

*The*



# NEW CHURCH MESSENGER



June 7, 1939

In This Issue

The New Church in  
Philadelphia

*Leonard Tafel*

Pennsylvania and the New  
Church

*Clarence Hotson*

Fighting a Spiritual White  
Plague

*Mildred K. Billings*

Religion in the Home

*Hermon F. Wheeler*

Convention Radio Broadcasting

*Price 10 cents*

TABLE OF CONTENTS

June 7, 1939

Editorial:

Come to Convention..... 359

Articles:

The New Church in Philadelphia: by Leonard Tafel..... 360

Pennsylvania and The New Church: by Clarence Hotson..... 363

Fighting a Spiritual White Plague: by Mildred K. Billings..... 365

Religion in the Home: by Hermon F. Wheeler ..... 367

News of the Church ..... 370

From Our Readers ..... 370

Baptisms:

Dodd, Judith Jolene; Base, Betty Lou; Eidse, Constance Joy..... 371

Obituary:

Morley, Anna Ragatz..... 371

Calendar ..... 371

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR

Arthur Wilde

ADVISORY BOARD

Hon. Forster W. Freeman, Chairman  
 Mary Seward Coster Leslie Marshall  
 Starling W. Childs John W. Stockwell  
 Mrs. David Mack B. A. Whittemore

Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

REV. ARTHUR WILDE  
 112 E. 35th Street  
 New York City

WHEN IN OTHER CITIES,  
 REMEMBER YOUR  
 CHURCH

BALTIMORE, MD.

Calvert Street, near Chase  
 The Rev. Fred Sidney Mayer, Pastor.

BOSTON, MASS.

Bowdoin Street, opposite the State House  
 The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.

34 Crescent Street, near Main  
 The Rev. Harold R. Gustafson, Pastor.

CALIFORNIA

Berkeley Parish (San Francisco Society),  
 1900 Essex Street  
 The Rev. Othmar Tobisch, Pastor.  
 Los Angeles, 509 South Westmoreland Avenue  
 The Rev. Andre Diaconoff, Pastor.

Riverside, 3645 Locust Street  
 The Rev. Walter B. Murray, Pastor.  
 San Diego, 4144 Campus Avenue  
 The Rev. John L. Boyer, Pastor.  
 San Francisco, Lyon and Washington Streets  
 The Rev. Othmar Tobisch, Pastor.

CAMBRIDGE, MASS.

Quincy Street, corner Kirkland  
 The Rev. Everett K. Bray, Pastor.

CHICAGO, ILL.

Humboldt-Park Parish, corner California Avenue  
 and LeMoyné Street  
 The Rev. Henry K. Peters, Pastor.  
 Kenwood Parish, 46th Street and Woodlawn Avenue  
 The Rev. Percy Billings, Pastor.  
 Sheridan Road Parish, 912 Sheridan Road, near  
 Rokeby Street  
 The Rev. Henry K. Peters, Pastor.

CINCINNATI, OHIO

Oak Street and Winslow Avenue  
 The Rev. John W. Spiers, Pastor.

DETROIT, MICH.

92 E. Forest Avenue, near Woodward Avenue  
 The Rev. William H. Beales, Pastor.

FRANKFORD, PHILADELPHIA, PA.

Paul and Unity Streets  
 The Rev. Leonard I. Tafel, Pastor.

NEW YORK CITY

35th Street, between Park and Lexington Avenues  
 The Rev. Arthur Wilde, Pastor.  
 Clark Street and Monroe Place, Brooklyn  
 The Rev. William F. Wunsch, Pastor

ORANGE, N. J.

Essex Avenue, near Main Street  
 The Rev. Albert Diephuis, Pastor.

PATERSON, N. J.

380 Van Houten Street  
 The Rev. Leslie Marshall, Minister.

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

PORTLAND, ME.

302 Stevens Avenue, corner Montrose Avenue  
 The Rev. Norman O. Goddard, Pastor

PORTLAND, ORE.

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

PROVIDENCE, R. I.

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

ST. LOUIS, MO.

620 No. Spring Avenue  
 The Rev. Dirk Diephuis, Pastor.

ST. PAUL, MINN.

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

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)

---

Vol. CLVI, No. 23

New York City, June 7, 1939

Whole No. 4475

---

## Come to Convention

**T**HE one hundred and eighteenth annual session of the General Convention will assemble at Philadelphia, June 15-20, preceded by the meeting of the Council of Ministers at Wilmington, Del., June 13-15. Philadelphia always attracts a large Convention. It is conveniently situated for all New-Church people in the eastern states and is easy of access from the Middle West. We sincerely trust that the forthcoming gathering will be a record one both from point of numbers and the spiritual stimulus it provides for the whole church.

Convention is something more than a business meeting. It is a spiritual and physical assembly of men and women who are actuated by a common ideal, animated by a common purpose. That purpose comes from a divinely-given mission, the duty and privilege of proclaiming to the world the doctrines of the Second Advent.

At the time of the founding of the external organization of the New-Church orthodox Christianity was in a parlous condition. Its doctrines were crude and repellent. Salvation by faith alone, a belief in the vicarious atonement, the worship of three distinct Persons in

the Godhead, the damnation of the heathen, the barring of heaven to unbaptized infants—these were a few of the doctrines openly preached from Christian pulpits. In contradicting these false ideas New-Church people found a fine field of missionary endeavor. They were able to advance constructive criticism of erroneous doctrines. The spirit of missionary zeal was fed and intensified from day to day.

During the past half century a great change has come over Christian thought. The harsh, erroneous doctrines are seldom taught, and even where they have not been relinquished the soft pedal is constantly in use. Formerly the chief insistence was on "faith." To-day it is on conduct. Throughout the churches there is a universal conviction that the chief duty of every Christian is to follow the divine example of daily life set by the Saviour.

Because there is no active opposition to New-Church doctrines many of our people feel little impulse toward missionary zeal. They look out on a world that has apparently lost all interest in Christian doctrine and that centers all its attention on social service and Christian ethics. They are content to wait

until by a process of slow permeation the truths of the Second Advent have filtered down through all Christian communities.

Yet to-day there is as much need as ever for a vigorous proclamation of New-Church truth. Orthodox Christianity seems to be powerless to save the world. A new and more vigorous presentation of Christian doctrine is needed before the nations of the earth can be freed from their suspicion, jealousy and international ill-will. A new crusade is needed. A new philosophy of life is imperative if the kingdoms of this world are to become the Kingdom of Christ.

The New Church is the custodian of a new Gospel of truth and love. To effectively proclaim that Gospel she needs growth. Growth in numbers, growth in zeal. She needs new and more effective methods. Above all she needs a new and deeper consecration. To find a way of satisfying these needs the meetings of Convention present splendid opportunities. Come to Convention. Your presence, your counsel and your spirit of self-sacrifice are needed. In the City of Brotherly Love you may give to others and gain for yourself a new vision of the mission of the Church.

A. W.

## The New Church in Philadelphia

(By Leonard Tafel—Reprint from May 3, 1933, Messenger)

### Philadelphia Society

THE story of the New Church in Philadelphia dates from the visit there of Mr. James Glen, of Scotland, in 1784. He lectured that year both in Philadelphia and Boston, returning later in the year to his home in Demarara, B. G. Of more importance than his visit and lecture was the famous box of books which followed him to Philadelphia, arriving after his departure. Uncalled for, they were subsequently sold at auction in Bell's Book Store. Among them were volumes of Swedenborg's Theological Works, and it is among the purchasers of these that we find the first permanent interest in the New Church in Philadelphia. This interest became wider after some of the books had fallen into the hands of that courageous and enterprising publisher, Francis Bailey. Between 1787 and 1796 he had printed *A Summary Exposition, The True Christian Religion* and *Conjugal Love*. To gauge public interest in his enterprise he called for fifty subscribers to his contemplated edition of *True Christian Religion*. A list of these shows the names of three signers of the Declaration of Independence: Benjamin Franklin, Robert Morris and Thomas McKean.

Meetings were later held in Mr. Bailey's home, for reading and discussion and it was

here, in 1794, that the Rev. William Hill, who had been ordained by Robert Hindmarsh in England, preached until his return to England in 1804. Outgrowing their quarters in Mr. Bailey's home, meetings for a time were held in the school-rooms of Johnson Taylor and Maskell M. Carll—with the latter acting as lay reader.

No organization was attempted until 1815 when, on Christmas Day, the "American Society for the Dissemination of the Doctrines of the New Jerusalem Church" was born. Early the following year the Society bought ground at 12th and Sansom Streets. A building was erected and later in the year Mr. Hargrove came up from Baltimore to dedicate the Temple and to ordain Mr. Carll as minister. The building, practically the gift of Mr. Schlatter, a merchant of Philadelphia, was used until 1824 when the financial straits of Mr. Schlatter and of the Society necessitated its sale. The building subsequently became well known to Philadelphians as the first home of the Academy of Natural Science.

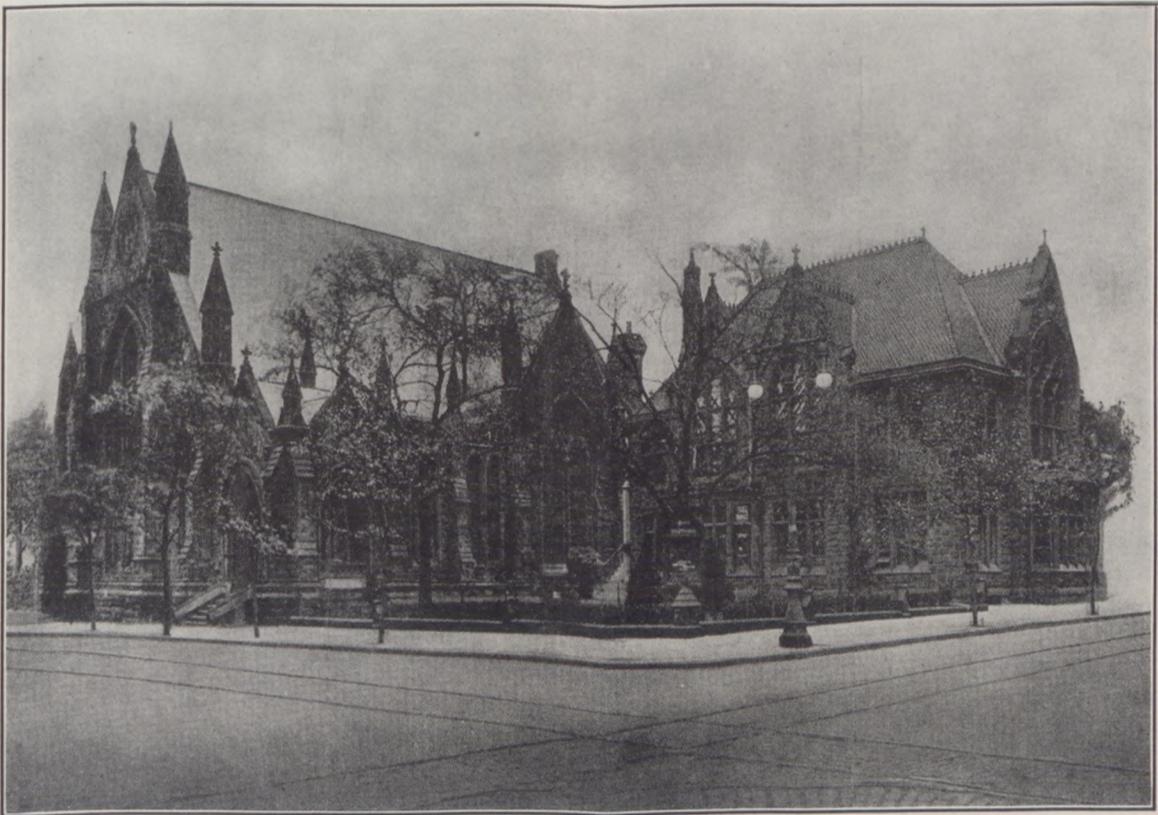
The Society, though retaining its organization, languished for a time. Some meetings were held in Mr. Carll's school-room but these ceased when he left the city. In 1840 there was a revival of interest. The Society rented

a hall and invited the Rev. Richard de Charms to come and preach. He was succeeded by the Rev. William Benade, son of Bishop Benade of the Moravian Church. Renewed interest and growth warranted a second attempt at building. Land was bought at Broad and Brandywine Streets and a church built there which served the Society until the present building at 22nd and Chestnut Streets was available in 1883.

Another group, quite independent of the

Street, below German, in 1829. While Mr. Roche remained with the Society he attracted large audiences but, after he left Philadelphia, interest lagged. A number of the members worshipped with the First Society at Broad and Brandywine, and the Second Society was virtually dissolved in 1880 by the transference of its property to the first Society.

Still another group was formed in 1854 when Mr. Benade, pastor of the first Society, left the group at Broad and Brandywine with a



### Where Convention Will Meet

*First New Jerusalem Society of Philadelphia*

original organization, came into being in 1822. The Rev. Manning B. Roche, pastor of the Trinity Protestant Episcopal Church, Philadelphia, having become a receiver of the Doctrines of the New Church, resigned his pastorate. With a portion of his former congregation he organized the Second Philadelphia Society. The Second Society built a church on Fourth

following which sympathized with his views of church order. This dissenting group formed the Society of the Advent, building a small church on Cherry Street. Associated with Mr. Benade at Cherry Street was the Rev. Louis Tafel. Later the Society of the Advent divided; one group under Mr. Benade purchasing ground in Huntingdon Valley, at Bryn



THE REV. CHARLES W. HARVEY



THE REV. RICHARD H. TAFEL

Athyn, and organizing, distinct from the General Convention, as "The General Church of Pennsylvania"—better known perhaps as "The Academy of the New Church." The group under Mr. Tafel, at different times called "The Philadelphia Union of the New Church" and the "North Philadelphia Society," rejoined the General Convention. They worshipped for a time at Warner's Hall, then at Bricklayer's Hall and finally at Glen's Hall. Upon the disbanding of the Society most of the members joined the first Society.

The first Society remained at Broad and Brandywine Streets during the pastorates of the Rev. Messrs. Beaman, Barrett, Keys and Pendelton. In 1878 the Society invited the Rev. Chauncey Giles, of New York, to Philadelphia, and he accepted the call. Under his ministry the Society grew rapidly until it became necessary to seek larger quarters. These were found at 22nd and Chestnut Streets in May, 1881. Buildings were planned and erected under the supervision of Theophilus Chandler, architect, and dedicated in 1883. Mr. Giles remained with the growing Society until his death in 1893, being succeeded by his as-

sistant, the Rev. William L. Worcester. Mr. Worcester's pastorate extended to 1910 when he left to become the President of the New-Church Theological School at Cambridge. Mr. Worcester was succeeded in turn in 1911 by the Rev. Charles W. Harvey, the present senior pastor.

In 1928 the Rev. Antony Regamey was called from the Besses Society of Lancashire, England, as Assistant. Mr. Regamey graduated from our Theological School in 1923 with his brother, the Rev. Alfred Regamey, now of Geneva and Lausanne, Switzerland. Both returned to their homeland to assist their father, the late Rev. Gustave Regamey, where the Rev. Antony Regamey remained till his call to Besses.

The Philadelphia First Society enjoyed the assistantship of Mr. Regamey until he was called to his present pastorate in Boston in 1933. In 1934 the Rev. Richard H. Tafel, son of the Rev. Louis Tafel and nephew of the Rev. Dr. Rudolph Tafel, under whom Mr. Harvey had been brought up at Camden Road, London, was called, and remains the Society's active and much appreciated Assistant Pastor.

# Pennsylvania and the New Church

By Clarence Hotson

THE fact that Convention will be held this year in Philadelphia, June 15-20, calls to mind the many important associations which the state of Pennsylvania has for the New Church. It was in Philadelphia, Pa., that the first public lecture on behalf of the doctrines of the New Church was given; that the first New-Church tract in America was published, and that the first American edition of *True Christian Religion* was printed. Pennsylvania has furthermore the unique distinction of being the only place in the United States to be mentioned in Swedenborg's Writings.

The nickname of "The Keystone State," indeed, aptly describes the role that Pennsylvania has played in American history and industry. The Continental Congress that proclaimed the Declaration of Independence, met, deliberated, and acted here, as did the Convention that formed the Constitution of the Republic. The patriotic banker, Robert Morris, who by timely aid averted financial disaster during the struggle for independence, was a Pennsylvanian. The great statesman who won international recognition and the French alliance, without which independence could hardly have been gained, the philosopher Benjamin Franklin, was by early adoption a Pennsylvanian. Valley Forge and Gettysburg, marking the turning points of pivotal wars, are both on Pennsylvania soil.

Pennsylvania has made industrial history too. Robert Fulton, who, though not the first to invent a practicable steamship, was the first to make steam navigation a commercial success, was a son of Pennsylvania. "Penn's land of forests" developed its enormous coal, iron, and petroleum resources, in addition to its lumber and agricultural wealth, winning thereby a leading position in mining, manufacturing, and industry generally. Its iron and steel built most of the extensive railroads of our country, and its oil made possible modern motorized transportation. "Penn's forest land" (named, curiously enough, not after its great Quaker founder, but after his father, Admiral Penn)

is to-day not only one of the world's foremost industrial communities, but also a country of colleges and eminent universities. The complete religious freedom and toleration characteristic of Pennsylvania from its first colonization have made it the haven of a variety of religious denominations unrivalled anywhere else.

For the New Church, Pennsylvania has peculiar interest. It was in Philadelphia that the earliest proclamation of its message by the human voice was made, June 5, 1784, by James Glen's lecture in Bell's Book Store, on Third Street. He gave two more lectures, June 11 and 12, before returning, apparently discouraged, to Demarara. Through these lectures, and the distribution by public auction of the New-Church books sent to him later by Robert Hindmarsh, the New-Church doctrines were first brought to America. Glen's lecture was the first missionary effort by the living voice in behalf of Swedenborgianism to be made anywhere, if we accept the defense of Drs. Beyer (or Beijer) and Rosèn against the charge of heresy brought against them in Sweden.

Some who began to read the Writings as a result of Glen's effort, met in the house of Francis Bailey, a printer, who had been present at the first lecture. Others who heard Glen in Philadelphia, and later became converts, were John Young, Myers Fisher and Thomas Vickroy, the last named of whom later surveyed and planned the present site of Pittsburgh. Miss Hester Barclay was among later converts in Philadelphia. In 1787 Francis Bailey printed for free distribution "*A Summary View of the Heavenly Doctrines*," the first New-Church book to be published in America. He was the proprietor of "*The Freeman's Journal*." Closely associated with him was the poet of nature and liberty, Philip Freneau, the editor of the "*Journal*." He wrote a poem in heroic couplets in praise of Swedenborg's *True Christian Religion*, copies of which Bailey was apparently receiving from England at this time, and trying to sell in Philadelphia. Freneau's poem first appeared in "*The Freeman's Jour-*

nal" for October 4, 1786, and an advertisement of *True Christian Religion* appeared in that journal for October 25, 1786.

In 1789 Bailey published one volume of *True Christian Religion* in separate numbers after having secured fifty subscribers, whose names are printed at the end of Volume II, facing page 478, of Bailey's edition of *True Christian Religion*, Philadelphia, 1792. They include the names of Benjamin Franklin and Robert Morris, whose subscriptions were secured through the efforts of John Young. He was perhaps the earliest Swedenborgian in the United States, as he had been at once converted by Glen's lecture. He read through the *Arcana Coelestia*, which he borrowed from Glen, and was the first person in America to order the *True Christian Religion* from England. This he loaned to Bailey, to enable him to get out an American edition. Judge Young was an active proselytizer in Philadelphia, married a fellow-believer in 1789, and located first as a lawyer in Westmoreland County. He it was who supplied "Johnny Appleseed" with the New-Church literature which that worthy spread among the early settlers in Ohio; and he contributed in other ways to spreading Swedenborgianism west of the Alleghenies. He read the Bible and the Writings in the original tongues, and was, it seems, next to Jonathan Condy, the most intelligent New-Church layman of his age.

It would be an interesting study for a New-Church historian to trace the important part played by Pennsylvania and especially by Philadelphia in the history of the New Church since those early times. This would have to include the work of the Rev. Chauncey Giles, as well as the Academy movement and the General Church, and also the most recent development of a new general body of the New Church resulting from a schism in the General Church itself. But I am struck especially by the fact that the state of Pennsylvania, which has played so important a part in New-Church history, has the unique distinction of being the only part of the United States to be mentioned in the Writings of Swedenborg. This fact, strange as it may seem to most Pennsylvanians to-day, may be the only thing that will preserve

the memory of their state in some remote future period when even the name of New York will have been forgotten by the generality of men. For to be mentioned in a written Divine Revelation seems to be the only sure immortality for even the greatest of empires.

The mention of Pennsylvania occurs in *True Christian Religion*, 515: "That the anger of God no more excites terror and contrition in them, than the anger of the King of Persia can in those who are in Pennsylvania." Now I should not consider myself a consistent Swedenborgian if I did not ask myself the question: What is the spiritual significance of "Persia" and also of "Pennsylvania"? What spiritual idea would Swedenborg, or an angel, associate with or substitute for the name of the former British colony of Pennsylvania? For in 1771, when *True Christian Religion* was first published, Pennsylvania was still a British colony; and however great, rich and civilized it has become since then, it then would have appeared to Swedenborg and to nearly all Europeans to be the ultimate outpost of Christendom, the merest frontier of civilization. Of course Swedenborg knew of the colony (which he mentions also in *Diary*, 3814), for his father, Bishop Swedberg, had charge of the Swedish Lutherans settled there. But would not the very form of the name, especially "sylvania," or land of forests, show that to Swedenborg "Pennsylvania" was an apt symbol for a merely natural state of the church? This suggestion is made with diffidence, and only for what it may be worth. It is strengthened by the fact that according to *The Doctrine of Life*, 66, 67, "The King of Persia" signifies those in faith from charity. The Kings of Persia, in sharp contrast to those of Babylon that preceded them, and the rulers of the Macedonian and Roman empires, that followed them as overlords of the Jews, were favorable to the chosen people. "The anger of God," moreover, means in the spiritual sense it had in Swedenborg's mind, and consequently in his Writings, the Divine love and mercy, as regards God, and anger, or evil, only on man's part. The general idea of the quotation that mentions Pennsylvania, when spiritually understood (that is, abstractly from names of countries or places) may thus

be: "That the Divine love or mercy, and the evil of man, do not affect or distress them any more than the affection of those who are in faith from charity does those who are in a purely natural state." However this may be, it is an interesting fact that the only part of the United States that is mentioned in the Writings of Swedenborg, should have since his time played a pivotal part both in the history of the republic and in that of the New Church.

## Fighting a Spiritual White Plague

By Mildred K. Billings

**P**ART V of Swedenborg's *Divine Love and Wisdom* is devoted to a study of correspondences that seems to me to bear a most interesting practical relation to the theme of our coming Convention: Reading the Word. It treats of the correspondence of the heart and the lungs with the will and the understanding.

We are not ordinarily conscious of many of the functions that are carried on in our bodies, but our attention can be easily drawn to two constant motions: the beating of the pulse that can be felt at temple or wrist, and the inhaling and exhaling of the breaths that expand and contract the lungs.

