

*The*  
**NEW CHURCH  
MESSENGER**



May 3, 1939

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In This Issue

Know Your Bible

*Fred Sidney Mayer*

Alfred Stroh and the  
Swedenborg Documents

*Sigrid O. Sigstedt*

The Lamb of God

*Herbert C. Small*

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A Page for the Younger People

*Price 10 cents*

TABLE OF CONTENTS

May 3, 1939

Editorial:  
 The World of Tomorrow..... 279

Articles:  
 Know Your Bible: by Fred Sidney Mayer ..... 280  
 Alfred Stroh and the Swedenborg Documents: by Sigrid O. Sigstedt..... 283  
 The Lamb of God: by Herbert C. Small ..... 287

A Page for the Younger People ..... 286

From Our Readers ..... 290

Mission Board News ..... 290

News of the Church ..... 291

Marriages:  
 Foster-Johnson ..... 291  
 Hanstein-Hambly ..... 291

Calendar..... 291

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## The World of Tomorrow

**T**HE slogan of the New York World's Fair which opened last Sunday is "The World of Tomorrow." The Fair seeks to emphasize many of the things that will characterize the external life of the American people in the course of the next two or three generations. Many people will breathe a silent prayer that in the inscrutable workings of Divine Providence the land may be preserved from some of the emphasized eccentricities of architecture suggested by the buildings at the Fair; but in regard to other aspects of this exposition they will look forward hopefully to the prophesied trend of modern life.

That great changes may come with almost breath-taking rapidity was suggested in an address given by Dr. Robert A. Millikan, the well known physicist, in New York City on April 23. He predicted these changes "on the assumption that civilization will survive man's present or prospective international wickedness, stupidity and folly."

The point in Dr. Millikan's address that will interest New-Church people was the statement that the primary reason for the profound changes in man's physical world in the past

150 years had been the discovery and utilization of the means by which heat energy can be made to do man's work for him.

From the standpoint of the application of machinery to the production of the necessary things of the material life the above statement cannot be denied. But the use of heat energy is only one of the features that characterize modern life. It has made possible and actual the age of machinery, but other factors, even more important, invite our notice. The spread of education, the advance of medical science, the development of our modern hospital system, and the securing of political and religious freedom are achievements of the same period and are quite as important to mankind as the use of heat energy.

The New Churchman regards these things as external results of the Second Advent. They were made possible by the new spiritual freedom resulting from the Last Judgment and the Second Coming of the Lord. The spirit of modern research and the new age of discovery and invention are the direct outcome of mental and spiritual liberty.

Spiritual freedom gave an impetus to mental

activity. In the past century and a half the human race has made greater material progress than it did in a thousand years prior to 1757. It is true that a few outstanding forward steps made by men like Kepler, Galileo and Newton were made prior to that date, but political freedom, the education of the masses, the forward march of science and triumphs of surgery and medicine are all the products of a modern age that falls well within the limits of the past two centuries.

Despite the evils of war and international strife that to-day threaten the civilized world few people will deny the fact that there has been a corresponding advance in the spiritual outlook by mankind. In all civilized countries there is a new concept of the community to its underprivileged members, a new view of social justice. The harsh religious creeds of the seventeenth and eighteenth centuries have been softened and ameliorated. Men no longer believe that unbaptized infants are shut out of

heaven or that the heathen will be damned. Very few believe with Tennyson's *Northern Farmer*, "The poor in a loomp is bad."

Few men now believe in a God of anger or that a man can enter heaven on faith alone. The whole spiritual outlook of civilized man has changed during the past one hundred and fifty years. Nor is evidence lacking that despite the passions aroused in some hearts and minds by conflicting ideologies there is a deep seated craving for peace in the hearts of the vast majority of mankind.

All of which strengthens us in the conviction that the world of tomorrow will be a world of continued spiritual progress. We are not blind to the dangers that threaten the progress of civilization nor to the risks attendant upon the piling up of vast armaments, but we should be stupid did we not recognize the existence of new spiritual standards and renewed spiritual forces that are impelling mankind upward.

A. W.

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## Know Your Bible

READ IT EVERY DAY

By Fred Sidney Mayer

**I**N the great Psalm of the Law we read, "Thy word is a lamp unto my feet, and a light unto my path . . . Thy testimonies have I taken as a heritage forever."

When Jesus was denied by the Jews, He suggested that they search the scriptures: "For in them ye think ye have eternal life; and they are they that testify of me . . . for had ye believed Moses, ye would have believed me: for he wrote of me."

By every possible test the Bible is the important book of the world; for it is not one book, but many books with one subject. That subject is life, beginning with the Divine as its source—its phenomenal revealings to man, and its ultimate creations both in this world and in heaven. In this way the Bible is the only reasonable approach to the mind of the Lord and Master, and to an understanding of the inner workings of human nature. Thus, in the

field of spiritual enlightenment the Bible is the one and only guide. You and I need this light.

The sacred Word is the law of the road. Every person walks some path, the smooth and the rough of the way is felt by our feet, we sense the sudden turns, the soft spots and the hard going. What will come next in this path of every day? For, "To every man there openeth a way, and ways, and a way; and the high soul climbs the high way, and the low soul gropes the low; and in between on the misty flats, the rest drift to and fro. But to every man there openeth a high way and a low; and every man decideth the way his soul shall go." The testimonies of the Bible are a heritage, they mark each path and tell us of those who traveled that way. Therefore, the Bible is a course of study on the experiences of life.

It required over a thousand years to prepare and write the Bible, it contemplates all the ages.

It is not a hastily gathered composition dependent on featuring sensations or artificial build-ups, but fulfils a divine purpose and meets human needs. In its pages are found every shade of human feeling, every possible state of mind, every conceivable passion that stirs human emotions, and all of the articulate expressions that can reach us from heaven. He who reads and believes the Bible has a hold on the Divine that cannot be shaken by any world conflict, a security against the gates of hell.

In reading your Bible do not be hurried, its truth will await the occasion and the text will yield to your every mood. Keep it at hand for it is the bread of life: digest what it gives you so that its energy may sustain you through the day. Do not argue with an empty stomach or deny an inquiring mind, rather feed them. There are times when you know little of what and why you read; you do not analyse the elements of your physical food, and yet you receive satisfaction and strength. The Bible is your spiritual nourishment.

Every age has its wars and rumors of wars, and its strange ideologies. This world is overburdened with problems that challenge its civilizations, and for which the world has few solutions. Turn to your Bible and rise above the conflict; it also speaks of war and its origin, of false beliefs and their consequences. It tells you that so long as men think and love, brag and bluster, hate and kill, there will be wars and rumors for somehow whatever fills the minds and hearts of men must be acted and spoken in the light of the world. There are also deeper and grosser evils than war that are a menace to love and life. Let us have faith and not be frightened by the noise nor flinch at the thrust, for over against the insanities and vulgarity of the world is the calm wisdom of the Lord. From your Bible you get poise and balance, for its words contain the peace of angels and the tranquillity of heaven, and its spiritual wisdom transcends the plane of material conflict.

The Lord's people know that war carries a lesson which is seldom seen, it exposes the weakness of man's reasoning and the futility of his efforts when he ignores the Divine guidance. Our Lord knows His men and women. Although they are scattered over all the earth, they do

not blow trumpets and yet it is they who preserve humanity and serve eternal purposes. They know that every problem has its spiritual implications, their thoughts and desires are united, they share a common responsibility, and in looking to one Lord and Master they are never alone, never without light.

They know that religion is not a creed, not a membership card, but a way of living. It is an expansion of our better selves into our daily activities and work. It has in it something of the humanity and the divinity of the living Christ, for from Him comes its mental and emotional substance, its wide field of usefulness, its creative relationships and its reproductive capacities. Its source book is the Bible which discloses the dimensions of your soul and helps you to live in two worlds, for your daily duties and affairs are related to your moods and internal experiences, and to understand these you need the Bible's interpretations of life's plan and purpose.

Reading the Bible daily sustains your belief in the Divine Providence, it helps you to contact the angelic spheres, it enriches religious experience, and introduces you into the Lord's Church.

Each cycle or recurring period has its specific church and form of revelation, for the Lord has much to give that cannot be received by the limitations of one age. Your Bible tells of four churches, beginning with the prehistoric Church and closing with a vision of the new Church which is "neither in this mountain nor yet at Jerusalem," and in which the "true worshippers shall worship the Father in spirit and in truth." The final Church is not a building, nor merely a legal organization with creed and ritual, but a community of souls, societies of living personalities built around the Divine of the Lord, inspired by an affection for the good of all and a knowledge of the truth necessary to attain it. Into this true secret of worship are drawn all those who meditate on the holiness of the Lord, on the unity of heaven, and on the better way of living out our loves and understandings. It is this Church that has the Bible and it is the Bible that preserves and unites the Church.

Troubled men tell you of the failure of the Church, of the prevailing worldliness, and the

lack of religion. All of that is an accusation of the past and a mirror of their own fears. Our Lord, who alone sees the real inside conditions, limits the evil intentions of men and provides in advance for the good of His Church. His wisdom cannot be defeated nor deflected by world-powers, for His truth must prevail: "My word shall not return unto me void . . . it shall accomplish that which I please, and it shall prosper whereto I sent it." Regardless of time or circumstance, our Lord is continually planting good seeds in the minds of those outside as well as within the Church.

To understand the purpose and meaning of religion and life one must know something of daily trials and opportunities and their effect on spiritual growth. There is a relation between that which is natural and that which is spiritual, and this duality has purpose. There is an inner spirit of the Bible and an outer letter-text, just as there is a spiritual church and a natural organized form of a church. We acquire new ideas and form personal opinions which have their values, but they change under certain conditions and interpretations. Because the spirit of truth, working through the Bible, is gradually enlightening and reforming our mental and emotional responses there is an attempt on the part of enthusiasts to discover a hidden key to the Bible secrets.

Assyrians, who trade on human credulity and prosper on individual frailties frequently claim to supply the cabalistic number, the Veda's secret, or key-word, which they guarantee will open the divine mysteries. In selling their wares they avoid the clear, open statements of scripture, and rather quote mystic prophecies or speak of "releasing power." There are no secrets in religion that cannot be attained by an avoidance of evil as sins against the Lord, and by a purification of our will by means of His regenerating power. If we will reform our thoughts and ways, He will remake our natures; we shall then have new eyes that perceive truth, and new hearts that attract the good.

Your Bible is a source book of knowledge and of life. It relates the experiences gained in this world with the wisdom of the heavens. Thus, it directs your talents and abilities into new channels; you do not seek a definite goal,

rather the need and the use calls to you. Every great cause requiring devotion to principle has its hazards and unseen dangers, but when one is committed to the Lord's business he has divine protection from invisible enemies. In dedicating our thought and energy to that which our conscience points out as good and orderly there need be no fear of physical want; money, food, and shelter, are material necessities which are provided for the task and occasion. To live up to the light and to be true to our faith is the best that any one can do.

There are two themes running through the Bible from *Genesis* to *Revelation*. The major theme is the glorification of Jesus the Christ, and directed to it is the Law and the Prophets, and the *Psalms*; the minor theme is the re-creating of man, his development from the animal to the angelic form. To this theme are directed the history and experiences of the Bible text.

The beginning of knowledge is in the mind; at first it may be curiosity, perhaps a zest for adventure, or an inherited craving. In the end our mental world is built of that which we see, hear, and touch with the senses, and in the degree of our interest in those things that attract us. Thus, by reading, talking, writing and meditation, the thought-forms are shaped and created with which we express our inner selves. Self-discovery comes with the recognition of our capacities and limitations, but it is more than that when your Bible leads you to understand what the Lord can do to extend your powers and expand your field of action. It is then that you discard world trivialities and enter the inner door that releases your innocent and pure affections and ties them up with new ideas and ideals.

Then, not only do you find time to read your Bible, but you must read it to preserve that life which is in the shaping and is the only satisfactory realization you have ever found in the world.

You have now discovered what our Lord meant when He said, "Search the scriptures: for in them ye think ye have eternal life." Your reading has led you to see that the Lord is the life of the Bible, and it is that source of life which you have found.

READ YOUR BIBLE EVERY DAY AS THE WAY TO LIFE

# Alfred Stroh and the Swedenborg Documents

By Sigrid O. Sigstedt

## PART II

THE year 1910 fairly bristled with interest. In July, the great International Swedenborg Congress took place in London on the anniversary of the founding of the Swedenborg Society. As His Majesty, King Gustav the Fifth was its patron, many of Sweden's eminent men were present. Mr. Stroh was called upon to translate or revise their speeches in English. For this event, and for the dedication at Upsala, the various learned societies vied with each other in doing belated honor to Swedenborg's memory. They came inevitably to Mr. Stroh for assistance. He thus assisted Swedenborg's Alma Mater, the University of Upsala, with a festival issue of the complete "Poetic Works" in honor of her great son. He also assisted the New-Church Publishing Society of Stockholm with a phototype edition of three new manuscripts.

The Society of Sciences, of which Swedenborg was one of the founders, deciding to publish a facsimile edition of the first scientific periodical "Daedalus Hyperboreus," including their early minutes and statutes, called for help from Mr. Stroh. Besides this, Dr. J. Vilhelm Hultkrantz had been making an intensely interesting study on "The Mortal Remains of Emanuel Swedenborg," which was printed, with the help of Mr. Stroh, in their "Acts." The same learned society also published a contribution on "The Brain," by Professor O. M. Ramström, and the club to which Swedenborg belonged (the Vestmanna-Dala Nation), not to be outdone, issued an anniversary publication of its early minutes, with notes on Swedenborg's student days.

The Royal Academy published the "Journals of Travel" in his honor, and the New-Church Publishing Society, an edition of his "Disputation on Seneca," the London Society coming out with "The Northern Muse," one of the earlier works, in a phototyped edition. Besides this, the Royal Academy included in its Proceedings Mr. Stroh's own "Abridged Chronological List of the Works of Emanuel Swedenborg." To make the story complete it would

be necessary to mention all the private individuals who were continually coming to Mr. Stroh for consultation and advice. But with all this, the regular work of phototyping continued, now at the expense of the Academy of the New Church, with a volume of "Miscellaneous Theological Works" and the manuscript of *Arcana Coelestia*.

In the course of all this interest in Swedenborg it was inevitable that many new items of information should come to light. People who had heard of a new Swedenborg letter would bring it to Mr. Stroh. Old bundles yielded up unexpected items. Officials in archives and libraries all over the country contributed their findings, and the material grew. Thus some of the earliest records of the New Church in Sweden turned up, and a mass of new information concerning the Gothenburg Controversy poured forth from various sources.

The authorities at the Northern Museum had opened a Swedenborg Exhibit, a special collection of books and manuscripts and objects which he had owned, besides portraits of the famous man, and of his parents, relatives and contemporaries. Several new portraits were found, one being a beautiful oil painting of Swedenborg's mother, Sara Behm. Poems hitherto unknown, written by Swedenborg in his youth, were added; few of which, even yet, I think, have been translated into English, together with papers on political subjects, that had before escaped notice, as well as documents that throw valuable side-lights on the way the Revelations were regarded by the men of his time.

Mr. Stroh had been greatly assisted by one of the librarians of the Royal Swedish Academy, Miss Greta Ekelöf, whose report on the manuscripts was printed in 1910\* but still the new material was expanding at such a rate that he had difficulty in taking care of it. At this point I came on the scene and was able to fill the much needed office of secretary. To me

\* See the Proceedings of the International Swedenborg Congress, p. 337.

were turned over the scattered bits of information, and each reference was entered on a slip of paper. Every known item was thus collected, all printed sources being carefully examined, and the whole, at Mr. Stroh's instigation, arranged and filed for the first time in strictly chronological order. Thus the "Chronological List of Swedenborgiana" first saw the light of day: in a shoe-box!

A brief description of a few of the new items of information may give readers of the MESSENGER some closer knowledge of this material. An examination of the birth register in the Archives of the City of Stockholm by Mr. G. F. Lindh established the exact locality of Swedenborg's birth, as to which there always had been a shade of doubt. This determined not only the very house where he was born, but brought to light the signatures of his six noble god-parents. I wonder if a plate has ever been set up to mark the spot? The records of Upsala University yielded numerous references to Swedenborg, and showed among other things that during his school years he was greatly interested in debating. The records of the Swedish Church in London show him as a modest contributor during his early years of sojourn there.

A letter from Bishop Troilius to Swedenborg's brother-in-law, discovered in Linnköping, discusses arrangements for Swedenborg's reception as a boarder in the home of Christopher Polhem, the inventor. It was agreed that the young man to be taken into the family, "because the widow who formerly kept an inn and supplied meals to several of those staying with Director Polhem is not able to keep it up any longer, and there is no one else at the place with whom he can board." We know the damage done to the young man's heart by the beautiful daughters of the house. A letter found in Skara, dated March 20, 1726, from Bishop Steuchius, comes as a surprise to many who thought that after Emerentia Polhem had broken her engagement to him, Swedenborg entirely relinquished all thoughts of marrying. The Bishop writes: "My beloved daughter, Stina Maja, just about this time, has had various suitors for her hand, such as the Master of Arts, Assessor Swedenborg, and the Gentleman

Usher Cedercantz. . . . I notice that she prefers Cedercantz."

A search for biographical material in the State Archives produced several letters from Swedenborg's father, Bishop Svedberg, to the King, suggesting that his son Emanuel be given an appointment in His Majesty's service. In one letter the Bishop remarks: "When God has given a youth as great intelligence and skill as a grown person, then God must be given the credit for it." It is not generally known, perhaps, that Swedenborg considered taking a position as teacher of mathematics in the University of Upsala; but this fact is established by two documents found by Mr. Stroh in Upsala.

After his appointment on the mining board, Swedenborg wrote various reports and memorials on Locks, on Manufactures, on Chemistry, on Copper, on Paper Mills, and so on, that were as yet unknown in the days of Dr. Rudolph Tafel, besides the "New Arithmetic" of twenty-eight manuscript pages. A most interesting reference to something of this kind, brought to my attention in 1913 by an official of the State Archives, led to the discovery of a memorial not in Swedenborg's handwriting, but evidently composed by him, concerning the finance of Sweden, in which he suggests a way of redeeming the token-money with which Charles XII's disastrous wars had flooded the country. Another document shows that Swedenborg's "Views on the Rise and Fall of Swedish Coinage" was considered by the censors as too dangerous a pamphlet to be permitted to reach the public.

Such are only a few of the interesting new items culled from the early years of Swedenborg's life. It is impossible here to give any idea of them all, but one can judge for himself when it is stated that there are approximately 129 new entries of things Swedenborg wrote, including, of course, autographs, and 292 new contemporary references to him found since publication in 1877, of the *Tafel Documents*.

I clearly recall, and the written reports bear me out, that Mr. Stroh intended to have these treasures published gradually in a complete series, to be called *The Swedenborg Archives*, the first instalment of which was to be the "Chronological List." But man proposes, and

God disposes. Mr. Stroh was under a severe and increasing nervous strain. Mental disease ensued, and at the height of his career, in the spring of the year 1922, his reason completely gave way, and he died, leaving a sorrowing wife and three small children.

The Swedenborg collections, were however, safe. The Rev. Arthur Wilde came over from England and cheerfully and efficiently assumed supervision of the Document work, even publishing translations of some of the new material in *Morning Light*. Fortunately, copies of everything had been sent to the supporting organizations in England and America, and Mr. Stroh's remaining notes eventually lodged in the Library of the New-Church Theological School in Cambridge, Mass.

Little more was done on this work until 1924. At that time the Academy of the New-Church Library, reviving its interest in the Document work, took a step forward toward the final goal, by having all the material collected by Stroh chronologically arranged and put on the shelves in six folio volumes. It was then found that there were still approximately six hundred documents of which no copy of the original text had been secured, many of them not being available even in translation. To solve the problem of securing the originals, a survey was made, and it was estimated that approximately 1,907 pages would have to be copied. As a result of this I was sent to Sweden, in August, 1925, for one year, to bring to a successful conclusion the work of securing the entire evidence. Dr. Alfred Acton was appointed chairman of the committee in charge. The New Church is so familiar with Dr. Acton's magnificent contributions that I need here mention only my gratitude for the assistance I derived from his constant advice and encouragement.

(To be concluded.)

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## Dawn

"WHAT we are witnessing is the breakdown of a whole social system," said a speaker recently in comment on our world. We disagree. Our friend is a wise and learned man, but the tragic events of the immediate present

have warped his vision. He observes but part of the picture. What we are really witnessing to-day is the birth of a new and better social system. Part of this process involves the breakdown of many imperfect institutions in the old system. To some such institutional failures bring the pain of sadness. To others such breakdowns bring suffering and tragedy. Why this should be we do not know. We do observe, however, if we look closely enough, that the immediate cause of most suffering and tragedy is "man's inhumanity to man."

If we take the long look we see that there are new and noble movements even in the midst of present tragedy and injustice. In former civilizations, when the barbarian power swept in to destroy and despoil, the refugees were left to die. To-day people who know them not rescue the refugees. In other days when great rulers crowded each other and coveted rich lands beyond their borders, the masses of common people went willingly and even joyfully to war for their emperors. To-day, though greedy dictators steal lands by intrigue and wish to take others by force, the common people everywhere abhor war and resist war, and have thus most certainly prevented several wars. In days not long gone from our own land, when economic distress afflicted us, the poor starved uncared for while the rich passed heedless by. To-day, in every part of the country herculean efforts are being made to keep people from starving.

We live in troublous times and probably have more trouble ahead than we imagine, but the moral law still stands and men of good will and sacrificial spirit increase in number.

And so, even in the midst of wars and rumors of war, we say: Be of good cheer. This is not twilight. It is dawn.

E. H. L.,

In the *Christian Advocate*.

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## Affirmation

I AM THE RESURRECTION, AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE.—John xi. 25.



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## Time

I KNOW a young girl who once received a gold wrist-watch for a Christmas present. It was a very nice watch, nice enough to justify the frequency with which for the first few days this lucky girl needed to know the time. A few calculations as to the record this watch would keep during a year were quite interesting. Allowing for a level 365 days in the year, supposing the watch to be wound regularly and to keep perfect time, it would tick off 31 million 536 thousand seconds. I am not very good at figures and cannot think in millions, so I was told that it would measure out 525,600 minutes. Even this was too much for my poor brain, so finally we agreed that it would record 8,760 hours. That brought it down to terms that I could grasp. And it occurred to me that after deducting eight hours each night for sleep, the owner of the watch would have 5,840 hours for loving deeds and cheerful smiles during the year. It suggested to me the words in the 90th *Psalm*, "We spend our years as a tale that is told."

I want you to think for a moment what a wonderful tale could be told of each of us if during each of those 5,840 hours of wakeful activity we could have some good deed recorded of us. Suppose it could be said that we used all those hours well; that at work or at school or at play we had filled them up to the brim with usefulness, both to ourselves and to others. What a difference it would make to us at the end of the year! What good habits we should have formed!

Perhaps it has never occurred to you before that clocks and watches have a religious

aspect; that they measure off our opportunities of doing good; that they tell us of countless moments in which we can encourage good thoughts, and something like half a million minutes a year to use for the service of the Lord. Sometimes I think we look at life from a wrong standpoint. We think of the constant temptations to do wrong that come to us. Well, it is good to be watchful and prayerful, and to ask that we be not led into temptation. But what a helpful thought to be conscious of the fact that this year holds for us nearly six thousand golden hours of opportunity for doing good. If someone gave you six thousand little boxes, each one containing a nice present, how rich we would feel. Well, that is just exactly what the Lord does for you each year of your life. He gives you 5,840 waking hours, each one full of opportunity of showing your love to Him and to each other. Just to think of it gives one a feeling of being well-off.

If you are like other young people you sometimes feel bored and discontented. You don't want to work, or read, or play. You want something to happen that is interesting. You have the cure for your bored feelings in your own hands. Every hour you have your little golden box of opportunity. Try to use it in deeds of kindness and usefulness, and that tired and discontented feeling will soon disappear. "We spend our years as a tale that is told." Try to make it one of those happy, joyous tales that people love to read. Fill the hours with loving kindness and each one will seem the happiest that you have ever known.

# The Lamb of God

## I

**A**MONG the notable titles of the Lord Jesus, and descriptive of His character and mission, is "The Lamb of God." It is as striking as that other characterization, "The Lion of Judah," and is like it in this, that it presents our Lord in the guise of a beast. Yet how great is the contrast: a lion and a lamb, the courage, strength and ferocity of the jungle king and the weakness, timidity, and gentleness of the domestic flock! It is evident that many different and contrasting feelings, for feeling is the essential quality of the animal world, pertained to and were harmonized in the human nature of the Lord, and were active in the work of human redemption and salvation, as they are and must be in our finite organism and its regeneration.

The lower activities of our minds are wholly animal in their nature. As such they are mediums of expression for higher rational and spiritual aims. They motivate the flesh, and without their active participation we have no zest for anything. In common with all flesh, our Lord had this lower plane of physical sensation and animal feeling. Hence the fitness of portraying the Lord not only as God and man, but in the humbler aspect also of an irrational but warm and emotional creature of the animal kingdom. And the Biblical selection of the creature to represent the Lord and bear his name is always determined by the affection that is directly concerned with the prosecution of a definite work. Sometimes there is need for the spirit of the lion, sometimes for that of the horse, or of the eagle, or of the kine, or of the sheep and lamb. Evil passions, like destructive beasts, also had their lairs in the Lord's nature by maternal inheritance, but they were latent only and were strictly repressed and finally extinguished as being of no lasting service in His righteous and humanitarian work. They were of temporary use, however, as a medium of temptation combats, from which He always emerged as victor and was thus glorified.

