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Easter

TO a world storm-tossed and full of violence and confusion comes again the glad message of Easter. Millions of people will lay aside for a little time the thoughts of care and anxiety that fill their minds and will rejoice in all sincerity for the message of immortality that is vouchsafed by the assurance of the resurrection of the Lord. Wholeheartedly they will sing their alleluias and will renew their hope in the ultimate triumph of good over evil, the spirit of peace over the brutal lust for war.

There are many things the Christian world accepts in faith, things for which the historical proof may be neither strong nor convincing. But the historical value of the resurrection of the Lord is seldom called in question. The empty tomb, the testimony of many people who saw Him after He had risen attest the truth of that great fact.

The resurrection of the Lord wrought mighty changes in the world. First of all, it transformed a timid, terrified group of followers into a resolute and courageous band of apostles; it led to the organization of the Christian Church, the institution of the Lord's Day, and greatest

of all it "brought life and immortality to light." The Jews had some knowledge of a future life though they appear to have believed in some far-off resurrection day. Some of them, however, followed the Sadducean belief that there was nothing beyond the grave. Even among those who believed in immortality there was but little definite knowledge of the future state. The resurrection of the Lord restored a wavering faith. Out of that restoration came the joy of Easter, and from the earliest days of the Christian Church its members have sung hymns of joy for the assurance of immortal life.

Easter is a season of spiritual gladness. Its celebration has never been associated, like that of Christmas, with much appeal to physical enjoyment. It has retained more definitely its deeply religious character. This is probably due to the fact that in its reminder of immortal life it appeals to greater depths within the human heart. Be the reason what it may, the fact remains that our churches are more crowded at Easter than at Christmas. The promise of the Lord, "Because I live, ye shall

live also," is fulfilled in the fact of His resurrection.

Easter reminds us of the great part played in life by our belief in immortality. We recall here the words of Ernest Renan, "The day in which the belief in an after life shall vanish from the earth will witness a terrific moral and spiritual decadence. Some of us perhaps might do without it, provided only that others held it fast. But there is no lever capable of raising an entire people if once they have lost their faith in the immortality of the soul." Emerson said much the same thing—"No sooner do we try to get rid of the idea of immortality than Pessimism raises its head . . . human griefs seem little worth assuaging; human happiness too paltry (at the best) to be worth increasing. The whole moral world is reduced to a point. Good and evil, right and wrong, become infinitesimal matters. The affections die away—die of their own conscious feebleness and uselessness. A moral paralysis creeps over us.

It is the consciousness that this earthly life is explicable only in the terms of immortality that lies at the root of our Easter gladness. Our joy is not a mere reaction from the gloom of Good Friday. It is a gladness that springs from the renewed conviction that we are spiritual beings destined to immortal life in the higher kingdom of our God and Lord. And our faith in immortality is founded on His Own resurrection. The hopes and beliefs in a future life, dimly yet almost universally common to mankind have become for us a glorious certainty, the soul's conviction based on Christ.

Good Friday

IT is with mingled feelings that we commemorate the death of the Saviour on the Cross. We feel a sense of shame that the human mind can descend to the depths of callous brutality manifested by the persecutors and murderers of the Saviour. We feel shame that mankind, despite the tremendous impetus of Christianity has not advanced greatly beyond the state of heart that acquiesced in that cruel deed. The spirit that actuated the persecutors of the Sa-

viour is still rampant in humanity. Men may no longer use a literal human cross as an instrument of judicial murder, but some of them are still willing, and a few are apparently anxious to rain bombs from the sky on non-combatants in war. And if the bombs shatter the bodies of women, kill the babe at the breast and annihilate the children at their play, that is but incidental to the men who send the bombs. The same wild-beast spirit that demanded the crucifixion of the Lord Jesus Christ still stalks abroad in the world. Hence our feelings of shame.

Mingled with our feelings of grief and humiliation is a spirit of profound gratitude for the love and heroism manifested by the crucified One. We may differ from some of our fellow Christians in appreciating the place of the cross in the divine work of redemption, but we differ not in our estimation of the love displayed by the Saviour in the dark hours of His agony. The orthodox world regards the death on the cross as a price paid by Christ to atone for the sins of men. In the New Church we believe that death to have been the last and most bitter of a life-time of temptations met and victoriously overcome by the Saviour, by which victories He broke the power of hell and released men from bondage to evil. But we are in agreement with the whole Christian world in believing that the Lord's victory over death completed His great work of atonement.

"When He bowed down His head in the death-hour
Solemnized Love its triumph; the sacrifice then was completed.
Lo! then was rent on a sudden the veil of the temple,
dividing
Earth and heaven apart, and the dead from their sepulchres rising
Whispered with pallid lips and low in the ears of each other
Th' answer, but dreamed of before, to creation's enigma,
—Atonement!
Depths of Love are Atonement's depths, for Love is Atonement."*

In the past the Christian Church has placed too much emphasis on the Saviour's death, too little upon His burdened life. In a justifiable rebellion against this many New-Church people have been hurried to the opposite extreme and have not given to the Cross its significant place in the redemptive work of the Saviour. They

* Longfellow: *The Children of the Lord's Supper*.

have failed to understand the agony of crucifixion and the courage of Him Who faced it voluntarily for the triumphant conclusion of His work. There is no form of death more agonizing than death by crucifixion. Men have been known to drag out more than a week of agony on the Cross and to die from burst eyes,

tongue and blood-vessels. No other form of torture could equal crucifixion for intense bodily and mental suffering. The picture of the Lord's death on the Cross brings to us a vision of the supreme love manifested by the Saviour for the redemption of man.

A. W.

The Seven Churches in Asia

VII.—Laodicea—The Inconstant Life

By Louis G. Hoeck

THE characteristic weakness of the Laodiceans—lukewarmness—is not hard to recognize. The general meaning is plain, although the application to life may be somewhat indefinite. Lukewarmness evidently means indifference, but something more than ordinary indifference—an indifference to beauty or ugliness, to pleasure or pain, to the conditions of living for better for worse, etc. Lukewarmness in the Laodicean is other than indifference of this kind. It is best recognized by example.

The Lord Jesus at the beginning of his ministry was walking by the sea of Galilee. He saw two fishermen casting a net into the sea, and said unto them, "Follow me, and I will make you fishers of men." And straightway they forsook their nets, and followed him.

The call of Peter is told in this simple, matter-of-fact manner. There must, however, have been something beneath the surface quite unusual that drew Peter to Jesus, and induced him to forsake his occupation and follow that man. Call it an attraction of one kind or another, it ripened into a warm friendship, and became incandescent when Peter said to the Lord on the eve of the crucifixion, "Lord, why cannot I follow thee now? I will lay down my life for thy sake."

The Lord knew better. Peter felt impelled to follow the Lord even to the precincts of the palace of the High Priest. But when he faced the chief priests and elders there he recoiled at the thought of sacrificing his life for his Master. He insisted on disowning any connection with the Lord to save his own life. His

heart grew colder and colder with each denial of the Lord. He even resorted to the fire on the hearth for warmth and comfort. Neither hot nor cold, Peter stood there in a most sickening state of mind. His eyes met the Lord's eyes. He went out and wept bitterly, and recovered a warmth within that remained steady to the end of his life.

Even so with Judas. There must have been at least a spark of genuine love in him that drew him to the Lord at the first. He carried the bag, he looked after the physical wants of the little band of the disciples and their Master, and did not forget the wants of the poor and needy. That was the warm side of his nature. But, as soon as money figured in his scheme for hastening the coming of the Messiah's Kingdom, he placed a low estimate on his Master's worth—a paltry thirty pieces of silver. He must have been cold and indifferent indeed as he approached the Lord to betray Him. But, immediately his lips touched the Lord's lips Judas's heart burned with shame, and he sacrificed his life in propitiation of his crime.

These two instances reveal the temperament of the Laodicean, at times hot with the love of God, and then again cold and dead to the sufferings of others. At times in heaven, and at times in hell. Inconstant and indifferent! "I would," saith the Lord, "thou wert either hot or cold. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The words seem to imply that the Lord rejects those who are indifferent to

His love. In reality the words diagnose the sickening state of the lukewarm. They themselves do not know where they belong. For the time being they are betwixt and between life and death. They cannot decide to sacrifice all for the Lord's sake, nor are they content to remain in evil. Disgusted with life, they know not where, or what they wish to be.

Most of the wrong in the world is done in ignorance. Life is taken very much as a game of chance. If you win, you are fortunate; if you lose you are unfortunate, and are expected to take your losses as a good sportsman. Unfortunately, the loser does not always see it that way. He sometimes grows bitter, and resorts to force to wrest what he regards as unlawful gains from the winner and plays his own game, which is only the same game with another name.

Whether we be winners or losers in the struggle for existence we have much to learn, and much to change. All life's troubles spring from violations of the laws of the game—the Ten Commandments—for which each is responsible to the extent of his personal derelictions. We are also answerable for the disorderly conditions of society so far as we are our brother's keeper, and bound to do whatever we can to lighten his burdens or handicaps, or protect him from the injustices of others.

Sometimes our personal responsibility comes home to us forcibly. We have indulged selfish habits that are a trial to others. We are blind to their sufferings until perchance we have had a taste of them ourselves. An accident may open our eyes to the fact. Or, we may be sick, and reflect on the past. We have time to think, and regret many things said and done. Or, it may be the death of a loved one, and the recollection of occasions on which we were unkind or unappreciative. The heart softens. In sorrow we determine that it shall not happen again. We will be different.

The struggle within to measure up to our own standard of justice and mercy goes on from day to day. Our fellowship with Christ grows warmer as we chasten our wills, correct our thinking, and exercise more loving kindness in all human contacts. We make real progress in this way from year to year. Life, however,

plainly grows harder and harder, and not lighter and lighter. We see more of ourselves as we are able to bear it. The tests placed upon us sometimes appear to be beyond endurance. We seek an escape from them. We cool down and vacillate. We lose the vision, we let down on our defensive, and slip back into old ways again. At one time our faith is strong and virile, then again it is weak and fails us altogether. We are not steadfast. Like Peter and Judas we are loyal to the Master under ordinary circumstances, but when subjected to an acid test we forsake and possibly disown Him. We deliberately choose the world's way, or our own way in preference to the Lord's way. The cold, heartless treatment of the Lord by His enemies was mild compared with the denial and betrayal of His chosen disciples. "It was not an enemy that reproached me; then I could have borne it. Mine own familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me."

The message to the Laodiceans, however, assures us that even the violation of the Lord's confidence in us is not unpardonable. It is possible for anyone to know when he is playing fast and loose with his friends, and with his God and Lord too. To see it brings us face to face with the terrible sorrow inseparable from it. Woe to the man or woman who blows hot and cold; who befriends you to your face, and stabs you when your back is turned. Woe to those who take offence and attempt to justify themselves when justly charged with inconstancy. They say they are "rich, and increased with goods, and have need of nothing." No one can prove that they are fickle or untrustworthy! They hate to face the light. For, in the Lord's sight, they are "wretched, and miserable, and poor, and blind, and naked."

The bitter awakening comes when they take to heart the advice to the angel of the church in Laodicea: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Treachery and double dealing, in defiance of the voice of the Holy Spirit in the soul, is called the unpardonable sin. It is only unpardonable, however, so long as we are deaf to the voice of the Spirit. We must square our accounts with God. He pleads with us through conscience all the time. He stands at the door of the heart, and knocks. And that door remains closed until we are prepared to surrender our whole hearts and lives to the Lord; for He will accept nothing short of our undivided loyalty to Himself. He addresses the Laodiceans as "the Amen, the faithful and true witness, the beginning of the creation of God." He speaks as the everlasting Truth, the unchangeable Witness to it, the Word which was in the beginning with God, and is God, and by which all things were made: the life and light of men. The Lord asks of us perfect constancy, a love that is invariable and unflinching.

Does this seem to be asking the impossible? Is the Lord over-exacting with backsliders? Is He a hard taskmaster, requiring more of those who break their vow of faith in Him? They plead that courage failed them in the hour of trial. The task set before them was beyond

their strength and seemed hopeless. Must they face the strain of it again, and the added strain of lost courage and hope? O the humiliation of surrender in disgrace! Nevertheless it is possible to conquer even this worst of all sins—the sin of profanation—and gain complete mastery over it by the help of the Lord Jesus Christ. For He promises "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The Lord knows what it means to be inconstant. He met and overcame this arch enemy of the soul for the last time when He cried from the cross, "My God, my God, why hast thou forsaken me." He was tempted to distrust the Father within, but without falling. There is therefore no limit to His power to overcome evil in anyone who looks to Him, and remains faithful even unto death. "The Lord upholdeth all that fall, and raiseth up those that be bowed down." The deeper our humiliation and despair, the greater the power available to shoulder new and heavier responsibilities. The greater our need, the closer the hand to rescue, and sustain us on our return to the fold at last, never to stray from it again. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

The Stone Taken Away

By Jedediah Edgerton

"The first day of the week cometh Mary Magdalene early when it was dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

—John xx. 1.

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
First day of week (early).....	Dawn of spiritual perception
Mary Magdalene.....	Affection for the Lord or the Divine Truth
Dark or darkness.....	Sin, despair and spiritual darkness
Sepulchre.....	The Word dealing with the Lord's humiliation and man's despair about to be illuminated and regenerated
Stone.....	The literal sense of the Word enclosing the spiritual

A NEW church is about to commence among the sons of men and a new perception of truth is about to illumine the earth. But the world to-day with its wars and rumors of war,

its hatreds and racial persecutions, its jealousies and class distinctions, together with its unemployment, poverty and destitution, but most of all with its ignorance and rejection of the Word of God, is in spiritual darkness.

But the New Church like Mary Magdalene who is the affection for the Lord or the Divine Truth of the Scriptures and is seeking Him, has come to the sepulchre of the Word of God and having examined therein the parts dealing with the Lord's crucifixion and humiliation and also

being aware of man's consequent despair, spiritual darkness and discouragement, perceives that the stone of the literal sense has been removed from the tomb. This has been done by the Lord's servant Emanuel Swedenborg.

Verse 2: "*Then she runneth and cometh to Simon Peter and to the other disciple whom Jesus loved and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.*"

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
Runneth.....	The ardor of love
Simon Peter.....	Faith in the Lord
The other disciple (John).....	Charity or love for the Lord
Lord.....	The Divine Truth of the Word

In the ardor of her affection Mary, the New Church, has run to the Simon Peters of the world, those in faith, and to the Johns, those in charity, to announce the fact that the stone of the literal sense has been removed but that she does not know where the person of the Lord is.

Verse 3: "*Peter therefore went forth, and that other disciple and came to the sepulchre.*" To the credit of the few sincere Peters and Johns of the world, they have believed the announcement of Mary, the affection for the Lord, and have come to the sepulchre of the Word or that part dealing with the crucifixion and death of the Lord and have been eager to investigate whether or not the stone of the literal sense has been removed.

Verse 4: "*So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.*" It is a beautiful sight in the human mind when the John of charity and the Peter of faith resolve together to investigate the claim that the stone of the literal sense has been rolled away from the Holy Scriptures. But the John of love outruns the slow plodding Peter of faith and is first to arrive at the sepulchre and to perceive that the literal sense has been removed, according to the words of Mary, who is the interior affection for the Divine Truth. Love is much swifter than faith to perceive the reality of Divine announcements. The Johns of the world perceive by a Divine intuition that Swedenborg was a true revelator of Divine wisdom and heavenly secrets.

Verse 5: "*And he stooping down, and looking*

in, saw the linen clothes lying; yet went he not in."

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
Stooping down.....	Reverence of worship, an act of the will
Looking in.....	Investigation and contemplation, act of the understanding
Linen clothes.....	Truths of the spiritual sense

When the John of charity stoops down and looks into the open sepulchre, we have a picture of charity bowing down in worship before the Word of God; and not only is it the most reverential of attitudes but it is also the most holy act of worship for it proceeds from the will; and when John saw the linen clothes which were about the body of Jesus, it signifies that we in the state of love that John was, may perceive in the Word of God the truths of the spiritual sense which constitute its glory. It is an act of the understanding.

Verse 6: "*Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, not lying with the linen clothes, but wrapped together in a place by itself.*"

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
Linen clothes.....	The truths of the spiritual sense
Napkin.....	The truths of the celestial sense
Wrapped in a place by itself.....	The celestial sense is entirely separate from the spiritual

The Simon Peter of faith follows closely after the John of love in the investigation of the Word of God. We need not only the ardent John of love, feeling and enthusiasm, but also the sober Peter of faith, understanding and investigation. To enter the sepulchre of the Word dealing with the humiliation and resurrection of the Lord, we need not only feeling but also orderly investigation and then it is that we see not only the linen clothes enfolding the body of our Lord which are the truths of the spiritual sense having to do with our regeneration, but also the napkin wrapped about the head which are the truths of the celestial sense pertaining to the life of our Lord when upon the earth. As the napkin was wrapped in a place by itself, so the celestial state of mind is entirely distinct from and higher than the spiritual.

Verse 8: "*Then went in also that other disciple which came first to the sepulchre, and he*

saw and believed." This is an ideal state of mind when the John of love and the Peter of faith are united and this state can then enter into the mysteries of the heavenly world, see spiritual phenomena and believe in the resurrection.

Verse 9: "*For as yet they knew not the Scripture that He must rise again from the dead.*" Faith and love can enter into the mysteries of the Word of God but they do not know as yet nor understand that Christ must rise again from the dead, or what is the same thing, to understand the process of extracting the spiritual sense from the literal.

Verse 10: "*Then the disciples went away again unto their own home.*"

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
Went away again.....	Relapse into a former state of mind
Their own home.....	The things of the senses and the natural man

This state of mind which has been close to the Divine in its investigation of truth is apt to retire to a lower state, dominated by the things of the sense life and the natural man. It is disposed to believe but can not yet understand the glorification of the Lord's humanity nor how the literal sense of the Word can contain an inner light.

Verse 11: "*But Mary stood without weeping at the sepulchre; and as she wept, she stooped down and looked into the sepulchre.*" Our faith may falter and our charity may grow cold but our affection for the Divine Truth and our affection for good (Mary) lingers at the Word of God. And this state of affection weeps because it has been deprived of the Object of its adoration and yet feels in close proximity to It. This sorrowful but expectant state bows down in holy worship before that portion of the Word dealing with our Lord's humiliation.

Verse 12: "*And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*"

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
Angels.....	Heavenly attendants and spiritual intuitions
Head.....	The celestial kingdom, the highest truths
Feet.....	The natural kingdom, the lowest ultimates

Our affection which lingers in hope at the Word of God passes into vision and perceives

two angels, the one at the head being the presence of celestial powers and heavenly truths pertaining to the life of our Lord, and the one at the feet, the presence of the spiritual angels having to do with the life of the church and our growth in grace. And their combined presence in reference to the body of our Lord indicates His complete glorification, both as His head, the celestial and His feet, the lowest ultimates of the natural. And the question arises, can this affection represented by Mary see the glorified person of Christ Himself, or what is the same thing, the Divine Truth Itself? We shall see.

Verse 13: "*And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid Him.*"

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
Woman.....	The Church from an affection of truth
Weeping.....	Grief of soul

The deepest sorrow that affection can ever experience is a sense of the Lord's absence and an inability to acquire that state of mind that is confident of the Lord's presence. But such a state of godly sorrow is about to receive a revelation and a perception of the Lord's presence.

Verse 14: "*And when she had thus said, she turned herself back and saw Jesus standing and knew not that it was Jesus.*"

KEY TO THE CORRESPONDENCES

<i>Literal Sense</i>	<i>Spiritual Sense</i>
Turned herself.....	Conversion and change of state
Back.....	The cerebellum, the seat of the will and affections

Not even the faith of our understanding, Peter, nor the sincerity of our charity, John, nor the affection of our love, Mary can see Jesus unless we turn ourselves from the material to the spiritual and see things in a changed order from that to which we have been accustomed. Moses had to turn aside to see the angel of the Lord in the burning bush; John in *Revelation* heard a voice behind him and he had to turn to see it, the meaning of which is that perception comes through the cerebrum in the front of the head, but conversion can only come through the cerebellum in the back of the head, the seat of the will and the affections. Even then the figure of the Master, or what is

the same thing, the Divine Truth of the Scriptures we may not identify with the Jesus of history, so great is the change of the resurrected Christ or so different is the spiritual sense of the Word from the literal.

Verse 15: "*Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.*" Jesus asks of Mary the same question as the angels, as if to say, that the cause of our sorrow and the supreme object of our quest must be deeply pondered by us and is a great concern to Him. If it be sorrow on account of the deprivation of Divine Truth, then all is well because this state of mind can be illuminated.