Our breathing will vary with our thinking. Deep thoughts quiet the motion of the lungs, and when we concentrate intensely we often hold our breath. When our feelings are moved the heart quickens. When we are stunned with fear the face pales, our extremities grow cold. The heart's function is disturbed, the blood is not sent to the extremities. But when we are delighted our cheeks may flush with our joy. The heart is quickened.

It is thus easy to see something of the relationship of the heart to the will—the abode of our love, and of the lungs to the understanding—the realm of our thought. To describe at all fully the functions performed by these two organs would be an extensive physiological study, but briefly we can describe the heart as a pump and distribution center, providing for the car-

rying of the blood, the "river of life," to all parts of the body; and the lungs as aiding the heart by purifying and nourishing the blood and supplying that most essential need—oxygen.

During the last few decades there has been a tremendous increase in our knowledge of the functions and needs of the human body. A great work has been accomplished in conquering lung disease. One has only to turn to the novels of the 19th century to become familiar with the former prevalence of death from consumption. If a character had to be disposed of nothing was easier or more natural than to carry him or her off with tuberculosis. To-day has its popular ailments, too, but in this field of lung health a great fight has been carried on successfully. We all know what plays such a tremendous part in the recovery of affected lungs: fresh air and sunshine. Lungs, to be healthy, must breathe the right kind of air. Knowledge and right action have done a saving work for human lungs.

The human lungs no longer present the terrible problem that used to face us, but on the level of the spiritual man, in the realm of the spiritual function that corresponds to that of the physical lungs, a battle is still waging and reinforcements need to be brought in if a saving work is to be done. Human understandings are weak. There is not the understanding of life that is necessary for spiritual health, for wholesome, happy, useful living. And when the understanding breaks down, human wills are not purified and sustained as they need to be and life itself is jeopardized.

The white plague took a fearful toll among the young—those who were standing on the threshold of life, who should have had before them a joyous prospect. The spiritual white plague that attacks the understanding also finds our youth especially vulnerable. But few of us have advanced into the spiritual maturity that insures immunity. What is the cure for the spiritual white plague, for the affected understanding that corresponds to the lungs? The remedy corresponds: spiritual fresh air and sunshine. Where are we to find these?

We have learned to open our windows.

Now let us open our Bibles.

We leave our windows open at night that we may get fresh air. In the morning we take a few deep breaths filling the lungs.

"Did you ever try leaving your Bible open in your room at night?" a dear friend once asked me. I had not done so, but I do it now. It helps to keep one conscious of the sweet, pure, heavenly sphere. Then a few verses at night and morning open our understanding to the sunshine and fresh air of heaven.

There is a concerted movement among churches, directed by the Federal Council of Churches, to encourage every one to open his Bible and read. Our Convention joins in the effort. We make it our theme this year. We are nationally, internationally, conscious of our plight, the weakness of our spiritual lungs. A remedy has been suggested.

The discussion of a practical remedy would naturally be reserved for closing paragraphs, but it seemed well to introduce it here to dispel the possible fear that a study of the correspondence of the lungs is lacking in practical application.

Before the white plague could be stayed there had to be pioneers who had faith in fresh air. Men and women in advanced stages of the disease with courage and faith went out into God's clean, fresh, sunny outdoors and learned the lesson. Then the good news spread and others were encouraged to make the experiment. And finally the simple, powerful remedy was recognized.

When we are faced with a disorder in a spiritual faculty we need to understand the structure and behavior of that faculty before we can improve its condition. When we are conscious that the human understanding is not performing its proper function, we ask: What is the understanding like? How is it related to the whole person? How does it function?

Swedenborg tells us: If you study the lungs you will see what the understanding is like. It functions as the lungs function. It is related to the will, which is the whole person, as the lungs are related to the heart.

This truth that the will is the whole person must be recognized first. In paragraph 399 of *Divine Love and Wisdom* we read: "By the heart and its extension into the body through

the arteries and veins it can be seen that love or the will is the life of man, for the reason that things that correspond to each other act in a like manner, except that one is natural and the other spiritual. How the heart acts in the body is evident from anatomy, which shows that wherever the heart acts by means of the vessels put forth from it everything is alive or subservient to life; but where the heart by means of its vessels does not act, everything is lifeless."

A diagram of the heart and its extensions, the arteries, would show a complete human form. Before birth the heart is doing its formative work, but the lungs are not yet open. At birth the heart sends its blood into the lungs and opens them. The lungs are dependent upon the heart, they cannot act without the heart. The heart, on the other hand, can continue to function while the action of the lungs is temporarily suspended. What does this dependence of the lungs on the heart imply?

It is love that forms the understanding. It is the Lord's love, working in and through our affections, that leads us to seek to know, to understand, and finally, to think true and beautiful thoughts after Him.

The understanding has a beautiful work to do—purifying and feeding the life's love. The branching of the arteries in the lungs suggests the branching of a tree, and as the leaves of the tree are covered on the underside by tiny mouths so the very delicate vessels of the lungs terminate in tiny mouths. Air and sunlight the tree drinks in; sunlit air the lungs need. And that part of spiritual man which does the lung work needs fresh air and sunlight.

We are not unfamiliar with the thought that our minds live in an atmosphere. We continually use the expression. A boys' judge recently gave as one of the leading causes of delinquency among boys, unwholesome books and movies. The minds feed and think in this impure atmosphere full of false ideas about life and the understanding becomes diseased and often destroyed. It can no longer give true direction to the will or carry on its proper cleaning and feeding work.

We can breathe a dead atmosphere, full of the impurities of yesterday's living and think-

ing, or we can open the windows of our minds into heaven and feel the rush of heaven's sweet, fresh air—laden with the Lord's light and love and with the fragrance of angels' thoughts. It comes to our minds as the sweet breath of the country to our nostrils.

Two glorious teachings about our Bible have been given to us. It is the Lord Who speaks to us through it: the words are spirit and life. And while we read reverently the angels think with us.

Of the oxygen in the air, the Rev. John Worcester writes, "Its correspondence seems to be with an atmosphere of pure truth from the Lord, which brings out the real qualities of things, and shows them just as they are." Through the breath of His Word the Lord gives us that oxygen.

Such simple and yet such unailing means to fight the white plague! Open the windows! Breathe deep of the fresh, sunny air of God's earth! Open the Bibles! Breathe deep of the fresh, sunny air of God's heaven!

## Religion in the Home

*(From a talk delivered before the New-Church Study Group, of Bridgewater, Mass., on May 17th, by Mr. Hermon F. Wheeler.)*

What is religion in the home? Fundamentally, as our homes are the keystone of our lives, religion in the home is the keystone of our religion. We might call it "everyday," or "applied religion." Religion in the home should be the basic guiding force of our entire living. It should motivate our every action. Unfortunately religion is so often disregarded, and so little used, that the real benefit one might derive from it is lost, and its actual value squandered.

What is the value of religion in the home? When we speak of the value of an intangible subject, we often find but an uncertain answer. The answer to this question, however, is very sure and definite. Thorough, conscientious, and continuous application of religious principles in the home does positively produce a higher type of individual, and community, for we are thus far better fitted to live with our-

selves and with others, and much better prepared to go on to our heavenly life and work, than we could possibly be without such application. Conscientious application of religion in the home builds up a bulwark of fortitude and faith as a defence against life's hazards and hardships.

What makes religion in the home? In the first place, a real belief or conviction of the truth of religion—in God and His teaching; a belief that love or charity toward others and a sympathetic understanding of others, are vital elements of religion. To illustrate my thought of what constitutes daily religion in the home, let us imagine or follow through such a day:

We roll out of bed, in a hurry to make the train or the office, or to begin our day's work, but we must stop long enough to dress and to eat. Why not have a chat with the Lord while we are doing these things! "Prayer," Swedenborg tells us, "is talking with God." Why not thank Him for life and ability to work and to help others. Why not ask Him to be with us through the day, to guide us and guard us, wherever we go; to help us to be kind to others; to direct us in the paths of righteousness and fairness in all that we do. There are so many things that we can talk with God about as we dress for the day, and before we conclude this religious observance, we will want to place our loved ones in His care, asking Him to watch over and keep them safe all the day long. Such a communing with God each morning is bound to help us in practical ways.

Grace at meals gives us a wonderful opportunity to draw all the family into an intimate and united feeling of gratitude to God. We do not always have the entire family for the three meals, together, but whenever we are together, and even when we are alone, we should take time to thank the Giver of all good, and to bring Him close to our hearts. An earnest, continuous practice of grace at meals, through these growing years of our lives, will be to us an enduring rock of religious experience, continuing forever.

At the close of the evening meal, we will probably have more time to relax and chat together as a family than at any other time during the

day's program. This is a fitting time for a few minutes of reading from the Scriptures, and a discussion in which each member of the family may take part. Not only do we learn to know our Bible better in this way, and learn and share one another's viewpoint, but we unconsciously absorb and store away these passages containing comfort and strength and hope, which will flash back to us years hence, in some crucial moment, when we need the help which they alone can give. These truths, we are taught, are what are meant by "remains," which, "are all things of innocence, of charity, of mercy, and of the truth of faith, which man has had from the Lord." (A. 661.)

The few minutes devoted to tea-time Scripture reading brings us not only the immediate reward of a mutual calm and relief from the day's tension, but the lasting uplift of spiritual help.

The bed-time prayer can mean so much! At this time we can and should have a real heart-to-heart talk with the Lord. It is at this time, while mother is tucking in the children for the night that she can bring to them the realization of God as a real Friend; a real Individual; a personal Presence. This is the time for instruction concerning confession; for confession itself; for an appeal for guidance and help; and for a summing up of our expression of thanksgiving to God.

Our personal religious life is made up of all sorts of little contacts with God and with one another. From these contacts is built a reservoir of good in all its various aspects. We draw from this reservoir of good to help others in this life, and carry it with us into the other life as our "stake" there. No matter how much we may draw from it to help others, it is not depleted but only increased. The larger the reservoir of good we have stored up in this life, the more fitted we are to help others here, and to carry on the Lord's work both here and hereafter.

Religion in the home should be the basic guiding force of the entire life. "All religion has relation to life, and it is the life of religion to do good." The only way we can procure such religion for ourselves is by the thorough, conscientious, and continuous practice of it.

The more we put into it, the more everlasting reward we will get out of it. It is entirely personal; it can only be gained by the sacrifice of love of self and love of the world, to make room for love to the neighbor, and love to the Lord. "If any man will come after Me, let him deny himself, and take up his cross, and follow me."

## 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



THE REV. FRED SIDNEY MAYER  
*President of Convention*

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.

### New Church at World's Fair

The Church of the New Jerusalem ("Swedenborgian") will conduct the undenominational service in the *Temple of Religion* at the World's Fair, New York City, Wednesday, June 21, 3 P. M. (D. S. T.). The Annual Meeting of the General Convention of the Church, Philadelphia, Pa., will probably adjourn Tuesday, June 20, and all delegates and visitors are invited to meet at the Temple of Religion, New York City, on the following day in time to take part in this service.

### Convention Radio Broadcasting

All members and friends of the Church of the New Jerusalem ("Swedenborgian") will please listen and invite others to listen to these radio programs:

Sunday, June 11, 12:15 to 12:30 P. M.,  
Station WIP, Phila., Pa.

Sunday, June 18, 10:00 to 10:30 A. M.,  
Church of the Air, Station WCAU,  
Phila., Pa.

Sunday, June 18, 12:15 to 12:30 P. M.,  
Station WIP, Phila., Pa.

(The above time is Daylight Saving Time.)  
*Further details later.*

### To Association Secretaries

When your official lists of 1939 Convention delegates are completed and signed by two officers please mail the lists to: the Rev. D. C. Gustafson, Chairman, Credentials Committee, 22nd and Chestnut Streets, Philadelphia, Pa.

NEWS OF THE CHURCH

Change of Officers in Cleveland

There has been a change of officers in the Cleveland Society, the former president, E. J. Schellinger, having withdrawn and also the treasurer, Mrs. O. R. Eastman. Because of a deficit of over \$3,000, it became necessary to elect the following new officers: C. E. Duerr, president; Anton Pfister, secretary; Mrs. G. Y. Anderson, treasurer. The minister of the Society is the Rev. Earl C. Hamilton. Mr. and Mrs. Norman R. Gutry have joined with the Euclid Avenue Congregational Church.

Visiting Minister

The Rev. Sherman S. Newton of Kansas conducted services at the Kitchener New Church on Sunday, June 4th, and will conduct them on June 11th. Mr. and Mrs. Newton are attending the Philadelphia Convention.

BALTIMORE, MD.

Sunday, June 4th, was observed as annual Flower Day, the time when the members of the Sunday-school join in the church services.

On June 11th the pastor's sermon topic will be: "The Harmony of Spirit." On that day the sacrament of the Lord's Supper will be administered.

The visiting minister on Sunday, June 18th, will be the Rev. John L. Boyer of the San Diego, California, New-Church Society.

Saturday, June 24th, has been set as the date for the annual church picnic to be held at Grove #9 in Druid Hill Park.

The Young People's League has made plans for an all-day outing at Mago-Vista Beach on July 15th for the enjoyment of all members of the League and friends of the church.

CHICAGO (KENWOOD PARISH)

This Society will conduct services up to and including June 25th. At the closing service the sacrament of the Holy Supper will be administered. In the early evening of that day a silver tea will be given at the Parish Hall, affording the members who have attended Convention an opportunity to give reports of what they have seen and heard.

NEWTONVILLE, MASS.

June 18th is to be Guest Sunday. Every member will be expected to bring at least one guest. This is a good opportunity for everyone to meet one another's friends. It is hoped that every member will make a serious effort to attend and help make this plan a success.

YARMOUTHPORT, MASS.

The Yarmouthport Society of the New Jerusalem reopened on June 4th, and services will be held throughout

the summer months. During the absence of the Pastor, the Reverend James Priestnal, who is in England, the services are being conducted by his son, Mr. Clayton Priestnal, a student at the Theological School in Cambridge. The morning worship begins at 10:45, and all members and friends of the New Church are cordially invited to attend while visiting or summering on Cape Cod.

BRIDGEWATER, MASS.

The Ladies' Sewing Circle, under the able leadership of Mrs. Louis C. Stearns, held its last meeting of the church year in the church parlors on May 11th. The devotional period has consisted of Bible study from the "Daily Readings," from THE NEW-CHURCH MESSENGER, and the *New-Church Herald*. Representatives from Bridgewater attended a most inspirational meeting at Mansfield, with its new president, Mrs. Clarence Hotson, presiding, and Mrs. Franklin H. Blackmer as the speaker. Following an informal discussion, delicious refreshments were served by the ladies of the Mansfield Society.

On May 18th the annual meeting and election of officers of the Serving Circle of the King's Daughters were held at the Barn, following a salad supper of which the outgoing officers were in charge. The decorations and table appointments harmonized with the colors of the Order, purple and silver, and the retiring president, Mrs. Charles H. Kuenzli, was presented with a beautiful Fostoria glass flower vase by the members of the Circle. Officers for the coming year are as follows: president, Mrs. Harold F. Flood; vice-president, Mrs. Edward Johnston; secretary, Miss Ruth Cushman; treasurer, Mrs. Helen Copeland; auditor, Mrs. John Carle.

League members have attended all Union meetings, and two members, the Misses Auralie and Berna Carroll, were guests at the Boston House Party. They have followed the study outline presented by the National League officers, in addition to a study of the Lord's parables. Local League members entertained with a Saturday-night supper, treasure hunt, and games and dancing at the Barn, on May 20th, with a good attendance.

Regular church services have been held, with the Rev. Frederic Crownfield, instructor, and Mr. Clayton Priestnal and Mr. Leon LeVan, students at the Theological School assisting, while Mr. Kuenzli was in charge of the service in Mansfield. A Union service was held on May 28th, at the Episcopalian Church, with all ministers assisting. Regular Children's Day services will be held on June 11. Miss Mary Aldrich and Mrs. Charles H. Kuenzli were elected as delegates to the National Convention.

FROM OUR READERS

To the Editor of THE MESSENGER:

In the issue of THE MESSENGER dated April 26, 1939 in the column "Highways and Byways" is a common complaint about not finding our church. May I ask that the following "direction finders" be kept in mind by those New-Church people that "fare forth":

1. THE NEW-CHURCH MESSENGER; back of front page.
2. *The General Convention Journal*.
3. The City Directory (I wonder why NOBODY

ever thinks of that!).

4. Newspaper offices.
5. Hotel clerks.
6. Chamber of Commerce information.
7. Church federation offices.
8. Taxi drivers (indeed, indeed, they do know us!).
9. That marvelous missionary of the church, the paper-bound five-cent copy of *Heaven and Hell* which each one of us ought to carry in case someone does ask us.
10. The minister's residence is in the Telephone Directory even if the church should not be able to afford a telephone.

With another generous and general invitation to the fairest of the "fairs",

I am cordially yours,

OTHMAR TOBISCH.

### 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.

### Personalia

Miss Anna R. Gilchrist of Philadelphia has gone to visit her nephew William Gilchrist at Gould Farm, Great Barrington, Mass., where she will remain until September.

R. E. L.

### Baptisms

DODD, BASE.—Judith Jolene Dodd of Great Bend, Kansas, and Betty Lou Base of Dundee, Kansas, were baptized on Easter Sunday morning, April 9, 1939, by the Rev. Sherman S. Newton.

EIDSE.—In Winnipeg, Manitoba, March 28th, 1939, Constance Joy, daughter of Mr. and Mrs. William Eidse, by the Rev. John E. Zacharias.

### PERRY KINDERGARTEN NORMAL SCHOOL

Founded 1898 by Annie Moseley Perry for the higher education of women in three fields.

1. Professional training for teaching in nursery school, kindergarten and primary grades.

2. Training for those looking forward to marriage and the bringing up of their own children

3. Preliminary training for high-school graduates toward a college degree.

For catalog write the Secretary, Room 3012  
12 Huntington Avenue, Boston, Mass.

### OBITUARY

MORLEY.—Anna Ragatz Morley, born August 22, 1859, died March 31, 1939.

In the passing to her heavenly home of Anna R. Morley of Benton Harbor, Mich., daughter of the Rev. J. H. Ragatz, and wife of the late Fernando Morley, a member for many years of the Chicago Society of the New Jerusalem, we shall miss a loyal and intelligent worker in the Church. Her work was done and well done. Beginning at an early age, she was as a mother to her three younger sisters and her brother and continued in that character to the second or third generation. The beneficiaries of her bounty, and those who know anything of such a life, will understand how "Aunt Anna" helped them through her constant support and guidance. She left one thousand dollars to the Augmentation Fund of our General Convention, but her chief legacy to the Church will be the children whom she educated in it and the friends she won to it by her loving kindness and cheerful courage. The Rev. Morley D. Rich, a nephew, conducted the resurrection service and the Rev. Louis Rich, her brother-in-law, read the Scripture. Her hospitable home, crowded with friends and flowers, was a tribute to her which gave singular emphasis to the young man's reference to her great spiritual associations and the glory of the Lord in her made clear.

L. R.

### CALENDAR

June 18.

*Third Sunday after Pentecost*

THE CHRISTIAN LIFE

Sel. 67: "Great is the Lord."

Lesson I. Joshua viii.

In place of Responsive Service, Sel. 176: "Wherewithal shall a young man cleanse his way?"

Lesson II. Rev. vi.

Gloria, Benedictus and Faith.

Hymns (Mag.) 222: "Rich in mercy Jesus reigns."

155: "Let every heart exulting beat."

# 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

### THE WRITINGS OF EMANUEL SWEDENBORG

for missionary purposes:

HEAVEN AND HELL	} Five Cents per Copy, Postpaid
DIVINE LOVE AND WISDOM	
DIVINE PROVIDENCE	
THE FOUR DOCTRINES	
ARCANA COELESTIA, GENESIS i-vii	

SWEDENBORG, LIFE AND TEACHING, by George Trobridge; 10 cents per copy, postpaid; imitation leather binding, 25 cents.

*Send for complete list of publications*

**Swedenborg Foundation Incorporated**  
51 East 42nd St. New York, N. Y.

### THE MESSENGER

is the official organ of the  
CONVENTION

and the special news servant  
of the

### CHURCH

Help the Church by subscribing to  
**THE MESSENGER**  
Keep in touch with the external  
organization of the Church

Three dollars per annum

### THE NEW-CHURCH THEOLOGICAL SCHOOL

48 Quincy St., Cambridge, Mass.

A three years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in the Spiritual Interpretation of the Scriptures.

For information apply to  
**Franklin H. Blackmer, President**

### BOARD OF MISSIONS OF THE General Convention

"Go ye into all the world," was the command to the original missionaries. It is no less a command to the New Christian missionary. Please help us to be obedient to it.

Hon. Forster W. Freeman . . . . .	President
Paul Sperry . . . . .	Vice-President
Leslie Marshall . . . . .	General Secretary
380 Van Houten St., Paterson, N. J.	

### CHAPEL HILL SCHOOL (Formerly called Waltham School for Girls) Waltham, Massachusetts

A Boarding and Day School controlled by New-Church Trustees. Pupils accepted ages 5 to 19; separate homes for older and younger girls. College Preparatory and General courses in Upper School. Outdoor sports. For catalogue, address

**PHILIP E. GOODHUE**  
Principal

### LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited  
Help us serve the Children

**BERTHA M. WHITMAN, Treasurer**  
109 Walnut Avenue, Roxbury 19, Mass.

*The*  
**NEW CHURCH  
MESSENGER**



June 14, 1939

In This Issue

What Doth the Lord Require?

*Charles H. Kuenzli*

Tell No Man

*H. C. S.*

A Distant God?

