

The
**NEW CHURCH
MESSENGER**



September 2, 1936

In This Issue

Convention Appeal

Hosea's Contribution to
Prophecy

Richard Tafel

We Call It Atmosphere

Gwynne Mack

Addresses - Memorials

Price 10 cents

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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 10

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“God Loveth a Cheerful Giver”

THE apostle Paul spoke many epigrams that have become part of the literary heritage of the human race. We have borrowed the above title from his second epistle to the Corinthians, and wish to use it as the basis of an appeal to all our readers. In this issue of THE MESSENGER we reprint the annual appeal for funds issued by the Convention and sent to all whose names appear on the Convention Roll. We take the liberty of emphasizing two points that do not appear in that appeal. Firstly, the appeal is directed to “Members and Friends”: this means you. You may be a member of the New Church and Convention. But if you can afford to give something for the prosecution of Convention and fail to make the gift you can hardly claim to be a “friend.”

Secondly, although prosperity is coming back and is no longer just around the corner, the aftermath of the depression will be with us for some years. Interest on invested funds will probably be two per cent lower for the next five years than it was prior to 1929. This means that the income from endowments for all our institutions and especially for Convention will continue to be seriously curtailed. There is an

imperative need for generosity on the part of all our members if the activities of the Church are to be maintained on a high level. Does this mean nothing to you? The New Church is peculiarly the Lord’s church. He has enriched it with rare treasures of truth. The work of material finance He leaves to us. And “God loveth a cheerful giver.” Send a gift to Convention. No gift is too small; but out of the generosity of your heart you will want to make it as large as possible.

We hesitate to suggest that he who giveth to the Lord gets more than a spiritual return. We prefer to rest in the sentiment of one of our favorite hymns:

“We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.”

But during a fairly long experience we have noticed that gifts made by men and women to the Church do not lead to the impoverishment of the giver. Bread cast upon the waters does come back after many days. We would not suggest that gifts to the Church and to other philanthropic objects should be made with the

desire of getting material benefits. Nor have we any sympathy with the man who said he cast his bread on the waters confident that it would come back in the form of buttered toast. Yet we have the Lord's assurance of providential care for those who support the Church.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A. W.

General Convention of the New Jerusalem in the United States of America

Committee on Budget

134 Bowdoin Street,
Boston, Mass., May 26th, 1936

To the Members and Friends
of the Convention and its Uses:

The Convention has entrusted to its Committee on Budget the raising from our Church membership of the amounts needed, in addition to the income from invested funds, to carry on the three great general Uses of Convention, viz.: the *Board of Missions*, the *Augmentation Fund*, and the *Pension Fund*.

For the past few years the sums contributed in response to our Appeals have fallen considerably short of the minimum requirements, which condition has necessitated substantial appropriations from Convention's general funds, as well as severe cuts in the stipends of ministers and missionary workers. Moreover, by reason of the high prices of securities suitable for investment, there has been a serious falling off in income from invested funds.

Careful estimates have been made of requirements for the present fiscal year, which indicate that in order to meet our estimated expenditures we should receive from voluntary contributions not less than \$20,750, apportioned among the three Uses as follows:

	Estimated Expenses	Est. Income Inv. Funds	Contributions Required
The Board of Missions	\$20,000	\$10,750	\$9,250
The Augmentation Fund	26,000	19,000	7,000
The Pension Fund	8,000	3,500	4,500
	<u>\$54,000</u>	<u>\$33,250</u>	<u>\$20,750</u>

To raise this amount will call for assistance from a larger number of our members than have usually responded to the Budget Appeal; but we have faith that where the need is so clearly shown, the response will be commensurate. Immediately following is a brief summary of the work which is being carried on, and the names of those who are administering the several funds. Further information will be gladly furnished by any of the undersigned.

Respectfully,

FRED SIDNEY MAYER
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134 Bowdoin St., Boston, Mass.

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A SUMMARY OF THE WORK ENTRUSTED TO AND CARRIED ON BY THE THREE USES FOLLOWS:

The Board of Home and Foreign Missions cares for scattered groups of New-Church

people both in this country and abroad, its work being in considerable measure that of sustentation. Despite further shrinkage in its income, all missionary centers have been continued, and no serious curtailments have been necessary. Nearly one hundred and thirty volunteer workers are active throughout the United States, and several new centers have been established by colporteurs who are aided by the Swedenborg Foundation. The Board's missionaries serve home fields in the South-East, in Texas, Kansas, and Western Canada, and also in Harlem, New York, and North Cambridge, Mass.

Abroad there are missions, study centers, and other groups which the Board is assisting, in France, Switzerland, Germany, Italy, Austria, Denmark, Sweden, Latvia, Czecho-Slovakia, Burma, Japan, and the Philippines, as well as in South America and the West Indies. Other avenues are ready to open when means become available. The faithful workers who look to the Board for support still suffer from greatly reduced stipends; and with our foreign helpers this has been aggravated by the serious loss in dollar exchange.

The Augmentation Fund was inaugurated to increase inadequate salaries of our ministers, by helping societies to bring these salaries up to a "living wage." Without its aid a number of our societies would have no ministerial services. The Fund has also helped in the support of students at the Theological School. While its invested funds are considerable, requests for aid are much in excess of income from these funds, and of late years its reserves have been seriously reduced. Unless there are more considerable contributions, these reserves will soon be exhausted.

The Pension Fund is the channel through which the Church recognizes its indebtedness to its faithful ministers who are no longer able to perform their ministerial uses, and to the needy widows and orphans of those who have passed into the spiritual life. At present the Fund is caring for four ministers, the widows of fifteen deceased ministers, and five orphan children. In most cases the pensions are inadequate, and should be increased when means permit.

Hosea's Contribution to Prophecy

By Richard Tafel

WE will remember that in a previous article, we attempted to show how the prophet Amos had changed the conceptions of the earlier writers from Henotheism—one god for one people—to Monotheism. He taught the doctrine of one god over all people, of one standard of action among all men. He read into the character of God a real ethical element. He showed that God was righteous, just, and good, and that He demanded these qualities from His people. He also showed that it was not outward show which constituted religion, but goodness and righteousness. By studying the great prophets of Israel chronologically, we can see the development or evolution of thought and ideas. Each prophet ac-

cepted the work of his predecessors, adding to the mass his own peculiar contribution.

Hosea also lived in the reign of Jeroboam, but a little later than Amos. The character of the book reflects a breaking down of that prosperity which we had noted before. It does not surprise us, therefore, that he too should denounce the unethical and unjust conditions and practices which he saw around him. But the main emphasis of his message lay in a different direction. While Amos was a social reformer par excellent, Hosea was a religious reformer par excellent. For Amos, the terrible conditions of the country were traceable to injustice and lawlessness. Hosea saw that the roots of the disorder went deeper,

into the very fibre of their religion. Amos seems to have sensed this, but could not diagnose it, only seeing by its results in everyday life that it was wrong.

This historical and revolutionary discovery of Hosea in religion came to him in terms of his own personal experience. He tells us in the first chapter of the book that God commanded him to take unto himself in marriage the adulterous Gomer, the daughter of Diblaim. We read further of his unhappy marriage with her and the course of his matrimonial affairs. Perhaps this is a reminiscent way of telling his story, so that it might have a more appealing effect. However that may be, Hosea inserts a personal note into his plea. He has, moreover, a particular object in bringing in his own affairs. Israel's infidelity to Jehovah is like the unfaithfulness of an erring wife to her husband. She is reproached sadly, but affectionately. He thinks of the relation of Israel to Jehovah in the same terms as between Gomer and himself. He reasons with himself, perhaps in some such vein as this: "If I love Gomer, even when I know that she is not faithful, is it not also true, then, that Jehovah still loves unfaithful Israel?" From that point, it is just a step to exclaim from the depths of his love-torn heart, overwhelmed with sympathetic love for Jehovah, "How can I give thee up, how can I let thee go, O Israel?" His love for Gomer must be comparable in some way to the loving-kindness of Jehovah for Israel!

Hosea blames the religion of the day for the unfaithfulness of his wife. We must bear in mind the fact that Gomer was a religious devotee, worshiping Jehovah in the accepted manner. The immoral acts that she did, and which her husband censured, were in conformity with the accepted religious ceremonies and celebrations of her day. We have no reason to suspect, therefore, that she was any more wanton or adulterous than the other thousands of worshipers. The popular religion called for in this light, we can easily see the situation in this light, we can easily see why Hosea denounces the adulterous elements in the worship of Jehovah. We can easily understand how, through his own experience, he

was led to see the distinction between true worship of Jehovah, and the popular accepted one, which in the course of the history of Israel had become contaminated with some of the worst practices of Baal worship.

We may rightly say, then, that Hosea made a historical discovery when he saw that the Baal elements had no place in the worship of Jehovah, and that to continue them was to commit adultery to Him. Now others had felt this incongruity of Jehovah and the Baals, but in different ways. The Nazarites resisted it from the point of view of culture and civilization, because the life in Canaan was so entirely different from that of the desert. The Rechabites, too, resisted on these grounds, and strongly advocated a back-to-the-desert reactionary movement. But there was no religious significance; it was merely a feeling of resentment at the invasion of luxury—"that we may live long in the land." It shows a trend, but it nowhere came to the surface in the religious consciousness. Hosea, however, did make a lasting contribution and in the end did accomplish the purpose he had in mind. He showed that it was impossible for Israel to have the Love of Jehovah unless all the Baal elements were taken out of His religion. He repudiated the use of the golden bulls of Bethel and Dan, and began the campaign, continued by subsequent prophets, against any use of images in worship. "They sacrificed unto Baalim, and made offerings to graven images!"

Hosea laments that there is no true knowledge of Jehovah in the land: (and notice his expression for "religion"—"knowledge of God"—for being the prophet of love, he cannot use the common expression, "fear of God"), "nought but swearing, and breaking faith, and killing, and stealing, and committing adultery!" But "I desire mercy, and not sacrifice; and knowledge of God, and not burnt offerings." Oh, if men would only open their eyes and see! If they would only realize how good it is to live cleanly, keeping faith, loving God and the neighbor, doing justly and righteously, and keeping intact the worship of Jehovah!

But most important of all, he fits an ethical love into the religion—the very finest spiritual element. He makes a separation between Baal

and Jehovah—purifying the religion. He gives us a personal relationship with God—a relationship of Love. "When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to walk, taking them by their arms, but they knew not that I healed them"—a beautiful picture, and a wonderfully loving contribution to the conception of God.

Even when Hosea puts his wife away, he still loves her. In that kind of love—relationship that he had with Gomer there could be no reciprocity, no personal advantage—a love that overlooks no fault in the object, and will hold

the beloved to strict account—such a love cannot die! So it is with God's love to Israel. Here is a spiritual relationship that is the finest thing we have, and this great revelation came through a human experience.

The essence of Hosea's teaching, if we must narrow it down, is loving kindness between God and man, and between man and man. Amos, by his contribution of justice and righteousness, prepared the way for righteousness in the outward life. Hosea, by building on these elements, and adding that of love, has prepared the way for righteousness, justice, and love in the hearts of men.

We Call It Atmosphere

By Gwynne Mack

A CERTAIN successful restaurant owes its large patronage to the simple fact that the dining-room is arranged to look and smell like a barn. Although certainly no one in his right mind would ever think of being pleased were he forced by circumstance to eat his meals in a barn, scores of fastidious ladies and proper gentlemen flock to this restaurant because it has "atmosphere." It seems, then, that this thing called atmosphere has remarkable drawing power. But what, exactly, is atmosphere?

According to the above sample, it might be the creating of illusion, a situation of make-believe which, because of an unexpected blending of fact and unreality, enchants. Webster says that atmosphere is "The air in any place. The whole mass of air surrounding the earth. Any surrounding or pervading influence." Here, you see, we have a definite distinction between physical and non-physical or "spiritual" (so-called) connotations. By considering for a moment the nature of physical atmosphere we shall, perhaps, gain insight to its parallel on the less material plane.

Physical atmosphere, in which our bodies move and have their being, is at once both the most intangible of non-evident things and the most obvious of all obvious facts. We breathe it, we feel it stir about us; through it a myriad

sensations come to us. Yet because we can neither see nor handle it, we are as unconscious of being enveloped in it as a new-born babe is oblivious of being clothed in skin. Consequently we are repeatedly being affected by, and reacting to, atmospheric conditions or changes, with no actual realization of the processes going on. If the oxygen in the air is depleted, we suddenly have headaches. If the air is full of fumes or stale odors, our breathing becomes shallow and we feel ill. The jumble of sound-waves rolling outward from the roar of city noise merges into a vague hum which washes over and over us, like the ceaseless return of ocean on a beach; yet we wonder what is wrong when we grow tired and irritable. If the air about us is filled with sunlight, our bodies respond; if the air is dark, we experience physical depression. In short, our bodies are perpetually hammered upon by the intense vibrations of particles of air whose light and sound and motion constantly affect us.

Likewise, the earth also is acted upon and reacts to the atmosphere which flows around it. Heat and cold, rain and drought, thunder-storm and tornado are the products of the contact between earth and air. Green leaves unfold, flowers reach toward the sun, fruit ripens in response to conditions of the atmosphere. Trees turn vivid, ground hardens, rivers

freeze as the air changes. Forests spring up, deserts come into being, as earth and air respond to each other.

This, then, is physical atmosphere which dominates the world of matter. And since all physical aspects are simply representative of parallel spiritual facts, it is apparent how completely the world of spiritual life must be controlled through the medium of atmospheres. As mind or spirit is dominant over matter, we may look to those atmospheres above the material for even greater influences than are evident in earthly air.

Of a very crude and superficial sort is the type illustrated by our "barny" restaurant. We have suggested that such so-called atmosphere as this restaurant produces might be interpreted as the creating of illusion. Carry the thought a step further—what do we mean by creating an illusion? Do we not mean the exertion of influence upon individuals to the point where they respond with a certain state of mind? By one method or another, the restaurant manages to make people feel that it is exciting and delightful to eat in a place that appears to be a barn. This is deliberately exerting influence to gain a specific reaction. Therefore when we say that a place has "atmosphere" we mean that it succeeds in making us feel a particular sensation. Restaurants have atmosphere when they achieve stage-effects to which we respond. Homes have atmosphere, but for a different reason and in a different way. There are homes with all the luxury and elegance that money can buy, which, nevertheless, leave us cold. There are homes whose shabby furniture cannot mar the warmth of spirit and the glow of welcome there. The atmospheres of places, when not intentionally produced by mechanical means, are always the reflection of the still more subtle atmospheres of the people associated therewith.

That human beings have distinct atmospheres is demonstrated by the reactions of animals and small children to adults. There are persons from whom dogs shy away, or from whom babies shrink, although there may be only the friendliest gestures on the part of such individuals. There are those to whom dogs or children are especially attracted, even

without overt encouragement. Since no word or deed is responsible for such effects, it must be the atmosphere of the individual which exercises the influence. Even grown-ups, who can formulate likes and dislikes on a rational basis, find some persons immediately attractive and others instantly repellent, regardless of appearance or behavior.

Some individuals can affect others by their mere presence in a room. Think of the people you know. Isn't there someone who always makes you feel exhausted, or excited, or depressed or exultant—not by any talk or activity, but simply by proximity? In olden days, apothecaries and scholars dreamed of finding a magic elixir through which might be gained power over other men. Did they but have more wisdom, they would have known that such an elixir courses through the veins of all human beings. Every person holds within himself the power to influence his fellow-men, not by oratory nor by physical might, but by that mysterious and dynamic force which we call atmosphere. Just as a pebble dropped into a pool sends out circular waves that widen and widen and stir all with which they come in contact, so you or I as we go about our daily life emanate an atmosphere which touches everyone we meet. Most of us react unconsciously to the atmospheres of others, just as we unknowingly respond to changes in the air about us. Most of us are even less aware of the effects which we ourselves produce. Yet what possibilities lie at our finger-tips, would we but recognize and rightly use our powers! If people respond to the atmospheres which we create, is it not our responsibility to bring with us as constructive an atmosphere as possible? Just as a restaurant endeavors to produce a deliberate effect upon its patrons, can we not deliberately try to affect others pleasantly and influence them toward happy states of mind?

