

The
**NEW CHURCH
MESSENGER**



August 2, 1939

In This Issue

THE LEAGUE FORUM:

**The League and the Sunday-
school**

Walter H. Sigafos

The League and the Church

Annie M. Perry

**The Young People and the
Minister**

Betsy Schellenberg

The New Church and Pacifism

Henry K. Peters

Raising Lazarus

George Henry Dole



Price 10 cents

TABLE OF CONTENTS

August 2, 1939

The League Forum	75
The League and the Sunday-school: by Walter H. Sigafos.....	75
The League and the Church: by Annie M. Perry.....	76
The Young People and the Minister: by Betsy Schellenberg.....	77
Book Review	80
Articles:	
The New Church and Pacifism: by Henry K. Peters.....	82
Raising Lazarus: by George Henry Dole	85
A Page for the Younger People	84
From Our Readers	86
Baptism:	
Boyer, Peter Francis.....	87
Calendar.....	87

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.

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

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The
NEW-CHURCH MESSENGER
(Published Weekly)

Vol. CLVII, No. 5

New York City, August 2, 1939

Whole No. 4483

The League Forum

By *William H. Beales*

Dynamic vigor, careful thought, and a clear vision of what the young people may, and can, mean to the Church through their League activities, were strikingly indicated in the papers presented at the Open Forum, held in the Philadelphia Church auditorium on Friday evening. It was "Young Peoples' Night," and young and older Leaguers turned out in force. Those ministers who were present had a most valuable opportunity of learning, first-hand, something of the view-point of some of our most earnest and thoughtful young people. Such frank and friendly expressions on the part of the young people cannot but be of the greatest value to the minister who is striving, as every New-Church minister strives, to understand and meet the needs of the young folks of to-day. Their problems are not the problems of past generations—they are the problems of a fast-moving to-day. The New Church has the answer to these problems, and any discussion which helps to clarify the issues and make the problems clearer and more definite, as in the case of the Open Forum presented by the National League at Convention, serves a distinct use. The Church needs more of these frank expressions on the part of our young people, presented in a spirit of helpfulness and the desire to clear the way for the greatest use to all. It is this spirit of co-operation which will make for genuine success in the work of our Church.

Unfortunately, one paper failed to "go over." Not because of any lack of effort on the part of the scheduled speaker, but because of a break-

down in the mechanical arrangement for the delivering of the address. John Goddard Gale, of St. Louis, was scheduled to speak on one aspect of the general subject of the relationship between the League and the Church. His address was inscribed on a phonograph record, but when the time came to reproduce it—why the mechanism simply would not work. Only the most weird kind of sounds came forth—certainly not anything like those John Goddard would have made vocally had he been on the platform. And so, the audience was deprived of the benefit of this contribution to the discussion, much to the disappointment of all. The first speaker, therefore, was really the second—Walter H. Sigafos, of the Frankford League, who delivered a frank, forceful message, which went straight to the point.

The League and the Sunday-school

By *Walter H. Sigafos*

GREETINGS, Leaguers! My talk to-night is based on our League in relation to our Sunday-school. But the Church, the Sunday-school, and the League are formed together like the human links of a chain. By this I mean that some people are active in the Sunday-school, others in the Church, and still others in

the League. We, as a League, are the "drive cog" in the Church and Sunday-school, helping to keep both these activities going. Insurance companies tell us that the average life of man is sixty-five years; so, when a person reaches fifty (if he or she does reach that age), he is often not as active in Church affairs, and it is therefore necessary to replace him with younger blood—namely, members of the League.

"Frankford League is constantly aiding in the work of the Sunday-school. During the past two years, three members have become leaders in the school, one as Superintendent, and the other two as teachers. What more could one ask of a League than this? What Frankford League aims to do for the Sunday-school is this; to provide a new Sunday-school building. Surely this is one of the greatest achievements towards which we can work. The following is part of the Frankford League Constitution, which I believe is the secret of Frankford's success:

"Purpose: A—To provide greater opportunity for social life among its members. B—To promote wider acquaintance with the teachings of the Church. C—To facilitate acquaintance with the National body. D—To aid in the work of the Church and Sunday-school of the Frankford Society of the New Jerusalem.

"The way I have talked thus far, one might say: what a braggart he is; boasting of Frankford! Well, you're quite right; I am. I'm proud of the fact that I am a member of the Frankford League, for I'm here to put Frankford in the map. Do you know that it is the young people who should build up the Sunday-school by their attendance, and by bringing 'the kid next door.' By doing this we shall have a growing Sunday-school, which in turn builds up a larger League, and in turn makes a greater Church body. This is what our ministers look for, after all. No one cares to preach a sermon to a small group every Sunday, for this becomes very discouraging; therefore we are helping to increase the Church attendance by having an active League.

"General Hugh Johnson, in a recent newspaper article, said that the people have lost their pioneering spirit. This has been the result of us young people having everything

dumped in our laps. This can cause the greatest downfall in any League. I should like to plead with all Leaguers to get behind their Leagues, and *boost* them. May I say in closing, that I am powerfully happy to have been given the opportunity of speaking to you, my friends and co-workers. Now let's get out and boost our Leagues and the A. N. C. L., and the Church. Let's put them right on top of the world, where they belong. Get every New Church to form a League."

The League and the Church

By Annie M. Perry

I SHALL endeavor to point out to you some of the important ties which bind the League and the Church together in the pursuit of a common purpose. Our Church is founded on the theological teachings of Emanuel Swedenborg; and the League, as part of the Church, serves to acquaint the young people with these doctrines. Let me quote from the Constitution of the American New-Church League:

"ARTICLE TWO: *Object*—The object of this organization shall be: To give its members and other young people, an understanding and appreciation of what the New-Church teaches, and to promote an active interest in the work and welfare of the Church."

The keynote of this section seems to be, that the League has a vital role to play within the Church; indeed, the League is the Church of the future. Its members will later become the leaders in the Church. Therefore, in order that these leaders may be prepared to perform their duties and obligations in the best possible manner, the League must act as a training-ground for Church workers. The understanding and appreciation of what the New Church teaches is of primary importance. Any given church is distinguished from all others by the doctrines which it maintains to be true. No church can continue to exist unless its members thoroughly understand and subscribe to its doctrines. This is true of our church; and realizing this fact, the League study circles should be the principal activity of our various

young peoples organizations, for they offer a splendid opportunity for serious study and discussion of the teachings of the Church. Each year, ANCL prepares a study outline, based on some one of Swedenborg's writings, which outline is made available to each of the affiliated local Leagues. In this way, the foundation is laid, upon which the Leagues may build their future churchmanship. In addition to having a good foundation in the doctrines of the Church, the lay-worker must be familiar with the organization and administration of church affairs. One of the best ways of learning and understanding is by active participation. Therefore, each League, in its program, should offer opportunity for Leaguers to assist in some of the various phases of church activities. In this respect, the Church can also help the Leaguers by giving them the opportunity of assuming responsibilities, some of which might be: teaching in the Sunday-school, serving on some of the Church committees, singing in the choir, and ushering. Through this sharing of responsibilities, the Church assumes the role of teacher, while the Leaguers are the pupils, and just as a good teacher never ceases to learn from her pupils, so the Church may profit from the new ideas which the young people bring to it. New thoughts and ideas are essential factors of growth. In true progress, these new ideas are superimposed upon a foundation of ideals and traditions which have been evolved through long years of experiment, and which have proven sound by years of constant usage. Nothing lasting has ever been accomplished by throwing over one's ideals, either in the realm of the natural or the spiritual. Possibly young people are apt to be too impulsive, and impatient to get things done in a hurry, and therefore might unwittingly cast aside some of these ideals and traditions in their eagerness for rapid reform. Changes should be evolutionary, not revolutionary. We should try to be satisfied with the slower, more effective method of alterations, using our traditions as a basis upon which to build the new. In this way alone, can we be of true use to the Church.

The Constitution of the ANCL emphasizes this idea of usefulness, in the statement

of its "objects," as follows: To promote the usefulness of the several Leagues and associate members, and to bring the young people of the Church into closer union with one another. In this statement I interpret the term "usefulness" as applying to the League's service to the Church. Chief among these might be the interesting of prospective church members through their contacts with Leaguers and League activities. Closely akin to this is the opportunity which the League has for maintaining the interest of our own young people in the work of the Church.

This brings us to the matter of unity among the young people. We are all aware of the importance of unity in any organized group, if an object is to be reached. In the League, this unity is achieved not only through the religious program, but also through the associations of the Leagues in their other activities. This binding together will tend to bring about a better understanding of each other and each other's points of view. And since the young people of to-day are the Church of tomorrow, unity in the Church will be the natural outgrowth of this unity and understanding among the Leaguers.

Briefly, then, we have found that the League has three important contributions that it can make to the Church program:

First: Through the League, our own young people and their friends may become acquainted with the teachings of Swedenborg.

Second: The League serves as a training-ground for Church workers, both in the doctrines and in the organization.

Third: The unity of the Church is strengthened through the unity of the League.

Let each local League strive to carry out these objectives, thereby increasing its usefulness to the Church, and its value to its members.

The Young People and the Minister

By Betsy Schellenberg

WE young people of to-day are a curious lot. We are so self-assured, so materialistically-minded, and so *very* impatient. In

this speed-crazed age which has produced such wonders in scientific achievement, we have come to be almost worshipers of the intellect. One might even say that we are obsessed with "the pride of intelligence." And, what is more, we want tangible results from anything we believe in—anything to which we subscribe. And we want them *quickly!*

Now if we are going to make any progress toward the further understanding of the problem existing between the modern minister and the modern young people, we must first recognize certain basic facts. The young people of to-day, taken as a whole, are not in tune with the religion of to-day, taken as a whole. This is a fact, and we may as well face it squarely. But why? you may well ask. Is it that religion has no longer anything to offer to man? Is it, as some would suggest, that religion in the past has been more or less a product of "wishful thinking," which provides a satisfying explanation of the universe—and, that now as science is continually solving the riddles of the world, there is no longer a need for religion? This, I believe, is the answer that many of my friends who have received their masters' and doctors' degrees, will offer.

Let us glance back briefly, to see what a few of the leading exponents of religious thought in America have preached as their doctrine, and see to what sort of a minded people their theories were offered. We have in our home, a book published in 1660, which deals with the Puritan outlook, and offers an excellent example of the doctrine advocated at that time in New England. From the opening paragraph of the Preface, I quote:

"That to make sure of Life Eternal, is the one necessary business that we Sons of death have to do in this world, and without which, all our time here is worse than lost, every enlightened mind will easily acknowledge. This present life being, by the Rule of it, appointed but to this end, to be preparation in time, spent in continual care to make ready, that we might have a good meeting with Him who shall be seen in this Aire one day."

Though the phrasing of this passage seems somewhat awkward, it may readily be seen what the New England Puritans were instructed to live. Life of that day was considered of value only as a preparation-ground for something to come. The Puritan must live according to a carefully-constructed plan, so that

when the great day came, and he was called hence from this lowly world, he would be fit to enter the kingdom of God. Now, as I see it, that was a sort of system of delayed returns. One asked nothing of the immediate future, but was concerned only with the ultimate goal. The Puritan minister held his people rigidly by a process of a glorification of heaven, and the instillation of a constant fear in the minds of his congregation that, should they stray from the righteous path, the prize achieved by a good life would never be theirs.

In the first quarter of the eighteenth century we find Jonathan Edwards, who frequently has been deemed one of the three greatest philosophers that America has ever produced. Transferring the religious leadership to the revivalists, he paved the way for the fantastic cults of the nineteenth century. He was the first religious leader in the Colonies to treat the emotions of man which had been so suppressed by the Puritans. Imagine what a boon his philosophy would prove to a people who, heretofore, had been taught that suppression of emotions and desires was necessary to salvation.

In the early part of the nineteenth century one discovers the influence of Willian Channing, who was the first leading American clergyman to have a social outlook; to broaden the scope of Christianity, as it were. It is to Channing, I believe, that we can look for the first honest attempt to reconcile religion with the intellect, as well as with the spirit—for his was the task of seeking a spiritual significance for a rational culture. He believed firmly in the liberty of thought and action of the individual, as expressed in the theories of John Locke. And he believed that liberalism really implied a release from material insecurity like unto that which we are having to-day.

Robert Ingersoll may be taken as another excellent example of nineteenth century religious liberalism. He was skeptical of the old-fashioned dogmas and interpretations of the Bible, and carried his scepticism to the common man in terms that he, the common man, could understand. He has been considered as one of the most daring champions of religious liberty of his time, which was during, and after,

the Civil War.

But enough of this survey of religious thought in early America, for it is not with history that we are at present concerned. Perhaps this brief outline may help to emphasize, however, just what sort of men the religious leaders of those early days really were. They were scholars—every one of them; learned, searching men, who were interested in philosophy and sociology, the prevailing topics for scholars of their day. In fact they *were* the leaders of scholarship in their eras, for each one of them was instrumental in directing the thought-trends of the people of his period.

It would seem in this present era, however, that the intellectual leadership has passed out of the hands of the theologian, and into the realm of science. Just as Edwards, Channing, and Ingersoll led the thought of their America, we find Einstein, Millikan, and the like dictating scholarship in our present day. Perhaps this may be one of the reasons for the rather evident loss of religious influence on our modern youth.

But what, you may ask, has this to do with the relation of the modern minister to the young people of the present day? The answer, I believe, is this: that the clergy of to-day—generally speaking, I mean—have failed to follow the lead taken by their predecessors, for they seem to have failed to recognize the necessity for harmony between the intellect and the spirit. Taken as a whole, religion, and its chief exponents, the clergy, seem to-day to be a bit smug. They accuse science with being at fault in failing to recognize the existence and necessity of an outside spirit—call it God, or what you will. But religion, in turn, has failed to reckon with science, or better yet, with the intellect. And hence we find in our world of to-day two camps where there should be one. On the one side we find most of the clergy, and on the other, science, and a good portion of the young people.

There is no denying it—the youth of to-day is bound up in a desire to seek higher learning—to gain more intelligence, and to be able to produce, because of it, greater achievements in the material world. They are being educated towards this end, and, to be truthful,

they are producing greater things than have ever before been achieved. But we, of the New Church, are fully aware of the Tower of Babel and its significance, and are consequently wary of all this man-made progress where no necessity of dependence on God seems to be recognized.

You see, the whole trouble is that the young people of to-day want what they want *immediately*, and they are accustomed to getting it that way. It is not enough to tell them of some future happiness to be gained by a good life. The only things which they feel are real for them, are the things which they can measure—touch—or see. And these they want, and can get, with the aid of science.

In the other camp we have the clergy—desiring to meet the growing needs of youth, yet somehow unable to contact them in the surging tide of science. Too many of the churches fail to give up worn-out dogmas that were formed in the early Puritan time. Too many of them insist on a literal interpretation of the Bible which cannot possibly be reconciled with modern science. Others, attempting to meet youth on the intellectual plane, have compromised with a sort of Ethical Culture—a doctrine preaching a code of conduct with apparent neglect of things spiritual. A compromise of this sort can never prove thoroughly satisfactory to either the spirit or the intellect.

And yet, the pity of it is, if we are to be able to make any lasting contributions—if we are to succeed in making our lives well-lived ones, we must look to more than the powers of science and speed. Yet the modern youth does not seem to be aware of this fact. As Alexis Carrel has stressed in the opening part of his "Man, the Unknown," as yet no study of the *nature* of man has been fully enough developed to enable man to progress as far as science, itself, has gone. In other words, man has not developed enough, spiritually, to be able to understand, and to use to advantage, the gifts which science is producing. Hence the balance between *use* and the products of the intellect has not been kept in accord, and civilization to-day is suffering from its very lack.

But perhaps I have been too long in getting to the relation of our own faith to this dilemma.

As I see it, the New Church offers the only sound doctrine for young people to-day. For it tells of a way of life; a practical way of living which enables one to get along with one's fellow-men, progress along material lines, and recognize and gain strength from the Almighty Being. At the very core of our faith is the doctrine that love and wisdom joined together, go forth into use—use to yourself, your neighbor, and your God. The joining together of love, or religion, with wisdom, or science and the intellect, make for achievement that is lasting and worth while. And, after all, this is the goal towards which every young person desires to strive.

The minister, of necessity, must be the contact-point between the doctrines of the Church and the young people. Hence, a religious doctrine, no matter how fine, will not prove of value without excellent presentation. That is why the task of the minister to-day is such an important and complex one. Primarily, youth demands scholarship, for it does not respect a mind that is not at home in the intellectual fields. That means, that a successful minister must have received the advantages of a higher education prior to his theological training. In college, students would have no respect for a teacher who had not had such education as they have received—they would be inclined to think that the teachings were of little value. And it follows, that as the minister is essentially a teacher, he must also fulfill this requirement in order to command the full respect of those he desires to teach.

Then, too, he must be tolerant and patient. Perhaps patience is one of the most essential qualities, for youth is very impatient. Though the young person may come to realize eventually that life must be, in effect, a preparation for something to come, he will still feel the tug of impatience and the desire for things in the immediate present, accustomed as he has been to them; and the task of the minister in satisfying this impatience is indeed a difficult one.

And a minister must be a *pastor* to his people—a loving, guiding spirit, who will laugh with them, play with them, sympathize with them in their hours of need, and guide them ever in the right paths of life.

Religion is not manufactured by the indi-

vidual—the minister cannot make any individual religions, for man is innately religious. This is shown by his conduct in society—the way he treats his neighbors. But the task of the minister is rather to make man aware of this innate religious quality, and show him to what tremendous ends it may be developed. It is the minister who sees that this kindling, this spark, is kept alive, and is encouraged to grow into a strong and steady flame.

The New Church is indeed a faith for an age of reason. With ministers who have been ably trained, and who possess the exacting requirements for sympathetic pastors, it may be that religion will again take its rightful place in the leadership of youth.

(Further Convention Addresses later)

Book Review

By Adelina Nunez Baker

CRISTINA OF OLD NEW YORK. An historical novel by Gertrude Crownfield. Illustrated by Marguerite de Angeli. Published by L. B. Lippincott Co. of London, England, and Toronto, Canada. Price: \$2.00.

GERTRUDE CROWNFIELD presents us with another historical novel, a story of the early days of New York City and Long Island at the time of the Dutch settlement and just prior to the taking of New Amsterdam by the English in 1664.

In *Cristina of Old New York*, we find Gertrude Crownfield in her best form. Her vivid imagination has produced a novel of great originality. As the scene is laid in old New York, it will prove of much interest to young people and likewise to those who never grow old and who read with zest and enjoyment whatever comes from the versatile pen of Gertrude Crownfield.

To those readers who live in New York City and who are accustomed to view its skyscrapers and its commercial activity, it will seem like something fantastic to become acquainted with the old New York under Dutch rule, to learn of its utter insignificance as an urban center, to visualize the crossing of the East River by a ferry, unique in its specie, in that a passenger was obliged to blow a conch horn in order to

appraise the ferryman that he wished to cross the river. The strict laws that governed little old New York are also extremely interesting, not only with regard to the restrictions imposed upon the white settlers, but also with respect to the Indians and their relations with the Dutch settlers.

We admire the amount of research work done by the author and her careful selection of interesting details regarding the early Dutch settlers of New Amsterdam and everything concerning their daily lives even to their favorite dishes.

This early peaceful Dutch life ceases to be peaceful and protected at the time of Gertrude Crownfield's story, to become suddenly a scene of rapidly changing events because of the idea that Charles II of England had in the month of March 1664, to grant the Duke of York, his brother, all the territory between the Connecticut River and Delaware Bay, with the consequent order to Colonel Richard Nicolls to sail to the New World, with a fleet of four ships and about three hundred or four hundred men to take possession of the grant.

Cristina Vermeer, a young girl, fifteen years old in the fall of 1663, is the courageous and resourceful heroine, who repeatedly and boldly faces disaster due to the changing conditions under which she lived in that eventful year of 1663-1664, when New Amsterdam was taken by Colonel Richard Nicolls and its name was changed to New York.

The Vermeer family were driven from their cherished *bouwerie* at Flushing, Long Island, during the preliminary onslaught of the campaign against the Dutch, conducted by ruthless adventurers from Connecticut. They took refuge in the town of New Amsterdam shortly after Cristina's eighteen-year-old brother, Roelof, had departed on a hunting and trapping expedition with his friend Adriaen Bentyne. Cristina's widowed mother and young brother, Dirck, who is only ten years of age, are obliged to face an unprecedented situation without the manly support of Roelof, who on his departure had left the family in the peace and quiet of their home on the *bouwerie* at Flushing, not even having the slightest premonition of what might take place while he was away on his long trapping expedition in the wilds. At the time of

his departure it seemed as if he only would be subject to the dangers of the wilderness.

One of the outstanding points of interest in the story is that Adriaen Bentyne, Roelof's companion on the trapping expedition, comes back to New Amsterdam, but Roelof does not come back with him. The quest of a black beaver, the rarest of all animals and whose skin was the most highly prized, keeps Roelof from returning to his home. Ignorant of all that has happened since he left the beloved *bouwerie* at Flushing, he is in no hurry to return. He is obsessed with the idea of possessing a black beaver skin. What happens to Roelof and his black beaver skin is the most original story that Gertrude Crownfield so far has given us in her historical novels.

The Vermeer family get into serious trouble with old Petrus Stuyvesant, the Director General of New Amsterdam and his *schepens* or members of the Dutch court. In *Cristina of Old New York*, the character of Petrus Stuyvesant is exceptionally well-drawn. He was a man of strong, unswerving will. His word was law. Misled by instructions from Holland that Colonel Richard Nicolls' expedition was to be directed exclusively against New England, Petrus Stuyvesant made no preparation for the defence of New Amsterdam until just before the fleet arrived. The practical Dutch burghers saw the futility of making a last-minute effort to defend the town and refused to support Stuyvesant in his effort to offer resistance to the English occupation. Stuyvesant was compelled to surrender the town and fort on September 8, 1664, on which date the English entered and New Amsterdam became New York.

Cristina of Old New York is one of the most interesting of Gertrude Crownfield's historical novels. To the reader we leave the pleasure of ascertaining what becomes of Roelof Vermeer and his black beaver, this being one of the most original developments of the story and of such strong pathos that we may say that Gertrude Crownfield's imaginative faculty is here at its very best. *Cristina of Old New York* will be loved by young and old alike, and especially so by those who live in the Greater New York of to-day, whose cosmopolitan life makes us

forget that not very long ago it was a little Dutch town where such things as happened to Cristina were far from being unusual, especially in that eventful year of 1663-1664.

The New Church and Pacifism

By Henry K. Peters

IN view of the disturbed condition of the world, and especially because of the probability of a general European war in the near future, into which the United States may be drawn, it is well for the New Church to examine its teaching on the question of peace and war, in order to be consistent, not so much with existing national views as with the fundamental principles of its own doctrines.

At the outset we must understand that the organized New Church cannot through its executives or in convention assembled order a Discipline, as some church bodies do, binding its members to certain policies of conduct. The New Church as to its doctrines is universal, applying to all peoples, at all times through the ages. This universality prohibits the limitation or prescription of acts which have a different interpretation and are inspired by different motives in different parts of the world. Dress, amusements, personal habits, diet, social customs, duties towards government, externals of worship, are so different to the Oriental, African, and European, that any arbitrary direction of personal behavior on the part of a church council would be positively senseless and futile.

It is by reason of its universality that any New-Church organization cannot decide for its total membership as to whether they shall be militant, adopt a policy of watchful waiting, or be outright and absolute pacifists. Such decision must be left to individual conscience enlightened by the Doctrine of the Grand Man, the Doctrine of Uses, the Doctrine of Life, and other doctrines explicitly teaching the relationships of men and their duty towards one another in view of the Kingdom of Heaven. The New-Church must principally concern itself with motives, because motives determine a man's spiritual state, and because a man can

be regenerated only in so far as his conduct is a matter of personal choice.

There are multitudinous views on armed conflict and many philosophies on international relationships, but none comprehensive enough to embrace the great movement of the human race toward a redeemed form of society. We may examine some of the widely accepted views regarding national and international policies, especially in regard to armed conflict.

In Canada we have two prominent sects, the Mennonites and the Doukhobors, who are consistent and absolute pacifist. Both would rather suffer undisputed extermination than take up arms in organized warfare. They find the basis for this position in certain Scripture passages which they have extracted from the Word and emphasized until they have become the isolated guides of their external conduct. Both sects, moreover, accept no secular government. They do not vote and their children develop no sense of loyalty.

The forebears of the Mennonites now living in Western Canada, left Germany in 1789 because of compulsory military service, and migrated to Russia at the invitation of Katherine II who was so anxious to have her vast steppes north of the Black Sea populated by good farmers, that she promised the Mennonites exemption from military service and also complete religious, educational, and social freedom.

The Mennonites thus settled in colonies entirely segregated from the life of Russia. In a hundred years they adopted practically none of the Russian customs, nor did they learn the Russian language. In their private schools they adhered to the German language and the pacifist doctrines of Menno Simons. At no time did they feel any concern about the Russian government nor did they develop the slightest sense of loyalty. Their loyalty was totally

confined to their worshipping group.