*Clarence Lathbury*

Influx

*George Henry Dole*

A Letter to a Friend on Renewal

*F. L. D.*

*Price 10 cents*

TABLE OF CONTENTS

June 14, 1939

**Editorial:**  
The Names of Living Creatures..... 375

**Articles:**  
What Doth the Lord Require? by Charles H. Kuenzli..... 376  
Tell No Man: by H. C. S. .... 378  
A Distant God? by Clarence Lathbury 381  
Influx: by George Henry Dole..... 382  
A Letter to a Friend on Renewal: by F. L. D. .... 384

A Page for the Younger People ..... 380

News of the Church ..... 385

From Our Readers ..... 385

Mission Board News ..... 386

**Marriage:**  
Satterwhite-Matjek ..... 387

**Obituary:**  
Blood, Jabez..... 387

Calendar ..... 387

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

**EDITOR**  
Arthur Wilde

**ADVISORY BOARD**  
Hon. Forster W. Freeman, Chairman  
Mary Seward Coster Leslie Marshall  
Starling W. Childs John W. Stockwell  
Mrs. David Mack B. A. Whittemore  
Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

REV. ARTHUR WILDE  
112 E. 35th Street  
New York City

WHEN IN OTHER CITIES,  
REMEMBER YOUR  
CHURCH

- BALTIMORE, MD.**  
Calvert Street, near Chase  
The Rev. Fred Sidney Mayer, Pastor.
- BOSTON, MASS.**  
Bowdoin Street, opposite the State House  
The Rev. Antony Regamey, Pastor.
- BROCKTON, MASS.**  
34 Crescent Street, near Main  
The Rev. Harold R. Gustafson, Pastor.
- CALIFORNIA**  
Berkeley Parish (San Francisco Society),  
1900 Essex Street  
The Rev. Othmar Tobisch, Pastor.  
Los Angeles, 509 South Westmoreland Avenue  
The Rev. Andre Diaconoff, Pastor.  
Riverside, 3645 Locust Street  
The Rev. Walter B. Murray, Pastor.  
San Diego, 4144 Campus Avenue  
The Rev. John L. Boyer, Pastor.  
San Francisco, Lyon and Washington Streets  
The Rev. Othmar Tobisch, Pastor.
- CAMBRIDGE, MASS.**  
Quincy Street, corner Kirkland  
The Rev. Everett K. Bray, Pastor.
- CHICAGO, ILL.**  
Humboldt-Park Parish, corner California Avenue  
and LeMoine Street  
The Rev. Henry K. Peters, Pastor.  
Kenwood Parish, 46th Street and Woodlawn Avenue  
The Rev. Percy Billings, Pastor.  
Sheridan Road Parish, 912 Sheridan Road, near  
Rokeby Street  
The Rev. Henry K. Peters, Pastor.
- CINCINNATI, OHIO**  
Oak Street and Winslow Avenue  
The Rev. John W. Spiers, Pastor.
- DETROIT, MICH.**  
92 E. Forest Avenue, near Woodward Avenue  
The Rev. William H. Beales, Pastor.
- FRANKFORD, PHILADELPHIA, PA.**  
Paul and Unity Streets  
The Rev. Leonard I. Tafel, Pastor.
- NEW YORK CITY**  
35th Street, between Park and Lexington Avenues  
The Rev. Arthur Wilde, Pastor.  
Clark Street and Monroe Place, Brooklyn  
The Rev. William F. Wunsch, Pastor.
- ORANGE, N. J.**  
Essex Avenue, near Main Street  
The Rev. Albert Diephuis, Pastor.
- PATERSON, N. J.**  
380 Van Houten Street  
The Rev. Leslie Marshall, Minister.
- PHILADELPHIA, PA.**  
22nd and Chestnut Streets  
The Rev. Charles W. Harvey, Pastor.
- PITTSBURGH, PA.**  
Sandusky Street, one block north of North Avenue  
The Rev. Charles D. Mathias, Pastor.
- PORTLAND, ME.**  
302 Stevens Avenue, corner Montrose Avenue  
The Rev. Norman O. Goddard, Pastor.
- PORTLAND, ORE.**  
2037 S. E. Spruce Avenue  
The Rev. William R. Reece, Pastor.
- PROVIDENCE, R. I.**  
Broad and Linden Streets  
The Rev. Henry C. Giunta, Pastor.
- ST. LOUIS, MO.**  
620 No. Spring Avenue  
The Rev. Dirk Diephuis, Pastor.
- ST. PAUL, MINN.**  
S.W. corner Virginia and Selby Avenues  
The Rev. Clyde W. Broomell, Pastor.
- 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)

---

Vol. CLVI, No. 24

New York City, June 14, 1939

Whole No. 4476

---

## The Names of Living Creatures

**I**N the Book of *Genesis* is the interesting statement, "And out of the ground the Lord formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." Of course that is not a statement of literal fact, but if we substitute for *Adam* the word *Man*, and allow a period of about a hundred thousand years for the process, it becomes true as a general statement, for the names of living creatures had a human origin. Fox, rabbit, lion, tiger, eagle, serpent and all the wide nomenclature by which we identify bird, beast, fish, insect, etc., are names fixed by man. How they all originated is an unwritten story that forms part of the development of languages, the particulars of which must remain forever unknown.

Down to the present time there has never been a single fairly complete list by name of all the living creatures; but now such a list is nearing completion. From England it is reported that a zoological index, containing 225,000 names is almost finished. "Under the system employed (a system invented by Lin-

naeus, the Swedish naturalist) every creature has been given two names—the generic, which it shares with the members of the same genus, and the specific, which is restricted to a single species within the genus."

In this list more than half the total number consists of insect genera. There are 30,000 molluses and 10,000 birds; worms are responsible for 8,000 genera. Some idea of the stupendous character of the task may be gleaned from the fact that 10,000 new species of insects alone are described each year.

Of living species of mammals (including fairly valid sub-species) there appear to be about twenty thousand. Men of science assure us that we live in an age of zoological paucity. If we could list by name all the extinct species of mammalia alone they would run into millions. The same would be true of all forms of life, animal and vegetable.

We stand in awe before the infinite variety of thought and affection in the Divine Creative Mind that called and calls into being this wide diversity of life-forms. Readers of Swedenborg are familiar with those things of his philosophy that teach us that all living creatures are

representative of human affections and thoughts.

"So full of Divine Love and Divine Wisdom is the universe in greatest and least, and in first and last things, that it may be said to be Divine Love and Divine Wisdom in an image. That this is so is clearly evident from the correspondence of all things of the universe with all things of man. There is such correspondence of each and every thing that takes form in the created universe with each and every thing of man, that man may be said to be a sort of universe. There is a correspondence of his affections, and thence of his thoughts, with all things of the animal kingdom; of his will, and thence of his understanding, with all things of the vegetable kingdom; and of his outmost life with all things of the mineral kingdom." (*D. L. W.* 52.)

To those who accept this philosophy the infinite variety of animated nature is a constant reminder of the almost inexhaustible quality of the human mind both in its affectional and intellectual aspects. It gives new meaning to Shakespeare's oft quoted lines, "What a piece of work is man! How noble in reason! How

infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

Man, however, is not merely "the paragon of animals." He is a pocket edition of nature. He holds within himself the possibility of developing good and heavenly affections of which the useful creatures are the external types: or, on the other hand, he may abandon himself to the exercise of feral lusts of which the predatory animals are the outward correspondence. Nietzsche's "blond beast, lustful raging" is more murderous than any of the carnivora, more cold-blooded in his ferocity than the man-eating shark. The predatory animal follows his instinct and knows no moral law. The predatory man follows the self-chosen impulse of hell. Which suggests the thought that proudly thankful though we may be of the God-given variety of thought and affection possessed by man our chief regard must be to the quality of the thoughts and affections by which we allow ourselves to be dominated.

A. W.

## What Doth the Lord Require?

By Charles H. Kuenzli

**L**ISTENING to and reading as we all do, the reports of what is being thought and spoken and done all over the world, we long, beyond the power of words to express, for a sense of security and safety; for some assurance that we may labor and enjoy the fruits of our labor, in peace. This prayer for peace is going out from every Christian heart, united in a common desire with all of God's children, everywhere. The requirement of the Lord that we "do justly, love mercy, and walk humbly with our God," is the beginning of the only peace that can endure. As we think of the Lord's requirements, before we can be fitted to receive his gifts of love and joy and peace, it is good to remember something of the meaning and the magnitude of the love of the Lord.

We are taught that God is Love Itself, and that Love and Wisdom constitute the Essence

of God, and that the very purpose of creation is that an angelic heaven may be formed from the human race. "It is the essential of love, moreover, to be loved by others, for thus conjunction is effected." (*W.* 47). "I am the Vine; ye are the branches." We may talk of infinite Love, Wisdom, and Power, but man, whose mind is finite, can really form no idea of these attributes or essentials of God unless he thinks of them as the qualities of a personal being, in human form. "No man hath seen God at any time." "From the Divine Itself nothing of doctrine can possibly proceed except through the Divine Human, that is, through the Word . . . this man can apprehend because it treats of God as a Divine Man, concerning whom some idea can be formed from the Human." (*A.* 5321-2.)

In order that man may win heaven and

eternal life, God has given us His Word, which the apostle Paul tells us is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect." (II *Tim.* 3:16.) The mercy and love of God is shown most truly in the fact that His truth is adapted to all possible types of mind and degrees of understanding. Thus the Bible is of practical use in our daily life and activities to the exact extent in which we apply its teaching and claim its promises.

In considering the practical application of the Scriptural teaching to our present needs, on the basis of the unchanging love of the Lord for His creation, we add to our reverence an inquiry concerning the use, to us, of our assumption and declaration concerning the Lord's love, as presented in the Bible. We are seeking for help which will enable us to present from history and from experience the evidence which will persuade others to try for themselves the power of the Word of the Lord. We will not lose sight of the fact that there are other sacred writings, which are as precious to the people of other nations as our Bible is to us; which are indeed treasured and obeyed *more* devoutly than is our own "Book of the Law." We are assured that the truth and the good contained in other sacred writings come from the same source as our own most sacred Scriptures, that is, God, Who is the Source of all good; Who is indeed Goodness Itself.

The Lord speaks to other nations, as to the individual in each nation, in the way in which He can make Himself heard, and each receives in accordance with his development, ability, and desire. The Lord adapts His truth to His hearers, and we may confirm this statement from His Word. In simple stories or parables He presented His lessons to the needs of those who heard Him; to those who could receive His instruction; to those who could appreciate the deeper meaning of His teaching; and to men and angels who were able to discern and to live in the heavenly light of His Word. This is the Gospel which was written for us. Here is the teaching which is adapted to *our* type of mind, and we may draw from it and use of it whatever we are able.

Other religions have their great religious

leaders: Buddha, of the Hindoos; Zoroaster, of the Persians; Mohammed, of the Arabians; and Confucius, of the Chinese. These men, however, had few noteworthy predecessors; while the prophets of Israel form a succession of powerful and convincing "voices," extending over centuries of history; outstanding among the people of all time; embracing and embodying the highest conception of religion of any time; and devoting themselves to the spiritual education and development of mankind with consecrated zeal. Prophecy is the special gift of Israel to the world. To the Jewish nation we are indebted for some of our highest ideals. Through it the mind of the Lord has been revealed. By it, the Word of the Lord has been spoken. In it, the Lord Himself was incarnated.

We are accustomed to the thought of the New Testament as being filled with passages showing the requirements of the love of the Lord for His people. There are also many such passages in the Old Testament. From *Jeremiah*: "The Lord hath appeared of old unto me, saying, 'Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.'" From *Isaiah*: "In His love and in His pity He redeemed them; and He bare them and carried them all the days of old." The religion of the Israelites has been the source of inspiration to painters, to musicians, to poets, and to sculptors from the beginning of history. This religion has proven a source of strength and of courage when all else failed. The truths taught in the Scriptures were applicable to the needs of the people of olden time. They found these truths adequate to lead them from a state of bondage into the better conditions promised by the Lord to them that loved and obeyed His laws. The early Christians found in them sufficient inspiration to enable them to endure the martyrdom which that era required of those who were enlisted under the banner of the Lord—martyrdom which the Lord Himself endured, and foretold for those who would follow Him. They found the love of the Lord sufficient compensation for the loss of all else—even of life itself.

Today the Church is being challenged to make its teachings and its preaching of broth-

erly love practical. It is demanded of its followers that they define and measure up to their definition of "love" and "service." Stanley Jones says that he is not particularly dismayed by "the rise of dictators and the emergence of the new paganism, challenging everything we hold dear, (for) there is this gain at least—now we know where we are . . . the issues are being clarified. Now we Christians can do something, for we shall have to stand for something." Some of our brother ministers and their families are even now being tested by the same sort of persecution which the early Christians endured, and are finding their religion adequate to every demand made upon it.

Our young people are deciding on the merits of the lives of Christian people—on our way of living—whether or not the Bible is applicable to present-day needs. They compel us to decide whether or not our Bible does serve a present use, differing from that of all other books in the world. If we believe what we profess we will need a fuller realization of the internal truths revealed to this age, which vivify even the letter of the Word with a peculiar, quickening power, for "They are they which testify of Me!" When we are asked concerning various lines of study whether they are practical and applicable to present needs, we can show by statistics; by evident results; and in the lives of those about us, why such studies are worth while. When we are asked regarding church membership and church attendance, we must be able to show in the same way that religion is worth while.

In each life, in every age, the first demand is for the natural, the literal, and the external things. It is generally known that men do not so easily come to a knowledge of God through their reason, as through their affection; yet as the natural is gradually brought into subjection to the spiritual, we find that the external reformation has been accompanied by an internal regeneration, which is the work of the Lord in us as truly as the desire for progress and advancement on the external level of life.

In our willing or unwilling, spoken or unspoken witness-bearing for or against the power and the love of the Lord, we dare not assume

that what we think and say and do is our own affair. We must face the fact that in every decision, every statement, and every activity of our lives, we are either helping or hindering the coming of the Lord's kingdom on earth. In every thought and word and deed, no matter how apparently trivial they may seem, we are expressing either the love of the Lord, or the love of the world, in our lives. It takes as much courage and mental stamina to be a real Christian to-day as it did in the beginning of the Christian era. If we doubt this, let us put our motives to the test of the Christian teaching, and try in the light of the Word of the Lord and the fire of the love of the Lord to determine why we are not measuring up to the requirements—"to do justly, to love mercy, and to walk humbly with our God."

---

## Tell No Man

By H. C. S.

TO all appearances, and in the eyes of men, the life of any person is primarily one of contact with things and of companionship with other persons. This is, of course, both desirable and practically inevitable. One's very earthly existence demands the support of tangible and material substances; education is secured only through the contact of mind with nature; and human happiness and progress are dependent upon social intercourse and the interplay of various types of mind and differences of disposition.

Yet this is not the whole of life, not even the most important part of it, for many people; indeed it is doubtful if it can ever be entirely so for any individual. There exists a *secret* life, unknown to any but its possessor, and incommunicable to others in a great measure; a life of silence and solitariness not due merely to reticence and taciturnity, but to the need of a quiet refuge for the soul. In its aloofness one escapes from the din and noise of the world. An inner door seems shut against the confused and confusing tongues of human opinions and judgments. All restraints upon feeling and thought are lifted, and the repressed hopes,

fears, aspirations and confessions are freely breathed into the quiet atmosphere of a place whose only recording of time is the heart throb of the spirit.

This secret life is always in a greater or less degree inseparable from the religious life, since it centers in the Divine Being. Whether it does exist in some modified form with those who deny God, it is not easy to decide. But no spiritual life can exist without it, for it is a sort of cohabiting of the divine life with the human mind of such nature that all other associations are felt to be inferior, impotent, and even desecrating.

The ancients had a phrase which very aptly described this phase of man's experience. It was called "dwelling alone." It has come down to us through the Scriptures, and is often used to describe the seclusion and safety of the Lord's faithful and chosen people. It meant such trust in the Lord's counsels, protection, and presence as to make them forgetful of their enemies, indifferent to their threats, and fearless of their power.

And as the Lord's people, in the broad sense, are those who love and serve Him, the same words express the Christian man's sense of a higher relationship into which he enters through his love and service, a relationship and consciousness that so surpasses and transcends every human association that in it he is lifted above the world and "not reckoned with the nations." The existence of a desire "to dwell alone" with the Lord was a sort of test of spiritual integrity. And is it not so? We wish to be led by the Lord; for we have experienced our need of Him. Who at times does not sense the futility of human endeavor, the impotence of the finite arm, the inadequacy of all human insight, understanding and sympathy? Without some higher guidance and help we must succumb to darkness and despair. Often there are things we cannot share with anyone, things that are so confused, indistinct and inchoate as to defy formulation in words or even in idea, but which are nevertheless potent causes of unrest. In such experiences the Lord is the *only* "refuge and strength." The mind turns itself in very helplessness to the Lord, and pours itself out and thus finds what neither the

world nor mankind can supply. An inner communion with the Lord is established so grateful and compelling that under its influence human relationships, even self-assertion, fall away and one "dwells alone" with his Maker. To those who have become acquainted with this state, unwillingness to continue in it must be taken as a mark of spiritual decline, hence Adam's apostasy is described as a condition in which he felt "it is not good that man should be alone," which meant that he was no longer satisfied to live in conscious companionship with the Divine, resting secure in His wisdom and care, but wished to inject his own prudence and external aids into his affairs and so repose on an arm of flesh.

From childhood the story of the tabernacle of Israel has intrigued me, and the more so in later years as I have been able to read it as a life chronicle. The significant thing for the moment is how the bellowing and slaughter of cattle, and the voices and doings of men, cease as we enter more and more deeply into the sacred precincts, first into the holy place where only priests may in silence minister, and finally into the seclusion and secrecy of the inmost sanctuary where not even ordinary priests may enter, but only the high priest once each year to make atonement for the people, and where no voice except that of Jehovah ever breaks the stillness. What, we ask ourselves, does this imply except that the highest and holiest experience of life is that which involves the exclusion of everything merely natural and human until nothing remains but the sense of the Divine Presence and Providence. For the Lord is the great High Priest, and He alone can bring at-one-ment and reconciliation to the soul.

And when ye pray, the Lord says, stand not on the corners of the streets under the curious and critical eyes of men, but "enter into thy closet and shut thy door" and offer acceptable prayer oblivious of men. And where indeed can this be done except in the inner realm of the mind where, conscious of God alone, freed of concern for external appearances and forgetful of men, we pour out the genuine feelings of our hearts without stint or stay, breathing our

*(Continued on page 381.)*



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## The Boy Jesus

ONE of the hymns we sing in church and Sunday-school commences with the words, "Jesus Christ, my Lord and Saviour, once became a child like me." It is one of the most comforting and inspiring of our thoughts of the Almighty God. That He might reach down to sinful men and redeem them, the Creator of the universe veiled His glory and was born as a babe in Bethlehem. He lived as a boy in the Holy Land.

We know very little about His childhood. He was taken to Egypt to escape the wrath and hatred of Herod. There He may have lived for two years. We know that on the death of Herod His parents brought Him back. They settled in Nazareth, a little town in Galilee, and there Jesus spent His boyhood, staying there for about twenty-five years. Every year Joseph and Mary went to the feast of the Passover. When Jesus was twelve years old, He was taken with them. Most of you know the story of how His parents missed Him on the return journey, and going back to Jerusalem to search for Him, found Him in the temple talking to the doctors of the law. "Both hearing them and asking them questions. And all who heard him were astonished at his understanding and answers."

Here is evidence of His marvelous wisdom. It is plain to us that even as a child the Lord Jesus had learned much of the Divine Word. He knew a great deal, even at the tender age of twelve, of the law and prophets written in the Old Testament Scriptures. His knowledge of these things astonished all who heard Him.

When that conversation with the doctors of the law was ended He went back with Joseph and Mary to Nazareth, and we are told that "He was subject unto them." This means that in all things, during His boyhood and early youth He was obedient to them. We look upon the Lord Jesus as the Great Teacher, the Great Physician, the Great Hero of the Cross. He was all these things. He was the Saviour and the Redeemer of mankind.

As a boy He stands as the great example of obedience—obedience to parents, obedience to teachers, obedience to the Divine Law is the first lesson of Christian life. Very often it is the hardest lesson for us to learn; but it is the most necessary. It is contained in the Ten Commandments, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

In the Lord Jesus were all the virtues we can ever find in the perfect man, but the first one He practiced, the one on which everything else was built, was the virtue of obedience. I have no doubt that when He was twelve years of age, He knew more than Joseph, more than His mother Mary. His mind was filled with wisdom from on high; but He prized and practiced the virtue of obedience. He has left us the perfect example of the obedient child.

No parent is doing his duty who does not ask implicit obedience from his children; no child is walking in the way of the Lord who does not cheerfully obey.

All great moral heroes have been obedient in their childhood. Read the lives of men like

George Washington and Abraham Lincoln. You will find that obedience marked their early years and was the foundation of their future greatness. No one is fit to command who has not first learned to obey.

The boy Jesus is the world's outstanding example of obedience.

---

### Tell No Man

(Continued from page 379.)

hopes and fears, presenting our supplications for enlightenment, forgiveness, direction and strength in the merciful presence of Him Who knows all, loves everybody, understands everything, and Who alone can give succor? Out of this secluded life flows manifest results, "He shall reward thee openly."

And do we not recall the Mount of Transfiguration where heaven opened and the glory of Christ was revealed to the dazed and trembling disciples until they fell in holy awe upon their faces, and being touched and calmed by the Lord they "lifted up their eyes and *saw no man, save Jesus only*"? Those rapt eyes are the eyes of your faith and works and love, and mine. We are those disciples ascending with the Lord into a realm which takes cognizance of nothing save Jesus only. The highest experiences in man are those which make contact with God, and in the making reveal secrets which may not be lightly and indiscriminately shared with others. "And when they came down from the mountain Jesus charged them, saying, Tell no man the vision, until the Son of man be risen again from the dead."

---

### Sins Enrooted in the Life

THE sins which a man does are enrooted in and make his very life. Therefore no one can be free from his sins unless he receives a new life from the Lord; and this is effected by regeneration. Of himself man can neither be good nor think truth, but only from the Lord; as is said in John: "A man can do nothing, except it have been given him from heaven. He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing." From which it is clear that no one but the Lord can lead man away from sins, and thus remit them. (A. 9444.)

## A Distant God?

By Clarence Lathbury

INABILITY to realize the ever present Lord is not an uncommon defect. Many do not recognize the presence of One to whom they pray, nor do they hear His accents—thus losing that which makes life available. A living consciousness of His nearness is the conquering principle in every worldly as well as spiritual venture. We have met people who seem to take some satisfaction in disproving the existence of God as well as His remoteness.

There is no such thing as an opinionless person. Every normal mind must think and conclude—a preponderating belief or doubt, however slight, tips the scales. It is an every-day event to at least partially credit many things without either present time or power to investigate them. We must go forward, stepping out upon perplexities with as much confidence as we may command. We could believe very little if we were obliged to wait for thorough investigation. Babes on the knee of infinity, we must largely trust. In practical life we frequently rely where we can not comprehend—we feel somehow that sorrow will end, that friends will prove loyal. We harbor more unconscious trust than we realize. Life is fuller of inceptive confidence than we think. Men and women who mentally forget God trust Him fundamentally, almost unconsciously. If it were not so they would be unable to go on living, for belief and doubt are the warp and woof of daily destiny.

It is impossible for us to thoroughly sound everything, and we must go forward. Life is incessant movement, will always be thus a bourne of the traveler. Therefore the most interesting things about people, often the most promising, are their beliefs and their doubts. An affirmative trust where at times comprehension is not possible, is so vital to life that it is better to be duped temporarily than to dwell always in the fogs of perpetual distrust of everybody and everything. It is wiser to step out blindly on the Divine promises, finding often, to our surprise and delight, our venture has carried us across chasms of atheism and through mystic unknowns.

It makes worlds of difference whether we lean toward belief or disbelief, what we accept or what we doubt. Assurance and distrust are decisions in themselves directly affecting our actions, and frequently swerving destiny. Every doubt or hope is a kind of crisis. There are dangers of atheism, a questioning and halting mind which may keep us inactive for good and to that extent render us an ally of evil. The faculty of assurance is given us of God to be enlisted in every worthy exigency. To lay firm hold on the diviner possibilities in ourselves, in our neighbors, in organizations of usefulness and inspiration, will make us happy and effective. Just as the opposite will lend gloom and stagnancy.