Often a person feels that life is hardly worth while because he, only one individual among so many, has no special talents, no claim to fame, no outstanding achievement, no unusual place in the world. Yet there is surely no greater accomplishment possible to man than the influencing to good of other human beings; and there is no intelligent person for whom

this is impossible. This does not mean to argue or moralize, or to tell others what they should do. The sunlight needs neither tongue nor fingers to make a plant grow; if the sunshine fills the air, the flowers turn to face the light and presently their petals open wide. So closely are all things on earth bound together, that we can never know what course may be altered, what life may be changed, by the mere fact of our presence here or there.

For instance, there was once a "problem child," a girl so sullen, sarcastic, anti-social and altogether unpleasant that her parents despaired of ever helping her to develop happily. That child in a few years became a young woman of charm, poise and social grace, admired and loved by many friends. "We had given up all hope for you!" her mother remarked, years later. "Do you know" was the surprising reply, "what made me change? Once you had a tea-party, and a lady came who smiled at me. I don't know who she was, and I never saw her again. She didn't speak to me—just smiled and went on talking with the other guests. But I watched her; and suddenly I knew what I wanted to do when I grew up—I wanted to be a beautiful person like her!"

In such ways do we by nothing more than the nature of our presence influence the thoughts and feelings of others. At any moment the atmosphere which we create may be making an indelible imprint upon another's life, and through this life it may go on in ever-widening circles to touch the lives of many more. Could there be a worthier achievement than that of cultivating the *right* atmosphere? Could there be a larger place in the world than that of any person whose atmosphere has such an influence upon others that all are better for having entered therein?

But how, you say, can one consciously control and develop atmosphere? It is such an intangible thing! It may be intangible, but it is none the less definite; and its existence rests upon one of the most fundamental of religious concepts—the law of divine influx. As in the parable the talents were given to be put forth toward the winning of more talents, so we receive the influence of the Lord that through

us it may flow onward into the lives of others. As we open our hearts both to heaven and to our fellow-men, we are touched by the atmosphere of heaven. Inasmuch as we allow ourselves to receive heavenly influences, so we shall have something of heaven with which to influence others. And in so doing we are learning to share the work of angels; and this, after all, is the one attainment for which human beings are trusted with the gift of life.

Address to Convention from the General Conference of the New Church in Great Britain

Dear Brethren:

On behalf of the General Conference I send you the most cordial and fraternal greeting.

We earnestly pray that the Convention in Brockton may be blessed by our Lord, and that it may prove to be an occasion of great happiness to all who take part in it, and of spiritual renewing for the New Church in the United States.

Upon our two countries the Lord has laid the principal burden of maintaining His New Church among men.

The reason for this becomes plain when we consider what is said in the Writings concerning freedom and its effects. In the "Continuation concerning the Last Judgment," No. 40, it is said of the English that in the Spiritual World they are in the centre of all Christians, because they have a more internal intellectual light, and that they derive this light from the liberty they enjoy of thinking, and thence of speaking and writing. It is further said that among other peoples, who have not such liberty, intellectual light is buried, because it has no outlet.

If I refer here to the English, it is only because the Writings do so, here and elsewhere. The United States have also maintained this freedom of thinking, speaking and writing. To our two countries, therefore, the Lord has committed the especial care of His New Church, and in them the Church has found reception in greater degree than anywhere else.

At the present time the liberty of speaking and writing, and so far as possible the liberty of thinking, is being violently suppressed in several of the great countries of Europe. The probable effect of this is not simply that the knowledge of the Lord's Second Advent may never reach the people of those lands, but also that, even though it reach them, they will have become unreceptive of truth by the deprivation of liberty. They will have no internal intellectual light.

Whether this and other deplorable events in

modern Europe portend a breakdown of intellectual thought in the sphere of the old Church, and a consequent sinking of the devastated Church into a state of merely formal existence within a completely paganised civilization, may be a matter for speculation and conjecture. But this we know certainly—that all these happenings have their causes and origins in the Spiritual World, and are themselves the effects, rather than the causes, of great spiritual upheavals.

Since the Last Judgment the dragon has been cast out of heaven. The Lord has created a new heaven and a new earth. A new spiritual order prevails in the Spiritual World, and is to be ultimate in the Church on earth. In that order the spirits of the dragon have no part or place. Therefore the dragon is wroth, and is busily engaged in persecuting the Woman, and endeavoring to devour Her Child.

What we see in the world around us at present is the attempt of the old order to maintain itself and assert its power against the new. The evils which lie interiorly within the falsities of the old order are throwing off all external restraint, and breaking forth into open barbarity. The appearances of truth, justice, virtue and mercy are being abandoned, and the law of force, naked and unashamed, which is the law of hell, is finding acceptance, and being exercised and glorified.

We have the assurance of the Lord that His Word will prevail, and His New Church be established in spiritual power. In His Divine Human He is the Eternal Conqueror of all the hells; and though they rage furiously, they cannot prevail against Him.

His Church will continue, and will provide the means of salvation, not for nations, or for particular civilisations, but for all those who abjure the dragon, and put their trust in the Lord.

We therefore have a great and glorious work before us. The burden that the Lord has laid upon us becomes a wonderful privilege. In the maintenance of the Lord's New Church, in maintaining its faith pure, in spreading abroad the Divine Truths revealed by the Lord in His Second Advent, in preserving the effective organisation of the Church, we can and shall provide, in the strength, wisdom and mercy of the Lord, for the salvation of His people.

More and more distinctly, as the old Church is devastated, does the New Church stand out as the crown of all the Churches, and the only hope of men.

We bless you in the name of the Lord. We pray that He may be with you, and His Holy Spirit within you. And unto Him be all the praise and all the glory.

Yours very sincerely,

ARTHUR CLAPHAM.

Address from the New Church in Czecho-Slovakia

Dear Brethren:

I am sending hearty greeting on behalf of the New-Church Society in Czecho-Slovakia. We wish the Lord's blessing on this your Annual Assembly.

As this year is also an anniversary one of the Convention, incorporated just 75 years ago, in the year 1861, please allow me to extend to you our heartiest congratulations on this occasion.

I thank you very much for your address to the New-Church Society in Czecho-Slovakia, written by Rev. James Priestnal on the request of the President, Rev. F. Sidney Mayer. Some words of that interesting address brought me back to the beginning of my work for the Lord's New Church in this country 25 years ago. Being enchanted by the beauty, loftiness, and rationality of the Heavenly Doctrines, finding in them the solution of all the religious questions I had, I got from the Lord an internal acknowledgment that the Writings are not the bright work of a man, but a Revelation given by the Lord to those who will be of His New Church. I still remember the holy enthusiasm the Lord gave me at that time, as well as the great joy, which can never be forgotten. Although I then passed the times of disappointment in regard to men, there remained always the living recollection of that holy and happy enthusiasm of the beginnings. I pray the Lord that He may never take away from me that, His gift. I pray, too, for all people here in our country, that the love of the first days, the enthusiasm of the beginning of the New Church in their mind, may never be lost. As the man growing old uses to turn himself to the years of his youth, so let us turn ourselves to our first love for the New Church. Let us not look upon the men and their imperfections and faults, but let us look steadily and firmly upon the Lord, the builder of His New Church. "Look unto me, and be ye saved, all the ends of the earth" (Is. xiv, 22).

Our society has to pass now through the terrible wilderness of the present crisis. After the baptism came the wilderness and temptations. In such case it is necessary to have not a superficial faith, but one which, being a matter of our life, penetrates both our understanding and our heart. We know that true religion means not only to have knowledge, but also to have the real, internal religious experiences—experiences of the Lord's presence with us in our trials. It brings us comfort, if we know and feel that the Lord is near to us as the Hero Who can overcome all evils, and bring us help and deliverance.

The longing for a Helper and Savior is perceived in many places among the suffering people.

The New Church has the possibility to introduce to them the Lord as He is, as the Creator and Redeemer in One Person; and we New-Churchmen have the duty to bring to them the joyful news that "The Lord God Jesus Christ reigneth, whose kingdom shall endure for ever and ever" (T. C. R., n. 791). In regard to that, it is remarkable that the little booklet, "The Call of Jesus," written by the late Edmond Congar Brown, translated and published by myself, always brings great blessing to the people standing outside the New Church. Many copies of this booklet were asked for, and sent gratis to various places. What is the reason for its success? Because this booklet brings the Lord very near to the mind of the reader. It seems likely to be profitable in our next work to make an attempt to accommodate ourselves to the state of mind and comprehension of the people standing outside the New Church,—to announce to them our God Savior as the Redeemer from their sins, and after that to lead them by degrees in the separate doctrines of the New Church. That will probably be a reasonable progression. If a Catholic or a Protestant missionary were about to begin his work, would he begin by explaining the doctrinal details of the teachings of his catechism? On the contrary, he would try to gain the interest of the people for the Person of Jesus Christ, and to induce them to accept Him as the Savior. After that he would explain the details of the catechism. Let us follow the example of the angels in the spiritual world. They teach only such things as come within the comprehension of their listeners. This excellent method is indicated in T. C. R., n. 3, where we find the particulars of faith. Pure doctrinals are set forth only in the first two particulars; the next two have relation to charity; the last respects the conjunction of charity and faith, and thereby of the Lord and man.

At our little meetings, when we gather ourselves in His name, trusting with all humility in the Lord's words "Where two or three are gathered together in my name, there I am in the midst of them" (Math. xviii, 20), we often feel the Lord's blessing. Now, when we think of your Annual Meeting, consisting of so large a number of New-Church people, we imagine how strong must be the spiritual sphere of your assembly, how powerful the influx of the Lord into your minds. During such holy hours the triumphant New Church in the heavens is very near to the combating New Church upon the earth. We want to adjoin ourselves to you, singing with you "Hosanna" and "Hallelujah" to Him Who is the all of His New-Church—the Alpha and the Omega.

Yea, we are now a Church militant, a Church suffering. But "*Sursum corda!*" Let us look upward and listen to the Lord's words: "Be faithful

unto death, and I will give thee a crown of life" (Rev. ii, 10).

Thanking you, dear Brethren, for your help and love, I remain on behalf of the New-Church Society in Czecho-Slovakia.

Very respectfully yours,

JAR. IM. JANECEK.

Address to the New Church in Czecho-Slovakia

As the time draws near each year for the meeting of the General Convention in the United States, one of the things to which all of us look forward is the receipt of messages from our fellow New-Church workers across the sea. It is always inspiring to us to hear directly of the work which is being carried on elsewhere in furthering the doctrines of the Lord's New Church, for it encourages us to increase our own efforts toward the same end. We have received with particular interest whatever reports have come to us, during the year, of the progress of your Church and the faithful efforts of Mr. Janeczek.

Of recent years the world's attention has frequently been called to the attempts which are being made by those interested in psychical research to prove to the world that such phenomena as clairvoyance, mental telepathy and the like exist. Of course, in the light of what Swedenborg has told us we in the New Church are permitted to understand these things in a perspective which is not available to those unacquainted with what is revealed by the great seer. Whether we agree or disagree with many of the theories propounded by the protagonists of psychical belief, it cannot be denied that those groups of New-Church people who are striving together toward a common end, whether in the same village or at far distant points on the earth's circumference, feel a certain kinship and *rapport*—a certain mutual understanding and true sympathy—which it is far beyond the ability or province of terrestrial understanding to explain.

It is in this spirit that we of the General Convention of the New Jerusalem in the United States of America wish to you, the New-Church people in Czecho-Slovakia, God-speed. May the Lord's blessing ever be felt among you.

Very respectfully yours,

DAVID MACK.

Address to the Federation of French-Speaking New-Church Societies

Dear Brethren:

On May 3, 1886, fifty years ago, work was begun upon the Statue of Liberty which beautifully

symbolizes the Spirit of America to the many thousands who enter the chief portal, the New York City harbor, every year. That Statue, made by the honored French sculptor, Frederic Auguste Bartholdi, was designed to be a tribute to the American love of liberty and high regard for humanity.

By the writings of Emanuel Swedenborg there was given to the world a new standard, that of spiritual liberty: the *nunc licet intellectualiter intrare in arcana fidei*. (True Christian Religion, No. 508.)

Upon the occasion of the Annual Meeting of the General Convention, we look to that spiritual light, so gloriously radiant, and, catching such beams as we may from its wisdom supernal, encase them in the language of our day, and send them forth to you.

The first report of your splendid activities came to us sixteen years ago. But it was not until the following year that the now regular greeting message was received from your beloved president, Gustave E. Regamey, whose physical presence was removed from you so recently. Since then these greetings have regularly brought to us the happy feeling of brotherhood. The reply to that first message was written, on behalf of the Convention, by Rev. Charles W. Harvey.

National and international tribulation, political and economic turmoil, have darkened the outlook on both sides of the Atlantic. In this, the sixteenth of these greetings from the Convention to the Federation, we wish to emphasize, in humility and thanksgiving, the transcendence of spiritual truth over all the mundane affairs of man. So it becomes possible by Divine Providence, for your thoughts and ours to be sustained on that higher level of regenerative experience and worship of our Heavenly Father in His Divine Humanity as the Lord Jesus Christ.

In the continuous struggle to maintain the organized Church life and missionary centers, we have sometimes been tempted to measure the progress of the new revelation in the world by such marks as have been set up according to the standard and the limitations of human prudence alone. In deserving rebuke of this attitude, there comes to our attention abundant evidence of the widely extended and increasingly powerful frontier of New-Church truth, affecting the literature of the day to a degree that would not have been conceived as possible a decade ago. The statistics of the various publication societies, the records of the gift books distributed to the clergy and direct indications that they have been read by them, the far more kindly and appreciative attitude in both spoken word and in print, are noted in glad wonder.

Prominently in our minds is the proposed celebration of the 250th anniversary of the birth of

Swedenborg in 1938. Without doubt the Federation will nobly plan its own observance of this event and may we hope that there may be at that time an expression of our united praise to the Lord for the great things that He has wrought.

One of the New-Church families in Philadelphia, Pennsylvania, has in its possession a pair of crystal-glass and silver-mounted salt dishes given to a member of that family by General LaFayette upon his visit to America in 1824. The correspondential meaning of salt (the Divine urge to bring spiritual truth and practice into union) gives to this token a touch of inspired wisdom. When salt is passed between individuals or between nations, it is indeed a sign of a spiritual union. When your late leader, Mr. Regamey, visited this country in 1919, many of us had the great joy of becoming acquainted with his loving personality. It was while sharing meals with him that there was indeed represented the salt of united thought and feeling between the two organizations of the Lord's New Church. And this feeling will endure.

On behalf of the General Convention of the New Jerusalem I extend to you our sincere appreciation of your accomplishments in the past, and our earnest prayer for the success of your enterprises in the future.

Faithfully yours,

JOHN W. STOCKWELL.

Address from the Swiss New-Church Union

Dear Brethren:

It is my privilege to send you—on behalf of the *Schweizerische Bund der Neuen Kirche* (Swiss New-Church Union)—our cordial greeting, and our wish that your meeting be rich in blessings, and help to promote the Lord's Cause in the world.

In the present conditions the signs still abound in proving the necessity of a church which is Christian not only in name, but in essence,—in the social and political as well as in the religious life.