But Mary thought He was the gardener. She was beginning to recognize the Lord in one of His capacities, that is a gardener, for the Church has frequently been likened to a garden and the Lord is the Husbandman and all of us are plants of his tending. And "*where hast thou laid him,*" means in what state of mind must we be to perceive and recognize our Risen Lord or the Divine Truth of the Word?

Verse 16: "*Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say, Master.*" A person's name signifies his quality and when Jesus pronounced Mary's name, it meant that He knew all about her past life, its heights, its depths, its joys and sorrows. Mary felt this and therefore turned again, or completely surrendered herself to Jesus for she recognized in this Gardener her Lord and Master. The Jesus of history had become her Risen Lord. And in this manner we can all take part in the Lord's resurrection and have a glorious Easter, as we come in faith, charity and affection to the sepulchre of the Word of God, find the stone of literal sense rolled away, look into its spiritual sense, see the linen clothes which are spiritual truths of the Word, gaze upon the napkin which represents the celestial truths of the Word relating to the Lord's life and perceive that the two angels, the one at the head and the other at the feet, where the Lord's body had been, represent the complete glorification of the human

into the Divine Humanity; and finally turning about in sincere conversion of soul we recognize in the Gardener of Paradise Jesus of Nazareth, only now He is the Risen Christ transformed and glorified.

Report of Convention Appeal

THE fiscal year of the General Convention closed on March 31st, and at that time the Convention Treasurer prepared his annual report. Acknowledgment has been mailed to each subscriber to the Appeal and we very much appreciate your help.

CALIFORNIA:		Roxbury	15.00	
Berkeley	\$ 42.00	Springfield	20.00	
Los Angeles	170.00	Waltham	30.00	
Riverside	35.00	Yarmouth	197.00	
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San Francisco....	56.35	MICHIGAN:		
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Kitchener	35.00	Detroit	15.00	
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sion	5.00	Philadelphia ...	758.00	
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Manchester, N.		WESTERN CANADA:		
H.	29.78	Herbert, Sask. ..		
Mansfield	2.00	22.91		
Newtonville	240.00	Total to March		
Providence, R. I.	4.00	21, 1939		
		\$7,350.83		



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Lord, Teach Us to Pray

THE life of the Lord Jesus Christ is the pattern on which we should model our lives. One of the lessons of that wonderful life teaches us the need and value of prayer. That great servant of the Lord, Emanuel Swedenborg, has told us that "Prayer is talking with God." In all truly Christian homes children are taught to pray; but they are not always taught the real use of prayer.

When our Lord lived on earth many of the Jews were prayerful people. They went regularly to the synagogue and recited the prayers used in the Jewish worship. Many of these prayers were taken from the *Psalms*; others were taken from the prophets. Some of the Lord's disciples desired to know what and how to pray, and asked Him, Lord, teach us to pray. In reply the Lord taught them the beautiful prayer, "Our Father," which is now used by all Christian people, and is known to us as "the Lord's prayer." That prayer was the form of words they were to use, but He also taught them the spirit in which they were to pray. They were to pray in secret and they were to pray unselfishly. They were to pray first for spiritual gifts. They were to ask their Heavenly Father for their daily bread, but they were also to ask forgiveness from their sins, and deliverance from evil.

There are many people to-day who have no real knowledge of the value of prayer. They repeat the words of the Lord's prayer from memory, but their thoughts are not really turned towards the Lord. They feel no spirit of repentance and humiliation in their hearts, and they get no answer to their prayer. They

are like the king of Denmark in Shakespeare's *Hamlet*,

"My words fly up, my thoughts remain
below,
Words without thoughts never to heaven
go."

Others pray in the hope that they will change the mind of God and get from Him gifts that would otherwise be withheld. Prayer does not change the mind of God; if it is sincere prayer it changes the mind of the one who prays. The Lord already desires to give us all the blessings, material and spiritual, that we can use. He wishes us to work for earthly gifts, to gain them by usefulness and honest endeavor. His spiritual gifts come to us in answer to sincere prayer. He renews our courage, increases our faith, and gives us a spirit of peace within the soul. The things for which we should first pray are honesty, purity, and a loving heart. These things we cannot get without His help. These things we receive in answer to our prayers.

Are these, then, the only things for which we should pray? Certainly not. We should pray for everything we desire and for which we are certain we can ask unselfishly. We should pray for our friends, for all those who are in danger and distress. We should pray for the sick. "More things are wrought by prayer than this world dreams of." Sometimes our prayers are the means used by the Lord to effect His loving purposes in the world. The only things for which we should never pray are those that we desire selfishly, the things we desire to get without work and effort.

In my garden during the summer I grow the well known flower portulaca. It is a flower that only opens when the sun is shining on it. In the shade the flower closes up tightly. As that flower opens to the sunshine so the human heart opens to the sunshine of the presence of the Lord. Prayer that is sincere and unselfish brings the sunshine of the Lord to the soul.

It causes our affections to be open to His love. It brings warmth and strength and peace to the heart. Our desire should be like that of the disciples, "Lord, teach us to pray."

Prayer brings us closer to our Saviour, closer to heaven. It opens the mind to beautiful thoughts; it opens the heart to the love of God.

God In His World

By Clarence Lathbury

THE mechanical theory of the Divine Providence has forever passed. We now know that the world is a living, breathing entity which from the first moment of its birth has been advancing into nobler proportions and exquisite variation. God is here as the sunlight is at the heart of the flower, and He is closer to us in our sins because it is then we need Him most. He is often nearest when we least suspect Him and always for a single purpose, to bless us with His loving care. This is the modern recovery of a truth that has always been vital as now, as the Copernican discovery of the solar system did not alter its wheelings in the everlasting spaces.

This led to another discovery and unlocking of the Divine Mind—there is a surrounding invisible universe having as definite an influence upon us as that which we see and handle. The microscope has revealed a world of material objects too small to be detected with the unaided vision, unknown until we had invented powerful optics. A scientist has said that if our ears could be attuned to finer sounds, as the eye has been aided by the microscope, we should hear the hum and roar of invisible life about us like the singing of a tropical forest. A few years ago men were oblivious of this unseen and unheard material world, as oblivious as many of us are to the present but invisible spiritual cosmos which newer revelations have so clearly brought to our comprehension. Veils once darkly drawn are being lightened and curtains are being removed.

We are often blind to truth that is nearest, to many things momentarily essential. Who

ever saw the air, that ineffable fluid which instantaneously changes venous into arterial blood, enabling us to live by every breath we draw. That mystical liquid in which birds swim and men sail in ships on upper seas? Upon which countless vehicles are cushioned? What eye has beheld that mightiest of forces science has named "attraction"? So soft a babe may toddle through it unhurt and so strong it swings planets and suns as a boy a ball about his head held by a cord. We are much like fishes asking "where is the sea," or birds enquiring for the air. Among all these invisible energies not one is so powerful, so present, so real as God. A wonderfully new life will open to us when we shall see beyond the pall of dollars, food and dress into the home of the Creator. The poet who said "heaven lies about us in our infancy," has neglected to add the equal truth that heaven lies about us in our maturity. It is everlastingly true that God is the realest, most present Being in the world. "Closer than hands and feet, nearer than breathing is He." Under various disguises we meet Him. We brush His garments when we come into contact with our fellows. He comes in the disguise of little children, the music and laughter and prayers of human associations as truly as in the earthquake, the whirlwind and the fire. He comes closest of all in those inaudible whispers to the heart after tragic events, in tender and transparent moments, in recuperations from severe illnesses when the body is stilled into quietude and the heart is thankful. God is always present, if seldom seen with us, even in careless and flippant moments. The child playing on

the lawn fancies himself alone, is happy in his unmolested liberty. Why is it that the moment the child approaches a point of danger the mother appears? Through the screens of mortality the Father God has His eye on every child of earth. The universe is vast and mysterious to our limited comprehension yet we are watched by One Who holds easily the reins of the stars. His children are more precious than constellations.

The pages of history are crowded with evidences of a minute and beneficent Providence. The Word of God shines with golden promises and clear evidences of Divine dealings with "all peoples and tongues." In great world crises He presses His finger on the balance of power and tips the scales the right way. History traces clearly the footprints of the Captain of the World. Decisive battles of the past have been won by the Invisible Warrior. We talk about seeking God—more and more we are realizing that God is seeking us. Past teachings have pictured a reluctant Parent, one who must be sought with tears and struggles, whose chief satisfaction was in running up a despairing account of sin that the penalty might be heavier.

Under the light of this new dispensation we know that He is giving to each person His own life and joy in the fullest measure of their capacity and willingness to receive it. We know now that the Greatest is the Kindest, the most approachable Person in the universe.

When we can believe this with all our hearts and all our minds there will be nothing more said about "submerged souls." The world will come into a confidence with God that will place each of us at peace with Him and His creation and we shall stand in the ranks of His "little children who always behold the face of the Father."

IN MEMORIAM

It is with deep regret that we record the transition to the spiritual world of the Rev. John Daboll, pastor of the Brookline (Mass.) New Church, on March 21st. The resurrection service on March 24th was conducted by the Rev. Everett K. Bray. Mr. Daboll was born in Providence and graduated from Brown University. He was Vice-President

of the Greater Boston Council of Churches, and President of the Massachusetts Association of the New Church. He had been pastor of the Brookline Society since 1923. A suitable memorial tribute will be published in a succeeding issue of the MESSENGER.

Now, in the Flowering Time

By Beatrix Hawthorne Smyth

THE snowdrops' fragile bells
Are blowing in the rain;
Their unheard music sweet
Heralds the Spring's swift feet.

O Lord of streams and fields,
Of warm, releasing wind,
Must man, alone, not heed
Thy Word in flower and seed?

Soon, soon that choral sweep
Will wing through swamp and wood—
Even the hearts of men
May dare to hope again—

May dare with bird and leaf,
Now, in the flowering time,
When nature hears Thy Voice,
And wakens to rejoice!

A starry, secret flame,
Lighted when life began,
Shines ever, deep within,
To help us cast out sin:

Thy sun, Thy birds, Thy flowers
Revive that sacred flame—
O that it cast out hate,
Before it is too late!

Enough—enough of wars!
The soul is faint from strife,
Mourning Thy Innocent,
Their bright wings closed and spent! . . .

O living Prince of Peace,
Let flowers of joy and ruth
Now, at Thy sweet Rebirth,
Entwine once more, our earth!

NEWS OF THE CHURCH

Pennsylvania Association

The Fifty-first Annual Meeting of the Pennsylvania Association of the New Church will be held in Lancaster, Pa., on Good Friday, April 7, 1939.

The Rev. Fred S. Mayer will preach the noon sermon on the subject: "The Way to Live."

In the afternoon a "round-table" discussion of the subject: "Social Contacts as a Basis for Church Growth," will be introduced by the Rev. Richard H. Tafel.

LEONARD I. TAFEL,
Secretary.

BALTIMORE, MD.

On Friday, April 28th, a new and interesting play, entitled "Love in a Fog," will be given by the Young People's League of the Society.

The Study Hour of the League will be held at the church on Sunday evening, April 30th.

The annual meeting of the Hargrove Club, scheduled for Thursday, April 13th, will commence with a membership supper at six o'clock.

The Good Friday service will be held at eleven o'clock, and the pastor's sermon will be on "Goodness Never Dies."

NEW YORK, N. Y.

The Good Friday service will be held at 3:30 P.M.

The Quarterly General Meeting of the Society will be held on Wednesday, April 19th, at 8:30 P.M. It will be of a pleasant social character, and a good attendance is urged.

The Annual Meeting of the New York Alliance of New-Church Women will be held at Brooklyn on April 15th; lunch at 12:00 noon. Miss Elizabeth Saul will give a paper on "Conscience."

At the morning service on Easter Sunday the sacrament of the Lord's Supper will be administered.

FROM OUR READERS

The State of the Church

To the Editor of THE MESSENGER:

I thank you for publishing my rather lengthy letter in the March 15th issue of the MESSENGER. But—may I call attention to two statements made by you in your editorial comment on this letter in which I think you were unintentionally a little unfair and unjust to me. You say, "He gives the total Convention membership as—etc., etc." If you will read my letter and chart again I am sure you will find that I did not anywhere attempt to give the total of the membership of Convention, but only the

total membership of the eleven Associations. There is much difference between the two.

It also appears to me that you were in error in your method of arriving at the total loss in membership of Convention for the fifteen-year period ending in 1938. For instance, you use the membership figures of the eleven Associations only, for the year 1923, but for the year 1938 you use the total Convention membership plus 592 isolated members. Surely if we counted the isolated and all others in 1938, we must of necessity count them also in 1923.

I still maintain, Mr. Editor, that the figures given in the chart are essentially correct except in the one instance (Ohio for 1933) and I acknowledged at the time that this figure was merely an estimation. Relative to the gain of 210 members made in 1938, I hardly think this would change any of the figures used in considering membership figures for the longer period of time.

My letter, which you were kind enough and broad-minded enough to publish, was only a crude attempt to throw a little light on what appears to be an unhealthy condition in the Church, and while my humble opinion is of little or no importance in matters of this sort, the state of the Church is a matter of vast importance to all of us. It is important not only to those of us who think we are in the Church but also to those millions outside of the Church and even to the Lord Himself.

CLARK DRISTY.

Miller, S. D.,

Mar. 22, 1939.

To the Editor of THE MESSENGER:

The decline of public interest in our Church and message seems easily to be mistaken for spiritual decline in the Church itself. A very troublesome error! Our numerical gains belong mainly to the half century before the civil war. The early missionaries were no more zealous or adept than the later ones; but *receptivity* was greater, hence their initial success.

Decline of public interest began at the close of the war, and in spite of the active measures of stalwart men in that heyday of the Church, has continued until now. It is easy to deplore this fact. Who has not? Yet, those who have been active in that history and understand the psychology of regeneration, are little inclined to blame the Church. We face a "slump" in religious interest which the use of every known method of approach has not been able to stem, and probably cannot at this time. If it *could* have been, it *would* have been; for where *reception* is possible the Lord can make the simplest means effective. Did He not call the New Church *into being* when it had *no advocates* at all? He will *extend it* when the time is ripe,

and create His own advocates, if none are at hand.

Our apparent failures, which at most are but partial, are confined to "Christendom," as we have been taught to expect; for important *advances* in "gentile" lands have marked the same period. Even at home we have made the Church to be respected and Swedenborg to be admired and honored. Through our labors and influence the soil is mellowing. That many "isms" flourish while "the great revelation" languishes does not discredit our efforts; for wheat must be sown, but weeds are spontaneous.

But the best methods should be sought, though best may not be newest. I would suggest a more frontal advance in all the fundamental elements of the New Church, backed by a barrage of evidence, reasons, and proof that cannot be gainsaid. Our present weakness seems to lie in dependence upon some unusual feature, or fanciful thought, to attract public attention. Let us compel men to believe by the very adequacy and cogency of our reasons. Let us not put "gingerbread finish" on the Lord's house, but lay its foundation upon the solid rocks.

H. C. S.

Affirmation

I WILL LOVE THEE, O LORD, MY STRENGTH.

—Psalm xviii. 1.

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Annual Meeting

The Annual Meeting of the Corporation of the New-Church Theological School, for the election of officers and the transaction of such business as may come before it, will be held at the rooms of the Massachusetts New-Church Union, 134 Bowdoin Street, Boston, Mass., Wednesday, April 12, 1939, at 4:30 P. M.

JOHN C. MOSES,
Clerk.

OBITUARY

SWINNEY.—Mr. Edward Burr Swinney passed away, at his home in Los Angeles, Calif., on February 20, 1939. The resurrection services were held there on February 23, 1939, and were conducted by the Rev. Andre Diaconoff, assisted by Mr. George E. Lee, President of the Los Angeles Society of the New Church and personal friend of Mr. Swinney.

Mr. Swinney was born on March 13, 1869, in Blairstown, Iowa. He was the beloved husband of Mrs. Mabel Valentine Swinney, and father of Mrs. Virginia Johnson, Howard V., Edward B., and Robert F. Swinney and of Raymond Swinney, who preceded him into the higher life.

Mr. E. B. Swinney was a small child when he came to live in New York City. There he engaged in the insurance business, becoming president of his firm. He retired from that business about twenty years ago. From that time on he devoted himself to what really constituted his life work, the dissemination and the teaching and defense of principles of "scientific taxation," the philosophy of Henry George. He was fearless, self-sacrificing and tireless in the work of furthering the plan of social justice in which he believed, and in which he found the social gospel. In 1902 he married Mabel Valentine. Their home was in Brooklyn, N. Y., for many years until, about twelve years ago, they came to live in Los Angeles, Calif.

They have been together in their ideals, in their sincere devotion to their friends, in home life and in the keen appreciation of nature and of travel.

CALENDAR

April 16.

Sunday after Easter

THE RISEN LORD

Sel. 35: "The Lord is my light."

Proper Psalms, 103, 104.

Lesson I. Ex. xiv.

In place of Responsive Service, Te Dominum,
B. W., p. 389.

Lesson II. Luke xxiv, 13-35.

Gloria, Benedictus and Faith.

Hymns. (Mag.) 188: "Arise, all souls, Arise!"

185: "The strife is o'er, the battle done."

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April 12, 1939

In This Issue

The Reality of the Redemption

Frank A. Gustafson

Bound or Free?

William H. Beales

The New Church and Biblical
Study

Leonard I. Tafel

In Memory of
The Rev. John Daboll

Report of Convention Appeal

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THE NEW-CHURCH MESSENGER

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22nd and Chestnut Streets
The Rev. Charles W. Harvey, Pastor.

PITTSBURGH, PA.

Sandusky Street, one block north of North Avenue
The Rev. Charles D. Mathias, Pastor.

PORTLAND, OREGON

2037 S. E. Spruce Avenue
The Rev. William R. Reece, Pastor

PROVIDENCE, R. I.

Broad and Linden Streets
The Rev. Henry C. Giunta, Pastor.

ST. PAUL, MINN.

S.W. corner Virginia and Selby Avenues
The Rev. Clyde W. Broomell, Pastor.

SEATTLE, WASH.

3012 Arcade Bldg.
The Rev. Lloyd H. Edmiston, Pastor.

WASHINGTON, D. C.

16th and Corcoran Streets
The Rev. Paul Sperry, Pastor.

The NEW-CHURCH MESSENGER

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The Progress of Man

IN a world that is full of uncertainty and unrest, a world given over largely to a mad race for armaments, and one in which armed force plays so large a part, there are many people who doubt the permanence and stability of our modern civilization. There are more than a few who feel certain that another world war may annihilate our civil life and usher in an age of darkness and barbarism.

It is a debatable point. The war plane may destroy all our great cities and drive our ships from the sea. Railways may be permanently disorganized. Our educational system may be shattered. And mankind, largely reduced in numbers may be thrust back into the dark ages. All this is conceivable, although it does not appear to be probable. Yet its possibility has to be admitted. Civilizations have come and gone. "The glory that was Greece, and the grandeur that was Rome" were laid in ashes. Egypt, Babylon, Persia and India enjoyed the hey-day of their individual civilizations and then relapsed into barbarism. Weakness from within and barbaric assaults from without combined to work their ruin; but the torch of civilization

was never wholly extinguished. Its flame was sometimes diminished, but the torch itself was carried from one land to another.

There is, moreover, a certain advantage possessed by our modern civilization that was lacking in the dim centuries of the past. In all previous eras of civilization knowledge was the heritage of the few, ignorance the state of the many. The art of printing was unknown, and the Word of God was hidden away among an obscure little nation in Palestine. To-day the records of modern progress are on the library shelves of countless cities. They are printed in many languages, and it seems inconceivable that these records and the use of them can ever be destroyed.

Civilization, for the past two thousand years centered principally in Europe, might conceivably be destroyed on that continent; but in North and South America, Australia, New Zealand and South Africa it would still continue to exist. That civilization, however, is seriously threatened in Europe few people would deny.

It is interesting to read the opinion of a man who believes that the human race is moving up-

ward and onward. Dr. Aler Hrdlicka, curator at the National Museum in Washington, has optimistic views of the future of the human race. After forty years of contemplation of 16,000 skulls of men and apes that comprise the collection possessed by the museum he believes the anthropoid apes are now on the down grade and that man is getting better and better. Of course by "better and better" he means intellectually. He bases his belief on measurements of brain capacity in the skulls he has examined, and thinks "the day may not be far away when the geniuses of to-day will be matched by many, if not the average of the future population."

Granted that the brain power of the average man is gradually rising to new heights we are still faced with the fact that the use thereof has not yet proved an undiluted blessing. At present much of human ingenuity is directed to the production of the instruments of war. One of the most scathing indictments of modern progress is provided by the sight of a baby in London being fitted with a gas mask.