There is another even more definitely profitable step. Belief in God renders Him present so far as we are concerned. This holds true of angels, of the spiritual nearness of friends. That God responds to affectionate trust rather than questioning intellect is practically undoubted. Love frankly accepts where calculating mentality has a tendency to dissimulate. We are familiar with the remark that "God is everywhere and with everybody." In a sense this is true, in another sense it is not true. If we are skeptical, though God is everywhere, the effect upon us is as if He were not. A mother may be sitting near her child in a darkened room close enough for the child to touch her hand, near enough to listen to the child's breathing; but if the child does not believe she is there it experiences all the orphanage of her actual absence.

There is still another angle to this interesting topic. Belief frequently fulfills desire. When we actually have faith that certain desirable things are within our reach we stretch forth our hands and take them—we find success in cooperation with the Divine Providence; many things available to belief are inaccessible to doubt; faith that halts in the mind is never realized in actions, for action is thought's completion. What shall we do when we find it impossible to believe immediately? Act as if we believed. The most brilliant results have been reached, through something similar, to what the scientists called "hypotheses"; they assume an unseen result from a seen action, work to that

end, and obtain victory. We have all had experiences of unrelieved timidity and misgiving, followed by resolute action and the dawn of a new day.

## Influx

By George Henry Dole

**B**ECAUSE we are in a world of appearances, and fallacious at that, like the sun rising, the sun making things grow, and that we live and think from ourselves, it is impossible to talk except in terms of appearances: and few know anything other than the appearance. The ideas associated with influx are, as a rule, fallacious, for the word influx means flowing into, while, as a matter of fact a thing of one degree never flows into one of another degree, either in this world or the other. Influx is always the actuation of something already there.

Scripture pictures that from which all things exist as a river of life, flowing from the throne of God, and making all things thrive wheresoever its waters go. Thus an image is provided upon which thoughts can rest and abide; yet life does not come to us as a river flows into the sea or through plains, but there is no harm in this apparent truth, because it lifts the mind to the Lord and makes Him the source of life. Yet if one's interior thought of influx is that it is like pouring water from a pitcher into a cup, he thinks spiritually as he does scientifically who believes that the sun rises and sets.

Because nature to the least detail is a prototype of the spiritual, it provides illustrations from which spiritual things may be truly and clearly discerned. Herein is the chief use of science, for, it is revealed, no definite knowledge of spiritual things can be entertained until true science is acquired. What influx really is may be evident from considering the constitution of nature and its mode of action.

Nature rises from the implastic rock to the fluid water, and the still more plastic atmosphere, called air. These three constitute the lowest discrete degree of matter. The next degree higher, is the ether, of which electricity is a property. Lastly there is the aura, which

is manifested as gravity. It is that "something," which science declares must be back of electric phenomena, something of yet unmeasured power. Thus nature rises from the implastic rock to the aura by discrete degrees that the energy and potencies in the sun may be brought down to nature. Herein may be seen an illustration of influx. The sun does not impart its substances to the earth. It actuates the aura, the aura actuates the ether, and through reaction on the ultimate plans of the earth, the sun yields its potencies to nature. Heat and light do not flow from the sun to the earth like a river. The sun actuates the ether which is already here.

Precisely as nature rises by successive discrete degrees to more fluid ones that the activity in the sun may be taken on, the body rises to the mind. On the lowest plane are the flesh and bones of the body and all that is visible to the eyes. Next higher is the ether, or the electrical degree, which is within the nerves. It is scientifically proved that electricity travels on the nerve lines. Our doctrines describe the next higher degree in the body, called the limbus. The limbus is composed of the substance called gravity, or aura, and it first takes on activity from the mind, for it is the first material covering of the affections and thoughts. Here may be perceived a fine illustration of influx. The brain does not flow into the nerves, muscles, and bones. It acts on forms already in the body. To operate the body, affections and thoughts do not pour into the brain as water is poured from one vessel into another. Affections and thoughts act on things already in the body.

As nature ascends by discrete degrees to receive the activity of the sun, so the spiritual world ascends by discretely more fluid substances to receive activity from God the Creator. Consequently there are three discrete degrees in the constitution of the spiritual world. And as the material body is composed of substances from the three degrees in nature, so the spirit, which a man is, has three discrete degrees in it, formed respectively from the three degrees in the spiritual world, that it may ascend to receive activity from God the Lord. Scripture shows this fact, for it calls Jehovah

the Sun that shall no more go down, and the Lord is called the light and glory of the New Jerusalem.

Now the basis is laid for defining influx. Nothing of God flows down into the degrees below Him. Influx is His actuation of substances that are already there. Influx is not a higher degree flowing into a lower, which can be perceived as impossible. It is the actuation of a discrete degree by the next higher.

The affections and thoughts of the Omnipotent and Infinite never go out of Him. He actuates the atmospheres that permeate the soul, and man and angel love and think as they open their wills to receive activity from the Lord, for influx is according to reception.

The various degrees from the highest in the spiritual world to the lowest in the earth were established at the creation of the earth. Since the creation of the degrees, the Lord produces all things by influx from Him into them, or by actuating these degrees. Get the perception, then, of how the Lord is in every least atom, and of the wondrous fact that the Mind of God the Creator disposes all things with infinite love and wisdom, and that His kingdom must eventually come.

---

### 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—Re-opens September 5.

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.

THE NEW YORK CHURCH, 118 East 35th Street,  
Re-opens September 17.

THE CHURCH OF THE NEIGHBOR, Clark Street and  
Monroe Place, Brooklyn Heights.

# A Letter to a Friend on Renewal

DEAR FELICIA,

At my door there is a plum tree that for several months has been a mass of bare branches, somewhat awkward in outline. Occasionally, through the winter the rain has lent it beauty, its twigs have threaded raindrops like crystal beads, but it has had no glory of its own for a long time. Something happened the other day. Perhaps the call of the quail stirred it, as that call has stirred me at dawn; perhaps — well anyway — the tree suddenly wasn't a meaningless mass of branches any more. A fragrance drew my attention to the change and ever since then it has made a song in my heart. Blossoms are perched on every twig of the lower boughs, tight pink buds above. If you stand quietly under its canopy you hear the hum of satisfied bees, and you look up through the pale pink lace to the blue sky. Each day of warmth sends the wave of bloom up higher, until all too soon the ground will be covered with petal snow, the beauty will become a memory, and the tree will clothe itself sedately with leaves.

From time immemorial, Felicia, practical, unimaginative people have laughed at poets and lovers for getting excited over Spring. "Why, of course," they say, "It does this every year; why get sentimental over such a common occurrence"? However I do not believe this is at all the right point of view. A wise man once said to me, "New-Church people should be the greatest nature lovers on earth, for they know that it has significance." He did not mean that we had to know *just* exactly what each phase of nature means doctrinally. But we do have to be aware that nature is trying to tell us a very important thing, and if we do not get a bit excited over it, we might not discover its significance. "Spring Fever" has many manifestations, but it is a universal ailment. How few people have thought to find out why it assailed them and where it came from! The first swelling bud on a hitherto bar bough is enough to tear to shreds the most practical plan for more work at one's desk. There must be some real reason why this is so. Not being wise enough

to look for a spiritual meaning for our restlessness, or to acknowledge that the open spaces hold healing for us, we are terribly apologetic and offer to ourselves all sorts of excuses for not attending to practical affairs.

The plum tree has taught me, Felicia, the real meaning of Spring. The need for a renewal of the vital things of the spirit. A renewal of joy, a quickened sense of beauty, a giving up to wonder, which is the basis of true worship and makes us humble. We more or less plod through winter; it is often the "winter of our discontent." Suddenly this glory breaks upon our eyes which have been too much upon material things. The beauty unsettles us; we find that the spirit has wings which for long have been folded and ache to be used. Many emotions rise to the surface to tease our sedate routine of thought. We fight this invasion of our practical life.

But I think, Felicia, we should not fight it; we should see, in this tremendous out-reaching of our senses to the spell of Spring, a legitimate response to the invitation to renew the things of the spirit.

If we accept it in this manner, it is amazing what peace comes to us. We are no longer restless under the pressure of so much beauty; we are no longer torn with the struggle to maintain due decorum in the face of such a call to come out. Rather are we renewed to the very depths of our being. We open the inner windows as we open the windows of our houses to the morning sun.

When we realize that this restlessness is a push from within and a pull from without at one and the same time, we see in the blossoming trees, the song of the meadow-lark, and the mantle of green on the hills, the objective form of our spiritual need spread before us, while the desire for its fulfillment is released. The Children of Israel couldn't store up manna; they had to gather it daily. We are not self-sustaining, physically or spiritually. Renewal of the things of the spirit is absolutely essential to life and progress, and I know of no better way to begin than to become aware of

what the glory of Spring really means to us. Then we shall *know* that "The leaves of the tree are for the healing of the nations."

Affectionately,

F. L. D.

## NEWS OF THE CHURCH

### PHILADELPHIA, PA.

The "high-lights" of the Ladies Aid, Men's Club and League, have all occurred during the last two months.

On April 4th, The Ladies Aid Association, under the direction of its most gracious and capable president, Miss Anna R. Gilchrist, gave a "Brides' Tea," at which a number of former brides of the church wore their wedding gowns, or had them displayed.

Miss Gilchrist, herself, wore the wedding dress of an aunt, a former Miss Beaman, who was the first bride of the church at 22nd and Chestnut Streets. Mrs. Lillian Rogers, who has reached the beautiful age of eighty-two, wore her mother's wedding dress, and was charming. The wedding dresses of Mrs. Theodore J. Lewis, who was Anna Burnham, and Mrs. Walter C. Rodman, were worn by Miss Gladys Taft, a very active Leaguer, who found both dresses a "perfect fit." Mrs. Fred Dutt, of West Chester, Pa., Mrs. Frederick R. Griffen, Jr. (Peggy Gilchrist), Mrs. Katherine Fox, Mrs. Richard R. Tafel, Mrs. Roy F. Larson (Olive Alden), all wore their own wedding dresses. Mrs. Rebecca McGeorge Bennett wore her mother's wedding dress. Mrs. Immanuel Tafel (Peggy Wheeler) and Mrs. Wild (Grace Poole), both of Wilmington, Delaware, joined our brides, and wore their own wedding dresses. Miss Lillian Rogers wore the beautiful shawl which her mother wore to the Boston church the Sunday after she was married.

May 1st was "Ladies Night" for the Men's Club. A delicious supper was prepared and cooked by the president, Herbert R. Swing. The homemade cakes were furnished by the wives and sweethearts, and the ladies voted it an entire success. Three movies, a "funny," one on a "Modern Kitchen," and one on South America, added to the pleasure of the entertainment. We look forward with much pleasure to another "Ladies Night" next year.

May 13th, the League put on its second "Carnival." We thought last year's was the best ever, but this one proved to be even better. It was a cold, rainy day and evening, which kept a number away, but the new League president, J. Ross Corbin, can be assured that those attending, even to the fortune tellers, had a jolly good time, and that the affair was a success socially as well as financially.

Two of our well-known and well-loved Leaguers, Elizabeth Langshaw and David Johnson, were united in marriage on Saturday, May 20th, at 4 o'clock. It was a beautiful church wedding; the weather perfect to begin with, and the church was well filled with the relatives and friends of the bride and groom. The attendants consisted of two maids of honor and two bridesmaids, and four ushers. The sister of the bride, Miss Ellora Langshaw, was a maid of honor, and among the ushers were Sylvanus and Richard Johnson, brothers of the groom, and J. Ross Corbin. An informal reception was held in the church parlors, after which the bridal party was entertained at the home of the bride. We know that everyone—Leaguers and all—wish Dave and Elizabeth the greatest possible happiness in their new life.

R. E. L.

### Men's Club Luncheon at Convention

In accordance with the resolution passed at the Washington Convention last year that the Men's Luncheon be made an annual affair, the Philadelphia Men's Club has made arrangements for a similar get-together this year. The Men's Clubs, and all the men of Convention, will meet at luncheon at 1 o'clock in the Mezzanine Room of the Hotel Philadelphian. Tickets for this luncheon will be 65¢, and can be purchased at the information booths. The subject of our two addresses will be "Minister-Layman Obligation." We hope that all men at Convention will meet with us.

RICHARD H. TAFEL,  
Secretary, Philadelphia Men's Club.

### The Swedish Pavilion at the Fair

Visitors at the New York World's Fair from among New-Church people will like to be apprised of an item in the Swedish Pavilion so as not to miss it at that building. The principal room in the Pavilion is the Hall of Honor. This Hall is dedicated to Swedish men and women who have helped notably to build up their country. Of these there are pictures and symbols painted in tempera on panels of light birch plywood in a new technique developed by G. A. Berg. The panels cover a whole wall. In all forty-four eminent Swedes are commemorated, with brief inscriptions telling what they did. The history of Sweden is summarized from the founding of Stockholm to the present day.

One panel is given to Swedenborg; in addition to his picture there is a picture of an airship, and the four lines of inscription are:

Mystic, Scientist, Metallurgist  
Physiologist, Cosmologist  
Formulated principles of aviation  
Disclosed spiritual world, 1757

The entire room and its furniture, all designed by G. A. Berg, will interest the visitor. The mural does not overshadow furniture and contents of the room, and is an example of the designer's philosophy of invisible furniture applied to decorative art.

## FROM OUR READERS

### Teaching Religion to Children

In a letter just received from a friend (brought up in another faith) examples of teaching religion to children are given of so interesting a nature that I solicited the permission of the writer to give them to the MESSENGER. The writer says:

I have two little stories about our wee girl that

I know you would be happy to hear. I cherish them as examples of how we can quietly and subtly mold the attitudes and thinking of our children; and the importance of early impressions and facts.

Our little girl Eleanor, aged 6, is a great thinker and hearer, takes in everything and learns readily. She was told to entertain herself quietly in her room one day. She called me at the end of the time to see what she had been doing. She had made a desk of her little table and played school, writing down the words she knew how to spell. Then in the next column she wrote the word again, adding an "s" because "You know, Mother, that shows lots of them." She proceeded to read down the list: dog-dogs, ball-balls, cat-cats, box-boxs(!), book-books, and *then* God-God, and she said, "I didn't put an "s" on God because there is only one God."

"And who is He?" I asked.

"Jesus," she said.

Another incident of unconscious learning and showing how a child absorbs the attitude of those around it:

When our dear Aunt Grace passed away, it was the first meeting with death for our children. We had several days in which to prepare them. I am grateful for the impressions that they evidently gathered from our teaching, for I have had an insight into the little girls understanding through her prayers on several occasions. She has absolute confidence that Aunt Grace still lives. She has the idea perfectly that we leave this house behind us when it is time for us to go to live in the spiritual world. Two times after Aunt Grace's passing Eleanor said in her prayers:

"Dear Jesus, please tell Aunt Grace that we miss her, but we're glad she's up there with her mother and lots of loved ones."

After two months, during which time I had no occasion to restate anything I had originally told her at the time, the little girl said this in her prayers one night (and several times since):

"Thank you, dear Jesus, that Aunt Grace is up in heaven with you where you need her to be a teacher for all the little children who have to learn lots of things."

Our little boy, who is older, seems to have the same acceptance of these things, but does not express himself as freely as Eleanor. They both pray to Jesus as God; and just yesterday morning while we were making the beds, the birds were singing, Eleanor said, "What would it be like if Jesus didn't make us this world to live in? Where would we be?" My inadequate answer was that I believed the Lord made the beautiful place for us to live in first and then made us.

The thing that I want to do soon is to find some way to secure their faith in *one God* so that they will not be confused when they hear with more questioning ears the inferences as to the Trinity,

and one Person on the right hand, and all the varying data of their friends of other understandings—Presbyterians, Romanists, Scientists, etc., etc., *ad infinitum*. I wonder what way would be simple enough for a child. Maybe my boy could begin to comprehend your explanation of the sun as being one, yet with three aspects of heat, light and energy—or the dynamo, representing Jesus, likewise with three aspects of heat, light and energy.

WALTER B. MURRAY.

## MISSION BOARD NEWS

The Rev. Yonezo Doi, missionary minister with headquarters in Tokyo, recently returned from a journey into mid-western Japan, where he visited numerous isolated New-Church people, conducted a memorial service for a well known resident of the section who had been a student of Swedenborg's Theological Works for many years, and he also administered the Holy Supper to a dozen communicants. Mr. Doi also officiated there at a baptism. A missionary visit was later made to Northern Japan where in a mountainous section there are a number of receivers. There are few railroads or other means of transportation so that the missionary must travel on foot for as much as fifty miles under most primitive conditions. In Nakanojo resides an orthodox minister who discussed the Heavenly Doctrines with Mr. Doi throughout a whole day and night. He has been a reader of New-Church books for some years and preaches from them to his people. In Kirifu City, there is another orthodox minister, in charge of a comparatively large church, who also preaches the Heavenly Doctrines to his congregations.

New-Church activities in Berlin and vicinity continue unabated, and growth is reported of the newly organized German Swedenborg Society, a group of laymen and women who sponsor New-Church lectures and print and distribute literature. An audience of about two hundred recently attended a lecture by Professor Maltzahn on "Swedenborg and Aegyptic Art." The Rev. E. L. G. Reissner has recently visited New-Church people in Darmstadt and Bochum and is planning missionary trips to more distant cities

## Romance of the New Church in China

Less than 180 years after the Last Judgment the gospel of the Second Advent of the Lord and Savior Jesus Christ was being proclaimed in China (Cathay) and those that heard it were responding. Two or three score years earlier the

Russians, Japanese, Philipinos, Burmese and Indians had heard and responded. Perhaps the largest churches are in Japan and the Philippine Islands. Heaven and its Wonders has been translated into Hindi and into Japanese and probably into Russian and the Philippine dialects.

The *Arcana Coelestia* or the *Heavenly Mysteries*, is being translated into Japanese, while the *New Jerusalem and Its Heavenly Doctrines* may also be translated there. This work has now been translated into Chinese, as has most of *Heaven and Its Wonders*, and a start has been made with the *Apocalypse Revealed*.

This is a romance, but what about the men who are doing the work in China? What of those who have responded? Here is one woman very much interested, she has told her sister, and thus onward spreads the good news. Many men, mostly scholars, have read in English for translations were not in print, and their interest grows. But, we need the translations for others.

What of the translators? One translator, and another who revises the translation have studied in Great Britain, and as Christians accept the message instantly. One of these holds religious services every Sunday night; his son has followed the father and he has baptized a believing woman. Several men are busy preaching in the southwest provinces, other preachers are on the Coast. They are all in need of funds to carry forward their beloved work; assistance can be forwarded to them through the Secretary of the Board of Missions.

Money is necessary for the rental of public halls, for advertising and printing of translations, there is need of more tracts for the Chinese people would pay if they were not burdened by the cost of the war, and they need this message mostly now for their souls yearn for truth and light.

It is encouraging to learn that many students in colleges have been attracted to the Writings of the New Church and have given themselves to the cause of the Lord, and they are ready to dedicate their services to the New Church if they can be given even small support for the necessities. The New-Church volunteer missionary who has been active in promoting this work is Frank C. Martin, now of 44 Carleton Street, Carleton N3, Melbourne, Australia. Write him for information and instructions.

## MARRIAGE

SATTERWHITE-MATJEK.—Arthur Hill Satterwhite and Evelyn Matjek, at Bellaire, Texas, May 11, 1939. The Rev. A. B. Francisco, of Bellaire, Texas, officiated.

June 14, 1939

## PERRY KINDERGARTEN NORMAL SCHOOL

Field 1. A three-year course preparing high-school graduates for nursery school, kindergarten, primary and playground teaching. Limited enrolment.

For catalog write the Secretary, Room 3013  
12 Huntington Avenue, Boston, Mass.

## OBITUARY

BLOOD.—Mr. Jabez Blood of Toronto, Ontario, Canada. In compliance with his own request Mr. Blood's funeral service was at the church of the Toronto New-Church Society. The service was conducted by the Rev. Hiram Vrooman, pastor of the church, with an audience which filled the church. Mr. Blood had passed to the higher life on Wednesday, April 19th, and the resurrection service was on Saturday the 22nd. The end came suddenly although it had been anticipated.

Mr. Blood was in his seventy-fifth year. He had been one of the charter members of the Toronto Church Society and from its beginning was one of its pillars. His life evidenced that he sought first the Kingdom of God and with this end ever in mind his Church came first as relating to worldly conduct. He had told his family he wished his funeral service to be a joyous celebration, and, in a way it was, as evidenced by the gorgeous display of flowers from his numerous friends, by the nature of the remarks by the pastor, and by the absence of manifest grief even by members of the family. An unusual sphere of heavenly peace seemed to pervade the church and caused the service to be what Mr. Blood evidently wished it to be, viz., a spiritual help and uplift to his many friends outside as well as inside the Church. This was evidenced by the conversations which followed the service.

He is survived by his widow, two daughters, one son, and one grandchild. They are Mrs. Jabez Blood, Mrs. Ray Northly, Mrs. John Hashek, Mr. and Mrs. Wm. Jabez Blood and little Lois Hashek.

HIRAM VROOMAN.

## CALENDAR

June 25.

*Fourth Sunday after Pentecost*  
THE CHRISTIAN LIFE

Sel. 67: "Great is the Lord."

Lesson I. Joshua xvii.

In place of Responsive Service, Sel. 177: "Deal bountifully with thy servant."

Lesson II. Rev. xii.

Hymns (Mag.) 453: "Praise the Rock of our salvation."

30: "Jesus, our true and only light."

## 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

### THE WRITINGS OF EMANUEL SWEDENBORG

for missionary purposes:

HEAVEN AND HELL	}	Five Cents per Copy, Postpaid
DIVINE LOVE AND WISDOM		
DIVINE PROVIDENCE		
THE FOUR DOCTRINES		
ARCANA COELESTIA, GENESIS i-vii		

SWEDENBORG, LIFE AND TEACHING, by George Trobridge; 10 cents per copy, postpaid; imitation leather binding, 25 cents.

*Send for complete list of publications*

**Swedenborg Foundation Incorporated**  
51 East 42nd St. New York, N. Y.

### THE MESSENGER

is the official organ of the

CONVENTION

and the special news servant  
of the

CHURCH

Help the Church by subscribing to

**THE MESSENGER**

Keep in touch with the external  
organization of the Church

Three dollars per annum

### THE NEW-CHURCH THEOLOGICAL SCHOOL 48 Quincy St., Cambridge, Mass.

A three years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in the Spiritual Interpretation of the Scriptures.

For information apply to  
**Franklin H. Blackmer, President**

### BOARD OF MISSIONS

OF THE

**General Convention**

"Go ye into all the world," was the command to the original missionaries. It is no less a command to the New Christian missionary. Please help us to be obedient to it.

Hon Forster W. Freeman . . . . .	President
Paul Sperry . . . . .	Vice-President
Leslie Marshall . . . . .	General Secretary
380 Van Houten St., Paterson, N. J.	