In the early 1870's military pressure again harassed the Mennonites and they sought and received an exemption agreement from the Dominion Government. Again the process of turning a wilderness into a garden and at the same time developing a completely isolated spot in the country, was repeated. The children growing up learned only the German language, somewhat corrupt by that time, using for text books only a primer, catechism, and the Bible. In what country they lived, what its extent or government, the children never learned. Patriotism was as impossible to them as attachment to the people on Mars. All this is of course true at present only of the orthodox Mennonites.

Such a position as here indicated, is untenable for any New Churchman. There is first of all the commandment of loving father and mother, which on one plane means the country. Then there is also the aspect of the graded neighbor which definitely includes the country in which we live as a stage in the development of a heavenly life. Patriotism is a necessary step in our ascent toward love of God. The Doctrines leave no doubt about love of country and devotion of one's life to it, but there is still a question about settling disputes with neighbors by physical violence. We can take another look at this after we have considered the opposite of the Mennonite position, namely the militarist view.

To illustrate this point of view I'll draw heavily on *Mein Kampf* because I just happen to have that book at hand. Hitler has no religious scruples against waging war. After studying a pacifist sect, one can hardly comprehend such total absence of conscience in the matter of organized killing. It is not, however, a matter of pitting Hitler's private character against that of a devout pacifist, for Hitler's position on war is widely accepted by citizens of many countries and by churchmen of many confessions.

Hitler still clings to the Malthusian theory that increase in population tends to outrun means of subsistence, which drives him to one of four solutions:

1. To follow the French example of birth

control. This, however, leads not only to a checking of the population, but to a weakening of the race because birth control tends to retard the better classes, and to preserve by means of medical science, the most hopeless weaklings. Add to this the humane sentiment fostered by the Christian religion, and deterioration is so rapid that in a few generations a nation will not be worth preserving. If propagation is left to nature, she will promote the best in a struggle for existence, and ruthlessly weed out the unfit.

2. A concentration of human and natural resources in order to derive the greatest possible use out of the circumscribed territory the nation possesses. But there is a limit to this which is soon reached, and starvation is only postponed for a while. Nature again takes a hand and reduces the least resistant.

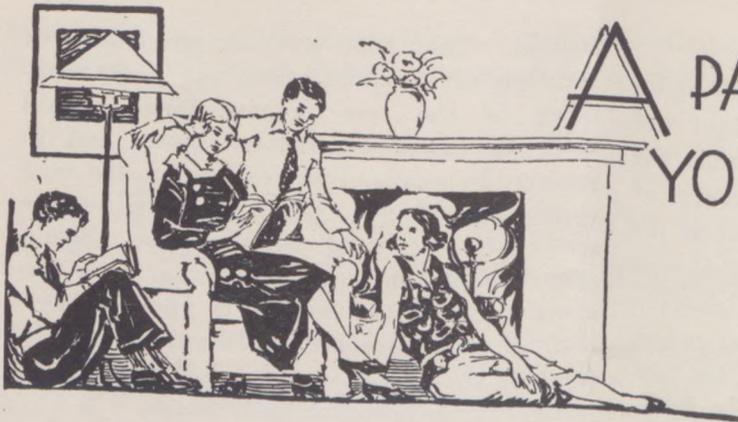
This argument does not bear much force in the United States where the absorbing problem has been overproduction. Nor does it carry much weight with those who are informed that the entire present population of the world could be comfortably housed in the single state of Texas. We do not ask the natural resources of Manhattan Island to support the city of New York, nor the British Isles to support their millions. In a civilized world it is not necessary for a man to live where he grows his food.

3. The country could shove its excess population into colonies where subsistence could again be gained by those who can no longer be supported in the homeland.

4. Foreign Commerce. This answers in part the second argument except that Hitler ties up the question of commerce with colonization and adds, "If this earth really has room for all, then we ought to have the ground necessary for subsistence. But this will not gladly be given us. Then the right to self-preservation comes into effect; and what cannot be attained through kindness must be gained by the fist." (Writer's translation.)

Hitler's frank statement of aggressive policy does not single him out as the arch militarist of the world. His convictions are shared, even if not stated, by every nation that for its ultimate safety and preservation relies on mili-

(continued on page 85)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Children by the Wayside

SOME years ago I saw a very beautiful picture. It represented the Lord riding up to Jerusalem. There were many people standing by the roadside waving branches of palm and shouting hosannas. And away in the distance and near to the gates of Jerusalem were many children running ahead of that wonderful procession, as if they were determined to get into the city before the Saviour arrived.

Those children reminded me of what I have often seen—boys and girls who, having seen a circus parade, run ahead to find a good place from which to get a second view.

As I looked at the picture the thought came to my mind, How did the artist know the children ran ahead to enter the city first? And I remembered that it tells us in the Gospel that the children entered the temple, and made that sacred place ring with their hosannas. You will find the record of it in the 21st Chapter of the Gospel according to *St. Matthew*. The priests in the temple were very angry. It was bad enough, they thought, for grown-up people to be shouting hosannas in the streets, but it was worse still to have troops of children shouting hosanna to the Son of David, in the temple itself.

Here is a suggestion of something very beautiful. The children of the wayside have become the children of the temple. They want to praise the Lord not merely as He passes them in the streets. They want to be the first to greet Him in His own sacred house. In all the history of the temple such a thing had

never happened before. The temple had always been reserved for the grown-up people. There wasn't even a Sunday-school attached to it. And when children were taken by their parents to the temple they had always been taught to be very quiet. On that first Palm Sunday the children were swept away in a wave of joyous praise. And they crowded into the temple, shouting hosanna.

Here is the lesson I want to point out to you. To praise the Lord truly you have to do it in two ways—first by the wayside, and second in the temple. Praising the Lord by the wayside means that you practice love and kindness in all the things of everyday life. Every good action you do for other people is a "hosanna" sung to the Lord. It is praise rendered by actions, love operating in life. It is blessedness given to others. It is sunshine streaming from your heart. That is the first and most important thing in life. And when you have learned to do that you will want to praise him in the temple.

"Yes," you will say, "That means going to church." No, it means something much more than that. It means having the spirit of praise within your heart. It means that every day you are thanking the Lord for His loving kindness to you. It means getting up in the morning and being thankful to Him for the gift of life. It means going to bed at night thankful to Him for another happy day. It means a constant hosanna to the Lord of Love and Life.

(continued from page 83)

tary violence. Expansion and subjugation of other nations have been the watchword since the days of Caesar. European nations have taken turns at dominating the continent.

The New Church has no part in exercising brutal force. There is nothing in its doctrines that would lead a man to take another's freedom by physical violence. Nor can the New Church settle into the inactive pacifism of certain religious sects who seek to solve their problems by isolation. The New Church by its constitution cannot isolate itself from any human activity or relationship because of its fundamental principle that all religion has relation to life. The New Church must enter into all private, public, national, and international relationships, but it must not enter into these from the standpoint of materialism. It must not take sides with factions. It must view all strife from the spiritual heights that rise into the Kingdom of God.

The question repeatedly asked is, "Would you not fight for your country in case of invasion?" The answer is that nearly everybody would. But why make that question an escape while daring the enemy? It does not relieve us of the responsibility of furthering the ends of the Prince of Peace. There are two current methods of avoiding war. One is to build up such formidable armaments that everybody else is afraid, and the other is to bring about international good will by trade agreements, diplomatic justice, and respect for other countries. That nations can be decent to one another in their conduct is demonstrated between the United States and Canada, the Scandinavian countries and others. If the New Church can accelerate that spirit of international friendship it will have devoted itself to a pacifism that is truly Godlike.

Raising Lazarus

By George Henry Dole

OF all the miracles of raising the dead wrought by the Lord, the restoration of Lazarus is the most impressive and most

broadly illuminating. Only its central purpose is here noticed.

The narrative shows clearly why Lazarus was allowed to die; for his sisters sent word to Jesus, telling Him that Lazarus was sick, whereupon Jesus said that his sickness was that the glory of God might be manifested.

Jesus did not hurry to restore Lazarus. He lingered two days. When He came near Bethany, Martha went to meet Him, and said to Him, "Lord if thou hadst been here, my brother had not died." Jesus assured her that he would rise again. Martha replied, "I know that he shall rise again in the resurrection at the last day." Then Jesus discloses the supreme purpose of the miracle. Said He, "I am the resurrection and the life." This fact He demonstrates in a most spectacular way.

As Jesus comes nearer, Mary goes to meet Him, and says to Him what Martha did, "Lord, if thou hadst been here, my brother had not died." When Jesus saw her and others weeping, He groaned in spirit and was troubled, and wept.

He did not weep because of the death of Lazarus, for He knew that he would soon be restored to his family. His grief arose because of the state of the world, which had lost all true knowledge of God, the spiritual world, and eternal life. He wept for the sheep because they had no shepherd.

Jesus again groaning came to the grave. Then that startling scene. Jesus bids, "Take ye away the stone." There must first be an act of faith before the resurrection life can inflow, as when He bade, "Fill the waterjars with water," "Take up thy bed, and walk," "Reach forth thy hand," "Go, wash." Martha protests. "Lord, by this time he stinketh: for he hath been dead four days." Jesus replied, "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?"

Then they took away the stone, and Jesus lifted up His eyes, and prayed, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always: but because of the people that stand by I said it, that they may know that thou hast sent me." As surely as Jesus knew that His prayer was heard, so certain should everyone be that the Lord hears

him. If one could but know that all true prayer is from the workings of the Lord within his heart, a doubt as to the Lord hearing could not enter the mind, and it would be known that his prayer is answered with the everlasting life in view.

Then the Lord commanded with a loud voice, "Lazarus, come forth." Speaking with a loud voice shows the urge of the Lord to serve and bless. Then, before the amazed throng Lazarus came forth. The literal lesson is most evident. The Lord Jesus is the resurrection and the life. But within the literal meaning is assurance for the daily life. Raising the dead body to live again dramatizes a spiritual resurrection, the resurrection of the Lord in human hearts that are dead as to light, love, mercy and power that He with infinite urge yearns to give. Herein is a lesson of courage and joy for those who feel the weight of the burden of sin. It assures, no matter how gravely one has sinned, that the Lord yearns to forgive and save. Though one be as dead as Lazarus four days in the sepulcher, the Lord's love embraces him. No one while in this world gets out of the reach of the arm of the Lord. No one need to grieve over past sins, not even think of them beyond what is necessary thoroughly to repent. Though sins be as scarlet, they can be made white as snow; though they are red like crimson, they can be made like wool. The universal message is, have unlimited faith in the Lord, realize that He created you for heaven, and know that no power in this world or the other can pluck one repentant from the arms of the Lord.

Send Us Your Old Stamps

The Board of Missions has received one or two inquiries which may indicate that there is some question in the minds of those who regularly send us their stamps whether this should be continued during the summer. The work of the Board goes on throughout the year, and we are even more anxious to accumulate old stamps during the summer because we are then building up our stock for the fall trade. Sales to collectors slacken somewhat during the summer months, but orders continue to come in. We wish to remind MESSENGER readers again that we welcome picture postcards, providing their cancellations show dates before 1920. We then need the entire card, or will accept

top strips of the card about two inches deep. For the benefit of those who have not seen our previous announcements, we welcome any and all kinds of stamps and only ask that a small amount of paper be left on each side, and that the government embossed stamped envelopes be omitted, unless the face value is more than three cents. Also, the metered envelopes are not collectable unless there is an advertising slogan at the left-hand side of the cancellation. We gladly pay the cost of sending the stamps to us, and where lots are more than one pound of stamps alone, will pay a small honorarium per pound. This new plan of raising funds is proving successful, and is a means whereby everyone can help us at practically no expense. Please address all correspondence and packages to the Board's office, 380 Van Houten St., Paterson, N. J.

FROM OUR READERS

To the Editor of THE NEW-CHURCH MESSENGER:

During the past year, several articles have appeared in the above-named MESSENGER regarding the non-growth of the New Church during the past few decades; and each article made some suggestion as to the cause of the situation.

None but well-informed New Churchmen can appreciate the beauty, the order, the usefulness, the truth, the correctness of the Heavenly Writings; and their appreciation and love are determined largely, if not wholly, by the degree of one's understanding of them.

But why do the people of this planet know so little about the truth of our Church and yet apparently know so much that is utterly false? Why does the New-Church organization dwindle in numbers, influence, power and interest? I think it is due to an unknown number of errors and imperfections on the part of all its members; and of society as a whole.

The New Church will never grow or prosper until its members first learn to wash in the river Jordan. Most persons are willing to do some great thing for their church. They make an effort to be present on state occasions, such as the annual meetings of the associations, Easter, Christmas, but are they as faithful in the doing of little things? Do they read the Writings themselves? Do they inform others of the doctrines of their Church? Do they stay at home when company arrives, or do they bring their company to church with them? Do they help in all these little, common, seemingly trivial affairs that make the greater, more delightful things possible? If your Church is not prospering, before you point the finger of blame at your minister ask yourselves

these questions.

But besides all these errors and imperfections on the part of all concerned with the Church supposing we say a word about new methods of procedure. I believe that a certain portion of the time given to the annual meeting of the General Convention should be given to the study of new methods. We should learn how to sell our goods. Every minister and layman should come home from Convention feeling that he had learned something of the art of organization—of knowing how to do his work better.

I have often wondered about the advisability of holding the service of worship with sermon in the evening instead of at the usual hour of conducting such services. Oratorical effectiveness is determined by conditions; and one of these conditions is time. Persons and speeches affect us differently at different times. In the words of a distinguished statesman: "It seems that in the morning, and even during the day, men's will power revolts with highest energy against an attempt at being forced under another's will and another's opinion. In the evening however, they succumb more easily to the dominating force of a strong will." The effect of evening is psychologically created in the Catholic churches by their mysterious dusk, the burning candles, incense, censers, etc.

The question is, would the attendance and the effectiveness of the church service be increased by the suggested innovation?

Very sincerely yours,

NORMAN O. GODDARD.

An Appeal

It has been some time since the Neighborhood House in Lynn has appealed for financial assistance in the columns of the MESSENGER.

All these years, by carefully adjusting our expenses to what income we had, we have kept up the activities of the House, maintained a kindergarten larger even than before and re-opened the sewing classes two years ago.

These particular uses were made possible by the Massachusetts New-Church Woman's Alliance who have provided the salary of the kindergarten teacher, a devoted worker of many years. With this help, we were able to re-open and heat the Hall for the many week-day classes.

Through the past year the New-Church Sunday-school of over 125 members has held its own under the loving care of its teachers and the guidance of the Rev. F. H. Blackmer who continued the work of the Rev. John Daboll, whose spirit is still with us.

Our year, closing August 31, is showing a deficit of \$200.00, unusual and unavoidable. It is matter of a little less income, a little more for

heating, crucial repairs, needs of a large Sunday-school and the absence of generous friends who have loved the work and been called to the other world.

We need very much a helping hand on this road, a little boost over this hurdle and the comfort of starting our new year in September with no debt. A few dollars from friends would accomplish this and we are hoping that our needs will be supplied—many little things make a grand whole, as we all know, and the joy that these efforts give to the many whom the House serves is a glorious thing.

Will you not be one of those who may help us at this time?

Contributions may be sent to Bertha M. Whitman, Treasurer, 109 Walnut Avenue, Roxbury, Mass.

Baptism

BOYER.—Peter Francis Boyer on July 2, 1939, infant son of Dr. and Mrs. Norman Boyer; the Rev. John L. Boyer (grandfather) officiating, in the Cambridge Church, where he preached that morning.

Confirmation

Olaf Helmer was confirmed at the Sheridan Road (Chicago) Church on Sunday, July 9th, by the Rev. Henry K. Peters.

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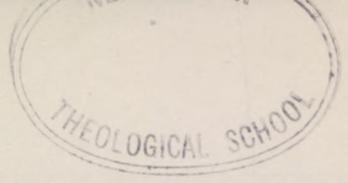
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The
**NEW CHURCH
MESSENGER**



August 9, 1939

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The Hands of God

Othmar Tobisch

The Book of Job

Wilfred G. Rice

The Acknowledgment of God

George Henry Dole

An Exposition of the Psalms

William R. Reece

Inner Dimension

Clarence Lathbury

Price 10 cents

TABLE OF CONTENTS

August 9, 1939

Editorial:
 Married Love 91

Articles:
 The Hands of God: by Othmar Tobisch 92
 The Book of Job: by Wilfred G. Rice 95
 The Acknowledgment of God: by George Henry Dole 96
 An Exposition of the Psalms: by William R. Reece 97
 Inner Dimension: by Clarence Lathbury 99
 On Helping Others: by Mary Sward Coster 101

A Page for the Younger People 100

Mission Board News 103

Personalia 103

Calendar 103

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.

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The
NEW-CHURCH MESSENGER

(Published Weekly)

Vol. CLVII, No. 6

New York City, August 9, 1939

Whole No. 4484

Married Love

THE July issue of *The Reader's Digest* contains an article on "Married Love," written by Alexis Carrel, M.D., author of "Man, the Unknown," and Nobel Prize winner. The article is a real contribution to sex education. In perfectly frank language it deals with the physical aspects of marriage and contains advice which millions of married couples could profitably heed. Dr. Carrel, however, goes further than a mere discussion of marriage love on the physical plane; he sees in it the external basis on which real spiritual affection can be founded. And that a spiritual affection may result from marriage it is necessary, says Dr. Carrel, that an intelligent knowledge of the various aspects of conjugal union be possessed by both partners. He states,

"To-day, as in the remotest past, youth entertains the charming and dangerous illusion of its innate ability at love-making. In consequence, love-making, especially in marriage, is frequently not an enduring success. For married love is no easy enterprise. Unfortunately, the science of marriage has remained rudimentary, although its development is essential both to the happiness of man

and to the greatness of civilization."

Dr. Carrel regards marriage as a sacrament and sees in its physical ultimatum something that may minister to the mental and spiritual life. And he sees, too, that all true marriage must be based on mutual affection.

"We have not yet fully understood that love is a necessity, not a luxury. It is the only ingredient capable of welding together husband, wife and children. The only cement strong enough to unite into a nation the poor and rich, the strong and the weak, the employer and the employe. If we do not have love within the home, we shall not have it elsewhere. Love is as essential as intelligence, thyroid secretion, or gastric juice. No human relationships will ever be satisfying if not inspired by love. The moral command, 'Love one another,' is probably a fundamental law of nature, a law as inexorable as the first law of thermodynamics."

Not only does he emphasize the need for love. He sees also the imperative necessity of intellectual harmony. "Both the happiness of married life and the future of society depend

on intelligence in love.”

In fairness to the author we must refrain from quoting too frequently from Dr. Carrel's masterly article. Much of it might have been written as a footnote to Swedenborg's *Conjugal Love*. Indeed, there are some paragraphs that by happy coincidence directly express some of Swedenborg's ideas.

Dr. Carrel speaking of substances set free in the blood by the reproductive organs says, "They permeate the whole organism with sexual desire. They inspire selfless love and dedication. They illumine the world of lovers with the eternal joy of spring."

Swedenborg says much the same thing concerning conjugal love. "Now as conjugal love is the fundamental love of all good loves, and it has been inscribed on the veriest singulars of man . . . it follows that the delights of it surpass the delights of all loves . . . for it expands the inmosts of the mind and at the same time the inmosts of the body, as the delicious current of its fountain flows through and opens them."

There are other statements made by Dr. Carrel that are exactly parallel to things said by Swedenborg, but we leave to our readers the pleasant task of discovering them. We commend the article, and trust that Dr. Carrel will write at greater length upon the same subject. His timely advice may prevent many persons from plunging into marriage ignorant

of its fundamental laws. It may help many to make their present union happy and successful.

New-Church people have a high ideal of marriage, and recognize the fact that a true marriage is eternal. For them we quote the following from Swedenborg:

"The Divine Providence of the Lord is most singular and most universal in relation to marriages and in marriages, because all the delights of Heaven spring from the delights of conjugal love . . . and therefore it is provided that conjugal pairs be born, and that they be constantly educated for their marriages under the auspices of the Lord, neither the boy nor the girl knowing it; and after the time has passed . . . they meet somewhere as by fate . . . and at once know, as by a kind of instinct, that they are mates, and, by a kind of dictate, think . . . the young man, that she is mine; and the maiden, that he is mine; and after this has been seated some time in the minds of both, they deliberately accost each other, and betroth themselves. It is said, as from fate, from instinct, and from dictate; and it is meant from the Divine Providence . . . For the Lord opens internal similitudes, so that they may see themselves."

A. W.

The Hands of God

The Temple of Religion, Golden Gate International Exposition
A Study of the Symbolism of Its Murals

By *Othmar Tobisch*

IF you ask on Treasure Island for the Temple of Religion, they will show you an angular architecture with a broad colonnaded court. Benches invite you to rest and to contemplate.

Toward the East, before you, is a frieze of murals. Vividly done in predominating browns, they are terminated by two blue fields in which

gyrating nebulae tell of the origin of the universe.

"In the beginning, God created the heavens and the earth. And the earth was wasteness and emptiness, and darkness was upon the faces of the abyss, and God's breath was hovering upon the faces of the waters." (*Genesis* i. 1.)

So begins the story of mankind. In the uttermost reaches of space, there begins life. Modern astrophysics tell of the marvels of stellar evolution. We understand much clearer the psalmist's pronouncement "the heavens declare the glory of God." Yet, with equal wonderment does the Polynesian chant "of the Root and the Source, sleeping upon his face, in the center of Darkness." In the beginning God created. Light was, darkness was. Form was, chaos went. Order appeared.

"And a little baby lay, cradled in the fragrant hay . . ." Our eyes now rest upon the diminutive form of a human infant. The hands of God have deposited it on earth. "And God made man in His image, in the image of God, He created him." And lo, the image of God was a man . . . must not then God be *The Man*?

The mural widens in our view and the earth appears and on it grass to feed man and beast, and trees grow, good to see and to eat the fruit thereof. "And God said to them: Be fruitful and multiply and fill the earth." And man began to till the soil, and to subdue the beasts, and they pulled for him the plow and the logs to build his house. But "He made to spring forth the grass for the beast and herb for the service of man, to bring forth bread out of the earth." (*Psalms* civ. 14.)

The story of life unfolds upon the temple wall. Men walk the earth, satisfied by the returns it gives to them. The young grow and mate and kneel before the hands of the Almighty that He may bless their union, to be fruitful, and to multiply and to fill the earth. Marriage is the holiest of all human relations. It has its origin in the two great things in God, Divine Love and Divine Wisdom. So He made man, and woman. And so He made the earth, and the sun to shine upon it. And the fruitfulness of the earth becomes the symbol of the fruitfulness of true marriage love. As the sun is the strength of the earth, so His love is the strength of marriage eternal. Divine love alone can give life to human love. Divine love alone is truly fertile and multiplies all things and fills the forms of man and woman. Ancestral wisdom handed down from the fathers chants the chants of Divine fruitfulness.

But life moves on. Disease enters into the

communities of men. Evil appears. Man fails. But the Word of God has come to him and promised him redemption. And so his song was "Even when I walk in the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

For at long last, man was laid down on the shroud. His face had become drained of blood. Life had fled. Had it? No, the frieze ends with triumphant spirit-man rising up and away, into the waiting hands of God, while those left behind stare in wonder at such miracle. Life never ends. Eternal life is not ethereal, but substantial. It is fully human in every respect, in form and substance.

An artist's hands are his power. With them he shapes, forms, that is, he creates what his mind had seen. Confidence in his hands gives him power. The power of his hands gives him confidence. The Divine artist's hands tell of His power, His omnipotence.

The hands of God begin and end the frieze. The Omnipotent laid man upon the earth, and he was an infant. Man flourished and grew in stature and wisdom. Then the Omnipotent blessed man once more. He united male and female so that they may serve by increasing humanity and fulfill creation's pre-eminent purpose: to form heavenly hosts from the human race. Birth, marriage and also resurrection are in the hands of God. He is over all our life.

The East murals in the court of the Temple of Religion tell of life. The cycle of the individual man becomes a symbol for the human race. It is the story of redemption. It is the story of the Divine purpose with man. Universal life becomes the stage to present the kingdom of God.

Our eyes move on. In the south appear four pictures, pictures of the history of man. In the first, the oppressive forces of false ideas, and of evils, rule man. The haughty sphinx towers over the taskmasters of a cruel empire. The golden calf ridicules a misled humanity. The tower of Babel confutes the rationalizing man. Man is enslaved, oppressed, he cries for deliverance. Came the Divine law from Sinai,

and liberated man by adherence to the law. By searching for the laws of nature, he developed his civilization. He printed the *Book*. He built temples to God. God's Word gave him the principles of justice to all. Man discovered God's world. The Church moved on with man into new frontiers. It became the foundation of his culture. Peace ensues from God's law effective in humanity.

The north face of the Hall of Friendship bears the imprint of a great design. The artist was not satisfied with one dimension. He moved the successive scenes out of the plane. Each era rises a bit higher and more removed from the spectator. There are four planes and the last and highest, ending under the roof, is also the farthest from the onlooker. Begin at the bottom. Here is the bottomless pit, that Gehenna of old, which breathes forth ugly reddish flames and the speartips of the cohorts of war. War is the pit! cries this picture. War, destruction, spoliation. As Nahum cried over Nineveh: "O city, soaked with blood! Crammed with lies and plunder . . . no end to your ravaging . . . the slain in heaps, bodies dead, piled in heaps, no end of the corpses, men tripping over the dead." War is hell. But out of this hell rises redemption. The man of God, who spoke with God face to face, though he saw *Him* not, brought down the tablets of the law. Mankind received them with the sigh of the man who is relieved of oppression.