Of course the panoply of war does not present us with the whole of the picture. Against the inventiveness that results in poison gas and high explosive we can set the enormous victories of peace, the struggle against ignorance and

disease, the victory over superstition, the abolition of slavery and the emerging sense of social justice. And we may reasonably expect that with an increase of the average intelligence of mankind even the moron-brains of the apostles of armed force will gradually learn to recognize the blessings of peace.

What we would really like to know is not alone that the cranial capacity of the average man is increasing, but that his affectional nature is growing less ferocious and more spiritual. Science apparently does not possess the necessary data on which such an examination could be made. Nor does science recognize as yet the evidence of Divine Revelation. To some of us, however, there is a glorious assurance in the statement made by Swedenborg concerning the Church of the future. "This Church is to succeed the Churches which have come forth from the beginning of the world, and is to last to ages of ages." Elsewhere Swedenborg tells us the New Church is to be the crown and glory of all the Churches.

Without a Church there can be no progress, no real civilization. And we can find in prophecies of the future power and glory of the Church an assurance that civilization will endure.

A. W.

The Reality of the Redemption

By Frank A. Gustafson

"And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.—Jer. xv. 21.

THE vital appeal in all denominationalism is the Cross of Christ. Christ, and Him crucified! What meaning this has had for men and women of the Church throughout the years of Christian history! How strong has been its appeal! How eagerly it has been seized upon! What strength, hope, confidence, comfort and power it has instilled!

But what of this New Church? Does it know and realize a corresponding vital appeal? Know anything of this strength, hope, confidence, comfort and power aroused in men and women

of other faiths and spiritual relationships by this appeal to the doctrine of the Cross? Do we in any corresponding degree pronouncedly or profoundly realize what the Lord has done for us in this, His redemption, and profit by it either in appeal or in practice? Is there anything here, in what the doctrine presents of this redemption, which in our states of distress and disturbance we may lay hold upon and hold to with assurance of peace, comfort, consolation and strength? Anything that promises large return for faith and acceptance? Anything

that empowers with practical and definite assurance? Anything that can mean to us what the Cross and its sacrifice means to denominationalism?

To be sure, we cannot for a moment accept the appeal as made in these other circles—the vicarious element involved, the idea of substitutionary sacrifice, and all that. Yet there is a mighty appeal in this matter once we grasp and comprehend what the doctrines have to say about it! An appeal singularly effective, thoroughly arousing, mightily encouraging! A something which must stir our hearts profoundly, fairly firing us with earnest zeal in response, awakening an abounding confidence, instilling an enduring courage, tremendously sustaining in each and every moral crisis of our spiritual experience!

Think what you have in this doctrine of redemption to hold on to! In the advent and incarnation of Jesus Christ you have the advent and incarnation of Almighty God. In the presence and person of this Jesus of Nazareth you know and acknowledge the presence and person of the Creator Himself. Here, in this human nature assumed from the virgin, is the Lord God Himself enacting a redemption so full, so complete, so all-embracing, that it includes all mankind, not only upon earth but apart from earth, including all other earths in the universe, including the very angelic heavens, and not without its immediate effect upon the very hells themselves.

Do you but know and comprehend the doctrine which you are privileged to hold, you know in this redemption an accomplishment so comprehensive in its degree and extent as to deliver not only from the penalty of sin, but from its very power; a deliverance which extends even to its influence, that delivers from the very inclination toward it. Here is a redemption of such effectiveness that if you but elect to co-operate with it and its consequent influences and influxes you may become thoroughly sin-free, so free that it and its evils are without appeal and so without power.

Knowing this doctrine your horizon lifts and you look beyond earth and the conditions in which it and its life are involved, to perceive how in this Christ of Galilee and His redemp-

tive operation, underlies a mightier operation than that which was evident to the world and the conditions of the world at the time. How in this nature which He had assumed He not only revealed the Lord God Almighty demonstrably to men upon earth, eased them of their pain, assuaged their agonies of soul and body, and lifted them into life and being eternal, but waged a terrific warfare against the hells which had seized upon them and over-ridden them, and waged it so successfully that malignant as they were in their intent and operation, riotously triumphant as they had been, these hells fled before His presence and sought sepulchre in their eternal darkness. You perceive Him not only laboring with and for men upon earth, but with and for men in that realm beyond earth, ordering its life anew, restoring its balances and equilibriums; delivering its heavens from their oppressions, remanding the hells to definite status and inhibition, reasserting His divine power, ensphering all good with His divine protection, sealing all evil against wanton and flagrant outbreak and incursion. In this, His Human, accomplishing an actual deliverance from the hand of the wicked, redeeming from the hand of the terrible, and so thoroughly, and with such encompassing and all-inclusive effect that it is not only eternally abiding but personally realizable—a redemption so completely triumphant that it endures to all time and includes men of all ages, in all climes, in any and every condition of life—a redemption so effective that its protective sphere is placed about each and every soul that desires it and seeks it and no devil or demon can muster sufficient courage to trespass or intrude upon it.

Knowing these facts, and numerous others associated with them, understanding how thorough and complete, and how extensive this redemption is, comprehending its scope, perceiving how very intimately it embraces your own states and conditions, how vitally it affects and involves you in your personal experiences, and how pregnant it is with the promise of personal power and triumph over your own weaknesses and inconstancies, can you remain indifferent to its appeal? Meditating upon it and its involvements, pondering them, noting this per-

sonal element in it, can you fail to be deeply stirred in heart and in soul—stirred to the very depths of your nature?

Talk of the strength, and hope, and comfort, and confidence, and power instilled into the hearts and lives of those who have laid hold of the doctrine of the Vicarious Atonement! What of the strength, and hope, and comfort, and confidence, and power this doctrine may and can instill once you grasp its meaning, seize upon it, lay hold upon it in faith and understanding, once you respond to it with eager acceptance and acknowledgment, once you bring yourself into rapport with it, that its beneficent and potent operation may become effective in your own experience?

Think! He, the Lord God, actually came into the world enduring the very body of your own flesh and blood and all that this involved, bowed the heavens and came down, for no other reason than that you, you of all persons and with all persons, might know this His redemption and salvation! He, the Lord God, actually suffered Himself to meet your own perils and dangers, and actually conquered in Himself the very self-same hells with which your life has been identified either through heredity or by inclination, and conquered them so thoroughly and completely as to deprive them of all power, so far as you are concerned, do you but accept Him and cooperate with Him, shunning evil, acting with Him against inclination and disposition!

Think! By this, His divine operation, He has placed about your soul, if you but will it, such a dominant sphere of His Own omnipotence that fear of the deadliest sort seizes upon each and every enemy of your soul who would seek to penetrate it with his malignancies and devouring passion to enslave and commit, such deadly fear that he dares not draw near you against your will and invitation!

Perceive the degree of this divine accomplishment as it affects you personally and individually—because of it there is not a single hereditary influence that can have destructive power over your moral nature unless you would have it so! He has so acted for you, in your behalf, because of His great love for your soul and its

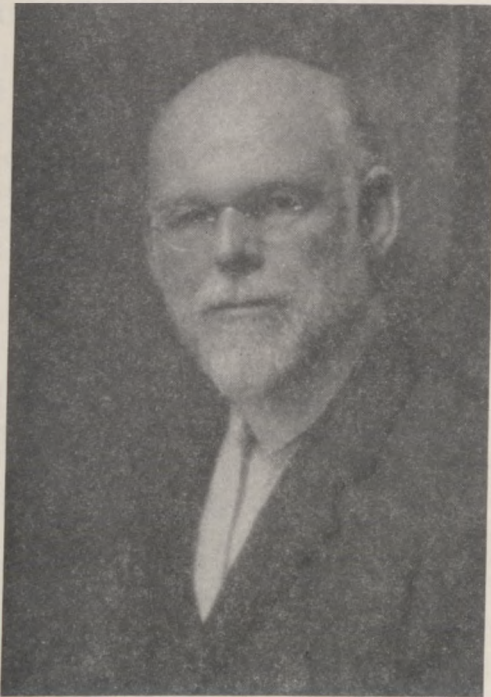
eternal welfare, that you might be embraced within the mighty arms of His undying love, so acted that no devil or demon from the hells has power to instill himself and his enormities into either your loves, or your thoughts, or your actions, do you but look to Him and depend upon Him for power and conquering attribute.

Isn't this a redemption full and complete? Isn't this a thing of reality and power? Has not the thought of this, His great redemptive effort, personal appeal? Doesn't this grip your heart? Wherein is it less than the gripping of the thought of vicarious sacrifice and atonement? Why can you not rejoice in this thought of His redemption even as others rejoice in that other thought of it? Why is this not a basis of personal appeal and response? Bring yourself to the realization of what this thought of the redemption really means and then rejoice in the glory of it, know the ecstasy of it, feel the rapture of it, experience its gladness of heart, its elation of spirit, its buoyancy of soul! It's marvelous, stupendous, wonderful beyond expression!

Because He came and labored in trial and temptation conquering and triumphing, there are none so wicked or steeped in iniquity but can be saved to an eternal life will they but do the simple thing of repenting them of their evils and work with Him!

Because He came and lived the life you live there is no occasion for you to be overwhelmed by fears of any kind or degree; there is no trial; no dread, no conflict, no sorrow, no agony of soul, no experience of whatsoever nature but which He has known in Himself and which He has conquered in Himself, and which He does not sequester with them who look to Him and depend upon Him. Look to Him, rely upon Him, trust in Him, work with Him, and He will put the sphere of His own protection about you and hold you safe and secure.

Oh, that you might grasp this fullness in the redemption, that you might take it to heart, that you might permit yourself to realize upon it! For truly, He hath delivered you out of the hand of the wicked, and redeemed you from the hand of the terrible.



**In Memory of
The Reverend John Daboll**

WHO PASSED TO THE SPIRITUAL WORLD
MARCH 21, 1939

Mr. Daboll was born in Cranston, R. I., June 27, 1862.

His mother was Mary Westall, sister of John Westall who was Pastor of the Providence New Church during John Daboll's boyhood and youth.

Mr. Daboll was graduated from Brown University in 1884, and taught the classical languages in the schools of Providence from 1884 through 1890. He became an active Church-worker during participation in a Sunday-school class conducted by Asa Goddard, his future brother-in-law. From 1887 through 1890 he was Superintendent of the Providence Sunday-school. He formed the first Young People's League in Providence in 1889 at almost the time when the League was being formed in Boston. He was Secretary-Treasurer of the Massachusetts Sabbath School Association 1886-1891.

He became Assistant Superintendent of the Wrought Iron Casting Co., of South Boston, and was later for a time with the Eastern Forge Co., of Portland, Maine, where he participated in the work of the Church. June 14, 1893 he and Miss Elmira Beaman were married in Cincinnati, Ohio. In 1894 he became Secretary to the President of the Mellen's Food Company, later becoming a

Director of the Company. He was Secretary of the Massachusetts Association of the New Jerusalem 1907-1919.

In 1912-13 he served as Recording Secretary of the General Convention, and did a great deal of the clerical work involved in the Church's inauguration of the Augmentation Fund. From 1913-21 he was Comptroller of Accounts for the City of Newton, Mass. The year 1921-22 he spent at the New-Church Theological School; and at the Convention held in Urbana, Ohio June 1922, he was ordained into the ministry of the New Church. That year he was made a member of the Editorial Staff of the *New-Church Review*. During the coming church year he served as assistant minister in the Newtonville Church. He became Chaplain of the Dalhousie Lodge of the Masonic Order in Newtonville.

In 1923 he was called to the Pastorate of the Brookline New Church, a position which he held to the end of his life. In addition to this he became, in 1924, Executive Secretary of the Massachusetts Association, an office which required a considerable amount of visiting and conference with the Societies of the Association, and which made him the Association's official representative in the Greater Boston and Massachusetts Councils of Churches—all responsibilities to which he devoted himself in thoroughly unselfish degree. This office he held until its responsibilities were absorbed, under the Revised Constitution, in the office of President, to which office he was then elected, in 1936, serving till the end. From this time to the last, he served both as Chairman of the Executive Committee of the Association, and as Chairman of the Missionary Board. From 1927 to the end he carried the responsibility of the Lynn Neighborhood House Sunday-school, serving as its Superintendent, going there every Sunday afternoon, and often answering one or more calls there during the week—a work he deeply loved because of the obvious spiritual need (and frequent material need as well) and the ready response. He had served as one of the committee which organized the Lynn work in 1916, and he remained one of the directors to the last. In this capacity he often was in collaboration with the officers of the other charitable organizations of that city. For several years he has been President of the Lynn Neighborhood House Association.

In Brookline he did a great deal of welfare work, which endeared him to the community. He was active in the Brookline Ministers' Association, and greatly enjoyed this fellowship, which was mutually cordial. In 1936 he was made Vice-President of the Greater Boston Council of Churches. He issued a weekly Calendar, artistically done, and conveying a churchly message. He drew and mimeographed pictures illustrating the Sunday-school lessons, especially for the school in

Lynn, and often these were very beautiful.

Always he was young in spirit, and interested in young folks and in their happiness and welfare. He organized "The Brookline Aero Science Club," a club of boys which met in the Church's Parish House. He also became foster-father and host to another young men's club, which took the more mundane name of, "The Mustangs." It is a characteristic tribute to him, that these boys sought him out as sponsor, and wanted him always to meet with them. And of him it is characteristic, too, that he managed to find time (in the midst of such multiplicity of duties) to meet with them.

For years he was a member of the Board of Managers of the New-Church Theological School, serving on several of its Committees, and for a time as Chairman of its Visiting Committee, and another time as Chairman of the Board.

He was also a member of the Convention Committee on Study and Translation of the Word.

Always he was a leading worker in the meetings of the Committee of Ministers of the Massachusetts Association, always deeply concerned to have the Church doing the intended work of her Lord. In turns he served as Secretary and Chairman and member of the Program Committee. For several terms he served as President of the New-Church Club of Massachusetts.

Mr. Daboll was thoroughly conversant with the financial as well as the social and spiritual problems of the Societies of the Massachusetts Association of the New Jerusalem; and his reports to the several bodies which shared with him responsibilities for the Collective Church were fine examples of painstaking research and penetrating insight. In his counsels love was uppermost. The burdens and troubles of others always were burdens and troubles for him.

With all the numerous loads that he carried, he almost never gave the appearance of being hurried, or of being tired; and yet he took every responsibility in deep seriousness, and gave thought and labor to it without stint. To a rare degree he lived to serve. His moments of most manifest happiness were those where evidence told clearly that the Lord's New Church was being served, and that here and there a soul was being helped on the spiritual journey. A good worker has entered the ministrations of the New Church Above.

Typical of the regard in which Mr. Daboll was held by his neighbor, was this friendly touch of the afternoon of the Resurrection Service held in his church, which was practically filled, and included more than twenty ministers, who served as honorary pallbearers. This neighbor was a policeman, who requested of his department that he might use his afternoon off to officially escort the procession to the cemetery. The request was granted, and through the city traffic led this neighbor-friend in the City's uniform.

EVERETT K. BRAY.

Report of Convention Appeal

WE publish now the final report of contributions received, and the officers of the Convention wish to thank all members and friends who have assisted in making these generous offerings for the uses of the New Church organizations. Considering the economic conditions of the times we feel that many persons would have been more liberal if there were not so many other pressing needs.

CALIFORNIA:		Providence, R. I.	4.00
Berkeley	\$ 42.00	Roxbury	15.00
Los Angeles	170.00	Springfield	20.00
Riverside	35.00	Waltham	30.00
San Diego	27.00	Yarmouth	197.00
San Francisco	56.35	At large	1.50
CANADA:		MICHIGAN:	
Kitchener	35.00	Almont	5.00
Toronto	15.50	Detroit	15.00
CONNECTICUT		At large	252.00
40.00		MONTANA	
ILLINOIS:		5.00	
Humboldt Park,		NEW YORK:	
Chicago	5.00	Brooklyn	35.00
Kenwood, Chi-		Buffalo	5.00
cago	2,103.00	New York	391.00
Minneapolis,		Orange, N. J.	55.00
Minn.	2.00	Paterson, N. J.	56.00
Rockford	10.00	At large	65.00
St. Paul, Minn.	873.75	OHIO:	
Springfield	5.00	Cleveland	20.00
At large	161.00	Indianapolis,	
KANSAS:		Ind.	50.00
Kansas City, Mo.	25.00	Lakewood	22.12
Pawnee Rock	37.25	Louisville, Ky.	3.00
MAINE:		Pittsburgh, Pa.	26.00
Fryeburg	110.00	Toledo	10.00
Portland	85.00	At large	11.00
Bath	34.00	OREGON:	
MARYLAND:		Portland	5.00
Baltimore	82.00	PENNSYLVANIA:	
Baltimore (Ger-		Frankford	18.00
man)	50.00	Montgomery's	
Baltimore Mis-		Ferry	5.00
sion	5.00	Philadelphia	758.00
Washington,		Vineland, N. J.	17.00
D. C.	180.92	SOUTHEASTERN	
National		ASSOCIATION:	
Church	4.00	Biloxi, Miss.	1.00
MASSACHUSETTS:		TEXAS	
Boston	85.00	7.00	
Bridgewater	2.00	WASHINGTON	
Brockton	65.00	(State)	
Brookline	430.00	20.00	
Cambridge	315.00	WESTERN CANADA:	
Elmwood	5.00	Herbert, Sask. ..	22.91
Manchester, N.		<hr/>	
H.	29.78	Total for fiscal	
Mansfield	2.00	year ending	
Newtonville	240.00	Mar. 31, 1939. \$7,522.08	

The New Church and Biblical Study

By Leonard I. Tafel

I

A DIFFICULT task confronts anyone who attempts to state the attitude of any group of men, over a period of time, to a given question. Strictly speaking, of course, there is no such thing as a "group attitude": what we have is a complex, made up of the individual attitudes of the individuals in the group. These will vary, within wider or narrower limits, according to the insight and interest of the individual: and they will be colored by those prejudices and preconceptions each of us brings to anything he thinks about. A group is a group and remains a group, solely because its common interests are stronger than its individual differences. Since Swedenborg found this agreement in generals, coupled with divergences in particulars, constituting the perfection and completeness of heaven, there is no cause for dismay or apprehension when we find it duplicated in heaven's counterpart on earth—the Church.

Although we are inclined to lean backward in maintaining the contrary, as a matter of fact none of the great New-Church scholars of the Bible (Clowes, Noble and John Worcester to mention but three) has seen eye to eye with our inspired revelator. Among them is general agreement in essentials. Looking only at this we might see a homogeneous body of thought. Focussing attention on the differences among them we might find lack of harmony—an apparent chaos. Neither view would be correct. Both aspects must be noticed if we would honestly evaluate such studies.

To be fair we must see that the basis for both the agreement and the disagreement lies in the theological works themselves, and cannot wholly be charged to the different human minds which have sought the truth there. Swedenborg was a revelator, through whom the doctrines for a New Church were revealed. But he was also an expositor and demonstrator, bringing all the resources of a well-trained, disciplined and remarkably well-stored mind to the task of exposition and demonstration. It was not enough

that the doctrines be baldly stated, or a small volume would have sufficed, but these required illustration and demonstration before others could share in his illumination. Take the doctrine of the Word, for instance: "In the Word there is a spiritual sense hitherto unknown." This was a fact which Swedenborg experienced by contact with it. In English it takes ten words to state, yet he found it necessary to write ten volumes of the *Arcana* (to mention but one work) to demonstrate it to us and others.

II

New-Church thought on the Bible has centered largely on four points: (1) The Word, (2) The Sacred Scripture, (3) How one is embodied in the other, or inspiration and (4) The process of Bible-formation and the preservation of the text of Scripture. Where we have a definite doctrine, as on the Word and the Scriptures, we naturally find full agreement. The third, inspiration, is grounded partly on doctrine (the doctrine of correspondence) but partly on inference, and has been controversial from the first. The fourth is practically speculative and is charged with intellectual dynamite—a standing invitation to an explosion whenever exposed to the heat of argument.

The latter two points, therefore, sum up our difficulties and are the source of our misunderstandings. Realizing that these difficulties exist, and these misunderstandings occur, because we cannot stand here on the solid rock of doctrine but on the shifting sands of changing opinions, should surely make us tolerant of those differences which are here inevitable. Thus Swedenborg carries his treatment of Sacred Scripture into minute details of construction, showing its essential two-world character. He presents it as the provided vehicle for the contained Word of God: yet he has given us no doctrine as to how the container was adapted to its content. We have no doctrine of inspiration—though we do have a wealth of material from which to build one. To be consistent we

should, of course, draw it from the sense of the letter of the Word, the source of all doctrine. Some of our difficulty may arise from the fact that we are reluctant to do this.