### CHAPEL HILL SCHOOL (Formerly called Waltham School for Girls) Waltham, Massachusetts

A Boarding and Day School controlled by New-Church Trustees. Pupils accepted ages 5 to 19; separate homes for older and younger girls. College Preparatory and General courses in Upper School. Outdoor sports. For catalogue, address

**PHILIP E. GOODHUE**  
Principal

### LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited  
Help us serve the Children

**BERTHA M. WHITMAN, Treasurer**  
109 Walnut Avenue, Roxbury 19, Mass.

*The*  
**NEW CHURCH  
MESSENGER**



June 21, 1939

In This Issue

Convention Greeting to the  
British New-Church Confer-  
ence in Great Britain

*Arthur Wilde*

“The Unknown God”

*Wilfred G. Rice*

The Church on Earth

*Klaas Leo Peters*

Highways and Byways

C. S. C.

The Alliance Page

*Price 10 cents*

TABLE OF CONTENTS

June 21, 1939

Convention Greeting to the British New-Church Conference ..... 391

Articles:

    "The Unknown God": by Wilfred G. Rice ..... 393

    The Church on Earth: by Klaas Leo Peters ..... 395

    Highways and Byways: by C. S. C. .... 397

Verse: ..... 398

The Alliance Page ..... 399

A Page for the Younger People ..... 400

News of the Church ..... 401

Personalia ..... 402

Mission Board News ..... 402

Calendar ..... 403

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR

Arthur Wilde

ADVISORY BOARD

Hon. Forster W. Freeman, Chairman  
 Mary Seward Coster      Leslie Marshall  
 Starling W. Childs      John W. Stockwell  
 Mrs. David Mack      B. A. Whittemore

Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

REV. ARTHUR WILDE  
 112 E. 35th Street  
 New York City

WHEN IN OTHER CITIES,  
 REMEMBER YOUR  
 CHURCH

- BALTIMORE, MD.  
 Calvert Street, near Chase  
 The Rev. Fred Sidney Mayer, Pastor.
- BOSTON, MASS.  
 Bowdoin Street, opposite the State House  
 The Rev. Antony Regamey, Pastor.
- BROCKTON, MASS.  
 34 Crescent Street, near Main  
 The Rev. Harold R. Gustafson, Pastor.
- CALIFORNIA  
 Berkeley Parish (San Francisco Society),  
 1900 Essex Street  
 The Rev. Othmar Tobisch, Pastor.  
 Los Angeles, 509 South Westmoreland Avenue  
 The Rev. Andre Diaconoff, Pastor.  
 Riverside, 3645 Locust Street  
 The Rev. Walter B. Murray, Pastor.  
 San Diego, 4144 Campus Avenue  
 The Rev. John L. Boyer, Pastor.  
 San Francisco, Lyon and Washington Streets  
 The Rev. Othmar Tobisch, Pastor.
- CAMBRIDGE, MASS.  
 Quincy Street, corner Kirkland  
 The Rev. Everett K. Bray, Pastor.
- CHICAGO, ILL.  
 Humboldt-Park Parish, corner California Avenue  
 and LeMoyné Street  
 The Rev. Henry K. Peters, Pastor.  
 Kenwood Parish, 46th Street and Woodlawn Avenue  
 The Rev. Percy Billings, Pastor.  
 Sheridan Road Parish, 912 Sheridan Road, near  
 Rokey Street  
 The Rev. Henry K. Peters, Pastor.
- CINCINNATI, OHIO  
 Oak Street and Winslow Avenue  
 The Rev. John W. Spiers, Pastor.
- DETROIT, MICH.  
 92 E. Forest Avenue, near Woodward Avenue  
 The Rev. William H. Beales, Pastor.
- FRANKFORD, PHILADELPHIA, PA.  
 Paul and Unity Streets  
 The Rev. Leonard I. Tafel, Pastor.
- NEW YORK CITY  
 35th Street, between Park and Lexington Avenues  
 The Rev. Arthur Wilde, Pastor.  
 Clark Street and Monroe Place, Brooklyn  
 The Rev. William F. Wunsch, Pastor
- ORANGE, N. J.  
 Essex Avenue, near Main Street  
 The Rev. Albert Diephuis, Pastor.
- PATERSON, N. J.  
 380 Van Houten Street  
 The Rev. Leslie Marshall, Minister.
- PHILADELPHIA, PA.  
 22nd and Chestnut Streets  
 The Rev. Charles W. Harvey, Pastor.
- PITTSBURGH, PA.  
 Sandusky Street, one block north of North Avenue  
 The Rev. Charles D. Mathias, Pastor.
- PORTLAND, ME.  
 302 Stevens Avenue, corner Montrose Avenue  
 The Rev. Norman O. Goddard, Pastor
- PORTLAND, ORE.  
 2037 S. E. Spruce Avenue  
 The Rev. William R. Reece, Pastor.
- PROVIDENCE, R. I.  
 Broad and Linden Streets  
 The Rev. Henry C. Giunta, Pastor.
- ST. LOUIS, MO.  
 620 No. Spring Avenue  
 The Rev. Dirk Diephuis, Pastor.
- ST. PAUL, MINN.  
 S.W. corner Virginia and Selby Avenues  
 The Rev. Clyde W. Broomell, Pastor.
- 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)

Vol. CLVI, No. 25

New York City, June 21, 1939

Whole No. 4477

Convention Greeting to the British New-Church  
Conference in Great Britain

TO THE GENERAL CONFERENCE OF THE NEW  
CHURCH IN GREAT BRITAIN:

TO me has been given the privilege of sending the greetings of the General Convention to you our brethren in Great Britain, and to convey to you our heartfelt wishes for divine leading in all your deliberations.

The annual messages we receive from you and the responsive ones we send, help to quicken the spirit of affection and fraternal co-operation. We feel that though separated by the wide Atlantic we are yet very near together, that we are one in spiritual purpose, one in a divinely appointed commission. However weak and partially effective may be our efforts we rejoice in the privilege, mutually shared with joy, of preaching the gospel of the Second Advent; of striving to bring to mankind a knowledge of the Lord in His Divine Humanity, and a knowledge of the true nature of His Divine Word.

The troubled times in which we live, and the unrest induced by conflicting political ideologies, are a source of anxiety to us all. We in the United States are acutely conscious that our brethren in Great Britain not only are

deeply concerned with the spiritual state of mankind but are living under a nervous strain induced by the uncertainty of their own physical safety. We realize that the threat of war means something far different to them than to us. We pray that not only on the spiritual plane but in the realm of the natural life the divine promise may be fulfilled, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." It is our earnest, fervent prayer that war clouds may roll away and that all men may dwell once more in the sunshine of Divine Love. It is our earnest prayer that the apotheosis of brute force may be shattered like the image of Dagon, and that the ark of the covenant of the Lord may be established in the hearts of all mankind.

From a superficial point of view the present troubles in Europe appear to be the outcome of the restless ambition of a few individuals who are seeking to forge out of their several nations superlatively efficient instruments of force by which the leaders may achieve world dominance. Beneath the surface, however, we recognize a conflict of two antagonistic ideologies, (1) The

suppression of freedom and the absolute control of the individual by the State; (2) The preservation of individual freedom to the greatest possible extent consonant with the safety of the State.

On the success achieved by either of these conflicting ideals depends the immediate future of mankind. Dictators are not immortal. Each one will eventually pass through the gateway to the spiritual world; but political ideologies do not necessarily die. They persist until men are convinced that they are unsound and unsafe, and based on principles opposed to ideals of Divine Justice.

The New Church on both sides of the Atlantic is profoundly interested in the preservation of democratic ideals. "Government of the people, by the people, for the people," is the foundation of national freedom both in Great Britain and the United States. Political freedom has always been intimately associated with freedom in religious affairs. It always must be so because both forms of freedom are deeply rooted in spiritual principles. Destroy either form and at once you put the other in jeopardy.

The New Church must always treasure a recognition of the value of the individual. The Writings tell us that a man is a church in the least form, even as an angel is a heaven in the least form. The Church must be conceived in freedom and cradled and nurtured in liberty. An ideology that seeks to take from man freedom of speech, freedom of the press, freedom of the franchise, limits and curtails his opportunity of becoming a church in least form. There is a world of difference between an ideology that preserves the freedom of the individual that he may grow into the image and likeness of God, and one that seeks to make him a blindly obedient servant of the State.

The troubled state of the world is a source of discouragement to all Christian people. To members of the New Church, however, it is proof of the need for a higher, purer form of religion. In the doctrines of the Second Advent are revealed the truths on which that religion must be based. As fellow workers in the great task of making those doctrines known to the world we wish you Godspeed in your labors. May your Conference be abundantly blessed

and your deliberations productive of new earnestness and deeper consecration.

May the Lord bless you abundantly and strengthen your hands that you and we may receive the fulfillment of His divine assurance, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

On behalf of the General Convention,

Faternally yours,

ARTHUR WILDE.

(Reports of Convention Proceedings in next issue.)

### Conjunction with an Invisible God Impossible

THE New Church is the crown of all the churches that have hitherto existed on the earth, for the reason that it will worship one visible God, wherein is the invisible, like a soul in its body. Thus and not otherwise, is conjunction of God with man possible, since man is natural, and therefore thinks naturally; and such conjunction must needs exist in man's thought and therefore in his love's affection; and this can take place only when he thinks of God as a Man.

For in all conjunction of God with man there must be a reciprocal conjunction of man with God; and such reciprocation is impossible except with a visible God. That God was not visible before the assumption of the Human, the Lord Himself teaches in *John*: "Ye have neither heard His voice at any time, nor seen His shape," v. 37; and that He is seen by means of His Human is stated in *John*: "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him," i. 18. And again: "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by Me. If ye had known Me, ye would have known my Father also. He that hath seen Me, hath seen the Father." xiv. 6, 7, 9. (*T.* 787.)

# “The Unknown God”

By Wilfred G. Rice

WHEN the apostle Paul visited Athens on one of his missionary tours he found this proud center of learning and culture in a deplorable state of idolatry. As he walked the streets of the capital city of Attica, observing the works of art that are still unsurpassed, and no doubt engaging in conversation with the philosophers who were so numerous, his attention was drawn more and more by the sight that was most typical of this heathen city.

From no point in the city was it possible to gaze far without seeing innumerable statues of gods worshipped by the Athenians; the streets were so crowded by vendors of idols that traffic was impeded almost to the point of these modern days. In addition to paying homage to every god and goddess of Olympus, the citizens of Athens erected monuments to such abstractions as Fame, Modesty, Energy, and Persuasion.

In their efforts to overlook no divinity that might have a bearing upon their lives, the Athenians even built an altar to “the unknown god.” Outraged by the folly and superstition of people who were otherwise rational, Paul disputed so vehemently with both Jews of the synagogue and frequenters of the market-place that his name and mission became known to the philosophers of the city. Taking advantage of their inordinate desire to hear and discuss ideas that were novel, the great apostle accepted an invitation to preach to them from Mars’ Hill.

Of all the great events recorded in the *Book of Acts* there are few to compare with Paul’s memorable address to the sceptics who gathered to hear him on the Areopagus. May it suffice at present to quote only the words which introduced his appeal: “Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an inscription, *To the Unknown God*. Whom therefore ye ignorantly worship, him declare I unto you.”

These words of Paul remind us of the declaration to the woman of Samaria by One who

was greater: “Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth.”

Unparalleled as it may be to employ any reference to the life of Paul in connection with the New Church and its mission, I find certain external points of similarity in the tasks undertaken. Let it be well understood that the personal shortcomings of Paul mentioned in the “Spiritual Diary” have no bearing upon the matter now at hand; we are concerned not with personalities but with the performance of great spiritual uses.

Outstanding among Paul’s efforts to reveal “The Unknown God” to a much wider circle than that which gathered on Mars’ Hill are the following: (1) an interpretation of the Gospel message in terms that would be clear to both converted Jews and Gentile proselytes; (2) a patient, mediatory campaign to promote harmony in the newly established Christian churches; (3) the successful completion of three missionary tours which brought the Gospel to most of the civilized world.

Now let us consider the ways in which the New Church also has been of service in extending the kingdom of God upon earth. Comparing our efforts with those of the apostle who lived and labored so long ago, it appears that we, too, have been interpreters of the Gospel to an ever widening circle. Especially with the aid of the deeper sense of Scripture, as revealed by Emanuel Swedenborg, we have been instrumental in calling earnest Christians everywhere to a more profound understanding of the Word of God. In the science of correspondence we have a revelation which the world has long awaited; in the privilege of bringing truths eternal to the Gentiles of this age we have many opportunities of obeying the Lord’s

command: "Go ye therefore, and teach all nations."

Where the apostle Paul was granted a measure of success in calming the disputes of the mixed group of Jewish and Gentile converts that formed the early Church, we are also mediators, and on a much greater scale than was the apostle. Our duty it is to present the good news of the Second Coming in such a way that it will attract, not repel, the world at large to the truths of the new dispensation of Providence. Difficulties have already been encountered in adjusting our methods and policies to the task at hand, many zealous workers have naturally been discouraged by the meagre response to their efforts, and external conditions in many lands are still unfavorable to the establishment of the Lord's New Church upon earth.

Though the problems just mentioned are real and grave, it would seem best to forget them for the moment; instead of concerning ourselves with what is wrong with the church, let us concentrate our activities upon a use which all will agree is "right." How often one's own troubles are automatically solved simply by ministering to those of others! It is my firm belief that a really vigorous missionary campaign, supported by the full resources of the church, would soon eliminate all present difficulties. New problems would come, of course, but they would be of a kind much more pleasant to view.

If Paul was able, with a few companions and scant resources, to conduct the most successful missionary enterprise in history, is it not possible for the New Church at least to add enough new members each year to fill the gaps in its roster? By these words no disparagement is intended for the present self-sacrificing workers; it is hoped, on the contrary, that greater support may be given them.

It is a matter of history that the most successful churches are those which have followed an aggressive missionary policy; those churches, on the other hand, which have felt that they could not afford to carry on such work, or for other reasons have neglected it, have been the first to decline. As a matter of plain fact, no church can long afford not to present its message as widely as possible, and

in an organization where the average age of its members is very high, common sense alone dictates a strong recruiting effort.

We have seen that the New Church has already performed two very important uses in the establishment of the new dispensation of Providence upon earth: first, the restatement of the fundamental principles of religion in the light of the deeper sense of Scripture; secondly, the founding of an organization that is the nucleus of the New Jerusalem. By rendering these two great services the church has now opened the way for its crowning work: the gradual reception and instruction of those who will be servants of the Lord in his Second Coming.

Perhaps the truths of the Church have become so familiar to us that their appeal has lost its former strength, or perhaps we forget that not everyone has had the opportunity of hearing the new revelation. It is even possible that some would not welcome the presence of newcomers, especially if the latter were enthusiastic, or in the habit of bringing noisy children to Sunday-school. It is pleasant, of course, to engage in worship with a small, exclusive company of life-long friends, and to be spared the annoyance of occasionally finding a stranger in one's accustomed place, but success is rarely gained without sacrifice.

As long as the world contains one person who has not been visited repeatedly with the saving truths of the Lord's New Church, as long as members of the Christian Church remain in ignorance of the universal theology, for so long will it be our responsibility to preach the message of a God whose true nature is still unknown to many who call upon his name.

### Seen by an Interior Enlightenment

By an interior enlightenment a rational man perceives, as soon as he hears it, that God is One; that He is omnipresent; that all good is from Him; also that all things have relation to good and truth; and that all good is from good itself, and all truth from truth itself. Man perceives these things and other like things interiorly in himself when he hears them; and he has this perception because he has a rationality that is in the light of heaven, which gives enlightenment. (P. 165.)

# The Church on Earth

By Klaas Leo Peters

WHEN a church is established on earth by the Lord, the members of that church feel that they belong to a permanent organization, one that cannot be shaken or destroyed. This feeling has not been justified to date, since one church has regularly given way to another all through history.

We may think of the same order of events in general occurring successively as for the Most Ancient Church so in the subsequent churches. Namely, the separation of faith and charity or the separation of the internal and the external. In making a study of the disintegration of the Most Ancient Church we can see why it is that a church is not permanent as its members feel that it ought to be. (A. 337ff.)

Taking the Most Ancient Church as typical, we see that the first step in the downfall of the church is that faith is recognized and acknowledged as a thing by itself. Doctrines are studied without considering their relation to life. This discovery of unrelated doctrines comes as a pleasant surprise. Here is something new! A vast body of knowledge of the most important nature to be mastered and no necessity of applying it to conduct.

However, a church cannot exist without charity, so that many of the activities of a church are directed toward charitable works; missionary, social service, education both spiritual and intellectual. At first this charity makes one with the faith or doctrine, but when the discovery above mentioned, the discovery of doctrine unrelated to charity, is made, faith and charity can no longer remain together. In an ideal church they would become closer united, but in the churches as they have been, they have always become separated. One or the other, closer conjunction, or separation, necessarily happens, since we cannot remain stationary.

This life is not static. We cannot remain on a given plane of spiritual life, that is, we cannot regard ourselves as being "saved" and secure from temptation. We think of the spiritual life as well as the natural life, as being of progress, of spiritual or natural development.

To remain on a given plane would indicate arrested development, but the forces of the natural and spiritual worlds go on. Neither do they permit us to remain at rest. We pick up truths and falsities and mixtures of these. We always have a great deal to unlearn as well as to learn.

Once when a boy, I had a toy *papier-maché* horse. I learned in school that if air were excluded, things did not decay. I employed this newly-found knowledge to preserve my toy horse by burying it in the ground where, I thought, no air could get at it. A week or so later I dug up the toy to play with it, but alas! It was soft and out of shape. Not only did air circulate in the ground, as I found to my sorrow, but moisture was stored there in abundance. It was still true that absence of air prevented decay, but I had not learned how to exclude air—or moisture. So the truths we learn are mixed with falsity and we cannot tell the difference till the forces of nature or spirit bring home to our minds the results of our actions and experiences. By these forces of nature and spirit truths may be separated from the falsities in our minds, the truths stored for further use and the falsities rejected by those who love the Lord. Those who love themselves more than the Lord will delight in confirming the falsities and reject the truths. In either case there is continual change. The stream of life goes on. It may change from muddy to clear according to accepted desires, but it does go on.

Our life looks stationary. We see children as children and somewhat older people as the youth of today. Very soon the children are the youth of today and the older people in middle and old age. The body becomes older without effort but natural health and spiritual development come only with constant care and persistent effort. New truths must be learned, half-truths corrected, falsities eliminated. There must be a continual conscious exertion toward uniting the truths we acquire, to charity. It is necessary that we learn new doctrines of faith but if these become separated from charity, the works of faith are dead and cannot

be accepted. Cain performed good works of faith. He attended to his work and brought sacrifices to the Lord, to all outward appearances the same as his brother Abel. But he was angry and envious when his sacrifice was not accepted. This shows that love was missing in his heart. His faith was separated from his love or charity so that it was a dead faith. When things go against us and the hand of the Lord seems to be opposing our wishes, we do well to turn humbly to the Lord in prayer to find out why we have not been prospered in the way that we thought we should, rather than turn away from the Lord in anger as did Cain when his offering was rejected.

The sacrifice that Abel brought to the Lord was pleasing to Him because it was brought in humility and love. Worship grounded in charity is pleasing to the Lord. It is quite otherwise when faith is separated from charity. In that case the whole interior attitude and intention is changed and charity departs altogether. Worship without love to the Lord is idolatry even when the outward movements of divine worship are made. True worship can come only from loving hearts.

How then, may we ask, can we, as individuals, avoid this terrible pitfall of faith separated from charity since it does not show in the external behavior? By the grace of His Divine Providence the Lord has implanted in each of us an accurate barometer by which we can tell how the pressure of evil is affecting us. This indicator does not tell us in all cases exactly what to do, but it does make us feel very uncomfortable when we do or contemplate doing anything false or evil. This indicator may be improved by use, or it may be dulled with neglect, but it cannot be eliminated altogether. We call this indicator our conscience and our conscience tells us when faith is being separated from charity.

It is essential that we know whether we have faith united with charity or faith separated from charity, for if we did not know, we could not do anything about it. If we wish persons well, do not feel jealous or envious at their success or prosperity, are willing to help them when they need it, in short, if we are well-disposed toward them, then we have charity.

Our attitude toward our fellow men is divided in separate patterns of thought and behavior. We may love one, be indifferent to another and positively hate a third. The more people we love, and the fewer we are indifferent to or hate, the higher is our level of spiritual living. As soon as we have learned to love even one person as ourselves our spiritual life has begun and needs only to be perfected to make us fit into the structure of heaven. Furthermore, it is not only the way we feel toward a person that determines our love or charity toward him. Our degree of charity depends more on what we do, or would do if we had the opportunity than on the emotional state. The emotional state is due in part to the state of the body in which we reside. If the body is physically tired or ill, the emotional state will be unstable and feelings of anger or hatred will arise easily. This does not at all represent our spiritual state. Charity presses on us continually to be accepted and it is the degree to which we accept it from day to day through sickness and through health, through depression and elation that determines our spiritual state. To resent the promptings of charitable influences and to find ways of evading them causes us to reject charity and that indicates a state of evil. This may manifest itself in a desire to impose our understanding of the doctrines on others.

The church on earth is composed of individual members united into an organization. The degree to which faith and charity are united in the individual members of the church will determine the union of faith and charity in the church as a whole. In order to remain in existence then, it is only necessary for the church to teach its members how to conjoin faith and charity in themselves and to desire this conjunction.

---

## Reformation

MAN believes that he is reformed and regenerated by the truths of faith, but this is an appearance, he is reformed and regenerated by the good of faith, that is, by charity towards the neighbor and love to the Lord. (*A. C.* 3207.)

## Highways and Byways

By C. S. C.

### The Building of the City

(New York Times Editorial)

The leading editorial in the *New York Times* of April 30 bore the title, "The Building of the City." The writer of this fine editorial on the New York World's Fair says in part. "We can hope that this exposition will point these millions toward more than a material conquest of the future. . . . We can hope that they will realize that the building of the city of the future—the greater city that will lie between two oceans and include the spaciousness of prairies and lonely mountains—is a task to be accomplished in brotherhood and in peace, with the aid of all the human endowments, from every nation, expressed in every creed, that are our most precious heritage."

The editorial concludes: "On the Fair grounds there stands the Temple of Religion, dedicated to no one religion but to all faiths sincerely held. Perhaps those who go there will remember to say a prayer, or think a prayer, for the freedom, on this earth, of the human mind and soul. In that freedom, and in that alone, is the promise of the future."

As I read these words I thought of that picture drawn by the Prophet Isaiah:

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (*Isaiah xxxv. 88.*)

It would seem as if most of us to-day were "wayfaring" folk—men and women with burdens and problems, sometimes fearful of the way ahead, often wondering about the goal. Yet most of us believe in God and wish to serve Him and His children better tomorrow than we have done in the past. Most of us have done foolish, even wrong things in the past, but doubtless all of us want to go forward resolutely on the highway that leads toward heaven.

Let those of us who visit the World's Fair and those of us who do not, join in the prayer suggested by this editorial in the *Times*: "a prayer for the freedom, on this earth, of the human mind and soul." And perhaps we may pray for something else—that in the City of

Tomorrow we shall find that highway of which Isaiah tells us—"The way of holiness," where "the wayfaring men, though fools, shall not err therein."

\* \* \* \* \*

### John Wesley's Church Unites

The *Christian Century* of May 10, referring to the union of the three branches of the Methodist Church, as the result of the Uniting Conference at Kansas City this spring, said: "There was something nobly symbolic about the fact that the opening communion service of the conference was, by the gracious courtesy of Bishop Robert N. Spencer, held in the Episcopal cathedral of Kansas City. Perhaps it foreshadowed a day when the process of separation, which took the Methodists out of Anglicism after the death of Wesley, might begin to be reversed."