In the religious life there are in present Europe two phenomena which chiefly attract the attention of the religious world: the gigantic fight of the "Godless" in Russia against all and every religion and church; and the—even though comparatively small—group who in Germany and some other countries do not away with all religion, but who deny Christianity and try to build up a new faith on the basis of the pre-Christian heathen religion. While there is much alarm about this in the Old Church, we of the New Church have no reason for alarm; for all of this evidently belongs to the dissolution of the old, foretold in the Writings, and made possible by the Last Judgment. None other is responsible for this development than the very Christian Church itself which has never allowed

humanity to emancipate itself fully from paganism, and which has never proclaimed the Lord as He proclaimed Himself. It has thus stood in the way of a true reception of the Lord. There is possibly more sincerity with many of these so-called heathen than with millions of the so-called Christians who are such but nominally, while in reality they inwardly neither believe in the Lord, not pay any attention to His Commandments. The question goes still deeper. While in past centuries there were but differences of creed, now the very foundations are questioned, and "no stone is left on the other." But we are convinced that this questioning to the very roots prepares ultimately much more for a true reception on a new basis: i.e., on the basis of the Gospel itself. The New Church has to fear nothing from these trials which may destroy much of the Old, but at the same time make way for a more truthful reception of Christianity. To her the Lord addresses His assuring words: "Fear not, little flock, for it is the good will of your Father in Heaven to give the Kingdom unto you."

We feel sure that the General Convention of the New Jerusalem is an instrument of the Lord for the fulfilment of this promise.

Wishing you rich blessings from on high for your sacred work, I remain, on behalf of the *Schweizerische Bund der Neuen Kirche*,

Yours sincerely in the Lord's New Church,
AD. L. GOERWITZ, *President*.

Address to the Swiss New-Church Union

Greetings!

On May 24th last, a world famous scientist, Dr. Arthur Holly Compton, renowned Nobel Prize winner, left his laboratory to preach a sermon from the pulpit of the College Chapel of the University of Chicago. The burden of his discourse was this: "God held in His own hands the whole responsibility for the evolution of life upon this planet. Gradually this responsibility is being shifted to our shoulders."

A remarkably pregnant statement! But what else does this mean but the revealed fact made known to us by Swedenborg that under the New-Church dispensation a larger freedom is allotted by God to mankind. Freedom together with rationality are the keywords of the new religious age.

Untrammelled freedom of speech, of assemblage and of conscience are the indispensable ingredients of religious liberty; and at bottom the present world struggle centers around this new God-given boon. Lacking that freedom, other Churches may perhaps remain; but the New Church as an or-

ganized movement certainly cannot exist without it!

This issue is then peculiarly ours.

It is the conviction of this writer that our present social order is passing. That it cannot be saved. That it is already more a thing of the past than of the future. That, like all other things, it must be made new. But it is equally our passionate conviction that whatever is swept away by the present world-storm, freedom of religion must remain.

That battle for the larger freedom knows no national boundaries; it has touched the shores of America; but due to the peculiar geographic position of your little homeland, Switzerland occupies the pivotal position in that titanic struggle.

May your Alpine country with its lofty elevation be the high, spiritual fortress against which the destructive powers of religious suppression beat in vain.

May you and yours be the heart of that noble resistance.

That, at this hour, is our fervent prayer.

For the General Convention,

Fraternally yours,

ALBERT DIEPHUIS.

Address from the German New Church

Dear Mr. President and Members of the Convention:

The German New Church sends to your 115th session of the Convention most cordial greetings and sincere wishes for the blessing of the Lord on your work and deliberations. We are glad to send this message of greeting via air with the good ship Hindenberg.

For the *Deutsche Neue Kirche*.

Sincerely yours,

ERICH L. G. REISSNER.

Address to the "Deutsche Neue Kirche"

Dear Brethren:

Once every year our thoughts and affection turn especially strongly to New-Church men and women in the whole world, and also to you in Germany who have accepted the Lord Jesus Christ as their God and Savior.

Let me at this occasion send the heartfelt regards of the New Jerusalem Church in the United States and in Canada to you and your friends. An unseen, though strongly felt, communion binds all those who proclaim the Lord's Second Coming; and this sheds a glory, not man-made, upon the

labors and sacrifices of those who profess Him before the world.

We have read of your continuous and energetic efforts to spread and to foster the heavenly truths; and we have rejoiced with you in the appearance of fruit upon the tree. Particularly are we impressed by the renewal of New-Church activities in that old territory around Stuttgart in Wurttemberg, where the scholarly Dr. Im. Jo. Tafel laid the foundations for a German New Church by his translation of the Writings into your tongue. A hundred years have passed since, and we believe that now a new translation and a new publication of the Writings is opportune. May you find the laborers in the vineyard to devote themselves to such work. The Lord surely will provide the means.

Likewise, we rejoice in the formation of a group in the capital of Saxonia, in Dresden, of which we have had recently most encouraging news. May our brethren there feel our good wishes for their growth.

Steadfastness and perseverance, loyalty and trust, are the fine traits of the German race. May you persevere and find the crown of life, while you have the vision glorious, which John gave us in his revelation: "I saw seven golden lampstands . . . and in the midst of the seven lampstands, One like the Son of man . . . out of His mouth a sharp two-edged sword: and His countenance shone like the sun in full strength."

He will be with you wherever you go, He will give strength and determination to do what is needful; and He will be the wall around the city New Jerusalem, when its enemies seek to engulf it. The Lord will deliver.

Accept our most sincere and heartfelt greetings and good wishes; may they find fulfilment in your joy.

In the name of the General Convention,

Fraternally,

OTHMAR TOBISCH.

The Following Memorials Were Passed by Convention

In Memory of the Rev. Charles Edgar Ritter (1878-1935)

Reverend Charles Edgar Ritter, after a period of disability of nearly eight years, passed from this life, November 8, 1935, he being then in his fifty-eighth year. He was born in Millbank, Canada, July 28, 1878, and was educated in the schools of Stafford, Ontario. When twenty-seven years of age, or in the fall of 1905, he entered the New-Church Theological School at Cambridge to begin preparation for work of the ministry. In

June of the year 1908 he received a certificate from the school, and soon entered upon the work of his first parish in Springfield, Massachusetts. Here he was ordained into the ministry, November 8, 1908. In this first parish to which he was called, he labored faithfully for a period of eight years, thence going to Providence, Rhode Island, in September, 1918, to begin his pastorate there. In this, his last field of active service, he continued as pastor until about October, 1927, when serious illness compelled his retirement from active ministerial work.

His work as minister and pastor was characterized by reverence and by loyalty to his convictions and to the principles for which the Church stood. He never felt that he could compromise in the least with those truths of the spiritual life by which men are made free and by which they are led into heavenly states of thought, feeling and life. Those who knew him best never felt that he was dogmatic in thought, or in the statement of his position; and yet they realized that in a quiet way he was firm in the positions that he took. He loved the exalted use to which he had dedicated his life, and he found it hard to lay it aside when physical infirmities required complete cessation from all ministerial activity.

We rejoice in the new freedom that has come to him, and we can feel that he has entered upon a wider field of usefulness in the Spiritual World.

WARREN GODDARD.

In Memory of the Rev. Arthur A. Huxman (1897-1936)

Rev. Arthur A. Huxman passed rather suddenly from this into the Spiritual World on January 8, 1936. He was born in Pretty Prairie, Kansas, in December, 1897, and lived at the time of his death on a farm near Spivey, Kansas.

Mr. Huxman took a three-year preparatory course at Urbana, Ohio, and entered the New-Church Theological School at Cambridge, Mass., in 1923. He was ordained in Philadelphia in 1926, served the Williston and Preston, Maryland, Societies for two years, and then returned to Kansas, where he remained unto his last days on earth.

Though his active ministry in the New Church was short, due primarily to unhappy conditions in his domestic life, those who were close to him know that he sought fully to reconcile himself to this condition, and that he lived the life of an upright and conscientious New-Churchman. His one hope and prayer in this life was that some day he might be restored to the active ministry of the Church.

His friends and acquaintances remember him especially for his kind, sympathetic, and loving

manner. They know him as being thoroughly honest; and they will have a warm spot in their hearts for having known and enjoyed a most cherished friendship with him. They would therefore express at this time their heartfelt sorrow to his loved ones, whose visible presence he has left, and would extend to them their deep and abiding sympathy.

ISAAC G. ENS.

Stewardship

By George Henry Dole

WE become faithful stewards of the Lord as material and mental possessions are used to advance His kingdom in our lives and in the world.

Material things considered of worth can be reduced to money value. What is money? It is variously defined in economics as a medium of exchange, the currency of a nation, a measure of value, something to facilitate exchange, and the like. A dollar, pound, or franc, honestly earned, means that one has rendered service equal to the purchasing power of his money, and is entitled to equivalent service in the form that he may choose. To impress the idea of what money really is in the divine stewardship, a seemingly strange definition will be given.

Think of the game of your greatest interest. Is it golf, chess, ball, or something else? Suppose it to be golf. Money is a kit of golf sticks. The science of the game of golf and the delights of skill in it cannot exist without golf sticks. Without the means of playing a game, its science and delights cannot be developed. Money is as the golf sticks by which we learn the science of stewardship in God's kingdom of love and enjoy its delights. In themselves golf sticks are worthless. Their real value is in the development and delights through their use. This is also true of money and all material possessions. The body wears out. Eventually all things of this world lose their value. We then have the character that is developed by the use of what we possess, the love that we have made dominant, the quality of stewardship that we have attained.

The real worth and joy of life are deeply hidden beneath natural selfishness and its de-

ceptions. It seems that the only way to success and happiness is in the satisfaction of our own way and desires. The truth is as contrary to this fallacious appearance as the apparent sunrise is the reverse of its relatively stationary position. What we have, material, mental or spiritual is loaned to us by the Lord that by devout stewardship in His service we may grow in grace, truth and mercy, and acquire the science and delights of love.

The Lord pleads with us to be faithful in stewardship that He may trust us now and always, in the right use of the invaluable and precious treasures of His Holy Spirit, which He yearns to give unto each one of us.

Who Can Possess True Marriage Love

NONE can have true marriage love except those who receive it from the Lord, who are those who come directly to Him and from Him live the life of the church; and this for the reason that this love viewed from its origin and its correspondence is celestial, spiritual, holy, pure and clean, beyond every love that exists with the angels of heaven and with the men of the church; and these attributes can be given only to those who are conjoined with the Lord and by Him are brought into association with the angels of heaven. For these flee from loves outside of marriage, which are conjunctions with others than one's own consort, as they would flee from the ruin of the soul and the lakes of hell.—(M. 71.)

CALENDAR

Sept. 13.

Fifteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Scl. 222: "The Lord is gracious."

Lesson I. II Sam. xxii.

Scl. 188: "Thy word is a lamp unto my feet."

Lesson II. Mark xv.

Gloria, Benedictus and Faith.

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

266: "Cast on Jesus all thy care."

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The
**NEW CHURCH
MESSENGER**



September 9, 1936

NEW-CHURCH WOMEN'S
ALLIANCE

In This Issue

Annual Message

Mrs. H. T. Kent

Introducing Our Doctrines

Mrs. L. L. Homiller

Attendance at Sunday-schools

Mrs. Mary A. Bellows

Alliance Proceedings at Convention

Reports

Price 10 cents

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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. Ezra Hyde Alden, Vice-Pres., 1419 Broad Street Station Building, Philadelphia, Pa.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

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Whole No. 4332

The National Alliance of New-Church Women

**ANNUAL MESSAGE OF THE PRESIDENT
OF THE ALLIANCE**

“Fellowship Through Use”

An Appropriate Theme for New-Church Women

Mrs. H. T. Kent

THE basic thought for a New-Church life is service and that is the thread which draws us into fellowship in the aims of our daily life.

There is a beautiful oneness of that sort, among those who have been brought up in the teachings of our church, or who have intelligently accepted them in later life, and we long to pass on to others the richness and the fulness of the interpretations which we study.

Over a century and a half ago, a wonderful light came down from Heaven which has spread and expanded throughout the world. Our church as a definite organization is perhaps not rapidly increasing but everywhere we find evidence of light and influx from Divine teaching.

Such wonderful transitions do not develop quickly but the New Jerusalem is advancing in the world. The second coming of the Lord is

not an event finished and past but is continuing and creeping into men's hearts, whether they call the light by a specific name, or whether they are conscious of an increasing influx from above.

The women of our beloved church have much responsibility, for those who have must give out, and by banding together, we can accomplish more. The inspiration which comes when several meet together can create a sphere of love for each other.

High aspirations bring us closer to the Heavenly teachings and as our lives progress towards a higher state we know that individual effort makes up the group work, which can hasten the influence and understanding of the wonderful correspondence contained in the Holy Book.

“Go ye out into all the world” as the Bible

says, need not necessarily mean foreign missions. We should feel that we are to go forth into any land—our own or others—and to any people, who are hungering for the truth which our church can give.

While some have the ability to work among the unenlightened, those of us, who stay at home, should give to the ones around us the spirit of our teachings, even though it may be wiser sometimes to set an example, by daily living rather than by precept.

There has been a tendency, in our own groups, to seek only each other, which, though according to our belief, that, on the other side, we shall be with those who are in perfect accord, does sometimes tend to keep us from accepting the good from others, which they might have to offer us.

Unless we mingle freely with other people, we cannot spread our teachings. That does not mean that we should not enjoy our own happy groups but there is a danger, of drawing our skirts close and feeling that those outside our church, can give us nothing. If we can show them, that we have something which helps us to bear the heavy sorrows of life, it can prove that what we have to offer, can be of help to the world.

We all acknowledge that beautiful characters and deeply religious people are everywhere around us and unless we are willing to receive the influence they can pass on to us, we are not in the proper state to give out from our own fulness.

Our own lives, not being perfect, should make us realize, that the more we receive, the more we can give and in that way, can increase the influx which can flow in.

We need not always label our ideas with names, or force thoughts on those, not ready to receive them, but take from others the good they have to offer and thus shall we have more and more to give, from the richness of our stores.

Those of us who come together to-day with love in our hearts, will be able to draw inspiration from each other, for greater efforts, to live our days, in more unselfishness and growing usefulness and service.

National Alliance of New-Church Women

THE thirty-first annual session of the National Alliance of New-Church Women convened at 9:30 on Friday morning, June 5th in the auditorium of the Brockton Church. The President, Mrs. H. T. Kent was in the Chair and opened the meeting with the reading of these verses on the theme, "Fellowship Through Use," which appeared at the head of the printed program:

"There is a spot where spirits blend,
Where friend holds fellowship with friend,
And Heaven comes down our souls to meet.
And Love our life of use will greet."

A brief service of worship was conducted by the Alliance Chaplain, Mrs. Charles H. Kuenzli. After the singing of the Alliance Hymn the Responsive Reading from the Book of Worship, "The Law of Love," was used and the Chaplain read the Fifty-seventh *Psalms*. The devotional period closed with the repetition of the Lord's prayer.

The business session was then called to order by the President, who called upon Mrs. Malcolm Nichols to greet the national group on behalf of the Massachusetts Association Alliance. Mrs. Nichols made an eloquent speech of welcome, to which Mrs. Kent replied very graciously, commenting especially on the pleasure of meeting in different parts of the country and extending our circle of friends.

The Alliance then rose in welcome to Mrs. Chadwick of London, England, who represented the British Woman's League. Mrs. Chadwick spoke briefly in response to this welcome and was warmly applauded.

It was voted to dispense with the reading of the minutes.

The President then read her message to the Alliance as above.

It was voted to approve the appointment of Mrs. F. R. Crownfield as Secretary *pro tem.*, since the Recording Secretary, Mrs. Thomas L. Nugent, was unable to be present at this session.

The printed program was received, with the correction of a few slight errors.

The Chair announced the Nominating Committee: Mrs. Franklin H. Blackmer, Chairman, Mrs. Gilbert Anderson of Detroit, Mrs. Grace Boyer of San Diego, Mrs. Vincent Frost of Orange, N. J. and Mrs. Gladys Chopp of Lakewood, O.

The Credentials Committee was next appointed by the Chair as follows: Mrs. Vincent Frost, Chairman, Mrs. Alice Hatheway and Mrs. Charles S. Mack.