III

Much the same might be said of a teaching on Bible-formation. Swedenborg again has a number of most illuminating observations, as on the relation of the present Bible to an earlier Word, yet nothing we could point to as doctrine. His interest was primarily with demonstrating the existence of a deeper content in Scripture, and in a most satisfying way he did demonstrate this. That was his purpose and with that he was satisfied. In a similar way Swedenborg was no textual critic. He worked with the best material at hand for each purpose. When he approached the Word through

the Scriptures he used these in the original tongues. When he was demonstrating the presence of the spiritual sense by a word-by-word exposition, he used the best translation he could get (usually the Latin of Schmidius) correcting this where necessary. Only occasionally does he mention variant readings, though by no means ignorant of these (see *R.* 95).

The trained New-Church scholar seems uniquely qualified to make valuable and permanent contributions in the field of Biblical study. Such, beside being well-versed in all our Church has to offer, must also be "Learned in all the lore of the Egyptians"—a field of which we are entirely too suspicious. Surely a New Church whose motto is *Nunc licet* will follow with intelligent interest and some sympathy such of its men as will venture into this most promising field of modern Biblical study.

Bound or Free?

By William H. Beales

THE Constitution of the United States seeks to guard every citizen of the country in his right to freedom. It recognizes that freedom as essential to the pursuit of happiness. Twenty centuries before the Constitution was penned, Christ stood in the great court of the Temple, at Jerusalem, and pointed out an essential to spiritual freedom. "Ye shall know the truth, and the truth shall make you free."

We think of freedom as doing just what we have the desire to do; going and coming as we will; saying what we will; living our lives as we wish, without let or hindrance. That is the general idea of freedom, and that is the freedom which the angels of heaven enjoy. They find no restraint in carrying out their every desire. There is no one who has either the wish or the power to hinder them in carrying out those desires. They have found perfect freedom, because they have learned to love what is *good*; what is in harmony with the love of God; and so every influence of Divine Love is with them in the living of their lives. Theirs is the truest and fullest freedom, because every desire of their hearts can find fullest expression.

While on earth, we can never know that

freedom, long for it as we may. For we are only angels in the making. All the days of our lives we are busy determining just what kind of love we want to adopt as the ruling motive of our lives in the life to come. We are not ready yet, for full freedom.

Perhaps we will see this truth more clearly if we think for a moment of marriage. Before marriage, there is a kind of freedom, but it is the freedom of choosing. Every boy may see in every girl-friend a potential sweetheart and wife; every girl may see in every boy-friend a possible lover and husband. But as yet, there is only the freedom of choice. Friendships are made and broken again, and new friendships are formed, and it is all quite proper and orderly. The young folks are getting acquainted—they are getting to know each other. But after marriage the situation is different. The choice has been made. There is now a bond between two young people, which did not exist before. Not the bond which is in written form, kept in the Registry Office; that is of the least importance; no, there is the bond of love. And strangely enough, that bond is the symbol of their true freedom. The two young

people are now free, because they have found what they love—what will satisfy the desire which God places in each heart—the desire for a married partner. Now they can live for each other, with no shadow of restraint. They no longer want the former freedom of choice, which was theirs, for their choice has been made. Their one desire now is to express to the fullest the love which they share. And there is no one who can say them “nay” to the living of such a life. If there are few such marriages, still all may enjoy some measure of that happiness, if he or she will play the game according to the rules. And life on earth may be likened to the state before marriage—the period of choosing; while life in the great beyond may be likened to the state following marriage—the state in which we enter fully into the enjoyment of the love we have chosen.

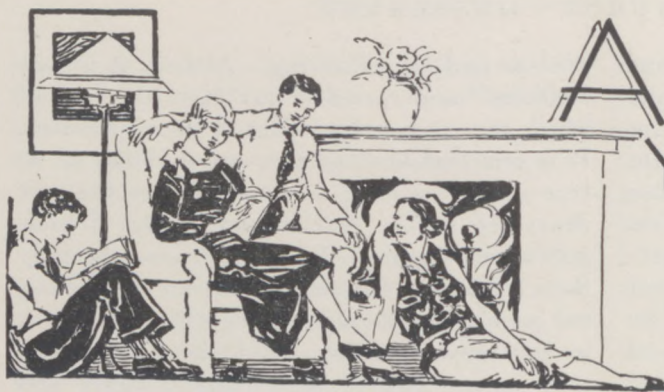
But, freedom of choice implies at least two or more possibilities of selection. You start for a certain point, to which you must travel. If there is only one road open to you, then you have no choice—in that respect you are not free. You *must* travel by that road. But if there are two roads, then you do have a choice—you are free to choose. And the greater the number of roads, the greater your freedom of choice. Or you wish to make a purchase. There are many varieties of the article you want, but your finances allow you to buy only the least expensive. Again, you have no freedom of choice. You *must* take the one you can afford.

Well, we are angels in the making, and we must choose here just what love we want to rule in our lives hereafter. And it might be a simple matter, were it not for the fact that we already have our “first love” when we are born. Further, it is exceedingly attractive, as all first loves are. It gives us a very definite pleasure. In fact, there are people who never turn from their first loves, and make new friendships. They make that love their permanent motive, to all eternity. And again, that might be satisfactory, but for the fact that the first love is not a very *good* love. It is selfish; it is self-centered; it is too close to the sensuous; it may even develop very evil tendencies, leading to the committing of the basest crimes, the loosing of the lowest passions, the indulgence in the most

unclean and false thinking. At best, it is only “natural” and therefore far from the best of which we are capable. But it *does* please us. It *is* our first-love, and we are as blind to its true nature as many a young girl to the true character of her first admirer. Our friends may warn us against this love of ours, especially those who are anxious about our happiness, but we are too deeply in love with—*ourselves*, to pay any attention. But the Lord knows that we are capable of infinitely higher and better loving, and that we shall be much happier, in the end, if we turn from this love into which we were born. He knows, too, that we shall have no real freedom of choice, as long as we remain engrossed in that love. It infatuates us; we are conscious of no other. Because it *is* love, therefore it does give us a certain kind of satisfaction, and we feel that there is no other worth while. And because we have no knowledge of any other, we have no choice—we are not truly free. And so He tries to lead us away from that first-love. He tells us about other forms of love, and all that they will mean to us in added happiness. Above all, He pointed, when on earth, to the Heavenly Father, the Source of all genuine love. “I speak to the world those things which I have heard from Him,” he declared. “As My Father (Divine Love) has taught Me, I speak these things.” Words of Divine Truth, given to us that we may have that from which to choose. “Ye shall know the truth, and the truth shall make you free.” The truth will lift you into a higher, clearer realm of thinking. It will free you, for a time, from the bondage of the love into which you were born; will enable you to look down upon it, and judge of its real nature. “The truth shall make you free.”

Man is the only being in all of God’s creation which has this wonderful gift of freedom. The animals know but one love, one form of desire—that into which they are born. They cannot rise above that plane of loving, for they do not possess any except the one plane of thinking and loving. They must always remain on that plane, and their thinking is restricted to what is necessary for their lives here on earth. They are free only within the circumscribed limits of the natures with which

(Continued on page 241)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Excuses

NOT long ago I read a life of the ill-fated Queen of France, Marie Antoinette; and the writer said, "the Queen was always doing the wrong thing, but she always had a good excuse."

What was true of Marie Antoinette is true of nearly all of us. When we do wrong, or when we neglect our work duties, we nearly always have a good excuse. At least, the excuse sounds good to us.

Just occasionally there is apparently such a thing as a good excuse. Recently a woman wrote to her husband's employer, "Please excuse John's absence from work; he has broken his leg." But that wasn't really an excuse; it was an explanation. An excuse is something we advance as a reason for some neglected duty that we really could have performed.

In the Gospels there are a number of excuses made by men who were invited to follow the Lord. There was one man to whom the Lord said, "Follow me." And the man replied, "Lord, suffer me first to go and bury my father." Another said, "Lord, I will follow thee, but suffer me first to bid farewell to them who are at my house." Both of those seemed excellent excuses, but neither of the men followed the Lord.

When we read of the calling of the twelve disciples, we find they followed Him instantly: not one of them made an excuse.

There are no good excuses. When we neglect our work, when we are disobedient to the Lord, when we neglect opportunities of being useful, our natural inclination is to say, "I was tired,"

or, "I forgot," or, "It wasn't my business." What we really mean is that at that particular time we did not care whether we did right or wrong.

French people have a proverb, "He who excuses himself, accuses himself." There is a great deal of truth in that proverb. Most excuses are dishonest; some are downright untruthful.

Young people should learn never to make excuses. If you have neglected a duty, be honest, admit your neglect, and promise yourself sincerely to do better next time. Even if your admission of neglect brings a punishment upon you, it is better to take the punishment than to make an excuse.

Excuses are almost as old as mankind. In the old story of disobedience in the Garden of Eden, Adam, when asked by the Lord why he had eaten forbidden fruit tried to excuse himself by putting the blame on Eve. "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." In her turn Eve tried to put the blame on the serpent, "The serpent beguiled me, and I did eat." Read the whole of the story, and you will find that the excuses were useless. Both man and woman were driven out of the Garden.

Excuses encourage laziness and mental dishonesty. There is no real excuse for sins committed and duties neglected. If we are honest we shall frankly admit our faults, ask forgiveness, and resolve to do better in the future. That is the real way to make spiritual progress,

the real way to win the trust of people around us. Best of all, we should strive to so do our duty that we need use no excuse.

Bound or Free?

(Continued from page 239)

they were born. But to man is granted the priceless gift of choice—priceless because of all that it can mean in spiritual development and happiness. But, it is ours only as long as we are in this world. Here we may ascend in thought to the very heavens, and vision something of what the angels know and feel; we may descend in thought until we see something of the dim, lurid glow of the hells. Within us are countless affections, some good, some evil, all contending for our attention and favor, and wanting to have first place in our lives. Falsity and truth are each making their appeal to us for acceptance. And God preserves this freedom within us all the days of our lives on earth. Christ died upon the cross to preserve that freedom for us. But once we leave this world, that power of choice is no longer ours. "For better or for worse" we have chosen our love. To all eternity we will *want no other; we can know no other*. Whether it be good or evil, in the sight of the Lord, it will be *ours*—our very life, our happiness. These are the days of our freedom of choice. These are the days when we can turn to the good or to the evil, as we will. And these are the days when we can see the truth—that Divine Truth which has been revealed to us from God—that truth which alone has the power to make us "free." Surely these are days of inexpressible value to us.

FROM OUR READERS

Why the New Church Does Not Grow

Regarded numerically, there are many reasons why the New Church fails to grow.

1. We are not a dictator-managed church; by which I mean that units are left in the utmost freedom; a policy which the fast-growing churches of to-day are not accorded, since they are managed by absolute dictates from headquarters. This accomplishes results though it cramps liberty.

2. We allow negative and contentious articles in our church paper which have a tendency to confuse the lay mind, and which properly belong to the consideration of special committees. (One illustration of this point is whether Swedenborg's writings should be considered the Word or merely an illustration of it.) Such contentions help to divide rather than to unite and tend to create a distrust in the inquirer's mind.

3. We give away too much literature of a general character. Small-piece, dated literature, very simply styled, might better be placed on counters at a nominal cost which are food for each day's living. ("Spiritual food for to-day" might be a good title.) Our present daily readings are too doctrinal for the uninitiated.

4. We are not yet completely social-minded, stressing doctrinal correctness rather than humane contacts.

6. We have too many "shocks" to spring on the inquirer; such as explaining Swedenborg's visions, the Second Coming of the Lord, and why we are not an associated member of the Federation of Churches.

7. We have no psychological methods for those who feel the need of such assistance. This could be done very successfully without borrowing from any sect for we have the original truths, which, stated in the silence, would and could bring much help. Our drunkards are also ministered to, if at all, by those of other faiths.

8. There are attractive neighborhood churches to compete with; and since our own flock is so scattered, members feel that so long as God is being worshipped, one church serves as well as another.

We do not support, in *extra sessions*, our missionary aims and endeavors. These are left to a committee at a distance, and occasionally we receive their worried appeal and news, through THE MESSENGER, which does not reach everybody, and thus possesses little meaning since "the committee" is entrusted to do the worrying for us. Individual, personal interest, as groups, should be actively solicited. Mite Box contributions are only the least part of a real, missionary program.

10. We might learn to adopt a few of the new and old methods of handling church activities, and thereby stimulate the human side of church building, for as Dr. Emerson Fosdick says: "Out of thousands of letters received daily only a small per cent care anything about doctrinal interpretations; all want some help in meeting life's problems."

Since our policy has been exactly the contrary, new measures are necessary to reverse our position, for I am convinced, as I always have been, that we need to give greater helpful contacts to the troubled world of to-day.

(MRS.) THERESA S. ROBB.

NEWS OF THE CHURCH

Chem Club of Urbana Junior College

The Chem Club of Urbana Junior College, sponsored by Professor G. W. H. Powell, Chemistry instructor, has continued to meet once each month for its combined educational and social meetings. A regular feature of the club is the informal gathering of the chemistry students for lunch on the meeting date. In the afternoon the president, Robert Waldvogel, presides at the more formal program for which a program chairman of that month has been responsible.

The program of the January 19 meeting featured a highly interesting talk by Martin Gainer, a Chem Club member who is an enthusiastic maker of telescopes. He had his own telescope along that he might more clearly explain its details. There was also a movie, "The Story of Lead Smelting."

The February 16 program included a talk about the mining and uses of "Sulfur" by Ward Melenbacher,* an interesting article relating important, though accidental, chemistry discoveries was read by John Wilson; a clever rhyme concerning chem lab was given by George Dorsey. The movie reeled off this time was "Oil Wells in Europe and Africa."

MARGARET MILLER
U. J. C. Chem Club
Urbana Junior College
Urbana, Ohio
PROF. G. W. H. POWELL, Sponsor.
(The Science Leaflet)

* It may be of interest to note that Mr. Melenbacher is from Kitchener, Ontario, Canada, and is looking forward to entering the New-Church ministry.

BOSTON, MASS.

The regular monthly meeting of the Massachusetts New-Church Women's Alliance was held in the vestry of the church on Wednesday, April 5th. The subject for the meeting was "Easter in the Holy Land."

CAMBRIDGE, MASS.

On the third and fifth Sundays of the month, viz., April 16th and 30th, friends will meet in the School Parlors at five o'clock for round-table consideration of the subject, "The Bible and the Inner Life." Supper will be served at 6:15.

On Sunday, April 16th, the Rev. Lewis F. Hite will preach on the subject, "The Wings of the Great Eagle."

The Easter Offering of this Society will be used for the benefit of many worthy calls for aid, not only for its own members, but also for the community.

SAN FRANCISCO, CALIF.

On Monday evening, April 10th, the San Francisco Alliance invited all members of the Society to its monthly supper. After supper the Board of Trustees

met. Then followed an address by the pastor, the Rev. Othmar Tobisch, on "Our Far-flung Missions."

The Sunday-school has decided to send each month one dollar to the China Relief, to give food, clothing and medicine for one Chinese refugee child for a whole year.

LOS ANGELES, CALIF.

The semi-annual meeting of the Ministers' Council of the California Association was held in Los Angeles, March 6th-8th. A dinner at the Hotel Vista del Arroyo in Pasadena, by invitation of the Rev. Theodore Pitcairn, commenced the session. On the two following days various subjects were discussed. The Rev. Walter B. Murray advocated the establishment of a missionaries' training school on the Pacific Coast. Plans for the California Association meeting in San Francisco and Berkeley, September 1st-3rd, were discussed. The theme for all talks was adopted: "The New Church Faces New Conditions." Mrs. Paul Dresser came from Pomona College to discuss the coming camp session, the dates of which are: July 30th-August 13th.

BAPTISMS

VON OTTENFELD.—On Sunday, March 5th, in the Church of the New Jerusalem, in Los Angeles, at the conclusion of the morning service a double baptismal service was held for Mrs. Alberta Pauline Von Ottenfeld and her little daughter, Karen Yvonne Von Ottenfeld. The Rev. Andre Diaconoff officiated.

ANDERSON.—On Palm Sunday, April 2nd, at the Sheridan Road Church (Chicago) Miss Patricia Mae Anderson, the Rev. Henry K. Peters officiating.

MARRIAGE

HERMANN-EMMEL.—On March 18th at the Humboldt Park Church (Chicago), Miss Ann Emmel and Richard Hermann.

WANTED.—Young New-Church couple desires vacation cottage, at modest rental, for month of September. Address communications to X Y Z, 112 East 35th Street, New York City.

OBITUARIES

HARRIS.—Miss Cornelia G. Harris, a member of the New Church of Roxbury, died on January 7, 1939, at the age of ninety-one, after a long and

unselfish life. Burial at the Abington Cemetery. At the time of her death she was living with her niece, Mrs. Susanne H. Gidley, Fairhaven, Mass.

The Harris family was as much a part of the Roxbury Church as the cornerstone itself. Dr. John T. Harris was one of the founders. He was the first superintendent of the Sunday-school. His daughter, Miss Harris, taught in the Sunday-school for many years. She always showed a deep interest in the Church activities and she was comforted by the deep spiritual message of the Church. She kept all of her faculties to the end. She was loved by all who knew her.

Records are not available that can adequately describe the variety of service, the full measure of devotion that a life like that of Miss Harris exemplifies.

J. H. H.

POTTER.—Arthur Richmond Potter, departed this life February 3, 1939, at his home, 748 Main Street, Hingham, Mass., at the age of ninety-two. Memorial services were held for him at the Forest Hills Crematory on February 6th, the Rev. Joy H. Hammond, officiating.

Mr. Potter was born in Providence, R. I., a descendant of Roger Williams. Most of his life was lived in Roxbury, Mass. Sixty-nine years ago, when the Boston Highlands Society of the New Jerusalem was instituted in Roxbury, Arthur R. Potter was the forty-seventh of the forty-nine members to sign the charter.

His hands were full of usefulness and his years were crowded with service to God and man. A little more than half a century of his life was given to faithful service as Treasurer and Secretary of the Forest Hills Cemetery. During the last thirty years of his life he lived at Hingham. Plain living that loved to share its blessings with others, marked his character. His service to the Roxbury Church is very well remembered by those who knew him.

In a full life like his we cannot begin to gather up nor attempt to estimate the untold benefactions that his spirit and devotion initiated.

J. H. H.

KEMPTON.—Mrs. Grace Call Kempton, widow of Herbert Sumner Kempton, an editor of the *Boston Herald* for many years, passed into the spiritual world March 22nd.

She was born in Brooklyn July 31, 1859, the daughter of Emily and Henry Edwin Call.

She attended the Garland School and her interest as a young woman in child training was sustained for many years. In later life she developed a method of nerve training and relaxation for adults which brought comfort and composure to many people.

She is survived by two daughters, Miss Rosalind Kempton of Boston and Mrs. Gluyas Williams of West Newton; a son, Kenneth Payson Kempton, a member of the English faculty at Harvard; a sister, Miss Annie Payson Call of Waltham; a half-sister, Mrs. Emily Whiston Wellman of Springfield, and a half-brother, William C. Whiston of New York City.

The resurrection service was held at the Church of the New Jerusalem, Newtonville, Mass., on March 25th, the Rev. Horace Briggs officiating.

RUGAR.—Miss Jennie B. Rugar passed away on March 23, 1939, at her home in Los Angeles, Calif. The services were held on March 25, 1939, the Rev. Andre Diaconoff officiating.

Miss Rugar was born on July 26, 1857, in Galesburg, Ill. She came to California with her mother thirty-nine

years ago. She has been a devoted member of the Los Angeles Society.

Miss Rugar was a talented artist, painting mostly landscapes; she received her training in Chicago and in New York. She taught art in Galesburg, in a girls' college there as well as privately. A beautiful view always brought her deep joy, and she loved to share it with others. At several occasions she exhibited her work in the parish house of the Los Angeles Church. She was an active member of the Los Angeles Art League.

Her last two or three years were made very comfortable by her friends and her mother's provision. She passed away very peacefully.

The Angel of Deliverance has made very frequent visits to the Philadelphia Society this year, taking from us in the three months five of our members and one devoted friend of the Church. The services were conducted by the Pastors, the Revs. Chas. W. Harvey and Richard H. Tafel and other assisting ministers.

SIMONS, EUNICE SCHOFF (Mrs. Harry M.), a lovely representative of the old church family of Schoff, grievously missed by family, friends and Church, passing on January 22nd, at only forty-eight years of age.

GEORGE, MARY (Mrs. Harry E.), January 24th, a devoted missionary to her family and friends, aged seventy-one.

PEALE, ANNIE M. (Mrs. F. Fulton), of the old Close family, a generous contributor to the work and resources of the Society, aged eighty-eight.

LISTER, JOHN E., scion of another old church family, aged seventy.

POLLARD, ELISABETH CHALMERS (Mrs. Richard K), a faithful member of the Young People's League though living thirty miles away, and for three or four years a devoted attendant and worker at the Fryeburg assembly. In both she will be greatly missed. She was tragically killed with her father in an auto collision, March 11; aged twenty-five.