This past winter I heard a lady who spent some time in England last summer speak of the deep impression made upon her by John Wesley's house. (In London I think this was.) She spoke particularly of the room in which Wesley read his Bible regularly and prayed. With a good deal of feeling this dignified woman said, "I am not a Methodist, but somehow I felt there the spirit of John Wesley." Who shall say but that the spirit and influence of John Wesley, still living, has helped to draw together the branches of the church he founded in the 18th century?

\* \* \* \* \*

### Great Physician and Pioneer Dr. Richard C. Cabot

A great physician passes on in the death, May 8, of Dr. Richard Clarke Cabot of Cambridge, Mass. Recently I asked a physician who knew Dr. Cabot what he considered the latter's greatest contribution was. He replied thoughtfully, "I should say that his courage in pointing out the weaknesses in the medical profession and thereby incurring the hostility of many of his colleagues was his greatest work." Dr. Cabot was not content with pointing out weaknesses in his own and other professions; he was a constructive thinker and worker. Head of the staff of the Massachu-

setts General Hospital, Boston, for a number of years, he instituted there hospital social service, which gave the poor and needy proper oversight after they returned from the hospital to their homes. Thus, he became the founder of hospital social service.

Among Dr. Cabot's numerous books on medicine, social service, and ethics, perhaps the best known is "What Men Live By," a book that went through thirty editions, and offers to-day stimulus and comfort as it points to "*Work, Play, Love, and Worship*," as the fundamentals, in any age and stage, for happiness and successful living. Last evening I read with interest in Dr. Cabot's "Adventures in the Borderlands of Ethics," the first chapter, entitled, "A Plea for a Clinical Year in the Course of Theological Study."

In this chapter Dr. Cabot tells how the dean of the Episcopal Theological School in Cambridge invited him to discuss with a class of senior students in this school subjects that this physician of wide experience and interest in his fellowmen considered important for ministers of the Gospel to know. It may be of interest to New-Church people that Dr. Richard Cabot secured as his assistant in this experiment no other than Dr. Alfred Worcester of Waltham, Massachusetts. The following is Dr. Cabot's tribute to Dr. Worcester:

"He is the best practitioner of medicine that I have ever known, because he is a Christian, has always worked in a small city where he knows everybody, has never specialized and has always cared for the minds and souls of his patients, as well as for their bodies."

Dr. Cabot makes plain the purpose that animated him and his assistant, Dr. Worcester, in these weekly discussions with theological students. He says, "When we urge a theological student to get 'clinical experience' outside his lecture rooms and his chapel, to visit the sick, the insane, the prisons and the almshouses, it is not because we want him to get away from his theology but because we want him to practice his theology where it is most needed, *i. e.*, in personal contact with individuals in trouble."

Not only the students at the Episcopal Theological School but also those at Union Theological Seminary in New York evidently responded to this appeal. How practically this pioneer work, started by Dr. Cabot, is working

out I do not know, but it surely has much to recommend it in this troubled day when thousands of people need as much as anything else the opportunity to unburden their minds and hearts to wise and trusted counselors.

\* \* \* \* \*

#### From Julian K. Smyth and Chauncey Giles

From the pamphlet reporting the "Speeches and Addresses as delivered at the Memorable One Hundredth Anniversary Session Held in Philadelphia, May 18 to 23, 1917." (Commemorating the first New-Church convention, which met in Philadelphia, on the 15th day of May, 1817.) Looking back upon that centennial convention of May, 1917, one marked by religious and patriotic fervor, the late Rev. Julian K. Smyth, President of that Convention, closes his message with these words: "Unless all signs fail, a new spirit is animating the Church and it is girding itself for larger and better service. Do your part. Do it gladly; for the time has come for a strong, forward movement. Every one counts. Enlist!" . . . From the Rev. Chauncey Giles, a former minister of the New Church in Philadelphia, writing of heaven and of the Lord: "His love is the life of heaven; His wisdom is the law of heaven; His truth is the light of heaven. . . . The landscape is alive with His love."

## Happily at Play

By Anna Tafel

EVERY sunny morning  
From across the way  
Comes the sound of happy  
Children in their play.

Never sounds of quarrel  
Or of discontent,  
Happy, care-free children  
As the good Lord meant.

When I wake in Heaven  
As I trust I may,  
I hope the first sounds that I hear  
Will be children's voices clear  
Little angel children dear,  
Happily at play.

# THE ALLIANCE PAGE

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

—Psalm lxxviii. 11. R. V.

IN accordance with the new plan for our page, we are presenting to-day a brief study of a part of the Lord's Prayer, by Mary Seward Coster. Mrs. Coster needs no introduction to the women of the New Church, but we asked permission to mention that she began teaching in the New-Church Sunday-school when she was fourteen years old, and continued until the time of her marriage, when she went to Orange, N. J. When her children were grown she again took up the work of teaching, continuing until a few years ago. She has been a member of a Study Group which meets each week, on Thursday, and has served as its leader for many years. She also taught in the New-Church Mission School, the Chapel of Divine Providence, from the age of fourteen until she left for Orange.

## TWO HALVES OF ONE WHOLE

By Mary Seward Coster

All through the Christian centuries there have been those who have suggested the need for changing the translation of the words of the Lord's Prayer, "Lead us not into temptation." This desire came to men long before Swedenborg, in writing about temptations, had brought a deeper understanding of the subject into the world. Earnest people have often wondered at the form of this petition, and some have tried to recast it so that it would conform more nearly to the truth, as they saw it. Some of these early writers have construed the sentence to read, "Suffer us not to be overcome by temptation," while others, wanting to adhere more closely to the actual text, have pointed out that there is a difference between merely being assailed by temptations and the greater danger of being led *into* them.

We of the New Church still puzzle over the words, but we realize that we must look for the true understanding of them in the text itself.

It is the Lord who has clothed His truth with these words and the depth of their meaning will be lost to us whenever we are tempted to alter them so that they may conform to our present understanding of them. When we really grasp all the truth that the Lord has given us in these words they will shine out only the more brightly because of our former questionings in regard to them.

Maybe a step toward this better understanding will be to see them always merely as an introduction to the next petition, "Deliver us from evil." It is these words that express the heart of the petition; the first words refer to the pathway that leads to the desired end. If delivery from evil was the work of the Lord alone in us, if man had been given no part of the work to do, as-of-himself, then the first part of the petition could have been omitted entirely. Men could have relied wholly on an earnest "Deliver us from evil" to accomplish the desired end. But we know that this is not enough. The Lord takes no evils away from us that we do not willingly surrender, and this surrender is the outcome of our deliberate choice between good and its opposing evil.

We have all had experiences of the difficulty of making these choices. We know that it is the strength of our own desires, and the love that we have for our own convictions, that fight against our choice of the Lord's good and truth. We have to face this fact every time we ask the Lord to deliver us from our evils. We are asking Him to show us things in ourselves that are evil, though we love to think them good; to show us where our opinions are wrong, though we love to think them true. It is this humble realization that our own love rises up to fight against what is really good and true, that fills the first half of the petition with its meaning and purpose. In it we are speaking from two deep convictions. First

*(Continued on page 401.)*



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### Blessed by Trial

**A**MONG the sayings of the Lord Jesus that we know as the Beatitudes is one that says, "Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Some years ago I saw a canary that had escaped from a cage. It had probably been born in captivity, because now, having gained its freedom it did not know what to do. It must have felt strangely out of place in a city street. It took short flights from one window ledge to another. At last some sparrows saw it and attacked it. They beat and pecked at it until it fell dead on the pavement. It brought to my mind a passage from the Bible in which the Lord, speaking of the Church says, "Mine heritage is as a speckled bird: the birds round about are against her."

Evil, vicious people do not like the righteous. They are filled with enmity and hatred. The early followers of the Lord Jesus soon learned that fact. They were scorned and hated. The purity and unselfishness of their lives seemed a reproach to the idolators and pagans by whom they were surrounded. They were persecuted, imprisoned, put to death. They learned what the Lord meant when He said, "Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Not long ago I was reading the life of the poet William Cowper. He says that when he was at school his life was made miserable by bigger boys who took a savage delight in tormenting him because of his gentleness.

Good qualities often arouse anger in evil people. The evil have learned to hate goodness, and they delight in making the good suffer. The Lord Jesus knew that many of His followers would be persecuted by evil men. But He gave the blessed assurance that those who suffered would be greatly enriched, "For theirs," said He, "is the kingdom of heaven."

He means this: if you have the courage to be His disciples; if in the face of opposition, scorn and ridicule you can continue to do His will; if you love truth and gentleness, and fear not the consequences of being a true Christian, those qualities and that courage have already put the kingdom of heaven within your heart. You have won the kingdom by faith, constancy and love.

The days of martyrdom have gone by. Religious persecution is a thing of the past. You can be a follower of Christ and none will say you nay. Yet even at the present time it sometimes takes a good deal of courage for young people to be true to Christian ideals. People cannot persecute you very much, but they can laugh at you, sneer and jeer at you, tell you you are old-fashioned and behind the times. Many a young man who would willingly go to prison for his faith, cannot stand being laughed at. The penalties are different to-day but the courage is needed just the same. It needs a strong, brave heart to follow the Lord. And faithfulness brings the same reward as of old: "Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

## The Alliance Page

(Continued from page 399.)

is our realization that the Lord is, as Swedenborg states it, "Most closely present" in all temptation. It is because He *is* present and because we *are* hearing His call that the self-love is roused. Without the stirring of some higher good in our hearts, and without the presence of some higher truth, there could be no temptation. In a very real sense the Lord is present in all the times of temptation that we experience. And secondly, in these words we acknowledge our full dependence upon the Lord in all times of temptation. If, in arrogance and in self-sufficiency, we felt ourselves strong enough to invite temptations, we would never successfully overcome them. How surely the Lord was voicing this truth when in the Garden of Gethsemane, and at the approach of His last and severest temptation, He prayed, "Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done." In our own small way we say the same thing day by day when we pray, "Lead us not into temptation, *but deliver us from evil.*"

### NEWS OF THE CHURCH

#### NEWTONVILLE, MASS.

June 11th was observed as Children's Sunday; it marked, also, the closing session of the church school. Books of Worship and Bibles were presented to the pupils who had reached a certain age.

#### SAN FRANCISCO, CALIF.

The Rev. Fred Sidney Mayer, president of Convention, expects to spend July and August in San Francisco. He will preach in both the Berkeley and San Francisco churches. He plans, also, to conduct a doctrinal class during his visit, and will use "Divine Providence" as his text book.

#### RIVERSIDE, CALIF.

The Riverside papers have been running a series of articles on Saturdays on the churches of the city. On June 3 the Society of the New Jerusalem was featured, with pictures of the officers and an article on the "Aims of the New Church" by the pastor, the Rev. W. B. Murray, and a brief history of the Society by Mrs. J. C. Perry.

In 1878 the Rev. Berry Edmiston, his wife and three young sons came from Henry, Ill., for a bronchial affection. He influenced other New-Church families to come also and he held services in their homes.

On May 24, 1885, the church was organized at the home of Mrs. F. P. W. Field. Of the 22 charter members five are still living and four are still members in Riverside; Joseph L. and Charles H. Edmiston are regular attendants but Mr. and Mrs. Fred T. Field live in Monrovia and can rarely come so far, and the Rev. Lloyd H. Edmiston is the minister in Seattle.

The old Arlington school was bought for a church in 1885. The present church at 3645 Locust was dedicated on Easter, 1904.

The Rev. Berry Edmiston resigned April 7, 1912, at the age of 81 after having preached for the New Jerusalem Church for 56 years. He was succeeded by the Rev. Albert Bjorck, the Rev. Lloyd H. Edmiston, the Rev. Howard C. Dunham, the Rev. Leighton C. Shuster, and the Rev. Walter Brown Murray, who became pastor in October, 1928, though he continues to reside in Los Angeles because of missionary work in which he is employed. (The Los Angeles Society was 51 years old on Easter.)

The Riverside Society will have a vacation during July and August, as usual, meeting again September 10, after California Association September 1, 2, 3.

E. C. P.

#### CHICAGO (KENWOOD)

Sunday, June 25th, marks the closing Sunday of the season for this Society. Services will be resumed on Sunday, September 10th.

On Convention Sunday, June 18th, the Sunday services at Kenwood were conducted by Mr. Eric Bergman.

The Rev. Percy Billings, pastor of the Society, will deliver the Commencement address at the Mendelssohn Conservatory of Music on the evening of June 26th.

#### Almont Summer School

This summer marks the fortieth anniversary of the founding of Almont Summer School. A special program, with an anniversary pageant, has been arranged for the sessions extending July 16th to 30th. The faculty includes the Rev. Donald Gustafson of Lakewood, the Rev. Henry Peters of Chicago, the Rev. J. W. Spiers of Cincinnati, and the Rev. Wm. Beales of Detroit. A large attendance is expected to commemorate this historical event.

During summer days in the closing years of the last century a group project had its beginning. Rural tree-shaded Almont entered the annals of Michigan New-Church history. A co-operative willingness of service among a few far-visioned persons established a center for summer study and lectures offering a wholesome religious background.

Non-pretentious, small in size, the project slowly grew. The measure of its success was not bounded by its limited size. Its influence widened until it became a center for the extension of New-Church teaching with an increasing attendance each year.

Its campus edging wide fields of clover and joining long rows of tasseling corn, the little Summer School venture soon rooted into permanency and supplied a vital need to many of our early Church. Hard work and inadequate facilities were endured by those hardy folk who toiled to

make Summer School a reality. Nevertheless, their struggles were not without some measure of happiness. A big family-lovingness pervaded all activities. A spirit of devotion was established, nor can it be dimmed with the passing years.

The long days of those early Michigan summers passed in a slow cadence remote from the accelerated tempo of to-day. Tastes, pleasures and the demands of living at the turn of the century closely patterned early American simplicity. Dirt roads and buggies, kerosene lamps and a ten o'clock curfew hedged the quiet routine of early Almonters; nevertheless, Summer School bustled with activity. The front porch was a forum of discussion, the campus a center of activity, and down tree-shaded roads even romance smiled.

Forty summers have passed, and to-day Almont enjoys better equipment, larger quarters and improved conditions. The tent days are gone and in their stead we find substantial dormitories—one for boys, one each for the older and the younger girls, one for adults, and a fine "Rec" Hall, along with the older buildings of mess hall, administration hall and the fine old church.

A broad schedule of lectures and out-door activities fills the twelve-day sessions. As of old the morning schedule consists of lectures for the various groups. The afternoons and evenings are largely given over to various social activities, resting or reading. Altogether, Almont is an ideal place under New-Church influences for relaxation and friendly contact.

Why not plan to spend a few days mid-week, or come for the two weeks? Pack a few things, a couple of books you have missed reading, bring some hiking shoes, allow the children to come and close house at home. Relax, rest and loaf a little. This is not a resort, nor a hurly-burly vacation spot—here it is quiet and you appreciate the absence of all those pressure demands of home.

The 1939 session marks the Fortieth Anniversary. Prospective plans in commemoration of this span of years in Summer School life will appeal to all. A well-rounded program will celebrate this event. Watch for the July issue of the *Almont Bulletin* for details.

ELIZABETH HALLOCK,  
Chairman, Publicity Committee,  
Almont Summer School.

### California Association

The meetings of the California Association will take place at San Francisco, September 1-3. The theme will be "The New Church Faces New Conditions"; several speakers on this subject will cover different phases. Sunday afternoon, September 3rd, will be spent on Treasure Island in the Temple of Religion with a diversified program

and public appeal. Miss Rosamond Joyzelle, nationally known creative artist, will give dramatic presentations from her "The Life of the Master." At 5 p.m., a New-Church vesper service will be held.

### Personalia

Miss Esther Parsons Perry, daughter of J. C. Perry of East Highlands, Calif., received a doctor of philosophy degree in soil science from the University of California, May 20th. She graduated from the Redlands High School in 1921, received a B.S. from the College of Agriculture in 1925, and an M.S. in plant pathology in 1927; since then she has been associated with the division of Soil Technology of the University of California; her work included teaching, laboratory analysis of samples from the soils survey area, in the state of California, and research in soils problems.

Mr. and Mrs. A. E. Friend of Riverside have left for their summer vacation in Oregon, visiting their daughter, Mrs. Glenn A. Baxter in Alameda and attending the San Francisco and Berkeley churches and also the Pacific Northwest Conference in Portland, Ore.

Mr. Richard May, ranger in charge of San Jacinto National Forest, who was confirmed in the New Church by the Rev. Frank Gustafson at Ann Arbor, Mich., has taken out membership in the San Francisco Society. He recently married Miss Dixon of Berkeley and they reside now at Idylwild, Calif.

The Rev. Othmar Tobisch was elected secretary-treasurer of the Berkeley (Calif.) Fellowship of Churches for the ensuing year.

### Mission Board News

The Rev. Bjorn Johannson, New-Church missionary in Copenhagen, Denmark, reports among other interesting matters plans under way for a daily readings pamphlet. He plans to publish it next fall, distributing it free or at a very nominal price. The Society has been unfortunate the past winter, a number of its members having been afflicted with influenza, an epidemic having broken out in that vicinity. This has naturally had an effect on the attendance at meetings, although the young people's group seems to have grown. Three newcomers, however, have been added to the congregation, and Mr. Johannson states their bi-weekly meetings, at which time they are studying *Heaven and Hell* with social hour following, are very successful. A small special edition of the Society's quarterly magazine is being prepared as a mis-

sionary number to be mailed out to all those who have manifested interest in the teachings. Mr. Johansson states that the international situation is upsetting business and producing a nervous feeling generally.

**ARE YOU A  
STAMP COLLECTOR?**

If so, try the Board of Missions Stamp Dept. It will help you and help us. Mixtures, U. S. and foreign, approvals, meters, covers, etc.—at lower prices than elsewhere.

Nearly 400 satisfied customers

Ask for price list



**BOARD OF MISSIONS**  
380 Van Houten Street  
Paterson, N. J.

**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—Re-opens September 5.  
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.

**THE NEW YORK CHURCH, 118 East 35th Street,**  
Re-opens September 17.

**THE CHURCH OF THE NEIGHBOR, Clark Street and  
Monroe Place, Brooklyn Heights.**

**A Correction**

We wish to retract an implication contained in a news item concerning the action of the Cleveland Society which appeared in these columns in the June 7th issue of THE MESSENGER. Objection is rightly made to the sentence "Because of a deficit of over \$3,000 it became necessary to elect the following new officers." The fact is that the deficit had nothing to do with the election. It seems that several members withdrew from the Society, and this included among others the President and the Treasurer. At the next meeting of the Society, a quorum being present, the following officers were elected: Chas. E. Duerr, President; Anton Pfister, Secretary; Mrs. G. Y. Anderson, Treasurer. In the absence of the editor of THE MESSENGER, who is in England attending the Conference, I wish to say that there is general regret that offence should be given to any person especially those who have acted in official capacities for the Church.

FRED SIDNEY MAYER,  
*President of the General Convention.*

**PERRY  
KINDERGARTEN NORMAL  
SCHOOL**

Field 1. A three-year course preparing high-school graduates for nursery school, kindergarten, primary and playground teaching. Limited enrolment.

For catalog write the Secretary, Room 3013  
12 Huntington Avenue, Boston, Mass.

**CALENDAR**

July 2.

*Fifth Sunday after Pentecost*

THE CHRISTIAN LIFE

Sel. 46: "I will bless the Lord at all times."

Lesson I. Joshua xxiv.

In place of Responsive Service, Sel. 178: "My soul cleaveth unto the dust."

Lesson II. Rev. xix, v. 11.

Gloria, Benedictus and Faith.

Hymns (Mag.) 22: "To God I lift my eyes."

224: "Jesus, with Thy Church abide."

## 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

### THE WRITINGS OF EMANUEL SWEDENBORG

for missionary purposes:

HEAVEN AND HELL	}	Five Cents per Copy, Postpaid
DIVINE LOVE AND WISDOM		
DIVINE PROVIDENCE		
THE FOUR DOCTRINES		
ARCANA COELESTIA, GENESIS i-vii		

SWEDENBORG, LIFE AND TEACHING, by George Trobridge; 10 cents per copy, postpaid; imitation leather binding. 25 cents.

*Send for complete list of publications*

Swedenborg Foundation Incorporated  
51 East 42nd St. New York, N. Y.

**THE MESSENGER**  
is the official organ of the  
**CONVENTION**  
and the special news servant  
of the  
**CHURCH**

Help the Church by subscribing to  
**THE MESSENGER**  
Keep in touch with the external  
organization of the Church

---

Three dollars per annum

### THE NEW-CHURCH THEOLOGICAL SCHOOL 48 Quincy St., Cambridge, Mass.

A three years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in the Spiritual Interpretation of the Scriptures.

For information apply to  
**Franklin H. Blackmer, President**

### BOARD OF MISSIONS OF THE General Convention

"Go ye into all the world," was the command to the original missionaries. It is no less a command to the New Christian missionary. Please help us to be obedient to it.

Hon Forster W. Freeman . . . . .	President
Paul Sperry . . . . .	Vice-President
Leslie Marshall . . . . .	General Secretary
380 Van Houten St., Paterson, N. J.	

### CHAPEL HILL SCHOOL (Formerly called Waltham School for Girls) Waltham, Massachusetts

A Boarding and Day School controlled by New-Church Trustees. Pupils accepted ages 5 to 19; separate homes for older and younger girls. College Preparatory and General courses in Upper School. Outdoor sports. For catalogue, address

**PHILIP E. GOODHUE**  
Principal

### LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited  
Help us serve the Children

**BERTHA M. WHITMAN, Treasurer**  
109 Walnut Avenue, Roxbury 19, Mass.

*The*  
**NEW CHURCH  
MESSENGER**

June 28, 1939

---

In This Issue

118th Annual Session of the  
General Convention

Greetings from Great Britain

The Church, What Is It?

*Andre Diaconoff*

Employment

*Othmar Tobisch*

Meditations by the Way

*Harriet F. Murray*

*Price 10 cents*

TABLE OF CONTENTS

June 28, 1939

Convention Notes ..... 407

The Council of Ministers ..... 408

Alumni Association ..... 409

Greetings from Great Britain ..... 411

Articles:

    The Church, What Is It? by Andre Diaconoff ..... 412

    Employment: by Othmar Tobisch..... 416

    Meditations by the Way: by Harriet F. Murray ..... 418

A Page for the Younger People ..... 415

Marriage:

    Smith-Hagmann ..... 419

Baptisms:

    Rakowski, Philip Theodore, Joseph John, Betty Mae and Shirley Ann ..... 419

Calendar ..... 419

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR

Arthur Wilde

ADVISORY BOARD

Hon. Forster W. Freeman, Chairman

Mary Seward Coster      Leslie Marshall

Starling W. Childs      John W. Stockwell

Mrs. David Mack      B. A. Whittemore

Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 168 Clark St., Brooklyn Heights, New York City. All other communications to

REV. ARTHUR WILDE  
112 E. 35th Street  
New York City

WHEN IN OTHER CITIES,  
REMEMBER YOUR  
CHURCH

BALTIMORE, MD.  
Calvert Street, near Chase  
The Rev. Fred Sidney Mayer, Pastor.