As the lion of Judah, we see the Lord dealing with a situation requiring the exercise of the

defensive powers of a great love, in which His whole being blazed with a zeal for staving off a spiritual peril and protecting the fruits of His labors. But at other times and under other circumstances success lay in the cultivation of a passive and yielding spirit, where weakness was strength, and where self-assertion gave place to self-surrender, and where trustful dependence supplanted defence.

## II

In this surrender of self, with its sacrificial zeal, its innocence and gentleness do we see the "Lamb of God." It is especially the spirit of the cross; for when maltreated, despised and slain He resisted not, but "as a sheep before her shearers is dumb, so He opened not His mouth." For a similar reason, when the Scripture refers to the Lord's crucifixion and death, whether effected on the cross or in the hearts of men, it is as "a lamb slain"; and the Passover lamb, with its redemptive meaning, has the same origin.

Of innocence such as the lamb suggests, there are many degrees and kinds represented by the *young* of all animals, as well as by the human infant. Even the young of evil beasts are harmless and tractable, their cruelties temporarily undeveloped. But the lamb is innocent from an inner disposition, and remains so in all stages of his growth. He represents the innocence and gentleness of real charity, or Christian love, of the charity that makes men the Lord's sheep, the "people of His pasture," and members of his spiritual church. This innocence they derive from the Lord by yielding to Him and rendering obedience to His Word, thus acquiring the "good of truth," or truth inspired by love. This charity is characterized by self-abnegation arising from a consciousness that all sin is from self-will and all good from the Lord, followed by an inward repugnance of the self-life and humiliation before the Lord and trust in His care.

Concerning this lamb-like innocence, we read in *Arcana Coelestia* 3994, as follows:

"The proprium of innocence is to know, acknowledge, and believe, not with the mouth but from the heart, that nothing but evil is from one's self, and that all goodness is from the Lord. When one is in this confession and belief from the heart, the Lord flows in with good and truth and insinuates into him a heavenly proprium that is white and lustrous. No one can ever be in true humiliation unless he is in this acknowledgment and belief from the heart; for then he is in annihilation of himself, and even in loathing of himself, and thus in absence from himself. And when this is the case, he is in a state to receive the Divine of the Lord."

With respect to the Lord himself, therefore, the lamb represents the relation which His human nature sustained to the eternal Divine Truth within Him, and its humiliation before that Truth and consequent conjunction with the Divine Good by means of the truth. In other words the lamb is the innocence of the Divine Spiritual, or Celestial Spiritual, in the Lord's humanity, with its attendant absence of self-consideration and consequent reception of Divine Charity and its innocence. The innocence of the Divine Celestial is above this, and would be represented perhaps by "a little child." This distinction is evidenced, at least, by the fact that the lamb is animal innocence, while that of the infant is human innocence whose superiority is expressed in the promise "A little child shall lead them." To the same purport is the title itself "Lamb of God." For by the name "God" we understand the Divine Truth, and the Lamb of God would be the innocence or good derived from the love of truth, which good is usually called charity, or spiritual love.

### III

By observing this distinction, we shall the better understand why the lamb, and not some other creature, is the key to the redemption and salvation of men: for we are saved "by the blood of the Lamb." The Apocalypse shows us the "Lamb" on Mount Zion as the center of the saved 144 thousand, and the Lord as a lamb "slain from the foundation of the world." And in the Gospel, the disciple John introduces the Lord to his fellow disciples by saying, "Behold the Lamb of God, that taketh away the sin of the world." The blood of the lamb is the life blood of self-abnegation with its consequent charity and innocence. This lamb has been slain and his blood spilled from the foundation of the world, because from the beginning this spirit has been rejected in the church. And the

lamb alone can take away sin because sin is selfishness, and selfishness is removed only by the life of truth and delight in it. Hence Jesus could redeem the world in no other way than by admitting this love into his Human by doing the will of the Father, and so overcoming the hells.

God came "to save the spiritual," says Swedenborg. The title "Lamb of God," is the key to this expression. The spiritual, as distinguished from the celestial, are those who are led to good by affection for truth. The whole world in the Lord's day had to be so led. All instinctive goodness, or spontaneous spiritual aspiration, had passed away with the Adamic dispensation. From that time until the advent, men had to be reformed and regenerated, if at all, by instruction in doctrine and by self-compulsion in its observance. Such good, when carried to the point where truth is pursued with delight, is spiritual good. The good of obedience has the same origin, only it stops short of adoration of truth, and delight in its observance; and when this is the case self is not eliminated but only regulated, nor is genuine good established. Such is only natural good, from a spiritual origin, but of this origin little or nothing is sensed.

But spiritual love, or delight in the good to which truth leads, is genuine love, that removes self, and conjoins one with the Lord by a heart bond like that of a bride and a bridegroom. Without such charity the Church is not a true bride, nor even a friend that knows what his Lord doeth, but only a servant. But the Christian church was established on friendship with the Lord, "henceforth I call you not servants but friends." Likewise the renovated Christianity of the Second Advent, described in the *Apocalypse*, is the period when "the marriage of the Lamb is come, and His wife hath made herself ready."

H. C. S.

### Salvation

EVERY religion should inculcate two essentials of Salvation, namely, belief in God and the shunning of evils as being against God.—(D. P. 328.)

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## 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.*

## 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.

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.

### Delegate Representation

To the Editor of THE MESSENGER:

In accordance with the last sentence of Article VII, Section 1, of the By-Laws of the General Convention, I now render my report concerning the membership of the several bodies composing the General Convention as of December 31st last, and concerning the delegate representation to which each body is entitled at the coming session of the Convention.

Respectfully submitted,

B. A. WHITTEMORE,  
*Secretary.*

April 20, 1939

ASSOCIATION OR SOCIETY	MEMBERSHIP ON DEC. 31, 1938	DELEGATE REPRESENTATION
California Association	329	8
Canada Association	202	6
Illinois Association	669	15
Kansas Association	187	5
Maine Association	108	4
Maryland Association	393	9
National Church (scattered U. S. A.)	61	
Massachusetts Association	1219	26
Michigan Association	166	5
New York Association	478	11
Ohio Association	457	11
Pennsylvania Association	622	14
South-Eastern Association	131	4
Western Canada Conference	313	8
Connecticut General Society	13	2
Texas General Society	60	3
Portland, Oregon, Society	45	2
Seattle, Washington, Society	12	2
Total	5465	

### FROM OUR READERS

To the Editor of THE MESSENGER:

To keep up with modern times, sermons should not be read, but delivered extemporaneously. If this method is not now taught in the Theological School, it certainly should be.

To capture, and *hold* an audience, the speaker must let himself go—must not feel restrained. How can he do that if he reads his sermons? Fiery zeal may not be necessary, but his mind must be more on his audience, he must see interest in their faces, and how can he do so if his eyes are more or less on his written pages?

Our ministers have the ability to do this, but in order to do so, they will have to throw off the restraint put on them by the critical eye and ear of the congregation. And the congregation must do its part. It must come with a willingness to listen—to be taught. We must do as Mr. Worcester told us many years ago—"Take your good time with you, and you'll be sure to have it"; for we should really *enjoy* our church services—not just go from a sense of duty. There must be a "give and take" from both minister and congregation. The minister must feel a lack of interest on the part of the congregation when he preaches to empty pews, or sleepy faces!

Maybe I'll be on the "black list" for speaking my views, but I feel strongly that the lack of being really honest in the expression of what we feel, for fear of "what people will say," is a hindrance to the growth of the Church, and a vital reason for the *dis*-interest in our Church services.

REIDA E. LODER.

### MISSION BOARD NEWS

The March meeting of the Executive Committee was held at the secretary's new quarters in Paterson, N. J. Following luncheon the members went on a tour of inspection when they expressed approval of the expanded facilities. As usual, there was a very full agenda, the committee dealing with matters which drew consideration of missionary fields from Texas to China. There are few sections in either hemisphere where the Board has no contact whatever, and it is only regrettable that at practically every meeting the treasurer must report a deficit, with its probable necessity of reducing activities.

Despite the rigors of winter, New-Church work in Western Canada continued actively throughout the season, the devotion of many of the members

continuing to bring them long distances to church over roads which might seem to many impossible. A blizzard and a temperature of 40 degrees below zero accompanied the Christmas Eve program in Rosthern, but it was nevertheless a happy and well attended celebration. Services have also been held each two weeks in Saskatoon.

The Rev. William R. Reece, minister in Portland, Ore., recently delivered a series of lectures in Vancouver, British Columbia, where a small, but faithful group holds meetings regularly, ordinarily under the leadership of Mr. W. J. Bartram, a former member of the British Conference, who some time ago took up his residence in Vancouver. The lectures were well attended and resulted in encouragement for future development.

## NEWS OF THE CHURCH

### BROCKTON, MASS.

On Palm Sunday, April 2nd, the following persons were received into membership in the Brockton Society: by baptism, Mrs. Anna Louise Harmon; by baptism and confirmation, Harold L. Paine, Howard C. Paine, Leon L. Barnes; by confirmation, Albert H. Lander.

The Easter service in the Brockton Church was well attended, in spite of very inclement weather. The chancel was beautifully decorated with Easter lilies. The minister, the Rev. Harold R. Gustafson, preached on the topic: "He Is Risen," from the text: *Matthew* xxviii., verse 6. The music was most inspiring, especially the "Hallelujah Chorus" from the "Messiah." The choir was under the direction of Miss Grace A. James, organist. The Holy Supper was administered to seventy communicants.

Miss Clara S. Chase, Brockton correspondent to the MESSENGER, who is well known to MESSENGER readers through her interesting comments under the heading "Highways and Byways," has been visiting recently in New York City and Washington, D. C.

The Young People's League Players repeated their successful play, "Keeping Up Appearances," to a large audience in the vestry of the church on the evening of April 13th, for the benefit of the young people of Unity Church. The performance was given in our vestry because of a recent fire which damaged the kitchen and stage at Unity Church.

The Matronalia Club had an active month of April. A rummage sale was held in the vestry on April 11th; two dessert bridge parties, one on April 4th at the home of Mrs. George G. Gove, and one on April 18th, at the home of Mrs. Merton F. Ellis, in Westdale.

H. R. G.

### PAWNEE ROCK, KAN.

During the Easter morning worship service in the Church of the New Jerusalem, the Society's choir, under the direction of Mr. Roger Unruh, gave a cantata, "The Easter Story." Mr. Virgil Unruh, Mr. Alfred Kroeker, Mrs. Galen Unruh, Mrs. Theodore Siebert, and Mrs. Frank Wedel took solo parts. Mrs. Sherman Newton and Mrs. Albert Welch took the duet part and Mrs. Ward Skeen, with her daughters, Marlene and Annella, took the trio part.

The cantata was given to a full church. All visitors were presented with copies of "Eternal Life." Previously each home in the community had been given an

Easter greeting and an invitation to the Easter services in the form of the little pamphlet "Good News." The morning worship was followed by the usual Easter dinner in the social room of the church, and an Easter egg hunt for the children on the church lawn.

We cannot but be well pleased with the splendid results achieved by united efforts of our own people to make this Easter worthy of the hope upon which it is based.

## Marriages

FOSTER-JOHNSON.—Miss Ellen Johnson and Robert Foster, both of Chicago, at the home of the Rev. and Mrs. Henry K. Peters, on April 8, 1939.

HANSTEIN-HAMBLY.—Mr. George Hanstein and Miss Kathleen Hambly, both of New York City were united in marriage. The Rev. Geo. Henry Dole officiating.

Miss Hambly is the daughter of Mr. and Mrs. Warren Hambly of the Wilmington New Church. Miss Hambly rapidly advanced in her chosen use, and is now Field Secretary of the New York State Charities Aid Association, 105 East 22nd Street, New York City. The marriage took place at the residence of her parents, in Arden, Delaware. The bay window of their residence was converted into an altar by an arbor of flowers, and the whole house was made a paradise of vines, foliage plants and blossoms, which gave seraphic beauty to the wedding. A unique feature was the marriage supper. It was given at Naamans-on-Delaware, built about 1654 by Governor Risingn, the oldest house now standing in that settlement. There, many important historical events took place, among them frequent visits by Washington, who set out a tree by the house. It is now famous in this locality as a place for party gatherings in its spacious extent. The bridegroom and bride left immediately after the marriage feast for the Inn, at Buckhill Falls. From there they will go to a camp in Vermont, and later return to New York City.

## CALENDAR

May 14.

*Fifth Sunday after Easter*

THE RISEN LORD

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

Lesson I. Deut. i.

Anthem XI, B. W., p. 347: "Thou wilt shew me the path of life."

Lesson II. Matt. xiii, v. 44.

Gloria, Benedictus and Faith.

Hymns (Mag.) 187: "Morn's roseate hues have decked the sky."

60: "Jesus, to Thee be endless praise."

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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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*The*  
**NEW CHURCH  
MESSENGER**



May 10, 1939

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In This Issue

Alfred Stroh and the  
Swedenborg Documents

*Sigrid O. Sigstedt*

The New Church in Mauritius

*Reynalds Becherel*

In Memory of Lloyd A. Frost

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A Page for the Younger People

From Our Readers



*Price 10 cents*

TABLE OF CONTENTS

May 10, 1939

Editorials:

- As Man to Man..... 295
- What's in a Name?..... 296

Articles:

- Alfred Stroh and the Swedenborg Documents: by Sigrid O. Sigstedt 299
- The New Church in Mauritius: by Reynolds Becherel..... 304

A Page for the Younger People ..... 302

From Our Readers ..... 305

Baptisms:

- Johnstone, Jane Ransom; Kearney, Catherine May; Jungling, Kathryn Mary; Engle, Carol Nichols..... 306

Marriages:

- Good-Lindquist; Goddard-Clarke; Neilson-Robb ..... 307

Obituaries:

- Hildreth, Susan White; Scudder, Dr. R. Paul; Unruh, Mrs. Eva..... 307

Calendar ..... 307

THE NEW-CHURCH MESSENGER

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Arthur Wilde

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SEATTLE, WASH.

3012 Arcade Building

The Rev. Lloyd H. Edmiston, Pastor.

WASHINGTON, D. C.

16th and Corcoran Streets

The Rev. Paul Sperry, Pastor.

WILMINGTON, DEL.

Pennsylvania Avenue and Broome Street

The Rev. Immanuel Tafel, Pastor.

*The*  
**NEW-CHURCH MESSENGER**  
(Published Weekly)

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## As Man to Man

THE sight of two small boys settling their quarrel with a bout of fisticuffs is a familiar one. The combatants are usually surrounded by an amused and admiring crowd some of whom advise and encourage "the little un" to "go in and win." The two boys are following the custom of the untutored savage who resorts to violence because he has not yet learned to exercise his rational faculty.

With the advance of civilization adults tend less and less to the use of violence for the settlement of quarrels and misunderstandings. The exercise of reason, and where practicable a recourse to arbitration takes the place of private warfare. Dueling, once a universal practice, has been outlawed in the most advanced nations; riots and the exercise of violence in trade disputes, though of frequent occurrence, are recognized as disorderly and illegal.

Comparatively few people recognize that arbitration, beyond being the outcome of enlightened reason, is a Christian duty. Its principles were enunciated by the Founder of the Christian Church. "Moreover if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall

hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee two or three more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a Gentile man and a publican."

In our Lord's words there is no justification for violence even though the voice of reason has not prevailed, but there is a divine command that difficulties should first be discussed "man to man"; should that fail to settle a dispute recourse to arbitration must then follow. For the reason that many people in civilized countries are only nominally Christian it is difficult to adopt this course of procedure for the settlement of international difficulties, but the world took a definite step forward when President Roosevelt, appealing as man to man, invited the dictators of Germany and Italy to agree to keep the peace for a period of ten or twenty-five years. As we pen these lines the answer has not yet come, but we write in the hope that the appeal will evoke an affirmative reply at least to the extent of providing an op-

portunity for the friendly discussion of international difficulties.

This appeal for peace is not, as some European newspapers would have us believe, something unprecedented. It is only an indication to the dictators to live up to commitments already made by the countries they represent. In 1928 fifteen nations signed the Kellogg-Briand treaty. The United States, Germany, Belgium, France, Great Britain, Canada, Australia, New Zealand, South Africa, Irish Free State, India, Italy, Japan, Poland and Czechoslovakia agreed to renounce war as an instrument of national policy. A few of the signatory nations have treated the Kellogg-Briand Pact with contempt; but it should not be difficult for them to reaffirm its principles and agree to keep the peace.

President Roosevelt's appeal turns the spotlight not only on the two rulers to whom it was addressed but on all the governments of the world. It is an appeal to men to substitute reason for force, arbitration for war. Its significance goes beyond the appeal to Germany and Italy. To all warlike men it will spell "are you a rational man or an apostle of brute force?" Swedenborg wrote a pithy comment on the man of reason. "A rational man is he who thinks from the good and truth of faith; never he who thinks against it. They who think what is evil and false are insane in thought, and therefore the rational can never be predicated of them."

A. W.

## What's in a Name?

**I**N business as well as in religion a good name or title can be a wonderful aid to success; an awkward name may prove a hindrance. By frequent use a name becomes a symbol and may acquire monetary or social value. Fifty years ago the name of beef essence, in those days highly popular throughout the world, was claimed to have a value of five million dollars, and actually represented that sum in the balance sheet of a company promoter. Modern advertisers know the value of a good name for a good product. There are certain names in

the automotive industry that carry the value of a good-sized fortune.

There are names of religious communities that have distinct value, such as Episcopal, Methodist, Presbyterian, and others. They connote certain definite forms of faith and of church policy. The adherents to those forms of faith would be inexpressibly shocked at any serious suggestion that the name should be abandoned.

In "The New Church" we possess a title that may some day be regarded as a real social and religious asset. Many of its adherents at the present day believe it already possesses that value; they believe that even now it has a distinctive significance for the religious world. They are probably less unanimous in placing value on the subtitle "Swedenborgian" so often used as the name of the Church.

We hear frequently the statement (and it is perfectly true) that Emanuel Swedenborg made no effort to found a church. He believed that the Lord was instituting a new church and that it would become the crown and glory of all churches that had preceded it. We can be quite certain that he neither expected nor desired that church to bear his name. Yet even in his own day the term "Swedenborgianism" had been coined by those who were opposed to the truths contained in his writings. In a letter which Swedenborg wrote in 1770 to his friend, Dr. Beyer, speaking of the controversy his (E. S.) books had provoked, said, "Swedenborgianism . . . signifies the worship of the Lord." There seems to be little doubt that the new system of theology was widely known to the Lutheran clergy of Sweden under that particular title.

While the majority of the clergy looked upon Swedenborg as a heretic there were a few laymen who were enthusiastic about the new doctrines. Writing to one of his friends Count A. J. Von Hopken said,

"I have sometimes told the King, that, if ever a new Colony were to be formed, no religion could be better as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this for the two following reasons: 1. This religion, in

preference to, and in a higher degree than any other, must produce the most honest and industrious subjects; for this religion properly places *the worship of God in uses*; 2. It causes least fear of death, as this religion regards death merely as a transition from one state to another, from a worse to a better situation. . . .”

In a later letter which Von Hopken wrote to General Christian Tuxen he said,

“I agree with you, Sir, in this, that the Swedenborgian system is more comprehensible by our reason, and less complicated than other systems, and while it forms virtuous men and citizens, it prevents at the same time, all kinds of enthusiasm and superstition, both of which occasion so many and such cruel vexations, or ridiculous singularities, in the world: and from the present state of religion, more or less everywhere conspicuous, according to the more or less free form of government, I am perfectly convinced that the interpolations which men have confusedly inserted into religion, have nearly effected a total corruption or revolution: and when this is seen, the Swedenborgian system will become more general, more agreeable, and more intelligible than at present. . . .”

A. W.

## General Convention of the New Jerusalem

TO ALL MEMBERS

Dear Friend and Fellow-Member:

We appreciate your membership in the Convention and want you to feel free to write us at any time; perhaps you have information on new religious interests or suggestions for improving our contacts with persons seeking the truths of religion.

Frequently we have people tell us of how they came to hear of Swedenborg and the New Church, and this is usually through some friend who mentioned the names in a conversation, or handed them a leaflet or copy of *Heaven and Hell* to read. You would be surprised to know how thankful they are for this knowledge which

came to them as a little seed of truth and ray of light. In some simple way you may start some one on the road to a new life and perhaps only the Lord will know results.

*Read Your Bible Daily*, that is the theme of the Convention for the coming year and the message will be broadcast to all religious movements. The annual meetings of The Convention will be held in Philadelphia beginning June 12th, and the NEW-CHURCH MESSENGER will give full accounts of the proceedings. The Editor is offering a special introductory price to those who are interested in subscribing for these issues.

*Swedenborg* wrote many books on scientific and physiological subjects, and the Convention is offering a new translation of his book on the Brain called “The Cerebrum,” to libraries of State Hospitals and Medical Schools. This book is a gift from the Convention and if you send us the name and address of such leading libraries in your community we shall send them information.

*New-Church Books* are printed in various bindings and sizes so that every one who wishes to escape the turmoil and disturbance of the world may have something worth while to read. There are editions at low prices, such books as *Divine Providence*, *True Christian Religion*, and *Divine Love and Wisdom*, which will give you guidance and comfort.

We want to make a summary of the New-Church books now in the hands of our people so that we may be guided in future publication work. Will you send us a list of the books you have, with date of the publication, and thus help us in forming our conclusions? We will appreciate your reply.

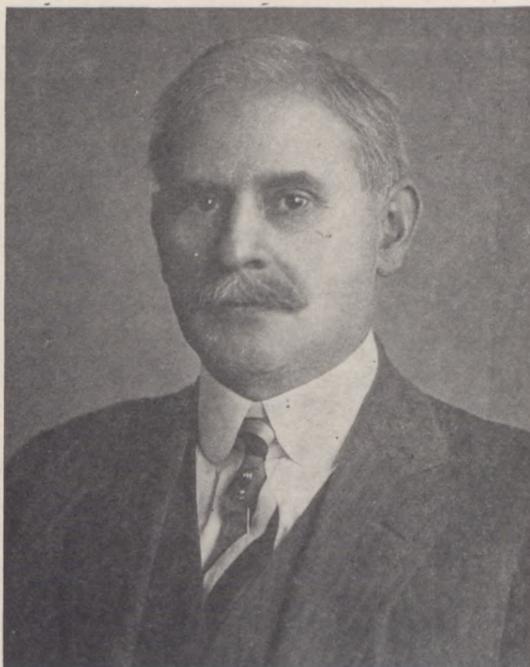
Sincerely yours,

F. SIDNEY MAYER.

3812 Barrington Road  
Baltimore, Md.  
April, 1939.

### Affirmation

WHEN THOU PASSETH THROUGH THE WATERS, I WILL BE WITH THEE; AND THROUGH THE RIVERS, THEY SHALL NOT OVERFLOW THEE; WHEN THOU WALKEST THROUGH THE FIRE, THOU SHALT NOT BE BURNED; NEITHER SHALL THE FLAME KINDLE UPON THEE.—Isaiah xliii. 2.



### In Memory of Lloyd A. Frost (1875-1939)

While convalescing very favorably from a siege of pneumonia at the Milford (Mass.) Hospital, Lloyd Albinus Frost suffered a heart attack on Sunday, April 23rd, which resulted in his transition into the Spiritual World. At the funeral service, which was held in the Cambridge Chapel on Wednesday, April 26th, the esteem in which he was held both inside and outside the New Church was evidenced by the crowded chapel with its many faces both familiar and unfamiliar to our membership. The service was conducted by the Revs. F. Sidney Mayer, Franklin H. Blackmer, and Everett K. Bray; the Rev. Mr. Mayer as President of the General Convention, of which Mr. Frost was Vice-President; the Rev. Franklin H. Blackmer as President of the Massachusetts Association, of which Mr. Frost was Vice-President of its financial arm; and the Rev. Everett K. Bray as Minister of the Cambridge Society, of which Mr. Frost has been Clerk since 1895. Of other persons present representing departments of our Church work in which Mr. Frost was actively engaged may be mentioned Mr. Tyler L. Holmes, President of the New-Church Theological School, of which Mr. Frost was Treasurer; Mr. George C. Warren, Member of the Convention's Board of Home and Foreign Missions, of which Mr. Frost was Treasurer; the Rev. Samuel O. Weems, Minister of the North Cambridge Community Church (New-Church Mission among the

colored people of that section), of which Mr. Frost was Treasurer. As many other representatives of these and other organizations were present to honor the memory of Mr. Frost, it is hardly necessary to add to this list by way of emphasizing the recognition on that occasion of Mr. Frost's faithful and valued services to the General Convention, to the Massachusetts Association, to the Cambridge Society, and to the community at large in which he lived and functioned.