LACKENBY, LOUISE, a recent, gentle and devoted member, late of Sunderland, England, aged forty-seven.

C. W. H.

CALENDAR

April 23.

Second Sunday after Easter

THE RISEN LORD

Sel. 35: "The Lord is my light."

Lesson I. Num. xiv, to v. 26.

Responsive Service VI. The Blessings.

Lesson II. John xiv.

Gloria, Benedictus and Faith.

Hymns (Mag.) 183: "The Day of Resurrection."

189: "To Christ, the Prince of Peace."

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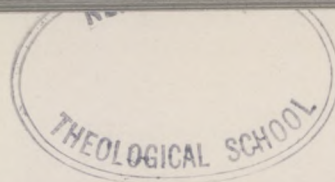
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**NEW CHURCH
MESSENGER**



April 19, 1939

In This Issue

New Horizons

Charles H. Kuenzli

Ambition

Clarence Hotson

What Is the Kingdom of God?

Walter Brown Murray

Doubt

Alexander Harvey

From Our Readers

Price 10 cents

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The
NEW-CHURCH MESSENGER
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New York City, April 19, 1939

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A Hole in the Fence

IN the *New York Times*, April 10, was an account of the slaughter of twelve deer and one sheep by two large dogs on an estate in Westchester County, N. Y. The dogs were not mad. They found a hole in the fence that surrounded the small park in which the valuable herd of Japanese deer was kept. Reverting to their original feral nature they killed for the lust of killing, and then, blood-stained and weary, fell asleep. In the same issue of the *Times* was an account of the bombardment of four Albanian ports and the invasion of the land by Italian forces by order of Mussolini.

The Albanians have about as much chance of successfully resisting the army and navy of Italy as those defenseless deer had of opposing two savage hounds. Both events appear to be on about the same level, except that the dogs are not morally responsible for their depredations. Responsibility for the latter rests with the dog owners. Responsibility for murder lies with the murderers.

We are not concerned with passing judgment

on Mussolini. Ultimately he will be judged. His motives will be known, his aims will be revealed, and he will be exonerated or condemned not by his deeds but by the character of his affections. As, indeed, each one of us will be.

What most concerns us here is the fact that when men or nations feel themselves free of moral fear and restraint, they, like the aforementioned dogs, revert to the savagery of the jungle. In their eyes might becomes right, and God help the defenseless ones who stand in their path. The present state of the world reveals the fact that various groups of men are reverting to the standard of the jungle. In this they may not be any worse than the vast majority of mankind, but unfortunately they have found a hole in the fence of national honesty and moral restraint, and wherever they can prey upon the defenseless they show no hesitation.

How to construct a hole-proof fence that can thwart the forces of violence appears to be an insuperable task for the peace-loving part

of the human race. At present it appears to be beyond the power of the wisest statesmen. To withstand violence by force of arms will probably result in another world war. And every war leaves behind it the seeds of future wars. The only real hope for permanent peace in the world lies in the extension of the Kingdom of God. Put into other words this means the regeneration of man. "Man from birth is like a little hell, between which and heaven there is perpetual disagreement. The man cannot be withdrawn from his hell by the Lord unless he desires to be led out. . . ." (*Swedenborg*.)

There will always be holes in the fence of moral restraint until the majority of human beings have set their faces heavenward. The first line of defense, and the only impregnable one, is "the fear of the Lord." Much of the present confusion of the world is due to the fact that a form of super-patriotism is being put into the place that men should accord to God. For a true patriotism, the patriotism that impels a man to love his country more than himself, we can find nothing but praise.

Swedenborg defines such patriotism as "love to the neighbor."

"That every man is bound to love his country, not as he loves himself, but more than himself, is a law inscribed on the human heart. Hence is the universal saying, to which every upright man subscribes, that if ruin threatens one's country from an enemy or any other source, it is noble to die for it and it is glorious for a soldier to shed his blood in her defense. This is a common saying, because to such an extent ought one's country to be loved."

Most of us will say "Amen" to that; but this is an entirely different form of patriotism from that which seeks to overrun neighboring nations in a mad orgie of empire-building and with a desire to appropriate the victim's wealth. The lust of aggression is the hole in the fence that gives free admission to the dogs of war. Love to the Lord and love to the neighbor mean not only a love of one's country but a love of honesty, justice and peace.

A. W.

New Horizons

By Charles H. Kuenzli

THE key-word for one of the radio programs is "New Horizons," and it wins attention and interest because of its appeal to the spirit of adventure inherent in every child that is born. The horizon marks the boundary of our vision. Accustomed things—our old horizon—may seem drab and dull and circumscribed. We may feel that a change of place, a new horizon, will solve our problems, and give us a new interest in life. This may be true, and yet, since wherever we go, we take ourselves with us, any change of place should be attended by a change of state if it is to be beneficial. The change of state may come without an actual change of place, and yet our surroundings, our occupation, and our friends may seem altogether new. Without the inner change, no matter where we go, our own state—whatever we have loved and made our own—will certainly remain in evidence.

Whatever of interest and attention and variety we felt in the old environment, will carry over to the new. Whatever of fear or hatred or discouragement we found in one relationship, is very apt to color and shape and limit any new and different place. In order to find a new horizon in the sense of a better outlook on life, we will need "a new heart and a new spirit."

In the case of Abraham and Lot, going out from their own country and their own kindred, the Lord's promise to them was that all they actually saw was theirs. Their possessions were bounded by their horizon. This is true of us. Sight means spiritual discernment or perception, and all that we have made our own through cultivation of the higher or more spiritual qualities cannot be taken from us. As we deepen and extend our spiritual experiences, a new horizon appears, and while this may be ob-

scured by falsities, it never can be entirely lost for the reason that the spiritual truths once perceived are, as it were, "fastened upon us." Without the ability to develop our latent capacities for good, we would find ourselves burdened beyond bearing by the present-day sorrow, and conflict.

At the World's Fair "March of Time" exhibit in Chicago, there were shown groups picturing the prehistoric age of man, as it could be visualized from available data. Here we found a sort of ape-man, brutish, ignorant, and cruel. Within the past few years the findings of the archeologists have revealed traces of a civilization capable of producing exquisite statuary, showing that far back of what has been pictured as the beginning of civilization there existed a fine and noble humanity, cultured and beautiful. Recent excavations have uncovered so much to verify the literal sense of the Word that we may well hope to extend our horizon, through more intensive research in "Great Tartary" to the end that the Source of our Most Ancient Word, consisting as it is said to do "of mere correspondences," may be given to this age (*R. xi*). Certainly to this age has been given the revelation concerning the relationship between the spiritual and the natural—a horizon extending beyond the boundaries of time and space to the world of causes.

The horizon which bounds our vision must be limited because of our finite nature, yet it need not be narrow or small or self-centered. We remember that Lot denotes the natural man, and that "Lot lifted up his eyes and beheld all the plain of Jordan," all the goods and truths of the external man. "And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Abram represents the celestial man, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." In a Commentary of the Bible we find that Dummelow writes of Abraham: "He is one of the greatest figures in the history of the human race . . . to whom the world owes its first clear knowledge of the true God, His spiritual and holy nature,

and the way in which He is to be served and worshipped. Three great religions, the Jewish, the Mohammedan, and the Christian, look back to him as one of their great spiritual ancestors, and accept him as a type of perfect faith and true religion." It is to the Abraham of each individual that the new revelation concerning a spiritual horizon can come. It has been said that the discoveries of the future will follow along the lines of spiritual advancement, and there are various indications of the truth of this statement. When Lot was given his choice of the land that lay before him, he chose the lowland; although he knew that he would be a near neighbor of Sodom and Gomorrah, and knew, too, that he need not have "pitched his tent toward Sodom." There are many myths, legends, and fairy-tales based on almost all of the dramatic events recorded in the Bible. We recognize them in our study of ancient literature, and realize the truth of the statement that the Word, in some form, has been given to "all peoples, and nations, and kindred, and tongues," as it could be received. No one in all the world has been left without some internal dictate upon which to form a pattern of life. No one may claim as an excuse for wrong doing an utter ignorance of a lower and a higher level of life. The revelation given to this age, a revelation or opening of the internal meaning of the Word of the Lord, upon which the organized New-Church is builded, is so clear and reasonable that it is hard to understand the indifference and even an active antagonism with which this heavenly truth is met.

What the Lord has said once, He is saying to all time. What He has promised of salvation, He promises to all. "Lift up now thine eyes, and look. . . ." What do we see? "Nation rising against nation, and kingdom against kingdom; and great earthquakes, and famines, and pestilences." Yes, all of these. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Yes, and more than these. "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." These things come to pass in every generation. "Verily, I say unto you, this generation shall not pass away, till all be ful-

filled. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

These are serious words. These are words of tremendous import. These are words spoken by the Lord Himself, to all people of all time—to you and to me. These things do come to pass in each generation, and in a degree to each individual. They are pictured in the minutiae as well as the larger things of life, and they are spoken for our admonition, comfort, and reassurance. "Look up, and lift up your heads. . . ." Behold the larger horizon of heavenly happiness which the Lord has prepared and opened before us, in this age. These things must come to pass—certainly. So long as the human mind is made up of so much of good and evil, there will be turmoil, warfare and desolation. In this connection I cannot too highly recommend for study an editorial on "Pacifism" in *THE NEW-CHURCH MESSENGER* for March 22, 1939. Turning again to the Word of the Lord, we find recorded there the story of the Lord's own life—a record of spiritual combat compared with which the most terrific warfare on the natural plane of life must seem comparatively unimportant.

Warfare, however, is not all of the story. There is always the new horizon of spiritual values for which, alone, war on the natural plane is allowable. There is the salvation and heavenly happiness of the soul, won only by the overcoming of evil, and the choosing of good. The record of history is one of bitter struggle, of marvelous achievement, and always of forward movement. The urge of that spiritual or creative force flowing forth from God continually, will not permit inertia. As spiritual beings, we have a heritage of responsibility concerning the Christian faith. As we search our own hearts in the light of the teaching of the sacred Scriptures, willing to learn wherein we have failed in carrying out the Lord's commands, we will come to the beginning of repentance. The miracles of this age permit us to see "all the kingdoms of the world, and the glory of them." They permit us to see, also,

"all the kingdoms of the world," and the sorrow and desolation and destruction of them, in a way that no other people of the world have seen.

It is hard not to be "overcharged with the cares of this world." If we were not able to bear the knowledge and the responsibility of this period in the Second Coming of the Lord, they would not have been given to us—we would not have been able to receive or recognize this Coming. It is as true to-day as it was in the time of the Lord's life on earth that "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." They lived and labored and looked for the coming of the kingdom of the Lord and entered into their inheritance of heavenly blessedness and of life eternal without even glimpsing the marvelous possibilities of this new age of miracle. What a privilege it is to live in this new era, and to "see with our eyes, and hear with our ears, and handle with our hands" the fulfillment of so much of prophecy! What a responsibility rests upon our shoulders as followers and disciples and co-workers with Him! What a joyous emancipation has been given to the Christian people of to-day!

Do we question the Lord's power to deliver, to save, and to bring forth His people? Are we tempted to feel that His hand is shortened, that it cannot save from even the worst and most terrible evils of to-day? Do we doubt His love or His wisdom in all that has come upon the world? Certainly not. We have before us the new horizon of spiritual reality, of spiritual power, and of spiritual beauty, which shines through the clouds of earth with a vision of radiance and revealed Divinity beyond any the world has ever known. This revelation illumines the whole plane of our natural lives, and shows the straight way before us. It is as much a Christian duty to radiate the inner joy which the world cannot give nor take away, as it is to keep our church buildings open; to attend the services of worship, and to love and encourage and forgive one another.

From the place where we are standing now,

all that we are able to see, in the sense that seeing is understanding, is ours. All that we are able to hear, in the sense that hearing is obedience, we have. While our reception of heavenly happiness may be delayed until after the experience of death, it is sure to come, for the kingdom of heaven is at hand. We cannot receive it while we hold to the unhappy inheritances, the acquired anxieties, and the earth-bound habits of thought prevalent in this world. The love of self and the love of the world must be exchanged, little by little, for love of the neighbor and love of the Lord.

If we have experienced the loss of earthly hopes, the inner conflict and desolation which the Lord foretold, the famine and the fear

which threaten our dearly bought civilization, let us remember that the Lord said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." It is only through the reception of the truths derived from the Word of the Lord that mankind will be enabled to "Look up, and lift up" its eyes to the new horizon of spiritual order and beauty, revealed in the opened Word. We think, and rightly, of the Bible as containing the Word of God, which is to be read and studied daily. The sense of the letter of the Word, which is the natural sense, is the Basis, Containant, and Support of its interior senses, which are the spiritual and the celestial" (S. 36).

Ambition

By Clarence Hotson

MANY of us like to observe how words have changed or modified their meanings, or have come up or down in the world. Such change of meaning may sometimes reflect man's changing spiritual state. The word "ambition" has, on the whole, come up in the world. Its first meaning, as my dictionary gives it, is "Eager or inordinate desire of power or distinction for its own sake." This is the old, historic meaning of the word, shown by Brutus' excuse, in Shakespeare's well-known play, for assassinating Julius Caesar: "because he was ambitious." One of the royal allies against Napoleon said they were not making war against the French, nor even against Bonaparte himself, "but against his ambition." The word's derivation is significant here. In ancient Rome an "ambitious" person meant, literally, one who walked or went about to solicit votes, so that he might be elected to office, as the verb, *ambire*, to walk about, clearly shows.

More recently, however, and especially in the United States of America, the word is used freely in a much more favorable sense. The second meaning my dictionary gives is: "Worthy eagerness to achieve something great and good." It explains that ambition's primary reference is to the award or approval of

others, and is the eager desire of power, fame, or something deemed great and eminent. There is, however (it adds) a noble and wise, or an ignoble, selfish ambition. Modern commercialism, especially in the United States, which has afforded men of energy and ability unprecedented opportunities of gaining wealth and power, is no doubt largely responsible for this subtle change in meaning of the words "ambition" and "ambitious." In a colloquial, or slang sense, "ambition" is even a synonym of energy and praiseworthy diligence. The cult of "the self-made man" is typically American. A certain lawyer once said to me: "If a man can make a million dollars—I don't care *how* he does it—I take off my hat to him!" Alas, how American!

A veritable worship of "success" has been rampant in our country for years. The number of books printed, sold, and read, whose entire burden is their more or less practical advice or instruction as to how to call forth, develop, and use whatever inherent or latent powers one may have, to the end that he may become rich, great, or eminent, is astonishing and even appalling. The goddess success is indeed a jealous deity! The single-minded consecration of all their thoughts and energies which

she exacts from her votaries is terrific to contemplate. No Christian sermon could exceed in fervor the harangues with which her high-priests whip up the devotion of the faithful. The heaven she awards to her elect is wealth, power, fame, applause, eminence, honor. The hell with which she punishes those who scorn her precepts or disobey her commands is poverty, obscurity, misery. Is it any wonder that her temples are thronged, in spite of our Lord's saying: "Ye cannot serve God and Mammon"?

A device which the author of one success book I chanced to read not long ago recommends, and has practiced, is to summon a council of departed great men, and, as it were, consult them, to learn the secret of their great achievements, and gain the benefit of their advice. The idea struck me as good; but I was taken aback at the particular group the author had gathered in council about himself, which included among others, Napoleon Bonaparte and Ralph Waldo Emerson. The author maintains that he practiced this "council" idea so long that he can feel these departed heroes of his as actually present, can see them, hear them speak, pronounce their opinions, and offer their advice. That he has managed to summon up a powerful "spiritual" force of some sort I do not doubt in the least; but I strongly suspect that most of his actual spiritual associates are infernal!

This reminds me of the Swedenborgian doctrine that every man has at least two good and two evil spirits about him every moment of his life on earth, and leads to speculation as to just *who* it may be that is inspiring my thoughts at any given time, or helping to guide my decisions. To what extent can I determine the personnel, so to speak, of my spiritual-world *entourage*? In the course of my life I have admired a number of persons, living and dead, and have been influenced by them in turn, either for good or ill. Some have continued more or less to influence me; others I have discarded or banished. All these changes must have been accompanied by corresponding changes in my associations or relations with angelic and infernal spirits, all of them persons who have lived at some time on this or on some other planet.

Recently I have been using an infallible

method of availing myself of a wisdom in comparison with which all the worldly wisdom to be gained from the "success" books or the greatest men they hold up as exemplars seems like utterly childish babble. I have joined a class pledged to read a certain minimum number of pages of Swedenborg's *Arcana Coelestia* every day. I cannot say but that a "good" snappy detective story might not suit my mood better many a time than my volume of the *Arcana*; but every time I compel myself to read it, the faith that this is a Divine Revelation is strengthened, the problems of life are lighted up with the very light of heaven, and much insight is gained into particular spiritual conditions. A most beautiful and holy sphere comes with reading the Writings: which is why the evil spirits with me fight so hard by every possible means to keep me from doing it; but they fight a losing battle!

To get at the heart of this matter of ambition I turn at once to Swedenborg, but this time to the Potts *Swedenborg Concordance*. There is one reference only, but that one is worth much fine gold:

On ambition. . . . Since the love of the neighbor no longer exists in the world, in its place there has succeeded the ambition of becoming eminent in various ways. For that which should excite man to do what is good is the love of the neighbor, but as there is no longer any, in place thereof there is the ambition of doing great things, by which man is bent by the Lord to do good to the neighbor, to societies, and to the commonwealth. (*Diary*, 2796.)

This explains at once why the very word "ambition" has taken on a more favorable sense in the past two hundred years, and why there has grown up this cult of "success," and even the unashamed hero-worship of Napoleon Bonaparte, and of men even worse, so far as we can judge. It explains the influence of Emerson, who knew how subtly to appeal to and inflame the inherent diabolical tendency of every man to deify himself. It explains the popularity of the various pagan cults that flourish at present, some of which do not even pretend to be Christian: cults which appeal to the natural man's desire to realize the absoluteness of his own ego. It explains also why the New Church has had a terribly hard time even to exist; for it uncompromisingly tells the natural man just what he does not want to hear: the truth about himself. "There is nothing in a man but evil and

the falsity thence derived, so that he is a mere assemblage and compound of evils and their falsities" (*A. C.* 761). Such a doctrine can hardly hope for wide popularity in the present spiritual state of the world!

We cannot, then, sufficiently admire the wonderful Providence of God, in using even ambition, which is in itself infernal, to bring about good for mankind. "There was a necessity that the Lord should be preached from the Word, and the Christian Church thereby established; but this could not be effected except by leaders who should act with zeal; and there were no others qualified, than such as were heated.

as it were, with zeal, from the fire of the love of self" (*Divine Providence*, 257). This explains why men whose memory is revered as that of saints and heroes may nevertheless be now in hell, in spite of all the good they did and the truth they preached. That great and good things may be done from radically evil motives is a truth that the world is slow to accept; but it is nevertheless a truth. Man looks at the outward show; but God searches the heart. From the point of view of religion, it is not the work that is done that counts so much as the motive from which it is done; and that is the last thing that interests the world.

What Is the Kingdom of God?

By Walter Brown Murray

BASED upon the New Testament there can be no doubt that Jesus came into the world to establish the kingdom of God, or the kingdom of heaven, upon the earth. It was undeniably His objective.

Did He accomplish His purpose? Yes, to a degree He did so, for He established the Christian Church in the hearts of a few and it grew and prospered, and in a way it was the kingdom of God, the rule of God, in human hearts. But He did not succeed in bringing in the Messianic kingdom as it is described in many places of the Old Testament, as, for example, in the 35th chapter of *Isaiah*. He said very plainly that after He left the earth in His visible presence iniquity would increase and things would go from bad to worse until He came again. That is unquestionably what happened.

And then the New Age came, which we believe is the New Christian Dispensation, a new understanding of religion in the world fulfilling the prophecies of both Old and New Testaments, genuinely establishing in a new and complete way as the age progresses the Messianic kingdom upon the earth, or the kingdom of heaven.

But what is that kingdom of heaven? How far will it go in establishing the rule of God in human life and in the world? Will the conditions of heaven be realized upon the earth? Or

will the earth continue to be largely the kingdom of hell in human hearts and in human society? *Will it embrace the body of man or only be effective in re-establishing order in man's spirit?* These are questions of tremendous interest to us all.

Some two years ago these four sentences were given me, without especially thinking about them, and I wrote them down as they came into my mind. I acknowledged the apparent truth of them, but I did not know how to realize them in daily living:

Nothing contrary to Divine Love has any real existence.

Sickness and disease do not exist in Divine Order.

Poverty does not exist in Divine Reality.

As we come into Divine Reality evils disappear.