In the distant East, men worshiped the Eternal also, in Persia, in India, in far away Cathay.

And as if to soothe our wounded spirit, still smarting under the impact of hatred, there appears a wondrous teacher to the children of men. They surround him eagerly. "It is I, fear not." It is the Lord. Men hear the gospel of Divine Love. They regain their spiritual freedom. They are no longer oppressed, not even by the law. They rejoice. They hold up the torch. All over the earth, eager hands hold up the torch. It is the torch of reason, of human understanding, of the everlasting light. And from the immensity of the heavens appears a bell. "Liberty, liberty, liberty" it rings out. "Proclaim liberty throughout the land unto all the inhabitants thereof." Its

tones are not wholly celestial yet, for human carelessness has cracked the heavenly sound. But the heavenly sound is there, and it will continue to toll, until all men hear it, throughout all the earth. Reason and freedom, understanding and liberty is their Bill of Rights, not of human origin, but in man, by virtue of his creation from the hands of God and in *His* image.

The largest mural of all is also the greatest of all, because it is the most spiritual of all. Over it looms the Tower of Peace. The symbols say plainly: God's Word to the children of men will eventually and finally redeem them from their lusts which are the lust to dominate others and to take away from others what belongs to them. That redemption is meant by the torch of reason and the bell of liberty. It is the truth that reason enlightens and controls freedom, and that liberty glorifies reason.

Let this flame guide you and let this bell call you. Let the upreaching hands soar higher and higher. Liberation is within their grasp. Soon they shall pass over into the land which the Lord, their God has promised them: the Kingdom of Peace.

The murals are the work of the following artists:

Bergmann, Franz W., painter, San Francisco, born Vienna 1898; four murals, "Vanity," "The Bible," "The Coming of Peace," "Religion on the Pacific Coast."

Del Pino, José Moya, painter, San Francisco, born Cordoba, Spain, 1891; mural, "Man in Relation to God."

and several assistants.

Eternal Life Ensured Thereby

THERE are three degrees of life in man, called the natural, the spiritual, and the celestial, and these degrees are actually in every man; while in beasts there is only one degree of life, which is like the lowest degree in man, which is called the natural. From this it follows that by the elevation of his life to the Lord man is above the beasts, in such a state as to be able to understand what pertains to the Divine wisdom, and to will what pertains to the Divine love, thus to receive the Divine; and a being that is capable of so receiving the Divine as to see and perceive it in himself cannot but be conjoined with the Lord, and by that conjunction live forever. (P. 324.)

The Book of Job

By Wilfred G. Rice

IN common with many great works of literature, the Book of Job is often quoted, but seldom read. Though the words "The patience of Job" have become proverbial, the story which gave rise to the expression is not as widely known as it deserves to be. In the hope, therefore, of calling attention to a much neglected book, I venture the following brief outline, omitting many points that will reward an attentive reader of the book.

The Book of Job deals with the age-old problem of human suffering; it is concerned with the reasons why the innocent as well as the guilty should at times be the victim of hardships and suffering. The story opens with a description of Job at the height of his prosperity. So great were his possessions that he was called the greatest of all the men of the East; in character he was also outstanding, as we read in the opening words of the book: "He was perfect and upright, one that feared God, and eschewed evil."

Then follows the allegory in which Satan is represented as boasting that Job's faith in God would not survive the loss of his possessions, and in which the Lord gave permission for the making of any test that would not deprive Job of his life. In rapid succession great misfortunes descended upon Job. First, word came that his cattle had been stolen, and that nearly all of his servants had been slain. And then, before the first evil reports were complete, came the news of an even greater calamity. The house in which his children were gathered had been crushed by a whirlwind, destroying Job's seven sons and three daughters. Upon receiving word of so great a tragedy, Job uttered the words that have long brought comfort to other stout-hearted souls: "Naked was I born, and naked shall I return: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

One would think that a reasonable length of time would be given before a servant so deeply tested should be brought once again into temptation, but no period of surcease was granted.

On the contrary, it was at once argued by Satan that the misfortunes so far permitted had been external things; that if Job should be touched in his very person with torment, he would soon curse the God whom he still worshiped.

Job was accordingly smitten from head to foot with boils, an affliction that must bring painful memories to all who have known it even in mildest form. Though there is a legend to the effect that this punishment caused Job to curse the day on which he was born, it appears to have had no effect upon his faith in God. When even his devoted wife urged him to curse the Lord and then seek release from his sufferings through death, he said to her: "Thou speakest as a foolish woman. Shall we receive good at the hand of God, and shall we not receive evil?" These words mark one of the few times on record in which a man has freely acknowledged the fact that pain and suffering are as much a part of the operation of Divine Providence as joy and happiness. How many who see the guiding hand of the Lord in the sunshine of prosperity forget Him when storm-clouds draw near! How easy it is to give thanks when blessings are abundant, and how hard to remain faithful when the years bring sorrow or disappointment!

The next important development in the story of Job takes place when his three friends, Eliphaz, Bildad, and Zophar come to visit him in the hope of bringing consolation for the misfortunes that had come his way. So great was their tenderness for the afflicted man that they remained silent for seven days and seven nights, reluctant to intrude upon his sorrow. At length, however, the friends of Job began to reason with him concerning his misfortunes, each one speaking in turn and hearing Job's answer before the next dialogue took place.

For the first seven days of their visit Job was able to preserve his composure before his friends, but now he broke down, laying bare his heart to them. Interesting as it might be to review all the arguments advanced by the

friends of Job, it will serve the present purpose to summarize only the most important. Though Eliphaz, Bildad, and Zophar had been tender and compassionate as friends, their attitude as theologians was much less friendly.

The argument of the friends of Job may be stated in brief as follows: since the Lord is just, it must be concluded that anyone who suffers is therefore guilty of sin; that no one who is truly righteous could be visited with the judgments that have befallen Job. They are forced to the conclusion that he must have committed some great sin, and suggest in a friendly, yet searching way that perhaps he has forgotten some unworthy deeds in the past.

In reply to these allegations Job recounts with perfect candor the history of his blameless life. From earliest youth he has been devoted to the Lord, faithful in performing every duty imposed by religion and custom, and inspired always by the highest morality. As a judge in his native land he had been both just and benevolent in performing the duties of his office; as a man of great wealth, he had regarded his possessions as divinely granted opportunities for ministering to the needs of those who were less fortunate. Finally, as one who truly loved the Lord, Job declared that his punishments are also tokens of divine favor,—that by means of them he is being prepared for a greater service than any which he has so far performed.

Let us hear the very words of Job as he defended himself from the charge of self-righteousness:

"I cannot see Him, but He knoweth the way that I take. His way have I kept, and not declined. Neither have I gone back from the commandment of His lips. When He hath tried me, I shall come forth as gold."

Surely no man has been tried more severely than Job, nor have others emerged from temptation more pure in character than the servant whose book we now consider. In the production of gold there are many steps that remind us of the trials which came to Job. First, the ore is removed by such violent methods as blasting, digging, or the use of powerful streams of water. Then, by the application of strong acids or intense heat, the gold is separated from baser metals. So it is in life: the finest elements in character are brought to light only

as a result of the most bitter temptations. Our thoughts are tested by the stern lessons of experience, our affections are often crushed by sorrow or disappointment, and in ways without number a proud, unruly spirit is brought low by the inscrutable hand of Providence.

Of special interest to readers who are versed in the doctrines of the New Church will be the following statements by Swedenborg concerning the place of the Book of Job in the Scriptural canon.

(1) *Arcana 3540:*

"That the book of Job is a book of the Ancient Church is evident . . . from the representative and significative style therein. But it is not of those books which are called the Law and the prophets, because it has not an internal sense which treats solely of the Lord and His kingdom; for this alone is what makes a book of the genuine Word."

(2) *Apocalypse Explained 543:*

"The most ancient books, among which is Job, were written by mere correspondences. Such is the book of Job; but the spiritual sense collected from the correspondences therein does not treat of the holy things of Heaven and the Church, as does the spiritual sense with the Prophets, and therefore that book is not among the books of the Word; but still passages are adduced from it for the sake of the correspondences, of which it is full."

The Acknowledgment of God

By George H. Dole

PRACTICALLY every one acknowledges a God. Differences arise when the idea of God is defined. One defines God as the invisible powers that control nature. Such are naturalists, and in reality they do not acknowledge God, and are worshipers of nature. Another idea of God is that the good in all humanity is God. Under this idea of God the conception of Him is dissipated, and the Person of God is denied. Such erroneous ideas of God make in the mind that great gulf fixed between heaven and hell so that after death there is no possible way to cross it. Every man is in quality such as is his idea of God.

Everyone's idea of God continually operates within him in an interior way, and as a cause it produces effects. If the Lord is acknowledged as a prophet, there is some acknowledgment of God, and so acknowledging Him brings a prophet's reward; and if He is acknowledged as a righteous man, a righteous man's reward comes as an effect. The different degrees of

acknowledging the Lord bring commensurate reward. But now since the Lord has made His second coming, and is coming to individuals scattered over the earth, a real Christian has no excuse for not having that true idea of God, which brings the greater reward of satisfaction, joy, and peace.

Every true New-Churchman acknowledges God, yet there is danger of that acknowledgment being too much theoretical, and too little real. There is a way of thinking and living that brings the Lord most closely present, that effects conscious conjunction with Him, that enables one knowingly to live in the Lord, and to know and love Him as to His very Person. No one should allow himself to stop short of this supreme reward. Something is wanting when one says that he does not feel any love for the Person of the Lord. The fruit is still green, if one so feels.

Jesus said that if one kept the commandments, He would manifest Himself unto him. It brings the Lord most closely present to realize how He actually manifests Himself. Every true Christian at a certain time had a perception of the Divinity of the Lord Jesus. How did he get that perception? Accurate rendering of the Greek text, which is as follows, makes this clear. No one knows who is the Son except the Father, and who is the Father,

except the Son and he to whomsoever the *Son may will to reveal*. Do we get the full force of this? When you first perceived the Divinity of the Lord, He willed that you perceived. He was that closely present. He conjoined you to Him by revealing to you the fundamental and all comprehensive truth of His kingdom.

The same is true of every single truth perceived. One cannot see the Lord with the material eyes, but he can recognize Him with the eyes of the spirit. It is promised that He will come in and sup with them who keep his Word. Every true affection experienced is from supping with Him; and He declares Himself to be the way, the truth, and the life. When the right way of doing is seen, say, That is the Lord. When a truth is perceived, declare that to be the Lord. When a holy state of life in-flows, recognize it as the Lord. Thus the Lord is within one and manifests Himself. By recognizing such experience as the Lord revealing Himself, the Lord waxes strong and grows within one until His personal presence is known and He is personally loved above all things. Becoming one with Him cannot be anything less.

The Lord has promised to reveal Himself under certain conditions. If the conditions are fulfilled, the promise cannot fail.

An Exposition of the Psalms

By William R. Reece

Psalm 5

The subject of this Psalm is the asking for, and the gift of, Divine Protection.

To the chief Musician upon Nehiloth,
A Psalm of David.

1. Give ear to my words, O Lord; consider my meditation.

2. Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

The Lord has neither eyes nor ears like man. His ear means infinite willing, and His eye infinite understanding. Infinite willing is Pro-vidence, and Infinite Understanding is Divine Foresight for us. To meditate means to hold the mind in persistent thought of good and to come into some perception of truth as a result. Words means thoughts of truth. Cry means deep affection breaking forth from the heart. Voice is this affection formulated into words. King means truth

3. My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

4. For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

7. But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple.

8. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.

9. For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

which directs and commands. God means Divine Truth itself. To pray here means to fully open ones interior self to Divine Influx.

"Morning" means a state of spiritual enlightenment springing out of exalted love. In such states we cannot but "look up," that is, *inward* to the Lord within.

A "God that has no pleasure in wickedness" is Divine Truth utterly opposed to man's self-thought. "Evil shall not dwell with Thee" means that no possible likeness can exist between man's self love and the Divine Love. The "foolish" are those who prefer falsity to truth. "Workers of iniquity" are those whose lives are evil, that is, whose every activity is destructive rather than constructive. Leasing is ancient English for lies. To "speak leasing" means to teach falsities as truths. A "bloody and deceitful man" is one whose heart is filled with evil desires and his mind with delusive thoughts. Hypocrisy is also associated with such a man.

"House" means heaven and the church. We "come into" these through the leading of Divine Love here meant by multitude of mercy. To worship in fear means *with love*. "Holy temple" means Jehovah in His Humanity, that is, Jesus as seen by Peter, James and John on the Mount of Transfiguration. We should worship him as did they.

These enemies are those of our spiritual good. To make the way straight before our face means to give clear truth to the spiritual mind on heavenly living. The "righteousness" or justice of the Lord is His Divine Love.

For "faithfulness" read right. And, "for their inward part is very wickedness," read wretchedness is in the midst of them. This describes a mind which sometimes acknowledges God, heaven, eternal life and the holiness of the Word and then again denies them all, thus building with one hand and destroying with the other. Throat an open sepulchre describes evil doing from hell in the heart. A flattering tongue describes the spread of lies especially in matters of religion. Verse 10 states the law that evil always destroys itself and that every lie sooner or later betrays its falsity.

"Rejoice" refers to exultant feeling due to the Lord's presence; and "shout" to exuberant thought due to mighty inflow of Divine Truth. Both these come to those who love the Lord's "name," that is, who love and receive into themselves every attribute by which the Divine Being is known.

To bless means to give every good for body, mind and soul. For "righteous" read just. The just are those who know and acknowledge that all good is from the Lord and all evil from self, that is, *through self love* from hell. To be compassed as with a shield means to be defended by Divine Love.

Inner Dimension

By Clarence Lathbury

THERE are large and small folk in an entirely other category than that of *avoir-du-pois*. Soul measurement is the only valid estimate of a human being. A spacious, ample spirit may be domiciled in an unimpressive fleshly exterior. Some of the mightiest of earth have been outwardly insignificant. Diogenes in his tub overshadowed Alexander the Great and we know by experience some small minds are clad in regally outlined flesh. If with an omniscient eye we could measure the inner amplitude of people about us we should view them as they truly are. The life within possesses innumerable grades of progress, each in a defined department of the university of God in some one of the several steps of regeneration. There are people just starting their spiritual journey; it is unreasonable to expect such to stand as firmly as others who have for decades walked in the spirit. On the other hand it is as unreasonable to excuse littleness in souls who have been students long in the wisdom of heaven.

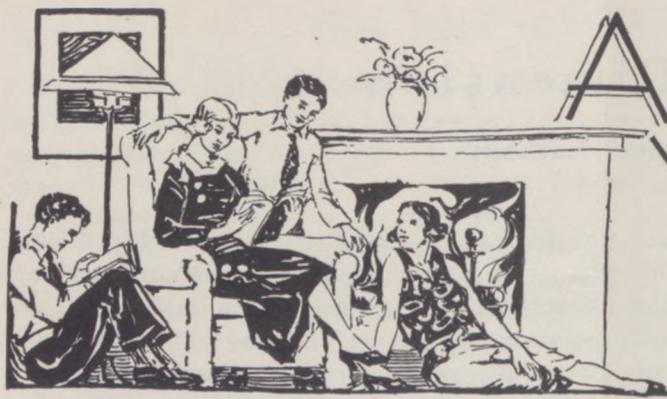
It would be significant to inquire the cause of so many dwarfed beings in a land of supreme opportunity for Christian education. What can be the matter with those who could do ever so much better than they do, and regretfully acknowledge it? Where are the hindrances to this larger, nobler thriving? One answer may be, if we so express it, a sort of spiritual egotism. They "know enough" about religious matters to answer for this brief earthly day, to help them to pass muster on the other side. Content with a modicum of spirituality they merely exist; business or play takes largest hold upon them. Certain others have inherited a religious creed which consoles their minds and nerves their purposes. On one hand self-sufficiency sometimes closes out messages of purity and peace; on the other, spiritual fatigue keeps pace with a widespread nervous exhaustion due to modern, rushing, detached incidents. Exercises of prayer and reading of the Word quickly weary.

Physiology informs us it is a law that health

of flesh and nerve clears vision. May it not be as true in the immaterial sphere? If so, it may follow that one evident explanation of religious indifference would be that we have not devotedly applied ourselves to higher things nor sufficiently kept the rules of heaven. May we not to be so occupied with toil or play that we do not have enough virility of thought to keep contented and happy? This may be a reason why obstacles should be encountered in our religion, the care of the inner, actual body. Do we sufficiently apply the laws of heavenly hygiene? May not, then, this lack be a valid cause of our mystifications in plain right and wrong? How can an unspiritual person be vigorous and clear in religious thinking? Why should he know much about life beyond the present if he never considered it in some thorough and earnest manner? Divine, like natural science, becomes known to us as we pursue and use it. We can not fathom the laws of chemistry by hasty and superficial thoughtfulness; to expect this would be considered childlike. Such an attitude is precisely as unreasonable in the domain of religion.

Charles Darwin explains in one of his letters, how he lost the sense of music and the realities of prayer by allowing no time for their cultivation. This he greatly lamented in his old age. He had delved so deeply and exclusively into matter that spirit was submerged; earthworms and protoplasm were all he could think about. Why should he know anything about religion if he gave all his interests to other things? At a symphony concert he enjoys most who has a soul attuned to harmony and in the ratio he has cultivated melody. Should it not be precisely so in matters of religion? We shall appreciate heaven in proportion to our likeness to God. What could a spirit, always soaked in the sordid atmosphere of politics and finance, enjoy among angels? Religious confusion is a perfectly natural result of living mainly for the flesh; such an one reaps the legitimate harvest of his scattering.

(continued on page 101)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Daniel

DANIEL was a very great man. You have seen pictures of Daniel in the lion's den. But perhaps you do not know why he was cast into it. Daniel lived in a strange land. He and many of the Israelites were captives in Babylon. And because he was a wise and good man he became, next to the king, the first man in the land. He was over all the princes, the 120 men who governed the land. They had to report to him all that was done; and they found him a wise, good, and powerful ruler.

But to them he was a man from a strange land. He was one of a nation of captives. They despised him and yet they feared him. They hated him and yet they were compelled to admire him. And they formed a plot against him. They tried to find some fault in him that they could report to the king; but they could find nothing. So they hit upon an artful device. They knew that Daniel prayed to the Lord three times every day. And they went to the king and asked him to make a law that any man who during the next thirty days should ask a petition of any god or man, except of the king, should be cast into a den of lions. Daniel knew of this. He knew the king had made it a law and that it would be carried out. But he went on just as he had done before. He prayed to God three times a day, and thanked Him for all His goodness, just as he had been accustomed to do. His enemies knew that he would do this; and they burst into his house when he was praying. Then they insisted that he should be thrown to the lions.

The king was very sorry. He tried to save

Daniel, yet in vain. In the end he commanded them to throw him into the lion's den. You all know, of course, how the angel of the Lord closed the lions' mouths, so that Daniel was not hurt, and how he was taken out of the den and some of his enemies were put there in his place.

Daniel was a man who would let nothing interfere with him in doing his duty. Money, honor, pleasure, even life might be taken from him; but nothing could turn him from what he believed to be his duty to the Lord. He dared to stand one man against a mighty nation, yet firm and unafraid in doing what he knew to be right.

You children have many temptations to turn your backs upon your duty. You are not threatened with a lion's den or anything else that is dreadful. But I want you to remember that there is nothing in this world that ought to keep you from doing what you believe to be right. The Lord has caused the story of Daniel to be recorded in the Bible because He wants boys and girls to grow up into brave, truthful, duty-loving men and women. He wants us all to know that nothing can harm us when we are obeying Him. He wants boys and girls who are proud of being His followers. He wants us all to be heroes in fighting against things that are evil. And though many things may threaten to do us harm, His angels watch over us, and nothing can hurt us as long as we are obeying Him. Every one can, if he likes, act as Daniel did, and be valiant for the truth upon the earth. And the Lord will always see that he comes safely out of every trouble when he is obeying the divine law.

Do you remember the story of Christian, the hero of John Bunyan's *Pilgrim's Progress*? On one occasion during Christian's journey he met a man who was coming back along the path, evidently in great fear. He told Christian to go no further, for there was a lion in the path who would most certainly devour any one who passed along that road. But Christian would not be daunted, he wanted to reach the City of Golden Light. He continued along the way. The lion was there all right but as Christian approached he discovered that the lion was chained and that he could pass by it in safety.

There is a lesson in that story for us all. If we face our troubles bravely and march right up to them, trusting in the Lord to help us, we find that they are not nearly so fearful as we have been led to believe. Indeed, often they disappear altogether. And we can go staunchly upon our way, valiant in the strength given us from on high.

(continued from page 99)

Why should he then complain? Why not perplexity in matters where investigation has been wholly, or in part, neglected? Why should there not be a disorganized religious nature where rules of morality have been ignored? The inner *us* then becomes atrophied and useless, as the idle legs of the hermit crab have sensibly disappeared.

How shall we find our way back to God? By active and devoted practice of sacred exercises. The first step in a return to eternal things must be aspiration for truth, downright yearning for veracity, like the lobes of the lungs courting the air that in return aerates the blood and confers vigor upon the entire body. There are two methods of restoration: One is volition, determined, reasonable doing. The other self-surrender, yielding the inner life to God, submission to the laws of life. Movement must first come into play, difficulties must not deter, for there are obstacles along all ways challenging the soul. Rebuff should effect as resistance of air to the wings of a bird, thus becoming by very opposition a means of the bird's rising to higher localities. Self-yielding, at the same time forward invincible motion, are the centripetal and centrifugal energies that hold life to its orbit.

On Helping Others

By Mary Seward Coster

IT is a significant fact that the three temptations of the Lord, as related in the Gospels, came to Him just at the start of His public ministry, at the time when His whole mind and heart were concentrated on this ministry, on what it was to be and on what it was to accomplish. This teaches us very surely that we also meet these temptations when we are most anxious to be helpful and most earnestly searching for the way of serving. It is when we see ourselves facing similar temptations that we begin to understand those that the Lord had, though always only in our very limited way. It is in realizing how often we, in our blindness, help in the wrong way that the wonder and the glory of the Lord's triumph over His temptations fills us with joy. He never helped unwisely. Every word that He said was the right and needed word to bring out the best in man; every deed was helpful in the highest meaning of that word. But His human nature was tempted in all the ways that ours is to choose the lower road to more rapid results, and to compromise with that true, slow method that alone leads to sure and permanent achievement. These temptations were representative of all of the Lord's temptations, and of all of ours.

The first one is on the natural plane, the plane of action, and it comes because it is so much easier to do things for others than it is to leave to them the part that they can and should do for themselves. All through life we are making this mistake, for it is one that can be made in every relationship that we have with others. We want to help them, but we do it by taking away their burdens instead of giving the help that will make it possible for them to take their share of the load. As parents we often find it far easier to do everything for our children than to train them to take, regularly and as a matter of course, their part in the home life. Our community activities are often planned along the same path of ease. We relieve the parents of the commu-

nity of almost all responsibility for their children and then wonder at the breakdown of the home life. It is easier to do it this way and the results seem satisfactory. But are they? Are the children, brought up without home life, going to make good home-makers in their turn? Are the parents, with their responsibility entirely off their shoulders, ever going to know the joy that comes through working conscientiously for others? The desire to help others that inspires all this community work is a good desire, and is one that should spread and grow till it reaches every one in the community, but the very desire exposes us to the temptation of seeking for the quick ways of serving that are not always or often the sure ways. The Lord never made this mistake. Before He started His ministry He met this temptation and overcame it. He had seen the hunger and the distress of the world, and He knew His power to do everything for man's external comfort and ease. He knew how quickly He could satisfy the external wants of mankind, how easy it would be for Him to work for them. He could see into the future and He knew how slow would be the advance if He left any part of the work for man to do. Maybe He saw us even as we are to-day, with so few of the handicaps of life as yet removed; and maybe He still had to look far into the future to see brighter days for all His children. But the brightness that He saw in the future was ten thousand times more beautiful than the kind He could have given if He had, so to speak, turned the stones immediately into bread, leaving no part of the work for man to do. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Lord's work for us was to save our highest life, and not merely to substitute another and lower one for it.

His second temptation was to bring the spiritual truth down to what man naturally desires it to be, instead of having it remain on high, encouraging men to strive to higher, and always higher standards of conduct. The devil suggested that the Lord should throw Himself down from the pinnacle of the temple, from the place where the truth should always be, higher than we are, above us, so that we are always

looking up to it as an ideal to strive for. The temptation was to adapt the truths of the Word to man's lower nature instead of encouraging man to change his life in accordance with the truth. This, too, we love to realize that the Lord never did. His ringing words, "Be ye therefore perfect even as your Father which is in heaven is perfect" exemplifies this fact to the uttermost. He spoke these words from the very high pinnacle from which He never descended.

But man does succumb to this temptation. The spiritual truth in his care *is* sometimes used in wrong ways. The beautiful truth of the Lord's love for His children and of His understanding of their infirmities can be used as a soporific, dulling the qualms of conscience, instead of remaining always as a high encouragement to all spiritual endeavor. The man-made constructions that the Pharisees put on the words of Scripture were literally a dragging of them down to man's natural love for pre-eminence. The devil assured the Lord that the Word would always remain in the heights and could not be dashed against the stones; but the Lord, telling the Pharisees that they had made the Word "Of none effect," and His answer to the devil that "Thou shalt not tempt the Lord Thy God" have sounded their warning in the hearts of all earnest men against this dangerous way of helping others through a wrong use of the spiritual truth.