Lloyd A. Frost was born of New-Church stock, his grandparents on both sides having been pioneers of the New Church. His father, Albinus F. Frost (1847-1905) was ordained into the New-Church ministry in 1873, and served the societies in Salem (1873-79), Cleveland (1879-83), and Detroit (1883-94), subsequently returning to Massachusetts as missionary minister of the Association. His oldest son, Lloyd, was born at Salem on February 20th, 1875, grew up in the near West, and had not attained his majority when the family returned East. Before leaving Detroit he had begun work in banking, and on coming to Greater Boston he continued in that occupation, serving the International Trust Company (1895-1911), the Shawmut Commercial Paper Company (1911-17), the Guaranty Trust Company of Cambridge as Vice-President and Treasurer (1917-25), and the Cambridge Trust Co. (1925-39), first as Manager of a department and later as Vice-President. In 1917 he had received the degree of LL.B. from Northeastern University, and had been admitted to the bar. As an active participant in the civic life of his community, he had served as President of the Parent-Teacher Association of Cambridge, as Director and Treasurer of the Public School Association of Cambridge, as Director and Treasurer of the Cambridge Y. M. C. A., as Member and Treasurer of the Committee of Twenty-one of the associated Seven Churches of Old Cambridge, as active helper in the financial campaigns of the Cambridge Y. M. C. A., and more recently of the Cambridge Community Chest. As regards his club affiliations, Mr. Frost was a member of the Cambridge Industrial Association, the Cambridge Bar Association, the Cambridge Historical Association, the Cambridge Club, the Economy Club of Cambridge, the Appalachian Mountain Club; and perhaps his active membership in the New-Church Club of Boston, which he served as Secretary for sixteen years (1914-30), can best be mentioned here. His activity as a young man in connection with the American New-Church League, of which he was President in 1904-05, ought not to be forgotten.

Lloyd A. Frost was married to Agnes Bertha Goerwitz on March 5, 1906, the Rev. James Reed of the Boston Society performing the ceremony. She was the daughter of the Rev. Fedor Goerwitz, New-Church minister of Switzerland. Her

brother, Adolf L. Goerwitz, attended our Theological School during 1905-07, and returned to Switzerland to carry on the work of his father. Mr. and Mrs. Frost had two children, both of them daughters—Evelyn, born in 1907, and Agnes, born in 1911. Both are married, and have children. Mrs. Frost, who has been in poor health for some time, survives her husband. Lloyd's brothers, Vincent M. Frost of East Orange, N. J., and Royal H. Frost of Shreveport, La., are well known to the New Church at large.

No layman of the New Church in Massachusetts

was better known than Lloyd A. Frost, and none was more faithful in his official duties. At the entertainment and social functions of the Cambridge Society he and his wife were always present, and they were frequent attendants at similar functions of the other societies of Greater Boston. By all his former associates on this initial stage of existence he will be greatly missed; but by the new associates on the plane in which he is henceforth to function he has doubtless been welcomed as a worthy helper in promoting the activities of the Lord in His Heavenly Kingdom.

## Alfred Stroh and the Swedenborg Documents

By Sigrid O. Sigstedt

### PART III

IT is impossible to recount the details of that year of fruitful work in Sweden, collecting new documents about Swedenborg. I can say only that the material I had to copy proved much more extensive than was at first anticipated, and thanks to the courtesy shown me by Swedish librarians everywhere, we were able to secure between three and four thousand pages of manuscript instead of the nineteen hundred of our original estimate.

For six months I worked on a systematic investigation of the entire records of Swedenborg's business connections in the College of Mines, going over sixty volumes in folio, page by page, extracting what related to Swedenborg. The surprise to my own mind lay in realizing that Swedenborg's primary use in this world was in connection with law and the administration of justice. And since it is true that man's natural use is what prepares him for his spiritual use, as well as being the means of his regeneration, the study of these records should afford the future biographer a unique and most important insight into Swedenborg's development.

While in Dalecarlia I made a detour to Stjernerund, a tiny, forgotten village hidden away in deep pine forests. It was first founded by Christopher Polhem, and was the scene of Swedenborg's youthful love affair. There I was entertained by the Baroness de Geer, present owner of Stjernerund Manor, and shown the famous relics, "Emerentia's Crutches," around which superstition has woven a legend to the

effect that anyone who touches them will suffer a fatal accident. There they rest, dark and silent, in an upstairs closet.

Another pleasant trip was to the Iron Works at Axmar and Skinnskatteberg, owned by Swedenborg, and probably the chief source of his income. As far as I am aware they had never before been visited for purposes of research. A few of the original buildings remained and, scattered along the creeks, the ruins of old blast furnaces probably built under Swedenborg's direction.

A delightful memory is also my visit to the Castle of Akerö to go through the voluminous Diary of Count C. G. Tessin for testimony not mentioned by Dr. Tafel. Through the State Archives, a visit was arranged with the owner, Madam Enderlien, and I was graciously received into the marble-halled abode of Sweden's famous architect, Nicodemus Tessin, builder of the present Royal Castle, and tutor to King Gustavus III. It was indeed a wonderful experience for an American girl to sink to sleep at night in the bedchamber formerly occupied by a king, awake to the striking of the same ancient clock that had ended his slumbers, dress before the gilded mirror that had reflected powdered wigs, and sit beneath the birch-tree that had supplied the switches for a royal education!

Among the little group of Swedenborg's personal friends there occurs the name of Augustus Ahlströmer, a merchant of Gothenburg. We possess Swedenborg's letter to him (*Documents*,

II, 378-9) sending "kindest regards to Doctors Beyer and Rosèn and to all the rest who believe in our Saviour." On going over Ahlströmer's letters and those of Johan Gothenius, I found quite a number that gave valuable sidelights on the heated theological controversy over Swedenborg's teachings which raged during the last five years of his life.

An interesting new document is also a letter from Dr. Beyer, who may be called the first Newchurchman in the world, to Nordenskiöld concerning the Writings of Swedenborg. He says: "This (internal) sense is the Word Itself, and the Holy in the Word. This has been dictated from Heaven to the Assessor, just as was the Word in the letter to the Apostles, and therefore it produces immediate communication with heaven. It is not a new Divine Word, but a Revelation of the Word we have had. . . ."

Strange as it may seem, some new testimony from an eye-witness was found here in Philadelphia, where resided Dr. Nicholas Collin, Rector of Old Swedes Church. On several occasions (1765-8) Dr. Collin had met Swedenborg, who excited his interest and admiration. His testimony was published in Benjamin Franklin's "Gazette" for August, 1801, from which Dr. Rudolph Tafel extracted only a portion.

The story might go on indefinitely, telling here of Dr. Acton's valuable collections of essential historical data which throw light on many obscure and unsolved problems. But we wish to focus the attention on the importance of such scholarly spade-work as Mr. Stroh performed, in collecting new source material for Swedenborg's biography and preserving them for the future historian. And I hope I have given enough examples to show at least that the publication of the documents discovered is one of the real uses of the New Church.

Mr. Stroh's work did not stop there. With indefatigable energy and remarkable address and diplomacy, he interested one scientific specialist after another in the value and significance of some special part of Swedenborg's colossal scientific and philosophic labors, and thus contributed mightily to that universal public recognition by his own country and the world which will forever place the great seer beyond the reach of calumny. Best of all, per-

haps, is the inspiration which Mr. Stroh's work gives to others who may labor in the same field, to glean the portion which he did not live to harvest.

One of Alfred Stroh's greatest virtues was his broadminded and genial belief in free investigation. An ardent defender of religious faith, but often obliged to sit in the councils of the ungodly, he was unquestionably often assailed by grievous doubts. Is that hard to understand? He was tortured by the idea of a literal authority, without being able to explain or to see the ways that lead out of it into true freedom for the human intellect. But I think I can say truthfully that his attitude could be expressed thus:

"Who doubts that in the future there will be many biographers and commentators on the great man, Swedenborg? Who doubts that each will have his own opinions, and who is there unwilling that each should have his own opinions? Surely no one can ever know so much about Swedenborg, even as to the scientific part, that he can show all others what to believe! And if he could, it would result in the most undesirable thing of all: a paralysis of the intellect. Truth herself would still be on the horizon, beckoning to everyone to move forward and upward. Let us therefore work to produce the entire evidence, and give everyone access to it, and then let each one draw his conclusions according to the light of his own conscience!"

What then is the present duty of the New Church toward the unfinished work of Alfred Stroh? If a use is an activity that arises merely because of a certain man's interest in a certain study, it will die when that man dies. But if it is something that has a vital bearing on everybody's life, if it is a real use, a genuine good, the Lord is within it, and it will never die because that kind of use is eternal. What is our duty toward the great use associated with the name of Alfred Henry Stroh? Toward the numerous individuals who have come with their small and large contributions? Toward the future generations, who may justly say: "Freely ye had received. Did ye freely give?" Does an architect erect a building in

a busy section of the city, and just before it is ready for the final touches, abandon the project and leave it to be an eyesore and a stumbling-block to the public?

It seems to me that above all else, the New Church should provide that the *Chronological List of Swedenborgiana* be edited and published in book form, with the backing of the agencies that originally supported the work of Alfred Henry Stroh. This would be a worthy monument to that great scholar, and an indispensable aid to the historians of the future.

It is a fine thing that the New Church, and especially many individuals in Convention, have done, spontaneously to assume the duty of supporting Alfred Stroh's family until the children could become self-supporting. But would it not be still finer to make the benefit of his work, for which the New Church has been paying so generously, available to the world in general and the New Church in particular? The first step toward doing this adequately is to publish the *Chronological List of Swedenborgiana*, so that it may be made available to all students of Swedenborg's life. If this publication later leads to the editing and publishing of an enlarged *Documents Concerning Swedenborg*, to contain all that has been discovered since 1877, as well as what was then known, a still greater use will be served.

Articles by Mrs. Sigstedt (formerly Sigrid Cyriel Odhner) on this subject: *Morning Light*, London, 1914, pp. 183, 204, 237, 310, 316; *New Church Life*, Bryn Athyn, Pa., 1914, 45; 1915, 806; 1916, 95, 139, 291, 361; 1924, 400; 1925, 81; 1927, 1.

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## New Achievements in Unity

THE achievement of Christian unity no longer seems a forlorn hope. More than most people realize, it is actually taking place. The last two months have witnessed two remarkable events, one in our own country and the other in France, both of which afford high hope that still greater advances in unity will prove practicable in the not distant future.

On April 29, as the daily press has heralded, the reunion of American Methodism was assured by an overwhelming affirmative vote of

the General Conference of the Methodist Episcopal Church, South. Two other great branches of the Wesleyan family—the Methodist Episcopal and the Methodist Protestant—had already taken favorable action. The united Methodist Church will have nearly 8,000,000 members, the largest Protestant denomination in America.

During the same week, in France, a constituent assembly of four separate denominations was held which resulted in a decision to form a united French Protestant Church. The uniting bodies are three groups of the Presbyterian family—the Reformed, the Evangelical Reformed and the Free Evangelical—and the Methodists. The cooperative spirit developed in the French Protestant Federation during the last two decades had created a desire among these four churches for a closer unity than federation represented. The Baptists and the Lutherans are the only important Evangelical groups that have not seen their way clear to enter the new union. It is hoped that the large measure of united front now achieved will greatly strengthen the Protestantism of France, a minority group of about one million in a country in which the secularist attitude has long been strong.

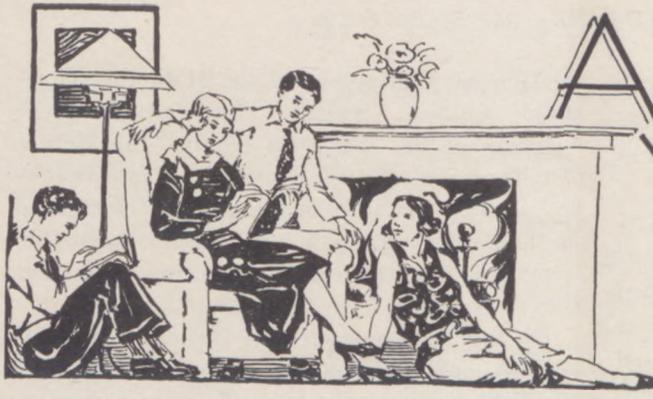
A new mood is abroad in the churches—a uniting instead of a divisive mood. There is a deepened awareness of the fact that the very nature of the Church, as the one Body of Christ, requires unity. There is also a heightened realization that the world situation which confronts all the churches to-day is a clarion summons to unity.

—From the *Federal Council Bulletin*.

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## Prayer apart from Spiritual Living Ineffective

THOSE err who believe that they can make themselves receptive of influx by prayers, adorations, and external acts of worship. These things are of no effect unless man abstains from thinking and doing evils, and by truths from the Word leads himself, as of himself, to things good in respect to life. When a man does this he makes himself receptive, and then his prayers, adorations and external acts of worship avail before the Lord.—(E. 248.)



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### The Boy David

ONE of the most interesting characters in the Old Testament is David, the shepherd boy who became king of Israel. He was one of the most remarkable men in the whole history of mankind: shepherd, outlaw, warrior, musician, poet, king—David was a highly gifted man. He was a real statesman and a great general. He united the scattered tribes of Israel, made of them a mighty nation. He laid the foundations of a country so strong that great wealth poured into it. For nearly four hundred years Israel had been living in Palestine, and during all that time the people had either been at war or had been threatened by war from surrounding nations. In his lifetime as king, David overcame all the nation's enemies and brought peace to his country.

There are other things he did that made him famous. He wrote many of the psalms, hymns of prayer and praise that we cherish to-day. He was the first man to introduce music into the worship of God among the Israelites. The fact that we have organ music, hymns and anthems in our worship to-day can be traced back to the order of worship introduced by King David.

As a shepherd boy, watching his sheep on the hillsides near Bethlehem, David practiced playing on the harp. He also composed poetic songs of praise, such as the one we call "The Shepherd Psalm," "The Lord is my shepherd, I shall not want."

Of course the one great event that we usually associate with the life of David was his valiant fight with the giant Goliath. It was a great deed, though we can hardly call it a great fight.

Goliath, so big and strong that all the men of Israel were too terrified to fight him, fell an easy victim to a small stone from David's sling.

Although David prevailed easily over the giant it does not take away from his great courage. It took a fearless heart and a steady nerve for a mere youth to face a great warrior over seven feet in height.

Two things upheld David's courage when he went out to fight this armor-clad giant. In the first place he knew that he could sling a stone with such sure and deadly aim that he could hit a mark within a fraction of an inch. Secondly, he was confident of the protection of the Lord. "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine." David was sure of victory because he trusted in the Lord.

We also have to fight a Goliath. There is the giant of selfishness and falsehood that constantly makes an appearance in our lives, seeking to overcome all our finer thoughts and feelings, seeking to dominate all our actions. Our weapons against selfishness are the truths we draw from the Word of God. No selfishness can prevail in our lives if we really believe and strive to live the Ten Commandments. No selfishness can overcome us if we accept the words of the Lord, "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself."

In David the shepherd boy we have a great example of courage that comes of trusting in the Lord. Victory comes to all of us who seek to live the commandments of His Word.

## The New Church in Mauritius

AS a newcomer in the United States, I soon discovered that few people know anything about Mauritius, still less of the New Church in that little island of the Indian Ocean. And there is nothing to wonder at in that, because Mauritius is so far away—I shall even add, totally cut off from the great centers of the world—that one can't reasonably expect many people to know of its existence. The fact is that it exists and ranks among the few countries in the world to possess a New-Church Society. As I was born and grew up in the New-Church Society of Mauritius, I think I am sufficiently qualified to speak of its development and I consider it a great privilege indeed to be able to do so through the hospitable columns of *The American New-Church League Journal*.

The New Church was first introduced into the island in 1846 by Mr. George Herbert Poole, a teacher of languages, who came from Australia, where a small New-Church Society had just been formed. He stayed a little more than three years in the island, during which time he spared no pains to impart the Heavenly Truths to his hearers. This special work as it seems, consisted in sowing seeds in new soil. They were soon to bear abundant fruits. Among his hearers was a poor painter named Louis Emile Michel. This man was to be decidedly one of the Lord's best instruments for the development of the New Church in the island of Mauritius. He was actuated by great zeal and enthusiasm, and, after the departure of Mr. Poole to Australia, he was left in 1850 at the head of the movement, which he conducted with great devotion till his death in 1858. But as he was poor and of no influence in the community, his efforts were insufficient for organizing a real Society, legally recognized. However, by the time of his death he had fulfilled his mission well.

After his death there was needed an influential, intelligent, and strong-willed man for a larger development of the movement. He was soon found in Mr. Edmond de Chazal, a rich planter who had been newly converted to the

New-Church Doctrines. Mr. Edmond de Chazal was a distinguished gentleman of vast erudition, and moreover free to conviction. From the time of his conversion to the New Church, he took a leading part in all its concerns, and by his great influence, moral courage, and fighting spirit, had it instituted in 1859. He was elected the first President of the Society two years after its legal recognition, and filled this important office until he was called to the higher life in 1879. He was the chief support of the Society for many years, and if the New Church exists in Mauritius it is very largely owing to him. He supported it with wise generosity, and his pen was ever ready to make known and defend the truths of the New Dispensation. It was to be expected that in a country where religious convictions were deeply rooted any attempt at reform in religious thought would be immediately opposed. But Mr. Edmond de Chazal was the born fighter who forges ahead in spite of opposition. Although certain persons, chiefly among the clergy of other church denominations, considered the New-Church Doctrines as ridiculous, he professed them openly and fearlessly defended them. He was beyond all doubt a chosen instrument of the Lord's Providence for the firm establishment of the New Church in the island. Admired and respected even by his detractors, he was beloved by all and his death was indeed a great loss to the Society.

But his high spiritual influence outlived him, for the Society which had known a new and vigorous impulse under his leadership was not disorganized after his death, but on the contrary it continued to progress under the direction of capable laymen. Founded in January, 1859, by laymen and in difficult circumstances, it is to-day in a flourishing condition, possessing two churches and two ordained ministers.

There are, as I have already said, two churches of the New Jerusalem in Mauritius, one at Curepipe and one at Port-Louis, the two principal towns of the island. These churches are served alternately by the two

ministers with greater attendance at Curepipe than at Port-Louis. For the present, services at both churches are conducted every Sunday by one minister only, the Rev. Cornelius Becherel; as the other, the Rev. Maurice de Chazal, has left the colony on leave to study homeopathy in England.

Six years ago, under the leadership of the Rev. Maurice de Chazal, a League of young people was organized. The idea was to give to the young people of the Church a better opportunity to get acquainted with one another. Also to arouse their interest in the concerns of the Church, thus allowing them to contribute to its welfare in a certain degree. The idea proved to be an excellent one, and has obtained successful results. To-day there is in the Church an earnest group of young people who meet regularly each month to discuss religious or other topics in the light of the New Church, also to study ways of helping the Church. Before the opening of each session tea is served to all those present. After tea, the session begins under the leadership of the President. For some twenty minutes business matters are considered, and soon after, an article on some given topic is read by a member of the League, who has voluntarily offered to study and write about it. After the reading of this article, lively discussions on the subject start, while the more difficult points are solved by the minister. Debates are a recent innovation, and have become very popular with the young people. These discussions about topics in every range of human life are enjoyed by all, and the happy result is that there is a mutual sharing of ideas which contributes to the intellectual and spiritual enrichment of everybody. Besides, the League provides a good training ground for the development of a desirable kind of personality, as the young people learn the art of self-expression. At the end of each meeting everyone goes home delighted, and conscious of having given and received something beneficial. It is a deplorable fact that there is an almost total absence of any such thing in the nature of what you in this country call a "social." It is a defect which should be remedied as soon as possible, for in my opinion, a

social makes a League more lively and contributes to the success in a large measure.

The valiant little Society of the New Church in the Island of Mauritius has this year completed eighty years' existence. The members are few in number, it is true, with an average of only one hundred and fifty members, but this fewness is characteristic of all New-Church Societies in the world. If I may express my opinion, the growth of the New Church, which is the work of the Lord more than ours, must not be estimated by the number of its adherents, but by the birth and spread of its spirit in the hearts of men and women all over the world, in spite of the fact that in due course of time, under more favorable conditions, financially and otherwise, most certainly we shall greatly increase in number.

Such is a brief story of the Society of the New Church in Mauritius, instituted eighty years ago by a handful of earnest and well-meaning disciples. They were firm in the struggle which they sustained against those who blamed them for having renounced the faith of their fathers and the tradition of the old churches. Innumerable were the sacrifices they made to keep up the banner of truth. They lost sincere friendships in the circles in which they moved, some suffered pecuniary losses, others lost their positions, and one man lost his position for marrying a New-Church girl. But they stood firm, and have left in Mauritius a well-organized Society now of eighty years' standing.

REYNALDS BECHEREL  
*Mauritius*

—(Reprinted from  
*The American New-Church League Journal.*)

### Those Who Acknowledge God and His Providence

THOSE who acknowledge God and His Divine Providence are like the angels of heaven who refuse to be led by themselves and love to be led by the Lord. That they love the neighbor is a proof that they are led by the Lord. But those who acknowledge nature and their own prudence are like the spirits of hell, who refuse to be led by the Lord and love to be led by themselves.—(P. 208.)

## The New York World's Fair

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Monroe Pl., Brooklyn Heights, Sunday 11 A.M.

### FROM OUR READERS

April 27, 1939.

Dear Mr. Beales:

Reference is here made to your letter appearing in the MESSENGER of April 19, 1939.

From time to time the proposal has been made, in meetings of the Board of Managers of the Theological School, that graduate students from the School be given a year's training in church work, under some resident pastor, before allowing them to accept a call as a regular minister.

At the last meeting of the Board of Managers the same proposal was referred to the Committee on Higher Standards.

The discussion brought out the following points:

Instead of adding another year of study at the School, the students shall be required to serve at least one year under a resident pastor, before either graduation or ordination.

The school could only control the graduation, but the Convention would consider the School's recommendations in this matter of ordination.

The Committee was asked to ascertain what Associations and Pastors are willing and prepared to accept these students; also to ascertain the approximate costs to the School to maintain the students in the parish work. The costs will enable the School to compare them with present costs for another year's work at the School.

We wish to make a definite report at the forthcoming meeting, prior to Convention in June.

Will you, Mr. Beales, and all those to whom

copies are sent, please help us on this report, stating what can be done in your Association and parishes or what specific obstacles lie in the way?

It occurs to me to make this observation: Inasmuch as the proposal involves only the matter of helping to train a student, and in no way implies his possible future employment by the assisting church society, there would be no questions arising as to whether or not a particular student would suit that particular society, and so no embarrassment. Also, the expense would be borne by the School, except where a Society wished to employ the student in anticipation of a call as assistant pastor.

Yours sincerely,

C. W. BROOMELL,  
Chairman.

## NEWS OF THE CHURCH

### CONNECTICUT ASSOCIATION

The Spring Meeting of the Connecticut Association of the New Church met at Center Church House, New Haven, on April 17, 1939. The Rev. Arthur Wilde conducted the Divine worship and administered the Sacrament of the Holy Supper. Twenty people including two children were present.

After church, a business meeting was held in the reception room. The same officers were re-elected with the exception of Mr. Rounds of the Executive Board (who is not in good health). Miss Emma Bancroft was elected to take his place. Mrs. Concklin and Mrs. Wright were elected delegates to the Convention to be held in Philadelphia. It was voted to send a telegram to Mr. and Mrs. Rounds telling how very much they are missed and expressing best wishes for their welfare and happiness.

All enjoyed and were benefited by the answers of Mr. Wilde to the doctrinal questions asked by several members.

### FRANKFORD, PHILADELPHIA, PA.

The Harmony Circle (Women's Auxiliary) has contributed to the social and financial functions of the Church during the present term. Its meetings are held monthly—alternating business and social. In January a social meeting was held at the home of Miss Edna R. Worrell. Two short plays were presented by four members of the Circle: "Paris Sets the Styles," presented by Mrs. Harriet Sigafos and Miss Anne Nice, and "She Goes the Rounds," by Mrs. Latilla Homiller and Miss Iona Lever.

Both plays were of a humorous nature and the large audience expressed appreciation by frequent laughter and applause. In the last one, the Chairman of the "Goin' Round Committee" (Miss Lever) gave a report to the President of the Thanatopsis Club (Mrs. Homiller), a very glowing description of the things

heard and seen during her visits to the homes of the various members of the Harmony Circle, the names of its members used in place of those given in the sketch.

A "traveling basket" which had been "goin' the rounds" with tomatoes, salt, preserves, writing paper, handkerchiefs, etc., returned with \$11.00 and was gladly received by the Treasurer.

At the business meetings, a small bank is kept on the table for voluntary contributions to the Music Fund and the sum collected much appreciated by that Committee.

A card party was given for the March social meeting and was quite a success both socially and financially, as it netted a nice little sum after all expenses were paid, and the occasion was the getting together of many friends and acquaintances not connected with the Church.

The Junior League holds two meetings monthly. The first is a business one and the second a study meeting conducted by one of the Leaguers. They help in collecting stamps for foreign missions, singing in the choir, taking complete charge of the service on League Sunday, distributing the flowers for the sick. They are also active in the Sunday-school work, one of them being Superintendent, another playing the piano for the School, and the third teaching a class.

They cooperated heartily in selling tickets for the card party and also gave a very successful rummage sale and are selling metal sponges, magazine subscriptions and Easter eggs to raise funds. Recently a visit was made to the Baltimore and Wilmington Churches and plans are being made for other visits in the near future.

L. L. H.

## BAPTISMS

On Easter Sunday at First New Jerusalem Church, Philadelphia, by the Rev. Chas. W. Harvey:

JOHNSTONE.—Jane Ransom, infant daughter of Mr. and Mrs. Douglas D. Johnstone of Vineland, N. J.