The first statement I saw to be true according to Swedenborg, since it is written in *Arcana Coelestia* 4623: "Be it known that the life of sense with spirits is twofold, namely, real and not real. The one is distinguished from the other by the fact that everything is real which appears to those who are in heaven, whereas everything is unreal which appears to those who are in hell. For whatever comes from the Di-

vine—that is, from the Lord—is real, because it comes from the very being of things, and from life in itself, *but whatever comes from a spirit's own is not real*, because it does not come from the being of things, nor from life in itself. They who are in the affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth through the affections." There is much more of great interest in this paragraph and attention is directed to it in its entirety.

This is stated quite as strongly in *Divine Providence* No. 19: "What is in evil and also in falsity is not anything. Not being anything, means to have no power and no spiritual life. . . . Since therefore all that is anything must be ascribed to life, nothing that is real can be ascribed to death."

Thus "sickness and disease do not exist in Divine Order." Sickness and disease, according to *Arcana Coelestia* 5711-5727, come entirely from evil spirits or the hells in association with man and find an entrance through man's perverted life, which evil spirits themselves pervert, acting upon man's evil will. Diseases come either to the man through his own disorderly life or through race evil.

As to poverty, the Lord Himself has said, *Haggai* ii. 8: "The silver is mine, and the gold is mine, saith the Lord of hosts." "No good thing will he withhold from them that walk uprightly." "There is no lack to them that fear him."

It seems logical to say also that "as we come into Divine Reality evils disappear."

With all this preliminary it is not strange that a year later the following sentences came into my mind, and I wrote them down. With the customary skepticism of the nominal Christian I regarded them with interest, but did nothing about it. A few days ago I came across these statements and now I give them to others, asking if it is possible that we can expect them to be realized in our lives to such an extent that we may act upon them with certainty of fulfillment.

The kingdom of God is the kingdom of the Real.

The kingdom of the Real is the rule of God in human life.

The rule of God in human life is not merely

the partial acceptance of certain spiritual precepts. It is a realm of its own—a kingdom where God reigns, where His laws only rule, *where the conditions of heaven actually exist*.

The kingdom of God is the real life intended for man on earth. The kingdom of darkness and evil is the mirage, the unreal, the bad dream.

We live in the kingdom of darkness and evil as to our thoughts. We are conscious of it all the time. We catch a glimpse now and then of the glorious reality of heavenly life on earth, but we think it can be realized only in heaven.

It is meant for us now. God came forth in a Divine Humanity to establish it. It is the real world. It is not merely an inner world. It is the only world, for nothing actually exists but the real. The world we live in as to our thoughts is illusion, not reality.

The kingdom of lack is not the kingdom of heaven. The kingdom of abundance is the kingdom of heaven.

The kingdom of sickness and disease is not the kingdom of heaven. The kingdom of heaven is the kingdom of health and strength, of abundant life, of the perfect body, mind and spirit.

The kingdom of heaven is the kingdom of love, of joy, of peace.

The kingdom of heaven is the rule of God in human life, and thus the kingdom of victory over all the ills of the flesh, of the mind, and of the spirit.

It is the only reality. The kingdom of defeat and accident and disaster is not the kingdom of God. It is true that we live in a world of illusion, of defeat, of accident, of disaster, of injustice, of cruelty, but it is not spiritually real. It is a world created for us by devils who hypnotize us. Our family and friends, indeed all the people in the world, of all the past, and even of the present, have confirmed the idea that the world of illusion is the world of reality. Tradition bears heavily upon us to make us believe it. Our scientific men, our students of life and thought, are all materialists in a similar way. They confirm the lie of the senses, the claims of devils, for all have been likewise hypnotized.

But this world of illusion is not our Heavenly Father's world. It is not the kingdom of heaven which Jesus came to establish. And which

really now exists. For "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and *He* shall reign forever and ever."

The kingdom of heaven is thus not a kingdom of weakness but a kingdom of strength; not a kingdom of old age, but of youth, of eternal youth; a kingdom of perfection.

How do we enter into this kingdom of heaven?

By repentance first. "Repent, for the kingdom of heaven is at hand." This was the message of Jesus. It is His message to-day. We must put away all things that offend. We must learn to come thereby into harmony with the Divine Being, our Lord Jesus Christ, who is "the Mighty God, the Everlasting Father." Repentance, first, last, and always, the turning away from evils as sins against Him. The kingdom of heaven is really at hand, the kingdom we have been talking about, but we must repent, deeply and thoroughly, of all evils of life, before we can enter it.

Then we must surrender all of our self-loving life to the Lord, so that He may reign in us fully and completely forever.

We must surrender our old misconceptions, our old false thoughts, our old evil practices, and acquire a new and heavenly selfhood, become a new creature in Christ. Old things must pass away. All things must become new, become heavenly.

This surrender means a surrender of the understanding to the divine truth, to the Lord Jesus Christ Who is the Divine Truth; and a full surrender of the will to Him, Who is the Life of the world, the Creator and Preserver of the universe.

Repentance and surrender are the keys that admit us into the kingdom of heaven on earth.

In daily life we must remember this injunction of the Lord: "Seek ye first the kingdom of God, and his justice, and all these things shall be added unto you." Seek first the rule of the Lord Jesus, of His principles and ideals, and we shall realize our dream.

If these things be true do not deny them because of the views you have traditionally held. If they are true, hold on to them. Do not let the serpent deceive you, or the lie of the senses. Work them out into life, so that Jesus, who has all power in heaven and on

earth, may work them out for you, in you, and your body as well as your soul may become the temple of God.

Let us beware of denial. We read in *Arcana Coelestia* 231: "The evil of the Most Ancient Church which existed before the flood, as well as that of the Ancient Church after the flood, and also that of the Jewish Church, and subsequently the evil of the new church, or church of the Gentiles, after the coming of the Lord, and also that of the church of the present day, was and is that they do not believe the Lord, or the Word, but themselves and their own senses. Hence there is no faith, and where there is no faith there is no love of the neighbor, consequently all is false and evil."

Shall we allow the serpent, or the senses to lead us to deny the possibility of God establishing His kingdom in our bodies and also in universal human society on earth; or shall we say, as many seem to do, that the devil owns our bodies and may do what seems good to him, and likewise in human society? Did Jesus mean it when He said, "All power is given to me in heaven and on earth"? Shall we believe in illusion or in divine reality? When we pray that the Lord's kingdom may come, and His will be done on earth as it is in heaven, do we mean what we ask?

Doubt

By Alexander Harvey

OFTEN I wondered why my risen Lord
Was so remote from me, so far away
When all the fiends of hell made me their
prey.

Sometimes it seemed as if the obscene horde
Of every deadly sin and blood-red lust
Held orgies in my heart, and then my trust
In Him Who rose for my sake from the dead
Was lost in my despair. Where was my
Christ

While I was so bedevilled and enticed?
Soon I discovered that He had not fled.
He fought the battle for me ere I fell
And saved my soul from the whole horde of
hell

With the sure hand He held so swiftly out
As He asked Peter: "Wherefore didst thou
doubt?"



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Boy Samuel

NEARLY all people like to read about heroes. And especially do they like to read the heroic lives of boys who rose from the ranks of the people and became great by devotion to duty, perseverance and hard work. Our own national history is full of records of boys who have achieved great success and great honor and who have been of wonderful service to their country.

The life stories of men like Presidents Lincoln, Garfield and Hoover teach us that being born poor does not keep an earnest man from achieving great honor and success. One might write down a long list of self-made men who have come from poor homes, have educated themselves, and have been of outstanding use to our national life. The lives of some of these men have been quite as heroic as those of great warriors and explorers. America has been and still is a land of great opportunities, a place where by hard work and devotion to duty, even a poor boy can win distinction.

But in this there is really nothing new. Read the Bible, and you will find that most of its great heroes commenced life as poor boys.

One of the most remarkable boys spoken of in the Bible is Samuel. He lived more than three thousand years ago. His mother had prayed to the Lord that she might have a son, and in answer to her prayer Samuel was born. She was so grateful that she gave him to the service of the temple of God. He was only about seven years old when she took him to Eli the high priest, and said, "For this child I prayed and the Lord hath given me my

petition. Therefore, I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

You can picture for yourself this little fellow, sweeping the temple, putting oil in the lamps, waiting on the priest Eli, and day by day learning to read the books of the Law. Every year his mother visited him, bringing him a new coat.

He grew up in ready obedience. He loved the life to which his mother had devoted him. He became a great prophet, and ultimately was priest and judge over all Israel. He was the last of all the judges who ruled the people, and was the greatest of them all.

His character was built on obedience and truthfulness. His mind was so free of deceit that even when he was a boy the Lord could speak to him in audible tones.

Judged by our modern customs Samuel did not have an easy life. From his earliest years he was a worker and a student. Possibly he had time for play, and indulged in games with other boys. Of this we are not certain. All we really know about him is that he became a great scholar, a great judge, a great priest. All his achievements came from obedience and industry. He became great through service to the Lord.

Any boy can do what Samuel did. He may never become a judge, a prophet or a priest; but he can give himself to the Lord and grow strong by obedience to the divine law and by habits of industry and usefulness. This is true greatness. People who are strong in obedience,

truth and grace, are the great people of the earth. Their names may be unknown to mankind, they may win no earthly fame, but they are the salt of the earth and are known to the Lord. Those who serve the Lord in truth and usefulness, are workers in the temple of God. And in such service all can grow great.

NEWS OF THE CHURCH

PHILADELPHIA

The Spring Meeting of the Pennsylvania Alliance of New-Church Women was held on March 21, 1939 in the Parish House. Forty-eight persons attended the bountiful supper, the tables being decorated in green and white in honor of St. Patrick's day, which was just past. After the regular business meeting, an interesting program on "Regeneration," was conducted by our President, Mrs. Charles W. Harvey. Passages from the Bible, and quotations from Swedenborg's writings were read by a number of the members. Mrs. Harvey and Miss Susanne Loder sang a duet, "Oh, Lord Most Holy," by Cesar Franck. The members all joined in the singing of two hymns, and the meeting was entered into most heartily, the Alliance showing progress in every way.

On March 31st and April 1st, the League gave the play "One Mad Night," which was well attended. The congregation had asked for a "funny" play, and the League hopes that their request has been granted.

On the evening of Palm Sunday a costume drama was given in the church by Ardis Alling, who wore authentic costumes of Palestine. Miss Alling represented the Woman of Samaria, Magda, and the Resurrection. To perfect herself in this work Miss Alling lived for some time in the Holy Lands. She has brought before us some of the great stories of the Bible, dwelling upon the spiritual. The effect is as novel as it is beautiful, the musical setting provided by Dr. Rollo Maitland making a most fitting background.

R. E. L.

BOSTON

On March 31st the Society had its last tea party of the season which was well attended. Mr. Martin K. Bovey gave an interesting lecture on the reconstruction of Williamsburg, Va., with moving picture illustrations.

At the Society's annual meeting held on April 3rd the Rev. Antony Regamey was chosen moderator. The following church officers were elected: Colonel Benjamin B. Shedd, Chairman of Church Committee; Mrs. Alice B. Hatheway, Church Secretary; Harry M. Hight, Recording Secretary; the Rev. Antony Regamey, Superintendent of the Sunday-school. Members of the Church

Committee to serve three years: Montgomery Reed, Gordon Blackmer, Mrs. B. B. Shedd, Mrs. Lois Jones. Chairmen of other committees: Mrs. Emilie Murray, Acquaintance; Albert L. Shedd, Reception; Mrs. C. Fred Burdett, Entertainment; the Rev. Antony Regamey, Relief.

Reports were read from the various committees which were encouraging and showed considerable activity.

Notice

The Annual Corporate Meeting of Swedenborg Foundation, Incorporated, will be held in Room 1603, No. 51 East 42nd Street, New York City, on Monday, May 8, 1939, at 4:00 P. M., for the election of four members of the Board of Directors to serve in the Class 1939-1943, in succession to Messrs. Ezra Hyde Alden, Charles N. Mason, Richard K. Mosley, and the Rev. Arthur Wilde, whose terms of office then expire, and for the transaction of such other business as may properly come before such Corporate Meetings.

Dated April 3, 1939.

WALTER B. SAFFORD,
Secretary.

FROM OUR READERS

A New-Church Organization Necessary

To the Editor, THE NEW-CHURCH MESSENGER:

Dear Sir:

After reading Mr. Chas. T. Cushman's letter on the "Theological School" printed in your issue of March 22, 1939, I feel it would be useful to relate an anecdote that I heard some time ago, which impressed me very much, as illustrating the need for a New-Church organization to make known to the world the truths contained in Swedenborg's theological writings.

A ship was sailing in the ocean, and after a time another ship was seen approaching. As the second ship came nearer, distress signals were observed on it, which were: "We are dying from thirst." Those on the first ship immediately signalled back: "Let down your buckets, you are at the mouth of the Amazon river." The water on which the distressed ship was sailing was clear fresh drinking water, but the persons on board did not know it.

Geographical notes: from Chamber's Encyclopaedia: The Amazon river is in South America, the largest stream on the face of the globe. At least 3000 miles long. The main channel at the mouth is 50 miles wide. The outflowing current of the Amazon in times of flood is sometimes perceived at a distance of 200 miles from the land.

This anecdote impressed me as illustrating the function of the New-Church organization. The members of this organization feel sure that what Swedenborg says in his theological works is true, and the function of the organization is to make these truths known to others. There are many who cannot distinguish between truth and falsity like those on the distressed ship who could not distinguish between the clear drinking water and the salty sea water. Those on the other ship had to tell them. There are many, no doubt, who are seeking the truth, but they overlook or pass by, the disclosures made by Swedenborg, some thinking that he just made these up out of his own mind. It needs a New-Church organization to tell the people that what Swedenborg says is the truth.

LAWRENCE G. ALBUTT.

The State of the Church

To the Editor, NEW-CHURCH MESSENGER:

Dear Sir;

May I refer to two interesting letters which appeared in recent issues; one from the pen of Clark Dristy, entitled "The State of the Church," and the other by Charles T. Cushman, entitled, "Theological School."

Mr. Dristy says, in part: "An unknown and insidious disease seems to be threatening the life of the Church," and he sets forth certain facts to support the statement. It is a searching letter, without undue pessimism, and should arouse careful thought in Convention. Mr. Cushman suggests the establishment of a "Swedenborg Chair" in some university, in lieu of the present Theological School.

Humanly-speaking the "keystone" of the Church is the ministry. Without a strong, virile, earnest ministry there cannot be a strong, virile earnest Church. Looking back over the years, have we done everything possible to insure such a ministry? Are we doing everything possible to-day?

It is here that I would like to register strong disapproval of the suggestion made by Mr. Cushman. Granting that much of his criticism is true, should not these very conditions spur us on to strengthening the School—to build more firmly than ever before? To abandon the School would, in my opinion, be little short of disastrous to the Church. A strong New-Church centre, there in Cambridge, to which our young men can look for training and guidance, is needed now as never before.

But, fine as the work of the School has been in the past, I believe there have been, and are, weaknesses which can, and should, be overcome. I do not believe that the training has been either thorough enough or practical enough. Naturally,

students for the ministry are not advanced in years, and therefore are somewhat lacking in experience and mature judgment in dealing with people. Yet the importance of these can scarcely be over-emphasized. The New-Church minister is generally at a great disadvantage, when compared with the ministers of other denominations. Our churches are scattered all over the United States and Canada, many of them hundreds of miles from their nearest neighbor. The ministers of such parishes find themselves deplorably alone. Some do not meet a brother-minister once in six months—some only at Convention time. The very smallness of the societies adds greatly to the difficulties to be faced, as does also the fact that so many of them are in financial straits. And we send out our young men, after three years' training in the Writings and other academic subjects, practically to "sink or swim" in these far-flung posts.

Often the only practical training in meeting people has been the preaching of a few carefully-supervised sermons in "supplying" for some small society near the School. With this training, the new-fledged minister is expected to undertake work which calls for a very high degree of tact, patience, and the understanding of human nature. What business concern would be foolish enough to send an employee with relatively such small experience, to manage a branch office? The wonder to me is, that our young men have done so splendidly, rather than that some have had unfortunate experiences in their first parishes. We are not altogether fair to our men, nor to the societies they are sent to serve.

As I see it, what our young ministers need, before they undertake the care of a parish, is more practical experience; and then more help and advice during the first year or so. This may be difficult to work out, but it is well worth trying. Just as a suggestion: Every well-recommended young man who expresses the desire to attend the Theological School, should be encouraged to do so. But it should be on the distinct understanding that his continuance there after the first year would lie entirely and unquestionably in the hands of the President and faculty. Far better let a man know that he is not fitted for the ministry, at the end of the first year, than permit him to continue for three years, at considerable outlay of time and money, only to have him discover the fact a year or so after he has tried out the work, perhaps to the detriment of some struggling society.

Those who prove themselves suitable, should then be given the most thorough training of which they are capable. Especially during the last year, they should be given every opportunity of becoming familiar with the practical carrying out of the services. This is done, at present, to a considerable extent, but I would stress this to the full.

There are many of our churches within easy reach of Cambridge; let the students conduct services and preach in these, occasionally, and let the permanent Pastor give friendly advice afterwards. The wise man will be thankful for such words of counsel. Then, do not send a man directly into a parish, immediately after graduation. He will secure experience—yes, but sometimes at too great a cost to himself and his first parish. We have not many large churches, but there are enough for the men who have proved themselves at the Theological School, to be placed as assistants to older men, whose years of experience should be of inestimable value to the student—a sort of “post-graduate” course. A year of such experience should be worth five years of struggling on alone. If two years are necessary, make it two years. Problems of church-management could be discussed right in the field; questions of doctrine could be talked over, and difficulties solved together.

Then not until a man is judged ready to take over a parish, should he be ordained. There is a feeling, which is more or less general, that once a man is ordained, Convention has an unwritten responsibility to keep him employed, if at all possible. Without expressing any opinion on the point, the very fact that there is such a feeling makes it all the more imperative that ordination should not be granted until a man has proved beyond a reasonable doubt, that he will be a useful member of the ministry.

Such a plan as I have suggested might call for a greater outlay of time and money in the training of the ministry, but would not the greater cost be justified? The field is limited. Even if we could attract a large number of students to the Theological School, there are not the parishes in which to place them. Only disappointment and disillusionment would face many of them in the end. From present appearances, our ministry must continue to be small—*then it should be of the best*. No matter how small and struggling the Society, *it should have the best Convention can supply*. As our present system works out, the tendency is for the least-capable to find their way to the smaller groups, and the more-experienced to be called to the larger churches. That, of course, is natural, and perhaps cannot be changed. But is it not true that the smaller societies are often in greatest need of a man with tact, initiative and energy; one who will not be discouraged by smallness of numbers; one who can “build”? The greater the difficulties, the greater the need for the man capable of facing such difficulties.

Let us start to build, then, for the future, for that future holds out wonderful things for the New Church. Better, far, one well-proved, well-trained man, going out into the field each year, or even every two years, than continue to do as we have been doing—make the parishes the “proving-ground” by sending out every man who has com-

pleted three years at the Theological School, but whose suitability and adaptability for actual work is more or less an unknown quantity. We cannot insure against mistakes, under any system of training, but we can minimize the probability of those mistakes.

And when a man is ordained, and enters the field, let him feel that his training is not, even then, over. Surely some measure of control should be exercised by Convention, over the men it ordains. Every true New-Church minister should welcome some such control, which would be in the nature of friendly advice and direction, which the minister should be glad to follow. Perhaps some such plan might help cure the “insidious disease which seems to be undermining the Church.”

WILLIAM H. BEALES.

CONFIRMATIONS

The following were confirmed at the Humboldt Park Church (Chicago) on Palm Sunday: Doris Fletcher, Robert Smith, Elaine Eschwege, Louise Worthington, Edward Worthington.

On Easter Sunday, April 9, in the New York Church, Lucretia W. Green and Arthur H. Vaupel, Jr.

Wanted: Passengers to Convention

The Field Secretary of the American New-Church League is anxious to find two or three persons from the middle west who would like to drive with her to Convention (being held in Philadelphia) and share expenses.

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Anyone interested, please write promptly to: Lydia W. Seymour, Browne Hall, Urbana, Ohio.

CALENDAR

April 30.

Third Sunday after Easter

THE RISEN LORD

Sel. 35: “The Lord is my light.”

Lesson I. Num. xx.

Responsive Service VII. The Two Great Commandments.

Lesson II. Matt. v, v. 27.

Gloria, Benedictus and Faith.

Hymns (Mag.) 193: “Jesus lives!”

61: “O praise ye the Lord!”