The third temptation reached even deeper as the Lord thought of how His work must reach and save all the tender remains of good and truth that men had received in their open-hearted infancy and childhood and youth. He knew that man's more external self-love had also been growing strong, and He realized what a tremendous following He could get, and how easily He could lead men toward external betterment of life if He appealed to these lower loves. But He conquered this temptation also. He knew that there would always be men who would finally turn away from and reject any higher appeal than this and He saw that it was through this appeal that the hells would have to be brought into order. But if men could be saved for heaven, it must be through nur-

turing all that was from heaven in them. His work must reach and stir the inner childhood remains, for the growth of these is the growth of the angel in man.

What the Lord saw clearly, maybe we are seeing only dimly. But we see it; we know that our work is never well done unless it too is appealing to and conserving the highest good that there is in those we want to help. Man's lower nature, as he leaves his childhood behind him, finds its satisfactions far more easily than does this inner yearning for the higher good of life that the Lord implants in all men. Yet this hidden and almost submerged yearning is the inner church in man, to which the outer church on earth is meant to minister. This is its high calling, and this is what should lie at the heart of, and should be the inspiration of, all service on whatever plane of life it manifests itself.

Mission Board News

Word comes from the Rev. Yonezo Doi, New-Church missionary in Tokyo, Japan, of the recent publication of the new Japanese translation of *Heaven and Hell*. He is planning to send one hundred complimentary copies to Christian ministers and workers throughout Japan. Mr. Doi evidently expects to spend an active summer as he has scheduled several missionary visits which include Kyoto, Nakanojo, and elsewhere in northern Japan. Kyoto is a fairly large city about three hundred and fifty miles from Tokyo, and the other places also are quite distant. This zealous missionary has undertaken the new activity of mimeographing his sermons, mailing them each week to local and isolated members. Mr. Doi states that through the influence of the vice-president of the Japan Presbyterian Church, who is also president of its Mission Board and of the new Mission Movement of the Federation of Churches in Japan, more than a dozen ministers are receivers of the Heavenly Doctrines, and are teaching and preaching them.

Personalia

The Rev. Isaac G. Ens and family of Kansas City, Mo., will spend a month in Saskatchewan, Canada, visiting relatives and friends. They left on July 23rd, and expect to return about August 25th.

August 9, 1939

Grateful Acknowledgment

The Editor is back at his desk after an enjoyable journey to England, an account of which will appear in a later issue. He takes this opportunity of thanking the Rev. William H. Beales and Miss Jessie E. Selee for editorial work excellently well done during his absence, and all the generous contributors of material for the MESSENGER during the past few weeks.

A. W.

The Western Canada Conference

The Western Canada Conference of the New Jerusalem Church held its annual meeting in Rosthern, Sask., on July 2nd and 3rd. New-Church people from Herbert, Saskatoon, Manitoba and Alberta attended.

The Sunday morning service was conducted by the Rev. Peter Peters in English. The afternoon service was conducted by the Rev. John E. Zacharias in German. The attendance was 129.

The Sunday evening program was taken charge of by the young people, when a fine musical program was enjoyed. Then a discussion followed: "The New Church—Peace and War."

The business meeting was held Monday morning. On Monday afternoon the Holy Supper was served. Attendance forty-seven.

Meals were served by the ladies.

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**NEW CHURCH
MESSENGER**



August 16, 1939

—
In This Issue

Vegetation on Mars

At The World's Fair

The Ancient Art of
Procrastination

Horace W. Briggs

His Servants the Prophets

Andre Diaconoff

Alliance Page

Price 10 cents

TABLE OF CONTENTS

August 16, 1939

Editorial:
Vegetation on Mars..... 107

Articles:
New-Church Service at the World's Fair 108
The Ancient Art of Procrastination: by Horace W. Briggs..... 111
His Servants the Prophets: by Andre Diaconoff 115
What Defiles a Man: by George Henry Dole 117

A Page for the Younger People 114

Alliance Page 118

From Our Readers 119

Baptisms:
Poole, Ramandetta, Benson, Pease, Clapp 119

Calendar 119

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.

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

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The
NEW-CHURCH MESSENGER

(Published Weekly)

Vol. CLVII, No. 7

New York City, August 16, 1939

Whole No. 4485

Vegetation on Mars

DURING the month of July the planet Mars was closer to the earth than at any time since 1924. Clear weather has enabled astronomers in South Africa to take the first successful color pictures of that planet and to secure what some authorities regard as strong evidence of the existence of plant life. The pictures were taken with a special photographic apparatus used with spectroscopic plates.

The existence of vegetation suggests also that of animal life. Dr. William Herbert Stevenson, Martian expert of the Royal Astronomical Society in Great Britain, states that greater knowledge concerning the existence of vegetation on Mars would undoubtedly result from the observations now being made in South Africa. The supposed canals on that planet may be definitely disproved, but Dr. Stevenson says "it cannot be definitely stated that human life does not exist there."

"If there are men there they would not be men as the earth knows them. They would have to stand daily ranges of temperature from 65 degrees above to 115 below zero, Fahrenheit.

In their Winters, which would be twelve months long, it would get even colder."

All this revives the problem of the Divine Purpose in the creation of the universe. There are many men of science who regard man as an accidental product of cosmic evolution and

argue that on this earth alone do climatic conditions permit of the existence of vegetable and animal forms of life. If it can be proved that vegetation flourishes on any other planet an entirely new concept of the purpose of creation will have to be accepted.

Emanuel Swedenborg was, we believe, the first philosopher to advance the idea that the whole universe exists for the production of humanity. He tells us that the Lord created our earth in order that from the human race He might establish a heaven of angels. Goethe expressed the same idea (probably borrowed from Swedenborg) when he wrote, "It would have been for him [God] a poor occupation to compose this heavy world out of simple elements, and to keep it rolling in the sunbeams from year to year, if He had not the plan of founding a nursery for a world of spirits upon this material basis."

Our solar system is but one of an incalculable number. An earth is but a tiny speck in a universe so vast that its solar systems defy numeration. Swedenborg carries the idea of the Divine Purposes throughout this almost infinite universe. "He who believes, as everyone ought to believe, that the Divine Being or Principle created the universe for no other end than the existence of the human race (for the human race is the seminary of heaven), cannot but believe that there are men wherever there is any

earth." (A. C. 6697.) Which means just this to us—Wherever there is a world we may assume that either it has been, will be, or now is, the scene of human life. Every earth is predestined to be a seminary of the universal heavens.

Life-forms on other worlds may not be exactly the same as those with which we are familiar. Our own earth in the great age of the saurians was inhabited by strange and grotesque creatures. But since God is Divinely Human there will be, everywhere, an aspiration towards the human; and on every earth there will ultimately appear the crowning glory of creation—Man.

We admit, of course, that at present there is no scientific basis for such a belief; but neither is there any reason for assuming that the Creator is limited in His creative work by the boundaries of temperature and gravitation that prevail on our earth.

In 1758 Swedenborg gave to the world a little book in Latin, published also in English in the same year, *Concerning the Earths in our Solar System*. It consists of material drawn from the *Arcana Coelestia* and in it the author gives an account of the inhabitants of the various planets in our solar system. To many

New-Church readers it presents great difficulties. These arise from a too ready assumption that humanity can only exist under conditions that prevail on our earth. But Swedenborg himself tells us there are differences between the inhabitants of the various earths. He speaks only of spiritual differences, but we may reasonably infer that there are also physical ones.

"The spirits and angels who are from other earths, are all separated from each other according to their earths, and do not appear together in one place; the reason is because the inhabitants of one earth are altogether of a different genius from the inhabitants of another earth; neither are they consociated in the heavens, only in the inmost or third heaven; they who come thither are together from every earth, and constitute that heaven in the closest conjunction." (A. C. 6701.)

The subject is a fascinating one and carries with it some ideas of consolation for the troubles of to-day. It is comforting to realize that there may be many worlds where threats of war are unknown, where industrial depressions do not exist and where the Creator may receive a much readier response from men than we give Him from this earth.

A. W.

New-Church Service at Temple of Religion, New York World's Fair

WEDNESDAY, JUNE 21, 3:00 P.M.

Program

Opening Prayer, the Rev. Franklin H. Blackmer, President of the New-Church Theological School, Cambridge, Mass.

Singing by the mixed choir under the direction of Dr. Rollo Maitland, Organist of the First Church of the New Jerusalem ("Swedenborgian"), Philadelphia, Pa., who accompanied on the Organ. "O Mother Dear, Jerusalem."

Ceremony: sending of greetings from the Meeting to Daniel Carter Beard, Suffern,

Long Island, New York, on the occasion of his eighty-ninth birthday. The message was conveyed by two Senior Members of the Boy Scout Troop of New York. Four Boy Scouts from the Boy Scout Camp at the World's Fair were present and two of them with trumpets sounded "First Call." Several New-Church members who had some part in Boy Scout work stood with the Scouts at salute during the ceremony, including the Rev. Franklin H. Blackmer, Mr. Leon LeVan of Cambridge, Mass., and the Rev. Samuel O. Weems, also of Cambridge.

Soprano solo, "I Will Extol Thee," oratorio "Eli," by Costa, sung by Miss Mildred Norseen, New York City, accompanied on the piano by Arvid Samuelson.

Remarks, Dr. Amandus A. Johnson, Curator of the Swedish-American Museum, Philadelphia, Pa.

Singing by the choir, "The Church's One Foundation": Dr. Maitland at the Organ.

Poem prepared for the occasion read by Mr. Clayton Priestnal, Cambridge, Mass.

Singing by the choir, "All Hail the Power of Jesus' Name": Dr. Maitland at the Organ.

Soprano solo, "Saviour of Sinners," by Cherubini, sung by Miss Norseen.

Remarks, the Rev. John W. Stockwell, Philadelphia, Pa.

Soprano solo, "The Lord Is My Light," by Allitson, sung by Miss Norseen.

Singing by the choir, the audience joining, "America": Dr. Maitland at the Organ.

Dismissal by the Lord's Prayer led by the Rev. Antony Regamey, Boston, Mass., Benediction by Mr. Regamey.

This Temple of Religion Service, under the auspices of the First Church of the New Jerusalem ("Swedenborgian"), was, in some degree, a continuation of the General Convention Annual Meeting. A larger number than was expected were present. Practically all of them, under the direction of Dr. Rollo Maitland, constituted the members of the choir and were seated on the stage. Seated in the Auditorium itself were those of the New-Church members who came in late and others who were attracted by the announcement and the music. The latter were in varying numbers, coming and going during the Service.

The opportunity to have this New-Church Rally almost at the very heart of the great New York Fair was deeply appreciated by the members who were present. It was announced that this was the first gathering in the Temple of Religion of the delegates and friends of a national religious convention.

Dr. Johnson spoke very enthusiastically about Swedenborg's vision of the future, "The World of Tomorrow" and his great contribution to science, philosophy and religion. His

remarks were the continuation, in general, of his talk at the 250th Swedenborg Birthday Commemoration Dinner in Philadelphia, Pa., January 26, 1938, which was printed in full in *The Helper Life News*, February 16, 1938.

The message to Daniel Carter Beard was as follows:

"The inspiration which you gave to the life of the boys in America is of the same flame of prophecy that lighted the World's Fair.

"The World of Tomorrow will be made by the Youth of To-day.

"Assembled at this Service, under the auspices of the First Church of the New Jerusalem ('Swedenborgian'), in the Temple of Religion, on the date which is being observed as the Anniversary of your birth, we want to join with the many thousands of those who know and admire you in happy felicitations and heartfelt wishes for your continued good health.

"The Scripture Law that 'inasmuch as ye have done it for Me' has been the invisible but divinely powerful measure, we are sure, of your happy and useful life."

He replied by telegram as follows:

"You will be interested to know that word from Ireland tells me that all those born on Midsummers Day are ambassadors to the mortal world from the spirit land. Be that a superstition or a legend, in spirit I will be present at the special service."

The poem read by Mr. Clayton Priestnal was introduced as follows:

"All about us, in the Fair, we see the world of tomorrow in architecture and mechanical achievements. But what about the spirit of the world of tomorrow? One of our members here answers this question in a short poem which I shall read. It was prepared for the occasion:

Tomorrow's world will have its start
When from past grief we lightly part,
With shout of joy upon our lips.

Like light when comes the dawn of day,
This Fair should light the upward way
Of truthfulness and common good,
That leads to God and brotherhood.

Tomorrow has not come, you say?
Tomorrow must begin today.
Tomorrow's world is where it starts
In consecrated human hearts
Who plan with God—it cannot fail—
Tomorrow's hope is here—All Hail!

The remarks by the Rev. John W. Stockwell were in substance as follows:

"This Temple of Religion at the New York World's Fair was instituted in the interest of Catholics, Protestants and Jews. The Church of the New Jerusalem ('Swedenborgian') is the first religious group to meet here in connection with an annual meeting of its national organization. In this beautiful auditorium, extending into the charming open garden in the rear, all persons are invited to come for quiet meditation and worship or to join in a service such as this we are holding to-day.

"By the very nature of the place, people come and go. In that sense it is indeed a 'Liberty Hall.' In this

respect it recalls the conditions in the small auditoriums of the Army Camp Buildings during the War. The soldiers were free to come in or leave whenever they pleased at a meeting and sometimes they were very noisy about it. Here, similarly, the audience is a changing one but you will notice that always those who come and go, do so in an attitude of reverence. The building and environment are so designed that they invoke that spirit."

Open The Door For Tomorrow.

When King George and Queen Elizabeth of England visited the World's Fair they entered into what was to them an entirely new world. In the first place they were within a country new to them and, within the borders of that country, were confronted by a scene of immense grandeur and significance, depicting still another new land, "The World of Tomorrow."

The fact which becomes rather startling when first brought to our attention is that the King and Queen, through all this, remained absolutely what they had been when they came. They were not changed by this strikingly new environment.

Yet it is certainly true that they responded to and enjoyed this experience to a far greater extent because of the training which both had received. In other words, because of what they brought with them in terms of their *own* life experiences, they could understand and interpret what they saw and heard in a new land. The reports of the newspapers referred repeatedly to the intelligent questions which both asked during their stay in America.

Daniel Carter Beard, Founder of the Boy Scouts in America, whose eighty-ninth birthday is being celebrated to-day, is a very superb illustration of what a person who is *trained to see and understand* can do. In his case, of course, that applies to various crafts and useful arts which are a part of Boy Scout training to-day. Education of this kind makes it possible for the boys in the Scout Organization to enter into the world of nature, woodcraft, public service, helpfulness, to a degree that has made the Boy Scouts a splendid example of what the World of Tomorrow should be.

"Open The Door For Tomorrow."

But in doing so we should remember that what we are really opening is the door to our own experiences. Tomorrow for everyone of us will be exactly what that one *brings to to-*

morrow in terms of ideals and character.

The nations of the world are represented by their buildings at this Fair. We find almost, as it were, "rubbing shoulders together" France and Italy, Russia and Poland, Great Britain and Japan. If some great power could lift up the nations themselves and place them in corresponding positions of friendly relationships, we might have quite a different world—the door open to friendship because friendship opens the door.

The famous German psychologist, Sigmund Freud, now living in this country, has a new book, "Moses and Monotheism," which describes the tendency of the Hebrew and later civilization to seek out and worship one God, ascribing to the influence of Moses. We think that behind that belief of Moses was the teaching of Sacred Scripture and the guidance of the one and only God, Jehovah-Jesus, who is "The Door to Tomorrow."

Let us seek to "Open the Door For Tomorrow" by opening the door to our own hearts, guided by the one God and our conscience, that we may in our lives bring to tomorrow what we expect it to be, praying for the unity in thought among the nations and all mankind: and, as we sing "America," for the continued happiness and prosperity of the United States of America.

The publication, *To-day at the Fair*, June 21, on the Fair Grounds, featured the birthday of Daniel Carter Beard and the ceremony at the Church of the New Jerusalem ("Swedenborgian") Meeting in the Temple of Religion.

A copy of this, as a souvenir of the unique occasion will be mailed to anyone writing promptly to the Editor of THE MESSENGER.

The supply, however, is limited.

Heavenly Beauty

WOMEN who have died old and worn out with age, if they have lived in faith in the Lord, in charity to the neighbour and in happy marriage love with a husband, come in process of time more and more into the flower of youth and early womanhood, and attain to a beauty which exceeds every conception of beauty ever seen on the earth. (H. H. 414.)

The Ancient Art of Procrastination

By Horace W. Briggs

"... How long are ye slack to go in to possess the land, which the Lord, the God of your fathers, hath given you?"—*Joshua xviii. 3.* (Moulton).

A SLACK sail wins no race. The wind makes it or mars it. One feature that marked the fishermen's race, besides the "irate" victor and the "disgruntled" loser, was just that—the elusive wind! "The winds can't be said to have functioned conscientiously," someone said. The series was postponed from day to day, partly because the wind failed. The final race was delayed for the same reason. I take it that is a fair example of the result to the boat with a slack sail. A slack sail wins no race, or even sails it.

And perhaps that may fairly be taken to suggest the part women play in what is sometimes referred to, naively, as a man's world! People are not too agile in running the race that is set before them; especially the men! The woman's job is to prod her sometimes motionless mate into the semblance of a simulated activity; may we even say her job, so far as he does run his little world, is to supply the breeze to spread the sail of the ship of state! I am rash enough to suggest the fact, this morning, because a Woman's Club has reminded me that to-day is being observed as Church Sunday by the Massachusetts State Federation of Women's Clubs. The subject may put the men in a light not too attractive; because the women have, possibly, been otherwise engaged than spreading the slack sails of their helpless, otherwise becalmed, mates! So no race is won, or even sailed!

The reluctance of human nature to move, upward, seems to be colossal; certainly it is a trait pronounced enough to marvel at. The World War was said to have been fought to end war. But did it? The nations have just caught their breath after about as close a brush with war and death as they are ever likely to encounter without actual conflict; but they now breathe more easily at what cost! That is, some nations. Other nations had al-

ready toppled over the brink, back to barbarity, and have since been going their bloody way pursuing the tactics of the caveman, refined by science to a perfection that would make the caveman blush, through his beard. The slow motion upward of the nations staggers belief, almost to the annihilation of faith in the sanity of mankind. How long are ye slack to go in to possess the land, your inheritance of peace, which the Lord, the God of your fathers, hath given you?

But then, the slackness of the nations to enter their inheritance is hardly less than the tardiness of society in entering hers; and society, of course, is what individuals make it. Individuals are slow to accept those beliefs and to undertake those duties that mark them as Christians. Society is slow in coming to mold its conduct along those lines that prosper the Kingdom of God, and shall some day bring it into concrete embodiment. The slowness of individuals and society, not merely to accept Christianity intellectually and emotionally, but to practice it concretely in the larger relationships of life, is something to marvel at. And when I say that, I am simply saying that society is slack in entering her land of promise. For that is the Kingdom distinguished by the love of neighbor and of God. It is the Kingdom ruled by Two Great Commandments. It is the Kingdom blessed by the joy of Heaven from the God of joy; and a land of *promise*—not yet won.

The slow motion upward of society and the individual is slow, indeed. So slow, that one is tempted to join the Psalmist in his cry, "And thou, O Lord, how long?" But would it not strike nearer home and the truth, to say, *His* cry has been sounding, for untold centuries, How long, O Man, how long? How long are ye slack to enter the land the Lord God hath given you? And if it may be said that early Israel-

ites were slackers of 1200 B.C., what of their descendants down the centuries? "Put off till to-morrow what you can skip to-day" has been, not infrequently, the hall-mark of human nature. I think it was a school copybook that commended to youth the old maxim, "Procrastination is the thief of time." And many centuries have been his loot! Procrastination is an ancient art and, it may perhaps be said, cherished no less tenaciously by this modern age of enlightened perspicacity!

Germany seemed to feel Czechoslovakia was her rightful land of promise; at any rate, she entered the land, and many unaffected by the conquest were moved to feel it was an outrage. Israelites entered Canaan, a land of great resources and no slight civilization, and eventually mopped up everything in sight; and at this late day, unaffected by a conquest achieved centuries ago, we are prone to feel it was a righteous cause approved of God. I suppose some would say it all depends upon the point of view, the point in history, and the degree of personal inconvenience and danger involved. It is not possible to wave the same standard over every century in the march of ages. Inconsistencies and contradictions follow application of the same principle to different situations in widely separated eras. Certainly, Joshua was convinced his men wrought with God. "How long will you delay, how long are you going to put off—how long are ye slack to go in to possess the land, which the Lord, the God of your fathers, hath given you?" We might not cheer his march and conquest to-day, while we may applaud his energy and determination. But for any day, his words state the strange case of those who hesitate to accept the overflowing gift of God. They point an accusing finger at those who delay to enter their Promised Land, overflowing with milk and honey. They speak to any day of the strange case of the procrastinator before God, and Canaan.

I say strange, because an acquisitive society might be expected to go after everything in sight, quickly. I venture to say that if anyone of us fell heir to an inheritance, he would not delay long to enter into its possession and enjoyment. The inconsistency, the tragic irony, of life is that one should be so slow to enter

into possession of the spiritual inheritance that has been bequeathed each living soul. In the one case, it is earthly riches; they assure action. In the other, it is spiritual riches; they, frequently, induce inaction. Treasure on earth exerts an appeal against which treasure in heaven seems powerless to compete. The inconsistency of the postponed entrance of the promised land, the incongruity of slow motion, upward, of the individual, is a tragic phenomenon. At least, it points out slackers of 1939. At most, it puts them to sleep, permanently.

It is usually true, I believe, that a gift given the Government by an individual has to be formally accepted. The Lord makes mankind His own peculiar gift of superlative value; not less are they to make formal acceptance of it. He gives power to pursue the way of reformation. He gives power to compass a measure of regeneration now that is forever expanding. He gives what an earlier generation talked much about, and called salvation. For He opens heaven to men, and shows the way Himself. That suggests something of His gift. It implies, on the part of men, the will to take it. It demands action that does, indeed, take it.

For He asks formal acceptance. He expects faith as well as belief. He expects deed as well as word, doing the word of God as well as merely hearing it. He requires charity and love, not mere assertion of their worth; and demands conquest of a world in their power, not merely their acceptance—if it were possible—on a silver platter. "The land which the Lord thy God giveth thee to take" was the way they said it long ago. The Lord gives men the land of their desire; indeed, He has already given them the land, as they have gone to possess it. Given them and their forefathers of old, by the Lord God, all that remains is for them to take title and possession. Only their slackness delays possession and enjoyment of it. "How long are ye slack . . .!" That procrastination paints a strange, and tragic picture. It reveals the strange case of the spiritual procrastinator before God, and Canaan, when it should reveal a man marching with his Maker and his Master.

I have been saying that the spiritual life is both a gift and an achievement, a conquest. I

have not yet attempted to say why folks are slack. The Church offers one important reason for spiritual procrastination. It is this, what has been called "an instinctive antagonism to the spiritual life."

In delivering a course of lectures at Yale, some months ago, the speaker took occasion to mention two incidents that reveal something of the hesitancy that blocks people from entering their rightful inheritance. It prevents them even taking the initial step, of church attendance. It deprives the church of their leadership. One was this: "A thoughtful woman said, 'I do not go to church because I cannot stand the reckless statements made in hymns and prayers and sermons upon the most abstruse matters. No one can possibly know as much as you ministers suggest that you know.'" The other, this: "A distinguished scholar declined an invitation to conduct morning prayers in the college chapel because, as he put it, 'I never speak in public upon matters on which I cannot feel that I have something like exact knowledge, and such knowledge is not possible in religion.'" Those comments may doubtless be taken at their face value. At the same time, I suspect they indicate a deeper condition—that the physician might say called for a constitutional remedy!

If the Church were to prescribe for spiritual procrastination, it would look beyond this surface symptom, I feel sure, to the deeper, constitutional bias that is its cause. It would look to what I have said has been called "an instinctive antagonism to the spiritual life." Folk must guide the course of their lives in freedom. At the same time, they must abdicate in favor of the sovereign God. Self-abdication is not easy. It seems to be self-defeat. It marshals reasons why the self should not abdicate nor God reign. And the conflict, working itself out, frequently takes the low road of self-indulgence rather than the high road of self-denial, and humiliation, before God. It alibis to preserve personal security. It accuses: "reckless statements made . . . upon the most abstruse matters"; it pleads the absence of "exact knowledge . . . in religion."

In the attainment of the spiritual life, one of our number has said, "we have to reckon

with a natural antagonism to it, which is the impulse of wrong living to protect itself, and yet which has fastened itself on a basic attribute (self-guidance in freedom) of human individuality. Any process of gaining the spiritual life must appeal to the sense of self-guidance, and at the same time must rid that sense of its instinctive antagonism to what seems the giving up of self-guidance—the spiritual life in which the Lord is the Leader." The braking power of a great body of active falsity and evil is another cause for delay in entering on the inheritance God would give. An absence of enlightenment, vision, insight into the nature and appeal of the spiritual land of promise, is another cause for procrastination. But set nearer than these, probably, to the foundation lies a natural and instinctive antagonism to God and Heaven, menacing because the sacrifice He demands is great and, apparently, devastating to the reign of self; indeed, it seems to demand spiritual self-annihilation. Small wonder it is an ancient art, procrastination—as old as human nature itself. And as modern as this morning paper's funny page.