BOSTON, MASS.  
Bowdoin Street, opposite the State House  
The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.  
34 Crescent Street, near Main  
The Rev. Harold R. Gustafson, Pastor.

CALIFORNIA  
Berkeley Parish (San Francisco Society),  
1900 Essex Street  
The Rev. Othmar Tobisch, Pastor.  
Los Angeles, 509 South Westmoreland Avenue  
The Rev. Andre Diaconoff, Pastor.  
Riverside, 3645 Locust Street  
The Rev. Walter B. Murray, Pastor.  
San Diego, 4144 Campus Avenue  
The Rev. John L. Boyer, Pastor.  
San Francisco, Lyon and Washington Streets  
The Rev. Othmar Tobisch, Pastor.

CAMBRIDGE, MASS.  
Quincy Street, corner Kirkland  
The Rev. Everett K. Bray, Pastor.

CHICAGO, ILL.  
Humboldt-Park Parish, corner California Avenue  
and LeMoine Street  
The Rev. Henry K. Peters, Pastor.  
Kenwood Parish, 46th Street and Woodlawn Avenue  
The Rev. Percy Billings, Pastor.  
Sheridan Road Parish, 912 Sheridan Road, near  
Rokeby Street  
The Rev. Henry K. Peters, Pastor.

CINCINNATI, OHIO  
Oak Street and Winslow Avenue  
The Rev. John W. Spiers, Pastor.

DETROIT, MICH.  
92 E. Forest Avenue, near Woodward Avenue  
The Rev. William H. Beales, Pastor.

FRANKFORD, PHILADELPHIA, PA.  
Paul and Unity Streets  
The Rev. Leonard I. Tafel, Pastor.

NEW YORK CITY  
35th Street, between Park and Lexington Avenues  
The Rev. Arthur Wilde, Pastor.  
Clark Street and Monroe Place, Brooklyn  
The Rev. William F. Wunsch, Pastor

ORANGE, N. J.  
Essex Avenue, near Main Street  
The Rev. Albert Diephuis, Pastor.

PATERSON, N. J.  
380 Van Houten Street  
The Rev. Leslie Marshall, Minister.

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

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

PORTLAND, ME.  
302 Stevens Avenue, corner Montrose Avenue  
The Rev. Norman O. Goddard, Pastor

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

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

ST. LOUIS, MO.  
620 No. Spring Avenue  
The Rev. Dirk Diephuis, Pastor.

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

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)

Vol. CLVI, No. 26

New York City, June 28, 1939

Whole No. 4478

**CONVENTION NOTES**

(Written by William H. Beales)

**Personal and Otherwise**

The Women's Alliance without the stimulating presence of Mrs. Fred Burdett is something the members cannot even imagine. "I attended the second meeting of the Alliance, following its organization in Boston," said Mrs. Burdett, in discussing the early days. "I cannot remember just where it was held, except that it was *not* in the Church. O no, indeed! Those were the days when a mere woman was never permitted to raise her voice in church affairs. How things have changed!"

\* \* \*

From the standpoint of years, the "blue ribbon" goes to the Rev. Lewis F. Hite, of Cambridge, Massachusetts, who will shortly celebrate the 88th anniversary of his birthday. "I attended the first Convention which was held in Washington," said Mr. Hite. "It was the year that the controversy arose, in which Rev. Mr. Benade figured."

\* \* \*

The following is from the pen of Miss Frances E. Darracott, of Indianapolis, the versatile President of the Women's Alliance. It was sung by the ladies, at the close of their meeting on Friday. Tune: "America the Beautiful":

"O beautiful for fervent souls,  
Who down the march of time  
Have prayed and loved and lived and taught  
These truths that are sublime!  
O Jesus Christ! Our Christ our Lord!  
We pray it soon may be

All men will love these Holy Truths  
And worship only Thee."

\* \* \*

Mr. George C. Warren, the hale and hearty young treasurer of Urbana University, and prominent in almost every other New-Church activity of importance, had his first taste of Convention in 1876, when only 13 years of age. "It was held here in Philadelphia, at the same time as the Centennial of the Revolutionary War. Of course, I was only a child, but I well remember the experience."

\* \* \*

Even though he recently retired from active parish work, the Rev. George Henry Dole has lost nothing of his interest and love of all that the Church is doing and striving to do. He probably has the longest record of active ministerial service in the Church. "I can look back to 64 years active preaching," said this staunch old veteran. "I was only 19 years of age when I began to preach. At that time there was a New-Church mission in Ypsilanti, Michigan, and it was there that I gained my first pulpit experience."

\* \* \*

Coming down to the present generation of ministers, it was a great satisfaction to the Council to congratulate the Rev. Frederic R. Crownfield, its efficient Secretary, on his securing from Har-

vard his Ph.D. degree at the recent commencement. Be sure to call him "Doctor Crownfield" now.

\* \* \*

Some of the ladies were in a reminiscent mood. Said Mrs. Charles W. Harvey: "I remember a day, long ago, when my brother and I felt the urge to sell something. We had nothing of our own to sell, but the dandelions had gone to seed on the Rev. John Worcester's front lawn. So we picked dandelion seeds, and sold them to him at five cents a package."

That reminded Mrs. Hazel Baker Clark of an incident told by the late Rev. John Whitehead, indicating the very definite New-Church training of children in the early days. It seems that one of Mr. Whitehead's children came running in, one afternoon, crying, "Father! father! come quick! There is an Old-Church chicken in our yard."

\* \* \*

It is probable that the California delegation traveled the longest distance in attending Convention, but Mrs. F. A. Zilske, of Seattle, Washington, came a close second. Further, it was Mrs. Zilske's first experience of a New-Church gathering of this size. "I have known of the New-Church teachings for only about a year," she declared, "and came all the way from Seattle just to know what Convention is like. I traveled alone, leaving Seattle on Monday, and arrived in Philadelphia on Friday. I had lost all belief in religion, until I was introduced to the Writings by the Rev. Mr. Edmiston. It was a wonderful experience to have taken part in a full New-Church service in such a beautiful church."

## Lead for Convention

Convention again! We are gathered, as a Council of Ministers, in the beautiful little church in Wilmington, Delaware. There are some forty-five members present, as the Rev. Dirk Diephuis, of St. Louis, enters the lovely chancel, opens the Word, and leads in the devotional service which lifts the thoughts upward to the Lord whom we seek to serve. Old friends are here: men with whom we have worked, agreed and contended, in a friendly way, in the past. Some are looking older now—they have carried the burden and responsibility of the Church, with faithfulness and courage through the "heat and toil of the day," but have lost nothing of their eagerness to serve. And there are new faces—men to whom the "call to service" has come, and who will carry on the work in the years which lie before us. One "beloved friend" is missing. For a brief few moments,

all stand in silent tribute to the memory of the Rev. John Daboll. One feels the sincerity of the tribute.

The 1939 sessions of the Council of Ministers will go down in history as distinguished for the spirit of harmony which prevailed, coupled with the earnest desire to find the best means of serving the Church. In compliance with a number of requests, the opening session was held on Tuesday afternoon, instead of Wednesday morning, as has been the practice during the past few years, in order to give ample time for the consideration of the report of the Committee on the Revision of the Magnificat and the Book of Worship. In considering the subject, the feeling was divided between the desire to preserve intact the different parts of the Morning Service, as so many New-Church congregations know and love it, and the wish to make certain minor changes which it was believed would bring the whole more into harmony with the New-Church spirit of worship, and of New-Church teachings.

These proposed changes have been before the societies during the past year, and were all approved by the Council, and sent on to the Convention for final endorsement. The first of these is the dropping of lines nine to twelve, and the first few words in line thirteen, of the "Invocation." Considerable discussion took place over the proposal to transpose the words "as in heaven, so upon the earth," in the Lord's Prayer, so as to read, "on earth, as it is in heaven," but the majority felt that the change was advisable. The proposal to substitute the title "Adoramus," in place of the "Creed," also called forth considerable discussion. It was pointed out that what followed was, in reality, not a statement of the "creed" or "faith" of the Church, but was rather an act of worship—a calling to mind the wonderful goodness of the Lord in His redemptive and saving work and the expression of sincere gratitude to Him, for that great goodness. There was some hesitation about changing the wording of the "Adoramus," making it read: "Without *this*, no mortal could have been saved," in the place of "without *Him*." It was pointed out, however, that "this" referred to all of those Divine acts which made redemption and salvation possible—the "Coming into the world," "taking our nature upon Him," "enduring temptation," "overcoming the hells," and "Glorifying His Humanity." Clearly, "without *this*, no mortal could have been saved." The Council therefore approved the change, and recommended it to Convention.

Wednesday and Thursday mornings were devoted to the transaction of routine business. On both of these days, luncheon was provided by the ladies of the Wilmington Society, in the Parish

House. This hospitality was greatly appreciated by the members, all feeling, as one member expressed it, that they were in the fullest sense, the "guests" of the ladies. The balloting for officers resulted in the re-election of Dr. Leonard I. Tafel, of Frankfort, Philadelphia, as Chairman, and Dr. Frederic R. Crownfield, of Abington, as Secretary. There was considerable anxiety, on Wednesday evening, when the Rev. Lewis F. Hite was overcome by the heat and fatigue, while crossing the lawn of the Parsonage. A physician was called, and it was found that there was nothing serious. Mr. Hite was urged to return to his home in Cambridge, Massachusetts, but, like the good veteran he is, he insisted upon sticking to his post, and remained through the balance of the session.

The question of encouraging closer friendly relations with the General Church, with headquarters in Bryn Athyn, was discussed at a special meeting of the Council, held in Philadelphia on Friday evening. There was a marked feeling among the members that whatever causes may have existed in the past, giving rise to misunderstandings and lack of closer co-operation, these should not be permitted to influence unduly the members of the Church as it exists to-day. The Church is looking

forward, not back, and anything which stands in the way of real progress to the Church as a whole, should be carefully examined, and put aside if possible. The hand of fellowship should be extended to the sister branch of the Church in sincerity and the desire for true understanding. As a result of the discussion, the Chairman of the Council was instructed to appoint a special committee of three, to visit Bryn Athyn and consider with the leaders of the General Church the possibility and grounds for this desired closer co-operation, the committee to report at the next meeting of the Council. The initiation of this step came through the Rev. Antony Regamey of Boston.

While the ministers were grappling with the problems of Church welfare, their wives were being most hospitably entertained by the ladies of the Wilmington Society. On Monday dinner was served in the Parsonage, Mrs. Immanuel Tafel making a charming hostess. Tuesday afternoon the ladies motored to Longwood Gardens, and greatly enjoyed the splendid display of orchids which were on exhibit.

The Council closed its Wilmington sessions on Thursday noon, all leaving for Philadelphia in time for the meeting of the Sunday-school Association in the afternoon.

## Alumni Association

There is one time in all the year when the ministers of the Church are free to open their hearts and speak their minds without let or hindrance—at the annual meeting of the Alumni Association of the Theological School. Frank exchange of ideas, with friendly criticism, mark these annual gatherings, and the meeting in Wilmington, on the evening of Tuesday the 13th, was no exception. Everything is kept simple and informal. First, a bountiful repast, provided by the ladies of the Wilmington Society; then, a short business session, for the election of officers; and then the reading of carefully prepared papers on some subject of interest to all the members—some subject touching upon the problems of the parishes. Then the invitation to every man to speak his mind "without fear or favor."

This year, the Rev. Isaac Ens and the Rev. Clyde W. Broomell supplied the subject-matter for discussion. Both papers dealt with phases of the general subject of "Preaching from the Word." Mr. Ens dealt with the specific subject of "The Letter of the Word." This is a term used by Swedenborg many, many times, in the Writings. Just what is meant by it? How does it differ from "the literal or natural sense," if at all? What is the relation between the "letter of the Word"

and the "spiritual sense"? These are some of the questions which the speaker sought to answer. Coming to the definite analysis of what he conceived to be meant by the "letter," Mr. Ens divided his conclusions into five heads, as follows:

1—The letter of the Word, together with the spirit of the letter, comprises a special field all its own; namely, the field of the modern Bible student, in his efforts to get at the real meaning of the Scripture. It is a very different field to that of the spiritual sense, which Swedenborg primarily occupies. It is a field which includes the entire scope of historical and literary endeavor—the date, purpose and back-ground of the different books of the Bible. It includes translation, textual criticism, effort to get at the message of the Scripture itself. In short, it is the field out of which the doctrines and principles of the present-day Christian Church seem to come: this at least to a very large extent.

2—Objection may be raised here that some of the books of the Bible (e.g., the *Book of Revelation*) have no meaning apart from the spiritual sense. So Swedenborg seems to indicate in a number of statements. However true this may have been in Swedenborg's day, it is remarkable how much meaning the modern Bible scholar has found, and does find to-day, in such books. I recall only too well my own studies in the Theological School in our Introductory Courses in the Bible. Moreover, Swedenborg seems at times to give the reader

"a choice (not of the literal sense, but) of literalism or a spiritual meaning." (Wunsch, *The World within the Bible*, p. 160.)

3—The literary study of the Scriptures gives us a new perspective of the Bible, an insight into the letter as well as the spirit of the letter of the Word. It portrays a scientific spirit, which is far afield from the narrow, sectarian literalism of a former day. As H. K. Booth, in his *The Background of the Bible*, puts it: "The Bible is not a book, but a library: the product not of one mind and age, but of many minds and ages: the record not of a fixed, but of the progressive revelation of God: designed not to teach history or science, but morals and religion: whose inspiration is not verbal, but personal; whose authority rests not upon tradition, infallibility or church sanctions, but upon its own intrinsic value as the supreme religious literature of the world."

4—One wonders whether this, too, is an indication of the Second Coming of the Lord; for if changes come in the outer world, why not in Bible interpretation? One wonders whether this effort to draw doctrine from the Scripture (sense of the letter of the Word), this effort to recast the entire Christian thought of the world, this effort to get away from individual opinion to the Truth of the Bible—whether this too, is part of the New Enlightenment?

Certainly some interesting and encouraging results have followed. Such as, a new emphasis on the sovereignty of the Lord Jesus Christ, stress upon the Social Gospel and the application of all religion to life, movements towards unionism of churches, appreciation of new depths, emergence of a "new Church" in the world.

5—To be sure, much is yet to be done, but may not the New-Churchman look upon the letter of the word and the spirit thereof, as the *common ground* on which we stand with all churches? Is not our own contribution of the spiritual sense supplementary rather than contradictory to the work in the letter of the Word? And are not those who work in that field co-workers in that larger field of the Word which we recognize: for "those who are not against us, are for us." The fact that conscientious men and women everywhere are making a mighty effort to grasp the meaning of the letter and its spirit spells, to me, a mighty wholesome attitude of mind. It portrays that a new spirit, a new attitude towards the Bible and Religion is on the horizon of the entire Christian Church."

Mr. Broomell struck a deeper note. He discussed "The Spirit of the Word." In simple, impressive terms he pointed out that this inner message of the Word is not merely that higher revelation which can be uncovered by means of the knowledge of correspondences; it is not merely a revealing of those teachings which are known to the

angels of heaven! rather, it is the spirit of Divine Love. For the most beautiful truths which the Word reveals are, after all, only the vehicles for the bringing down of that love.

All that the Word makes known to us, declared Mr. Broomell in substance, whether in the letter or the spiritual sense, came forth from the Divine Mind, and primarily from the Divine Love. A failure to grasp this great truth is a failure to understand the true meaning of that term, the "spirit of the Word." It is the Spirit of Divine Love, coming to man through His Word, giving life and light to those who will receive it. And since this is true, only in the hearts of those who respond, in some measure, to that Love, can they be said to understand that "spirit."

The speaker, who is also chairman of the Board of Managers of the Theological School, made a strong plea for a sincere effort on the part of the Ministry, to secure more and more fully this deeper understanding of the true message of the Word of the Lord to His Church. He also urged that every effort be made to build up a strong Ministry for the future, by drawing to the Theological School students filled with the genuine love of the good from the Lord. It was in such a Ministry that the hope of the Church in the years to come lay.

The election of officers resulted as follows: President, Rev. Henry C. Giunta, of Providence, R. I.; Vice-President, Rev. Henry K. Peters, of Chicago, Ill.; Secretary-Treasurer, Rev. Harold R. Gustafson, of Brockton, Mass.; New members of Executive Committee, Rev. Hiram Vrooman, of Toronto, Canada, and Rev. Isaac G. Ens, of Kansas City.

## 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. - 4 P.M.—Saturday, 9 - 12.

### THE NEW YORK CHURCH PARISH HOUSE

112 East 35th Street—Re-opens September 5.

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.

THE NEW YORK CHURCH, 118 East 35th Street,  
Re-opens September 17.

THE CHURCH OF THE NEIGHBOR, Clark Street and  
Monroe Place, Brooklyn Heights.

## Greetings from Great Britain

IT is my privilege, on behalf of the General Conference of the New Church in Great Britain, to convey to you our greetings and our best wishes for a happy and successful meeting of the Convention. Even here, where the opportunities for coming together are perhaps more frequent than they could be in your own vast country, our annual assembly is an outstanding event in the life of our community. The prevailing sphere of devotion to the Church we love is communicated to us all, and we return to our separate charges with renewed zeal and inspiration. We rejoice in the knowledge that it is even so with you, and pray that the Divine blessing may rest upon all your intercourse with one another, not only in the formal matters of debate, but in those more personal contacts which forge the golden chains of friendship that bind us to each other.

For over a century, brotherly communications have passed between our two assemblies, doubtless preparing the way for the new established custom of interchange of delegates, which this year is to bring to us the Rev. Arthur Wilde and Mrs. Wilde. We are sorry, on your account, that their presence in Britain will prevent their attendance at Convention; nevertheless we trust that you will be amply compensated by the thought that what is a loss to you is to us an invaluable gain. Mr. and Mrs. Wilde are well known to many of us here, and it will be a delight to welcome them among us, and to discuss with them our common aims and problems.

Doubtless the condition of the Church with you is very much the same as it is with us. The old dispensation has left behind it a legacy of disillusionment, which makes it difficult for men to realize the beauty of the new. We know that this will pass; but, like the souls under the altar, we sometimes cry in our impatience, "O Lord, how long?" We need, perhaps, to remind ourselves of the inspired words of the prophecy:

"The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it shall surely come, it will not tarry." (*Hab.* iii.3.)

Possibly there will be some disappointment on both sides of the Atlantic, that the enthusiasm kindled by the celebration of the 250th Anniversary of the birth of Swedenborg, and the wide publicity it received, has not borne more tangible fruit in a large accession of members to our ranks. Although there may have been some failure on our part to gather in the harvest, there can be no doubt that the acute unrest prevailing in the international sphere has been in no small way responsible. We hope, in this matter, that your experience has been happier than ours; and shall be glad to learn that it is so. In any case, it seems to me, our present task is so to use the increasing interest of the world in Swedenborg the man, as to lead to a wider recognition of the Divine message that he was called upon to give. Does not the remarkable homage paid to the genius of Swedenborg indicate the passing of a large measure of that spirit of bigotry and prejudice which has so often hitherto opposed the progress of our cause?

May we not, therefore, look for a more affirmative hearing on the part of those to whom our message is delivered? Let us go forward with increasing confidence proclaiming more earnestly than ever the significant fact, that through the instrumentality of this great but humble man, the Lord has made His promised Second Advent, and has revealed the Heavenly Doctrines of the New Church, the crowning Church of all the ages. We know that the New Church is not the work of man. As the Holy City, New Jerusalem, it descends from God out of heaven, to be the tabernacle of God with men. All who accept its truths, in full surrender to the Lord, are freed from their disorders, and receive the Divine Life in its perfection and beauty. Is not this, in fact, the goal of all our endeavors? And even though its attainment may bring us but little of public recognition, it will not fail to yield its meed of joy to us and to our fellows.

Surely no Church ever had a more glorious evangel, fraught with so much blessing to the lives of men! In these troubled times, when the clouds of war look so large on the horizon, what other hope have we of establishing that

peace which we all so earnestly desire?

We rejoice to know that you are one with us in our hopes and prayers: sharing in our conviction that, in spite of present anxieties, the Lord is fulfilling the purposes of His Love, and, with infinite wisdom and patience, making all things new. May we be moved to reconsecrate ourselves to His service, assured that through our personal regeneration we are making our most effective contribution to the wel-

fare of our fellows.

We trust that in all your meetings you will be conscious of the Divine Presence, and greatly strengthened and encouraged in all your undertakings.

With warm regards, I am,

Affectionately yours,

E. G. COLBORNE KITCHING.

*(Further Convention Reports and Addresses in next issue)*

## The Church, What Is It?

By Andre Diaconoff

**M**EN think much and talk much about the Church, but do not stop to clear their mind by trying to answer the simple question: "What do I mean by the Church?" What is the reality back of the word? That cannot be made too clear.

This thing, that man calls "Church," may be a building consecrated to a religious use. It may be a service entered into by a group of people, and so a society united by a use. It may be, in a distinctive meaning, an age and a stage of spiritual life, characterized by a certain way of discipleship and a certain grasp of the Word of the Lord. It may be a reality of life, that responds to the Divine Will and Mind. In that sense it is both a personal experience and a celestial-spiritual relationship between men, which has its origin in the Lord, and is properly the counterpart of heaven on this earth. There are therefore several levels of the Church. On every level we find the Church to mean a growing response of man to the Lord.

When you say that my church is located at this or that address, you mean a house or a hall consecrated to worship and religious instruction and activity. That is one right meaning. Let us not dismiss it too quickly. Without going into the great subject of church architecture, and its use by the New Church, shall we stop to inquire what the building itself has to tell? It is, in a way, a parable of wood and stone. A man, who comes in for the first time into one of our houses of worship, might note

that the people here believed in several planes of life. There are generally three of those levels. The highest holds a book open towards the people. "Here," the man might observe, "is One who believes in using words, ideas to make his meaning clear." The opening of the book carries that sense, without hardly the need of speech, as when we hand a book to someone by our side and with our finger point out some lines we would share just then with him. The second or middle level of the Church does not complete or terminate anything. It is not self-contained. That point has an important bearing on the sermon. No sermon is ever "finished" when the minister has put the last period mark to the manuscript in his study, or the last phonetic mark, to help himself to read it; it is not a finished product as it lies on the pulpit. It is "finished" or terminated only in the wills and the minds of the people who hear it; indeed, is not the "end" of the sermon fresh inspiration and fresh light for the life of the people, and so that life is the terminus of ritual and sermon both? No, the second level of the Church is not self-contained and cannot be. It does not complete anything, but is there to relate the first plane to the third, the plane of life. The aisles are paths branching from the thoroughfares of daily living. They are also paths from the altar into every-day life. The pews are places where men can stop for spiritual nurture, cleansing of heart and mind and conduct, for inspiration, rest, closer fellowship with God and the neighbor. No pattern is given along whose lines the Church, as a build-

ing, must be designed. That fact opens the door to new workmanship. These features however are here to stay; the central or highest place for the Word as the sign and medium of His presence, the aisle into every-day life.