KEARNEY.—Catherine May, infant daughter of Mr. and Mrs. Clarence H. Kearney.

JUNGLING.—Kathryn Mary, infant daughter of Mr. and Mrs. Douglas E. Jungling.

ENGLE.—Carol Nichols, infant son of Mr. and Mrs. John O. Engle and great-grandson of Mrs. Chas. M. Saeger.

## CONFIRMATIONS

CARROLL.—On Easter Sunday, April 9th, Mrs. Alfred Carroll, and her daughter Aldea Carroll, of Bridgewater, Mass., were confirmed into the New Church. Miss Ruth Cushman, of Brockton, was received by letter.

At the Sheridan Road Church (Chicago) on Easter Sunday, Arthur Edmund Carter, Agda Linnea Carlson, Vera Olivia Zetterlund and Patricia Mae Anderson, the Rev. Henry K. Peters officiating.

At The Church of the Neighbor, Brooklyn Heights, on Easter Sunday, Nancy Lawrence Gould, the Rev. Wm. F. Wunsch officiating.

## 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.

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.

## MARRIAGES

GOOD-LINDQUIST.—Miss Adele Lindquist and Paul DeWitt Good on March 9th, at the San Francisco New Church.

GODDARD-CLARKE.—On April 22, 1939, at The Church of the Neighbor, Brooklyn, N. Y., Langdon Sargent Goddard, son of Mr. and Mrs. Arthur E. Goddard, of Brooklyn, and Marjorie Allen Clarke, of Fall Rive Mass., the Rev. William F. Wunsch officiating.

NEILSON-ROBB.—In the Newtonville, Mass., New Church on April 22, 1939, Miss Jean Howard Robb and Douglas Robert Neilson, the Rev. Horace W. Briggs officiating.

## OBITUARIES

HILDRETH.—Susan White Hildreth, aged seventy-nine years, of Cambridge, Mass., passed into the spiritual world on April 24, 1939. She was a sister of the late Mrs. Alfred R. Kimball and aunt of Miss Rosamond Kimball of West Orange, N. J. She was a life-long member of the New York Society of the New Church.

### Memorial

On January 28, 1939, Dr. R. Paul Scudder, noted dentist in Cincinnati, Ohio, passed on into the life beyond, in his seventy-first year. He was one of four brothers who were all medical men, as was also their father, the Dean of the Eclectic Medical College in Cincinnati at the time of his death. Dr. Paul's demise was sudden, though not altogether unexpected. A heart malady necessitated great patience and care for several years. He was loath to slow down. He had always lived a very active life, and took a leading part in all the activities of the Church in Cincinnati. He

loved the teachings of the Church, and lived close to them. He was a good friend, and had many friends. He loved his home, and shared it freely with others. He was a peacemaker, and maintained his convictions with dignity. It was a privilege to know him. And even now he carries on there as here, with increased opportunities and ability for service and friendship. To know this and to believe it is strengthening to those who mourn his loss, particularly his wife and two married daughters who survive him. To the loyal and the true on both sides of the grave, death deepens and broadens character, making temporary separations real blessings in disguise.

UNRUH.—Mrs. Eva Unruh, widow of Mr. George Unruh, passed into the higher life on Sunday, April 16, 1939. The resurrection service was conducted in the Vernon Funeral Home in Larned, Kansas, on April 19th by the Rev. Sherman S. Newton assisted by the Rev. O. R. Henderson of the Larned Methodist Church. On April 19th Mrs. Unruh would have been eighty-seven years of age.

Mrs. Eva Unruh was born in Kiev, Russia, and was married in 1871 to George Unruh. They emigrated to America in the fall of 1874 and lived for a time in Ohio but later moved to Kansas where Mr. Unruh taught school in the German and Russian languages. A large part of the early Kansas settlers was of the German and Russian blood. In 1902 Mr. and Mrs. Unruh moved to a farm two miles south of Larned. It was the interest of Mr. Unruh in the doctrines of the New Church that led to a wider interest among others in Kansas, an interest which eventually brought about the present organization in Pawnee Rock.

Her last letter, sealed and addressed but unmailed, to Mrs. P. Caspar Harvey, a daughter living in Liberty, Missouri, spoke of her enjoyment of the services on Easter Sunday in the Pawnee Rock church.

Mrs. Unruh is immediately survived by her four daughters, Mrs. W. S. Wilson, Mrs. E. V. Doll, Mrs. J. F. Helms, and Mrs. P. Caspar Harvey.

## CALENDAR

Sunday, May 21. *The Sunday after Ascension.*

THE DIVINE HUMANITY.

Introit Hymn no. 49: "All hail the power of Jesus' Name."

Sel. 31: "The earth is the Lord's and the fulness thereof."

Proper Psalms, 8, 21, 47, sung, with Doxology after each.

Lesson I. Ex. xv.

Responsive Service XIV. The Ascension.

Lesson II. Luke xxiv, 26-53.

Gloria, Benedictus and Faith, to festival settings.

Hymns (Mag.) 186: "Jesus Christ is risen to-day."

197: "Who is this that comes in glory?" or

199: "Hail the day that sees Him rise."

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May 17, 1939

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In This Issue

Who Healeth Our Diseases?

*Othmar Tobisch*

A Revelation of Life

*Russell Eaton*

Four Views of the Bible

*Walter Brown Murray*

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A Page for the Younger People

News of the Church



*Price 10 cents*

TABLE OF CONTENTS

May 17, 1939

Editorials:

Social Regeneration ..... 311  
Towards Church Unity ..... 312

Articles:

Who Healeth Our Diseases? by  
Othmar Tobisch ..... 313  
A Revelation of Life: by Russell  
Eaton ..... 316  
Four Views of the Bible: by Walter  
Brown Murray ..... 319  
A Page for the Younger People ..... 318  
News of the Church ..... 322  
Obituaries:  
Clyde, Mrs. Elizabeth ..... 323  
Mann, Harriet Annie (Phillips) ..... 323  
Remple, Henry ..... 323  
Calendar ..... 323

THE NEW-CHURCH MESSENGER

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*The*  
**NEW-CHURCH MESSENGER**  
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## Social Regeneration

ALL New-Church people are familiar with the doctrine of regeneration. Man does not inherit good. Apart from Divine influence, which operates in many ways from the earliest moment of birth, man has nothing that lifts him above the material plane of thought. That he may become an angel and enter into the blessedness of heavenly life he must be regenerated.

This is not a matter of theological opinion but comes to us by Divine revelation. The words of the Saviour to Nicodemus put the matter beyond all doubt. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God." . . . "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

The whole Christian world accepts this doctrine. "By all, man is supposed, as the condition of his becoming truly Christian, to pass from a state of nature to a state of regeneration, from a state in which he obeys the mere impulses of the natural life to a state in which a new and higher—a divine life—has been awakened within him." Many people believe that the act of conversion is equivalent to re-

generation. In some churches baptism is regarded as the new birth. The Roman Catholics hold the view that "the grace of baptism is the grace of regeneration."

The New Church believes that regeneration is a life-long process. Of course it has a definite starting point. It commences with conversion. It begins at the first moment when a man definitely turns his face to the Lord and seeks to obey His commandments. Prior to that moment much preparatory work may have been done. "The Spirit of God moved upon the face of the waters" is true of every human soul. Swedenborg defines regeneration as the creation of a new will and understanding within man. He does not limit regeneration to the Christian world, but says that since all men have been redeemed all men may be regenerated.

"All may be regenerated and thus saved, because the Lord with His Divine good and truth is present with every man; this is the source of everyone's life and his ability to understand and will, together with freedom of choice in spiritual things; in no man are these lacking. And the means to these are also given, for Christians in the Word, and for Gen-

tiles in their religions, which teach that there is a God, and which furnish precepts respecting good and evil."

The regeneration of the individual is intimately connected with the problem of the regeneration of the whole race. It is evident that if all men were striving to live according to Divine Law all social and national problems would speedily be solved. Heaven is heaven because all angels are animated by love to the Lord and charity towards the neighbor. If all men on earth were impelled to action by these two affections the Kingdom of the Lord would at once be with us. The divine will would be done on earth as it is in heaven. It is for this reason that the Church seeks to change the individual. Social agencies outside the Church take an opposite point of view. They maintain that in order to change the individual you must first change the environment. Protagonists of each school of thought may be equally sincere.

A new note has been sounded in the findings of the Madras Conference:

"It is not enough to say that if we change the individual we will of necessity change the social order. This is a half-truth. For the social order is not entirely made up of individuals now living.

It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not of necessity change the social order unless you organize those changed individuals into collective action in a wide-scale, frontal attack upon these corporate evils. Social change will come from individual change only when the content of social change is put within the concept and fact of individual change."

But the Madras findings go on with equal clarity to say:

"While it is a half-truth to say that changed individuals will necessarily change the social order, it is also a half-truth to say that social change will necessarily produce individual change.

We cannot sustain a new social order or bring it into being without new men. For in the ultimate analysis the whole outer structure of society rests upon human character. Only He who sits upon the throne can say, 'Behold I make all things new.' It is He who lays His hand upon the human heart. So amid our demand for social and economic change we shall keep clearly before us that the center of the problem is within us."

Which leaves us with the conviction that though wise legislation and obedience thereto are necessary for the regeneration of our social order, the fundamental necessity for the moulding of human society into the Divine pattern is and always will be the regeneration of the individual soul. No Utopia can be built out of human selfishness. No ultimatum of the City of God on earth will be possible without the building of that City in the individual soul.

A. W.

## Towards Church Unity

THE Methodists have been holding a conference in Kansas City to work out final details of the union between three great divisions of their Church. The Methodist Episcopal, Methodist Episcopal South, and the Methodist Protestant Churches have united and now form one great denomination, the greatest Protestant denomination in America, embracing 8,000,000 members, and owning \$1,162,000,000 worth of property in the United States—including 42,700 churches, 140 schools and 82 hospitals—and another \$60,000,000 worth abroad. This reunion heals the division over the slavery question that divided the Methodists in 1844. It also brings back into the fold the Methodist Protestant Church which seceded in 1830 because its members at that time did not believe in bishops. It is interesting to note that it has taken a century to convert the Methodist Protestants to a belief in the benefits of an episcopacy.

There is little or no doubt that by this reunion American Methodism will gain in strength

and economy. There still remain 1,700,000 Methodists outside the larger church, but as the years go by many, if not all of dissident bodies will gradually be brought into the central fold.

The spirit of unity in Protestantism grows slowly but surely. Churchmen are learning the truth that a united front is of more importance than differences in methods of church government. Ultimately they will learn that a belief

in apostolic succession is of less importance than charity and brotherhood and that conflicting views as to the nature of the sacraments are not of the vital importance hitherto ascribed to them.

In this reunion of Methodism there is more than the hint of a lesson for the external New-Church organizations of the New Church in this country.

A. W.

## Who Healeth Our Diseases?

A STUDY

By Othmar Tobisch

**T**HE healing of diseases is one of the most vital problems of men. Ever since the time that men kept records, there is evidence that men were ravaged by diseases, epidemics; the wounds of war took their toll.

*A Priestly Office.* The healing of diseases, the supervision of communicable disease-bearers was an office of the priest of ancient civilizations. Many temples of the Greeks were sanatoriums. Priests ministered to the ailing. The law of Moses appointed the priests as officers of the health of the camp. The witch-doctors of Africa, the Lama-doctors of Buddhism are evidences of the fact, that of old, men went to the priest, to the representative of the Divine on earth, to be cured. That class held precious knowledges of healing. In the traditions jealously guarded by the priesthood was a remnant of once common knowledge of the fact that all natural events have a spiritual cause, that if the cause that brought on the disease was removed, the ailing man would get well. There must have been a body of that knowledge, simple, but effective. But as priests used these knowledges to their private advantage, for personal prestige and gain, these healing principles became perverted and were turned into "black magic." As such they survive in the practices of witch-doctors among primitive tribes.

*A Natural Science.* Greek intelligence by a study of natural phenomena approached the problem of combating diseases from the scien-

tific angle. A study of the anatomy of the body, its functions, in order and in disorder began to lay the foundations of our present science of medicine. The medical profession rests to-day on the accurate and laborious studies of an army of men devoted to finding the cure of mankind's 500 diseases. It is making wonderful progress in the knowledge, in the science of healing; but there remains the moot point of the spiritual side of diseases.

*Healing and God.* So important is healing to men that from the beginning it was associated with religion and a function of it. From the beginning it was known that natural diseases were at least attendant manifestations if not outright effects of spiritual disorders. This intuition persists to-day in all religious people. We may quote *Exodus* xv. 26:

"I am the Lord that healeth thee"  
under this condition

"If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in his sight . . . wilt give ear to his commandments and keep all his statutes . . ."

in other words, under certain spiritual conditions, diseases would not exist with men! Swedenborg makes this observation: "If man had lived the life of good his interiors would be open to heaven, and through it to the Lord; thus also the smallest and invisible vessels would be open and hence he would be without diseases and would only decline to extreme old age."\* Since this is not a condition which can be ful-

\* *Arcana* 5726.

filled right now, we must enquire into the next best thing.

*A Sound Body.* The proper care of the body is of first interest to us, though not of prime interest, that is, it comes first in time, but not in the eternal aspect of human life. A knowledge of the body is the first prerequisite to a knowledge of the soul as the life work of Swedenborg eloquently proves. I believe we agree with him when he says: "Everyone ought to take care of his body . . . this must be the first thing (but for a worthy purpose), but it should be done for the end that there may be a sound mind in a sound body . . . but he who provides for his body merely for the sake of the body . . . provides for his own trouble to eternity."\*\*

*The Lord Jesus As Healer.* "And Jesus went about in all Galilee teaching in their synagogues, and preaching the good tidings of the kingdom, and healing all manner of disease and all manner of sickness among them." And the power to heal went over to his disciples for . . . "they departed and went through the villages, preaching the gospel and healing everywhere." One often wonders why the Lord did not reveal to us how to heal the body by spiritual powers, why he did not leave in the gospel record a definite teaching which we could follow, or did He? When, in His time He did heal the people, how did He do it? It is said that a power flowed out of Him, as it did when the woman with the flow of blood touched Him. Is that the principle of His healing, the power that was in Him to heal? A flow of a healing fluid, a spiritual fluid, now not recognized. But then, he sometimes mixed spittle with clay and put it on the blind man's eyes! and told others to go and wash, or show themselves to the priests.

*Faith and Healing.* From all gospel records of healing there stands out this one thing: Man must have faith in the healer. This is a primary condition of healing. If one have no faith in the physician how hard it is to heal him! Any doctor can tell you that. If you have no faith in what he orders you to do, how can you be cured? Likewise, the Lord demanded a still higher faith as the first condi-

tion of his healing. To the father of the dead child He says: "Fear not, only believe." To the woman with the issue of blood: "Daughter, thy faith have made thee whole." To the father of the epileptic boy: "If thou canst (*i.e.*, believe)! All things are possible to him that believeth." To the blind men: "Believe ye that I am able to do this?" They say unto Him, "Yea, Lord!" Then touched He their eyes, saying, "According to your faith be it done unto you." To the Syro-Phoenician woman: "O woman, great is thy faith: be it done unto thee as thou wilt." Certain ones were asked to show proof of their faith: "Go, wash yourself in the pool of Siloam." "Go, show yourselves to the priests." In doing what He had commanded, they were healed.

*Spiritual Health First.* When we have considered all the healings which were done by the Lord, we cannot say that healing was His primary purpose. He did not come to heal the diseases by which people were afflicted in His time: paralysis, epilepsy, blindness, deafness, lameness, fever, skin-diseases. His healing ministry was a great parable, a way of teaching humanity the great truths of faith which are indispensable for a spiritual life, and for salvation which is but spiritual health. By his healing acts He brought out spiritual truths of life, indispensable to men: Faith in the Lord Jesus Christ. All healing was a teaching medium, an instruction in spiritual verities. All miracles which the Lord did signified . . . signified that these people who were healed believed in Him as their only healer and be spiritually healed of their spiritual malady which was lack of faith, lack of confidence, lack of courage, too many anxieties. "And Jesus seeing their faith saith unto the sick of palsy, Son, thy sins are forgiven." Sins are not just errors, they are a grievous transgression and wilful breaking of spiritual laws. All diseases have their spiritual origin thence. "The origins of diseases are, in general, intemperance, luxury of various kinds, mere bodily pleasures, and also feelings of envy, hatred, revenge, lewdness, and the like, which destroy a man's interiors; and when these are destroyed, the exteriors suffer and drag man into disease, and into death."\*

\*\* *Arcana* 6936.

\* *Arcana* 5712.

We need not look very far to find examples of that all about us. Simple living is the best preserver of good health. Love and kindness are the greatest antidotes against disease. And even in sickness, love and affection conquer the disease spiritually and faith in life eternal makes the sufferings easier to bear, witnessing to the triumph of the soul over the body.

*Does the Lord Heal Us?* Naturally, He healeth all our diseases. It is the life which we receive from Him every moment of our life which is the *vis mediatrix* of medical science. The Lord is our healing. He is our salvation. His power to heal is right within us. Medicines, homeopathically used, stimulate the defensive forces of the body to utilize the forces within the blood to go out and fight the evil influences and win the victory over them. Give them their opportunity, they will win. The influx from the spiritual realm, or from the heavens, and so from the Lord, is continual with a man, or otherwise he would not live. Our greatest concern is, therefore, to foster that open intercourse with the forces of heaven from the Lord which do the healing. To be conjoined with the Lord is man's spiritual health, and if man be spiritually well his body will respond to that spiritual health. When the Lord flows into us, diseases perish. The evil influences which produce or make possible diseases within our body flee from the radiance of Divine Life, from His spiritual sunlight, killing the germs of evil instantly.

In order to be conjoined to Him, we must have faith; it is not a faith of words, or ideas, or knowledges that does it. Nor a faith which looks to a quick, effortless delivery from pain and impotence. The only healing faith is that which recognizes our utter inability to do anything without Him. Call it surrender, call it conjunction, call it acknowledgment, whatever the name, it must be the right thing. Call it opening the door to Him. Call it the marriage supper of the Lamb. But that faith of which I am speaking is nothing but love. If the Lord is with me, it is His love which is with me. His love is the power which heals me within and without. When I am able to receive that love I am healed for ever. In that love there is the salvation from our problems. Trusting

oneself is disease. Being burdened with anxieties and worries is disease. Casting off the anxieties is casting out the demons of disease. No evil can befall them that trust in Him, fully, profoundly, substantially. Approach Him personally and ask Him to enter you. He will be there to hear your prayer and petition. When our anxieties become too heavy, remember what He said: "Why are ye anxious, ye of little faith!" We are still too anxious, we are still Martha-like troubling ourselves with the affairs of the earth. Food, clothing, bodily health—these are our anxieties. He does not want us to trouble ourselves in the night time over these! Anxieties close our spiritual channels. The healing influences of heaven are shut out by our own doing! Put anxieties away. Relax in the glow of the consciousness that the Lord desires nothing better for each of us, but our supreme health and happiness. But we who are afflicted with diseases, weaknesses, anxieties and fears are still those of little faith. He knows that we are troubled with too little a faith. He forgives us for it. So let us better respond to His love. If we act daily in His love, another happiness will come into our life. A happiness of spiritual origin which will calm our fears, untrouble our mind, slow down our hurried thoughts . . . our body will react to such a treatment. That is orderly, spiritual healing. We must not expect miracles in this age. But we are given such rational insight into the mysteries of faith, that we can now reasonably work on our spiritual health. We build our faith now by logic and reasoning, and, therefore, it is a genuine and permanent faith. In that faith we look to Him who is our all in all, our eternal health giver and healer. His words are peace unto us, peace. Perfect spiritual health is peace, His peace. Its inception is within us.

### What Death Is

WHEN the body is no longer able to perform its functions in the natural world, which functions correspond to the spirit's thoughts and affections which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. . . . (H. 445.)

# A Revelation of Life

By Russell Eaton

**I**N the fifth year of King Rehoboam Shishak, king of Egypt, he came up against Jerusalem, and took away the treasures of the house of the Lord and all the shields of gold which Solomon had made. So says the Bible record. To-day the reports of an exploring expedition come in from Egypt with the statement that the tomb of Shishak has been found inviolate, with the body of the king intact among the treasures that were buried with him so long ago.

I bring thus to your minds the strange story of the tombs of Egypt's rulers. My purpose is to compare these tombs of Egypt and her kings, and the tomb of the Christ, the King of the Jews. From the point of view of a student of Egyptian history her tombs and pyramids are the scene of a mighty struggle of men with death. I am told that, "There is a sixty mile rampart of pyramids sweeping along the margin of the Western desert, the desert west of the Nile. There stand those pyramids, stretched like a line of silent outposts on the frontiers of death; a sixty mile pyramid cemetery, still an imposing spectacle, though deeply encumbered with sand, located in a solitary waste where only the shrinking figure of the jackal proves anything to be alive."

The older of these pyramids were built five thousand or more years ago. They were already old to the men of two thousand B.C. They were old when Tut-Ankh-Amen was young. "They were purely material means to immortalize the King's body, enveloping it in a vast and impenetrable husk of masonry, there to preserve forever all that linked the spirit of the King to material life."

"They are the silent but eloquent expression, of a supreme endeavor to achieve immortality by physical force."

They were royal waiting rooms wherein the mighty dead lay with such things as they might need in their journey to another life. The futility of the utmost human effort to preserve a man's body is one of the lessons of the pyramids, and other royal tombs of Egypt. As we

look over the story of the buried Kings we see that they were absolutely dependent on the succeeding generations of living men to preserve their tombs.

This dependence on succeeding generations of men was not to be realized over any indefinite period of time. The wonder is that it endured as long as it did (some fifteen hundred years or more). Times change, new rulers come to the throne, the old sepulchres in all their magnitude and grandeur are deserted and desecrated. The priests are not supported and leave. The buried riches of these kings are appropriated by others, their very mummies are broken up, scattered and destroyed. The tombs of Egypt are opened by rival kings, and as the years go by and all their kings are gone, by roving gangs of desert thieves; still later they are opened by scientific men from a new world. Always they were opened by some human agency, never disclosing anything of another life than that of earth. The tombs of Egypt have brought their occupant to our very day, to teach us that the dust of the earth, fashioned though it be into the body of a man, may be preserved through the passing of the years, dry, withered, hideous, dead. Examine a mummy. You will find these words as true of it as of all other human flesh, "Dust thou art, and unto dust thou shalt return."

The race of men must try this experiment of preserving the human body. It is a perfectly natural thing to do, and is not confined to Egypt, only brought to its highest perfection as an experiment there. But this supreme effort of all the ages to this end was a failure as supreme as was the effort. Instead of providing for immortality, it proved that dissolution of the physical body is preferable to its preservation after the soul has fled.

In mighty contrast to this titanic yet futile effort to attain immortality by forever preserving the body, go now to that Gospel account of that first Easter, that first day of the week, the third day after His death, very early in the morning when the devoted women came to His

tomb and found it opened and empty. In Him was accomplished all that these Egyptians who come to us with the dawn of history, strove to attain for their mighty dead, but the power that accomplished His victory over death was within Him.

How strange is the account. Remember that Mary, out of whom He had cast seven devils, standing there weeping, stooping down and looking in, for the great stone was rolled away, saw two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. His open tomb was not the abode of death; it was empty. Mary heard someone behind her and turning herself back from the tomb she saw a man whom she took to be the gardener. She had no thought of resurrection. Of this man she asked that one question that was in her mind, "Where is He?" But in answer she heard Him call her name and she knew that here was Jesus, alive, not in the tomb at all, but risen from the dead. Mary runs to tell His disciples and meanwhile the Lord appears to the other women. His first appearance to the men of His company seems to have been to those two on the way to Emmaus; as He broke bread with them their eyes were opened and He vanished out of their sight. Later he appeared to all the eleven and to a large number of other disciples of His. It was not long before all His followers knew that the tomb of Christ was empty, for no other reason than that He had risen and walked out of it, and was alive forever more. His tomb had not been broken into; it had been broken out of.

Here then was a new revelation as to life after death. Instead of being the end of a journey, His tomb proves death to be an open door to life. The Gospel account may seem luminous to you, but what strange teachings arose in the Christian Church, of the resurrection of the body and the waiting for the Last Judgment. There is little or no advance in such teachings over the ideas of the Priests of Pharaoh. The heavenly teachings, given to those of the Lord's New Church, bring a new revelation of life to all. In their heavenly light we see the Gospel teaching that all men awake from the sleep of death and that on the third

day; they never return to the body of clay that is left behind with other things that are of this world alone. There is no long wait for the Judgment Day.

The heavenly light of these teachings opens lessons in the Gospel that men have not been able to read in any thing but the light of earth before now. Through all the years since His resurrection the vision has been feeble and darkened for the most part, now, in this bright day of His Second Coming, the brightness of the Day Spring from on high has come to flood men's thoughts with heavenly light, and His tomb is an open door upon a bright vision of life eternal. The message from the angels of the resurrection, from out the very tomb of Christ, is for us all. It is true of all the dead, "He is not here, He is risen."

## Distribution of Books

The Convention is distributing to prominent libraries and medical schools the recent translation of Swedenborg's "Three Transactions on the Cerebrum," so that students and specialists may have access to the work. One hundred sets of this two-volume issue were purchased from the Swedenborg Scientific Association by vote of the General Council.