The Lord God gave the Land appointed to our fathers; He gives it now to us, as each co-operates with the Law of God and gives as well as takes. A slack sail wins no race. A slack sail brings the ship to no port. Tides drift it; currents take it, usually on the rocks of disaster. The winds must "function conscientiously." But with God reigning over life—as mankind accepts from Him, and gives to Him, intelligent guidance to life—the Spirit of the living God speeds life to its appointed haven. That may be to some goal of pleasure or of commerce or of daily toil, as that serves God in serving man. It will be surely to the port of home. The breathing airs of Spirit bring the ship to land here, and the winds of heaven to the Promised Land beyond. So He bringeth all to their desired haven. Not Spirit hid, but Spirit spent, brings one to the haven of his desire; never the slack sail of the procrastinator. And a woman's hand and presence may bring to the fainting heart of man the Spirit of the living God, and victory in the race.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Shining Face

I AM sure you young people all know the story of the giving of the Commandments. Moses went up to Mount Sinai and received them written on tables of stone. The first time this happened Moses dropped the tablets and broke them when he saw the wickedness of the people. But the Lord called him again to the mountain. He was there with God for forty days. And while he talked with Him, Moses shone with a wonderful light. When he came down from the mountain his face was still shining. Indeed, for a little time when he spoke to the people this great lawgiver of Israel had to wear a veil upon his face. His countenance was so bright that the people feared to look upon him.

There is another record in the Bible of a shining face, and this also took place upon a mountain. The Lord Jesus took Peter, James and John into a high mountain. And He was transfigured before them. "His face did shine as the sun, and his raiment was white as the light." It must have been a very wonderful sight to those three followers of the Lord. They saw the beautiful face that they had learned to love. And there was a light upon it they had never seen on any face before. The light of heaven itself was shining through the Saviour's face. It was so wondrously bright that the three disciples were stricken with amazement. We have all sorts of orders and societies in the Christian Church but sometimes I wish someone would start another among young people and call it "The Order of the Shining Face." And the first of its rules and regulations could insist that every member should have the light of heaven shining in his

face.

That, you will say, is almost impossible. No. It isn't impossible. We know how Moses got the brightness of his countenance. He drew near to God. And the light of heaven began to shine through him. If we drew near to God we would have the same light shining through us. I know some people who are so beautiful in character that I can see the light shining in their faces. Their hearts are so full of kindness, their minds are so full of gladness, and there is so much spiritual beauty in their souls that the light shines out from their smiles.

It is a reproach to us that all our faces do not shine. I know a man, a fairly good man as men go, who doesn't often smile. He keeps his face in stern repose. Perhaps he is trying to pose as one of the strong, silent men spoken of by novelists. I once heard some pretty girls discussing him, and one of them said, "Oh, I call him 'Stoneface.'" It was rather an impolite remark, but it was a very good name for him.

Wouldn't it be a wonderful thing if we could all have the light of heaven shining from us? Wonderful. Yes. And not so very difficult. Moses was in communion with the Lord for forty days. Suppose we try talking with the Saviour for forty days, doing His will, walking in His way, rejoicing in His love. I believe that we should find our faces transformed. Discontent, frowns and anger would depart. The light of heaven would shine from our eyes and illumine our smiles. And it would be true of us, just as of Moses, "His face shone while he talked with him."

His Servants the Prophets

By Andre Diaconoff

WHAT is a prophet? He is primarily, not a foreteller, but a mouthpiece of God for men on earth. Someone has called the prophet "an organ of the Lord," and an organ we see him to be when we remember that the life of the prophet in his work becomes one with the overflowing life of the Lord. The prophet is full of the divine spirit as a healthy organ is of the life of the body; his mind is charged with the spirit of the Lord; God's command to go and to speak is all-powerful, as the impulse of life itself. This is why the prophet witnesses to the call he has received in such compelling terms:

"And it came to pass in the sixth year . . . as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me . . ." (*Ezekiel* viii. 1.)

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesy?" (*Amos* iii. 7-8.)

"O Lord, thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." (*Jeremiah* xx. 7-9.)

The prophet is a servant mastered, as to his mind and as to his life, by the Spirit of the Lord for the mission that He has ready, for the plan that is about to be revealed for men's life. The prophet sees more nearly as God sees. He hears as God hears.

That, we just said, shows that the prophet is not the "mantis," the "raver" of Greek pagan religion; nor the "shaman," which was the Eastern equivalent of the medium of today. Though he be let into the world of the spirit, the prophet's vision carried its point for the life of mankind now in the world. The Lord God uses the prophet, as it were, to pull back the veil, to go through the appearances that surround us here, to disclose, first, the very nature of the Divine Being, before whom men are enacting their every-day life, then the development of the divine purpose in life, lastly to point out the working out of the law of spiritual cause to earthly effect, and always

the way of repentance and reformation to new life, as often as men have had enough of their wickedness and folly.

So the prophet is, on earth, the mouthpiece, the organ of the Lord in whom the word of the Lord is as a burning fire to open life before people and to show the Lord God present. So, in the inner meaning, the spirit of prophecy is the spirit of the Word, aglow with the Divine Love and Wisdom and Power, that will not rest till men have seen the one God and have valued life in the light of His love and law, have repented and entered the way of His leading.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." (*Isaiah* i. 18-20.)

"What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die . . . Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal?" (*Ezekiel* xviii. 2-4, 25.)

And again: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." (*Ezekiel* xviii. 31, 32.)

Together with this appeal to righteousness the prophet reminds us that the law of life is not merely ethical, but is established first, last and always in the very nature of God:

"I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." (*Isaiah* xliii. 11, 12.)

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness ye shall not fast as ye do this day, to make your voice to be heard on high . . . Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." (*Isaiah* lviii. 4, 6, 7.)

The New Church Works develop this line of thought regarding the prophet and his service.

Furthermore they show that both elements of the prophetic life-message—the oneness of God and His Nature, and the law of life for man—are present in the life-teaching of the Lord Jesus Christ. “The testimony of Jesus is the spirit of prophecy.” (*Revelation* xix. 10.) “For ‘the testimony of Jesus is the spirit of prophecy’ signifies that the acknowledgment that the Lord is God of heaven and earth, and at the same time a life according to his precepts, is in the internal sense the all of the Word and of doctrine therefrom. By the testimony of Jesus is signified the Lord’s attestation in heaven, that man is His, and thus that he is in heaven among the angels there: and because that attestation cannot be given to any others but those who are in conjunction with the Lord, and they are in conjunction with the Lord, who acknowledge Him as the God of heaven and earth, as He teaches in *Matthew* xxviii. 18, and at the same time live according to His precepts, especially according to the precepts of the Decalogue, these two things are therefore signified by the testimony of Jesus. By that testimony being the spirit of prophecy is signified that it is the all of the Word and of doctrine therefrom; for the Word in the universal sense treats only of the Lord, and of a life according to His precepts.” (*Apocalypse Revealed* 819.)

Indeed He revealed the secret of His Nature, and gave much the same teaching to the disciples on the road to Emmaus. You will remember how He overtook two of them, walking home across country, sad and dejected, oppressed by the shadow of the crucifixion and blind as yet to the resurrection; and He said to them: “O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” (*Luke* xxiv, 25–27.)

Further Scripture confirmation is offered by the following meeting of the Lord and of the disciples, and by His words to them on that occasion. He came to them in the room, where the men of Emmaus had joined the eleven apostles “and He said unto them, These are the

words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures.” (*Luke* xxiv. 44, 45.)

Seen in this light, the prophets come out to be representatives of the Lord in His humanity. Elijah, who represented them on this occasion, appears in the transfiguration of the Lord, together with Moses, by the side of the Lord. That event brings to us the sense of the deep relationship that exists between His Humanity and the prophets; as well as with the law. (*Matthew* xvii., *Mark* ix. and *Luke* ix.)

We see that the prophet has an indispensable part in the re-birth of man from selfishness to the image and likeness of the Lord God. Man must know the law and strive to live up to the law, as of himself. As he seeks to do so, through his adult years, does he not discover that he is his own worst enemy? Conceit and hatred rear their heads; self-sufficiency appears, and scorn of others; he is tempted to worship money or position; he is tempted to lust and to revenge in many forms. In the history of Israel the prophets stood by the side of the king (their line really begins with Samuel who anointed Saul as the first king) to be unto them as a live conscience. Their words to the ruler may be summed up in the words of the Sermon on the Mount: “Your enemies are they of your own household.” The foreign invader came because first, in Jerusalem and in the North of the Holy Land, the king and the people of Israel had surrendered to idols. To us, in our adult life, the prophet denounces the idols that are hidden in our will and in our mind. As the prophet comes to revive our consciousness of the one God it is to stir up and to guide our conscience in every-day life.

At the bidding of the prophet see whence is life. The world cannot either give it or take it away. Man is certainly not alive of his own self. See that life comes from one God, Who made you in His image and likeness, and would bring you to conjunction with Himself. The way and the goal of life is then to be kept in

the order of His Will and His Mind. So speaks the prophet to the grown men and women of this day.

The Lord puts the prophet next to the conscience of adult man. Half-measures, hypocritical cleanness of the outward life only, will not do. The truth in your mind must be married to love in your heart. The fiber of life must be made healthy.

"Either make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit . . . A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (*Matthew* xii. 33, 35.)

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." (*Matthew* vi. 24.)

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (*Matthew* vii. 12.)

What Defiles a Man

MANY are greatly troubled and even discouraged because wrong thoughts and evil imaginings come into the mind, and because hard and resentful feelings arise. There is no good reason for being distressed one iota however base such thoughts or feelings may be. It is most comforting and a mighty power against the tempter to know that no one is any more guilty for the evil that comes into the mind than he is for the profanity heard on the streets. This Jesus trenchantly asserts, Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him.

That one become regenerated, all the evil in him must be stirred that he may see what his heredity is, and seeing confess, and repent. Altogether in sin did my mother conceive me. Notice how the doctrines of our church state the same, quoted in the rest of this paragraph. Regarded in himself, and in his own proprium, man is nothing but a beast. Man is nothing but evil; he is a congeries of evils; all his will is mere evil; regarded in himself, he is the vilest excrement; when left to himself, he breathes nothing but hatreds, revenges, cruelties, and the filthiest adulteries; when born he is the vilest living thing among all wild animals;

and when he grows up unless external bonds prevented, he would rush into every wickedness, subjugate all in the universe, rake together all wealth, and would nor spare until all had submitted themselves as slaves.

Do we not see this exemplified to-day, and realize that bonds must be imposed! Such is the nature not only of some other, but of every person on earth when left to himself, when the Lord is not in him. For the salvation of the soul, each individual must impose bonds upon himself. The purpose of this article is to make as clear as possible an interior and most effective bond, and place in the hands of the struggling Christian a spear that will stop the enemy at the gate.

First, know well that man is a receptacle, absolutely nothing except what inflows. Therefore when wrong thoughts arise, immediately in full faith say, that evil is not mine. It inflows from the hells. I am not in the least guilty of it. Satan's most cunning trick is to make one feel that the evil is from himself, and that he is guilty of it. When this thought of guilt arises, say also that it is likewise from the hells, and in the degree that one makes himself nothing, Satan is defeated from the beginning. On the other hand, recognize that all that is good inflows from the Lord, and in the degree that one so does, that good will immediately become as one's own.

Above is stated what man of himself is. That he may become regenerated, all the evil in him must be stirred up and brought to light. Therefore when evil appears, think not of the evil, but of the Lord and the temptations essential for cleansing the mind. Recognize that the Lord permits evil spirit to accomplish a diligent search, as the psalmist says, Rejoice in the cleansing, and mourn not over the disclosure of man's nature at birth. Knowledge is power, and it has the might to defeat the hells at every point.

GEORGE HENRY DOLE.

Works which are done for the sake of reward are not good in themselves, since they do not flow from a genuine fountain, namely, from charity towards the neighbour. (*A. C.* 3956.)

THE ALLIANCE PAGE

The Lord gave the Word; the women that publish the tidings are a great host.—Psalm lxxviii. 11 (R. V.).

THE following doctrinal study is by Mrs. John H. James, of Urbana, Ohio, daughter of the Rev. Frank Sewall. Mrs. James has had a long and valuable teaching experience, extending over a period of almost fifty years. Her teaching in the Sunday-school has been almost entirely in the infant class, that field seeming to her the most productive. About ten years ago she started a doctrinal class for adults and advanced youth. This work has been continued by correspondence with a number of persons in different parts of the country. In connection with her classes in drawing and painting, she gave weekly lectures on the spiritual history of art, on Greek mythology in the light of the New Church, and on the spiritual content of the Greek tragedies of Aeschylus, Sophocles, and Euripides. Within the last few years her work has been centered in the Art School of the Urbana Movement, where she gives a series of doctrinal talks on the writings of Swedenborg to her art students. The following doctrinal study is an excerpt from her notes on Saul and David:

And Saul's servants spake these words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man and lightly esteemed? (*I Samuel xviii. 23.*)

The ears of David! What a moment! When the natural man has the ear of the spiritual. What does to have the ear mean in the language of this world? Is it not to have the sympathetic attention, a listening that is willing to be hearkening and implies an obedience, and also strangely implies the obedience of someone above to someone below.

We note that it is no longer "they" who tell David, but the servants. The thing has passed from the function of the people to the function of the servants; it has become more intimate. This implies that outside activities of a hither and yon life,—the people, more or less associated with truth of some sort,—have found a way (what curtained halls and soft-footed corridors!) to imagine a believing that would embrace the Cause of everything in a very obvious and natural doing. And the ear of David which these imaginations "have," is the deeply seated will of the spiritual life to be indeed so obvious. But there is one obstacle,—it does not know how.

The will is the good. The world is the use of it. The truth is its method. And the hesitance of David the second time to become obviously connected with the world is from an intensified objection to the methods of natural truth. He is poor in knowledges about it. He does not know how to compromise with it.

Likewise the spiritual man feels continually poor in knowledges about the Lord. The more he knows the vaster is the amount he does not know. He is not so sure in any way as the natural man is, for in the spiritual life things are not effected. It is the spiritual David who wrote "Serve the Lord with fear, and rejoice with trembling." The heroic proportions of David are due to the spiritual capacity to endure this tremulous, watchful life,—with its piercing understanding, its blazing light under the leash of humility. This is not possible to anything but the spiritual, the officer of the Lord. It is not a slight experience. It was, in the Divine Son of David, the temptation to expose Himself in a commanding light; and this became, by His refraining, just the opposite from what seemed heroic,—the "meek and lowly in heart." Being this He was indeed "lightly esteemed."

A Nursery Rhyme About the Wonder Book

My picturebook of kindest faces,
 My darling book of singing leaves—
 Where Samuel romps in holy places,
 Where Joseph dreams of bending sheaves!

I left it open on the sill;
 A passing angel paused to look,
 Then, writing with a peacock quill,
 He left a blessing in my book.

ALICE THACHER POST.

FROM OUR READERS

Pennsylvania and the New Church

One of our valued subscribers send us the following excerpt from a letter he recently received from a friend:

"I am grateful to you for your thoughtfulness in sending me a copy of the *NEW-CHURCH MESSENGER* of June 7, 1939, regarding the connections between Swedenborg and Pennsylvania. It contains several references to our family. The learned authors have, however, apparently omitted the references which Swedenborg made to Pennsylvania and to what is now Delaware, in his work entitled 'De Ferro' (Concerning Iron), some extracts from which are printed in a book entitled 'Forges and Furnaces in the Province of Pennsylvania,' publication No. 3 of the Pennsylvania Society of the Colonial Dames of America, published in Philadelphia in 1914. I understand that this book is now rather difficult to procure, so perhaps these allusions in it might be of interest to the readers of *THE NEW-CHURCH MESSENGER*:

"On pages 30 and 31 of this book, a translation occurs of a reference in the 'De Ferro' book by Swedenborg as follows:

'A works was built on the Schuylkill River by Master Samuel Nutt with furnaces and hearths.'
 By way of explanation . . .

"Nutt's furnace was near what is now Douglasville on the Reading Railroad, 44 miles from Philadelphia. The former name of the site of the furnace was Morlatton. It had been settled early by the Swedes, and an old Swedish church (1914) still stands there, called St. Gabriel's.

"The statement of Professor Clarence Hotson's on page 364 of *THE NEW-CHURCH MESSENGER* for June 7, that 'the State of Pennsylvania has the unique distinction of being the only part of the United States to be mentioned in the Writings of Swedenborg' is not in my opinion strictly correct, since on page 38 of the 'Forges and Furnaces' work above mentioned, Swedenborg mentions some iron-smelting works owned by Sir William Keith on Christiana Creek, in what is now the State of Delaware. While it is perfectly true that Delaware was at that time (1734) politically dependent on Pennsylvania, as you know . . . it has been a sovereign State since 1776, and, furthermore, has a flourishing New Church of its own at Wilmington."

"The whole issue of June 7 is a remarkably interesting one. Many thanks for letting me read it!"

BAPTISMS

POOLE.—Jerome Alden, infant son of Mr. and Mrs. Stewart E. Poole, was baptized in the Church of the New Jerusalem, at Wilmington, Delaware, on Sunday afternoon, July 23rd, the Rev. Immanuel Tafel officiating.

These children were baptized at the New Jerusalem Church at Brockton, Mass., on Children's Sunday, June 11, 1939, by the Rev. Harold R. Gustafson:

RAMONDETTA.—Marie Rosalie, age three months, daughter of Mr. and Mrs. Rosario Ramondetta, of Brockton, Mass.

BENSON.—Robert Howard, age three months, son of Mr. and Mrs. Otto H. Benson, of East Bridgewater, Mass.

PEASE.—Robert Earle, age three years; and Richard Harding Pease, age eight years; sons of Mr. and Mrs. George Pease, of Brockton, Mass.

CLAPP.—Grace May, age ten years, daughter of Mr. and Mrs. Albert Clapp, of Brockton, Mass.

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CALENDAR

Sept. 10.

Fifteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 222: "The Lord is gracious."

Lesson I. II Sam xix.

In place of Responsive Service, Sel. 188: "Thy word is a lamp unto my feet."

Lesson II. Mark xiv to v. 25.

Gloria, Benedictus and Adoramus.

Hymns (Mag.) 29: "Come, blessed Saviour, Source of light."

266: "Cast on Jesus all thy care."

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The
**NEW CHURCH
MESSENGER**



August 23, 1939

—
In This Issue

Pioneers of the Church in
America

Frederic R. Crownfield

The Church in Work and
Play

Charles W. Harvey

Drama in the Memorable
Relations

Sigrid O. Sigstedt

Young People's Page

Price 10 cents

TABLE OF CONTENTS

August 23, 1939

Articles:

A Visit to the British New-Church Conference: by Arthur Wilde..... 123

Pioneers of the Church in America: by Frederic R. Crownfield..... 124

The Church in Work and Play: by Charles W. Harvey..... 127

Drama in the Memorable Relations: by Sigrid O. Sigstedt..... 130

A Page for the Younger People 133

Evidence Society Notes 134

Calendar 135

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.

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Arthur Wilde

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

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The
NEW-CHURCH MESSENGER
(Published Weekly)

Vol. CLVII, No. 8

New York City, August 23, 1939

Whole No. 4486

A Visit to the British New-Church Conference

BY the grace of the General Council I was awarded the privilege of acting as the Convention's official visitor to the annual meeting of the 132nd session of the New-Church Conference in Great Britain, to be held in Birmingham, June 10-16th. The opportunity of meeting old friends and former colleagues made this privilege especially valuable to me. After an absence of sixteen years from Conference I looked forward with real pleasure to my visit.

Accompanied by my wife I left New York on the S.S. Queen Mary on May 24th. We were *tourist* passengers. In 1892 I came to New York first class. It was interesting to note the change that has been effected in the conditions of ocean travel. The tourist accommodation is vastly superior to the first class of nearly fifty years ago. Incidentally it is more expensive. In those days the transatlantic liners had no swimming baths, gymnasias or theatres. To-day the ocean greyhounds have all these and many other luxurious appointments not thought of by earlier generations. The modern liners have, too, a stability and smoothness that make them comparable to a Pullman car. Mrs. Wilde is almost the world's

worst sailor; but neither on the Queen Mary nor returning on the Aquitania did she miss a meal.

Not only were the vessels stable, the elements conspired to do their best for us. The Psalmist, speaking of them that go down to the sea in ships says, "They mount up to heaven, they go down again to the depths. They reel and stagger like a drunken man." Perfectly true! On other voyages I have had enough experience to convince me that the psalmist knew whereof he wrote. But on this occasion the Atlantic was on its best behaviour and was almost as calm as the proverbial mill-pond.

At six-thirty p.m. on May 29th the Queen Mary docked at Southampton. Most of the passengers passed through the customs and departed within thirty minutes of the time of landing; but we had taken with us an automobile. It took two hours to land that car, supply it with petrol, get the necessary licence plates and driver's license, and convince the customs officials that the car was only a visitor and thus not subject to import duty.

We were bound for the home of some dear friends in Hertfordshire, about a hundred miles away. Three hours, we thought, would suffice

for the journey; and as the daylight would serve until about 10 P.M. we anticipated no trouble. We had overlooked the fact that it was Whit-Monday and that thousands of holiday makers would be driving to London from various sea-shore resorts. Nor had we expected that for many miles the highway was under reconstruction. We crawled along at about ten miles an hour and at one a.m. on Tuesday found ourselves in a maze of dark, narrow lanes in Hertfordshire. Just when we had reconciled ourselves to the idea of sitting in the car until daybreak we found a guide. A man who knew the spot we wanted was willing to go with us and equally willing to walk back. He proved to be a very fallible guide, but by dint of arousing many farmers and villa-dwellers and arousing scores and scores of watchdogs he did at last bring us to the haven we desired. It was 2:30 A.M. when he departed on a six-mile walk to his home. He carried with him our heartfelt gratitude; and judged by the cheerful tune he whistled as he trudged down the lane he was not dissatisfied with the results of his night's work.

We received a wondrous welcome from our friends. It was good to hear their loving words, good to clasp their hands; but if they chance to read these lines it will be nice for them to know that since neither bite nor sup had passed our lips for over ten hours the sight of a large cold, well-cooked chicken was pleasant to our sight.

We went to Birmingham on August 9th. As guests of the Conference we were provided with a charming suite of rooms at the Grand Hotel

immediately opposite the Cathedral in Colmore Row. Here on our arrival we were hospitably greeted by ladies and gentlemen from the Wretham Road Church. The ladies made our rooms gay with beautiful flowers. The whole group entertained us over the tea-table. It is often true that a prophet is not without honor, save in his own country and among his own people. The warm welcome we received from the Wretham Road people showed us that the aforementioned rule does not necessarily apply to New-Church ministers. Both my wife and I were senior scholars in the Sunday-school; for six years I taught in the same school. I had the privilege of being a mission preacher for five years in and around Birmingham. As a student I had often deputised in the pulpit for the late Rev. R. R. Rodgers, to whom I owe unstinted gratitude. So that in Birmingham my foot was, as it were, upon my native heath. The New-Church people had not only survived the effect of my jejune efforts, they accorded me a welcome far beyond my deserts. The former fair-haired village boy, now grey-headed and rather too heavy had returned to his birth-place. Those good friends at Wretham Road gave us a welcome that made the years fall away like autumn leaves. They revived for us pleasant memories of the past and made us feel that though separated for years by long distances we had never been in any danger of breaking the spiritual ties that bound us to the New Church in Great Britain. Here and now I want to express my thanks to all the friends who were so good to us and to the General Conference for its lavish hospitality.

(To be continued)

Pioneers of the Church in America

By *Frederic R. Crownfield*

THE early history of the New Church in America begins with the efforts of a few devoted men who came to know the doctrines from the work in Great Britain. From the efforts of these pioneers there grew up a number of small societies which gradually adopted

a more formal organization and finally united to form the first Convention.

The pioneers who brought the doctrines of the New Church from Great Britain were James Glen and William Hill. James Glen was a Scotchman who had emigrated to British

Guiana. On one of his ocean voyages he became acquainted with the teachings of Swedenborg and adopted them wholeheartedly. Apparently he was not a man of much formal education, although he had read widely and had at his command several languages, ancient and modern, and regularly read the Scriptures in the original tongues. Judging from his later years he was certainly peculiar. However that may be, he was sincerely devoted to the New Church, and was the means of giving it a good start in this country. His most effective effort was a series of three lectures which he gave in Philadelphia in 1784, on Correspondences, although neither the advertisement nor the circumstances under which they were delivered were calculated to attract serious interest. The advertisement was headed "For the Sentimentalists" and read as follows:

"A Discourse on the extraordinary *Science* of Celestial and Terrestrial Connections and Correspondencies, recently revived by the late honorable and learned Emanuel Swedenborg, will be delivered by *Mr. James Glen*, an humble Pupil and Follower of the said Swedenborg's, at 8 o'clock on the evening of Saturday the 5th of June, 1784, at *Bell's Book-Store*, near St. Paul's Church, in Third Street Philadelphia. Where tickets for admission may now be had. Price, *One Quarter of a Dollar*. The Sublime Science teaches us from every object in the World of Nature to learn things Spiritual and Heavenly; it is the most ancient and excellent of all Sciences, being that whereby the Holy Scriptures were written; according to which the highest Angels form their Ideas, and through the medium of which the earliest of the Human Race held Converse and Communion with these blessed Beings.—The Knowledge of this useful Science has for many Ages been lost to the World.—The Egyptian Masonry being the last remnants of it.—The Honorable Emanuel Swedenborg, the wonderful Restorer of this long-lost Secret, thro' the Divine Mercy, for the last twenty-nine years of his life, had the most free and open Intercourse with Spirits and Angels, and was thus taught this Science of Heaven. From his invaluable Writings and Conversations with Gentlemen who have studied them, the Discourcer hopes to convey some Idea and Taste of this Science of Sciences, to the wise and to the good of every denomination.