The Treasurer's Report was read by the Treasurer, Mrs. G. Y. Anderson, who also made a plea for information about those who had formerly given their names for a list of contributing and

sustaining members, but have not recently responded to correspondence.

The Report of the Auditing Committee, Mrs. L. L. Homiller and Mrs. Charles S. Mack was given by Mrs. Mack, who declared that the Treasurer's accounts had been examined and found to be correct. This report was received.

Mrs. Kent expressed pleasure in having several past Presidents at this session, and Mrs. F. H. Burdett, Mrs. E. B. Swinney and Mrs. C. S. Mack were greeted with applause by the Alliance.

The Report of the Corresponding Secretary, Miss Frances E. Darracott, was then read and approved by vote of the Alliance. Of particular notice was the addition of three new local groups and one Association Alliance, which were later welcomed into the national body. The Association Alliance reports were included in this report, with the exception of that from Massachusetts, which was next read by Mrs. Malcolm Nichols, this courtesy being extended to our entertaining association. The vote of acceptance included this report. These reports were as follows:

REPORT OF CORRESPONDING SECRETARY OF THE NATIONAL ALLIANCE OF NEW-CHURCH WOMEN

Upon being elected to the office of Corresponding Secretary at the Detroit Meeting in June last year, I immediately sent out letters notifying all officers and Committee Chairmen of their election to their respective offices, together with other letters of importance.

In the fall, new Alliance stationery was printed and distributed to members of the Board according to their various needs.

In January I met the Alliance President and a few Alliance members in Baltimore at the home of Rev. and Mrs. F. S. Mayer, where we discussed various phases of the work of the Alliance. As a quorum of the Board was not present, no formal steps were there taken.

It has been my privilege during the year in cooperation with the President, to welcome three local groups into the National Alliance. This action, according to the By-Laws, will be confirmed at this session of the National group.

The groups received are Boyne City, Mich., Pretty Prairie, Kansas, and Fryeburg, Maine.

In addition to these local groups, the three isolated groups of Pennsylvania, namely, Philadelphia, Lancaster and Frankford, together with members from the former New-Church Society of Vineland, N. J., formed a State Association Alliance in December, which group was also duly received into the National organization, and awaits confirmation of this body.

In February, the questionnaires were prepared and sent to the State Secretaries and those of isolated groups. Response from these was, for the

most part, prompt. A few have not been returned. Two of those returned reported their groups as inactive. Forty-seven groups showed that the year has been a most active and useful one.

In summing up the various events which the groups have sponsored, there is revealed a most interesting variety of experiences.

The social life of the Church has been fostered by socials of various kinds, pageants, plays, musicales, entertainment of visiting guests, anniversary events, pastor's receptions, illustrated lectures, "Sunday Nite Supper Sings" and by assisting the young people in their activities.

Money is raised in a surprising array of pleasing activities. Enumerated, these are Luncheons, Dinners, Teas, Demonstration Affairs, Fashion Shows, Bazaars, Free-Will Offerings, Birthday Calendar, Monthly Dues, "Talent Money," "Traveling Baskets," "Sunshine Bags," Penny Bags, "Penny-a-day," Raffles, Lectures (by prominent people), Plays, Musicales, Sales of aprons, towels, quilts, candy, honey, jelly, waxed paper, metal sponges, old gold, food, used books, paper and magazines, and cooperation with local business.

Money thus earned is used for upkeep of buildings, pastor's salary, purchase of new books, altar cloths, flowers, choir robes, etc. One society reports that \$600.00 was raised during the year, another reports the sum of \$300.00, another group raises \$35.00 monthly.

Some of the money raised goes to uses which are outside local needs, such as, Missionary Board, Stroh Fund, Urbana Student Aid and Welfare Work as delineated below.

Methods of cooperation with other churches is quite extensive. Here we find that a few churches have representatives on boards of Church Federations of Women, and several others hold memberships in like organizations. In one place a member as a representative of a local group is enrolled with and attends, regularly, a Bible Class conducted by a Y. W. C. A. Secretary. Holy Week services in the community are attended by members, and one group reports attendance by its members at Union Services held in the summer.

Another group reports exchange of entertainments with other churches. Membership in a Community Sunday-school Association is maintained in another group.

Activities reported as outside local church uses include aid to Near East Relief, Salvation Army, Child's Health Unit, Red Cross, Lynn Neighborhood House, Stroh Fund, Urbana Student Aid, Home for Women and Children, Travelers' Aid, Memorial Home, Needle Work Guild of America, Milk Fund of Neighborhood Church, National Library for the Blind, Society for Prevention of Cruelty to Children, Society for Care of Girls,

Humane Society, Community Chest, Floating Hospital, Hospital for Mental Diseases, Health Clinic, Big Sister Organization, Homes for Delinquents, Mountain School, City Playground. Help and entertainment for the Blind has been provided in a few cases, and work for better moving pictures has been sponsored by a few groups.

Books on marriage and other subjects suggested for young people's uses are given as follows: Hayden's Ten Chapters on Marriage, "Compilation on Marriage" by Rev. Wm. Wunsch, "So Youth May Know," "The Wedding Garment," books recommended by the Society for Social Hygiene, "Has Science Discovered God?" (symposium of modern scientific opinion), "The Child's Approach to Religion" by H. W. Fox.

Suggestions for groups of younger women indicate the helpfulness of Sunday Teas, Study of Correspondences, Beautifying the Church Property, Colonial Costume Supper, Wedding-Dress Pageant, Discussion of Doctrines with Pastor, Book Reviews, Leadership of Girls' Scout Organizations and forming same, Nature Clubs and training in First Aid and surgical dressings.

Books listed as having been studied during the year are: "Divine Love and Wisdom"; "Divine Providence"; "True Christian Religion"; "Path of Life"; "Heaven and Hell"; "Language of Parable"; "Sperry's Short Sermons"; "Giles' Perfect Prayer"; "Worcester's Bread of Life"; "Arcana"; "Doctrine of Charity"; "Genesis."

The suggestions given for enlarging the spiritual or natural activities of the Church are most interesting and helpful. They are as follows: Exchange of National Program or Papers, National Alliance to suggest new books for study and reading, visits from interested field worker, sending delegates to Convention, sending National reports to local units, stressing spirit of reverence and worship, better understanding of God's laws as applied to all problems, definite project for concerted action, exchange of ideas and plans, a monthly magazine to report activities, stressing singing of Alliance hymn and repeating of Alliance Prayer, sending a Round Robin letter among groups telling of outstanding events, an occasional message from the National President.

Is not this summary of reports an inspiration to increased effort by us all? Can we not make our National Alliance a veritable center of activity to further our life of use? May the spirit of FELLOWSHIP THROUGH USE be ever with us, for, behold, how great a company is ours.

Respectfully submitted,

(MISS) FRANCES E. DARRACOTT,
Corresponding Secretary.

Summary of Association Reports

California: This group consists of five active groups all located in the State. The chief activity of each group is the Reading Circle which in the larger group meets once a week for a morning of reading followed by a luncheon. In the afternoon there is a discussion of a paper relating the doctrines to life. Social activities include the raising of funds by means of dinners, sales and entertainments to add to the finances of the church. A contribution is given to the Stroh Fund and to the National Alliance for a Sustaining Membership. Los Angeles reports a \$25 gift to the Split Mountain Camp and \$150 was given to the general uses of the church.

Canada: This group was received into the national organization at the annual meeting last year. The secretary reports that her association consists of two active groups, the Ladies' Auxiliary of Kitchener and that of Toronto, with several enthusiastic members in London, Ont., and one in San Fernando, Trinidad, B. W. I. Three joint meetings were held during the year, meeting alternately in Kitchener and Toronto. The annual meeting is in the autumn in conjunction with the meeting of the Canada Association. Each event is indicated as being a very happy occasion.

Illinois: The annual meeting of this group was held in April in St. Louis at which time the two topics to be discussed at the National Alliance were ably considered by Mrs. Malcolm Robb of St. Louis and Mrs. Herman Kitzelman of Chicago. (These were presented as part of the afternoon program this year.)

Massachusetts: (This report was read in full, but only a summary is given here.) This organization has seven meetings a year, meeting on the first Wednesday of every month from November to May inclusive. A brief religious service, followed by a short business meeting opens the sessions, which are then devoted to hearing some worthwhile address by a good speaker. This group gave financial assistance to the church in the form of renovating and finishing the Committee Room of the Massachusetts New-Church Union. It also entertains once a month the Beacon Hill Reading Circle for the Blind, contributes sums to a number of different charitable causes. The President represents this alliance on the Massachusetts Federation of Women's Church Societies which has interesting monthly meetings.

Maryland: Table talks were given at the luncheon held in connection with the meeting of the Maryland Association in Baltimore in October. At that time plans for the church year were helpfully discussed.

New York: Six meetings of this Association

Alliance were held during the year. Box lunches were enjoyed, followed by a social hour, with business session at 2 P. M. Subjects are presented in two papers with free discussion following. A Pastor of one of the churches sums up the points brought out in the discussion. Meetings are held one each in Paterson and Orange, N. J., and two each in New York and Brooklyn. \$25 was contributed to the Urbana Student Aid Fund.

Ohio: This Association Alliance met in Lakewood, Ohio in October followed by a supper in a nearby tea room. Here a welcome was given by the President of the Lakewood Alliance and responses were made to various toasts. This group is working for "increased membership, interesting, business-like regular meetings, personal responsibility, greater cooperation with each other and with other churches and groups, and more charitable works."

Pennsylvania: This is the newest Association group, having as yet not been formally received by this assembly. Organized in December in Philadelphia, it consists of groups in Philadelphia, Frankford, Lancaster and isolated members in Vineland, N. J. Three meetings were held during the year. At the closing one held in March, by-laws were adopted and papers were presented on four subjects, two of which were those which will occupy our attention this afternoon. At each meeting there was a steadily increasing attendance and active interest.

Mrs. Charles H. Kuenzli, Chairman of the Committee on Religion, reporting for that committee, brought a message from Mrs. Elizabeth Jacobson of Minneapolis, which urged the formation of more prayer circles, or members of the "morning watch."

The report of the Chart Committee, written by its Chairman, Mrs. E. H. Coster, was read by Miss Darracott, as follows:

Report of the Chart Committee

The Chart Committee has outgrown its name and I would like to suggest changing it to "Daily Readings Committee" or to some other name that will more accurately define its present use. Its name is outgrown because it is no longer necessary for it to prepare and distribute a chart for daily readings among the Alliance members. The church as a whole has taken over this work, and now the men and women of the church alike are getting the help and inspiration that comes from these few minutes given daily to the study of spiritual truth.

But it does not seem to me that our special woman's work in this larger use is yet completed. The live interest of all the women of the church is still vitally important to the growth and increasing usefulness of these *Daily Readings*. This is only one of the many ways in which the

Woman's Alliance is helping the Church, and I trust that our cooperation in this direction will only increase and deepen in intensity with the passing of the years. During these few minutes of the Alliance meeting when our thoughts turn to this part of our work, I hope that much will be said to renew and strengthen our determination to stand back of this movement with greater consecration than ever.

Our organization is well fitted to further the use of these *Daily Readings*, both by encouraging the individual use of the manual and also by stimulating this individual interest in it through periodic group discussions. Of course the home reading is the primary object of the little manual, but somehow there is always an added enthusiasm for the reading in evidence where what is read and thought over individually later becomes the basis for group discussions. It is in this way that the truths that are read really become our own, to use and to live by. It is in this way that the reading becomes, not a daily task, but a daily joy.

It has occurred to me also that these little booklets might be used more than we do use them to introduce the New Church to our neighbors. The direct light of the doctrinal readings as it is thrown on the Bible, (on the Book that our neighbors love as we do) may open a door of interest that doctrine itself often fails to do. But we must know the readings well before we can choose the ones that will help our neighbors' immediate needs, for the world of to-day seems little interested in mere doctrine.

The use of the *Daily Readings* is growing. Mr. Marshall tells me that now there are 1280 subscribers. He says that about a hundred new subscriptions have been received this year and several additional societies or groups now use the manual.

From the answers to the questionnaires we get varied pictures of its use among the different groups of the Woman's Alliance. Twenty-seven groups reported full use of the *Daily Readings* by individuals, three of these groups adding the great pleasure that their members took in the reading, and two or three referring to group discussions, or to the opening of their meetings with the readings. Fifteen societies either made no report, or reported no use made of the manual, or that it was used by a small number of its members.

These *Daily Readings* are partly an answer to our needs for them, a need expressed in the Alliance's previous efforts to supply charts for daily readings to its members. Now that the church has placed them in our hands it can be our happy task to further the use of them in any of the various ways that will occur to the individual groups.

Respectfully submitted,

(Signed) MARY SEWARD COSTER,

Chairman.

(Continued on page 177)

Introducing Our Doctrines

By Latilla Levis Homiller

WE all recognize the importance of this question and even a few helpful suggestions in answer to it will be greatly appreciated by both clergy and laymen. The truths of our Faith are very precious to us in meeting the problems of everyday life and it is the earnest desire to share them with others that prompts the question before us.

The plan I have followed has been to ask questions of a number of people we sometimes designate as "outside of the church" (meaning the New Church) as well as those who are "in the fold."

Many interesting suggestions have been given and I am presenting a few of them with the hope that they will be useful in stimulating discussion.

One suggestion seemed very appropriate as an introduction to the subject, offered as a thought to lighten any discouragement we may feel at the present seeming lack of numerical growth and interest. It was that we must remember that the opportunity to talk about the good things we want to share with others, is, in many respects, quite different from those of the pioneers in the Church. At the present time, the social gatherings are of a different character and many outside attractions by professionals appeal more strongly than entertainments given by a group of amateurs in the Sunday-school or Church membership. At one time, the social life centered around the Church and offered more opportunity to invite friends to enjoy this feature and also the religious talk frequently combined with the lighter entertainment.

From another came the suggestion that perhaps too much emphasis is being laid on the qualifications of the man Swedenborg, rather than on the *truths* he presents as a philosopher of spiritual life.

Tolerance for the opinion of those who differ from us in their religious views, was also expressed, as it is felt they should be allowed to present their views without a critical response, frequently implying they have nothing to give

us, but we want to share with them the way to find the life more abundant.

In reply to my question, a male member of the Church, recently connected, felt that a men's group is very desirable, at which meetings short talks might be given on the philosophy of life in the light of the Doctrines and a full discussion invited; and at which meetings the pastor might give sermons for men.

We are told in the Scriptures that the common people heard Jesus gladly. By "common" we imply it means plain, simple folks, or those considered without the pale of the learned ones of ecclesiastical authority. The parable of the great supper, to which many were invited but few came, was offered as an example. Many reasons for not accepting the invitation were given—"I pray thee have me excused." "I have bought a yoke of oxen and go to prove them." "I have married a wife and cannot come." "I must go bury my father," and numerous other excuses. Then the order was given to go out into the highways and byways, which resulted in such a gathering that the room was filled to overflowing.

This suggestion starts a number of questions, such as "Whom do we want to reach—the intellectuals or the common people?" "Do we prefer our own social set, or do we want to reach those who have not had the advantage of the many benefits we have enjoyed in religious and other training?" These are but a few questions and you can no doubt supply many more.

Perhaps, we, though members of the Church for a number of years, do not feel sufficiently familiar with the teachings on various subjects and so hesitate to speak at opportune times. A little more consistent and persistent reading of the Doctrines would prove helpful and the short selections in "Daily Readings" can be followed easily if sufficient interest to replenish the mind with spiritual food is desired.

When opportunity offers to "speak the word in season," interest is sometimes stimulated by conversation about the everyday problems in

home and business life. Then constructive teaching from the Bible can be offered as solution. When asked "What does *your* church teach about such matters?" can we give a satisfying answer? Is a golden opportunity to be lost?