The Church is also a service, entered into by a group of people. The Sunday morning service of worship in the New Church is planned on a threefold level, as the Rev. Louis G. Hoeck very well describes in his leaflet on *The Order of Worship*. The heart's aspiration speaks in the first part of the service from the Invocation on; instruction for the mind characterizes the second part with its lessons; the last part applies, interprets, leads out into life. But that is one part only of the service that the Church has to perform; it is only part of the service that the Church is (in this second meaning). When a man or a woman, who has come through a time of great tribulation, says, "I don't know what I should have done without the Church" that person means a service and an active fellowship that reaches well beyond the Sunday morning service, through the whole week. The Church is a seven-day service. In this sense it may be likened to a tree. The tree is an organic whole. From the root deep down to the leaf or blossom or fruit high up on some upper branch, the tree lives and serves and is back of every live cell in it. Do you realize that a reader who comes to your Church library on a week day, or a child who attends a Church class, a club or an outing, or a young person at a League meeting, is attending Church? At the point where he is, he is calling on all the Church. The organic unity of the Church as a service means that the best of the Church resources must be available right there. We shall remember that the tree raises its finest substances and hides them in the seed of its fruit, not a conspicuous place but one all important to future growth. Some of the fruit may be too high in the upper branches and their foliage to see from the ground, but in its seed may be the continuance of life for that kind of tree. "As the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five, in the outmost, fruitful branches thereof." (*Isaiah* xvii. 6.) So is pictured the "remnant" of the people, by the

prophet of the remnant. Another time, having described the Church as a happy, prosperous city the prophet sums up: ". . . for as the days of a tree are the days of my people." (*Isaiah* lxxv. 22.) Here, in extending the service that is the Church, is a call to new workmanship. "The harvest truly is plenteous, but the laborers are few, pray ye therefore the lord of the harvest that he will send forth laborers into his harvest." (*Matthew* ix. 37, 38.) The service that we know as the Church will grow to use more knowledges and fresh minds. The time is now and the call is to all men of vision and good will.

In a third meaning of the Church, frequently used in the New Church works, we said it was a period in the spiritual or religious life of the race. The Most Ancient Church, the Ancient Church, the Israelitish Church, the Christian Church and the New Church, these are all ages of characteristic life-discipleship and use of the Word. The central relationship of the race of man to the Lord God the Maker and Saviour of man, is later reflected throughout the whole complex of endeavor, discovery, achievement, conduct, art and science and business that we know as the civilization of a given epoch.

To learn about the first two periods or Churches we must go to the internal-historical meaning of the early chapters of *Genesis*. To him who has learned to recognize the characteristics of those ages fresh evidence comes from many other sources, mythology, comparative religion and anthropology. Much further study is thus made possible. The next age was a historical one. It was that of Israel. We can follow the "seasons" of that Church in the Old Testament and find them running down into the sands, when came the lowest condition of the life of the human race, spiritually and even naturally, so that man was near to self-destruction. "And I looked" the Lord says in the words of the book of *Isaiah* "and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me." (*Isaiah* lxiii. 5.) We are shown clearly that each Church has gone through periods of life like unto the seasons of

the year. In its inception there was warmth of life, which betokened the coming of the Lord to man. That warmth was the heat of mutual love. Then formalism set in. Gradually, as the love grew cold, the profession of religion became void of life-experience. Finally the surface-holiness came to cover inner denial, hatred and deceit. Disintegration was the inevitable result. The Christian age rose in the midst of the desolation of the last "representative age." The Christian Church-age was born from the life of the Lord in Palestine, from the kindling of Christian love and faith through the work of the apostolic Christian religion. But that age too ran through the seasons from Spring to Winter. A new dispensation of life and light was necessary and was given, as the Lord came forward again in the world of human character and life, and in the Word. Central to this and to every age of spiritual life, that we know as Church, is the coming forth of the Lord God. His call and the epochal response of men: that is the Church in this third meaning of the Word. We are now in a New Church age of restoration of life, that is starting from the ground of life and building up, for its cycles must be upward ones, and its seasons must lead into an advancing Spring.

"In proportion as the Lord is conjoined with man is the Church in man. The Church is in man; the Church which is outside him is the Church with a number in whom is the Church." (*Doctrine of Sacred Scripture* 78.) That is a definition of the deepest and most practical meaning of the Church. And the paragraph goes on to say: "This is meant by the Lord's words to the Pharisees who asked when the kingdom of God would come: 'The kingdom of God is within you.'" (*Luke* xvii. 21). "Here the 'kingdom of God' means the Lord, and from Him, the church." (*S. S.* 78.)

The open-eyed deliberate choice of the actively good life, of faith and of love to God and to the neighbor, by the light of the Word, forms the core of the Church in man. We termed it the most practical, for all the other meanings depend for their reality and efficacy on this, which is a welcome to the Lord and cooperation with the Lord by man in every-day life.

At the center of this Church-experience there will have to be a decision, made daily in the world, with what freedom, intelligence and strength of will man can command: the decision that life, the neighbor's life and mine, is from the Lord, and so is to be received with worship and used with love, and that it is for ever. Words and actions must give this decision body and continuance. "They who are of the Church in whom the Church is, must acknowledge the Lord and the Divine in Him, must acknowledge the conjunction of the Lord with heaven, and also the conjunction of heaven with the man of the Church, and in general, the conjunction of good and truth with him, for this conjunction makes the Church with him." (*Arcana* 10357.) The Divine of the Lord is what makes the Church with men, for nothing is called the Church but what is proper to the Lord; it is the good which is of love and charity, and it is the truth which is of faith, which makes that which is called the Church." (*Arcana* 2966. 2.) And "the Church is not the Church from doctrinal things, except in so far as they regard the good of life as the end, or what is the same, except the doctrinal things are conjoined with the good of life." (*Arcana* 3310.)

These two points remain to be emphasized, in closing. There would be no Church without the intelligent use of the Word, for here the mind of man is invited by the Lord to a deepening and a progressive understanding of the Divine Mind and a directing and re-directing of everything in life, as the light becomes clearer and clearer to the conscience. The Word must be there and it must be understood, not merely memorized, and the understanding must be life-centered and not academic only. And this second point: the "good" that the Church lives by furthering, the love from which this good springs, are not possessions that can ever be kept between the Lord and man; the Church in man means more than personal salvation; the relationship involves three: the Lord, man, and man's neighbor. The "good" that is aimed at by the love of others does not seek reward for oneself, because the focus of the interest is in the "life more abundant" of the neighbor. The

(Continued on page 416)



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## Two Thousand Horses

**Y**OUNG people who read the newspapers know that the land of Poland is in a very difficult position. Germany wants to have Poland on her side. Great Britain and France want her on theirs.

Two thousand five hundred years ago the kingdom of Judah was in much the same position. Two powerful empires sought to win her. Egypt wanted to use her. So did Assyria. The one who could secure her friendship and allegiance would have a great advantage over its rival.

Sennacherib, King of Assyria, tried to buy the friendship of Judah with a great gift. He offered King Hezekiah two thousand horses, if in the kingdom of Judah there were two thousand men who could ride them. Judah would then have a large body of cavalry, strong enough to repel any attack from Egypt. But the gift was not accepted. The men of Judah had become weak and nerveless. There was not two thousand men in the land able or willing to ride. So the horses were never sent. And 150 years later Judah was a broken kingdom and many of her people were captives in Babylon.

There is a lesson for us here—the lesson of neglected and wasted opportunities. The Lord does not offer to give us horses to ride; but to all of us He gives opportunities of usefulness and service. Many of these opportunities are wasted because we have neither the ability nor the willingness to use them. Some of us are timid, some of us are selfish, some of us are lazy. Others are just plain stupid.

The ancient Greeks pictured opportunity as

a woman with flowing locks of hair on her forehead but with baldness at the back of her head. She could be seized as she came toward us, but once she had passed us there was nothing we could grasp. Of some opportunities that is quite true. Shakespeare says,

“There is a tide in the affairs of men,  
Which, taken at the flood, leads on to  
fortune;

Omitted, all the voyage of their life  
Is bound in shallows and in miseries.”

That is true in many walks of life. In art and in industry, in family and social life. Opportunity knocks but once at each door.

During the years of depression opportunities of employment for young people have diminished. There are fewer openings for high school and college graduates. Fewer young men are required in offices and in the professions. Many young people are greatly discouraged. But even in these bad times 80% of college graduates find employment within six months of graduation. Four out of five secure positions. They are those who are best equipped. The less industrious, the less successful are the ones who have difficulty.

We are all trusting that things will improve in the near future and that there will be good opportunities for everyone.

In the realm of religion, in the sphere of unselfish service in church and home and social life, the Lord sends opportunities every day. There is a horse for everyone who is willing to ride. Serving the Lord does not call for clever brains nor high education. It calls for a consecrated and unselfish heart. “Whosoever will

may come." Everyone may enlist under the banner of the Lord. We may have turned a deaf ear to Him yesterday, but He is calling us again to-day.

Tomorrow? Well, no one knows about tomorrow. "To-day, if ye will hear his voice, harden not your hearts."

---

## The Church, What Is It?

(Continued from page 414)

Church-in-man will also be the Church-in-every-day-relations of mankind, the Church in the kingdom of God, supremely concerned with His righteousness. In taking the Church into him man is also committing his life to the loving concern, to the interest, to the service of his neighbor and of the Lord, and to the government of His Love and Wisdom in the Universe.

---

## Employment

By Othmar Tobisch

RECENTLY a drive was inaugurated by the National Commander of the American Legion to increase the employment of all those "able and anxious to work." State and Federal agencies for employment supported wholeheartedly that move. Of its actual results little is known.

Wherever food is gathered without difficulties from the surrounding natural resources, and shelter material can be got by gathering it, no such difficulties exist as in a highly organized economy, in which productive lands are in private hands and employment must be secured for a livelihood.

Employment is certainly a matter of life, and we in the New Church are prone to say that religion is a matter of life, and that the life of religion is to do good. Employment as a matter of economical forces can hardly be discussed in a religious journal, but employment as a consequence of the love of the neighbor, indeed.

The Word of God says nothing directly on the matter of employment. This we under-

stand, for when the books of the Bible were penned there was no such complicated order of society as it is to-day, and any one who wished to work could find work.

Furthermore, the things of the Word, even though they may speak of employment, as the parable of the laborers in the vineyard (*Matthew* xx.) cannot be followed as described, which evidently shows they were not meant to be taken literally.

However, a careful reader of the Word will find in it a little defined, but powerful sense of common justice which pervades especially the prophecies, a large moral sense, distinct from the spiritual sense, but akin to it. It is much closer to the surface and was put in its briefest expression by *Micah*:

"What doth the Lord require of thee, but  
To do justly,  
To love mercy,  
And to walk humbly with thy God!"

—*Micah* vi. 8.

The matter of employment, of livelihood for people anxious and able to work, is bound up with a sense of justice, or as it is expressed more wonderfully yet in the New Testament, with a sense of responsibility for the neighbor, with the love of the neighbor.

The divine principles are clearly, if however briefly set forth in the Lord's doctrine of the kingdom of heaven. But His mercy has now provided us with another source of information and that is the description of heavenly societies and their order. In the *Arcana Coelestia* and in the subsequent writings, Swedenborg brings to us a clear and well defined social message. Human society is organized, so he reports from heaven, in smaller and larger communities. Each member in such a community has an office, a function, a trade, an employment. No one is idle or can be idle, either by force of circumstance or by his own will. His society provides for each member a useful occupation, because the force of mutual love creates such opportunities. Each one is employed according to his leanings and abilities. Each one is rewarded with all necessities of life according to his usefulness to the society.

If we combine this fact with another fact, namely, that all things in heaven may have a corresponding existence on earth, we may safely conclude that it is possible to establish such

heavenly conditions also on earth. We acknowledge that "the earth is the Lord's" as much as all the heavens are. What then is the difficulty in establishing such happy conditions on earth?

The first difficulty is that few men know the existence of heavenly societies and their organizations. The second difficulty is that few men have recognized the fact that the Lord's creation is for all men and not for a few. The third difficulty is the fact that men use the treasures of the earth, minerals, plants, animals, primarily for making gains for themselves, instead of making uses out of them for the welfare of the common or public good. (*A.* 3951. 2.)

Our whole economic life would be differently active if the riches of the land would have some spiritual good in them. For "in proportion as riches have in them spiritual good, that is the good of the country or the public good they are good." (*A.* 3951. 2.)

Our economic life suffers from that ailment which is described in the *Arcana* (4221e). Those who are not in love toward the neighbor, nor toward the state, nor still less toward the Lord's kingdom become gross, vile and stupid, having so little intelligence of that kind which is properly human, that you would call it stupidity personified.

We find another expression of the same principles in the *Apocalypse Explained* 1226. 6-7. "The essence of uses is public good. With the angels the public good is in the most general sense the good of the entire heaven etc. With men the essence of uses in the most general sense is both the spiritual and the civil (pertaining to state and citizenship) good of the whole human race, in a less general sense the good of one's country, in a particular sense the good of a society (i.e., a city) and in an individual sense the good of the fellow citizen." (It is worth while to read the whole paragraph).

Now, evidently at the bottom of the employment crisis is the unsound condition of lack of love for the fellow man, too high a toxic affliction from the love of self and the love for wealth and honors.

If we compare humanity with the *Homo Maximus* or the heavenly humanity in toto, we may say that the organs of the national

body are become sluggish and the bloodstream is polluted by ill-gained gains.

To the Newchurchman who has studied the magnificent structure of the *Homo Maximus* (Greatest man, i.e., total man) or the heavenly humanity, it is plain that a cure for the economic ills can only be found in a change of attitude by the leading men in government, industry, trade, farming, mining, towards the whole economy of the nation. The principle of the essence of uses in relation to the welfare of the whole human race, the welfare of one's own country, of one's own state, city, and individual neighbor must find actual application. In the moment when the attitude of such men as are in a position to influence and have the power to make changes, when the attitude of such men will have changed towards the heavenly principles of usefulness, righteousness, justice and mercy, and mutual love—that is love for the public good—in that moment things will be on the mend.

The New-Church principles of uses are eminently practical, for they work in the heavenly society. The Newchurchman has the standards which are at once practical, pure, dynamic and eternal. In the principle of mutual love (which is heaven, *A.* 537) and more expressly in the love for the common good, there is the new doctrine of heaven for a humanity that cannot find healthy employment for its members.

We know, of course, that heavenly conditions cannot at once be realized. As no one man's life suddenly can be made unselfish so human society cannot be made heavenly by governmental decree. But better conditions on the civil plane of life are attainable, by a spiritual re-vival, or a regeneration of spiritual principles especially in the dominant men who control the civil order and economy.

Examples of such gains are on hand. I believe I can refer you to an article by Frank J. Taylor in the *Christian Century*, January 18, 1939, describing the general toning up of a large production plant by new cooperative measures, which are after all the practical results of mutual love. The same author describes in the *Commentator*, November, 1938, a similar plan put into action on a large fruit

raising ranch in the San Joaquin Valley in California. A last example may be the plan worked out by the Nunn-Bush Shoe Co., described in *Fortune*, November, 1938. There are similar plans in operation in other firms. Whatever the detail organization is that is agreed upon, it matters not. Vital is that the essence of use is incorporated.

With that essence is inevitably connected the kingdom of God, of heaven, and its righteousness. For those who seek the kingdom of God and its righteousness, these things will be added unto them. In such order the power of mutual love will provide employment for all anxious and able to work. It will take care of the incapacitated, the aged and even for them it will provide a maximum of usefulness to the general body according to their abilities.

Its growth is gradual, the kingdom of heaven cometh not by observation, but it will grow in the hearts of men, stimulated by instruction in the heavenly order, energized by the drive of mutual love, guided by the heavenly light now available for those who seek the truths of a superior world.

Legislation may mitigate unemployment, but it will not cure the ill. This thing will: Seek ye first the kingdom of God and its righteousness, and the other things will be added unto you.

## Meditations by the Way

By Harriet F. Murray

AS I walked home to lunch from my morning's labors in our little book room dedicated to religious literature, I thought:

The Lord sends me some hard nuts to crack. The world would probably call them both "nuts" and "cracked." But I certainly do not, and after all, the important thing about nuts in general is what lies inside them. I find some strange things inside some people. They have spent a lot of their time listening to what other people tell them about life, and notably about religion. Honest inquiry often leads to curious results. The transition from a dyed-in-the-wool conventionalist to an independent thinker is marked by oddities that I suppose only God and His angels can fully understand.

But I love these hard shells that the Lord sends me. Because He gives me a hammer, too. "Is not my word like a hammer that breaks the rock in pieces?" It's a real adventure of the spirit.

God doesn't stop with breaking hard shells; His hammer breaks the rocks. Our only trouble is that we don't use half enough the hammer that God provides. My good angel whispers in my ear, "Why don't you use it oftener? You'd get better results in half the time."

No, I don't preach at people. They've had plenty of that all their lives. But God has an answer for every honest question and if I've got the Word of God in my heart, it'll come out at the right time.

Sometimes I say to myself, God speaks in German to the German and in my language to me. We may not understand one another's vocabularies, but it's the same God speaking to each of us. If I've got love in my heart for all the people I meet, the Lord gives me a universal language which bridges over the difficulties we encounter in getting ideas across. It's wonderful how love interprets everything.

But getting back to the nut after it's cracked and laid open. There lies the kernel. It may be fine looking and sweet to the taste. That's like many of the people I meet. They become fine friends. They part leaving a smile behind. Perhaps one never meets them again, but the pleasant memory lingers.

Then I find another kind of kernel, all dried up and black, pitiful; but, praise God, He says that He gives a new heart and a new spirit, which is more than some of us who never do anything very bad, except talk about our neighbors, quite realize. We get along looking pretty decent. We don't comprehend that we fall short of the glory of God. It's the new heart and the new spirit that maybe the black dried-up kernel realizes the need of more than all others. So I shouldn't get discouraged when the Lord sends me one like that either. I know God has something for him or her.

A man came into the shop this morning. He stood and fingered a book from the open shelf for some time. "I read books," he confided, "but I get them from the public library." I hastened to assure him that the book he held

was also in the public library, but that with his name and address recorded I would be glad to let him borrow the book in hand. "Why, there's no money in that," he said. "No," I laughed, "you have us all wrong if you think we're down here to make money. Our investment is not in books; it's in people." With which he sat down in a convenient chair and I had a chance to hear his story.

It was the story of a man who didn't want a second-hand religion, but who also didn't see how the Bible could be the Word of God. A man who saw the bad practices of nominal Christians, who saw millions half starving in a Christian country.

What should I tell him? What did I tell him? Many things. For one thing that the Christian church has been responsible for much of the evil of present-day conditions by teaching a "faith alone" religion; that some one else could be good in our stead; that Jesus "paid it all," leaving us free to live our own lives in our own way. I pointed out that Jesus taught that by their fruits we should know people, that Jesus preached a religion of life, of love in action, and never that some one could substitute for us in living well. However, one can't plant a whole new system of theology in one breath. But that's what I call real adventure, a challenge to the soul.

God stops them at the open door of the little book shop, man, woman and child. They walk in inquiringly, and there on the threshold of the shop is possibly the beginning of a new adventure of the soul.

### Marriage

SMITH-HAGMANN.—On May 25th Miss Alma E. Hagmann, daughter of Mr. and Mrs. John Hagmann of Buffalo, N. Y., and H. Ralph Smith, son of Mrs. Christina Smith of Boston, Mass. Mrs. Smith's father is president of the Buffalo New-Church Society. Mr. and Mrs. Smith will make their home in Barre, Vt.

### Baptisms

RAKOWSKI.—On June 11th, Philip Theodore, Joseph John, Betty Mae and Shirley Ann, children of Mr. and Mrs. Joseph Rakowski, the Rev. Walter B. Murray officiating.

### San Francisco, Calif.

The San Francisco Fair is attracting thousands of visitors to the famed *Treasure Island* in San Francisco Bay. The Bay alone is worth while to see. It is regarded as one of the three most beautiful in the whole world. The San Francisco Church of the New Jerusalem invites you to visit its famous Lyon Street church. It is open every Wednesday, Friday and Sunday from 10-1 P.M. During July and August, the Rev. F. S. Mayer will preach at 11 A.M. Sundays, and keep the church open every week day from 10-1 P.M. Postal card sized pictures are now available of four views at five cents each. Order from the pastor. A little pamphlet with salient facts and features may also be had soon. Plan to attend the *Pacific Coast Year*, California Association Meeting, September 1-4, 1939. Ask for particulars from the undersigned.

OTHMAR TOBISCH.

### Received Into Membership

Mr. Daniel Abrego was received into the membership of the Riverside (Calif.) Society by letter from the New Church in Los Angeles, on June 11th.

### PERRY KINDERGARTEN NORMAL SCHOOL

Field 1. A three-year course preparing high-school graduates for nursery school, kindergarten, primary and playground teaching. Limited enrolment.

For catalog write the Secretary, Room 3013  
12 Huntington Avenue, Boston, Mass.

### CALENDAR

July 9.

*Sixth Sunday after Pentecost*

THE CHRISTIAN LIFE

Sel. 46: "I will bless the Lord at all times."

Lesson I. Judges vii.

In place of Responsive Service, Sel. 179: "Teach me. O Lord."

Lesson II. Matt. iv.

Gloria, Benedictus and Faith.

Hymns (Mag.) 35: "Thou, Jesus, art the Way."

227: "The Church's one foundation."

# 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

### THE WRITINGS OF EMANUEL SWEDENBORG

for missionary purposes:

HEAVEN AND HELL	} Five Cents per Copy, Postpaid
DIVINE LOVE AND WISDOM	
DIVINE PROVIDENCE	
THE FOUR DOCTRINES	
ARCANA COELESTIA, GENESIS i-vii	

SWEDENBORG, LIFE AND TEACHING, by George Trobridge; 10 cents per copy, postpaid; imitation leather binding, 25 cents.

*Send for complete list of publications*

**Swedenborg Foundation Incorporated**  
51 East 42nd St. New York, N. Y.

### THE MESSENGER is the official organ of the CONVENTION

and the special news servant  
of the  
CHURCH

Help the Church by subscribing to  
**THE MESSENGER**  
Keep in touch with the external  
organization of the Church

Three dollars per annum

### THE NEW-CHURCH THEOLOGICAL SCHOOL 48 Quincy St., Cambridge, Mass.

A three years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in the Spiritual Interpretation of the Scriptures.

For information apply to  
**Franklin H. Blackmer, President**

### BOARD OF MISSIONS OF THE General Convention

"Go ye into all the world," was the command to the original missionaries. It is no less a command to the New Christian missionary. Please help us to be obedient to it.

Hon Forster W. Freeman . . . . .	President
Paul Sperry . . . . .	Vice-President
Leslie Marshall . . . . .	General Secretary

380 Van Houten St., Paterson, N. J.

### CHAPEL HILL SCHOOL (Formerly called Waltham School for Girls) Waltham, Massachusetts

A Boarding and Day School controlled by New-Church Trustees. Pupils accepted ages 5 to 19; separate homes for older and younger girls. College Preparatory and General courses in Upper School. Outdoor sports. For catalogue, address

**PHILIP E. GOODHUE**  
Principal

### LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited  
Help us serve the Children

**BERTHA M. WHITMAN, Treasurer**  
109 Walnut Avenue, Roxbury 19, Mass.