"According to the following Divisions, Definition of the Science of Correspondencies, Scriptures, Human Body, Diseases, Remedies, Marriage, Natural Philosophy, Sun and Moon, Air, Earth, Metals, Vegetables, Animals, Jewish Manners and Customs, Hieroglyphics, Mythology, Free-Masonry, Languages, Character of Nations, Character of Individuals, Future State, The Application of the Science of Correspondencies. N. B. A few copies of Swedenborg's Theosophic Treatise on the Nature of Influx, as it respects the Communication and Operation of Soul and Body—May now be had at said Bell's Book-Store, in Third Street.—Price, *Two Thirds of a Dollar*."

This James Bell was known for his wit and humor and his auction room was much resorted to by the gentlemen of Philadelphia. He seems

to have led them to expect some fun and a considerable audience was present. A considerable number of them must have been disappointed, however, for we are told that when Glen began to speak of Swedenborg's intercourse with the spiritual world and of correspondences, many left. He interested four or five people, nevertheless, chief among whom were Francis Bailey, Miers Fisher, a Captain Lang, and Thomas Young. Even these seem to have been more impressed by Glen's books, which he lent freely, than by his lectures. This interest was enhanced and spread more widely by a box of books which came addressed to Glen after his departure. The books remained at Bell's until the death of the proprietor not long afterward. The books along with all the rest of Bell's property were then sold at auction. Some of the books were purchased by those whom Glen had interested, and others seem to have had wider circulation.

Glen also lectured in Boston at the Green Dragon Tavern. Here he made two converts, Major Joseph Hiller of Salem and James Roby of Boston. It is also reported that he made a tour through Pennsylvania, Virginia and Kentucky, but beyond this fact we know nothing more. It seems to have produced no results that can be traced. Glen then returned to Demarara and did not visit America again.

William Hill, the other man to whom the New Church in America owes so much, seems to have been a very different sort of person from Glen. He seems to have been very gentle and lovable, a person who made friends very easily, neither combative nor self-assertive. He knew John Clowes and learned from him to look with disfavor on separatist tendencies. He was a man of independent means and came to America to devote his life and fortune to the propagation of the teachings of the New Church in the new world. He died at the age of forty-two, of tuberculosis. His efforts were centered about Boston, New York and Philadelphia; he visited Baltimore and twice declined an invitation to become the minister of that society. He made four visits to Boston; one from 1794 to 1795, again in 1796, and another in 1797, and he came in 1801 and stayed over into 1802. While he was in Boston he preached in various Con-

gregational and Episcopal pulpits. He seems not to have been an ordained clergyman, but he had done considerable preaching and what he did seems to have been well received. He did not always preach his own sermons, but often he read sermons by others, especially by Clowes. He made acquaintances; he presented a set of the *Arcana* to the Library of Harvard University; and he published at his own expense several of the smaller works of Swedenborg, *Doctrine of the Sacred Scripture, of the Lord*, and *A Summary View of the Doctrines* by Clowes. Margaret Cary, who was one of his converts, tells of an incident which is very characteristic both of the man and of his methods. She writes:

"It was his chief object to become acquainted with the College, and to introduce the works of Swedenborg there. For that purpose he boarded in Cambridge; became well acquainted with Dr. Kirkland, who always spoke of him with great respect, and with Mr. Craigie, who gradually received the doctrines, and was a firm believer in them at his death, many years afterwards. It was at Mr. Craigie's house that I saw Mr. Hill for the first time, at a ball, where a large number of persons belonging to Cambridge and Boston were assembled. Mr. Hill had come unexpectedly to so large a party, and emptied his coat-pocket of a number of notes in short-hand, which was the way he wrote his sermons, and a Bible, which he always carried about him, on to a window-seat, and then joined the dance. He was an object of general attention, partly because it was so uncommon to see a clergyman dance; and some light and frivolous remarks were made,—such as, that he had come to America to find his partner, &c. This was in the winter of 1794-95; and he returned to England not so much discouraged but that he came back to Boston again in 1797, partly induced by a letter from Mrs. Andrews, who kept up a correspondence with her brother, and always felt an interest in Mr. Hill, though she never received the doctrines."

Besides Miss Cary and Mr. Craigie, he succeeded in interesting Dr. Brown, Mr. Mann, Mrs. Cowell, and Dr. Jenks.

Hill also spent considerable time in New York. We know of his being there in 1795, again in 1796, and again in 1797. These are all separate visits because we have letters and other traces that he was elsewhere in between times. Here in New York he apparently followed much the same plan of campaign as in Boston. He presented the books to anyone who would accept them; he engaged in friendly argument with those who were anxious to argue; he advertised in the papers, and got book-dealers to handle the books. He also made contact with the small group of worshipers who were there, and baptized some of them.

He writes, however, in 1795, that he does not think that the time is ripe for much interest in the doctrines in New York; and while apparently the facts at the time belied him, his judgment was borne out by the course of events, for the interest soon evaporated.

Hill came finally to Philadelphia. He visited there in 1795, again in 1797. He was there from 1799 to 1800. It was during that period that he married a daughter of the Rev. Jacob Duché. He went to Boston, as we have noted, sometime in 1801 and stayed there until 1802. He was back in Philadelphia by 1803, and died near Philadelphia in 1804. While he was in Philadelphia he met with a little group which formed around Glen's hearers, kept up a large correspondence with those interested in the doctrines throughout America, who turned to him with all sorts of questions. He continued his work of translating *Apocalypse Explained*, which he finished before his death.

From these two men, then the New Church in America received books and ideas. To their activities we can trace nuclei of interested people, and they opened up a correspondence between people in this country and Great Britain which had the result of naturalizing in America what had been worked out abroad: that the New Church was by nature a separate organization and that it must have a separate ministry, and there was also provided a suggestion as to how this ministry was to be set up.

In this same period of individual effort we ought perhaps to mention the names of Francis Bailey, of Judge Young, and of Joseph Leigh. All of those men were first interested by Glen and all of them had their interest strengthened and quickened by William Hill, and all of them later were the means of spreading the knowledge of the teachings of the New Church into quarters where Glen and Hill did not penetrate.

Charity

THE life of charity consists in willing well and doing well to the neighbour; in acting in every work and likewise in every function from a principle of what is just and right and of what is good and true. In a word the life of charity consists in the doing of uses.—(A. C. 8253.)

The Church in Work and Play

Post-Convention Sermon

By Charles W. Harvey

"The city shall be builded on her own mound . . . and out of her shall proceed thanksgiving and the voice of them that make merry." (*Jer.* xxx. 18, 19.)

WE surely hope so. That is what we have been working for here this, and indeed every, Church season. And the past week, friends and brothers from all over the church, East, West, North and South, have been here to help us, and get our help, to the same end.

"The city *shall* be builded," Jeremiah declares from the Lord. And the city was Jerusalem. And what applied to the old Jerusalem can be applied, we are assured, to the New, if we will do our part. A long and difficult task to build—or, as in this case, rebuild—that earthly, tangible city? It was, indeed. But not nearly so long or difficult as to build an intangible spiritual one. And that is what our New Jerusalem, our Church city, has to be. It has to be built by our human spirits, with the help of the Spirit of God, in our spiritual affairs, all the good ideas and good will that we can put into our actions, our own, and those of all we influence. Building such a church city, a long and difficult task? Truly. But therefore, only the more alluring, calling for strong determination, keen mind and ready act.

Thinking back, then, from the end of our season's efforts, is the task impossible? Almost, as Dr. Newton, in his generous and stirring challenge, warned us all, himself included. But it is never an impossible task, for it has behind it the Lord Himself His almighty power, and His never failing promise that He is now building His church anew within and through ours.

We must then neither minimize nor magnify our part in this determined building of the church on earth. On the one hand, we are warned of an entire absence of any spiritual interest in our present generations. On the other, we often hear of a strong, religious interest in both younger and older, desiring to express itself in thought and action, but not knowing how, for lack of definite church teaching.

Here then surely, if our church claims mean

anything, is where we ought to be able to help. Consider the common idea of "the spiritual," its vagueness, its indefiniteness. It is usually regarded as interest in a future life, the hope of heaven, the fear of hell. But many, nowadays, would say there is too much to do in this life to think about the other. We'll leave that till we get there. But this comes from the old misconception of the future life. It is thought of as another life, instead of the continuation of this. In that later stage, moreover, the real life-attitude each has built in himself here, good or bad pointed mainly towards self or towards others—has to come out, and keep growing and making more of heaven or of hell, for ourselves and others, as we have made it here.

Now there's nothing vague about that teaching. It is spiritual indeed in the sense that it most concerns our spirits—our intentions, will, thought, and so the kind of life we live. And the Church that teaches so, as ours does, is no merely spiritual church. It is spiritual in the natural, actual daily doings. It keeps reminding us to build a little bit of this true Church attitude—our real Church, inward and outward—daily, in ourselves and so in the Church Body to which we belong. And we do so by means of every bit of intelligent, earnest, neighborly, heavenly service, according to our special powers and place in life, that we put into anything whatsoever we are doing. Just so far as we help our Church to teach and actually put this spiritual element into the natural, outward life of to-day, we help to bring the New Jerusalem from heaven to earth. And just so far, too, we help all our churches towards that definite leadership, Godward and neighborward, i.e., heavenward, first here and then there.

But we must have solid ground on which thus to keep building our church of life. And here again our Convention experience has surely been most helpful. For the only solid ground on which any true church can be built, is the Word of God, and that we were urged,

according to Swedenborg's rule of life, to read diligently and meditate upon daily. Among our first and best ministerial addresses were those of the Rev. Isaac Ens of Kansas City and of our own Assistant Pastor on this theme, our Convention theme. They showed how to apply our Church dictum, that all spiritual teaching must be drawn from the letter of Scripture and confirmed thereby. And the literal sense was pointed out as that which the words used, and the situations described meant, for those who were inspired to write or compile them.

Apply this principle to the Scripture before us. Can we build or rebuild our spiritual new Jerusalem, our churches for to-day, as Jeremiah envisioned the rebuilding of his ancient Holy City? Indeed we can and we must. It is a beautiful vision, seen replacing the actual or anticipated ruin of church and nation through the Babylonian captivity. Just so must we replace the miseries of servitude to unchristian, unneighborly views of life, and the resulting neglect of the church and its spiritual ideals, with the church life we have been describing. The prophet sees Jerusalem re-established, in all her glory of Solomon's time, and more; "builded on her own mound," where she belonged, spread over her two wonderful hill-tops, the one crowned with such a Temple as the world till then had never seen, and has not since. And the vision goes further. The government is firmly settled. The citizens are busy, law-abiding; merchants bringing their wares from all over the known world, most of it her tributaries, with Jehovah himself once more the sole King. And the final touch to the picture is the perfect happiness of the citizens, expressed freely in "thanksgiving and the voice of them that make merry."

Interpreted spiritually, the picture tells us that our corresponding Jerusalem, our present-day Church of life, is built just so far as each one of us devotes himself to the ever fuller development of his various powers of service of the real good of one another. Everyone's good interest, earnestly pursued, then fits into and stimulates the similar interests and joys of everyone else, and so too, leaves no time for

the bad. Just so we build our church of daily life—worship and mutual service of God and fellow man.

How is it then with our church of direct worship, the building of which we have to do mainly here. Does the literal sense, Jeremiah's own meaning in his exhortation, help us in this too? Whatever he knew of the correspondence between his picture and its spiritual equivalent, he surely felt the value of his Holy City and temple being set "on its own mound." The word is rare, apparently meant to include both the hill-top occupied by the city and Mount Zion, that of the temple. For him, then, the evidence of the presence of God and that of His divinely ordered State, is to be set central and supreme above all its surroundings. For us the lesson is the same. Make our love or gratitude to the Lord, and our love and service of our fellow men, the supreme object and rule of our Holy City Church, both of our week-day worship and life.

So we do well to start week by week with our Sunday worship here. Here we all pray together to the Lord for forgiveness of our sins and errors and ineptitudes, and for help to do better. We thank Him for all he does for us. We try to learn from Him in His Scriptures how to deal with all our various life-situations as, week by week, together, we review one after another of them. We study afresh how to deal with them in His Spirit of love and wisdom, to the true advantage of ourselves and of all with whom He puts us in contact. Can we find any better, i.e., any more helpful ways of doing this next year than this? As you know, the Convention, through its Ministers' Council is trying to do so in its ordered revision of our Book of Worship. So, too, we have been working all the season for more understanding of Him and His ways with us in our study classes. This is especially true of our young people. Make these then still more helpful to our life questions and situations next season. In short build our Church both larger and more firmly founded.

Then the social life of His ideal city is prominently in the mind of our inspired prophet. He declares by the Spirit, "At that

time, saith Jehovah, will I be the God of all the families of Israel and they shall be my people. . . . Again, O Virgin of Israel, shalt thou be adorned with tabrets and shalt go forth in the dances . . ."; or as our text has it, "out of thee shall proceed thanksgiving and the voice of them that make merry." Here then we find the general teaching of our Scripture pointed to the more joyous duties and privileges of our New Jerusalem citizenship. Not only in our innumerable interlocking ways of work, but in those of play one with another we are to express our worship, our thankfulness to this blessed Lord of ours "Who giveth all."

On this social side again, we have been helped by our Convention meetings. Almost literally we have experienced the truth of the added promise for this rebuilt Jerusalem, "I will gather them from the uttermost parts of the earth." And this very gathering together, with all its pleasant social opportunities, is a real help in our city and church building. We feel ourselves part of the larger Body. We learn more of the ways in which the scattered members of the common Body are trying to add to its growth. And this we learn not only through the work and addresses of our gathering, but also in our cheery welcomes and talks and meals together, and, as our prophet envisioned it, in the sound of tabret and pipe and "going forth in the dances."

This encouragement in social effort all can carry back to their Societies, as they also leave the happy feeling of it here with us. For it is not only through our Church Services that we can share and spread our thankful and joyous church-city life. It comes as much, if not more, through our social times together, alike doctrinal and social, for work and play. All our meetings together can help. See to it that they do. See that each one adds something to the making of us and all who are with us on the occasions, truer, more intelligent and large-minded and large-hearted Christian men and women and children; in all our different ways some reflection of the God-man, our glorified Christ-God. Then all of it will be helping to build our New Jerusalem on its own mound, the mound of love and understanding and real

service both of God and of fellow man and make come thence the true voice of thanksgiving to the Lord for all that this Holy Church city of ours means to us.

And now that the more intensive work period of our Church season draws to a close and that of our vacations begins and many of us may go far afield from our own Church home, don't leave either its building spirit or its thanksgiving spirit behind. Take these with us into whatever communities we go. See how far and in what manner they are taking the common spiritual element of all religion into every-day worthwhile doings, both of their work and play. Show we appreciate this religious, Christian spirit wherever we find it; share ours and learn from theirs. For if, as many claim, the church as a whole to-day is like Jerusalem before the exiles' return, deserted and of no influence among men, we must none of us miss any opportunity to help rebuild it. And that effort will bring us all together again in the fall with added enthusiasm and new ideas both of what not to do and what to do to make our own Church more helpful to us ourselves and all we can influence. Let the vision of our prophet call us back with stronger determination to realize it in our New Jerusalem, "The city shall be builded on her own mound . . . and out of her shall proceed thanksgiving and the voice of them that make merry."

The Lord's Temptations

THAT the life of the Lord, from his earliest childhood even to the last hour of his life in the world, was a continual temptation and continual victory, appears from several passages in the Word of the Old Testament. That his temptations did not cease with the temptation in the wilderness is also evident from these words in *Luke iv. 13*: "And when the devil had ended all the temptation he departed from him for a season," and the same is evident from this circumstance, that he was tempted even to the death of the cross, consequently to the last hour of his life in the world. Hence it appears that the Lord's whole life in the world, from his earliest childhood, was a continual temptation and continual victory; the close of which was when he prayed on the cross for his enemies.

Drama in the Memorable Relations

By Sigrid O. Sigstedt

MANY have read the "Memorable Relations" of Swedenborg and marvelled at the wonders they recount. Many have asked in their hearts, "What are these things?" Stories to tell to children? Illustration material for sermons? Narrations between the heavy chapters of the theological works to enliven and entertain the reader? Things written to commemorate notable events in the spiritual world, as a traveler writes anecdotes into his diary? They may be all these things, and still have a bearing upon and significance for our individual lives.

As stories, the Memorable Relations, while presenting vivid and lively pictures, often fail to hold the attention of the unprofessional reader because of the bulk of theological matter recorded in the discussions. Many a secular writer, such as Milton, Bunyan and Dante has recounted more apparently gripping stories of spiritual wayfaring. The Old and New Testaments give us parables and miracles, imaginative material much better suited to the minds of youth.

And so the Memorabilia may come to receive only slight study, in spite of Swedenborg's advice to his friend Dr. Beyer, on presenting him with a copy of *Apocalypse Revealed*, to "read these first." Many still raise the old objections, answered so long ago, in the following letter from the pen of Councillor von Höpken:

"I once represented in a rather serious manner to this venerable man (Swedenborg), that I thought he would do better not to mix his beautiful writings with so many memorable relations, or things heard and seen in the spiritual world concerning the states of men after death, of which ignorance makes a jest and a derision. But he answered me that this did not depend on him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to yield to foolish notions, assuring me, on his hopes of salvation, that imagination produced in him none of his revelations, which were true, and from what he had heard and seen. (*Doc.* 252, p. 409.)

"Compare also this interesting number (4123) from the *Spiritual Diary*: 'There are spirits who are averse to anything being said concerning the things revealed to me, but it was replied that they are instead of miracles, and that without them men would not know the character of the book, nor would they buy it, read it, or understand it, or be affected by it, or believe it—in a word, that they would remain in ignorance of, nor wish to hear anything respecting the interiors of

the Word, which they regard as mere phantasies. Such as are simply men of learning will, for the most part, reject them.'"

It would seem that these "averse" spirits have pursued, and still do pursue, the Memorabilia notwithstanding Swedenborg's further definite statements in the first number of *Conjugal Love* and the last number of the *True Christian Religion*.

Now the seeing of an object, whether under the natural sun or the spiritual sun, depends upon one's point of view. So, in order to rid ourselves of those "averse spirits" and those "learned objectors," let us approach a group of the Memorable Relations—the twenty given between the chapters of *Apocalypse Revealed*—from the point of view that they, as well as everything else providentially given in the revelations of the Seer, are there to guide men along the path of the regenerate life.

We now perceive, at first dimly and afterwards more clearly, that they follow a definite series. Looked at in this way, they appear, not merely as historical or biographical accounts of meetings and conversations with spirits, but rather as scenes that picture forth every regenerating man's search for spiritual light, and his progress towards heaven. They seem to resemble the steps of a ladder, or, as it were, a series of planes or terraces on a path that leads to the portals of heaven, on each terrace being enacted part of a living drama, a drama that deals with the Mind of Man in no uncertain way.

Now it is a remarkable fact that each act of that living drama (being performed on the terraces of the road to heaven), is brought forth, in these Memorable Relations, through a display of its opposing falsity, so that we learn about the formation of the regenerate mind through a study of its perversions, even as anatomists have learned about the workings of the human brain from the symptoms of brain diseases.

Let us now attempt a Synopsis, or severe simplification of these dramatic relations with a view to obtaining a more sympathetic under-

standing of the things therein revealed, well aware that every reader would be able, at his pleasure and according to his genius, to find different things therein from those we now present.

THE SYNOPSIS

The first act of the drama occurs on the ground level, and discloses the state, and points out the characteristics, of the unregenerate, the merely natural man. He takes a purely literal view of any Divine Truth that comes his way. To him, the life of charity is less important than his doctrinal belief. We are shown how, in the other life, he attempts to resume his customary occupation, but repeatedly fails. He takes up different employment, but always without result, until weary and hungry—his building by day falling into a heap of rubbish by night—he finally seeks rest in an Infernal Cavern, in a state of perpetual bondage.

The second act of the drama occurs on the first stave or terrace, and we may call it "Face to Face with Angels." Here we see men, distracted by conflicting opinions on theological matters, who humbly beg for spiritual enlightenment, praying on their knees to the Lord, to let them speak face to face with angels to whom they may open their hearts. Three angels in fine linen appear, who answer their questions, and the scene ends with the joyful exclamation, "Now, for the first time, we understand!" A flaming light descends on them from heaven, they are consociated with the angels, and they love one another!

The Truth, therefore, has come into the *understanding*. But is that the same as being wise? Indeed, it is only the first step of the ladder, only a taste of heaven, but the very beginning of true enlightenment. For the third scene, which we will call "Purses full of Silver," is enacted on the next step of the terrace, and shows complications aplenty. The truth that the mind has received is apparently easy to grasp and possess like the silver in an open purse. But the silver and the gold, in reality are not the man's own, until it has been *won* by the conquest of temptations. The purses are securely guarded by unseen angel hands, as

described in the Third Relation. How then, is he to achieve it?

The next relation demonstrates how utterly impossible it is for a hypocritical spirit—a flatterer or pretender—to really possess any spiritual truths. In the spiritual world no one is permitted to speak in one way and to think in another. An experiment is made with a group of spirits who had not a just idea of God. They tried to say "Divine Human," but however they twisted their lips even to indignation they were unable to utter the words.

Neither can anyone who is in the love of dominion possibly receive any "Gifts from Heaven." This is proved by the scene enacted on the next step of the terrace, where we see a group of English clergymen who had been in the love of ruling over the things of the Church. They are lifted into heaven, and there given spiritual gifts by their former king, but as they do not interiorly want them, they are unable to retain the gifts, and they crumble into nothing in their hands.

In the next scene, the Sixth Relation, we meet with "the Teeth-Gnashers," and it is proven that genuine truth is not acquired by merely *disputing* about theology. The scene is set in a small house of reeds plastered with mud. In the centre is a table, and round about are benches where learned men, on opposite sides, dispute as to the relative merits of Faith and Charity as the chief thing of the Church, a third party holding that the two views must be combined into a one. However, none of them had shunned a single evil, while in the world, and consequently the faith that they defended was falsity, and their charitable works merely natural good.

Instead of these opposite or divergent views being combined together, exactly the reverse takes place in the other life. Judgments and separations are constantly going on, so that the good may be kept apart from the evil. This is represented in the next scene, which depicts two flocks, one of Sheep and one of Goats, being separated from one another. The Goats represent those who think there can be conjunction with heaven by merely *hearing* the Word, and the Sheep represent those who be-

lieve that man must not only hear the Word but also *understand it* to be saved.

The next scene, the Eighth Relation, is very curious. It discloses a group of Children amusing themselves with Turtles, to whom they give dainty food and purple garments. The Turtles represent the leaders of a perverted church, and under this guise is shown the fact that enlightenment can not be acquired by turning to false teachers, but only by each one seeking truth for himself.

After that comes the ninth scene, depicting the "Old Man of the Cave." Such as he try to acquire truth by confirming the *literal sense* of any revelation. It is proved that he has so little real reverence for the Word that, in a fit of anger, he finally throws it at the head of his opponent.

Up to this point we have been informed, through gradual stages, of what the man must do who wants genuine wisdom, and what pitfalls he must shun in his upward climb.

We now come to one of the most striking of all the scenes, that of the Tenth Memorable Relation. The message here is that those who desire genuine wisdom must expect to be persecuted and rejected by the defenders and lovers of falsity. Having ascended to this stage, or terrace, we behold the Messenger of God left for dead in the streets of a spiritual city. His crime is that he has proclaimed the truth. He is not considered worthy even of burial. But the city is swallowed up in a widening abyss, house after house is sucked into a great whirlpool, while the people lament, crying, "Why has this befallen us who are clean, pure and holy?"

But onward and upward lead the acts of this majestic mental drama, the birth of true wisdom in the human mind. The next scene, the Eleventh, shows that wisdom is a gift from the Lord. First we are given the picture of a swarm of locusts rising from an abyss. They are spirits eager to prove that they have light and knowledge about the Word and religion. By a series of experiments it is vividly demonstrated that all such knowledge, because taken from their own human intelligence, is nothing else than falsity, and that the only

knowledge that is of real value comes as a free gift from the Lord.

But what are the conditions for obtaining this gift? One condition is *spiritual thinking*, which means thinking apart from such material things as person, place and time. This is the subject of the Twelfth scene. Three hundred learned men ascend and enter heaven. But as they are interiorly in evils and falsities they are presently seized with such deadly anguish that they throw themselves headlong down, appearing in their descent like dead horses, because of their thoughts being inexorably tied to space and time.

