Mrs. George Newton and Mr. and Mrs. Earl Stafford. Also at Easton are the five children of Mr. and Mrs. Pullen, who were baptized into the New-Church faith, but on account of distance are unable to attend Sunday-school.

Another nice event in the life of the New Church in Preston was the invitation to the minister by the Principal of the Preston High School to talk on the Lord's Advent at the school, prior to its closing for the Christmas holidays.

T. L. NUGENT.

URBANA, OHIO

The monthly dinner of the faculty and officers of Urbana Junior College was held on Friday, February 9th. Hosts and hostesses of the occasion were the proc-

tor and his wife, Mr. and Mrs. Edward F. Memmott and two members of the faculty, John Alden and Paul Thomas. Dinner was served in the apartment of Mr. and Mrs. Memmott at Oak Hall on the college campus. Guests of honor were the Rev. and Mrs. Ernst Tolle, who were married in the early autumn and who were presented with a handsome table lamp during the evening. Mr. Tolle has taught at the college for the past four years. Mrs. Tolle is a graduate of the school.

COMMENTS ON SWEDENBORG

The American Society of Mechanical Engineers has an editorial in its February publication on "The Mechanical Inventions of Emanuel Swedenborg." Part of the editorial reads: "There is to be gained from such a study the chastening sense of humility that comes with recognition of the heavy debt we owe to the past and with the realization of how small our own contributions are, wonderful as they may seem to us, when the richness of two hundred years of activity in this field, upon which we all draw, is compared with the meagre store of knowledge and experience that guided the work of our predecessors in engineering progress."

THE CENSUS

The Government census collectors will soon be asking each of us a number of unusual questions while gathering complete information regarding the people of these United States. Will you remember to state your Church affiliation so that we may get into the record the correct name under which all of our members should be listed. Please state that you are a member of the *Church of the New Jerusalem*. By so doing you will help them to avoid confusion of names, and you will help the General Convention in having its total membership on the Government records for the next ten years.

MISSION BOARD NEWS

Missionary activities in Western Canada continue to show encouraging progress. New interest has developed in Edmonton, Alberta, where a well-instructed layman carries on the work between the occasional visits which the missionaries in that section find possible. During January and February, church services have been regularly maintained in Saskatoon, Sask., by the Rev. Peter Peters, whose regular headquarters are in Rosthern. A New-Church chapel is in course of construction in Boggy Creek, Manitoba, where there is an active group. There are numerous other New-Church centers and family circles at scattered places from Winnipeg on the extreme east of the field, to Vancouver, British Columbia, near the west coast.

New-Church Messengers Wanted to Complete File at Urbana Junior College

1888—Vol. 55, No. 8
 1899—Vol. 77, Index
 1906—Vol. 90, No. 1
 1917—Vol. 112, No. 21
 1918—Vol. 114, Index
 1918—Vol. 115, Nos. 6, 22, 24
 1919—Vol. 117, No. 8
 1920—Vol. 118, No. 1
 1920—Vol. 119, No. 8
 1922—Vol. 122, Index
 1922—Vol. 123, No. 18 and Index
 1923—Vol. 125, Index

Personalia

Mr. G. Clement Allbutt, leader of the Baltimore Northwest Mission, went to hear the address given by Denis P. S. Conan Doyle, son of the late Sir Arthur Conan Doyle, on "What Do We Know Of Life After Death?" at the Southern Hotel Ball Room, Baltimore, on Sunday afternoon, February 11, 1940. After the address questions were invited. As no reference had been made to Swedenborg, Mr. Allbutt asked Mr. Doyle if he was acquainted with the writings of Emanuel Swedenborg. Mr. Doyle said: "Yes, I am. He was a remarkable man. He predicted the date of his death."

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Calendar

March 17.

Palm Sunday

THE LORD AS THE SON OF MAN
 Hymn 173: "All glory, laud and honor."
 Sel. 31: "The earth is the Lord's."
 Proper Psalms: 31, 32, 33.
 Anthem XXIII, B. W., p. 375: "Hosanna"
 Lesson I. Dan. ix.
 In place of Responsive Service, Anthem XV, B. W., p. 356: "Who hath believed our report?"
 Lesson II. John xii, 12-50.
 Gloria, Benedictus (to Gregorian Tones, Mag. 715-735) and Faith.
 Hymns (Mag.) 293: "Lead us, heavenly Father."
 174: "Ride on, ride on in majesty."

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