Many approaches have been made by beginning with the *distinctive* teaching of the Church on the cornerstone of the Doctrines—the "Trinity." This is not easily grasped by those who have accepted the old explanation, unless one is seeking more light. I have found interested hearing by an explanation of the inner or spiritual meaning of a verse of Scripture pertinent to the subject, also one seemingly in contradiction of the teachings of Jesus. Almost invariably the question is asked as to *where* this remarkable solution is found. This makes an opening for *specific* doctrines in accordance with the inquiry.

It was also suggested that a small *pamphlet* be prepared for distribution to friends and visitors, after the church service, or at other suitable times, treating of life in both worlds—natural and spiritual—with emphasis on the nearness and reality of the spiritual world; the happiness felt by our dear ones when released from the material body, which release we call death, but which is simply the withdrawal of the spirit body from its earthly garment, suitable only for use in a material world; also the recognition of loved ones and friends who have preceded us into that world.

Discouragement, that tired, weary and "sick of everything and everybody" attitude, lack of appreciation from others, are topics of conversation we frequently hear. Can we turn a deaf ear to those who are lingering in the "valley

of the shadow of death" instead of only *passing through* to the mountain heights, from experience caused by a "self consciousness" in place of a "God consciousness"?

For every *inside* there must be an *outside*, so there is a *human* side of our religious teachings. Our Heavenly Father assumed a Divine *Human* form when He felt the need of His children for a closer relationship with Him. He knew the frailty of human nature and spoke tender, comforting words to those who had sinned. To the woman he said "Where are thine accusers? Hath no man condemned thee?" and when she answered "No man, Lord," how encouraging the words sounded to her—no harsh condemnation, but "Neither do I condemn thee. Go, sin no more." To those in sorrow—"Come unto me and I will give you rest." To those in joy—"I am come that my joy might remain in you and that your joy might be full." He associated with publicans and sinners. He shared the festivities of the marriage feast in Cana. To the woman who touched the hem of his garment, He spoke words of comfort. He gave sight to the blind man when he said "Lord, that I receive my sight."

The Human side of the Doctrines is "All religion has relation to life, and the life of religion is to do good." A knowledge of the Human side of the Bible is very necessary as a means of ultimating the spiritual. We cannot grasp with *finite* mind, God's Infinity but *can* understand His Humanity through the Lord Jesus Christ.

Let us help spread the good news: "Fear thou not, for behold I bring you good tidings of great joy which shall be to all people."

Increasing Attendance at Church and Sunday-school

By Mary A. Bellows

IF I had been asked to write an "address" for this occasion I should certainly have declined. I thought I was expected merely to open the discussion in a simple way, of the topic before us, *i. e.*, "What shall we do to increase

attendance at Church and Sunday-school?" This is the problem with which all other churches are struggling as well as our own. From an article in a *Boston Herald* of recent date I quote a few sentences, evidently from the

pen of a pastor,

"I have been preaching more than forty years and have seen something very tragic and ominous occur in the attitude of young and old toward the churches. It is one of those things hard to describe, but readily felt by those who have been in the ministry as long as some of us. The phenomenon is this: an almost total lack of care what happens to the church. . . . People simply do not go to church and will not attend."

I said to one of our ministers recently, "We need a revival in our church," to which he replied, "I am glad to hear you say so."

The very next day a friend handed me a little book by Roger Babson, just published, the title of which is "Revival is Coming." Of course the book deals largely with business conditions but has throughout a deeper note as is seen by its closing sentences which I quote here:

"As to the spiritual condition today all are agreed that church activity is at a low ebb—additions to churches are declining—Sunday-school and church attendance is declining—pastors and church workers are discouraged. Statistics show that similar conditions have existed five times before in the country's history. Each time it was thought that our form of government was a failure, that our business system would totally collapse and that the church would go out of existence. While we 'wonder' what is to become of the church, democracy and especially our young people—our forefathers were *certain* that the church was dying, that democracy was a failure and that the young people were going to hell in the quickest possible manner."

I skip a little and then the writer goes on: "Five times in the nation's history an unemployment crisis was reached, namely in 1680, 1730, 1795, 1858 and 1899. Various legislative remedies were tried but all failed. Only after a great spiritual awakening swept the nation was the curse of unemployment eliminated and the standard of living again pushed to higher levels. The nation today is awaiting new spiritual leaders. This is no time to become faint-hearted. The harvest truly is great and awaits only the harvesters. America will again be swept by a great spiritual awakening. Nothing can stop it."

This is heartening and should give us courage. Would that we had a Phillips Brooks with great heart and impassioned utterance to give out our special message to the world! For

in two vital aspects conditions are worse to-day than in these previous depressions. Belief in God and in the Bible as His message to His children seems to be decreasing, especially among the highly educated and scientific. Swedenborg says, "The Word is the sole medium through which man draws near to the Lord and into which the Lord enters."

Let us then as a church, having the key through Swedenborg which unlocks the Bible and enables us to have a clear understanding of its inner meaning and so a sure faith in it, exert ourselves to the utmost to reestablish in the world belief in its inspiration and in our Lord and Saviour Jesus Christ as God.

Others will speak later of various ways in which we may accomplish this—for this is the heart of the matter of church attendance or non-attendance. If religion is a vital thing, with us, it will come first and recreations and pleasures of various kinds take a secondary place. Love of the church must be fathered, in the home, in the Sunday-school, in our church gatherings and among our friends and acquaintances. Let us not neglect any and all such means, but true growth must come from within, from the purification of the life of every member.

I remember once when the Rev. John Worcester gave a statement of our church doctrines among outsiders, one minister said: "If Mr. Worcester's people follow their leader as closely as he follows his Lord, they will not go astray." Such is the sheer force of a pure life in a community.

The influence of the example of parents in the home cannot be overestimated. I have in mind a joyous Christian home where religion was taught by example rather than by precept, though the parents always prayed with their children. The mother one day asked her son, when he went away to college, what he really believed. He replied, "Well, Mother, you know I am not much interested in creeds or theological discussions but I want to live so I can talk to God any time and not feel ashamed."

That the influence of teachers in the Sunday-school is very far-reaching is forcibly shown by a statement of Evangeline Booth that in the work of the Salvation Army they found that the people capable of regeneration were

almost always those who had attended some Sunday-school in youth. The little article in the MESSENGER of May 20th, "Why Am I a New-Church Man?" signed "a Brooklyn boy" tells the same story of Swedenborg's doctrine of "Remains."

Now let us turn to the special mission of woman in our beloved church. To quote from one of the best loved writers in our church: "That woman stimulates the intellectual activity of man by the love with which she inspires him, is written upon every page of the public and private history of mankind. Man's wisdom comes immediately from God; woman's wisdom comes mediately through man. Woman's love comes immediately from God; man's love comes mediately through woman. Thought flowing from man into woman becomes feeling. Feeling flowing from woman into man becomes thought. As love is the center and life of all

things and as wisdom or truth is determined by the love from which it springs, woman is the motor-power, while man is the organizing power of human life. Woman is the heart, man the head, of the social body."

What a tremendous responsibility then rests upon us as a body of women? What a glorious opportunity!

Let us here in all humility highly resolve to consecrate our lives anew to the service and love of God our loving Father and of His church, our spiritual mother! Let us pray that the Lord will fire our souls with zeal that He will in reality "Give us to think as angels think and feel as angels feel" that we may keep the torch of love burning brightly and hold it high, stimulating thought and activity in the whole church body, so that ways and means may be found to lead others into our "strong city"—a body of doctrine that is "compact together."

Why Sunday-schools in the 20th Century?

By Emily Hinkley Taft

THE most important achievement in this world is to build character. Staunch, stimulating, significant character. Let us add to that a firm Christian belief, as a foundation. Where do we find the best places to lay such a foundation? Are they not in the home and in the Sunday-school?

Mrs. Bellows has mentioned Evangeline Booth's statement, the result of her personal experiences in the uplifting work of the Salvation Army. She declares those who had some religious instruction in tender youth were the ones she found most capable of accepting salvation. An unconscious tribute to our Doctrine of Remains.

There was a time in the Christian Churches' history when Sunday-schools flourished and their influence was deemed most important in all communities. This former zeal has waned, children are not brought up with the idea that to attend Sunday-school is a privilege and an interesting spiritual treat to be looked forward to from Sunday to Sunday.

In the childhood days of many present we

were deeply imbued with a loyalty to class and teacher. Our parents saw to it we memorized verses and read over the prescribed lesson.

There is now too much of the so-called higher criticism in colleges, and an obviously patronizing attitude held by some professors toward the Bible. To counteract these influences, there should be a vigorous demand for definite religious teachings in the first dozen years of a pupil's life. By utilizing the stories and truths enshrined in the Bible, they are prepared to meet and fight the prevailing indifference and scepticism.

The Twentieth Century therefore, does need the Sunday-school, *as a safeguard* for all young people against the flood of irreverent and atheistic suggestions they will encounter later. It is the duty of the teachers to "build the firm foundations strong."

With the numerous explorations and discoveries constantly going on to illustrate and verify Biblical narratives, there is every opportunity to arouse juvenile curiosity and imagination.

The child of to-day, with fine maps, vivid descriptions of rich excavations in localities mentioned in the Scriptures, and accurate pictures thrown on the screen, has every chance to realize the facts and thrills of sacred history. Children should be led to think and talk about characters in the Bible—it strengthens the impression.

In our family, we four during Sunday-school days had our favorites, especially in the Old Testament. Mine was Daniel, and, to this day, I am greatly pleased to listen to a sermon from that one of the prophets. He is so dramatic and spiritual.

Just here, I feel inclined to repeat what a friend—not New-Church—told me of an incident about her two children whom I introduced into the Cambridge Sunday-school.

She said: "We were at dinner yesterday. George and Mary Ann were arguing together, their father and I were not paying attention until George, aged seven, announced, 'David wouldn't approve of that!'"

"I supposed he was speaking of a playmate, and asked, 'David whom, dear?'"

"'David, King of Israel,' he replied triumphantly."

She added: "that is the first time I had thought of taking King David out of the Bible and applying his standards to questions of to-day."

No two teachers use exactly the same method, yet, the New Testament lessons should be so taught that every child has in mind a definite picture of the Lord as the Good Shepherd, and His personal tender love for each one. I heard of a little girl of ten, who when told of the Lord's love and death, exclaimed, "Did He die for me, too?" When assured He did, burst into tears and cried, "Now I will always love Him."

So far, this has been an endeavor to show the importance of religious instruction during childhood. But my own effort has been in an adult class, of which I have been the leader for over fifteen years.

There is a period between our juvenile days and our later maturity when most of us find attendance at Sunday-school difficult. Our household duties interfere. We may have to accept these handicaps cheerfully. Sometimes

with a little ingenuity we can plan to be present.

At all events, when we attain the dignity of grandmothers we are generally released from some of the most pressing demands, and are privileged to become members of an adult class. Our class, during the brief period allotted for the lesson, has sought to gain some insight of the internal meaning hidden in the letter of the Old and New Testament. It is not as easy in these later years to memorize portions of the Word, or to quickly assimilate new definitions, but we have striven to familiarize ourselves also with important doctrines. Probably none of us realized what we were doing for the school.

Perhaps it would be well to mention a few advantages, to inspire other older people to join the ranks. Besides the excellent example that quietly carries weight, you are creating a solid background with the increase of members, you are encouraging higher associations with each other, and above all, renewing old memories of sacred subjects.

Dr. Theodore F. Wright said to me once, "It is not safe to rely on early remains *only* for assistance in our regeneration. We need to add to those remains through all stages of our lives. Instruction and states of worship help to temper temptations here and hereafter, we should cultivate them."

These words of Dr. Wright's are my appeal for better attendance in the adult classes.

How Can Our Teachings Be More Fully Disseminated Among Our Neighbors?

By Mrs. Malcolm Robb

THERE is to-day a terrific competition in religion as well as in business, yet as a church body we have built a wall around ourselves and said to the world: "If you want us, you will find us here."

Religiously we are a timid body of people. We use no high-pressure salesmanship, we make no specific promises, we have no success or health-programs, and we do not guarantee salvation, except on terms which irk the go-getting person, Mr. Every Day Citizen. Yet

we call ourselves a New Church in a day and age when other cults are up and doing these very things which the average person wants and insists upon having. He wants a nice comfortable heaven here on earth; he wants health to enjoy it, plenty of money to demonstrate the power of his religion and a big rousing congregation to give him the proper background in support of his trust in those things which he proposes to do. Elsewhere one is shown visible demonstrations of religion which provide the most comfortable life-programs imaginable. There seems to be a "getting-somewhere" naturally as well as spiritually. The lure works and the numbers flock to our more successful neighbors—God bless them.

Ever since we began our existence as a church we have searched ourselves unsparingly for the particular flaws which hampered our growth as a recognized spiritual force in the community at large, and we know the answer. We seem to have made no visible impression. We are not pushers, we are not go-getters, we have been circumscribed, smug and not so very sympathetic to the real growth that is going on about us. Have we relied too much on Swedenborg's doing it all, I wonder?

By growth on the outside, I mean a vital knowledge of how to use prayer, how to use the Word, how to help the down-and-outer, and how to heal, if healing is wanted. You may say that such a program is impossible, for we have all we can do to carry on as we have been doing and we cannot force a program of such a radical nature upon a conservative body of people; besides how is one to make a start in that direction? The answer is that we have already made that start in the national movement featuring the Daily Readings. This is a movement which we have sorely needed for some time, though even this might be made to serve our needs more specifically, say in guidance in temptation, guidance in illness and guidance in other extremities.

In regard to prayer, I should say that the New Church person has been too timid and too afraid of being thought pious if he is caught praying except at the right time and in the right place; hence prayer has been reserved largely for church services and evening prayer at the bedside. But what about the almost

constant prayer which we should be able to use aloud or silently whenever the occasion arises? Who is there among us right now capable of offering a satisfactory prayer of grace at a club luncheon, or in case one lay dying and desired one to offer a consolatory prayer? I have been caught once or twice in such a predicament and was amazed to find how awkward I felt in the face of such an emergency. I had never been taught but one prayer by my church and while the Lord enjoined this prayer Himself, I notice that our ritual includes suitable prayers for various occasions. Is it not time that we were learning that prayers are for us to use as well as our ministers?

How to use the Word. I can't say anything on this point which you do not already know, except that perhaps we have been timid in exemplifying how the use of the Word has helped us in every emergency. This comes largely under the heading of "prayer meeting experiences" and since we do not indulge in meetings of this nature, we must charge this perhaps to spiritual profit and loss, *which*, I am not qualified to state. We might ask for a page in THE MESSENGER devoted to a recital of unusual spiritual experience due to a trust in the Divine Providence, this whether experienced by our members or by the devout members of other organizations. There is something uplifting and encouraging in knowing that others make a daily effort to live their religion and are deriving spiritual benefits therefrom.

Helping the down-and-outer brings one to the service side of the church. One could fill an entire chapter with the duties to which every church should be alert in this regard. My belief is that no stone should be left unturned in an effort to help any needy church member, not with money alone, but with the personal interest that lends encouragement if nothing else. And what about drunkards and the like? Oh, we leave them to the Christian Scientist or the Salvation Army. Perhaps we don't really; I may not know what has been done in such cases but most certainly we should be carrying our share of responsibility in such matters, as a church body.

And now we come to healing. Don't be alarmed, I shall not press this point, except to

say that it has been my conviction for years that, in spite of believing firmly in good medical advice, we should all inform ourselves regarding a method of healing by means of the Word and the Doctrines. It has been a great boon in my own experience and it might be a means of keeping our members from seeking such sources which deny the Deity of the Lord and teach that we may become equally Divine. To my mind if we followed a program such as I have all too briefly outlined, we should be able to hold our own members and attract the attention of the outside world in a legitimate and sympathetic way. At present we seem to have but one open door and that is to obtain a hearing when somebody dies. We should have other approaches, that of life and hope as well as that of death.