In the Thirteenth relation we witness a terrifying spectacle—the Circus of the Dragon. Here lions, leopards and wolves attack and tear to pieces sheep and other gentle animals while laughing satyrs and harlots look on. The innocent lambs and sheep stand for genuine charity. Afterwards those evil spirits approach a city where charity is made the primary thing of religion, and failing to take it by stealth, plan to "make ladders, scale the walls, and rush in by night, and cast out those charities." By this we see, as in a picture, the importance of *making charity the first thing of religion*.

In the Fourteenth scene, enacted on the next terrace of the gradual ascent, there is seen a paper let down from heaven to a society of the English nation. Because they are in intelligence from freedom of thought they accept the heavenly admonitions in the paper. But they have a habit of referring everything to their bishops for confirmation, and the bishops refuse to accept the instructions from heaven, so the people also reject them. They then sink down out of sight, only a remnant being again raised up and saved. Thus is dramatically described the need for every individual "to believe and love, speak and do, altogether *as of himself*."

The Fifteenth scene tells us how those in the love of dominion reject new truth because it would spell the doom of their hierarchy. We are shown how the English bishops, given copies of the books of the *New Revelation*, condemn

(Continued on page 134)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Our Duty To Do

TO every one in this world there are certain duties to be done. At home, school, college, office or store there are some things we all have to do before we have discharged our duties and have met our responsibilities. In our early days we dislike duties and care only for pleasures, but if our parents are wise they realize that the best method of promoting our happiness is to teach us to find joy in doing our duty.

I remember some years ago being in a house just about sunset. There was one small boy in that house, and there were several servants employed there. Sunset was the small boy's bedtime. Although he was only three years of age it was his duty, enjoined by his mother, to collect and put away every toy he had used during the afternoon. He did it quite cheerfully. His mother was training him in the path of duty even while he was at the tender age of three. There were at least four other people in that house who could have collected those toys in a few seconds. But the mother knew the value of early training in the duty of orderliness. She was laying foundations of character and happiness for her child.

Nearly all of us get something of this training. We are taught the value of the old proverb, "Never put off until tomorrow what should be done to-day." Much of our future success in life depends upon our willingness to learn the value of doing our duty.

In this life of religion there are certain well-defined duties for us. It is our duty to keep the Ten Commandments. It is our duty to live according to the golden rule, "Whatsoever ye

would that men should do to you, do ye even so to them."

Nearly all of us think that when we have obeyed the Ten Commandments we have done all that is expected of us. Yet from him who would truly serve the Lord something more is required. Listen to this interesting declaration of the Saviour to His disciples: "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do."

Here is a puzzling thing: How can it be true that when we have done all things commanded us we are unprofitable servants? You will find an answer to this in the story of the young man who came to Jesus and asked, "Master, what good thing shall I do that I may have eternal life?" The Lord told him to keep the commandments. His reply was, "All these things have I kept from my youth up." Then the Lord told him to sell all that he had, give the money to the poor, and then follow the Saviour. We read of that young man that "He went away sorrowful, for he had great possessions."

Here is the secret of the whole matter. It is a fine thing to do your duty in life. It is a glorious thing to keep the Ten Commandments. But if you are to be a really profitable servant of the Lord, you must learn to do these things not because you are told to do them, but because you find a spirit of joy in all your duties and are glad that in doing these things you bless not only yourself but your fellow men.

We do not learn the real joy of service until

we strive to do a little more than is expected of us. The man who only does his duty often does it grudgingly. The man who tries to do a little more than his duty is working in the spirit of joy. Some of you know the old story of the two men, each on his own ladder, carrying bricks up to the second story of a house in course of construction. One was nearly at the top of the ladder with a hodful of bricks when the four o'clock bell rang to say, cease work. He carried the bricks down to the ground again. His duty ceased when the bell rang. The other man was at the bottom of the ladder, but though the bell had rung he carried his bricks to the top of the ladder and left them in their proper place.

When you have done your duty, try to add something to it for the good of others. By all means keep the commandments, but add to that obedience, some loving deeds, some out-pouring of your affections. Do a little more than you are expected to do. In that way you become a profitable servant of the Lord. In that way you will earn the Divine benediction, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

Drama in the Memorable Relations

(Continued from page 132)

and reject them, to prevent a disturbance in the church.

In the Sixteenth relation, Pope Sixtus Quintus — for whom Michelangelo decorated the Sistine Chapel—comes out of the good western society which he governs, and discusses the rule of such leaders as wish to be adored as saints, showing how stupid it is to exalt human beings instead of the Word of God.

The scene in the Seventeenth relation is that of a great battle, on the field of Armageddon and represents something that occurs in the mind of every regenerating man, after he has been instructed in truths, has shunned evils, has turned to the Lord, and begun to think spiritually, admitting charity to be the all in

all of religion and abhorring the love of rule.

On the one hand is an Army of Apes on Horseback, who insist upon the Father as being *above the Heavens*. On the other side is the angelic society of Michael, who acknowledge the Divine Human as the Father who is in the Heavens. This battle thus concerns *the idea of the Lord* in the mind of the regenerating man. It is the battle for the Door of Heaven, for the Lord calls Himself the Gate, or Door, and because of its supreme importance this battle is most intense.

After this battle has been won, the regenerating spirit is at the entrance or threshold of Heaven. Only great humility is now needed, and this, therefore, is the theme of the Eighteenth scene, on the next to last terrace of the pathway to heaven, where stands the Temple of Wisdom. When man sees himself in the right relationship to the Lord, he sees that his own wisdom is as nothing.

He is now able to clearly perceive that the Lord *is Heaven, is the Temple, is the Tabernacle*, as is strikingly demonstrated in the transformations of the Nineteenth relation concerning the interiors of the Word.

The final scene, the Twentieth—the magnificent palace, the giving of Wedding Garments, the conducting in glory into the New Christian Heaven—may be said to illustrate the reception of the Holy Spirit, by the angelic mind, by the regenerated spirit, who has thus been prepared to see in the light of heaven the true meaning of the Divine Human of the Lord!

EVIDENCE SOCIETY NOTES

B. A. Whittemore, Secretary of the General Convention, received on behalf of the Church an official Washington acceptance of its Peace Resolution adopted at Convention's annual meeting in June. It was signed by Joseph Hickerson, Acting Chief, Division of European Affairs, in the Department of State.

A newly-published compilation of Emerson's letters with notes, etc., by Prof. Ralph L. Rush, of Columbia's Department of English, has created something of a furore in the literary field, both

for the new and complete material it contains and for Dr. Rush's supplementary matter. As is to be expected the *Letters* contain a great many references to Swedenborg, while there are not a few items in the correspondence which allude to the New Church, and to early members of it in New England and elsewhere. Mention is also made of the Kent family, of Clarence Hotson's articles on Emerson, and of Mrs. Marguerite Block's useful *New Church in the New World*. There is a statement in a letter to Samuel Gray Ward, concerning Swedenborg, written November 19, 1851, which is new to us and which is worth quoting: "Swedenborg is one of the eternal men and with Dante and Shakespeare has strangely loomed up in the last age, yet differs from these two in being manifestly yet an unsettled representative. You are right in taxing me with ignorance of his mind. I would read him if I could, but it is one of his demerits, it is part of his fate, that I cannot. But from year to year I watch his great striding through the shades and when a favorable moment arrives, I dare accost him." Emerson's famed inconsistency is here seen, for four years earlier, March 25, 1847, he had written Ward, "I have read little but Swedenborg [and some others]. . . . L. M.

Swedenborg's Books at World's Fairs

Visitors to the New York World's Fair will find certain of Swedenborg's writings for sale at the Swedish Pavilion. The Swedish Royal Commission, which has its nation's exhibit in charge, expressed regret to the Swedenborg Foundation when it was called to its attention that none of the Swedish Aristotle's works were available, and gave special orders which led to the inclusion of his *True Christian Religion*, a biography and probably other books.

The Rev. Othmar Tobisch reports that those attending the Fair on Treasure Island, San Francisco, will find a display of the first edition of the *True Christian Religion*, and of *Heaven and Hell* in the exhibit rooms connected with the Temple of Religion. The California Association will not conduct a program there on the Sunday of its annual meeting, September 3. On July 30 the Rev. F. Sidney Mayer spoke at a New-Church vesper service at the Fair, his subject being, "The Duality of Man." Miss Constance Power was at the organ. L. M.

NEWS OF THE CHURCH

PORTLAND, ORE.

The following paragraph is taken from *The Christian Minister* which is edited by the Rev. William R. Reece, pastor of the Portland church:

"The next *Minister* will reach you early in September, just in time to remind you that Sunday, Sept. 10, is our 'all Opening.' In the meantime, the church will be open on Sunday mornings at 11, with the exception of August 20, 27, and Sept. 3, for an hour of thinking together on some great truth that makes The Way plainer or lightens the load we are carrying along the way. The summer services are entirely without formality. We read a Psalm, comment on it, then present the thought for the day, have some discussion, and end if possible with personal experience bearing on the subject. If you are in the city there is no better way than this to break the level of life's monotony. We need stimulus for the inner life as much as for the outer."

EASTERN SHORE, MD.

On Sunday, June 25th, our visitors at the New Church in Preston were the Rev. Sherman Newton and Mrs. Newton, of Pawnee Rock, Kan., and the Rev. George F. Newton and Mrs. Newton, now of Easton, Md., and father and mother of Rev. Sherman Newton.

Both Sherman and his father and mother were formerly of the church of Preston, and we were very happy to have them all, together with Mrs. Sherman Newton, with us again. Sherman preached for us that day and we all enjoyed him very much.

Both the Preston and Williston churches closed for the summer on Sunday, July 16th. We usually have the fifth Sunday service at Williston when there are five Sundays in July, but this year it was the desire of the people that we close on the sixteenth.

This has been a very good and fruitful year on Eastern Shore. On the whole the attendance has been good at the churches, and the interest good. Especially has this been the case at the Williston church which has shown more life this year than for several years past.

There are new friends who have shown interest in the writings of the New Church, in the Preston community this year.

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Lesson I. I Kings, i, v. 32.

In place of Responsive Service, Sel. 189: "I hate loose thoughts."

Lesson II. Luke i, v. 57.

Gloria, Benedictus and Adoramus.

Hymns (Mag.) 17: "Jesus calls us."

269: "God is the refuge of His saints."

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**NEW CHURCH
MESSENGER**



August 30, 1939

—
In This Issue

The City of a Dream
Arthur Wilde

On Reading the Bible
Clarence Hotson

Paradise Recaptured
Othmar Tobisch

What Is My Task?
Klaas Leo Peters

Price 10 cents

TABLE OF CONTENTS

August 30, 1939

Articles:

A Visit to the British N. C. Conference 139

The City of a Dream: by Arthur Wilde 140

On Reading the Bible: by Clarence Hotson 143

Paradise Recaptured: by Othmar Tobisch 145

What is My Task? by Klaas Leo Peters 147

To Whom Shall We Go? by George Henry Dole..... 150

Obituary:

Mrs. May French..... 151

Calendar 151

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.

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

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The
NEW-CHURCH MESSENGER
(Published Weekly)

Vol. CLVII, No. 9

New York City, August 30, 1939

Whole No. 4487

A Visit to the British New-Church Conference

THE Conference opened on Saturday, June 10th, at 3 P.M., and was occupied with routine business for about two hours. A cablegram was read from the Rev. David Mensah of West Africa and a message of good wishes for a successful session from the Rev. Fred Sidney Mayer, President of the General Convention of the New Jerusalem in America. The Rev. and Mrs. A. Wilde were invited to take their seats in Conference and address the Chair when they desire. A "full-dress welcome" was promised them for the Monday Session. Conference adjourned for that time-honored British custom, afternoon tea. Re-assembly was at 6 P. M., when the retiring President, the Rev. G. F. Colborne Kitching read the address of Conference to the members of the Church in Great Britain. The incoming President, the Rev. Clifford Harley was formally elected to the chair. A man of impressive appearance, a fine speaker, talented, genial and full of generous good humor, Mr. Harley was very successful throughout the long sessions of Conference. At first he was obviously nervous, but he gained confidence as the days went by. He almost leaned backward in his efforts to be fair to every speaker, but he won golden opinions from every one. Discussion appears to have a bigger place in Conference proceedings than it does in our own Conven-

tion. Occasionally the President of Conference "Rides in the whirlwind, and directs the storm." This year, however, there was an absence of whirlwind, and Mr. Harley was not called upon to direct any oratorical storm. No momentous questions had to be decided. But there were several animated speakers eager to discuss every important matter and many earnest representatives anxious to catch the eye of the President. It must have been a very vigilant eye, for everyone seemed to be satisfied.

After an absence of sixteen years I found the personnel of Conference greatly altered. Out of more than a score of my former colleagues not more than six remained. The youthful ministers of those by-gone years were now sober, middle-aged men. Looking backward and thinking of former New-Church worthies who are now at work in the spiritual world my mind entertained the thought that "there were giants on the earth in those days; but as I listened to members of the present generation of office holders and workers I had to admit that the men of to-day compare well with those of yesterday. They have the same fervor, the same lofty ideals, the same eager missionary outlook. We older men are prone to think ourselves indispensable. It is all a mistake. The men who tread upon our heels are just as able as we are. A wider recognition of this

would enable us to say *nunc dimittis* with much more cheerful hearts.

Conference Sunday is a very important day. It is only of recent years that the British New-Church people have included Sunday in their annual proceedings. Probably they borrowed the custom from us. I preached the sermon at the morning service and prefer to let the editor of the *New-Church Herald* speak about it.

THE MORNING SERVICE

"A large congregation assembled for the morning service at 10:45. Indeed, long before service time the church was well-filled. All who arrived early had time for quiet meditation in a house of worship in every way fitted to induce a tranquil and receptive spirit. Confronted with the large stained-glass window which almost fills the end wall of the chancel, we were not disposed to agree with Clutton-Brock who had such a dislike of stained-glass in churches that he hoped the day would come when it would be abolished and that beneath each window from which stained-glass had been removed would appear an inscription, 'Here to the glory of God a stained-glass window was removed.'

"As usual, the morning service was not official: it was the Society's own service. It was, very properly, conducted by the Society's own minister, the Rev. S. J. C. Goldsack. The preacher was the Rev. Arthur Wilde, of New York, the representative of the American Convention at our Conference. According to Wretham Road custom, the service was the order of the Book of Common Prayer. There was a specially printed service sheet and the minister did not make an all too common mistake—that of announcing hymns and other items which really announced themselves on the printed sheet. Everything went smoothly and spontaneously. As soon as the choir and officiating ministers were in their places, the standing choir led into hymn 392: 'To Thee, Almighty King! Our praises now ascend.' There followed sentences from the Word, the invitation to worship, prayers and versicles. *Psalm* viii followed the 'Venite.' The Lessons from the Word were read by the Rev. Arthur Wilde, and between them we had the fine rendering of Stanford's 'Te Deum' in B flat.

"After the second Lesson the choir gave a glorious rendering of the anthem 'Praise the Lord' by Goss. The Ten Commandments were read by Mr. Wilde and followed by versicles and prayers. Then came hymn 237, 'Jehovah, Lord of truth Divine,' at the end of which Mr. Wilde ascended into the pulpit. Perhaps we can imagine his feelings at being once more, after long years, in surroundings with which he was so familiar in his early youth. Of course, the years have left their mark on Mr. Wilde, but the mark is kindly. He is still the forceful, robust personality which he was when he laboured in our midst. His voice in reading and preaching rang out resonantly, clearly and impressively: we did not miss a word. His subject was 'The City of a Dream,' his text being *Rev.* xxi, 2, 'And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' Surely a very familiar subject in our circles! Yet it was handled by Mr. Wilde with a freshness and vigour which enabled us to see it from a new angle. The Holy City must not remain a dream or a mere intellectual concept, it must become a new civilisation in material form. It was a stirring utterance to which we listened: it certainly did not minister to smugness or complacency. The full text of it will appear in the *Herald*. The concluding hymn, number 879, was an apt sequel: we felt the force of the lines:—

And we this day, both old and young
Would earnestly aspire
For hearts to nobler purpose strung,
And purified desire.

"Altogether, a glorious stimulating service."

There were two other services that day, 1. A Children's Service in the afternoon with a delightful address to children by the Rev. Wynford G. Whittaker; 2. The Official Conference Services in the evening with a scholarly and impressive sermon by the Rev. H. Barnes. It was concluded with the administration of the Holy Supper to a large and reverent congregation. Altogether it was a great day of inspiration to all concerned.

(To be continued)

The City of a Dream*

"And I, John, saw the Holy City, new Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband." (*Rev.* xxi. 2.)

IN the New York World's Fair there is an exhibit of great interest to city dwellers. It is a model of the city of a far away to-morrow. It is really the city of a dream. It shows what could be done, what will be done, to make every city on earth a desirable dwelling place

for man. It reveals a place of noble buildings, broad highways, spacious parks. It has no slums, no unsightly manufacturing districts, no ugly insanitary dwellings for working people. It is the model of a city for gracious dignified living.

As you look at it, you instinctively feel that it would be an ideal place for enterprise, art, culture and the reasonable pursuit of happiness. It combines the best that men have ever conceived about city planning and it leaves out

* Preached on Conference Sunday, June 11th, at Birmingham, England.

all the things that mar our existing cities throughout the world.

Such a city will never be built in my time. But if I could live in such a place, I should regard it as a health resort, and never want to leave. For the ideal city would be the ideal place in which to live. It would hold the peace and quietude of the forest, the beauty of nature's gardens, and all the intellectual stimulus that comes from the free association of active souls.

Many great minds have dreamed of the ideal city from Plato down to Edward Bellamy and H. G. Wells. They have pictured a perfect social life in a perfect city.

Most of you are familiar with Coleridge's poetic dream:

"In Xanadu did Kubla Khan
A stately pleasure-dome decree:
Where Alph, the sacred river ran
Through caverns measureless to man
Down to a sunless sea."

But when the poet starts to describe this pleasure-dome, he is really describing the ideal city—a place with walls and towers and gardens all combined.

Those dream cities are all related to material things. They are visions and hopes of external attainments. The Word of God also has its dream city, related not to material but to spiritual things. The revelator John, his spiritual eyes opened and his mind attuned to the Divine Truth "saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband."

The Christian Church accepts with gladness the revelation of this vision. But nearly all Christians regard it as a prophecy of the splendours of heaven. They sing of it as:

"Jerusalem the Golden, with milk and honey blest,"
and look forward to it as something the righteous will inherit when they pass beyond the veil. Yet the Word of God speaks of it as something to be realized on earth—something "coming down from God out of heaven."

It represented not the future abode of angels in heaven, but the future state of men on earth. It was and is a symbol of a new church to be established in the world. Its walls, its foundations, its gates of pearl—all these are representative of a new revelation of truth, a new

system of thought and doctrine and morals; new and true ideas of God, heaven, the Bible and duty, a new conception of the true nature of man and of his immortal destiny. A church acknowledging the Lord Jesus Christ as the only God of heaven and earth and knowing too, the inner sense of the Holy Word, a church believing that religion is not an added thing to life, but must be the great qualifying principle of life—this will be, this is, "the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

As a new revelation of truth, the city of the new Jerusalem is already in the world. Its doctrines lie open to the sight of man. Its truths, its hopes and inspirations are here awaiting us. It comes with an answer to all the many problems of our modern social life, and its non-reception by the Christian world is, to those who have received it, the most remarkable phenomena of life. One hundred years ago those who received the doctrines of the new Jerusalem church were confident that only a few years would pass before the Christian world would accept the new truths revealed in the doctrines of the Second Advent. To-day we have grown wiser, and we know that, although these new doctrines are permeating and transforming nearly every school of Christian thought, there is little likelihood of a speedy and wholesale acknowledgment of them.

As an intellectual conception, as a carefully outlined system of thought, the New Church appeals to comparatively few people, and as long as it remains an intellectual conception, so long will the New Church remain in the wilderness, unrecognized and unloved by the world.

I rejoice that the Lord is establishing this New Church on earth. I rejoice in this spiritual concept of the Holy City. Here is a city safe from the outstretched hand of Mussolini. Here is a city that Hitler can never bomb. Here is a city that can never be dominated by grasping politicians.

I have been in many of the world's big cities. I have seen their fine thoroughfares, their glorious public buildings, their ornate cathedrals, but just around the corner, close to their cathe-

drals and palaces, I have nearly always found a veritable hell of slumdom.

I rejoice in this Holy City, new Jerusalem, because it is the symbol of perfection and purity. Fine quality is in its foundations and its streets, heaven is in its atmosphere. First and foremost it is a city of light in the heart and mind of man. It is the Church—but it is something more than that. It is the pattern on which every city of the world must be built. It ought to be the symbol of New York and Washington, London and Paris, Berlin and Tokyo, and every other city in the world. It would be so if the church of God were really in the hearts of men.

Picture to yourself a city in which was no badly-fed, ill-treated child, no drunken or dishonest man, no woman unfit for heaven, no prison, no asylum for the insane, no slums, no haunts of vice. It would be the city of your dreams. It would be a city of happy people, prosperous people, educated people, God-fearing people.

For forty years I have been preaching the doctrines of the New Church. For forty years I have been holding out to men the vision of the city of God. But what have I done for my city on earth? Here and there I have planted a garden and made it a thing of smiling beauty, but I have always done it for my own gratification. I have never transformed any of the stark ugliness of an earthly city. I have never rescued any deserted, half-starved child from the slums. I have paid my taxes and left such philanthropic work to the State, the Community, and I know that I will have to ask the gracious forgiveness of the Almighty for my neglect.

What have you ever done to transform the city in which you dwell and bring it into closer harmony with the city of your dreams? I expect you have done as I have done, according to your means you have contributed to philanthropic objects. You have helped the poor, supported the hospitals, paid your taxes, lived as upright citizens—and left the rest to God.

It isn't enough. We will never get the city of our dreams, either as the Church of God or as an earthly abiding place, until we rise to superhuman heights of self sacrifice and thought

and endeavor.

William Watson, the English poet, wrote some fine lines about the new age:

"The New Age stands as yet half built against the sky;
Open to every threat of storms that clamour by
Scaffolding veils the walls,
And dim dust floats and falls,
As, passing to and fro, their tasks
The Masons ply."

A fine vision, but the poet overlooked the fact that even in the building of a new age many of us get tired, lay down our tools and go on strike. That is why we wait so long for a fulfilment of the prophecy "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

There are two schools of thought concerned with the building of a new age. One says you must change the human heart before you can change the environment. The other says you must change the environment before you can change the heart. They are both right and they are both wrong.

The New Church is seeking to change the individual by putting before mankind a new vision of truth. That is only half our duty and responsibility. But for a few moments, let us concentrate on this aspect of our work.

Throughout the world there are some twenty thousand New-Church people—a mere drop in the ocean compared to the two thousand million that make up the population of the earth. Some of them regard as an almost hopeless task the work of giving to all mankind the gospel of the Second Advent.

Nineteen hundred years ago twelve apostles faced a much greater task. Inspired by the knowledge of a Divine Life and Leader, they commenced to turn the religious and intellectual world upside-down. They were filled with a passionate missionary zeal, and by the grace of God they established a new social order in the world. They and their followers believed they could do all things in the strength of the Christ they served. They carried to mankind the gospel of the incarnation.

Speaking of the incarnation, a modern writer, Coulson Kernahan says, "When I believed that God Himself had stooped to share our joys and sorrows, human life was made

evermore beautiful and divine. Then the very earth beneath our feet was sacred, since He had trodden it; then was this robe of flesh, which He had worn, a white garment that, for His dear sake, we must keep unspotted from the world. Then did art and song, picture and poem, sunrise and sunset, and the play of evening light upon the sea, combine in one divine conspiracy to urge us heavenward; then not a flower in the field, not a face in the street, but called us to a higher and holier life."

If the story of the incarnation can make a man feel like that, what should the story of the Glorification of the Lord and the story of his Second Advent do to us? Should it not fill us with a desire to build the city of God on earth? And picture to yourself what it would mean to the Church and to the world, if the twenty thousand men and women in the organized New Church to-day learned to fully understand the Gospel of the Second Advent, learned how to tell it to their neighbors, learned how to put it into books and newspapers. Twenty thousand apostles of light and truth could once more transform the world. They could re-establish human freedom. "Ye shall know the truth and the truth shall make

you free." That truth would banish the spectre of war. That truth, brought into daily life would make the scaremongers and warmongers scurry like rats to their holes. Twenty thousand living apostles of the truth! Where are they? Their names are recorded on Church registers. Where are their voices? You may be all right and I may be all right. I wouldn't throw stones at people who are near me. But eighty or ninety per cent of New-Church people never feel the urge to tell the world the Gospel of the Second Advent.

There will be no city of God on earth until New-Church people are resolute to build it, And the building will call for consecration, effort, self sacrifice.

The apostle Paul lifted up his voice and said, "We preach Christ crucified." When New-Church people lift up their voices and cry, "We preach Christ glorified" and to their preaching add a truly Christian life, then will the Church begin to grow, then will the city of our dreams be ultimated on the earth.

"Thus shall we build it—the crown
Of His ended creations,
Stone by stone of our hunger and faith and love—
A city of cities, a city of mighty nations,
And God the Ruler thereof."