That this offer is appreciated may be shown by the many letters received from librarians like this one from Yale University—dated April 27th,

"On behalf of the Library Committee of the School of Medicine of Yale University I wish to express great appreciation of the gift of the treatise: Three Transactions on the Cerebrum, a Posthumous Work, by Emanuel Swedenborg, in two volumes. It is a privilege to add this valuable work of Swedenborg to our Library.

Sincerely yours,

MARJORIE WILDES, *Librarian.*"

Among other libraries making application for the work are Weidener and Emerson Hall Libraries of Harvard University, Henry E. Huntington Library and Occidental College Library in California, Goucher College Library and Enoch Pratt Free Library at Baltimore, Medical Library of University of Louisville, Toronto University and Toronto Public Library, Ohio Commissioner of Mental Diseases,

(Continued on page 319.)



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## Building With the Lord

**A**LMOST every time we walk through the streets we come upon places where new buildings are being erected or old ones restored. We watch the bricklayers and carpenters and plumbers at work and we are all interested in noticing how skilfully their efforts are directed.

Building is one of the oldest trades in the world. The constructing of houses, temples and palaces is one of the first evidences of civilization among the people.

There are many references to building and the builder's art in the Bible. We read of the building of the tower of Babel, the building of the Temple, and many other things. Sometimes the Lord is spoken of as the great builder, and in the 127th *Psalms* it says, "Except the Lord build the house they labor in vain that build it." In another place the Psalmist prays to the Lord, "Build thou the walls of Jerusalem." In His parables the Lord Jesus tells us of the wise man who built his house upon the rock and the foolish one who built his house upon the sand.

There is a sense in which all are builders with the Lord. We are all building our eternal characters, building the house of the Lord, or else a house of selfishness within us. A wise American writer once wrote a beautiful poem called "The Chambered Nautilus." He had picked up a beautiful shell and had noticed that each year the little creature living in it had built his home larger and larger. And the poet thought that this is how men and women ought to build—a more beautiful character, a more loving heart, a wiser mind every year. So he wrote thus:

"Build thee more stately mansions,  
O my soul!  
As the swift seasons roll:  
Leave thy low vaulted past:  
Let each new temple nobler than the last  
Shut thee from heaven with a dome more vast  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."

We ought to be builders: builders of character, builders of beautiful minds, builders of large and noble hearts, and taking as a foundation of life the Lord Jesus Christ.

I once read a story of a man who was engaged to build a house. He got the order because he was going to marry the servant of the gentleman who wanted it built. He was told to get it finished in six months and the prospective owner went on a long holiday until the building was completed. The builder was glad of his employer's absence. He put in cheap water pipes, unseasoned wood, and filled up the cracks with putty. The mortar had very little lime in it, and the whole house was a shockingly bad piece of work. But the man hurried on with the work and got it finished and painted just a few days before the owner returned. The builder took him to see it. "There," he said, "I have finished the work and there is not a better built house for miles around." "I am glad you think so highly of it" was the gentleman's reply. "It is my wedding present to you and your wife." And the builder thought with dismay of the cheap material and bad workmanship that had gone to the building of his future house.

"What a foolish, dishonest builder," you will say. Yes, he was. But not more foolish and dishonest than people who build the house of their heart and mind out of worldliness, dishon-

esty and hypocrisy. Our character will be with us to all eternity. It is more permanent than any house that was ever built. Should we not build it well? Should we not lay its foundation deep in truth and love, and build it to the wishes of the Lord Jesus Christ? We must build with good habits, obedience to the Lord, reverence to His commandments, and never-failing kindness one to another. That is the only way we can be builders with the Lord, the only way in which we can invite Him to build the walls of Jerusalem within us.

### Distribution of Books

(Continued from page 317.)

Cleveland State Hospital and Western Reserve University, Huron Road Hospital, Johns Hopkins University, University of California and Lane Medical Library of San Francisco, Boston Medical Library, Mount Holyoke College, Boston University School of Medicine and the Boston Psychoanalytic Institute.

The Convention welcomes applications from prominent institutions and correspondence should be directed to the President of the Convention, the Rev. Fred Sidney Mayer.

### Four Views of the Bible

By Walter Brown Murray

**E**VERY religion believes that it has a divine origin and offers a divine explanation for its existence, that is to say, every religion that takes hold deeply of the human mind and life. The human mind insists that back of human explanation of a religion there shall be divine authority, and that authority Christians find in their Bible.

In our day there has been a fierce battle waged between conservatives and liberals regarding the divine origin of the Bible and its divine character. The conservatives are the literalists and they fear that the liberals, who apply the scientific method, will take away their Bible, and that mankind as a result will have a denatured Bible, one without any other divine authority than is found in the human spirit.

The liberals hold that the Bible is used by the literalists in a superstitious way. In order to remove the indiscriminating method of the conservatives many of the liberals take the position that the Christian church existed before the New Testament was written. Thus that the Church created the Book and not the Book the Church. This position results in the teaching that the Church as an ecclesiasticism is superior to the Book, since it created it, a teaching which required deep consideration before it is accepted.

The obvious fact is that the early Church was based upon the oral testimony of eye-witnesses and this testimony was afterwards reduced to writing and became the New Testament. In this way we see that the New Testament as to its actual content, at first oral and later written, served as the foundation of the Church, and was at all times appealed to as authority, and naturally enough now, after the perversions in belief and practice through the centuries, we cannot recognize any other foundation than that which comes through the Bible. We see as we read the New Testament that its content could not have been given as it is without the Divine enlightenment and direction as to what occurred and what is written, as much so as in the case of the Old Testament. Thus we must continue to maintain that the Lord built the Church on the essential basis of both Old and New Testaments and must always maintain it upon that foundation. The foundation of the Christian Church rests upon the teachings which were then, and are now, and will be forever, existent at first and in oral form but later in permanent written form, divinely given and divinely expressed. Thus the Word antedates the Church. The statement, "In the beginning was the Word," relates not only to Jesus as the Word, but to the eternal primacy of Truth—prior to the organization—whether expressed as Jesus or in His external expression in the written Word.

There are four positions which suggest themselves as to the origin and nature of the Bible:

The first position is that of the Roman Catholic Church that the church, acting through its priesthood trained in the theology of the church, is superior to the book, and therefore the church as an ecclesiasticism can alone in-

interpret it. Protestants, familiar with the history of that church, are unwilling to have an ecclesiasticism bolster up its doctrines by its claims to be superior to the Bible and hence the only competent interpreter of it. One of the first criticisms that suggests itself is the inconsistency of that church in deriving all its power from the misuse of one of the statements of the New Testament, that about Peter being the first Pope, and then claiming that Peter's successors are superior to the authority upon which the church claims to be based.

The second position is that of Protestantism which gives liberty to the individual to interpret the Word for himself. We like in this the direct relationship established between the individual and his Lord through the Word. It did partially eliminate the tyranny of ecclesiastical interpretation, but not wholly; indeed, far from it—it established in its place other ecclesiastical interpretations which are as unsatisfactory to our rationality as those of the Roman Catholic hierarchy. For example, the belief in three distinct Divine Beings, and that which puts God in the position of an ancient Moloch demanding a bloody sacrifice instead of a life of love to the Lord and the neighbor, which Jesus said constituted true religion. It also resulted in the creation of hundreds of different sects at war with one another because of conflicting interpretations.

The third position is that of the modern critical interpreter. He also maintains the right of the individual to interpret the Bible for himself, but within the bounds of modern scholarship. The position of this school is that nothing is to be put into the Bible which is not actually there. By this method there can be no bolstering up of individual or ecclesiastical views which are not in accord with plain fact. This, however, tends to minimize the mystical or supernatural side of religion and place the emphasis on the probability that divine revelation was never given in any manner in which it is not given to-day, which may or may not be true. The definite result is to make the Bible man's book rather than God's Word inspired by Him in a special manner so that it would be His dwelling place with man forever—merely a religious literature of a par-

ticular nation. If it is only that, it does not deserve the world's prolonged study.

It should be said that the application of the scientific method to the study of the Bible has strengthened immeasurably the historical basis of the Bible, taking forever out of it many errors of a false theology which had been read into it. It was indispensable that the Bible should have been examined critically. It is of inestimable value that it has come out whole after such exhaustive study. It has been taken definitely out of the realm of mere superstitious regard and given authenticity.

But the net result is that the critical view is too indefinite and vague to give the Bible any other authority than would reside in other merely human compositions. It definitely lacks the recognition of any direct divine authorship such as religion, to be universally accepted, imperatively demands. Its aim would seem to be getting at the mind of Isaiah or John, or others of the prophets and apostles, rather than getting at the mind of God. And men demand to know the will of God rather than the ideas of men.

The Bible, even though it is a compilation of different ages and of many minds, has a singular unity and completeness, suggesting a Divine Author getting its writers to record His thoughts. It obviously contains a spiritual quality, not dependent upon the character of the writers, a content which makes it superior to all other sacred writings, a quality which makes it fit in easily into universal race history. We perceive that it is more than the religious history of a religious people. The Jews were not a spiritual people; quite otherwise, although at times more or less pious. The Lord tried to make them spiritual, and keep Himself before universal mankind through their instrumentality. The Bible claims to be the Word of God in a direct and unique sense. It gives the highest concept of God the world has ever known. And the most satisfying revelation of Him in a man who claimed to be Himself Divine, identical with God, who leads men to worship Him as uniquely and wholly Divine. And there is no denying the power of the book upon the lives of all those who subject themselves to it—even to those who merely read it. Its critics

cannot destroy it, and strangely enough, few of them even desire to destroy it.

The fourth position is relatively new, but it does three things. It shows just why the appeal to the mere letter is futile and must inevitably lead to confusion, as in the case of the hundreds of Christian sects who oppose each other. It shows why no fallible human mind without a new method of interpretation is competent to interpret the Bible in an infallible way. And it shows definitely, and logically, how the Bible is the direct Word of God, despite the human minds through which it came and was expressed, and thus wherein lies its authority.

Emanuel Swedenborg, through whom this hypothesis comes, asserts that the structure of the Word is such that it is actually God-inspired, not merely as to its general spirit or tone, as do the modernists, but as to its precise spiritual content. This spiritual content, in obvious and connected order, is the reason that it is divine—not merely because “holy men of old” penned it—and it proves its own authority just as the character and quality of the writings of Homer prove his genius. In other words, the content is seen to be divine because of its character and quality. The outward form is given through men and partakes, as every one perceives, of the views and idiosyncracies of the human writers.

This fourth view of the nature and origin of the Bible is new and distinct, so distinct from all others, so able to remove all the criticisms directed against previous views and to justify the high regard which men have for the Bible, that it ought to be universally studied. It is thoroughly scientific in every particular and yet does not bring it down to the level of the merely physical or natural any more than a just study of man makes him to be merely a physical organism or merely an animal. It can no more be described and made clear to any one without investigation than our modern world with its inventions and developments could have been made clear to the people of the fifteenth century. It reveals such inner depths and heights that the Bible veritably becomes the Temple of God in which He stands and through which He obviously speaks to humanity forever in a way worthy of the Being who creates and

operates the universe. The Bible is rationally seen to be actually the Word of God, and merely the word of man only as man becomes the mouthpiece of Divinity.

#### 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.

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.

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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,  
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## 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.

## CONFIRMATIONS

Mrs. Otto Unruh of Larned, Kansas, and Mrs. Sherman S. Newton of Pawnee Rock, were confirmed and received into membership in the Pawnee Rock Society, at Pawnee Rock, Kansas, by the Rev. Sherman S. Newton on Easter Sunday morning, April 9, 1939.

The following were confirmed at the Easter Service on Sunday, April 9th, at the First New Jerusalem Church, Philadelphia, by the Rev. Chas. W. Harvey: Beatrice Ann Boericke, Dorothea Ward Harvey, Helen Tripiet and Hampton Schock.

On April 16th, in the Chapel of the Waltham Society at Piety Corner, Waltham, Mass., Terrell Porter, great-great-granddaughter of the Rev. Thomas Worcester, first pastor of the Boston Society of the New Church. The officiating minister was the Rev. Chauncey G. Hubbell.

On Sunday morning, April 23, 1939, Michael B. Salvetti was confirmed at the church of the Pater-son, N. J., Society, the Rev. Leslie Marshall officiating.

## Personalia

James F. Morrow, a member of the Fryeburg New-Church Young People's Society, was among the runners who completed the twenty-six mile Marathon Race conducted by the Boston Athletic Association on April 19. Mr. Morrow was trained for the event by the Rev. W. G. Rice, Pastor of the Fryeburg Society.

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Monroe Pl., Brooklyn Heights, Sunday 11 A.M.

## NEWS OF THE CHURCH

### LAKEWOOD, OHIO

The Rev. Donald C. Gustafson has planned a series of four sermons in May on the general subject of "Creative Christianity."

On Sunday morning, May 7th, at eleven o'clock, the sermon theme was "Old Testament Commandments," and on May 14th "New Testament Blessings" was the topic.

On May 21st and May 28th, respectively, the sermons will be on "Patterned Prayer" and "Covenanted Creed."

### BROOKLYN HEIGHTS, N. Y. C.

The Sunday-school is planning a day at Jones Beach, Saturday, June 3rd.

The closing service for the season will be held on June 4th. Following the regular morning service there will be the administration of the sacrament of the Lord's Supper. At one o'clock a fellowship luncheon will be served in the parish rooms, for which reservations should be made in advance.

### BALTIMORE, MD.

The pastor will preach on "Time and Eternity" on Sunday, May 21st. His topic on May 28th will be "The Stream of Power."

### CAMBRIDGE, MASS.

Church services will continue through the months of May and June, with the observance of the Holy Supper on June 25th.

June 11th will be observed as Children's Sunday, at which time the entire Sunday-school will participate in the church service. This will conclude the school year. The children will receive plants.

On June 3rd the annual picnic will be held at Camp I, Prospect Hill Reservation, Waltham. Friends planning to attend are asked to meet at 48 Quincy Street, Cambridge, at 10:30.

May 26th, at 8:00 p.m., is the date for the annual meeting of the Society. The address is 48 Quincy Street. The Summer Union Services will be held again this year in the Cambridge Church. They will include the eleven Sundays from July 2nd through September 10th.

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**OBITUARIES**

**CLYDE.**—Mrs. Elizabeth Clyde, of Los Angeles, Calif. Resurrection service on May 5th, at her home.

**MANN.**—Harriet Annie (Phillips) Mann, widow of the late Charles H. Mann, passed into the spiritual world at her home in Dalton, Mass., March 10, 1939, at the age of ninety-four years, seven months and thirteen days. Services were conducted from the home of her daughter, Mrs. Arthur Ford, in Dalton, on March 12, 1939, by the Rev. Harry W. Foot, Pastor of the Dalton Congregational Church.

Mrs. Mann was born at Augusta, Maine, July 25, 1844. Her family later moved to Massachusetts, living in the vicinity of Brockton. She was a graduate of the high school at Holbrook, Mass., which was unusual for a girl at that time. After teaching school in Brockton and Randolph for several years, she was married to Charles H. Mann at Brockton by the Rev. Edward

Craig Mitchell, on June 11, 1867. She and her husband celebrated their golden wedding anniversary at their home in West Bridgewater in 1917. In 1918 Mr. and Mrs. Mann, after residing for sixteen years in West Bridgewater, moved to Dalton to be near some of their children who resided there. Mr. Mann passed into the other life on December 23, 1934. Mrs. Mann continued her home in Dalton surrounded by her large family of five children, twelve grandchildren, and fourteen great-grandchildren, most of whom lived in the vicinity of Dalton. She was a woman of unusual intelligence. Those who called to see her greatly enjoyed her penetrating remarks and comments on all aspects of life. She was formerly a member of the Brockton Women's Club and the Rebekahs, at Randolph. She was confirmed into the New Church on April 18, 1897, at Brockton and has been very much interested in her Church. For several years she has read the MESSENGER from cover to cover. When failing sight made it difficult for her to read her MESSENGER she had it read to her each week by some member of her family. She kept it on a nearby table where she could show it to a caller and make comments upon some news item or article within its pages.

H. R. G.

**REMPLE.**—Mr. Henry Remple, of Rosthern, Sask., after a brief illness, passed into the other world on April 19, at the age of seventy-eight.

Mr. Remple was born in Russia, 1861, and came to Canada in 1871 with the first group of Mennonite settlers. Most of his life was spent at Herbert, Sask. He moved to Rosthern in July, 1935.

He is survived by his wife; two sons, Henry and Peter, of Secretan, Sask., and two daughters, Susie (Mrs. Friesen) and Elizabeth (Mrs. Peters), both of Herbert, Sask.

Mr. Remple loved the New Church and rejoiced in it. He has helped many a person to an understanding of the Doctrines of the Church, and he was highly esteemed by all who knew him. He was looking forward to the new life where his youth would "be renewed as the eagle's."

The resurrection service was conducted by the Rev. P. Peters in English, and assisted by the Rev. John Zacharias, who spoke in German.

P. P.

**CALENDAR**

Sunday, May 28.

*Pentecost*

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*The*  
**NEW CHURCH  
MESSENGER**



May 24, 1939

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In This Issue

Swedenborg's Ancestors and  
Early Life

*Jedediah Edgerton*

P o w e r

*Leslie Marshall*

Highways and Byways

C. S. C.

The Increase of Knowledge

*George Henry Dole*

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The Alliance Page

*Price 10 cents*

**TABLE OF CONTENTS**

May 24, 1939

**Editorial:**  
Whit Sunday..... 327

**Articles:**  
Swedenborg's Ancestors and Early Life: by Jedediah Edgerton..... 329  
Power: by Leslie Marshall ..... 331  
Highways and Byways: by C. S. C..... 332  
The Increase of Knowledge: by George Henry Dole..... 334

The Alliance Page ..... 335

A Page for the Younger People ..... 336

News of the Church ..... 337

**Baptisms:**  
Tafel, Frederick Robert; Peters, Mrs. Arthur J. and Mary Jane; Nickerson, Manon..... 339

**Obituaries:**  
Marshall, Johnnie Aubrey; Aschenbeck, Mrs. Amanda L.; Kellner, Mrs. Therrisa; Clyde, Mrs. Elizabeth ..... 339

Calendar ..... 339

**THE NEW-CHURCH MESSENGER**

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3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

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*The*  
**NEW-CHURCH MESSENGER**  
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## Whit Sunday

**N**EXT Sunday is the feast of Pentecost, known more familiarly as Whit Sunday, and celebrated almost everywhere throughout the Christian world. Its modern title embalms within it some of the customs of the past. It was formerly White Sunday. In the days of the early Christian Church and right up on through the Middle Ages, the day of Pentecost was a favorite day for baptism. Converts to Christianity and young people who had been brought up in the Church were brought together on that day for an impressive and ceremonial introduction into the Church by the sacrament of baptism. All these neophytes wore white robes. Long processions of them wended their way to a neighboring river headed by the officiating priest, and from the white robes so commonly worn, the pentecostal Sunday took its name. It became White-Sunday which we to-day have abbreviated into Whit Sunday.

The feast of Pentecost has always been an important Christian festival, marking as it does the fulfillment of Old Testament prophecy and New Testament promises. It marked the fulfillment of the prophecy given through Joel. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your

sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

At the celebration of Pentecost the thoughts of Christian people go back to that great feast day in Jerusalem when the Holy Spirit came with power and force upon the Apostles.

"And when the day of Pentecost was fully come, they were all together in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them tongues, as of fire, parting, and sitting upon each of them.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

It is a good thing that we keep the Christian year, that periodically we go back in memory to these great events, drawing from them new inspiration. But the historical importance of these things is only of value insofar as the remembrance of them impels us to progress in the Christian life. If these things make no difference in our life, we might just as well let them sink into oblivion. But if they can in-

spire us to new ideals and loftier conduct, then it is right to hope that the recollection of them shall never die, and the observance of them by men shall never cease.

Let us realize that the outpouring of the Spirit upon the Apostles has never ceased. It flows on from day to day and has been flowing through all the nineteen centuries since its first accomplishment. There is a sense in which the Holy Spirit was something new. It is not nor ever has been, as many Christians have wrongly thought, a third person in the Godhead. God is One, One in essence, One in Person, but possessing a threefold way of manifesting Himself. As the Creator, He is our heavenly Father: as the Saviour and Redeemer He is the Son of God. As the ever-streaming Life and Truth whereby men are vivified He is the Holy Spirit.

Divine Life and Truth have ever been flowing from God. Noiseless and ceaseless through the ages there has been an emanation from the Most High. Silent yet sure, more potent than the sunlight, more necessary to us than the air we breathe, life and truth, which in themselves are one, have streamed out from God to man. In olden days they flowed through the heavens, through countless angel minds, until at last they reached the minds of men.

When the Lord Jesus ascended into heaven, bearing with Him, and clothed in the glorified human mind He had assumed, this stream of truth and life began to come to men by a new and more direct channel. It came with more force and power. It came charged with new powers of healing. It came with more directness. In this respect it was new. The same life streamed forth from God. But it came to men by new channels, and charged with new power for men. In this respect the Holy Spirit was a new thing, a new force in the lives of men.

There is as much of Pentecostal outpouring to-day, as there was on that great day nineteen centuries ago. There is nothing spasmodic in the outflow of life and truth. God is the same, yesterday, to-day and forever. And if we see less and feel less of the Spirit than did the apostles of old, the fault is with us, not with the Lord. To-day He still says to us,

"Tarry ye in Jerusalem until ye be endued with power from on high."

The original day of Pentecost, though not the actual day of establishment of the Christian Church, was undoubtedly the day of its vivification. Represented by that little band of Apostles the Church gained a power and a life which it had not possessed before. They upon whom the flames of Pentecost had rested, felt an urge to go out and obey the Saviour's command, "Go ye and teach all nations."

From that Pentecostal sanctification they went to a life of hardship and ultimate martyrdom, to a life of continual disappointment, and yet of continuous glory and attainment, to a life of effort and example that, caught up by myriads of other workers, ultimately transformed a hard pagan world. Surely, if ever men deserved the divine benediction, it was deserved by those early apostles and martyrs. If the promises of God ever were fulfilled upon any body of people, those men must have inherited the assurance of the promise, "They shall walk with me in white for they are worthy." "He that overcometh shall thus be clothed in white garments."

For us as New-Church people Whitsuntide has a special meaning. There is a general consensus of opinion that a new type of Christianity is needed, not a new code of ethics, not necessarily a new standard of Gospel teaching, but at least a new conception of the nature of the Lord Jesus Christ, a new understanding of His redemptive work, a new grasp of the meaning of the Scriptures, a new outlook upon religion.

The New Church is trying to further this by teaching the doctrine of the Divine Humanity, by showing how God was in Christ reconciling the world unto Himself, and by seeking to develop within its own members, as an example to the world at large, a new and higher standard and Christian sanctification and devotion to duty. It is seeking to teach the Gospel of praising God by service, by justice, freedom and equity in daily life, and by a close communion with the Saviour. It is earnestly seeking to be worthy of the outpouring of the Spirit of the Lord.

A. W.

# Swedenborg's Ancestors and Early Life

By Jedediah Edgerton

IN this article I wish to discuss the part that heredity, early training and environment played in the life of Emanuel Swedenborg of whom Henry James said, "Emanuel Swedenborg had the sanest and most far-reaching intellect this age has known."

Swedenborg's grandfather, Daniel Isaacsson, who lived near Fahlun, a hundred and twenty miles northwest of Stockholm, was a miner and a mine owner. He was a God-fearing man, for his son Jesper says of him, "He was honest, far from worldly pride and luxury and bent on speaking the truth." He was a firm believer in the Divine Providence, saying frequently to his children at meals, "Thank you, my children, for this meal: God has given me food for your sakes." And God prospered Daniel for in draining a deserted copper mine, he made it pay and became a man of comparative wealth for those days. And his wife, Anna, Swedenborg's grandmother, was equally devout and her son Jesper said of her, "My mother was to me all that Monica was to Augustine." Thus God prospered this poor, hard-working couple and the words of *Psalm lxxxiv. 11*, were exemplified in their case, "*The Lord is a sun and shield; the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.*" And we should take note how this strong spiritual instinct for godliness was transmitted to future generations. The part that heredity plays in the making of a man and the formation of character can not be over-estimated. The fountains of inspiration can be traced far back to their source in the hills of ancestry.

Let us now consider Jesper, the second of five sons born to Daniel Isaacsson, and the father of Emanuel. He was born in 1653 and took his name Swedberg not from his father but from the homestead. Later on when the family was ennobled the name was further changed to Swedenborg though his father Jesper retained the name Swedberg. The strong strain of spirituality inherited from his par-

ents Daniel and Anna appeared again in Jesper and it was further enhanced by his rescue from drowning at an early age. From the wealth of his father, Jesper was enabled to receive a good education and indulge in literary tastes which he supplemented with a deep study of the Bible and conversation upon religious topics. It is said that on one or two occasions he was visited by angelic visions. Jesper received his education in the University of Upsala. In 1686 his powers of preaching won from Charles XI, such approval that he was appointed court chaplain and hereupon he devoted his zeal and energy to much needed church reforms which made for him many enemies. Once the king told me, "Thou hast many enemies." Whereupon Jesper replied, "The servant of the Lord, your majesty, is not good for much who has not enemies."