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The
**NEW CHURCH
MESSENGER**



April 26, 1939

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Alfred Stroh and the
Swedenborg Documents

Sigrid O. Sigstedt

Highways and Byways

C. S. C.

An Exposition of the Psalms

William R. Reece

The Alliance Page

Workers in the Church

A Page for the Younger People

News of the Church



Price 10 cents

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THE NEW-CHURCH MESSENGER

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Religion and Marriage

RECENTLY there was held at the University of North Carolina a Conference on the Conservation of Marriage and the Family. Many problems concerning marriage were discussed. Dr. Wilde of New York was honor guest and addressed the gathering on "The Medical Background of Instruction for Marriage." His address was followed by an interesting discussion in which one of the speakers, Dr. Hart, cited the findings of a survey which indicated that the majority of the "happy" married couples answering a series of questions were devoted to religious observance, and that a majority of the divorced persons responding attached no importance to religion.

The figures of this survey were not given, but the speaker drew the inference that there is a better prospect of married felicity for religious people, and a greater probability of divorce among those who ignore the appeal of religion. This is what we would expect. Apart from the spiritual issues involved, married partners who are devoted to religious observance have certain interests that make for intellectual and affectional unity. They find a

common bond of interest in religion. They have a common outlook upon life, and their mutual aims are directed towards something that demands from them some measure of unselfishness. Of course religion is not the only ground on which married partners can develop similarity of taste; the pursuits of literature, art and science furnish channels for harmonious unity of action in which married partners can grow side by side. But artistic and scientific couples are comparatively rare. Religion is open to all. It demands no special genius and it has the advantage of appealing to moral and spiritual aspirations.

There is more to this problem of happiness in marriage than mere community of interest. According to Swedenborg (one of the world's greatest authorities on marriage) there can be no real happiness in marriage apart from religion. "The human conjugal," he says, "goes hand in hand with religion." (*M.* 80.) In the same work he makes the more emphatic statement, "Where there is no religion there is no conjugal love." (*M.* 239.)

All people who marry do so in the hope of

securing happiness, and common-sense tells them that without mutual and harmonious affection happiness will be an unrealized dream. What many people do not realize is that those who care nothing for religion enter the married state with a heavy handicap against happiness. By ignoring the spiritual aspect of life they are depriving themselves of one of the surest factors in a happy life. A marriage that is dominated by merely natural affections and earthly considerations may be joyous and ecstatic for a few years, but with rare exceptions the attractions of such a union do not last more than a decade. Ten years appear to be the outside limit for the endurance of mere physical attractions, and unless natural affections are reinforced by spiritual relationship the bonds of matrimony are liable to become galling chains.

It is in a mutual love of religion that married partners can find the stimulus to the development of spiritual affection. It is in a God-fearing household that husband and wife grow nearer and dearer to each other as the years go by. It is in true religion that they find the springs of happiness. And, of course, it should be the same kind of religion. Marriages between Jew and Gentile, Protestant and Catholic, Christian and Buddhist may occasionally be happy ones, but the odds are all against them. Here again we quote from Swedenborg, "Those who are born within the Church, and who from infancy have imbibed the principles of the Church, ought not to marry those who are outside the Church and thus imbibe such things as are not of the Church. The reason is that in the spiritual world there is no conjunction between them . . . and therefore there ought to be none on earth." (*A. C.* 8998.) To what extent this rule should be observed may be a debatable point. That people of such fundamentally different faiths as Jewish, Protestant and Catholic will lack spiritual conjunction can hardly be denied. Differences between the various Protestant communities, however, do not involve deep-seated differences in faith. The barrier between Episcopalian and Presbyterian lies chiefly in matters of church government, and does not involve the vital things of faith. Divergence of opinion on the

reality of apostolic succession need be no bar to the happiness of husband and wife; but where there is a radical difference in doctrine, and really contradictory conceptions of the nature of God and the inspiration of the Divine Word there is a real bar against spiritual conjunction and a no less real hindrance to happiness.

For the great majority of married people in this country this problem does not arise. There are many marriages between Protestants and Catholics, Jews and Gentiles, but these are usually contracted between partners to one of whom, at least, religion is not a vital matter; but the vast majority of marriages are between couples who are fairly well principled in their religious inclinations or fairly well matched in their religious indifference. One great task that confronts religious communities is to convince people that a sincere interest in religion is a potent factor for happiness in married life.

A. W.

The Divine Marriage

THE conjunction of Divine good and Divine truth in the Lord is the essential marriage from which is the heavenly marriage, which is likewise a marriage of good and truth; and from that is marriage love. Therefore, where marriage is treated of in the Word in the internal sense, the heavenly marriage, which is that of good and truth, is signified, and in the highest sense the Divine marriage, which is in the Lord.—(*A.* 3132.)

Marriage Love and Mutual Love

MARRIAGE love is the foundation of all mutual love. Mutual love is wishing better for another than for oneself; but still closer is the tie of marriage love. In that relation one experiences not only the highest happiness in giving himself up to his marriage partner in order that their minds may be united as one, but this love is also a love for the conservation of the whole human race. The Lord's mercy toward the whole human race flows into marriage love; and therefore there flows into the marriage love of married partners the love of procreating offspring and the love of offspring; and they are so created that their minds may thereby become more and more closely united.—(*D.* 4229.)

Alfred Stroh and the Swedenborg Documents

By Sigrid O. Sigstedt

THIRTY years ago there was intense interest in the task of establishing Swedenborg's place in the history of science and philosophy, and enshrining him as a patriot in his native Sweden. Biographies and festival publications were issued by every institution that could possibly claim any connection with his life. Then for quite a while little was done, until last year, when the world-wide celebration of the 250th anniversary of his birth revived popular interest in Swedenborg. More people than ever before are seeking information about the man who called himself the "Servant of the Lord," and there is more discussion than ever before as to the nature of his inspiration. Many regard him as a highly enlightened man; some, as an inspired messenger of God; others as a writer of Divine authority, and still others as the scribe of what is in very truth the new Word of God.

The fact that so many varying opinions exist about this wonderful man has made the entire New Church realize the importance of reproducing and publishing every scrap of material from his pen. This work has continued since his death, and is not yet finished. The fact that questions about him will always arise makes the collection of documentary evidence about him a permanent use. Biography of Swedenborg has been rather neglected of late. It is in danger of becoming a "forgotten use." Although the information accumulated by the research of students during the last sixty years has reached proportions so huge that it would fill several large volumes, it is still inaccessible to the general public. The *Tafel Documents concerning Swedenborg* (London, 1877), the most comprehensive effort up to that time to collect and publish all such material, has long been out of print; and a large mass of new information, gathered since 1877, awaits editing and publication.

Alfred Henry Stroh is the outstanding figure among those who have labored to assemble this new information. As Mr. Stroh's assistant for a number of years, I am able to describe

his work of collecting new biographical source material about Swedenborg. New-Church people are generally familiar with Stroh's work of phototyping Swedenborg's manuscripts of the important religious and philosophical works, but few of us appreciate the significance of his work in collecting new materials for a definitive biography of Swedenborg. This work should especially interest those in Convention who have so generously discharged their self-imposed obligations toward the family of this great Swedenborgian scholar.

In Vienna, in 1902, a distinguished anatomist, Dr. Max Neuberger, had become intensely interested in Swedenborg's remarkable anticipations of later discoveries in the physiology of the brain. He wished to secure Swedenborg's unpublished manuscripts on this subject which were preserved in the Royal Swedish Academy of Sciences, and inquired about them through the Swedish legation at Vienna. The question was referred to Dr. Retzius, a learned and charming gentleman, one of the greatest patrons of learning of his age. Dr. Retzius, groping on the musty shelves of the low-ceilinged old Academy building on Drottninggatan where the volumes of Swedenborg's manuscripts, bound in brown calf-skin, were kept, found the manuscripts hard to identify, and the Latin handwriting, in places blurred and faded, hard to decipher. What was his delight, therefore, to find in the same alcove, another person also digging into these treasures of the learned past. It was a young man, broad and blond, friendly and obliging, an American. Dr. Retzius learned that he had been sent to Sweden as the agent of the Swedenborg Scientific Association to reproduce in phototype the manuscript of *The Spiritual Diary*. He found it easy to decipher the manuscripts, was able to bring out the dim portions, and really enjoyed reading Latin! Of course it was Alfred Stroh, and soon the two scholars were cooperating enthusiastically.

As a result of this fortunate encounter, a committee of five was formed to examine and

report on all the manuscripts of Swedenborg. It consisted of a physiologist, a geologist, a professor of medicine, a physicist, and Professor Retzius himself. The following year it was decided to print the original texts, not only of Swedenborg's unpublished writings, but also of those he had published which were out of print. Mr. Stroh undertook the immensely difficult task of searching out and classifying the originals, contained in various libraries and other places, and became editor of the series. Dr. Retzius, who paid the expense of publishing the first volume, said: "I, who have been a witness at close hand of the carrying out of the work, can not praise Mr. Stroh's disinterested and untiring activity in the publication of these writings, enough."

When the first volume of this series came out, it contained an introduction by Professor Alfred Nathorst, an eminent geologist, who makes the concluding statement that "Swedenborg's contributions in the field of geology are of such significance and sweep that they alone would have been sufficient to have secured him a respected scientific name." He characterized Swedenborg as "a mighty spirit of whom our country has the more reason to be proud, because it was united with a personality in every respect noble and unassuming."

The second volume, which appeared in 1908, contained Swedenborg's Cosmological Works, with an introduction by the savant, Svante Arrhenius, in which he showed how Swedenborg took the "particles" of Descartes' theory and attempted to derive them from the mathematical point, and how he modified Descartes' idea of the solar vortex by assuming that instead of the planets being drawn into the vortex from without, they were cast off from the sun. The third volume, 1911, contained the "Prodromus" of the *Principia*, with an introduction by Mr. Stroh on Swedenborg's early philosophy of nature, which Stroh had delivered before the Third International Congress of Philosophy at Heidelberg. More volumes were planned.

During this time, besides phototyping and copying and translating texts, Mr. Stroh edited an English edition of *The Worship and Love of God*, and two fascicles containing the early *Scientific and Philosophical Treatises*, and

made a collection of rare old books. He later reprinted the catalog of Swedenborg's library. In 1907 he had completed the phototyping of the *Spiritual Diary*, and it was decided to continue, at the expense of the London Swedenborg Society, with the phototyping of the "Index Biblicus." In this year Mr. Stroh addressed the Psychological Society of Upsala on "Swedenborg as a Psychologist," and lectured later on before the Fourth International Congress of Philosophy at Bologna.

The little Swedish church at Prince's Square, in London, where Swedenborg was buried, was to be torn down, and the question of what to do with the casket was referred to the Swedish government. In January, 1907, the Royal Academy proposed that Swedenborg's remains be removed to Stockholm, and much newspaper discussion ensued as to where they should be placed. The government eventually accepted the offer from the Cathedral of Upsala, Sweden's Westminster Abbey. Sweden also decided to send a man-of-war to bring home in state the ashes of her illustrious son.

As many unreliable articles about Swedenborg and his work appeared in the press at this time, Professor Retzius (who, incidentally, virtually owned the chief Swedish daily, *Aftonbladet*) proposed that Mr. Stroh write a series of illustrated articles on Swedenborg for that paper. These were afterwards published in pamphlet form under the title of *Grunddragen* (Outlines of Swedenborg's Life).

When the cruiser "Fylgia," arriving from Dartmouth, England, with the remains of Swedenborg on board, landed at Carlscrona, April 18, 1908, Mr. Stroh, as representative of the American association, was there in company with the President of the Royal Academy and Captain Swedenborg, the head of the Swedenborg family, to receive the remains and escort them to Upsala, where a remarkable spontaneous demonstration testified to the honor in which Swedenborg's memory was held by his countrymen. The Archbishop referred to Swedenborg's great qualities of mind and heart which make his memory an inspiration.

In spite of all this, it was hard to move the Parliament to grant the money needed to provide a worthy sarcophagus. Again Mr. Stroh

came forward, and a few days before the final vote, distributed to each member a pamphlet quoting the opinions of eminent scientists. A sum of 10,000 crowns was finally appropriated and turned over to Professor Henrik Schück, the Rector of Upsala University, with which to provide a handsome stone casket.

I had the unforgettable pleasure of attending the impressive ceremony at the Cathedral in November, 1910, which fell on the 200th Anniversary of the founding, largely at Swedenborg's instigation, of the Society of Sciences. The files of white-capped students, marching up the stately aisles, the *Gaudeamus igitur*, pouring from young throats, the organ-tones, the ancient banners, the aristocracy and celebrities, their majesties of Sweden, and the wreath-decked sarcophagus of native red granite in which lay Swedenborg's mortal remains, I shall never forget. Mr. Stroh remarks: "It is a noble quality in a nation, and in humanity, the honoring of the great dead. Youth and the multitude will not clearly distinguish between a great man's personality and the principles for which he stood, but nevertheless it is the mighty truth for which the hero fought which is really worshiped by those who worship the hero. The Swedish people recognized the national proportions of Swedenborg's greatness and honored his memory by a solemn act, by depositing, with the most impressive ceremony, the remains of their illustrious compatriot beside those of Rudbeck and Linnaeus in the Cathedral of Upsala. When that grand old Reformation hymn, 'A Mighty Fortress is our God' resounded through the vaulted arches of Upsala's venerated fane, it seemed as if the mighty spirit of the Swedish race, which in a fateful hour saved the Reformation and guarded the rebirth of freedom, awoke once more, stirred by the memory of the mighty dead!"

(To be continued)

A Bequest

The will of the late Miss Adelaide H. Williams of Urbana bequeaths to Urbana College the Williams property and \$500 to the permanent Pension Fund, including a list of books and manuscripts; the residue of the estate goes to the Convention Augmentation Fund.

Highways and Byways

By C. S. C.

Bernard Iddings Bell on Stay-At-Home Christians

We have quoted Bernard Iddings Bell before in this column. We are glad to do so again, not that we agree with all that he thinks, but because he has outstandingly clear ideas about the Church in the present day, about people, and about the goals of life. Moreover, he expresses his ideas in a way that thrusts home. His article, entitled, "Stay-At-Home Christians," in the April *Atlantic*, gives food for thought for ministers, churchmen, and especially for non-churchmen and women. On the *Atlantic* cover this is called "An Easter Sermon."

From a checking up of six New England congregations, "equally divided between Roman Catholics, Anglicans, and Protestants," and further, from statistics of three hundred congregations, "casually chosen from all parts of the country and from nine different communions," Canon Bell concludes that "less than 40 per cent of the enrolled Christians bother to go to church. . . ." And the pity of it is, in the opinion of the writer, that this condition prevails in the face of the fact that a large and increasing number of Americans to-day are disillusioned, frightened, groping in darkness, and going round in circles—leading a more or less meaningless existence. He emphasizes the fact that young people, in particular, feel a lack of objective in life to-day, a sense of frustration.

Canon Bell states in no uncertain terms: "Surely it is the primary function of religion to show man what his true and life-integrating aim must be, to reveal that spiritual Absolute toward which he must aim if he would avoid personal frustration and social calamity." The writer reminds us that in the early days of Christianity Peter and his fellow Christians realized that "the kind of God revealed by Christ—would show them how to live, would lead them into a life that would be rich and

stimulating, would teach them by way of hard and stern self-discipline for love's sake. . . ."

Many of the stay-at-home Christians, Canon Bell says, look to the ministers and the Church for a larger leadership that is ready "to defy the world in order that one may help to save the world." But this fearless churchman tells these stay-at-homes that *their leadership*—their presence in the church is vital to the progress of the church. Two of his concluding questions are these: ". . . if we permit our unexpressed devotion to be pushed into the basement of the sub-conscious mind, how can Christianity possibly continue to be a source of strength to us? How can we pass it on as a vital power from God to those children of ours whose lives are going to be, if possible, more difficult to live successfully even than our own?"

* * *

By Their Fruits

In the *Old Farmer's Almanac* for April Henry Beston says: "A good farm ought to be a particularly pleasant place in which to live. 'By their fruits ye shall know them,' and it is not primarily by the yield of apples, of milk, or of eggs that a farm is to be judged, but by its harvest in human beings and character. The records of the older New England life show the farm to have been a place of content—a nursery whence came many of our leaders. With the coming of standardization, the life of the farm has undeniably narrowed and thinned. What can be done to restore the farm to its old richness and variety?" At the present writing, it does not look as if Adolf Hitler were limited or influenced to any extent by the opinions of other nations. So it was encouraging to hear Mr. Howard P. Davis, who has lived at different periods in Germany, Czechoslovakia, and other European countries, say, in March, "Hitler is limited already by the conscience of the world." Mr. Davis, a valiant champion for international understanding and peace also said that if democracy is to be saved in our own country it will not be by our going over to Europe, but by what we *are* and *do here* in the United States. Mr. Davis, by the way, defended Britain's stand in the Munich Pact, and emphasized the importance of continued international conferences, and the scientific study of

the economic needs of the different nations, by bodies of economists. "Not what Hitler or Mussolini say we need," he stated, "but rather, the needs of nations as established by impartial, scientific conferences!" Britain has seemed to make a long, patient trial of this impartial method in the case of tempest-torn Palestine, but how to satisfy Jews and Arabs (of many types), utterly different people, living in the little land of Palestine? And still we "pray for the peace of Jerusalem"!

* * *

San Francisco Invites

I read with interest in a recent issue of the MESSENGER the welcome of the Rev. Othmar Tobisch, pastor of the Berkeley Parish (San Francisco Society), to New-Church people who visit San Francisco and the Golden Gate International Exposition there this coming year. It gives a person a warm feeling to find special welcome from his home church denomination when in a faraway city. I recall my own disappointment, when in San Francisco for two brief, delightful days in 1936, in not finding in the telephone book the "Church of the New Jerusalem." I looked under "Swedenborgian," under "New-Church," and "New Jerusalem," but in vain. I should have been more successful doubtless if I had known the name of the pastor of the New-Church Society! (That was my fault.) I am still wondering how our church is listed in the San Francisco telephone book!

* * *

Glimpses of the Madras Missionary Council

The following are a few extracts from a most interesting article in the February issue of *Advance* (Congregationalist monthly) by Russell Henry Stafford, minister of the Old South Church in Boston. The title is "A Liberal at Madras," and what a picturesque account it is of the decennial meeting of the International Missionary Council held in Madras, India, last December! The Council was held at the Madras Christian College, at Tambaram, "a suburb sixteen miles out, reached by fast and frequent electric trains." Dr. Stafford, writing this article from the Council says: "Heat and color, splendor and squalor, much that is frightening to the newcomer, almost nothing

(Continued on page 273)

An Exposition of the Psalms

By William R. Reece

Psalm 4

This Psalm treats of the Divine Protection of those who love truth.

To the chief Musician on Neginoth,
A Psalm of David.

1. Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2. O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, and seek after leasing? Selah.

3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

6. *There may* be many that say, Who will shew us *any* good? Lord, lift thou up the light of thy countenance upon us.

7. Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8. I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety.

For hear read "answer." When God answers it means that we receive from Him influx, inspiration, perception, information, mercy and aid. All these come from "God," that is, Divine Truth. For righteousness read "justice." The just are those who acknowledge the Lord and do His precepts. Distress is a state of despair on account of the apparent vanishing of all goodness and truth. Prayer, in its deepest sense, means worship arising out of a good life.

Sons of men here mean those who love falsity rather than truth. Glory means Divine Truth. To turn this into shame means to use truth for evil ends. Vanity means false religious teachings. Leasing is old English for lying. Lies, spiritually, are falsities of life, *i.e.*, falsities loved and practiced. One who is godly is one who loves truth. Such are protected by the Lord or Divine Love.

To stand in awe means to be humbly obedient to truth and to do what it commands. To sin means to act against Divine Order. Bed means doctrine or the formulated total of one's beliefs; it is our philosophy of life in which our mind rests and feels secure. To be still means to dispose oneself to Divine Influx, using the best technique one possesses. The sacrifices of righteousness (justice) are the self-denying activities of a dedicated life. To trust in the Lord means to rely absolutely on Divine Love.

Those who ask this question are our troubled thoughts and the evil personalities behind them. Such always doubt the Divine Mercy. The Lord lifts up His countenance upon us when He gives us charity, or the use of life in joyous and constructive usefulness. Verse 7 means that there is sure reward in doing right. Corn and wine here mean the evil desires and the delusive thoughts of the spiritually unawakened man. He imagines he finds happiness in selfish indulgence but what true happiness is he knows not.

To dwell in safety means to be in a state of spiritual and inward peace. This peace means everything good that comes from the Lord, from Heaven, and from the Church. It also means the blessed life which flows from all these. Peace also means charity, spiritual security and internal rest. To lay oneself down and sleep means to live in complete trust in the Lord.

THE ALLIANCE PAGE

Those that published it are a great host.

—Psalm lxviii. 11, R. V.