Alliance

By Mrs. Geo. Y. Anderson

ALLIANCE . . . that word has a meaning
That is dear to every heart . . .
It means pooling of thought and endeavor;
The doing by each of her part.
It means sharing and loving; and giving
The best there is in us to give
For the good of our Church, and each other.
It surely should help us to live
With a deeper understanding
Of the truths our Church imparts,
With charity toward our neighbors,
And warm love in our hearts.
For the dear one who started this movement
So many years ago
Herself felt the need of alliance;
She hoped that our numbers would grow
Until every New-Church woman,
No matter where she might be,
Would feel herself part of an allied group
Believing the same as she.
So to-day, as we pass this milestone,
With our thirty-third year begun,
May we hope that, with us in spirit,
Our founder may whisper "Well done."

Small Helps to Growth

By Helen M. Claxton

IN thinking over the question of what we can do to help increase the Sunday-school and church attendance, one feels very conscience-stricken and as though the first thing to be done should be to look to the Lord and one's self, try, first, to increase one's own fervor in the work of one's own regeneration, then to consider the Church and the Sunday-school. In fact one feels the need to reconsecrate one's self for the task; to know and to feel an assurance that comes from the Lord by *living*—a little at least—more in accordance with His commandments and from His life. So, we may pass on the great truths of our Church in a hundred and one subtle and oftentimes indefinable ways—in one's attitude towards life and outlook upon it, in acts of tolerance, forbearance and kindness of spirit and manner—in addition to the actual class information and instruction.

The teacher could give the child a general as well as a detailed account of the use of the Sunday-school, showing that all knowledge and instruction obtained and stored up in day school is good and useful only to the degree that it is used aright. Sunday-school lessons are given to educate and develop the spiritual self much in the same way that the day school education is given to help form the natural self. The spiritual knowledge is higher and for the express purpose of guiding and helping the natural knowledge in order to make the very best use of it to one's self, one's neighbor and one's church and bring true happiness into life.

Every teacher should consider it her duty to call upon the parents and to get cooperation in the children's Sunday-school work and interests at home. This creates a very friendly feeling all around. She should help the parents make Sunday a different day from weekdays, a day of uplift, in fact, a holy day. She could aid in the formation of the good habit of letting nothing stand in the way of attendance at church and Sunday-school. There is really no difficulty about this if the parents go

to church as a matter of course and bring the children up from early childhood to go with them.

The teacher should use every means and opportunity in her power to show her love for and interest in the children, making them feel that they have a very real part in the Sunday-school and are greatly missed when they are absent. She should call on those who are sick or in trouble of any kind; and enter into their joys and their sorrows, recognizing birthdays and church festivals.

Each child might possibly be given a little duty to perform such as the taking up of the collection, the giving out of the material used during the lesson or class period: Bibles, pictures, pencils, paste, etc. This would help to make them feel a part of the Sunday-school. It would be helpful, too, if the superintendent would ask and expect the children to answer questions pertaining to the Sunday-school lesson when they return from their classes. Perhaps they might be allowed to choose a hymn. All of this would help increase the interest and life of the Sunday-school.

The Home and the Church

By Helen W. Perry

THE Church and the home are very closely related. In order to increase attendance at Church and Sunday-school we need more cooperation between the home and the Church. What could the Church do without the help of the home and what kind of homes would we have without the help of the Church? What are the responsibilities in this connection which belong to the home and what are those belonging to the Church and Sunday-school?

I will now mention a few belonging to the home.

1. To cultivate a deeper realization of what a privilege we have in the Church. Mrs. Bellows has spoken of this. Also to foster a greater desire on our part to show our appreciation of what the Church does for us.
2. To feel more fully our responsibility for taking our children to Church and Sunday-school even in earliest childhood. If we,

the parents, have the right attitude ourselves toward attendance at Church and Sunday-school, we can lead the children to have a real love of going to Church.

3. To have a real appreciation of what the Bible can mean in the home. We cannot begin too early to give the little child a love and reverence for the Bible. Family worship in the home is one way of doing this. Another is by taking the little children to Church where they hear the Bible read in the sphere of the Church worship. We seldom know how deep an impression is made on the child's mind by these things until something happens to bring it to our attention. A few years ago one of my children was quite ill. He had been delirious and as night drew near he grew afraid of becoming delirious again. He asked me to read the Bible to him. "I think it will help me," he said. I read a few *Psalms* and he quieted down and soon fell asleep.
4. We need more cooperation between the home and the Sunday-school in the religious instruction of the children. It is important to see that the children study their lessons. Follow-up work by the parents is also very useful. Mrs. Taft's example relating the Sunday-school lessons directly to the everyday experiences of the children is an excellent idea. It teaches the children to go directly to the Bible for their standards of life. The home has a wonderful opportunity here to help make the lessons taught in the Sunday-school of real value to the children. The Sunday-school teacher has also a great responsibility. The things told the children by their teacher make a great impression on their minds. Last winter a boy of seven in the Boston Sunday-school said—"My teacher says that Heaven is up there and we are down here, and we are going up step by step. I don't understand how we do it." He then said—"Oh, I know how it is. We don't step up with our feet but we are growing toward Heaven." The same child when five years old, upon hearing the Christmas story said—"I don't

understand how the Lord could born Himself." After a few minutes' thought he said—"Oh, I know just how it was. He was inside Himself." Could a child without the benefit of New-Church instruction in the Sunday-school and the home have answered these questions himself, so simply, yet so correctly?

Cooperation always works both ways. I have mentioned a few of the things which the home can do for the Church and Sunday-school.

Now what are the responsibilities which belong to the Church?

1. To foster a feeling of welcome to all; to make each one, old and young, feel that he is a part of the whole and that each has his duty to fulfill in making the Church and the Sunday-school a united family. The world is made up of all types of people. The home is made up of different personalities; when anyone is absent from the home the family is incomplete. In the

same way, when one person is absent from the Church, the Church life as a whole is incomplete.

2. The second responsibility of the Church and Sunday-school is to give sound instruction to our children and young people. The future of the Church will depend upon the foundation laid in these early years.
3. Last, but most important of all—to give to the Sunday services as beautiful a spirit of worship of the Lord Jesus Christ as possible. This will give the inspiration to the home which it needs to carry its members through their everyday life during the week.

If we could have perfect cooperation between the Church and the home, we would not complain of empty pews. Then we would take a big step forward toward an age of real prosperity in its true sense, based upon a love of spiritual things and a life of service.

Spreading Our Teachings and Building Our Church

By Jessie Kitzelmann

THE New-Church Woman's Alliance of the Kenwood Parish of Chicago has given a great deal of thought to the two questions asked by The National Alliance:

First: How can the teachings of the New-Church be more fully disseminated among our neighbors? and

Second: What methods can be employed to increase attendance at church services and at Sunday-school?

Papers have been written by some of our members, and others have given verbal answers. I have tried to combine these in not too lengthy a form.

First, let us consider. Who is our neighbor? As Swedenborg says in his *New Jerusalem and Its Heavenly Doctrine*, "The neighbor is not only man singly, but also man collectively, as a less or greater society, our country, the

church, the Lord's kingdom, and above all the Lord Himself; these are the neighbor to whom good is to be done from love."

To look at this subject from a practical and human standpoint, naturally the most important medium for disseminating the doctrines is the various services of the church—its worship, the sermons and the classes for instruction. It has been suggested that in addition to the usual means of worship, we see to it that our lobby be kept attractive, with a bulletin board and display of literature regarding the doctrines of the church; some one there to answer questions; sufficient service books and hymnals; and a printed leaflet giving time and order of service, and the Faith of the Church; these to be distributed generally throughout the pews, so that strangers may be able to follow the service easily and intelligently. This

slip may also include a notice of the other activities of the church, such as Sunday-school, study classes, etc.

It almost goes without saying that we must be at the services ourselves, thus setting a good example to our families and friends; and let us be so full of the spirit of love and charity that we will radiate these sentiments, not only among our own membership, but towards any visitors who may attend the church. It is well known that this attitude of friendliness does much to attract the "stranger within our gates." To a reception committee at the regular services might well be added a visiting committee, to call not only on newcomers, but upon those of our own members who may be in need of a friendly word, or sympathy.

The Personal Missionary. Through conversation, especially when the problems of others are evident, many of the church's teachings may be disseminated; and if their application to the problem in hand can be seen, they will not be forgotten and the seed will be sown. When people are really dissatisfied with their own church teachings, they are more open-minded and will listen to what we have to say. Invite questions. This gives one a starting point. Meet people on their own ground. Share what we have with others. Be faithful ourselves to what we know is true and it will work in two ways—to our good and the good of the neighbor. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." (*Matt. v. 16.*)

Have our church books and leaflets in plain view of those who may visit in our homes. Keep on hand pamphlets which may be given to friends.

Advertising. Our church should be listed on the hotel church bulletins in our respective cities, giving location and time of services; in the telephone books under a universal name. Really we need a publicity manager! Other churches use commercial methods of advertising and find them successful. This might include the daily and local newspapers, in which would be inserted the time of service and perhaps, in some cases, extracts from our teachings.

And now we come to the *radio*, which is prob-

ably at the present time the medium by which the largest number of persons can be reached. The results from the broadcasts given a little while back in Chicago prove this conclusively.

Sunday-schools. Where there are not many children in the homes of the members of the church (as is the case in our own parish) children from the outside may be brought in by means of a visitor, who goes into the homes in the neighborhood and invites children in. Of course a somewhat different style of teaching must be adapted to these little ones, who have often been totally uninstructed in spiritual things.

As it is from the young people that the church naturally grows, anything that can be done to maintain an active League or society among them will go a long way toward the building up of church membership and attendance.

We all know the vital importance of having our young folks gain a clear knowledge of truth, because by it their whole outlook on life will be formed, and a healthy and useful mental attitude be maintained. Hence much attention should be given to the building up of this line of instruction.

I have only touched upon these various points as mentioned by our members, knowing that they would be amplified in the various papers, and a general discussion bring out other ideas.

Alliance Reports

(Continued from page 167)

Mrs. Joseph Mills gave an oral report for the Committee on work with the Isolated, mentioning the work of Mr. and Mrs. Tobisch on the Coast, Mrs. Gilbert Anderson in the Middle West and Mrs. F. H. Burdett in the South. Mrs. Burdett added a plea that we look up isolated New-Church people when we are traveling, and spoke of her pleasure in meeting New-Church friends in New Orleans last winter.

Mrs. Gilbert Anderson, speaking both as a member of the above committee and reporting as Chairman of the Committee on Publicity and Library, described her work following up purchasers of *Heaven and Hell*, and following up death notice with an offer of the booklet entitled *Life After Death*. She appealed to the Alliance to investi-

gate the local libraries and find out what books of the church are circulating. She also bespoke dollar contributions for Almont Summer School.

Mrs. Leslie Marshall gave a report as Chairman of the Mite Box Committee, showing the amount of \$375.44 had been collected to date. This amount increased during Convention until it reached the sum of \$381.61. Mrs. and Miss Murdoch's generous assistance in this work was again acknowledged.

Report of Round Robin Committee

Since the last report was made, our work has branched out in several directions. The Kansas Association has one group flying, under the leadership of Mrs. Isaac Ens, and another being formed by Mrs. Clarence Hotson, who was instrumental in forming the "young mothers" group. The New England groups, under Miss Fobes of Cambridge, Mass., have gained three new members. The sixteen original groups which pass through my hands have gained five new members. Two members have passed on during the year, Mrs. F. L. Higgins of Fairhope, Ala., and Mrs. Adah Bateman Reilly of Denver, Colo.

I am sorry to report that the study groups of Iowa are at present inactive, but we hope will soon resume their activities. We note a growing interest in the *Daily Readings*; and many of us keep notebooks in which we copy helpful quotations from the letters as they reach us, constantly fed by selections from the writings which are given us regularly by Mrs. Lucio, the Assistant Chairman. A movement is growing among us whereby we set apart a half hour for worship every day, and to us who are isolated it is proving a source of strength.

Respectfully submitted,
(Signed) MARY ADAMS,

Report of Urbana Student Aid Committee

The Urbana Student Aid Committee, which sponsors the newest project of the National Alliance, was organized in the fall of 1935 following action taken at the annual meeting in Detroit in June.

As this project is one that had been started by the Ohio Association the previous year the funds which they had on hand, namely \$60 was turned over to the Committee which was later appointed by the President.

The Committee thereupon formulated plans for the carrying out of the work and in March a circular letter was sent out to all local secretaries. This letter set forth the need of raising a sum of

money sufficiently large to produce an income which would establish a Scholarship Fund, as such, or make possible a loan which will enable a New-Church boy or girl to attend Urbana Junior College.

The letter stated that for each \$25 received by June 1 two "friends" would contribute \$5 each.

This letter was followed later by a letter to several individuals asking for their interest and cooperation in every way possible and a copy of the "appeal" letter was published in THE MESSENGER.

As a result of these appeals the sum of \$146.50 was added to the original amount making a total of \$206.50 on hand at this time.

It may be interesting to know that \$5 of the above contributions was received from the Young People's League of Indianapolis, totally unsolicited, being solely a spontaneous response to a cause near to their hearts—that of the need of opportunity for better education for all.

It was very gratifying to the committee to receive several letters from local secretaries who stated that while their groups were unable to contribute this year they hoped and expected to do so another year. It is earnestly hoped that the cause will be strengthened as time goes on. To this end we urge that individuals do not hesitate to make small contributions; those of twenty-five cents or less will be gladly received.

Let us all strive to make this Scholarship project a strong factor in furthering New-Church education for our young people.

Respectfully submitted,
(Signed) FRANCES E. DARRACOTT,
Chairman.

The reported sum was increased to \$241.50 by additional gifts reported during this meeting.

THE MESSENGER Committee Chairman, Mrs. F. R. Crownfield, referred to the Alliance MESSENGER as its own report. Another number will be forthcoming shortly.

Mrs. E. B. Swinney gave a very interesting report as International Correspondent. She read extracts from letters of Mrs. A. E. Stroh, Mr. Fraser of British Guiana, Mr. Janecek of Prague, Mrs. Alice Spiers Sechrist now of Tahiti.

Mrs. H. P. Bellows added a word regarding a visit which her husband paid at one time to Mr. Fraser's mission, and Mrs. C. S. Mack told of a friend's visit to Mr. Janecek in Prague.

Report of the Historian

Thinking it will prove of interest to you to know what your Historian has of the Alliance records, programs, papers, etc., I am going to give you this list. We do not have a complete file

of the Alliance numbers of THE MESSENGER, indeed we did not have an especial Alliance MESSENGER in our early days. We had only reports and perhaps a paper of two, the President's address, incorporated in the regular MESSENGER. We lack the ones of July 24, 1918, August 27, 1919, August 4, 1920, August 6, 1924 and August 21, 1929. If anyone can supply these we shall be very grateful for them. They can be sent to the Historian and will be duly acknowledged.

Then we have a package of nine electrotypes of Past Presidents that were used for our programs at the twenty-fifth annual meeting of the Alliance. One book of records from 1904 to 1915, another book of records from 1915 to 1930. We have reports of the "Ministers' Wives" meetings of 1902, and a "Woman's Council" meeting in 1903 devoted to discussion of forming an Alliance. And we have a fairly complete file of programs, those missing being for the 24th meeting, the 27th meeting, the 16th, 17th and 18th meetings, and the 10th, 11th, and 12th meetings. I do not, however, feel sure that the Alliance always had printed programs in the early days. Any of these we would be glad to receive. And we have packages of miscellaneous reports, old By-Laws, Schedules of Bible Readings, and one package of Board Meeting reports.

These, as you all know, are kept in the fireproof room of the Theological School building at 48 Quincy Street, Cambridge, Mass. We feel very thankful to the School for allowing us this privilege.

Any information regarding the early meetings of the Alliance or "Ministers' Wives" meetings will be gratefully received by the Historian and kept on file.

Respectfully submitted,

(Signed) MARY W. MOSES,
Historian.