It was while residing at Stockholm as court chaplain that Emanuel, the third child, was born January 29, 1688. Forty years afterwards, remarking about the choosing of this name for his son, Jesper Swedberg said, "Emanuel, my son's name, signifies, 'God with us.' And blessed be the Lord's name. God has indeed to this hour been with him, and may God be further with Him until he is eternally united with Him in His kingdom." When Emanuel was four years old his father was made third professor of theology in the University of Upsala and he afterwards became professor and dean. Thus Emanuel's boyhood was spent in the atmosphere of the University and the grand old Cathedral, and this collegiate and theological environment had much to do with the scholar, scientist and theologian that he afterwards became.

In speaking of his early years Emanuel Swedenborg says, "From my fourth to my tenth year my thoughts were constantly engrossed in reflecting on God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare at

times that certainly an angel spoke through my mouth. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, to whom I often observed that charity or love is the life of faith, and that this quickening charity or love is no other than the love of one's neighbour; that God vouchsafes this faith to every one, but that no one obtains it unless he practices that charity." We can see in these words of this mere child that spirituality which he inherited from his grandfather Daniel, his grandmother Anna, and his own father and mother. And we can not but observe that this habit of his early years in conversing with the preachers and teachers of Sweden bears a strong resemblance to the scene in the temple where the boy Jesus was conversing with the learned doctors both "*hearing them and asking them questions. And all that heard Him were astonished at his understanding and his answers.*"

Not much is known of Emanuel's boyhood and here also we are reminded of those unknown years in the boyhood of our Lord. But there is one peculiarity of his early years that must be noted and that was his manner of breathing. When absorbed in thought or when engaged in morning and evening prayers his breathing was suspended, and at will he could hold his breath for a long time without experiencing inconvenience. The purpose of this would seem to be an early initiation into an internal respiration or the breathing of the angels, with whom he was to have such close association in future years.

In 1709 Emanuel Swedenborg graduated from the University of Upsala and then spent a few months at his father's home at Brunsbo. In July of that year he wrote to his brother-in-law Benzelius asking him for letters of introduction to college authorities that he might improve himself in mathematics, physics and natural history. "As I have always desired," he said, "to turn to some practical use, and also to perfect myself more in the studies which I selected with your advice and approval, I thought it advisable to choose a subject early which I might elaborate in course of time and into which I might introduce much of what I would notice and read in foreign countries.

This course I have always pursued hitherto in my reading; and now, at my departure, I propose to myself, as far as concerns mathematics, gradually to gather and work up a certain collection, namely, of things discovered and to be discovered in mathematics—or what is the same thing, the progress made in mathematics during the last one or two centuries."

In 1710 he set out on his journey, sailing for England. We find his own account of this itinerary, "I travelled to Gottenburg, and thence by ship to London. On the way to London I was four times in danger of my life. First, from a sand-bank on the English coast in a dense fog; when all considered themselves lost, the keel of the vessel being within a quarter of a fathom of the bank. Second, from the crew of a privateer, who came on board declaring themselves to be French, while we thought they were Danes. Third, from an English guardship on the following evening, which on the strength of a report mistook us in the darkness for the privateer, and fired a whole broadside into us, but without doing us any damage. Fourth, in London I was soon after exposed to a still greater danger; for some Swedes, who had approached our ship in a yacht, persuaded me to sail with them to town, when all on board had been ordered to remain there for six weeks the news having already spread that the plague had broken out in Sweden. As I did not observe the quarantine, an inquiry was made; yet I was saved from the halter—with the declaration, however, that no one who ventured to do this in the future would escape his doom." In all of these cases and in many others in future years the life of Emanuel Swedenborg seems to have been under the protection of that Divine Providence that notes the sparrow's fall.

In 1710 he writes to Benzelius, "This island has also men of the greatest experience in mathematics; but these I have not yet consulted, because I am not yet sufficiently acquainted with their language. I study Newton daily, and I am very anxious to see and hear him. I have provided myself with a small stock of books for the study of mathematics, and also with a certain number of instruments."

Writing again to Benzelius in April, 1711, he

says, "I visit daily the best mathematicians here in town. I have been with Flamsteed who is considered the best astronomer in England . . . You encourage me to go on with my studies. . . I change my lodgings often. At first I was at a watchmaker's, afterwards at a cabinetmaker's and now I am at a mathematical-instrument maker's. From them I steal their trades, which will some day be of use to me."

In a letter to Benzeliuſ in 1712 he ſays, "With regard to aſtronomy I have made ſuch progreſs in it as to have diſcovered much which I think will be uſeful in its ſtudy. I examined cloſely all propoſitions for finding terreſtrial longitude, but could not find a ſingle one; I have therefore originated a method by means of the moon, which is unerring, and I am certain that it is the beſt which has yet been advanced. In a ſhort time I will inform the

Royal Society that I have a propoſition to make on this ſubject, ſtating my points. If it is favorably received by theſe gentlemen, I ſhall publiſh it here; if not, in France. I have alſo diſcovered many new methods for obſerving the planets, the moon and the ſtars. I am now buſy working my way through algebra and the higher geometry and I intend to make ſuch progreſs in it as to be able, in time, to continue Polhammar's diſcoveries."

Theſe letters exhibit what a thorough ſtudent, original obſerver and tireleſs worker Swedenborg was. Indeed, he is an example to every modern youth as to ſcholarſhip, accuracy, originality, invention, experiments, reſearch, thoroughneſs and induſtry. This broad training in the ſciences was the foundation upon which in future years he was to add the ſtructure of diſcovery and invention and the tower of ſpirituality.

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## Power

By Leslie Marshall

"And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth."—*(Matthew xxviii. 18.)*

**P**OWER! What thoughts crowd in, what pictures flood the mind's eye as we conſider it! Even the word ſeems to push againſt us as we try to analyze what it really means, or conveys.

We ſee its manifeſtations, or feel them. We know its place and function. But juſt what is it? Whence comes it?

A Niagara pours its billion tons of water upon a mechanical contrivance and turns a thouſand wheels; lights a myriad lamps; lifts a million tons. Whence comes the power?

An elephant hunches its gigantic form, moves a freight car, diſplaces a locomotive, a dozen horſes. Whence comes the power?

An ant ſcurrying along the ground with a twig four times its ſize, ſhows greater comparative ſtrength than ſeveral men, and more endurance. Whence comes the power?

A maiden with but a ſingle look from limpid

eyes, enſlaves the poor male who could not be dragged to a diſtaſteful taſk by the proverbial wild horſes. Whence comes the power?

The head of a State ſigns a decree, makes a ſpeech which changes the life courſe of his country, perhaps ſeveral nations. Whence comes the power?

Power! power! To what length will we not go to gain it? Power to be happy. Power to be peaceful. Power to be healthy. Power to live as free men. But, perversely, power to have dominion. Power to vaunt ſelf-derived intelligence. Power to "do as we like."

Whence comes the power, the force, the energy, the might, the endurance, the ſtrength and the authority, uſed for ends good or bad as it may be? Unless and until we know the true answer we, nor the whole world, will not experience true happiness and laſting peace; will not actually be free.

In the paſſage before us, the Lord Jeſus had ſuddenly appeared before His diſciples and had

been recognized by the eyes of their spirit. His own physical body having been laid aside at His resurrection, He now announces His omnipotence on earth as well as in heaven. They must go forth and declare it to the Christian Church soon to be established.

Rising from the dark, if not dead ages, of that Church, the New Church must not only state, and restate the same sacred charge concerning His power, but must reveal the meaning of His words and show clearly their application here and now, and forever.

Now actually to ask what is power, or whence comes it, is in the light of the Lord's words in both Old and New Testaments, a statement wrongly phrased. It is not a question. It is an affirmation, for God is power.

Obviously, power must have source and that which is the source of all is First, and if first Last, Alpha and Omega, or what is the same, from the center to circumference. Or, again, power in leasts as well as greatest. On earth and in heaven.

Not only is Deity power, or omnipotence, but He is omniscient, or all wise; and omnipresent or always present through His love. Power then may be termed Divine Love and Divine Wisdom at work.

Because true power springs from Love it is benevolent, producing peace and happiness. Because true power springs also from Wisdom it is intelligent, rightly directed, useful.

If there seem all about us powers which appear used for arbitrary dictatorship, ruthless domination, useless destruction, this is not true power, for it comes from the hells, breathing out sulphuric hate, instead of happy love, and is something all men detest and shun, and thus self-evidently is weakness instead of strength.

Those who may be clothed with such a mockery of power are but dead men's bones in rusty armor. Tottering on self-bolstered charges, they ride the pale horse which will carry them down, not up; backward in flight, not forward in victory.

Power, in the language of parable, always corresponds to truth. Truth gives worth to good. Unless an act, however well disposed the intention, is wisely directed and done, it

will not be essentially, or at least mutually, good.

So rulers, and peoples; communities and citizens; families and individuals unless led by the demonstrable truths of the Word, or its essentials as recorded in the sacred books of all time, cannot live the full, good life, with its consequent peace and happiness.

Nor can any nation nor any individual overcome inherited or adopted weaknesses and evils unless acknowledging that the Lord indeed has all power, not only in the heavens but on earth. Not only in least things, the life of the ant, but in greatest, the welfare of mankind.

Furthermore, this acknowledgment should be made, by praying as He taught, "Thine is the power, and the glory." By listening to His words, "Salvation and glory and honor and power be unto our Lord." And by declaring with the Psalmist, "All power belongeth unto God."

If we are weak, He has power which is inexhaustible. If we are suffering, He has strength to bind up every broken heart. If we want any good thing, He has infinite supplies for every need.

"Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else."

## Highways and Byways

By C. S. C.

"And after April, when May follows,  
And the whitethroat builds, and all the swallows!  
Hark, where my blossomed pear-tree in the hedge  
Leans to the field and scatters on the clover  
Blossoms and dewdrops—at the bent spray's edge—  
That's the wise thrush: he sings each song twice over,  
Lest you should think he never could recapture  
The first fine careless rapture!"

—From Browning's "Home Thoughts from Abroad."

### Churches—Along the Way

Recently on a short trip South, in the course of five days I had the pleasure of being in five different churches or chapels. As the guest of a friend, I attended service with her on Easter morning in the First Presbyterian Church in the City of New York. How could one fail to feel the inspiration of that big congregation, the beautiful music, the flowers, and

the impressive sermon of the minister, Dr. Moldenhawer, who spoke on the words, "I believe in the Life Everlasting."

The following day I had the privilege of entering Bruton Parish Church in Williamsburg, Virginia (said to be the oldest church in constant use in America). This beautiful old church is now in the process of being restored, but we had opportunity to step inside and to admire its dignified architecture and historic atmosphere. George and Martha Washington attended this church when they were in Williamsburg. And I was told that the two children of Martha (Martha Custis by her former marriage) who died in infancy were laid to rest in the church yard here. In our brief afternoon in Williamsburg I had just a glimpse of William and Mary College, the second oldest in our country. I was glad to rest a few moments in the dignified chapel, where the altar lilies were still fresh from the Easter services of the day before. Here in the revered atmosphere of this college, associated with Washington, Madison, and other leaders in our country's history, involuntarily I bowed my head.

The following day we spent at Hampton Institute, the famous school founded by General Armstrong for Negro young men and women. Here after a sunny day on that beautiful campus, fragrant with boxwood and flowers, we attended the evening chapel service. The speaker, a devoted member of the school staff, read from one of the Gospels of the persecution of Christ, at the time of the Crucifixion. He reminded his young hearers that they too would know, when they went out from school, what it means to be persecuted, but that in the face of all this, they must always do the very best that they knew how to do. The singing of the closing hymn by the great company of 900 students or more was an event to remember.

Two days after this chapel service at Hampton, we were in Washington, being conducted by a guide over the beautiful Cathedral on Mount St. Alban. Like the Cathedral of St. John the Divine in New York City, it is unfinished. But enough is completed to give one a sense of the nobility and great beauty of this national cathedral. The tombs of Woodrow Wilson, of Admiral Dewey, and of

a few other persons are here. The stained glass windows, the Children's Chapel, the Bishop's Garden, and the superb location of the Cathedral—high above our national capital—all impressed me.

My special regret on this brief pilgrimage was that I could not visit the New Churches in New York City and also our national church in Washington. Next time I shall seek them out early!

\* \* \*

#### Youth Conference in Amsterdam

It is heartening to read of the Christian Youth Conference that is to meet in Amsterdam, July 24 to August 2. The purpose of this ecumenical conference is "to gather representative young members and leaders of the youth work of the churches and of all national and international Christian youth movements." Here will be gathered youth from different countries and continents. Among the many young men and women who are to go from America, we wish strongly that some of our New-Church young people might be represented.

\* \* \*

#### Classmates Who Know Their Bible

Recently I received the round-robin letter, written during the past year by the classmates of my old school—one of several letters of the kind that we have kept circulating, with various vicissitudes and triumphs, these many years. The comments of two of my classmates interested me especially. The first is that of Annabel, the wife of a farmer, living in northern New Hampshire, who writes: "I think a revival of the Ten Commandments would help the world. Surely we've sunk far below the two of Christ." (Annabel is noted for her refreshingly direct views on bringing up children, on politics, and on everyday life.)

Elisabeth, who lives near Washington, D. C., the wife of a research professor and mother of three young people, writes as follows: "This family, which was perfectly happy two years ago, has had blow after blow out of the clear skies. I want to pass on a suggestion which has been the greatest help to me. Learn *Psalm* cxxxix. 7-12 and repeat it whenever that holding hand is needed. These verses have poetry, music and the strength of the eternal in them.

I go to sleep every night thinking them."

These words were written by my classmate shortly before the overwhelming blow came to her last December at her husband's passing. They were a most devoted pair, who had shared great self-denial in the early days of their marriage, had worked their way together gradually to success, and finally had planned and built a charming home for their family of three children—only three years ago. Visiting this friend recently, I came to realize that through anxiety, long physical strain, during her husband's illness, and through deep sorrow she had indeed learned the strength of that "holding hand" to which she referred in her letter of last November. ("Even there shall thy hand lead me, and thy right hand shall hold me.")

\* \* \*

#### Here and There

*The Churchman*, liberal Episcopal journal, is to be congratulated upon its 135th anniversary, observed on April 1st. . . . "I Travel by Train," a recent book by Rollo Walter Brown, gives first-hand impressions of our United States that ought to be stimulating to young and old. The author evidently likes every-day people and finds many virtues in them. . . . In Jersey City the Passion Play was presented between February 12th and April 5th by a group of amateurs for the twenty-fifth season. This religious drama was written by the Rev. Joseph N. Grieff, the eighty-three-year-old pastor of the Holy Family Roman Catholic Church. The *New York Times* of February 12th described this as "A condensed version of the Passion Play staged decennially at Oberammergau, Germany."

## The Increase of Knowledge

By George Henry Dole

"THEY shall not hurt nor destroy in all my holy mountain," means that there is a high state of holy life in which evils no longer distress or harm. The condition in which that holy and happy state is maintained is thus described, "For the earth shall be full of the knowledge of the Lord, as the waters cover the

sea." These lines from Scripture are more than beautiful poetry; they are marvelous spiritual truths described and graphically pictured in the terms of nature.

The soul has its mountaintops, states of elevation into the close presence of the Lord. At communion particularly the world in us quiesces a sphere of peace and inward joy absorbs us; heaven and the Lord seem near. Also at other times the earnest Christian experiences an inward bliss that he knows does not come from self, and that he realizes could come only from the Lord. Such states are the mountain of holiness, of which Scripture declares, "In this mountain shall the Lord of Hosts make to all people a feast of fat things." "In this mountain He will destroy the face of the covering cast over all people." The Lord came into the world, and by His life led the way to the mountaintop of His holy joy and peace—and this He did for all people, which includes you.

Knowledge is essential to this happy attainment. We are surprised at the knowledge flowing into the world. The earth is becoming filled with knowledge as the waters cover the sea. But beware, scientific knowledge does not lead to the mountaintop of holiness. There are well-known scientists who are mere mechanists, who think creation is self-evolved, and who see nothing of the Lord in nature. Mark you—the security and sublime peace of the holy mountain are attained not because the earth is full of what is commonly called scientific knowledge, but "full of *the knowledge of the Lord*." And devout thanks to the scientists who are men of God, and who by their splendid efforts are bringing the knowledge of the Lord into the world! And it will come until such knowledge covers the earth as the waters cover the sea, and the way is lighted for all unto the holy mountain.

## Affirmation

THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH; THEY SHALL MOUNT UP WITH WINGS AS EAGLES; THEY SHALL RUN, AND NOT BE WEARY; AND THEY SHALL WALK, AND NOT FAINT.—Isaiah xl. 31.

# THE ALLIANCE PAGE

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

—Psalm lxxviii. 11.

WITH this issue we present the first of a series of very real spiritual experiences which bear witness to the Lord's power in human lives. Translated into terms of the spirit, a witness or testimony is "a confirmation of good through truth, making the particular good we have received more powerful through confessing that it was from the Lord alone." So we are blessed in receiving good, and blessed again in bearing witness to others of the way in which the Lord has been merciful to us. While the spirit of wonder and of reverence is deeply felt, these are wholesome and deeply joyous, as well as penetrating religious facts in the lives of those who are "witnessing." Any one wishing to know more about any of these necessarily limited records of spiritual adventures, may do so by communicating with Mrs. Franklin H. Blackmer, 42 Quincy Street, Cambridge, Mass., or Mrs. Charles H. Kuenzli, 44 Mt. Prospect Street, Bridgewater, Mass.

A young mother whose small son began Sunday-school attendance before he was two years old, bears witness to the value of that training in his better behavior and self-control. On Easter Sunday he attended for the first time the regular service. The reading from and reverence for the Word; the standing and sitting and singing; the bowing in prayer; the receiving of the offering with thanksgiving; and even the spirit of the minister's words—were all familiar, and were carried through by him in perfect order with the unspoiled dignity of childhood. This child is of a naturally restless and nervous temperament, and the training in orderly conduct was accomplished through the cooperation of the mother and teacher in the realization of the Lord's nearness to and love for children; the association of angels; and the importance of quiet and consideration

of others in our public worship. The influence of that quietly uplifted child-like face during what must have seemed a long and tiring ordeal will not be soon forgotten by those who observed it.

## A DIVINE CAUTION

By Frances E. Darracott  
President National Alliance

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," said He who was the Word made flesh. Throughout the Word there are multitude of truths which even in the letter are beautiful and comforting restful. From these, the Lord, as He lived His earthly life, must have obtained strength and courage.

The world is troubling us to-day. Problems innumerable await an answer. Evil seems to have become the master of the minds of men. We want to see race prejudice totally wiped out, but we read of its growing strength in countries that belong to our civilization. We read of wars and their deadly practices, and we feel that we cannot endure it—life, it seems, is becoming too heavy a burden. If we allow our minds to dwell upon these things, our normal life of usefulness in the world is greatly weakened. We have only to watch ourselves to see that in such states of depression our tendency is to become inactive in the work we are called upon to do. Even if not voiced, that feeling is: "What's the use!"

Then, if we are wise, we will turn to the Divine Word, the living fountain, seeking a refreshing draught, and here it is: "Fret not thyself because of evil doers." (*Psalm xxxvii*). Isn't that exhilarating? It means: Don't worry about all this evil. Keep your mind upon your work. Go on your way rejoicing. If we read on through that marvelous Psalm, we can feel

(Continued on page 337)



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### Joseph—The Bough That Ran Over the Wall

**M**OST young people know the story of Joseph, the boy who was hated by his brothers and who became a great man in Egypt.

In the 49th Chapter of *Genesis* we read that Jacob, just before his death, called all his sons around him, and prophesied some of the things that would happen to them. And of Joseph he said this, "Joseph is a fruitful bough, even a fruitful bough whose branches run over the wall."

I used to think that was Jacob's practical way of emphasizing the great success Joseph had achieved in life. Out of slavery, hardship, prison, this shepherd boy had become one of the greatest men in the world. But not long ago I saw something that gave me a new appreciation of the text. It was a photograph of a large apple tree, of which some branches, heavily laden with fruit, projected over the wall into the street. And on the wall the owner had pasted a little sign which said, "Help yourself to the apples, but don't break the branches."

When that tree was first planted it was well within the orchard. But as it grew its branches spread out into the street, and the owner was willing to share the fruit with the passers-by.

Now I can see what Jacob meant. Joseph thought not only of himself, but of others less fortunate in life. There was an overflowing generosity in his heart. He desired his blessings to extend to other people. He was not only the great man, second only to Pharaoh in Egypt, he was the friend of all who were in need. His bough ran over the orchard wall. I

have no doubt he could have said, like Abou-ben-Adhem, "Write me as one who loves his fellow men."

Here is something we could all attempt. To let our influence go out beyond the confines of our homes and reach a wider circle in deeds of kindness.

Over a hundred and fifty years ago there lived in England a shoemaker named William Carey. As he pegged away at his shoes he studied and prepared himself for the ministry. And one day he closed his little cobbler's shop, and sailed away to be the first missionary to the millions of India. He was a bough that ran over the wall.

"Yes," you will say. "Very nice, but I cannot do anything like that." I knew in England an old lady who for many years kept a birthday book in which there were 365 names, one for every day of the year. Every afternoon she sent away a birthday greeting. And every morning someone received a message to gladden his or her birthday. Just think of all the sunshine she had spread around, over a period of fifty years.

The practice of kindness is within the reach of everyone. It is one of the great things the Lord wishes us to do. We are to think not only of ourselves, but of others also. We are to give of what we have and what we are to those who live on the other side of the wall, on the other side of the city, on the other side of the world.

### A Divine Caution

(Continued from page 335)

the inner tension, created by the evil around us, relaxing. The sun of our inner world shines again. We can go to our tasks with confidence; our worries and our assumed "Atlas" attitude gone. We will remember that He said: "I have overcome the world." Are we Martha, encumbered, or Mary, sitting at the feet of the Lord! Read this Psalm at the devotional period of your next meeting, and commit some of it to memory.

### 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.

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.

IN ORDER TO FACILITATE MATTERS, WILL ALL PERSONS EXCEPT MINISTERS — COMMUNICATE DIRECTLY WITH HOTELS.

MRS. JAMES E. LODER,  
225 South 44th St., Phila., Pa.,  
Chairman of Hospitality Committee.

## NEWS OF THE CHURCH

### DETROIT, MICH.

The following interesting paragraph is taken from the *New-Church News* of the Detroit Society:

"Do the members of the Detroit Society realize what a live and progressive organization we have in the Sunday-school? Just consider these striking facts: Total enrollment, 54; average attendance, 43; average offering, \$3.00.

"But these figures do not tell the whole story. The enrollment of scholars in the classes other than the Adult Class is 34, while the average attendance of these classes is 30, or a fraction under 90 per cent. Surely a fine record.

"Further, at the close of the 1938 sessions, pins were awarded to sixteen scholars for perfect attendance during the year, an increase of three over the fine showing of 1937. What will this year's record be?"

### LOS ANGELES, CALIF.

May 7th was observed by this Society as Homecoming Sunday. Services were conducted at ten o'clock and at eleven o'clock; and a luncheon was served at 1:00 P.M. After the luncheon Mrs. Josephine Sharp, recently returned from Sweden, gave an interesting account of the New Church Society in Stockholm, of the city of Stockholm and of Sweden.

The Class in the Study of the Word meets every Wednesday evening at eight o'clock in the Parish House.

Members and friends of the Women's Alliance meet regularly on Thursday mornings to read the *True Christian Religion*.

**RIVERSIDE, CALIF.**

The Rev. André Diaconoff of Los Angeles filled the pulpit at the Riverside Church, Sunday, April 23rd, when the Rev. Walter B. Murray was guest pastor in the San Diego Church and the Rev. John L. Boyer substituted in the Los Angeles Church.

Following service, dinner was served in the dining room and a social time was enjoyed by all. Mr. Diaconoff was accompanied by Mrs. Diaconoff.

**CHICAGO (KENWOOD)**

The Young People's League held its annual Spring Dance on May 20th. A full evening of entertainment, with the assistance of a dance orchestra, was provided. The object of the party was to raise money to help defray the expenses of the delegate to Convention. Miss Grace Mack was appointed delegate from the Kenwood League.

Mrs. Herman Kitzelman entertained eighteen members of the Women's Alliance at luncheon on Tuesday, May 9th. There was a business meeting at which the present officers were re-elected. Mrs. Harold Pearse led the study from *Divine Love and Wisdom*. The annual reports from the various committees were read, and were of an encouraging character. The Alliance was happy to have with it Mrs. H. K. Peters.

**BROCKTON, MASS.**

Nearly 400 persons enjoyed the inspiring vesper service given by the Brockton Church on Sunday, May 7, when the choir, augmented by a chorus of singers from other churches of the city, presented Mendelssohn's oratorio, "Elijah." Mr. Carl Block, who sang the part of Elijah with a great deal of feeling, the other three soloists (all members of the church choir), and Miss Grace A. James, organist, who directed the oratorio, and the chorus, all deserve high credit.

At the annual meeting of the Society, May 4, the following officers were relected for the coming year: President, F. Loring Churchill; Vice-President, Mrs. Joseph Hewett; Clerk, John Robbins; Treasurer, John Robbins, (an office held by Mr. Robbins for forty years); Registrar, Arlene Paine. The reports of the different committees and of the administrative officers, presented in multigraphed form, were discussed.

On International League Sunday, May 7th, the Rev. Harold R. Gustafson, minister of the Church, took for the theme of his sermon at the morning service, "Brotherhood." He also gave brief reports of the work of the League in different parts of the world.