A. W.

On Reading the Bible

By Clarence Hotson

THE recent Convention chose for its slogan: "Read your Bible daily." Of course there is nothing distinctively New-Church in such an exhortation by itself. What nearly everyone using it at Convention took for granted is the New-Church point of view or doctrine as to the Bible, namely, that it is a Divine Revelation, certain books of which, enumerated in *Arcana Coelestia* x. 325, and elsewhere in the Writings of Swedenborg, are books of the Word of God in the full New-Church sense of the term. These books contain an internal sense, and by virtue of this fact are capable of conjoining the devout reader with angels of Heaven. We are in some danger of forgetting how extremely peculiar to the New Church is

this doctrinal point of view that we tend to take for granted.

The Bible presents difficulties in the measure in which it is read apart from this special New-Church doctrine. It is remarkable on its surface not as a handbook of orthodoxy and strict conventional morality as these are usually understood, but as something quite different. Authority for the merciless killing of witches and heretics or dissenters, as well as for totalitarian war, slavery, and polygamy, can readily be found in the letter of the Old Testament. Its account of atrocities committed, according to the record, by command of God, is sickening. For these reasons, what the New Church really has to tell the world may be

phrased something like this: "Read the Bible, but read it only in connection with study of the Writings of Swedenborg, and in the light of the doctrines and explanations thence derived, or you'll get into difficulties."

There are extensive parts of the Old Testament that are never read in any Christian church, least of all in the New Church. In practice, every Christian denomination exercises a censorship over the Bible. About one hundred years ago, the chief organ of orthodoxy in Boston said: "We should never say that any part of the Bible is unfit to be read; we should say that there are certain parts that we are not fit to read." I notice that these passages, that Christians pass over, are the very ones that infidels read, gloat over, quote and refer to with unholy joy. They urge Christians to read the Bible, and omit nothing, in the hope that such reading will destroy faith in the inspiration or holiness of Scripture. A learned professor, a Biblical scholar of note, in all seriousness told his class (of which I was a member), that all churches calling themselves Christian or trying to be true to the teaching and spirit of Jesus, should repudiate the Old Testament because of its immorality and ferocity. Though ordinarily the exhortations to slaughter the Lord's enemies without mercy do no harm, being disregarded, yet in time of war they tend to be discovered and used with deadly effect from the pulpit. The authority of what is called Holy Scripture then reinforces the tendency to merciless brutality that war by itself arouses.

New-Church doctrine, to be sure, may teach us that the King Agag to be hewed in pieces before the face of the Lord at Gilgal, is the love of ruling from the love of self, or the love of self made supreme; and that the imprecatory *Psalms* are to be understood as directed against evils within ourselves only. Such interpretation is distinctively Swedenborgian. The trouble with telling people to "read the Bible," however, is that many are not able to bear in mind any such interpretation or principle of interpretation as a protection against the appearances of the letter. And to most Bible students, the New-Church interpretation appears high-handed.

The letter even of the Old Testament may be read with reasonable safety by children and by the simple devout, and by those in genuine good from the Lord, for these are protected against the falsity of evil, and are even in a sense in the internal sense of the Word while they read. Every church, moreover, reads the Word in the light of its own special doctrine. So true is this, that millions may read the Bible devoutly without ever gaining from it any distinctively New-Church doctrinal idea. It is generally conceded among Christians that the Old Testament should be read in the light of "the mind of Christ" as revealed in the New, though how to find the mind of Christ in certain parts of the Old Testament baffles all minds except that of the New Churchman.

It will not be denied, I think, that the real source of distinctively New-Church ideas is the Writings of Swedenborg rather than the Bible. One may see these ideas confirmed in the letter of the Bible to some extent, only if certain fundamental New-Church assumptions are first granted. These assumptions, though they seem axiomatic to the New-Church mind, are by no means obvious to the outsider. It takes a New-Church mind to find New-Church doctrine in the Bible; and it takes the Writings of Swedenborg to form a New-Church mind. Where, for instance, do we get our idea that all nature is a theatre representative of the Lord's Kingdom, and that the Bible Word is written according to these "correspondences"? Certainly not from the Bible in the first instance! We find that doctrine in the special Divine Revelation of the Lord for the New Church, namely, the Writings of Swedenborg, and nowhere else.

It may seem good tactics for the New Church to emphasize what "common ground" we have with Christian churches in general, by the slogan "Read your Bible daily." But such tactics fool nobody, not even ourselves. A Swedenborgian cannot read the Bible in the way that other Christians do, without losing his identity as a Swedenborgian. If we are honest, we must admit that we always imply the Writings of Swedenborg as authoritative interpretation of the Bible, at least, and also

as a special Divine Revelation for the New Church. The consequences of this position, revolutionary and heretical from the point of view of historical or "Bible" Christianity, cannot be escaped. In effect, the consistent New Churchman takes the position that he accepts the Old and New Testaments in so far as they are in harmony with the Writings of Swedenborg, or can, by the interpretation peculiar to the New Church (however heroic this may seem to the outsider) be brought into harmony with the Writings. No New Churchman will admit, of course, that there is any inherent or necessary conflict between the Bible and the Writings of Swedenborg; but from the outside point of view, at least, the New Churchman takes the position, in effect, that if there is or seems to be a conflict, it's just too bad for the Bible.

About one hundred years ago a Roman Catholic critic (the New Church seemed dangerous enough then to merit attention from the Roman Church) asked the perfectly inevitable question: "By what authority do you teach these things?" This question shows why, even if Swedenborg did not most emphatically claim absolute Divine authority for the Writings, as he most certainly does, the New Church would be compelled to take the position that the Writings of Swedenborg are a Divine Revelation having Divine authority, as the only alternative to mere suicide. The New Church can flourish only in the measure that it places its own special Divine Revelation, the Writings of Swedenborg, in a central position.

In pursuing this line of thought, however, I do not mean to regard intellectual assent to certain doctrines, however true, as a substitute for the good of charity in life, which is the purpose for which all true doctrine exists. "Faith separate from charity" destroys the church. The truths of faith are of the faith only so far as the truths of life are of the life. We need to read the Bible, true; and in order to understand the Bible, we must read the Writings, from the affirmative position that they are the revelations of the Lord Himself for the New Church. To understand aright both the Bible and the Writings, we must look to the Lord and shun evils forbidden by the Decalogue, both in the letter and in the spiri-

tual sense, as sins against God; and we must read the text of all Divine Revelation for the purpose of applying truth to the life of charity. In the deeper sense, the "printing" by which the New-Church doctrines will be popularized is not so much the printing of tracts and of copies of the Writings of Swedenborg, important as these are, nor the printing and circulating of sermons, articles, and collateral literature generally, but the *imprinting* of the truths of the New Church on the lives of New-Church people, and the consequent *impression* which these "New-Church documents" in human form make on the world around them.

Paradise Recaptured

THE STORY OF SPLIT MOUNTAIN CAMP

By Othmar Tobisch

THE beginnings of this unique venture in New-Church living have been told before in these pages. To-day it is nine years since the first camp session was held on the bank of the Kern River in California. I believe over one hundred different young people have received, through it, genuine New-Church teachings and have been initiated in a way of life which we may call the heavenly way. There can be little doubt that *above* all the different national ways now advocated, i.e., the Fascist way, the Japanese way, or the American way, we need the *heavenly way*.

In Split Mountain camp, young people make their first acquaintance with the way of life of the heavenly society. Are we not told in *Heaven and Hell* 217 that "all the forms of government agree in this that they regard the public good as their purpose or end and through that the good of each individual"? Upon this heavenly principle Split Mountain camp has been founded. Its earliest counselors, the Rev. and Mrs. Paul Dresser, Mr. and Mrs. Schellenberg, Mrs. E. B. Swinney, Mr. William Moody, have fully emphasized and exemplified this leading truth.

Split Mountain camp has blossomed and borne fruit for the last nine years precisely on account of the fact that it lives a heavenly principle on earth among men. Its motto "All for one and one for all" is the paraphrasing of

Heaven and Hell 213: "No other government but the government of mutual love is possible in heaven." Split Mountain camp is not possible without mutual love. Our young people and their friends who come to this camp learn by actual and real experience the working order of a heavenly society. Since the church on earth is the projection of the spiritual church within the heavenly humanity, this temporary heavenly society is the nearest approach to such a heavenly prototype, that the New Church on earth possesses to-day. Split Mountain camp, without exaggeration, is a temporary heavenly society. First, its existence is brought about by the desire to do good to others. Secondly, this is entirely voluntary. Thirdly, it is done in the spirit of worship and acknowledgment of the Lord.

All activities in this society are subordinated to the cardinal principle of the New Church, *use from love through wisdom*. These three are inherent in all camp rules, camp ideals, camp uses. A heavenly sphere, consequently a heavenly happiness pervades this group of New-Church people. There is no thought of personal gain, no one wills to gain personal attention, no one wishes to be elevated to a position. If one does wish so, interiorly, he finds himself unable to gain it. Wise counselling takes place. Campers who come for the first year, often need some adjustment. But in the second or third year, they have caught the spirit, and they guide themselves in the way of peace which is heavenly joy.

One camper read this little confession to the others Sunday night: "When I came the first year to camp, I came to have fun. And I had it. Swimming, playing baseball, horseback riding, singing. When I came the second year, I came with the idea to improve my personality. I learned things from the lectures and from other campers. But this year I came to give myself to camp. I wanted to contribute whatever I had to give." This is the third and final stage of human development. This is then the heavenly status, the condition in which angels live, to give the best one has to others with whom one lives. This is the spirit of Split Mountain camp.

What exactly is your purpose to carry on

this camp? we might be asked. Our purpose, the answer will be, is to give the young people of the New Church the ideal life in an ideal environment. By this actual experience they will perceive the conditions of heavenly life. And they do. Sunday night around the camp fire, the young people themselves speak about their ideals, their impression of camp. The resulting disclosures are so interesting that they will be the subject of another article. The one outstanding fact is that we are implanting the ideals of the heavenly life in them. They tell us so by their own testimony.

Campers also receive training in conducting religious services. What is more important for the New Church to-day than to have a body of young people who have experience in conducting worship, experience in the honor of leading praise of the Lord? It widens their own religious life, enables them to conduct family worship properly. They will be able to substitute for their pastor when he is unable to conduct worship. They become acquainted with readable portions of the Word of God. They can express their own choice of hymns. Each morning from 8:45 to 9:00 a camper thus helps leading others in the experience of worship.

The manual labor connected with camp is properly divided between girls and boys. None has to work too hard, but each one contributes actual physical labor, an important psychological contribution as well.

We are all talking about the things we have done, at times with great labor. Our memories are vivid with the degree of expanded energy. Camp is geared to the voluntary labor of these young people. Their contribution to this society is definite and in the ultimates. The New Churchman knows the importance of this fact, to let love and understanding end in their very ultimates, namely use.

Split Mountain camp is full of laughter and songs. Early in the morning our songs rise up to *Him*. During the day gay and happy faces people the woods by the river, and songs by the fire end the day.

To live in a grove was the privilege of the most ancient man. His temple, a temple of worship by life, was in the grove. No fitter

place could be found for the heavenly society, but the shelter of giant cottonwood trees, intermingled with willow and pine, with beeches and thickets of sage. Under the arches of this celestial church we spend our days. The river flows coolly and serenely by. "And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season" (*Psalms* i.) is the thought that comes to those who look on.

In one of the tableaux recently shown this thought was brought out. The Creator did put man in a heavenly garden, both spiritually and naturally. After man had misused this environment he left the garden and built himself a city, the city of the confusion of sounds. But a few have seen the heavenly vision again and have re-captured paradise, not the ancient paradise but the paradise described in the *Book of Revelation*. "And he showed me a river of water of life, bright as crystal proceeding out of the throne of God and the Lamb, in the midst of the street thereof. And on either side of the river was the tree of life bearing twelve fruits, yielding its fruit every month: and the leaves of the tree were

for the healing of the nations." (21. 1-2.)

In the heavenly Jerusalem, it will not be narrow alleys, dark courts, that will constitute the city. But, behold it is a garden as the garden was, eastward, in Eden. The walls of truth will protect this city of gardens. But the life therein shall be in groves of trees, full of fruit, signifying the heavenly fruits of love and wisdom growing in the heavenly society.

There could be no more perfect environment to symbolize the heavenly scene but the grove of trees on the River Kern. There could be only very little added to the heavenly spirit which makes such heavenly joys in Split Mountain camp.

We raise our voice in the praise of thanksgiving to our heavenly Father who has permitted us to exemplify His heavenly humanity in this brief and limited period every year. But the campers will carry with them the memory of these golden days, and will radiate the heavenly truths here perceived to the world, which is still carrying its burden of selfishness and darkness with it on the road to unhappiness. But for us, *Paradise has been re-captured*.

What Is My Task?

By Klaas Leo Peters

WE have all heard the remark, wistfully spoken and earnestly meant, "If I only knew what the Lord required of me, I would gladly do it." The question, "What does the Lord require of me?" is one that occurs to every devout Christian more than once. It is a question that cannot be settled once and for all. The tasks that the Lord requires of us are numerous and varied. They change with our changing ability. If we obey the Lord closely and learn to love Him more fully, then our tasks become increasingly greater, carrying more responsibility and taking greater spiritual strength and endurance. Increased strength comes with increased obedience to the Lord. The influx from the Lord increases with the efflux of our love and actions. There is never any danger of us being too weak to do

a task that the Lord has assigned, provided we accept the assistance that the Lord always stands ready to grant. This would be a changed world if all of us did that. The reason why we do not accept the Lord's assistance when He is ready to give it, is that we are not sensitive enough to His presence. We do not recognize Him when He stands before us. Like the two men walking to Emmaus we have the Lord beside us all the time and do not know that it is He. We realize that the words we hear are wise and wonderful but we lack the perception to accept them at their full value, so we turn away and look for the Lord in another direction.

So we continue to ask, "What is my task?" It is encouraging to learn that the very fact of this question arising in our minds is in it-

self an indication of the Spirit of God stirring within us and demanding expression in outer life.

People of all ages have been confronted with this question and have answered it with differing degrees of satisfaction. In *Micah* it is put in this way, "Wherewith shall I come before Jehovah, and bow myself before the high God?" The answer of this wise prophet comes in general though no uncertain terms. "He hath showed thee O man, what is good: and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?" (*Micah* vi. 6-8.) In *Isaiah* too, there is an answer, "Wash you, make you clean; put away the evil doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." (*Isaiah* i. 11-17.)

It is part of our task to study these words, words that must necessarily be couched in general terms, since they apply to all ages with their varying conditions, study them so that we can apply them to our own particular case. The Word of God is a lamp unto our feet but it can be a guiding light only as we keep it before us and endeavor day after day to follow as closely as is in our power, the injunctions and instructions given there. We have to bear in mind that love and sympathy precede understanding. It is impossible to understand a person or country we hate or fear. Hate and fear warp the judgment and make a correct estimate of the abilities and intentions of the hated and feared one, impossible. Prayer to the Lord, and confidence in His protecting care, will eliminate both hate and fear to the extent that a sound judgment of the situation can be made, and then steps can be taken to understand and correct the situation.

It is part of our task to learn to appreciate the spiritual above the material. To value the permanent more highly than the temporary. To recognize those things that are lasting and not be upset by the forces that dominate for the time being, but which by their very nature cannot endure for any great length of time. Even our natural lives, valuable though they are in our sight, and in the sight of God, must sometimes be sacrificed to principles that are higher than the plane of our physical bodies.

This truth was recognized by the Lord in His life and later on by His disciples. They followed the true way of living even though it led to the violent destruction of their physical bodies. From the viewpoint of others of their time, the lives of the Lord and His disciples were over and the things they stood and fought for were lost at their death. This however was merely an appearance. Their real lives and influence went on. It is a growing influence that is gripping the world afresh in these days of the Lord's Second Coming. We simply must learn that the spiritual is above the natural and extends beyond it in spite of appearances. Then will we have the courage to grasp the spiritual and let go of the natural. We must learn not to look around like Lot's wife.

Unless we learn to look ahead toward the glorious results of a spiritual life, and resolutely keep our faces turned away from the natural life that we are leaving behind, we too like Lot's wife will lose the very life we seek. Nor must we fasten all our time and attention on the knowledge of doctrinal things to the exclusion of their use, for in that case truth turns itself away from good, and that is the spiritual meaning of what Lot's wife did. Unless added knowledge of doctrinal things brings increased love of service with it, we are better off without the added knowledge. Truth separated from good does not build character.

This sort of a life, where truth is separated from good, is illustrated in the prophecy of Ezekiel where he shows that a people who used to live a good and truthful life are now content with truth alone. They sit around and talk about the Word of God but do nothing to carry out His precepts. "As for you, O mortal man, your fellow-countrymen who talk of you by the walls and at the doors of the house, say to one another, 'Come and hear what the word is that comes from the Lord.' They come to you as my people used to come; and they sit before you, as if they were still my people: they listen to your words, but they do not obey them; for with their mouths they make a show of love, but their minds are set upon their own selfish gain." (*Ez.* xxx. 30-31.)

This task of turning from the natural to the spiritual is treated in the internal sense of the

fifth chapter of *Exodus*. The Pharaoh and Egypt represent the natural state, its usefulness and its pleasures, while Israel and the departure for the Holy Land of Canaan represent the beginning of the spiritual life. The struggle between the two shows how hard it is to turn from the natural to the spiritual, and how impossible this is without the constant and vigorous help from the Lord.

The children of Israel were in bondage to the Pharaoh in Egypt. Moses received the commission from the Lord to deliver them. In order to effect this purpose, Moses went before the Pharaoh and asked permission from him to take the Israelites out three days journey into the wilderness to worship God. The Pharaoh had his own gods to worship so he did not wish to pay any attention to the God of the Hebrews. Evidently the thought of being freed from the slave drivers of the Pharaoh made the Israelites careless in their work of making bricks. This angered the Pharaoh, so he had his officers beat them and compel them to gather their own straw, while at the same time they had to make the same number of bricks as before.

When we first hear the message of the Gospels we rejoice to learn that we are saved. The message of salvation is so comforting that we are made quite contented by it. When we have been floundering around trying to fasten on some satisfying philosophy of life, some set of religious doctrines that will answer all our questions and reduce our doubts to a minimum, we rejoice to read in the works of Swedenborg that the internal sense has been revealed to him and that now at last the obscure parts of the Scriptures are laid bare and made quite plain. We have found a treasure that is above all other treasures. Then comes that tendency to rest from our labors of seeking salvation and revel in the new-found knowledge of the heavenly doctrines. Resting in this way is shirking our duty in regard to gathering necessary natural knowledge while we are still in a state where natural knowledge is needed as a further foundation for the spiritual life that is to follow.

It is only after we have developed a spiritual-natural state, a state that is partly natural

and partly spiritual, and have established a facility for gathering spiritual truths, that we can neglect the accumulation of natural knowledges. Till we reach such a state, we do well to make use of and increase our natural knowledges. Swedenborg seems to have attained that state when he turned solely to spiritual research and left off work in the natural sciences.

The task of Moses and Aaron was to lead the children of Israel out from Egypt to the holy land of Palestine. That was their task, yet, when they went about it the Pharaoh said to them, "Moses and Aaron, why would you unsettle the people from their labors? get to your tasks."

Some fifty years or so ago, a minister named Malthus, turned economist and enunciated the economic principle that the increase in population is greater than the increase in the means of subsistence. This became known as the Malthusian principle. It was more than a theory. It was a fact. The inevitable result of such a condition was starvation for the excess people, or frequent wars to kill them off. Both of these were accepted as matters of course. Nothing could be done about it. A man would sooner fight than starve or see his family starve, so it was easy to start a war. Shortly after that the population ceased to increase at such a rapid rate and the means of subsistence by virtue of discoveries and improvements, increased so rapidly that the Malthusian principle no longer held true.

Now we have reached that gratifying stage of development when, if all the available energies are applied to that end, there is ample material for all the creature comforts of the world's population. It is no longer necessary for the majority to toil from sunrise to sunset in order to bring forth a miserable existence. It is time once more for some of us to make it our task to lead the people out of the drudgery to which they have become accustomed and show them the way to a more abundant physical life.

As in the days of Moses we can expect to hear cries of objection from those who stand to benefit by leaving conditions as they are. When labor-saving machines are put into use for the benefit of mankind in general, those

thrown out of work point accusing fingers and say as did the children of Israel to Moses and Aaron, "May the Lord turn his attention to you and punish you." (*Ex. v. 21* [Meek].) When we are confronted by such a situation, it is our task to remain steadfast in faith to the Lord. If we do this, He will show us the way out. Prayer can do far more for us than we have received from it so far. "More things are wrought by prayer than this world dreams of" and our task will be performed better if we depend on the Lord to help us out of every difficulty however hopeless it may appear.

It is our task to live so closely to the Lord that truth and good will be united in us and we will spontaneously do what we know we ought to do. If we do this, then we can literally apply the Lord's words to ourselves when he says, "I tell you, whoever believes in me will do such things as I do."

To Whom Shall We Go?

WHEN Jesus declared Himself to be the bread that came down from heaven, which must be eaten to inherit eternal life, His disciples considered it a hard saying, and many of them went back and followed Him no more. Then Jesus asked the twelve, Will ye also go away?

Peter had seen the wondrous works of the Lord. His mind had been opened to perceive that Jesus was the promised Christ, the Son of the living God. He saw Jesus as the promised Messiah, the fulfillment of the laws of his church, as the All in All. And rightly he exclaimed, Lord, to whom shall we go? Thou hast the words of eternal life.

In the search for truth and God, it has been supposed by some that they could be found in history, and to that end all extant writings have been searched. Those who so diligently searched for proof of the truth and evidence of God's existence have been disappointed. They have not found the objects of their quest. Having no proof, but one conclusion is possible, namely we do not know. It is demonstrated that history does not reveal God. Those who seek Him there, may well ask with Peter, Lord, to whom shall we go?

The ideas of God that prevailed during the classic age are evident from the writings of that period. But who now can obtain light, satisfaction, or help by appealing to Jupiter, Zeus, or any god of the classic pantheon! They are buried with the dead, and in the same grave with their philosophers, as far as obtaining any definite thought of God or real spiritual light are concerned. If one turns back from Him who is the way, the truth, and the life, Lord, to whom shall we go?

Some have looked hopefully to the scientific demonstration of eternal life. One group of scientists, some of whom have made their names immortal in the scientific world, have faithfully and honestly examined psychic phenomena, covering the whole field of spiritism, the manifestation of supernatural powers, mind reading, mediums, and the like. The evidence has been weighed. The conclusion is reached that there is no convincing evidence of spiritual reality. No messages come of things not already in the minds of men. Messages are not such as would come from men of intelligence. It is telepathy, or neurotic, and it can all be explained psychologically and without the supposition of immortality. Well may those who have looked for Divine revelation from such sources lament, Lord, to whom shall we go?

It is now generally recognized that the cause of present international disturbance and fears that have led to unprecedented armament and preparation for war is the desire for national supremacy. Many feel that the only way to peace is through war. Yet Beelzebub cannot cast out Beelzebub. Every true Christian knows that gospel truths offer a complete solution. Present international relations and conflicting interests show clearly the answer to the question, Lord, to whom shall we go?

Every regenerating person is waging a desperate war in his own heart. The waves and billows of hell at times inundate. They rise above the mountain tops of spiritual vision. They come in unto the soul. Then life does not seem worth living. Despondency too often leads to tragic results. The Lord on high is mightier than the noise of many waters, and, if one will rightly look upon his distresses, the Light of the world reveals that they are but a noise. There is a realm of joy and peace

above all conflict reached through real faith in the omnipotent. Jesus conquered the hells, all of them. That victory is within the reach of every sorrowing, struggling Christian through enlightened faith. Through Peter the way is revealed. Lord, to whom shall we go? Thou hast the words of eternal life.

GEORGE HENRY DOLE.

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Weeds and Knees

IF you have a garden, either of vegetables or of flowers, there is one thing you will certainly have to contend with to bring it to perfection, and that is weeds. Where weeds come from nobody knows. No one sows them, or fertilizes them, or nurtures them, or even wants them, and yet they grow and grow, and still grow. If only we could live on weeds! Our need for labor would then all be over. But perhaps we'd grow so fat and lazy we'd want even the weeds to be fed to us or to drop into our mouths. But to return to the eradication of weeds. We have to root them out simply because we cannot live on them, and also if we do not get rid of them they will assuredly get rid of us. To date I've found but one way to get the last weed, and that is to bend my back,

bow my head, and get on my knees. It's painful (or is it? Nothing I like better than warm sunshine on my bare back and the feel of moist cool earth to my bare feet!). And when I get on my knees after those weeds I always think of another kind of weed—the weeds of the mind—the useless, foolish, poisonous, robber thoughts of the soul, and, that these too, like the weeds in the garden without, can be eradicated only by getting on one's knees. When the head is bowed and the back is bent before the Divine Sun only then do these inner weeds perish.

(WILLIAM R. REECE
In *The New Christian Minister.*)

Obituary

FRENCH.—Mrs. May (Elmer A.) French, for many years a member of the Lakewood, Ohio, Society, passed away on July 1, 1939. Her whole life was passed in Lakewood, where she was well known as a teacher and Principal in the public schools, and much beloved for her cheery, magnetic personality. Surviving is her husband, Elmer A. French. Services were conducted by the Rev. Earl C. Hamilton on July 5, at the Daniels Funeral Home, Lakewood. Interment was in Riverside Cemetery, Cleveland.

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