Mrs. Mack suggested that the photographs of presidents of the Alliance be presented to the Alliance at the close of their terms. This was expanded by Mrs. E. W. Wise to suggest that it was not necessary to wait until retirement, but might be desirable while in office.

The report of Miss Lina Miller, as Alliance Representative on the Convention Committee for the Stroh Memorial Fund was read by Mrs. F. H. Burdett.

Report of Representative on Stroh Memorial Committee

For a complete report of the Stroh Committee I refer you to our Chairman's Report in the Convention Journal.

It is my pleasure to say to you, loyal helpers, in this effort to do justice to one whose invaluable service to the whole church left his family bereft,

that we are very grateful indeed that the work we have tried to do is bearing such rich fruits.

All reports from those who have contacted this family are to the same effect; that the Stroh boys, now almost men, promise much. In their mental capacity they have made extraordinary progress, both entering through most rigid examinations the Technological Institute of Stockholm and the University of Upsala from a year and a half to two years ahead of the average.

We are thankful that the health problem, also, has yielded to persistent care and treatment, and is in better control, giving encouragement for the future.

It is possible now to see ahead a few years to the time when these young men will proudly assume full responsibility for the care of their mother and sister. And for all these years of uphill struggle we give thanks to God Almighty through whose faithful here on earth the work has been made possible. Special mention is due the California friends and the Washington, D. C. ladies for their regularity in remembering.

With cordial greetings to you all, as assembled, and singly as personal friends, I am

Affectionately,

(Signed) LINA MILLER,
Secretary, Stroh Committee.

There was no report at this time from the Social Service Committee, of which Mrs. F. H. Burdett was appointed Chairman.

The report of Mrs. G. Y. Anderson as Alliance representative on the Convention Urbana Committee was presented orally. Miss Darracott called attention to the fact that there were two separate committees concerned with Urbana, this for which Mrs. Anderson was reporting being the Convention Committee, and the other being one to raise a fund for student aid.

It was voted to accept the above reports as presented.

It was voted to send a message of gratitude to Miss Margaret Worcester for her report on Alliance History, together with the regret of the Alliance at her absence.

CALENDAR

Sept. 20.

Sixteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 222: "The Lord is gracious."

Lesson I. I Kings iv, v. 20.

Sel. 189: "I hate loose thoughts."

Lesson II. Luke iii, to v. 23.

Gloria, Benedictus and Faith.

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

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

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The



NEW CHURCH MESSENGER



September 16, 1936

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Vivian M. Kuenzli

The Cleric in the Field

Herbert C. Small

After This Life—What?

Othmar Tobisch

Board of Missions Notes

Price 10 cents

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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.
2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.
3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.
4. THE NEARNESS OF THE SPIRITUAL WORLD.
5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

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

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

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

The
NEW-CHURCH MESSENGER

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“Music Hath Charms”

IT was William Congreve who gave us the aphorism, “Music hath charms to soothe a savage breast.” It was left to a modern authority to tell us that singing is an antidote to heat. Professor H. Augustine Smith, head of church and community music in Boston University’s college of music, who made a 4,000-mile tour of the Middle West, recently said,

“Music has a cooling influence that practically produces the effect of air conditioning. Melody, the streamlined part of music, is never hot; and therefore, harmony and rhythm are the best hot weather remedies that I can think of.

“For this reason, community singing is very popular in the United States, and just awaits a leader who can take singers on musical excursions. In all my travels I have never seen people so eager to create their own music as they seem to be at present. Modern people take their music as a soothing influence, especially in times of economic and political unrest.”

The value of music in certain mental disorders has long been known, and in many sanitariums its soothing influence is frequently used.

Yet this is but a modern application of a power long known to men. “Apollo’s lute, strung with his hair” is as old as the Greek legends, and thousands of years ago David soothed the frenzy of King Saul by his skillful playing on the harp.

There is something in the human mind that responds to the time and tune of which music is composed.

“There is in souls a sympathy with sounds,
And as the mind is pitched the ear is pleased
With melting airs or martial, brisk or grave.
Some chord in unison with what we hear
Is touched within us, and the heart replies.”

We usually regard music as one of the natural products of civilization, and it is beyond doubt that as man advances in civilization the art of music grows steadily in intricacy and power. The least advanced races usually content themselves with rhythm. Not until some considerable progress has been made in civilized life does man appreciate melody and harmony. From this one might hastily conclude that music is an offspring of the intellect. Yet in

truth it owes much more to the affections than to the mind. On this point Swedenborg asserts, "The reason the harmonic of singing, and also the musical art, can express various kinds of affections . . . is from the spiritual world; and not from the natural as is believed."

Properly understood the gift of music comes to us from the spiritual world. Of course all good things on earth come to us from God via the heavens, but nearly all of them are given to us in correspondential form. Music is one of the few things that retain the same form in this world that they possess in the realm of spiritual cause. The best music is always heavenly. Probably it was due to some dim perception of this that led men in the Middle Ages to picture heaven as a state of eternal musical praise.

The world is outgrowing that mistaken idea of heaven, and is giving wider welcome to the truth that life in heaven is a life of joyous usefulness, a life of manifold activities that will furnish unlimited opportunities to every phase of human talent. The conception of the future life, however, does not contradict the assumption that music in the spiritual world plays a vastly more important part in life than it possibly can do on earth. In this world the stern duty of providing one's self with the necessities of every-day welfare robs many a budding genius of the opportunity of developing his gift. The soul of music is in nearly all men. In the future life the love of music will have full scope for development, and the exercise of that art will be among the chief uses pursued in the heavens.

A. W.

"If Any Man Hear My Voice"

By Frank A. Gustafson

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."—Rev. iii. 20.

THE Lord stands at the door and knocks—the door of man's heart, the door of his affection and desire, the door of his life's love and delight. He stands there, at the door, knocking, making Himself known, making His truth and presence known, making known His purpose with men, seeking to arouse a sense of need for His presence, seeking to be admitted to the man's most secret confidences, seeking to become a part of his most intimate life, to impart Himself, His power, His peace, His joy and benediction, that the man knowing Him, associating with Him, conjoined to Him, may know life in its fullest degree and find it well worth the sacrifice and denial that is associated with it.

He stands at the door and knocks—the door of the man's life, the door of his ambition and desire, the door of the thing that is deemed dearest and most worthy—for the man IS his love. What it is he is. The man is what he has set his heart upon and which he desires most ardently. The man IS his love. But the door to the man's life is his mind, for it is the

man's mind, his thought, his understanding, his intellectual faculty that opens his love to the consideration of a new state and condition of affairs.

To reach a man's love when it is contrary one must appeal to his mind, must enlist his common sense, must awaken his judgment, arouse his thought, stir his reason, make him think. To hold him when his love is favorable truth must enter and confirm, judgment must sanction, reason must approve, thought must point the way, intellect must perceive the quality of the love and its enjoyments that these may be brought out into full life and energy, find satisfaction in life.

But the man controls this door. The love is his own. He makes it what it is. What enters through the door is of his own permission and sanction. Truth may hammer away until doomsday, but if a stubborn will refuses to open the door it can never gain entrance. Principles of sanity and order may beat long and loud, but if disinterestedness steels the heart against them they can effect no moral re-

demption. Mighty facts may stand knocking, appealing, pleading, beseeching entrance to the man's life, but if loves made indifferent through prejudice, upheld by passionate disinclination, heedless of the call, refuse to open, forbid entrance, they can effect no result.

Man is a free moral agent. He is born that he may live the life of his love. That love is his life. He can be himself only in the freedom he possesses to permit this love to issue. This very freedom of love in the issuing is what bestows upon him his delight in living.

Yet love alone never suffices to stimulate life in its fullness. One never thoroughly enjoys one's love except as one can wisely direct it in its activities, can usefully employ and engage it, safely and consistently control it. For this reason that love may be at its best it must know the influence of another factor—mind, understanding. For this mind and understanding are provided that love may submit itself to knowledge and direction, that passion may subordinate itself to prudence, that affection and desire may subscribe to reason.

But nothing of this is possible save as love wills it, save as heart opens itself to the mind's appeal, save as the man himself wills to forego wanton freedom and its license and accepts from himself, in his own consent, the restricted freedom of justice and reason together with their more adequate and wholesome qualities and results.

It is according to the will of God that man should be thus free, free to be himself, to live his own life, to enjoy as he himself may determine. The realization of this freedom in its fullest degree is what we know as heaven, for after all heaven is but the free love of man set free to effect its blessedness in life.

But none is so free as he in whom this freedom has been restricted by truths and principles of life and order. They are not free who are the bond-slaves of passion and prejudice, who give free rein to their concupiscences and evil propensities. They are most free who have opened the door to the appeal of truth and have fought with themselves, mastered themselves, gained control over themselves, and compelled themselves to submit to principles of right thought and right motive.

That men may know this superlative free-

dom the Lord consents to visit them standing at the door and knocking, the door of the mind, that He may have entrance and become part of their thought and purpose, that His voice may be heard, His truth gain authority, His principle and precept acquire ascendancy. The best in any man's life depends upon just this—that he shall know God and do the will of God, not because God has power to compel him to so do, not for fear that should he refuse, God will destroy him and his happiness, but because having heard the voice and opened the door, having heeded the appeal of truth, having perceived its justice and comprehended its wisdom, he has so brought himself into rapport with it that he has found it meeting his need fully and adequately, and has instilled in him the ambition and desire to be completely at one with God and His purpose.

A man knows the will of God, and appreciates the wisdom of God, as he hears the voice of God speaking to him through the pages of the divine Word, for this Word is the voice of God outwardly presented to human capacity and capable of appeal to man's understanding, of appealing to his affections, of meeting the demands of his living and pushing itself into his very living with a power of bestowal of blessedness and confirmed joy.

Blessed is the man who hears this voice! Yea, verily! For it reveals a whole philosophy of life, acquaints with a profound principle of liberty and freedom for love and its life and enjoyment, instructs in prudence, justice and judgment, enlightens motive that it knows its own inherent quality, its limitations, its inconsistencies, its incongruities, as well as its opportunities and capabilities. This Word empowers love with a force of renunciation and renewal and reordering. It illumines a way of life, makes dark ways light, enters into and solves the problems of personal deep and dark experience, and trial and temptation, depression and desertion. It makes love and its life fruitful, strong, blessed, peaceful. Yea, blessed is the man who hears the voice, for it calls from death into life, from weakness into strength, from the slavery of passion and persuasion into the freedom of virtue and righteousness.

Blessed are they who hear the voice, but

thrice blessed are they who hearing, open the door and admit Him into the life. The Lord's presence is effected in all who believe in Him and in His Word, but He can save only such as live according to this Word. It is only so that He can enter and abide with any man.

Then open the door, not only hear the voice,

open to it that He may enter; not only believe in Him and in what is from Him, but do as opportunity for doing affords. Not only hear the voice but heed it. Repent as it directs, shun the evils of life as it points them—He will come in and meet with you and you will know the joy of His presence and benediction.

“Things Heard and Seen”

By Vivian M. Kuenzli

IN the one-time popular tales of wildest imagery by Jules Verne those of us who have had the privilege of sharing in the wonders of the last half-century will have witnessed the phenomenon so commonly experienced on the road. What seems a steep and high hill ahead of us is apparently rapidly lowered beneath our wheels until it becomes an almost level way. In almost the same way “Twenty Thousand Leagues Under the Sea” and “Around the World in Eighty Days,” are no longer possibilities for the imagination alone, but are already superseded by actual experience.

In the account of “Things Heard and Seen” by Emanuel Swedenborg in the spiritual world we have a more fascinating record of another world, another state, than anything which has been imagined and recorded in the pages of fiction. The fact that the wonders of which he has told us have been duplicated or approximated in so many cases since his revelation was given to the world should lend it credence. Those seeking conclusive evidence of the truth of his statements may find it in the world about them but there is more convincing evidence in their own minds and hearts. There is a witness within, testifying to the soundness of the reasoning and to the heavenly origin of the doctrines. The comforting and reassuring statement that “nothing is too good to be true” is true. The elimination of the “too” from our cognizance must follow the preparation necessary for the reception of the good. Swedenborg himself knew that this process would often be difficult of accomplishment, and that many would refuse to accept as true things which transcend the experiences with which

they are most familiar. Regarding the objections which he clearly foresaw would follow the publication as fact of what might have been gladly received as fiction, he states simply:

But by all this I am not deterred, for I have seen, I have heard, I have felt. (H.)

A recent subject of satirical comment has been the unfortunate quotation of a speaker to the effect that “Divine justice weighs the sins of the cold-blooded and the sins of the warm-hearted in different scales.” The point for our consideration is that devastation accomplished by one or the other is equally complete. After it is brought upon us, what is to be done?

Every thinking person is concerned with the present social and political problem of how to stop the avalanche, regardless of whether it was started cold-bloodedly or warm-heartedly. We are beginning to realize that it is a situation beyond human control—unless the human is filled with an influx of Divine love and wisdom. In the New Church we have accepted the idea that the Lord has actually made His Second Coming, and that this event of stupendous magnitude is affecting the human race, and effecting changes in everything concerning humanity. In the revelation placed in the keeping of these heavenly doctrines lies the solution of everything—of every least and greatest problem of our lives. Is it strange, then, that those first “receivers” should through Divine guidance have safe-guarded so far as humanly possible this sacred trust which would serve to extricate the world from whatever crisis, whatever catastrophe might involve it throughout the ages. Is this a large claim? It is not too large for the House which invites

our patronage, for we are dealing with the "Creator of the ends of the earth, the Almighty."

Consider but one aspect of the world condition to-day—that of unemployment. There is one small chapter, of approximately six pages, in *Heaven and Its Wonders, and Hell*, on the subject, "The Employment of the Angels in Heaven." Reading it, we too see and hear and feel the immanence of the Divine influence on all of our affairs. We remember the number and the variety of occupations which were unheard of a century ago. We are reminded of the innumerable ways of service; and of the new professional, vocational, and official activities which are continually being developed. We recall the teaching that the Lord is always in the effort of maintaining His universe in a state of harmony and order; and that no matter how ignorant, how selfish, or how wilfully wicked we may be, the evils which befall us are lightened and lifted so far as our state will allow. The disasters and catastrophes which seem so much a part of human experience are far less devastating than the trend of our natural impulses and emotions would warrant. We may be sure that any deliverance from plagues of "lightning and tempest, earthquakes, fire and flood, plague, pestilence and famine, battle, murder and sudden death" is from and because of the Lord's unceasing and unchanging mercy and love. By means of this mercy and love we are able to receive a blessing through these evils—not the blessing which should be ours if we were living in an orderly state, but the blessing perhaps of employment resulting from these calamities, and of research which may prevent or mitigate their recurrence. We consider the great increase in philanthropic endeavors affording employment; of medical, surgical, and nursing improvements affording employment; of education, recreational, and utilitarian projects affording employment. A limitless vista of opportunities for usefulness opens before us—usefulness which comes from and points us to the heavens.

The employments of heaven cannot be enumerated or described in detail, because they are innumerable and various according to the functions of societies. (H. 387.)

"Innumerable." The word itself suggests the myriads of constellations in the starry

heavens; and according to our capacity, ability, and receptivity we may be sure that these happy and useful ways of employment will be revealed. Since the Lord's kingdom is a kingdom of uses, the coming of His kingdom—His Second Coming—will be attended and evidenced by an ever increasing ratio and variety of interesting occupations. The basic remedy for unemployment, then, as for all other disorderly states and conditions, is to learn and do the will of the Lord.