**PORTLAND, ORE.**

The annual Northwest Conference will meet at Portland, Oregon on June 17th and 18th. The theme is to be "Swedenborg on International Relations," a most timely topic. "There will be much to say on this, and our chief speaker is to be the Rev. Othmar Tobisch of San Francisco," writes the Rev. William R. Reece, pastor of the Portland Society. We quote further from Mr. Reece's *The New-Christian Minister*:

"A cooperative dinner will be served in the Sunday-school room, and the young people will have a short program following this. Those who wish will then repair to Reces' Rancho for further program and camp-fire dinner. On Saturday evening, June 17, comes something new for us: the women in a pageant based on our Conference theme, at the church, following the earlier reception there to friends from a distance. Our fine male quartette is to sing. Friends from outside Portland are invited to let us know they are coming. If you are camping, there are ten acres with wood and water at the Reces. Let's make our 1939 Con-

ference a land flowing with milk and honey, which means, spiritually, 'gladness and joy.' Honey means gladness, predicated of truth; milk is 'the truth of good,'—in plain English,—thoughts that burst from a good heart."

**California**

Arrangements are under way by the San Francisco Society to have both the Berkeley New Church and the beautiful Lyon Street Church open for services during the summer so that visitors to the Golden Gate International Fair can find a church home and a hearty welcome. The Rev. Othmar Tobisch will be in charge of the Berkeley Church and the Rev. Fred Sidney Mayer will be the preacher at the Lyon Street Church beginning July 2nd and continuing into September. The California Association will hold its session at San Francisco during September 1st to 3rd, the meeting on Sunday to be held in the Temple of Religion on Treasure Island at the Fair grounds. The Lyon Street Church is one of the beauty spots of the city and one of the few San Francisco churches noted in the Baedeker Guide Books.

**Send Us Your Old Stamps**

Have you any old picture postal cards for which you no longer have use or interest? The Board of Missions will be glad to have them for the sake of the stamps, in its plan for raising funds. If the postmark is earlier than 1920, then be sure to let us have the entire card. Should there be hesitancy about this, cut off the top of the card about two inches deep. Government postcards are not usable unless postmarks are before 1920, when we would like to have the entire card as in the case of the others. We are always in need of old stamps whether on letters or cards, and we will refund the postage. Our plan is progressing satisfactorily, and we take this means of thanking the many groups and individuals which continue to cooperate. In the case of those having old collections on which they would care to realize, send us particulars and we can arrange for an appraisal and sale to mutual advantage. New-Church stamp collectors are invited to ask us for prices on anything in which they are interested. Please address all packages and correspondence to Board of Missions, 380 Van Houten Street, Paterson, N. J.

**Coming Event**

The regular monthly meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Monday, June 12, 1939, at 4:00 P. M.

BAPTISMS

TAFEL.—Frederick Robert Tafel, infant son of the Rev. and Mrs. Immanuel Tafel, was baptized at the Church of the New Jerusalem, Wilmington, Del., on Sunday afternoon, April 23rd, the Rev. Thomas L. Nugent of Preston, Md., officiating.

PETERS.—Mrs. Arthur J. and daughter Mary Jane, were baptized in the Church of the New Jerusalem, in Los Angeles, on Palm Sunday, April 2, 1939, the Rev. Andre Diaconoff officiating. Mrs. A. J. Peters was also confirmed and received into the Los Angeles Society of the New Church. Mrs. Peters was born Christine Wohlenberg. Her father and mother are New-Church members, in New Mexico.

NICKERSON.—Miss Manon, daughter of Mrs. Hazel Nickerson, on April 9, 1939, in the Los Angeles church.

PERSONALIA

Miss Ruth Goddard of Brockton, Mass. and Miss Bessie Kingman of New York City (both members of the Brockton Church) have recently taken a trip south to Virginia and other states.

Mrs. Joseph Hewett of the Brockton Church is planning to sail soon for Sweden and Norway in company with two friends.

Mrs. Irma C. Waddell, Miss Waddell her sister-in-law, and son, Seid Waddell were in Los Angeles, and attended Church and Alliance from Tucson, Arizona. The Waddell family were New-Church members in Union City, Tennessee, for many years.

Mr. and Mrs. George E. Lee, of Pasadena and Los Angeles, are on a trip to Chicago. Mrs. Edward B. Swinney is away in Massachusetts, where she is visiting her son, his wife and family, in Watertown. She is planning to attend Convention next month.

A. D.

Confirmations

McCALLUM, MANSELL and NICKERSON.—McCallum, Irving, son of Mrs. E. D. Litz, of Altadena; Mansell, Vivienne and Muriel, daughters of Mr. and Mrs. Isaac E. Mansell, of Los Angeles, and Nickerson, Manon, daughter of Mrs. Hazel Nickerson, were confirmed into the Church of the New Jerusalem, during the Easter service, on April 9, 1939, in the Church, in Los Angeles, the Rev. Andre Diaconoff, officiating.

OBITUARIES

MARSHALL.—Johnnie Aubrey Marshall, infant son of Mr. and Mrs. A. L. Marshall of Elmhurst, Ill. Resurrection service on April 29th at Forest Home Cemetery, the Rev. Henry K. Peters officiating.

ASCHENBECK.—Mrs. Amanda L., at Wharton, Texas, May 3, 1939. Beside her husband Mrs. Aschenbeck is survived by three sons, one daughter, three grandchildren and numerous relatives. The rites were attended by an extremely large gathering. The Rev. A. B. Francisco officiated.

KELLNER.—Mrs. Therrisa. At Orchard, Texas. Mrs. Kellner was born in Passete, Austria, October 6, 1880, and is survived by six sons, one daughter and three grandchildren. The Rev. A. B. Francisco officiated.

CLYDE.—Mrs. Elizabeth Clyde passed away peacefully in her home, 6367 Drexel Ave., Los Angeles, on Monday, May 1; the services were held there on Friday, May 5, the Rev. Andre Diaconoff officiating. She was born in Cincinnati, Ohio, in 1853.

Mrs. Clyde was the grandmother of Miss Johnette Goddard and of Mr. Clyde McCulloch, who made their home with her in Los Angeles. She was the sister of Miss Agnes A. Hunter, of Cincinnati, who was present at the resurrection services. Many were there from the Los Angeles New Church, whose beloved friend Mrs. Clyde was, in her many years of residence in this city.

In Cincinnati Mrs. E. M. Clyde taught in the public schools for over thirty years. She had a genius for understanding and helping children, that rose from her deep and wise love for them. Her friends here have admired the sterling virtues of her character. Her hospitality has been a source of strength and inspiration to many. She had in her, to a rare degree, the marriage of a genuinely loving heart and a keen and sparkling mind.

CALENDAR

Sunday, June 4.  
*The Feast of the Holy City* (B. W., pp. 1 and 489)  
 Introit Hymn 217: "Awake, awake, O Zion."  
 Sel. 237: "Look upon Zion."  
 Proper Psalms; 27, 76, 87, sung, with Doxology after each.  
 Lesson I. Is. liv.  
 Responsive Service XVII. The New Jerusalem.  
 Lesson II. Matt. xxviii, 18-20, or Rev. xxi.  
 Gloria, Benedictus and Faith, sung.  
 Hymns (Mag.) 218: "Glorious things of thee are spoken."  
 219: "Light's abode, celestial Salem."

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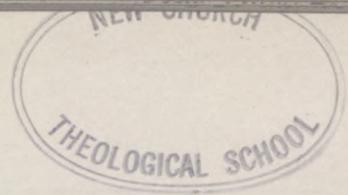
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*The*  
**NEW CHURCH  
MESSENGER**



May 31, 1939

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In This Issue

What Happens When We  
Pray?

*Walter Brown Murray*

Dream-Castle Siege

*Horace W. Briggs*

Report of the Committee on  
Nominations to the General  
Convention

Convention Program

---

Workers in the Church

News of the Church

*Price 10 cents*

**TABLE OF CONTENTS**

May 31, 1939

**Editorial:**  
 The New Church and Democracy..... 343

**Articles:**  
 What Happens When We Pray? by  
 Walter Brown Murray..... 345  
 Dream-Castle Siege: by Horace W.  
 Briggs ..... 348  
 Real Values: by George Henry Dole.. 351

**Workers in the Church** ..... 347

**Special Feature:**  
 Convention Program..... 352

**News of the Church** ..... 353

**Baptism:**  
 Bischof, Carol Judith..... 354

**Marriage:**  
 Carter-Fletcher ..... 354

**Calendar** ..... 355

**THE NEW-CHURCH MESSENGER**

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Arthur Wilde

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*The*  
NEW-CHURCH MESSENGER

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## The New Church and Democracy.

AS a broad general statement it is true that all Christian Churches in the English-speaking world advocate democratic ideals in social and political life. With many of the Churches this attitude is of comparatively recent growth and has been forced on them by the irresistible sweep of political freedom. Not all the Churches were in favor of the franchise for men, and very few of them advocated women's suffrage. Now that political freedom has been won in many lands, the Churches have become not merely acquiescent but enthusiastic for its preservation. They are all supporters of freedom of speech, freedom in politics and religion. They all believe in the truth of the Divine statement, "Ye shall know the truth, and the truth shall make you free."

The New Church has a special interest in external forms of government. It receives and holds to the truth that all heaven is governed by the Lord as one man. The doctrine of the Grand Man is something that all New-Church people desire to see applied to earthly life. In brief that doctrine teaches that heaven is in the human form, that each angel occupies a place, determined by his genius, in that *Maxi-*

*mus Homo*. He may be in the head or breast or hands or feet, etc., according to the use he performs for the whole body.

This doctrine teaches us that not only is the individual regenerate man in the image and likeness of God but that the whole heaven is in that same human form. (Note the fact that "form" does not necessarily mean shape.)

It does not at first appear that the form of heaven, and thence its form of government, is necessarily democratic. From analogy drawn from the human body on earth we might conclude that government is by a few specially privileged people. Or on the other hand we might argue that some things stand outside the law. Every limb, organ, artery, gland, etc., in a healthy human body works together for the common good. But the functions of the body are apparently free from the dominance of any governing principle. The heart beats without any conscious interference from the brain. No exercise of the will has any appreciable effect on the secretion of sugar by the liver. Nor can the intellect decide the activity or inactivity of the thyroid gland. Certain organs and functions of the body appear to be

outside the range of interference by the brain. We are quite ready to admit that everything in the body is governed and controlled. Much of this control, however, is exercised by glands that are independent of human volition.

On the other hand there are some organs that are dominated entirely by the will, guided, of course, by the intellect. The hands and feet do what they are commanded to do. They are willing slaves to certain thought processes transmitted through the brain and the nervous system. We shall have to know much more about the various uses of the parts of the Grand Man before we can adopt it as an ideal illustration of democracy. If we used the earthly human body as an example we might find in its functions and activities an excellent illustration of non-democratic government.

The way out of our difficulty lies in a recognition of the fact that there is not a perfect parallel between the angel as a unit in the heavens and each particular cell in the human body. Specialized cells in the body have lost their freedom. But every angel retains his freedom. Further, every angel is a church in its least form. Every angel is a heaven in its least form. And every angel has the power of voluntarily responding to the Divine Love. It is in this preservation of individual freedom in the heavens that the New Churchman finds a basis for his belief in democracy. In heaven there is no compulsion, no frustration. Each angel willingly and joyfully obeys the law because law leaves him in the exercise of perfect liberty. As a church and a heaven in the least form the individual is left in the exercise of freedom. He recognizes the value of law, gladly obeys it. But the only restraints upon his freedom are those that are self-imposed.

Swedenborg has written much about the conditions of heavenly life, but he has said little about forms of government or the making of laws. Divine law is written on the heart of the angels. But concerning the regulative laws that are imperative for the existence of any complex organization of human beings he is almost entirely silent. Speaking of the angels in the Lord's spiritual kingdom he says, "They also have laws according to which they live together. The governors administer all things in

accordance with the laws which they understand because they are wise, and in doubtful matters they are enlightened by the Lord." How the laws are made and by whom they are made, Swedenborg does not say. He tells us that "the governments of the heavens differ; they are of one sort in societies that constitute the Lord's celestial kingdom, and of another sort in the societies that constitute His spiritual kingdom; they differ also in accordance with the functions of the several societies. Nevertheless, no other government than the government of mutual love is possible in the heavens, and the government of mutual love is heavenly government." (*Heaven and Hell*, 213.)

The above statement does not explicitly say that "government of the people, by the people, for the people" is the form of government in the heavens; but such is the only form of earthly government that holds out to us the hope of "government by mutual love." Under whatever name or external form it may be embodied, government by mutual love ensures the existence of democracy, and seeks to preserve the freedom of mankind.

A. W.

## The Phenomena of the Spiritual World

THE spiritual world is, in external appearance, wholly like the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water are to be seen there, as in the natural world; thus all things belonging to the mineral kingdom. Parks, gardens, groves, woods, and in them trees and shrubs of all kinds bearing fruit and seeds; also plants, flowers, herbs, and grasses are to be seen there; thus all things pertaining to the vegetable kingdom. There are also to be seen there beasts, birds, and fishes of every kind; thus all things pertaining to the animal kingdom. Man is there as angel or spirit. This is premised that it may be known that the universe of the spiritual world is wholly like the universe of the natural world, with this difference only, that things in the spiritual world are not fixed and settled like those in the natural world, because in the spiritual world nothing is natural, but everything is spiritual.— (*W.* 321.)

# What Happens When We Pray?

By Walter Brown Murray

LET us briefly sum up what happens when we pray.

In the first place we are sure that *contact with the spiritual world is effected*. Swedenborg tells us that "a sigh on earth is heard as a cry in heaven." And yet, "If I regard iniquity in my heart, the Lord will not hear me." Our prayers are not granted if we hold on to evil.

Then *influx from the spiritual world results*. But what kind of influx? This is a universal law, *Influx is according to the basis that we provide*. Let us hold fast to that self-evident truth.

This we know that *all blessings come from the spiritual world*. If we want blessings, we know where to go. Since the Lord is everywhere present, and knows all things, *prayer effects contact with God*. And He is the only source from which blessings come.

If we wish blessings from the Lord, we must know His nature, and thus adapt ourselves to His nature. *Adaptation may be thought of as perfecting a basis to receive influx*. While the Lord is absolute and selfless love, and desires to bestow all blessing upon us, He can bestow blessing only as it proves to be a blessing, for all His laws, or methods of acting, look to blessing man as an objective.

*We adapt ourselves to God . . . or provide a proper basis in order to receive influx . . . by five definite things, which are told us in His Word*. These are — *Repentance, Confession of our sins, Turning from sin* (which Swedenborg also calls shunning evils as sins against God), *Turning to the Lord*; and a *Surrender* of ourselves and our evils in order to receive the Lord and manifest His life. This is evidently the appropriate basis for influx, for we read, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

In order to receive the kingdom of heaven it is indispensable that we repent. And then

live according to love to the Lord and love towards the neighbor. Thus there should be daily repentance, confession, turning from sin, turning to the Lord and full surrender. "Behold, I stand at the door, and knock. If any man hear my voice, and will open the door, I will come into him, and sup with him, and he with me."

We pray successfully when we cease to regard evil in our hearts, surrender wholly to the Lord, and concentrate in prayer for those things which are or may be in accordance with the Divine Will.

The Lord knows us perfectly. He works every instant for our eternal happiness. He teaches us to approach Him in prayer. The Lord's Prayer is the Lord's answer to His disciples as to how to pray. But the Lord prayed all night, prayed constantly, which shows that one set form was not used, since He forbade vain repetition. While the Lord's Prayer connects us with the entire heaven, our own prayers connect us with one society after another, and with the Lord.

The *primary thing of religion is the changed life*, brought about by putting evil out of our lives. This puts us into contact with the source of all life and power and blessing. It is like removing the obstructions in a water pipe to let the water flow through freely, or like making a proper electrical connection in order that the electricity may flow through into the electric light or motor. This is the proper preparation for successful prayer, removing sin.

But while successful prayer presupposes the changed life, it is also the one practical way of producing the changed life, since it puts us into touch with the Lord who is the source of all right living. We are not to wait until our characters are changed before we begin to pray, but begin as did the poor publican, "God be merciful to me a sinner." It is God who inspires us to pray, to repent, to confess our

sins, to turn away from them, to turn to Him, and to surrender wholly to Him. Surrender means the complete opening of the door from the Lord into our lives.

Swedenborg in his emphasis on prayer, in order to get men away from old wrong ideas of prayer, stresses so strongly the need for a good life that many of his followers seem to think that actual praying is unnecessary. They say that a good life prays, and it does; but there is such a thing as "talking with God," which is Swedenborg's definition of prayer. The example of Jesus should be ours. He prayed continually, sometimes spending whole nights in prayer, and urges His disciples continually to pray, promising the most wonderful results.

Hence men ought always to pray and not to faint, but to be importunate in prayer, not to change God's purposes, but make it possible for God to bestow His blessings upon us. The closed hand cannot receive. We must open our hands in order to receive Divine blessings. We should concentrate our minds and souls upon the things we need and ask the Lord for them. But how shall we know what the Lord is willing to give? What is the will of God for us?

There are many things we can pray for and be absolutely sure that what we ask for is according to the will of God. We can always pray for the gift of the Divine Love in our hearts in an overflowing way. That love will change all our motives and help more than anything else to make us children of God. It is the only thing that will do so. We can ask for the Divine Wisdom. Who can think that God will deny it to us if we ask? That means Divine guidance in general and in particular. "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye." We can ask for usefulness according to the Divine purposes. Thus we can ask for the "joy of the Lord" in service to our fellow men. We can ask for the coming of the Lord's kingdom on earth and that His will may be done as it is in heaven. We can ask for daily bread. Our daily bread is material food, mental enlightenment, spiritual truth and celestial love. Back of all we may ask for the Lord Himself

as the Bread of Life. The Lord's Supper is a prayer for these things.

We can and must ask for forgiveness and spiritual cleansing constantly. This helps to keep the door open.

We can pray for the changed life for others as well as for ourselves. The Lord has told us of the Lost Sheep, of those who go astray, after whom we as His servants should seek, over whose return the angels of heaven rejoice. Jesus prayed for Peter: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen the brethren." Is that not an example for us?

We can pray for a changed world, which is after all the coming of the Lord's kingdom on earth. Thus we can definitely pray for the victory of the Divine Love in overcoming the evils of mankind, pray against those things which are contrary to Divine principles; pray for the extension of the Divine truth, so that the knowledge of the Lord may cover the earth as the waters cover the sea.

We can also pray for personal gifts, and plans, and needs, in the simple childlike way that children pray for these things from their parents; but always asking for the Lord's will to be done, and not ours. He regards external things as useful only as they lead to eternal benefits; but He is the Giver of all Good. He opens His hand and satisfies the desire of every living thing. "Your Heavenly Father knoweth that ye have need of all these things."

The chief thing of prayer is for us to be guided continually by the Lord to shun our evils and become entirely His children and do the things He has for us to do as His disciples and His apostles. We pray and receive not because we pray to receive the gratification of our evil hearts.

We pray and receive when we pray as the Lord directs. This does include external things, since without the body the soul cannot function. It does include Divine healing, since the enemies of our bodies are precisely the same as the enemies of our souls. The Lord's kingdom is also the body, and it should come there as well as in the soul. "The effectual fervent prayer of a righteous man availeth much." "And he spake a parable unto them that men ought always to pray and not to faint."

## Workers in the Church



LYDIA W. SEYMOUR

Lydia Seymour's father, Paul H. Seymour, was of the LaPorte New-Church Seymour family. Before him, his father and mother were active workers in the New Church. From 1908 to 1912 her father was president and professor at the Urbana University where he met and married her mother, Luthera Nicker-son Seymour, present Hostess in Browne Hall at Urbana Junior College.

She was born in Brooklyn, New York, and attended her first Convention Sunday Service at the age of four months when she was christened by the Rev. Russell Eaton in the Boston church.

After Miss Seymour's family moved to Buffalo, she was entered in the Sunday-school there until another move took them to Chicago where the family of five children became a part of the Kenwood church. There she was confirmed and later became president of the young people's League. As delegate of that group, she attended the Brockton Convention and there was appointed chairman of the American New-Church League Funds Committee. In 1937

she was asked to file application for the position of Field Secretary of the American New-Church League, and was elected that same year at the Chicago Conference, to serve as Assistant Field Secretary for a year before taking office in 1938.

Her college work included two years at the University of Michigan; and one semester each at Urbana Junior College and the Ohio State University, majoring in Physical Education. During these years she gave much time to working with children's and young people's groups, both in the Girl Scouts and in summer camps.

Having spent all of her summer vacations with the family in a cottage on Lake Michigan, Miss Seymour developed a great love for the out-of-doors. Horseback riding, swimming, tennis and archery were among her favorite hobbies; and for the past several years she has taught these activities in a summer camp for girls which was organized by her mother who is directing it this summer for the fifteenth season.

As Field Secretary of the American New-Church League, Miss Seymour made a western field trip this winter and spring, visiting all of the western and some of the mid-western Leagues.

---

## The Spirit of God and the Holy Spirit

THE Spirit of God in the Old Testament and the Holy Spirit in the New Testament are two distinct things. The Spirit of God neither did nor could operate in man otherwise than imperceptibly; while the Holy Spirit, which proceeds solely from the Lord, operates in man perceptibly, and enables him to comprehend spiritual truths in a natural way; for the Lord united to His Divine Celestial and Divine Spiritual the Divine Natural, and through the latter He operates from the former. The Holy Spirit is the same as the Divine Sphere, when by that is meant the Divine love and the Divine wisdom, which two go forth from Jehovah the Lord out of the Sun of the angelic heaven, as heat and light go forth out of the sun of the natural world and constitute its sphere; for the heat from the Sun of the angelic heaven is in its essence love; and the light from that Sun in its essence is wisdom to which two the heat and light from the sun of this world correspond.—(Q. 5.)

**Report of the Committee on Nominations to the General Convention of the New Jerusalem in the U. S. A.**

*For General Council:*

Term expiring 1943.

Rev. Clyde W. Broomell, Ill.; Gideon Boericke, Pa.; Owen B. French, Md.

*For Board of Managers New-Church Theological School:*

Term expiring 1942.

Rev. Clyde W. Broomell, Mrs. F. H. Burdett, John C. Moses, George C. Warren.

*For The Board of Home and Foreign Missions:*

Term expiring 1942.

Rev. Leslie Marshall, Rev. Antony Regamey, Rev. Paul Sperry, Hon. Forster W. Freeman, George C. Warren, Kilborn Whitman, Jr.

Term expiring 1940.

Miss Mildred K. Billings.

*For Trustees of the Building Fund:*

Term expiring 1942.

Chester T. Cook, Richard K. Mosley.

*For Augmentation Fund Committee:*

Term expiring 1943.

Mrs. Charles S. Mack, George Pausch, Fred H. Schneider.

*For Board of Trustees of the Pension Fund:*

Term expiring 1944.

Rev. Frederic R. Crownfield, John F. Seekamp, Mrs. E. H. Alden.

*For Trustees of the Orphan Fund:*

Term expiring 1942.

Mrs. David Mack, Rev. Leonard I. Tafel.

*For Committee on Nominations:*

Term expiring 1944.

Ezra Hyde Alden, Pa.

The Committee regrets that Messrs. Richard B. Carter, William W. Cutler and Robert A. Shaw declined nomination to certain of the offices listed above.

Submitted by the Committee on Nominations.

VINCENT M. FROST,

LOUIS A. DOLE,

WILLIAM H. BEALES,

DONALD C. GUSTAFSON,

F. GARDINER PERRY, *Chairman.*

**Dream Castle Siege**

*"... but the just shall live in his faithfulness."  
(Hab. ii.4. Moulton).*

By Horace W. Briggs

I

NOT long ago, I received a copy of *The New York Times* and the special supplement describing, and advertising, the New York World's Fair. In a series of short articles, men of achievement attempt to evaluate several of the more important fields of human activity, as they appear today, and to predict their probable direction and situation tomorrow. One of these concerns, of course, is religion. Dr. Fosdick writes on "Faith For Groping Man." He draws a distinction between civilization and culture. "Civilization is what we use," he says. "Culture is what we are." Religion may properly find consideration under this second head, of culture. And he calls attention to the fact that, among the exhibits that invite attention at the Fair, there stands a Temple of Religion, sponsored by Catholics, Jews and Protestants.

As he looks about the world of today, he sees the various "ideologies" of communism, fascism, and the ideas of State distinctive to the Nazis. And—this will interest the churchman—ideology, to him, is just another name for doctrine. As he looks to the future, he feels it will be marked by a renewed concern for doctrine; for ideology can only be combatted by ideas, by doctrine. In the past, doctrines divided denominations; now, churches tend toward union based on the general thought and need for concerted action against the paganism of the ideologies. To use his own words, "(Not ideologies only, but definite social structures, challenge religion as clearly as of old the worship of Caesar challenged the early Christians.) The issue is resistance or complete submergence.—Mankind obviously is not upon an escalator willy-nilly being lifted to peace, justice and brotherhood, no matter what we do." He goes on to say that those who believe in Christian concepts fundamental to all denominations "will be compelled to array themselves or else

to deny their faith with an apostasy much more final and decisive than any mere creedal heresy involves." And this is his final word:

"It is, therefore, no small matter that at the center of the World's Fair the Temple of Religion will stand in quiet, noncontroversial testimony to America's faith. The more America makes that testimony, not an outward form only but an inward reality, the better for the nation." That building for religion at the World's fair, it seems to me, that Temple of Religion, may well be called America's and the world's Dream Castle. To that Temple-Castle, the pagan doctrines of the ideologies lay siege.