A New Opportunity to Serve

IN our attempt to make this page of more general appeal and interest, the Alliance Page Committee is planning to enlarge its scope, and find a greater variety of subject matter. We hope to be able to classify contributions under three general headings, viz.: 1—Doctrinal Studies; 2—Articles on Different Fields of Use, open to New-Church Women; 3—Personal Experience Testifying to the Lord's Guidance, or Practical Application of our Religion.

Contributions to the first of these departments will come principally from those New-Church women who have served the Church as teachers of Bible and Doctrinal classes. The New Church has many women endowed with skill in presenting the Doctrine in an absorbing and stimulating way; and we all wish to share with their classes the fruits of their study and devotion. We therefore send out this general appeal to teachers to send us some excerpt from their lessons, from their own meditations while reading the Word.

We have in our uncompleted files the names of about two hundred and fifty women whose interests and occupations fall under thirty-five headings. Undoubtedly many of these New-Church women have seen the implications of our teachings in the uses they are performing. We are interested to know how they are able to confirm the truths they profess in the activities of their every-day work. Perhaps their experiences and aspirations will stimulate others to bring their religion to bear on their work. They may also suggest to young women new fields of use in which they may serve with distinction.

The third division of our Alliance Page is open to everyone, for it will deal with those

experiences given to all, wherein we have felt the power of the Lord—His mercy and infinite wisdom. These need not be spectacular instances of divine power, but something which concerns our homes, our marriages, our children and our friends—something which concerns our common round of life. The highest use of such an account of personal experience is the recognition of the Lord's presence in our lives, and the grateful witnessing that it is He who has saved and protected us or our loved ones. By means or because of this sharing, we will be led to a quicker, more eager acknowledgment of His providence, and those who are passing through similar experiences will be lifted and heartened. Nothing will show the practical nature of our doctrines to better advantage than an account of their use and power in the experiences of every-day life. Nothing will bless and benefit the "witness" so much as a recalling and recital of helps received because of this turning and opening the mind and heart to the Lord.

Those who would write more freely of their experiences under a pen name or an initial to be used in publication, may do so.

We earnestly appeal to all New-Church women to use this opportunity to bring to our page whatever is representative of the best we have to give the Church, to serve one another and to do some effective missionary work among those unacquainted with our doctrines, into whose hands the MESSENGER may be given. We need recognize but one limitation to our efforts—that of space on our page. Contributions of doctrinal studies or articles on occupations open to women, should not exceed two hundred and fifty words, and those concerning personal experiences, one hundred and fifty words. They should be sent to the editor of the page, Mrs. Charles H. Kuenzli, 44 Mt. Prospect Street, Bridgewater, Mass.

C. B.

Workers in the Church



MRS. G. Y. ANDERSON

Mrs. G. Y. Anderson is the third generation of her family to belong to, and to work for the New Church. She was born at Cincinnati, Ohio, the daughter of J. Lloyd Wayne, Jr. and Charlotte Wright Wayne. Her grandfather, J. Lloyd Wayne, Sr., became a member of the Cincinnati Society of the New Church before 1830. Bessie Wayne was baptized and confirmed by the Rev. John Goddard, who also performed her marriage to George Yeatman Anderson. Before her marriage Miss Wayne taught in the Sunday-school and sang in the choir of the Cincinnati church.

In 1908 she transferred her membership to the Church of the Holy City in Cleveland. That same year she served as chairman of the Hospitality Committee for Convention. From 1910-1936 Mrs. Anderson was a member of the Church Council, and from 1923-1936 she served as Church Treasurer. For all but one year of the latter period she was also Treasurer of the Women's Guild. At various times she served as President and Treasurer-Secretary of the Women's Study Club and as a member of the

Board of Missions of the Ohio Association.

In 1925 Mrs. Anderson was elected a Trustee of Urbana University and a member of its Executive Committee. She also represents the National Alliance of New-Church Women on this board although that body has no voice in elections. Mrs. Anderson is thus the third generation to serve on the Board of Urbana University—her grandfather was one of its Charter Members and her father served as Treasurer for many years.

The first woman to be put upon any of Convention's Boards, in 1915 Mrs. Anderson was elected to the Board of Trustees of the Pension Fund, and in 1937 she became Secretary of this Fund. In 1932 she served on the Committee of Arrangements for Convention Meetings at Chautauqua. She became the Treasurer of the National Alliance of New-Church Women in 1929.

In addition to these numerous activities Mrs. Anderson has interests in many other fields. She is an active member of the Ohio Poetry Society and an associate member of the Cleveland Writers Club. A book of her poems is soon to appear, published by Dorrance & Company of Philadelphia. Mrs. Anderson is also a lecturer of note. She has a family of five children, three sons and twin daughters.

Witnessing

By Vivian M. Kuenzli

ONE walked in darkness where bright colors shone;

One moved in silence, where was clearest tone;
Bathed in pure ecstasy of sound and sight
Another, voiceless, stood in mute delight.

Our eyes are open—dare we say "We see"?

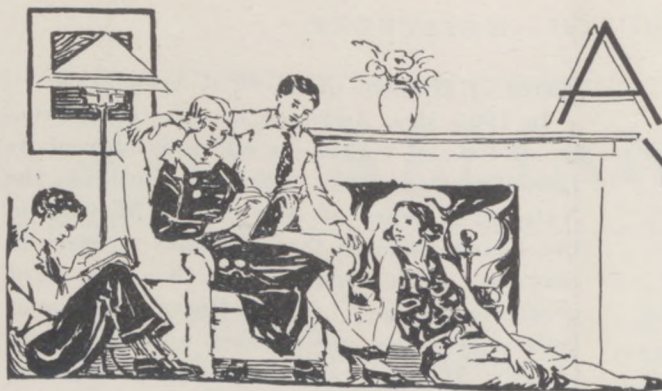
Our ears unstopped—have we fidelity?

Our lips unsealed, for laughter, song, and praise;

Come, let us talk of all His wondrous ways.

Affirmation

I AM THE GOOD SHEPHERD, AND KNOW MY SHEEP, AND AM KNOWN OF MINE.—John x. 14.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Open Windows

ONE of the great men of the Bible is the prophet Daniel. He is not only a great moral hero in our eyes to-day—he was a really great man during his adult life on earth. He was descended from the royal house of David. He was among the captives taken by Nebuchadnezzar to Babylon. Most of you know the story of his faithfulness to God, and of his marvelous preservation when he was cast into the den of lions. He had a long and varied life. He became chief adviser to three kings—Nebuchadnezzar, Belshazzar and Darius. He passed the first twenty years in Jerusalem, and another seventy-two years in Babylon and in Persia. And during those last seventy-two years of his life he was one of the greatest and most important men at the royal courts.

Many Bible commentators have written about Daniel and they have given many explanations of the secret of his greatness. Some attribute it to his worship of Jehovah, to the piety, wisdom, courage and fidelity that marked his life. Quite recently I read a book, the author of which believed that Daniel became great because of his control of his bodily appetites. At the most luxurious kingly courts he would eat no meat and drink no wine. He lived a simple life amid an indulgent people. And by eating only the simplest and most meagre meals he kept his mind alert and active. The real secret of his greatness is revealed in a single line of the Scriptures in which it says of him, "Now his windows were open in his chamber towards Jerusalem." Of course that

means, in the first place, that he kept the windows of his room unshuttered and un-screened. And when he prayed he faced those open windows and prayed towards the city of his birth, a city that he regarded as the dwelling place of God. But it means something more than that; it means that the windows of his soul were open to the city of God on high. Heart and mind were open to the influences of heaven. He allowed no earth-born clouds to come between him and his God, no selfish obstacles to becloud his inner vision. And because of that, even had he lived in a little mud hut in the wilderness, he would still have been a great man.

Many people pull down the shutters of the mind when they meet with things they do not like. I know a man who is a great reader. But whenever he comes to a verse of poetry in a book, he skips it. He makes a boast of the fact that he does not like poetry. I have met people who adopt the same attitude towards Scripture. When they come to a verse from the Bible they close the shutters of the mind. They refuse to open the windows of their chamber towards Jerusalem.

One of the most important lessons we have to learn is that of keeping the mind open to everything that is beautiful and good. One of the most beautiful promises in the Old Testament is found in the Book of *Isaiah*. "Thine eyes shall see the king in his beauty." It is an assurance that those who love things good and beautiful shall realize the loving tenderness of the Lord. But no man can do that unless

the windows of his soul are opened toward Jerusalem.

How shall we open these windows? Let us set before our minds a lofty ideal of life. Let us seek to serve the Lord by serving our fellow men. Let us repress all selfish aims. Then will the windows of the soul swing open, and we shall see the glory of God on earth.

Into a monastery, says an old story, there came one evening a beggar, dressed in ragged garments and looking near to death. Instead of giving him some bread and sending him on his way, the abbot took the man and sat him amid the brethren at the evening meal. The beggar was so ragged that none of the monks wished to sit by him; and seeing this the abbot gave him his own chair at the head of the table, and with his own hands brought him meat and drink. And as he served him the abbot saw something hidden from all the brethren. The beggar's rags changed to a glistening white robe, and his face revealed the face of the Son of Man.

When the windows of the soul are open,
 "Earth's crammed with heaven,
 And every common bush afire with God,
 But only he who sees, takes off his shoes."

Highways and Byways

(Continued from page 268)

that is not utterly alien; the extremes of eccentricity in costume and customs—all these not only smite the senses but all but smash them in tremendous impact."

In speaking of his fellow delegates, the writer says: "From every continent they have come, and almost literally from every country. They all speak English, and most of them speak it very well. Many of us are finding that what this conference means to us primarily is an abrupt realization of the humanness of human beings everywhere, in compelling illustration of the brotherhood of man. It is a wonderful thing to see and hear the whole varied throng joining with one voice and spirit in a grand hymn of the Church Universal."

After stating that the work of this Council is "comparing notes," Dr. Stafford asks, "Where shall we come out? Shall we arrive at

any definitive decisions on any subject? I doubt it. And I should hope not. For that the time is not yet ripe. But we are walking forward together in that direction, . . . one Church throughout the earth. That is what Tambaram has done for me in one week. . . . Do you wonder that I am glad I came? Don't you wonder how much it may mean . . . for 450 men and women of every color and every Christian creed save the Romans' to carry this mood from this place to all the ends of the earth?"

The writer of this column wonders if in another ten or twenty years the Roman Catholic Church may not be represented.

Convention

ATTENTION—*Ministers' Council*

June 13-15, 1939

In order that adequate arrangements may be made for their entertainment, each minister who expects to attend the meetings of the Ministers' Council in Wilmington, Delaware, June 13th to June 15th, is requested to write to the undersigned, telling probable date and time of arrival, and whether or not he will be accompanied by his wife.

REV. IMMANUEL TAFEL,
 1116 Broome St.,
 Wilmington, Del.

PHILADELPHIA CONVENTION NOTICE

June 15-20, 1939

The Committee on Arrangements of the Pennsylvania Association has selected the Hotel Philadelphian, 39th & Chestnut Streets, as headquarters for Convention. All collations will be served there, and large, air-conditioned rooms will be provided for a considerable number of the meetings. Buses pass the Philadelphian, the ride to the Church taking but six minutes. There will be unlimited parking for automobiles.

Special Rates: \$2.50, single room, with bath.
 \$4.00 and \$4.50, double room, and bath.
 3 persons in large double room, dressing room, and bath: \$1.75, per person.
 4 persons in large room, dressing room, bath, \$1.50 per person.

(over)

The Committee wishes to quote prices on the following hotels; Hotel Normandie, 36th & Chestnut Streets, 3 blocks from the Philadelphian. This hotel is strictly temperance, and while an older hotel than the Philadelphian, is quiet and comfortable.

\$2.00, single room, running water.

\$2.50, single room with bath.

\$3.00, double room, running water.

\$3.50, double room with bath.

4 persons in one large room, bath, \$1.25 per person.

Hotel Belgravia, 1811 Chestnut Street, is a small, well-equipped hotel, and is recommended for those preferring to stay in the city, and willing to pay higher prices.

Single rooms, \$2.50 to \$3.00.

Double rooms, \$5.00. (All rooms have bath.)

All ministers and their wives will be entertained.

Will those ministers planning to attend Convention please communicate promptly with the chairman for information or reservation?

Mrs. JAMES E. LODER,

225 South 44th St., Phila., Pa.,

Chairman of Hospitality Committee.

NEWS OF THE CHURCH

An Easter Celebration

On Easter Sunday morning the Pawnee Rock (Kansas) Society joined with the three other churches of the community to present "The Way of the Cross" along the rugged southeast side of the historic old Pawnee Rock. The pageant begins just as the sun lightens the forbidding sides of the "Rock" which itself arises abruptly a possible eighty feet above the plains. Its outstanding height and unmatched acoustical qualities make the pageant easily seen and audible.

The Rock was at one time known as the "Guardian of the Sante Fe Trail" because of the protection it offered the early traveller in the days of the covered wagon. From the top of the sharp cliff the wandering and dangerous Indian could be seen miles away.

Of special interest to the New Church is the fact that the first minister of the local New-Church Society, and one largely instrumental in the establishment of the Society, the Rev. Benjamin P. Unruh, gave the Pawnee Rock to the State of

Kansas. The historic lore that has gathered about the "Rock" caused it to be made into a park.

This year about twenty-five hundred people gathered in the early morning to witness the pageant of the Resurrection, the largest gathering so far for either of the pageant presentations. Four of our local New-Church members had leading parts: Mrs. Sherman S. Newton as Mary Magdalene; Mr. Roger Unruh as a Pharisee; Mr. Galen Unruh and Mr. Virgil Unruh as the disciples, Peter and John. The Rev. Sherman S. Newton gave the opening prayer. A vested choir of one hundred sang a number of the Easter hymns. Miss Lydia Seymour, the National League Field Secretary, was with us and took Kodachrome pictures of the pageant which we hope will be seen at the Convention this year.

SHERMAN S. NEWTON.

BRIDGEWATER, MASS.

The annual Union Communion Service was held in the New Church on the evening of April 6th, with the sermon by the Rev. Charles H. Kuenzli, who also assisted at a Three-Hour Union Good Friday service held in Mansfield. The Bridgewater Good Friday or Service of Preparation was held on Friday evening, with members of the Young People's League assisting.

All groups associated with the Church have been active in their regular and special meetings, and have had an interesting and useful church year.

On Sunday evening the Young People's League held its annual election of officers, and the following slate was chosen to serve for the coming year: President, Scott Lemee; Vice-President, Barbara Nourse; Secretary, Martha Rainey; Treasurer, Edward Johnston; Corresponding Secretary, Auralie Carroll; and Attendance Secretary, Charles Doyle.

The Union Easter Sunrise Service was held on Great Hill, with eighty-five attending, and all young people's organizations of the churches assisting in the service.

The regular Easter service was followed by the Sacrament of the Lord's Supper, with Mrs. Augusta Carroll and Miss Berna Carroll, newly confirmed, receiving their first Communion. Miss Ruth Cushman was also received by letter. Songs by the Primary Sunday-school Department, and the Young People's League were a part of the morning service, with appropriate anthems and carols. The sermon was based on the text: "He Is Risen."

On Tuesday evening, April 11th, the annual meeting of the Society was held, and encouraging reports received. The following officers were elected: Moderator, Mr. Louis C. Stearns; Clerk, Mrs. John Carle; Treasurer, Mr. Hermon F. Wheeler; with Mrs. Arthur H. Willis, Mrs. Howard P. Belknap, and Miss Margaret Keith as Trustees.

The Study Group will continue its program of Bible Study. It entertained members of the Young People's League at a party on April 15th.

BROOKLYN HEIGHTS, N. Y. C.

The annual meeting of the Society will be held on Friday evening, April 28th, at 8:00 p.m. There are plans to make for the Society's activities in the coming year; a number of projects will be considered, and the election of officers will take place. A church supper will be served at 6:30 p.m.

On the 12th of May the Hour Club will present a three-act play entitled "A Murder Has Been Arranged

at the Neighborhood Playhouse." Tickets will cost fifty cents each and may be secured at the Church Book Shop.

On Palm Sunday, members of the Sunday-school who had reached the age of fourteen years during the past year, received Books of Worship.

On Easter Day the President of the Society welcomed as new members the following persons: Mr. and Mrs. Herbert V. Campman, Priscilla Campman, Frederick L. Fellner, Nancy Lawrence Gould, Judith Johnson, Janet Kirner, Marguerite Schliffer, John Richard Seekamp, Miriam Seekamp and Harriette Shaw.

DETROIT, MICH.

On Palm Sunday a confirmation class of ten young people added to the impressiveness of the service. After the ceremony a book of worship was presented to each: Alice Ann Post, Florence J. Barbier, Grace E. Ferguson, Betty L. Bergman, Gladys Kodweiss, Robert W. Post, Philip Q. Guest, William R. Woofenden, Martin Vanderberg and Marjorie Fitkin.

On Easter Sunday a number of the people brought, as has been the custom in Detroit, their Easter plants to help beautify the altar and chancel, and these, together with some palms, Easter lilies and cut flowers, the offering of the Ladies' Society and some of our good friends, provided a beautifully cheerful setting for the splendid Easter service. The congregation nearly filled the church, and eighty-three remained to partake of the Lord's Supper.

The pastor, the Rev. William H. Beales, conducted the service, assisted by a choir of twenty-five voices. To make a vivid impression upon the children, the Scripture lesson was amplified by a pageant depicting the Easter story. The prophets telling of the events to take place, Mary Magdalene, Peter and "that other disciple" at the sepulchre, and the two disciples on the road to Emmaus were reverently portrayed.

E. K.

Birth

OBRI.—On April 1, 1939, Alice Marie, daughter of Mr. and Mrs. Gordon Obris, of Brooklyn, New York, and granddaughter of the Rev. George E. Morgan, pastor of the Buffalo New Church.

Baptisms

CLARE.—Daniel H. 3rd, infant son of Mr. and Mrs. Daniel H. Clare, on Easter Sunday, at The Church of the Neighbor, Brooklyn Heights, the Rev. Wm. F. Wunsch officiating.

INMAN.—At the Sheridan Road Church (Chicago) David Fletcher Inman, on Easter Sunday, April 9, the Rev. Henry K. Peters officiating.

MACFARLANE.—Barbara Ann, infant daughter of Mr. and Mrs. A. N. MacFarlane, on Easter Sunday, at The Church of the Neighbor, Brooklyn Heights, the Rev. Wm. F. Wunsch officiating.

Obituary

FROST.—Lloyd A., Vice-President of Convention, on April 23. Particulars in later issue.

Notices

The Annual Corporate Meeting of Swedenborg Foundation, Incorporated, will be held in Room 1603, No. 51 East 42nd Street, New York City, on Monday, May 8, 1939, at 4:00 P. M., for the election of four members of the Board of Directors to serve in the Class 1939-1943, in succession to Messrs. Ezra Hyde Alden, Charles N. Mason, Richard K. Mosley, and the Rev. Arthur Wilde, whose terms of office then expire, and for the transaction of such other business as may properly come before such Corporate Meetings.

Dated April 3, 1939.

WALTER B. SAFFORD, *Secretary*.

ANNUAL MEETING OF THE NEW-CHURCH BOARD OF PUBLICATION

In conformity with its by-laws, notice is hereby given that the annual meeting of the corporate members of the New-Church Board of Publication is scheduled to be held in the rooms of the Board, 108 Clark Street, Brooklyn Heights, New York City, on Wednesday, May 10, 1939, at 1:00 o'clock in the afternoon, for the election of five directors to serve in the place of Ezra Hyde Alden, Oswin J. Mills, Rev. Charles W. Harvey, Rev. Paul Sperry, Rev. William F. Wunsch, whose terms expire; and one director to serve until 1942 to fill the term of Samuel C. Eby, deceased; to adopt the Annual Report to the General Convention; to hear and act upon a proposal to subordinate a mortgage to an R. F. C. loan; and for the transaction of such other business as may be presented. Preceding the corporate meeting, there will be a meeting of the Board of Directors to adopt the Annual Report to the Corporation. Every member of the Board is requested to be present. Following the corporate meeting, the newly elected Board will organize for such business as may be brought before it.

Luncheon will be served.

April 25, 1939
MARGUERITE BLOCK,
Secretary.

CALENDAR

May 7.

Fourth Sunday after Easter
THE RISEN LORD

Sel. 17: "The Lord is the portion of my inheritance and of my cup."

Lesson I. Num. xxviii.

Responsive Service VIII. The Law of Love.

Lesson II. Matt ix, v. 18.

Gloria, Benedictus and Faith.

Hymns (Mag.) 191: "Angels, roll the rock away."

45: "Praise the Lord who reigns above."

The Augmentation Fund

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To those who think of making a bequest to the Fund, the Treasurer will be pleased to furnish suitable forms and to give any advice that may be asked. As State laws with regard to wills vary, local counsel in the State of the testator should finally be consulted.

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