We are in the habit of saying that, on spiritual interpretation, each person lives in his own particular spiritual house. The thoughts and emotions that are constant and that become habitual go into its construction. The ruling love gives it form and beauty. One element that adds strength is faithfulness. As the prophet said, there is a sustaining power in steadfastness. Steadfastness is a factor in righteousness. It gives form to righteousness, and a measure of permanence to it—which otherwise would have no ability to abide. It is somewhat the same idea that is familiar in the Church, that truth gives body and form to good; truth makes a home for good. Steadfastness gives a house, a home, to righteousness. Steadfastness rears the house of faith—righteous faith—and holds it up. Such a house as this is the house in which the faithful dwell. It is the house that each soul builds. It is one of those mansions in heaven, built here, about which *John* speaks. The righteous shall inherit the land beyond; in such a house not made with hands, eternal in the heavens, they shall dwell for evermore.

## II.

There have been those in the past who have thought of the universe as "a sealed sphere of steel." The description is attributed to Maeterlink. To them, it is self-contained. It lives on its own power. It receives no influence from the outside. However indefensible this idea may be, in the larger, spiritual view, there is a more restricted sense in which it is true. The righteous living in his steadfastness describes

one who is able to live self-contained in his spiritual resources. That is probably a rather common experience. It means living on accumulated reserves, of an intellectual or spiritual kind, through seasons of drought and famine. At such times, one bears a slight resemblance to the camel who goes for some time in the desert without drinking!

The experience finds a figurative description in Scripture when Joseph laid up corn in Egypt, during seven plenteous years, to sustain the people during seven years of famine that followed. Or, again, when Elijah went forty days and forty nights through the wilderness to Horeb, the Mount of God—in the strength of food supplied by angels. Lent speaks to the same experience as it recalls the Lord's forty days in the wilderness. The self-contained life, existing for a time on accumulated reserves, is following the advice of the teacher who told her class: "Enjoy your mind." It is, in effect, a case of giving oneself meat and drink "on the house"—of the intellect and the spirit.

You will admit, I think, that for people to suspect they are righteous admits them to the unsavoury category of the obnoxiously pious and smug. For them to realize they are at home and steadfast in their righteousness may very well make them self-satisfied and confirm them in their position of dubious privilege among the insufferably superior. It is the predicament in which so many otherwise estimable people are found, in religion, in Christianity. To such persons, nothing is good outside their special, favored group; all others shall no doubt die in their sins. They are the favored and the saved; others who do not agree with them and consent to meet their particular standards and requirements are the lowest of the low. And, to the elect and the favored of God, that is just too bad! But the slipping of the smug deserves its own chapter in the Book of Life, as they reap their own peculiar reward. It is not a little thing when the smug slip; it is profanation. The slide of the "saved," from "salvation," ends in the tragedy of Hell.

And yet, recognizing the misuse and perversion, there remains room for the valid nourishment of the spiritual life on accumulated reserves. It does make one demand. It calls

for the dedication of the whole being to the faithful doing of the day's duty. The just shall live in his faithfulness, the righteous in his steadfastness. That hints at life that comes from another world to such persons; for the universe is of all things not "a sealed sphere of steel." The influx comes as efflux is steady and constant in the work that falls to the lot of the person. The faithful discharge of duty exerts a power that attracts heaven to it, and the blessing of heaven upon it.

There is more to it, however, than execution. There is endurance; there is the demand for power to endure. Scripture repeatedly mentions a "remnant," and depicts the service rendered by it. The situation emphasized by Scripture is described by the prophet. The "righteous" shall live in "his steadfastness to God's laws." That was Habbakuk's conviction. In the midst of the prevalence of moral disorder, in spite of the inordinate greed for conquest of the Chaldeans, the just shall live in his faithfulness, the righteous in his steadfastness. The prophet commends constancy to God's law in the face of widespread moral disorder and overshadowing national disaster. He urges folk to stand steadfast in the Law—in the siege of good. What he says describes the perennial predicament of mankind. He describes the perennial siege of good. In a larger sense, he even describes the Lord. Goodness is, and has ever been, surrounded by moral disorder. Always there has existed a siege of Good, and of Goodness Divine; it is hardly exaggeration to say siege of God.

What the prophet is saying really describes the Church in every age, and a member of it in any age. He points to those living according to God's laws in the midst of active or passive moral disorder, and he says, The righteous shall live in his steadfastness. But they compete with a hulking, overshadowing—often times an overwhelming—adversary. That adversary is the complex of the powers of unrighteousness in the world. We call this adversary, these powers, Hell and the forces of Hell. The early Christian Church knew at first-hand, painful experience the situation I am trying to describe. Caesar claimed life, and worship. I rather think the Church of Christ today, Catholic and Protestant—as well as the Jews

—in Germany feel all too keenly the crushing hand of a ruthless, pagan philosophy which, from the point of view of Christ, may be identified as anti-Christ. Some years ago, the man who is today finally consecrated Pope, lived across the street from the man who was to become the German dictator. People said at the time that the "nuncio" dwelt opposite the "denuncio"! There seems today to be a lack of response and enthusiasm in Germany to the new Pope; the "denuncio" still dwells across the way. The prophet speaks to the Church today, as in the days of ages gone, to stand steadfast in the Law—in the perennial siege of good.

### III.

At least from a spiritual point of view, right makes might. Righteousness has the peculiar power to be self-sustaining. It is the power of righteousness to sustain and renew, to perpetuate, itself—in adversity; and no slight marvel it is. The power of goodness to sustain itself in adversity is no small thing, lightly to be set aside. For think: it describes God. It describes all, and all institutions, that in any measure lay hold on God and the reality that is God, and that embody and practice anything of His power and substance of goodness. I may, perhaps, repeat what one in Scotland said about the power of the fragile to survive. Ancient monsters fought and died and are now but "a memory, a dream"; the butterfly, as old as they, still lives. The ancient Roman Wall, near Glasgow, long since crumbled into ruin, but "the church bells are still ringing in the village." And the butterfly "still flits" across the field! The power of goodness to preserve, to perpetuate itself, in and through adversity, is striking. The power of righteousness to sustain and renew itself, in and through adversity, is an eighth wonder of the world—and perennial. And perennial in its blessing to the children of men. Good still flits across the ancient, crumbled ruins of the might that was Caesar's glory, and the might of mammon that might otherwise be man's doom.

I suppose from a realistic, matter-of-fact, worldly point of view, nothing is more tenuous, more unreal, than spirit. In such a view, anything of spiritual life, faith, charity, any recognition of the reality of the Kingdom of God,

or any sight of the Second Coming moving across the contemporary scene, is thought to be nothing but the fleeting view of the evanescent dream castle that is Religion. The powers of Hell and worldliness, beyond all doubt, set the battle in array and lay the dream-castle siege. Yet to religious faith each one of those facts is real, more real than all else. Dream castle it may be to some; to the steadfast righteous it is the one abiding reality that can not, and most certainly shall not pass away. It is the one fact that is in any sense real and worthful. It is the one reality worthy and able to abide from age to age.

"Civilization is what we use," and civilizations pass away. "Culture is what we are," and we do not pass away: we pass on, to eternity. Religion—and by that I mean the goodness that is religion in life—is the Temple not made with hands, eternal in the heavens. It is the one invulnerable castle, dream castle though it may appear. To that Temple-Castle, the pagan doctrines of Hell's ideologies lay siege, as they have done from the dawn of time. But this is no less sure. The Goodness of God, in His good time and His sure way, shall raise that dream-castle siege,—to let righteousness that endures through adversity *out*, to cover the earth as "waters cover the sea."

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## Real Values

By George Henry Dole

**I**F one could repeat the whole Word from memory, were possessed of all learning, and had unlimited wealth, he would not be profited in true happiness one iota either here or hereafter, unless something else were added. Happiness is not in material possessions, but in the spirit, the disposition, the love in which we use what we have. Love is the determining factor that gives every act its real value. Love is to happiness what the heart is to the body.

"Man looketh upon the outward appearance, but the Lord looketh upon the heart." Our possessions, mental, material and spiritual are of profit in proportion to our love of others and of the public good, or in the degree that we use

them for the welfare of others and our spiritual advancement.

Trials, cares and afflictions so oppress us while in this world, that many do not feel that they have any love. The Lord admonishes "To love thy neighbor as thyself." Possibly few think they can or do so love the neighbor, because self is so much in mind and love is so faintly felt. But if we rightly analyze ourselves, we may come to a different conclusion. If we do not love others as we love ourselves, then love of self dominates. Loving others as thyself just balances the scales, and is the least amount of love that has real value. We can know whether or not we have that love. Everyone who wills good to the neighbor or who would do the neighbor no harm, loves the neighbor as himself.

My friend, be strengthened and cheered by this sure fact: the Lord gives you credit for all the good you would do if you were able to do it, for love is in your heart, but the means is not in your hand. And be restrained by the converse, which is equally certain, namely, that one is as guilty of the evil he would do if he could, as he would be if he had done it, for evil is in the heart.

A man's love and will are the same. Love, out of which come all desires and affections, makes the will, for love is the heart of the mind and soul. All joy, happiness, peace and real values are in Jesus' sacred, melting love in the heart.

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## Prayer Defined

PRAYER in itself considered is talking with God, together with some internal intuition at the same time of the matters of prayer, to which there answers something like influx into the perceptions and thoughts of the mind, so that there is a certain opening of man's interiors toward God; but this with a difference according to his state, and according to the essence of the subject of prayer. If one prays from love and faith, and for only heavenly and spiritual things, then there is something like revelation in the prayer, which is manifested in the feelings of him who prays, as to hope, consolation, or a certain inward joy. It is from this that to pray signifies in the internal sense to be revealed.—(A. 2535.)

## Program of Meetings of the General Convention and Its Affiliated Bodies

Following is an outline of the Program of the meetings of the General Convention and its affiliated bodies. The meetings of the Council of Ministers will be held in the Wilmington Church from Tuesday, June 13th to Thursday, June 15th; all other meetings will be held in Philadelphia, from Thursday, June 15th to Tuesday, June 20th, either in the church buildings of the Philadelphia Society or in the Hotel Philadelphian which has been selected as the official Convention headquarters.

The theme of the Convention is "The Bible in Daily Life" and the topic selected by the Council of Ministers is "Encouraging the Reading of the Word." This will be developed at the annual meeting of the Alumni Association of the Theological School on Tuesday evening, June 13th, in two papers, "The Letter of the Word," by the Rev. Isaac G. Ens of Kansas City, and "The Spirit of the Word," by the Rev. Clyde W. Broomell of St. Paul, and at the afternoon and evening meetings of the Council of Ministers on Wednesday, June 14th, in a symposium in the afternoon on "The Sense of the Letter of the Word," with papers by the Rev. Louis A. Dole of Bath, Maine, on "As the Source of Doctrine," by the Rev. Albert Diephuis of Orange on "As a Channel for Heavenly Influence" and by the Rev. Richard H. Tafel of Philadelphia on "Aids to its Study" and by papers in the evening on the topic "The Spiritual Sense of the Word," by the Rev. L. G. Hoeck of Washington on "Finding the Spiritual Sense" and by the Rev. E. K. Bray of Cambridge on "Using the Spiritual Sense." The Council will hold Executive meetings on Tuesday afternoon and Wednesday and Thursday forenoons.

On Thursday, June 15th, the American New-Church Sunday-school Association will hold its annual business meeting in the Philadelphia Church and in the evening will hold a public meeting in the Hotel Philadelphian, with addresses and discussion on the general subject "The Word," the addresses being by George Pausch of Baltimore on "Reading the Word in the Sunday-school" and by Mrs. Franklin H. Blackmer of Cambridge on "Dramatization of Bible Stories."

Friday, June 16th, will bring the annual meeting of the American New-Church League, with a forenoon business meeting in the Sunday-school Room and an afternoon meeting probably in the hotel. In the evening there will be an open Forum with discussion of the topic "The League and its

Relation to the Total Program of the Church," the speakers being John Goddard Gale of St. Louis, Harrison Sigafos of Frankford, Miss Anne Perry of Boston and Miss Betsy Schellenberg of Los Angeles. Following this meeting the League will have a social meeting in the Parish Hall, with dancing and games.

The National Alliance of New-Church Women will also hold its meetings on Friday, a business meeting in the forenoon in the Church Auditorium, and in the afternoon a meeting at the Hotel with papers by Mrs. Charles S. Mack on "Our Past—As to Essence," by Mrs. Fred Burdett, on "Our Past—As to Form" and by Mrs. Henry T. Kent on "Our Past—As to Use."

The General Convention will begin its 118th Annual Session on Saturday morning, June 17th, at 10 o'clock, with a religious service and the Annual Address of the President of the Convention. Reports will be presented, including the report of the Nominating Committee and there will be nominations from the floor for the elective officers of the Convention. A number of excursions by automobile and bus have been planned for Saturday afternoon, including a sight-seeing trip around historic Philadelphia, a trip to visit the cathedral at Bryn Athyn, and a trip to "Deepdene" where Mr. and Mrs. Gideon Boericke will be at home from four to six o'clock. At seven in the evening there will be dinner at the hotel, followed by dancing.

On Sunday morning the Sunday-school Association will conduct a graded lesson session, with an opportunity to those attending who are expected to be mainly adults, to group themselves in classes ranging from Beginners to Adults for instruction by qualified teachers. The full Convention Church Service will begin at half past ten, being conducted by the Pastor of the Philadelphia Society, the Rev. Charles W. Harvey, and Sermon by the Rev. Antony Regamey of Boston whose topic will be "The Glory of the Word." The service will conclude with the Sacrament of the Holy Supper.

On Sunday evening at 7:15 o'clock there will be Congregational Singing in the Church Auditorium when the new Responsive Services will be tried out. At a quarter before eight, there will be an Organ Recital by the Philadelphia Society's organist, Dr. Rollo F. Maitland, and at a quarter after eight the regular Missions Meeting will be held, with papers by the Rev. Charles H. Kuenzli of Bridgewater, Mass., on "Fields Seldom Trod," and by the Rev. John L. Boyer of San Diego on "Making the Word Known."

Monday, June 19th, will be observed as "New-Church Day." There will be forenoon and afternoon meetings of the Convention, with election of

officers and members of Boards and Committees in the forenoon and some important reports in the afternoon. On Monday noon, the Rev. L. G. Hoeck of Washington will speak on "The New Evangel." The Board of Home and Foreign Missions will hold its annual meeting at half past five, with dinner. In the evening there will be a public meeting in the church auditorium, with an address by the eminent clergyman, the Rev. Joseph Fort Newton, D.D., on the subject, "Swedenborg's Vision of the Future Life."

Tuesday, June 20th, will bring the Convention session to a close and the Rev. George H. Dole of Wilmington will conduct a brief service of Consecration at the conclusion of the forenoon meeting.

There will be special luncheons on Friday, June 16th, for the Women's Alliance and the League, and on Saturday, for the Men of the Church under the auspices of the Philadelphia Men's Club. In Wilmington on the evening of Tuesday, June 13th, the wives of ministers will be entertained at tea by the women of the Wilmington society. On Friday, June 16th, the Pennsylvania State Alliance will serve tea for all who are attending Convention.

## NEWS OF THE CHURCH

### BROCKTON, MASS.

The Young People's League are hoping to be represented at Convention, June 16-18, in Philadelphia, if they can arrange for transportation. They held their annual meeting on May 24th.

The Ladies' Circle has held two notable events this spring in honor of its hundredth anniversary. The first of these, held at the Church vestry, March 23, was a tea, with the women of the different churches of the city as guests of honor. The throng of appreciative guests, the music, flowers, and bright costumes united to make this a most happy occasion. Mrs. Harold R. Gustafson, chairman of arrangements, was an attractive hostess in her charming gown of earlier days.

The second anniversary event of the Ladies' Circle was a banquet and entertainment on the evening of April 27th. Over eighty persons assembled about the attractive tables, including friends from the Boston and other New Churches in the vicinity. Among the features of the delightful program following the banquet, were a welcome by the president of the Circle, Mrs. W. O. Raymond; greetings from the Massachusetts Women's Alliance, given by its president, Mrs. John R. Palmer, who also brought greetings from the National Alliance; a tribute to the work of the Circle through the years by the Rev. Harold R. Gustafson; and vocal and instrumental music.

A charming tableau presented the twenty-eight members of the original Circle, assembled for their first meeting in 1839, when they organized under the name of "The Female Meeting." The first president of this "meeting," Mrs. Mary Goddard (wife of the pastor of the church at that time, the Rev. Warren Goddard), was impersonated by her great granddaughter, Miss

Virginia Layton of Newtonville. During the tableau a most interesting history of the Ladies' Circle, compiled from the records by Mrs. J. Capen Howard, was read by her daughter, Mrs. Alice Howard Brown.

The chairman of the committee in charge of the evening was Miss Clara Howard. Mrs. Minnie Baker had charge of the tableau; and Miss Alice Brown designed the cover for the attractive anniversary programs at the place of each guest at table. The Ladies' Circle has honored its centenary admirably. The Church and its friends wish this loyal, devoted group of women a most hearty God-speed.

### ORANGE, N. J.

The Woman's Auxiliary of Orange, N. J., has just closed its year with the annual meeting and election of officers as follows: President, Mrs. Frank Kenner, Vice President and assistant treasurer, Mrs. Hugo Lund, Recording Secretary, Mrs. Alan C. Rearick, Corresponding Secretary, Miss Bertha M. Hancock, and Treasurer, Mrs. V. Schleicher.

Since our last report a bridge luncheon, salamagundi party, a food sale and several card parties have been held.

The date of one of our regular meetings fell on Good Friday, and after a brief business session, our Pastor, Mr. Diephuis, conducted a short religious service appropriate to the day. Miss Marion Lund played several violin selections.

The report of the treasurer reflected the success which has been achieved by the various committees whose activities have been centered on fund raising so that a special contribution of \$350.00 was voted to be paid over to the Church Treasurer.

The working together to accomplish this end has promoted a fine spirit of cooperation, and all are looking forward to a continuance of the work next year.

B. M. H.

### LOUISVILLE, KY.

The Rev. Klaas Peters of Louisville was appointed missionary minister to Indianapolis at the October, 1938, meeting of the Ohio Association executive committee.

On November 11 a meeting of the Indianapolis Society and friends was held at the church. There was a devotional service followed by a doctrinal discussion. Refreshments were served to the twenty-five persons who were present and they discussed plans for the church. Mr. Peters presided at this meeting.

On the first Sunday of each month, during the winter, Mr. Peters held services in the Indianapolis Church. The last service of this series was on May 7 and thirty-seven attended. Mr. Peters was accompanied by his family on this occasion. On the other Sundays of each month, Miss Frances Darracott holds lessons in the Sunday-school room for the members and friends.

On April 2, the sacrament of the Holy Communion was administered in the beautifully decorated chapel. In order to revise the membership list of the church and to create new interest, Miss Darracott and Mr. Peters made a survey of the society. They were cordially received by those whom they visited. Mr. Peters attended the golden wedding of Mr. and Mrs. Fred Minger who were married in the Indianapolis chapel fifty years ago.

The members of the New Church League of Indianapolis have taken renewed interest in the business of the church. They hope to coordinate more with the older members and with Reverend Peters in increasing the membership of the church.

R. J.

## Bequests

From the estate of Miss Sarah E. Goddard of Massachusetts the Convention will receive about \$15,000; the Massachusetts New-Church Union \$12,000; and THE NEW-CHURCH MESSENGER \$1,000. There are also gifts to the Brockton Society and Sunday-school, the Washington New Church and the Yarmouthport Church.

## Wanted: 1,000 Members:

The Western New-Church Union has been reborn. To an honorable record of over fifty years service it has now added the vigor, enthusiasm, even ardent expectancy, of renewed youth. The use which brought the organization into existence in 1887—the maintenance of a book room and missionary center in Chicago to serve the whole middle west—this use has been once more made its responsibility.

One thousand members is the Union's new goal. Not only New-Church persons but friends of the New Church have from the beginning been eligible for membership and so the organization is one with a grand scope and well adapted to enlist a large circle of helpers for its big job. The annual membership fee is one dollar. Among its members are already several who have only recently become acquainted with New-Church teachings but are eager to be among those who share the joyful work of extending a knowledge of these teachings.

"Well, how are we getting along?" a New Friend asks as he comes into the book room pulling his dollar out of his wallet. "We've got nearly a hundred members already and we haven't really begun yet," comes the reply. "They are paying up well, too! Going on seventy dollars! That means the window is safe for awhile."

The window in the arcade which is bringing new readers into the book room at the rate of about seventy a month is the child of splendid promise that is giving the Union new joy in living. *Divine Love and Wisdom* has been the book featured and the new contacts that have been formed have given birth to a wonderful new hope in the hearts of those who have been in touch with the work. Along with those who are meeting the teachings for the first time are coming many who were connected with the church years ago, or whose parents or friends were connected. The revival of life in the Union reflects a remarkable rebirth of interest among those who through the window have re-contacted the teachings.

The Union is setting itself the task of forming into a circle of joined hands all those whose interest in the teachings makes them want to have a share in spreading them. We are now reaching

out after the first thousand. The address of the Western New-Church Union is 1745 Stevens Building, Chicago. The president is Mr. C. L. Moulton, secretary is Miss Mildred K. Billings; treasurer is Mr. Walter H. Dennison.

## The New York World's Fair

New-Church visitors to the city are invited to make use of the facilities provided by:

THE SWEDENBORG FOUNDATION

51 East 42nd Street—Open Daily.

9 A.M. - 5 P.M.—Saturday, 9 - 12.

THE NEW YORK CHURCH PARISH HOUSE

112 East 35th Street—Open Daily.

9 A.M. - 5 P.M.—Saturday, 9 - 12.

THE NEW-CHURCH PRESS, INC.

108 Clark Street, Brooklyn Heights

Open Daily.

9 A.M. - 5 P.M.—Saturday, 9 - 12.

*Divine Service*

THE NEW YORK CHURCH, 118 East 35th Street,  
Sunday, 11 A.M.

THE CHURCH OF THE NEIGHBOR, Clark Street and  
Monroe Pl., Brooklyn Heights, Sunday 11 A.M.

## BAPTISM

BISCHOF.—On Sunday, May 21st, Carol Judith, daughter of Mr. and Mrs. Gustave Bischof of Brooklyn, New York, in the New York Church, the Rev. Arthur Wilde officiating.

## MARRIAGE

CARTER-FLETCHER.—Miss Audrey E. Fletcher and Arthur E. Carter, both of the Sheridan Road Parish (Chicago), on May 20th, the Rev. Henry K. Peters officiating.

## Affirmation

I AM THE VINE, YE ARE THE BRANCHES: HE THAT ABIDETH IN ME, AND I IN HIM, THE SAME BRINGETH FORTH MUCH FRUIT; FOR APART FROM ME YE CAN DO NOTHING.—John xv. 5.

**Birth**

BISCHOF.—A son, Peter Allen, on April 29, 1939, to George Paul and Eunice Shaughnessy Bischof of Brooklyn, New York.

**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. Ministers coming from the West by the Penna. R. R. or B. & O., are advised to ask for stop-over privileges in Wilmington.

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.

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.)

Hotel Tracy, 36th St. between Market & Chestnut Sts.

Single room and bath, \$2.00, without bath, \$1.50.

Double room and bath, \$3.00, without bath, \$2.00.

Two room suites, consisting of living-room, bed-room and bath, \$3.00 single; \$4.00 double, daily. Five or six persons can be accommodated in these suites at \$1.00 per person.

Some of the rooms without bath have running water.

All ministers and their wives will be entertained.

**IN ORDER TO FACILITATE MATTERS, WILL ALL PERSONS EXCEPT MINISTERS — COMMUNICATE DIRECTLY WITH HOTELS. EARLY RESERVATIONS SHOULD BE MADE TO SECURE COMFORTABLE QUARTERS.**

MRS. JAMES E. LODER,  
225 South 44th St., Phila., Pa.,  
Chairman of Hospitality Committee.

**C A L E N D A R**

June 11.

*Second Sunday after Pentecost*

THE CHRISTIAN LIFE

Sel. 67: "Great is the Lord, and greatly to be praised."

Lesson I. Joshua 1.

In place of Responsive Service, Sel. 175: "Blessed are the perfect in the way."

Lesson II. Luke xv, to v. 19.

Gloria, Benedictus and Faith.

Hymns (Mag.) 223: "Triumphant Zion, lift the head."

212: "Jerusalem, arise."

# The Augmentation Fund

STANDS FOR THREE VITAL THINGS:

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

To Maintain and Extend Its Work It

## Needs Your Support

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.

Make checks payable to **ALBERT P. CARTER, Treasurer**, and send all correspondence to him at **511 BARRISTERS HALL, BOSTON 9, MASS.**

### URBANA JUNIOR COLLEGE of the General Convention

Preliminary work for Liberal Arts, Agriculture, Dentistry, Law, Theology, Medicine, Pharmacy, Education and Engineering. Special courses also in the study of the Word and the Writings. Freshman and Sophomore years. For information address,

**Rev. Russell Eaton, President**  
Urbana, Ohio

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