The study of "the correspondences of all things of heaven with all things of earth" is confined to too few of even our own church membership. There is usually a period in the life of each League group in which the reading of *Heaven and Hell* is recommended and encouraged, but this period is very often that in which the interests and activities of the young people are more tied up with this-world conditions than they have previously been, or than they will be in later life. For this reason a study of this particular volume might be of greater interest at earlier and later periods. Yet whatever the age, condition, or preparation of the reader, a glance over the contents of this volume will awaken and stimulate the best and highest forces of which he is capable, for here is the key to the lock which has imprisoned humanity for ages. Here is the material for the solution of the problems of civilization, given directly from headquarters—the world of causes, the spiritual world. Here is the reason why the sun's rays bear "healing in" their "wings." Here is the explanation of the resistless urge upon every soul to overcome the limitations of time and space. Here is the interpretation of the mysteries of life and death, and of the emotions, reflexes, and inhibitions of the mind and heart. Here is the diagnosis of and the remedy for the perversions and travesties of marriage, for international difficulties, and for the financial, social, and moral status of the whole world.

Does this seem too large a claim to make for any one volume from any one writer? Remembering that the basis and containment, the theme and the thesis, the beginning and the end, are the love and the wisdom which are the first emanation from God, the Creator of the ends of the earth, the Lord of heaven; and

remembering that this emanation is to be received by influx by the creation in its order, we find that we are referred from this source book not only to the Bible, the Word of the Lord, but to the pages of the natural world, where the scientist as well as the student finds a Word which he can understand, appreciate, and interpret. A plea for a wider reading and study of "Things Heard and Seen" in the states which are described as *Heaven and Hell* is not intended to underestimate or minimize the importance of the study of the internal sense of the Word. Such descriptive matter is given its proper place in the *Arcana*, where it is inserted between the chapters so that we may be informed of the practical aspect of immortality, and the gift of eternal life. Without this insertion the mind wearies of its effort to understand the wonders revealed in each word and phrase of the Sacred Scriptures. With it, the mind is refreshed and stimulated.

The magnitude of the revelation concerning things spiritual and eternal is exceeded only by its simplicity, its assurance, and its beauty. Confused and discouraged by the apparent purposeless surge of many present-day conditions, it is good to read and to think of the *order* which "must be observed." This order, Swedenborg tells us, is to be kept inviolable through government.

But in the heavens there is no other government than the government of mutual love, and the government of mutual love is heavenly government. (*H.* 213.)

Report on Split Mountain Camp

The seventh annual session of Split Mountain Camp in the Sierra Nevada of California has drawn to a successful close. A most enthusiastic and co-operating group of young people gathered under the mighty Cottonwoods and bowing willow trees. The Kern River, a swift mountain stream, springing at the foot of Mt. Whitney, provided by its green and cool waters the pleasing contrast to the dry and hot mountain environment.

Split Mountain Camp, as many recall, is an organization now definitely connected with the California Association of the New Jerusalem, through an Advisory Board of five, appointed by the Directors of the Association. This Association has also pledged itself to the financial support, if possible.

Work for Split Mountain Camp is under way throughout the year. The Advisory Board meets at intervals to select the officers of the camp, to arrange the program, to provide all necessities, as food, tents, beds, dining room equipment, etc.

This year's director was Mrs. Virginia Walker of Pasadena, who was introduced into camp life last year and on account of her vivacious personality was renamed "Ginger." Her assistant was "Rip" Irving McCallum, who also filled the post of director after Mrs. Walker had to leave. As camp-mothers served Mrs. Mary Funchess of San Diego, and Mrs. J. W. Saul of Los Angeles. Councilors for the boys were the Rev. A. Diaconoff of Los Angeles and Mr. Wm. M. Moody of Berkeley. For a part of the second week the Rev. O. Tobisch of Berkeley replaced Mr. Moody.

The educational object of the camp is recreational as well as social and religious. Two series of lectures were given at the class period at 9 a.m. The first week the Rev. A. Diaconoff spoke on "The Human Form in Nature," the second week, the Rev. O. Tobisch on "Search for the Soul" as illustrated by Swedenborg's writings. The religious life was fostered by a daily morning devotion, conducted by the campers themselves. On Sunday, July 26th, the Rev. John L. Boyer of San Diego conducted the worship in our out-door chapel and preached to a capacity audience of thirty-four on "The Value of Camp Life for the Church Life." At the evening camp-fire the campers presented sermonettes on the text of Psalm 9.

As we New-Church people know, religion does not limit itself to a period of worship, but extends itself into the least and last details of the group life as well, so that we consider all activities of camp as a training for the larger life of religion. This expresses itself in the slogan: "All for one and One for all." Individual service to the group necessities is its principal end. The campers do not go to camp, they create camp! There is a thorough division of labor executed under the principle of usefulness for this miniature society. There is the community of equipment. There is the joyful giving of extra work as the occasions require. There is a harmony of purpose and the agreement on the principal. Above all there is the devotion to this end which makes for an atmosphere that cannot be described or explained, but can only be experienced. As said before, its educational values descend from the highest, its religious, to those outermost, that is camp discipline, cleanliness and sanitation.

The program of the camp provides also for creative activities of various types. There is a camp craft hour in the morning where individual interests in basket-weaving, water-color sketching, cartooning, and attempts at poetry are served. We encourage writing of short stories, interviews, songs and the production of a daily paper, the

Splitting News whose capable editor was David Gamon of Berkeley.

There is also some mountain climbing, horse-back riding, swimming with incidental observations of natural phenomena.

We were parting once more with regret, expressed by everyone that these glorious days are now only a matter of memory, but what a memory! It persists through the dreary days of winter, until once again the call of the trees and of the rushing river is heard in the minds of all true Split Mountain Campers . . . and Split Mountain Camp will be once more.

OTHMAR TOBISCH.

The League Secretary's Plans

IF as a means of transportation, I had one of the jeweled flying-cars spoken of in Louis Pendleton's "The Invisible Police," I could cast aside my itinerary and road maps and go to the aid of a League whenever assistance were needed. But this is the material world, and I must depend on my little Plymouth car to carry me on my mission.

On the twenty-third of September, I shall leave to visit the mid-western and western Leagues. My first stop shall be Pittsburgh. From there, I shall visit Cleveland and Lakewood, and then wend my way into Canada. After visiting Toronto and Kitchener, I shall head for Chicago, taking in Detroit and La-Porte on the way. Crossing the great north-west, I shall stop at St. Paul. There was once a very active League here, and perhaps another can be organized. Seattle and Portland will be my next stops, and then I shall visit all the California societies. The southern route home will include visits to Pawnee Rock, Pretty Prairie, Kansas City, St. Louis, Indianapolis, Urbana and Cincinnati.

A complete itinerary will be sent to every minister and League. You will therefore know when to expect my arrival.

I have no jeweled flying-car, but I hope to bring such jewels of information concerning the national League that all the Leaguers and League friends will be dazzled with the wonder of our fine organization—the national League.

JULIA C. GUNTHER,
Field Secretary, A. N. C. L.

The Cleric in the Field

Haying Time

MAINE is a hay state of importance, but the raising of grains other than oats is limited. The months of July and August are the haying season in this part of the country, and the sharp click-click-click-click of the busy mowing machines may be heard both morning and evening as they eat their way across the waving fields drawn by either one or two horses. Occasionally tractors are used for the purpose. The mown grass is allowed to dry undisturbed until afternoon, then is raked by drag rakes or horse rakes into windrows, and if the yield is light and the day has been fine the grass is usually sufficiently "made" or dried to be drawn the same day to the barns in large hay-racks and stored for consumption by horses, cattle, and sheep, or for future sale in the market. A second day of drying may be required where the yield is heavy or the sky overcast or showery, for green or moist hay will not "keep" in storage. The haying months are also the chief market gardening months when "the green herb" comes to useful maturity and so is fulfilled the psalmist's declaration concerning the Lord "He maketh the grass to grow for the beast and the herb for the service of man." (*Ps. civ. 14.*)

The importance of the various grasses to the animal kingdom in furnishing pasture during the growing season, seeds for the birds, and fodder during the winter months is evident to all, and in Scripture is made the basis of many references touching the spiritual life of men. The psalm quoted above finds in the very existence of grass and succulent vegetation a notable instance of the Lord's care for his creatures both human and animal. Since the green stuff which the earth brings forth in such abundance "of itself," and especially under the stimulus of cultivation is that by which men and animals everywhere are fed, the calamity of its destruction by drought, or fire, or disease, or insects is recognized as a major one which the Divine Providence strives at all times to

avert, we have the point in *Revelation* ix. 4 where it is provided that the locusts "should not hurt the grass of the earth, nor any green thing neither any tree" but only those men "who have not the seal of God in their foreheads."

Again because the grass is the first and simplest of nature's growths and its life brief, it is the key to many homilies on the uncertainty and imperfection of human life and affairs, as when it is said in *Isaiah* 40 "All flesh is grass, the grass withereth, the flower fadeth." Yet the Lord's concern for so lowly and temporary a thing as the grass "which today is, and tomorrow is cast into the oven," referring to the Palestinian use of dry grass for fuel, is made to enforce the Lord's much greater concern for the eternal creature called man by concluding "If God so clothes the grass . . . shall He not much more clothe you, O ye of little faith?"

As to the correspondence of the grass we find it in the first thoughts we give to a life of usefulness and to the cultivation and support of spiritual things. Grass expresses the external knowledge we possess and the faith in the Lord and Divine ways of living to which such knowledge ministers. Grass, Swedenborg says, "signifies spiritual nourishment, the same as pasture, and so the knowledge, intelligence and wisdom which are spiritual foods. Grass is knowledge from a spiritual origin, or that by means of which spiritual truth is confirmed." Grass does not rise to the dignity of trees and shrubs which point to a larger use of the rational mind, but illustrates a lowly and obedient faith based on knowledge mainly, hence its chief use to feed animals and not men, these being the representatives of our natural affections.

This compliant and obedient faith of the natural mind in its use to the reception of spiritual influx from the Lord and the consequent appropriation of his truth and goodness, and conjunction with Him, is touchingly revealed by the Lord when as a prelude to feeding the multitude with food miraculously provided for them "He made them all to sit down upon the green grass." (*Mark* vi. 39.)

Grass though especially the food of beasts,

having none of the succulent qualities that fit it to be eaten by men, is sometimes set forth in Scripture as the food of men. In a degraded state, man is said to "eat grass as the ox." Nebuchadnezzar is so described. This is because natural intelligence is one thing and spiritual intelligence another and a higher thing. Natural intelligence feeds the natural affections, which are animal; spiritual intelligence feeds the rational and spiritual powers which are the true man. When the thinking mind ignores spiritual things and satisfies itself with what is natural only, man descends to the brute level and becomes "a brother to the ox" and is described as eating what the ox eats.

Without grass the earth is a desert. It pictures the lowest point of spiritual emptiness and desolation where the mind is wholly destitute of thoughts bent on charity and its good works. As Swedenborg says, "Use is the plant soul," therefore the intellect of one not contemplating and intending such use is barren. In the spirit world where inward states are reflected in outward conditions barren souls seem to dwell and love to dwell in sandy places destitute of plants or grasses. Especially such are those in the church who separate the works of charity from their faith and make faith alone the means of salvation. Because these do not regard uses they have no living knowledge of religion. The sands amid which they dwell typify mere sense impressions unconsecrated to living thoughts and aims. They are akin to those whom the Lord describes as building their house upon the sands in that they "do" not the Lord's commandments.

But both natural and spiritual deserts may be reclaimed. As the practical uses of knowledge begin to be regarded and intended, the knowledge is vivified and the tender grasses of the spirit begin to spring up. Before the Lord came into the world the spiritual condition of all mankind is described in the Bible as that of a desert. But as the result of His coming and the establishment of a living church on the earth by the proclamation of new truths and the nurture of love and charity by their means this desert became a field and a garden refresh-

ing and beautiful to behold. Of this new state the prophet Isaiah speaks when he calls on the deserts "to rejoice, for in the wilderness waters shall break forth" and the desert shall blossom

as the rose. This is the experience also of every individual heart whose thoughts are linked with "the will to good."

H. C. S.

After This Life—What?

By Othmar Tobisch

I

TO many, life eternal is a pious hope! To many, it is a foolish illusion! To some it is an absolute asset of their faith! To others it is a debatable future liability!

All races and tribes of men have teachings concerning it. All men secretly wish to know the certainty of it.

We may approach the problem from a purely practical point of view. Either we deny life eternal or we affirm it, but in either case our mental action will decisively influence our life.

We may attack the question from the philosophic angle. If we think of time, of a beginning and of an end, we are also forced to admit that we still can think of something beyond the beginning and of something after the end. We naturally form a concept of the endlessness of time. In fact we are able to think of eternity as something which finally gets out of the reach of our thinking capacity. The idea of time, by the law of opposites, also admits the idea of timelessness.

Again from a philosophic speculation people conceive of the Divine, or the Absolute, being the cause of creation, as something beyond the experience of time. The Divine, or God, in order to be God must be eternal. Man could not be satisfied with a lesser quality in God.

The thought about the eternal, is the thought about God. The ancients recognised Him as such: "And Abraham called upon the name of Jehovah, the everlasting God."

If we believe in an everlasting God, we are entitled to think of everlasting life proceeding from Him. If He is the I AM, there is every reason to believe that He will give permanency to the life which proceeds from Him.

In the thought of the Old Testament, that is in its literal sense, this consequence was not

fully drawn, as revelation concerning Life Eternal was not open to such an extent as now. So we read in the *Psalm* 6:

"For in death there is no remembrance of Thee, In Shoel who shall give Thee thanks."

implying the inadequacy of any life after this, even to the point of not knowing God.

II

In the Lord's own words and through manifestations of His life men were given new knowledge of this spiritual reality. In the Greek word AIWN (English eon) was given the basis for the new revelation. It implied seven different rising ideas: life, vitality life-times, generation, time, era and, since Plato, eternity. It was lifted out of the space-and-time relation and placed into the category of spiritual things, by the Lord Himself. Life Eternal is not to be measured by clock or sun-dial, neither by re-occurrence of the same events, it is determined by one's spiritual attitudes: It is the righteous who go into eternal life, the selfish into eternal self-punishment. Those that see the greatness of the Lord's kingdom, far greater and more important than houses, families, relations, lands, those will inherit eternal life, in the world to come. (*Matthew* xix. 29.)

A new world was opened by the Lord to the few who understood Him. Eternal life was not to be thought of as something to be attained after the death of the body. It could be had right here: for the kingdom of God is within you.

He that believeth on Him hath everlasting life. There is the water of Him, the truth of Heaven, as it springs within us to give us everlasting life. Evidently this life is spiritual, not material; substantial, not corporeal.

To the astonished sight of the disciples was offered the form of their Master, substantial as

ever, and yet not the same. Some were allowed to touch Him, others were not. Some believed in His life at once, others only after definite proof. Evidences of life eternal are plentiful. Aside from a commanding mountain of philosophic reasoning, from a necessity of a world of values beyond the physical ones, we feel ourselves the nearness of a definite power beyond the bodily manifestations.

III

Yet the Lord desired that men may know with greater certainty and with more rational insight, what constitutes Life Eternal. Anyone who is open to rational light, can find to-day all that is necessary to know about Life Eternal. If we are challenged with the usual: How do you know, nobody ever came back, let us calmly reply: There is no need to, for we have the testimony of a man who lived there as he lived here. He was a living man, speaking with living beings. He dissolved the fiction of a world to come, that world was present and everywhere wherever human souls existed. Eternal life is siritual life. The old ideology of the Christian theologians had to be abandoned before this brilliant light on the structure of life. There could not be any more future judgments, nor any more appearances of the Lord in person in a second coming, nor any more waiting for the decayed bodies to arise and re-assemble their molecules at the trumpet call of the millenium.

Eternal life cannot be understood by the man of to-day properly, unless understood in the sense as revealed to the world in the writings of Emmanuel Swedenborg. In this sense it is the life which makes man live in a spiritual atmosphere, namely in the condition of goodness and mercy, loving kindness and truth, in forgiveness and sacrifice, in tolerance and patience . . . that is life, life in capital letters.

This eternal LIFE is all about, and all within us, as it is in and of the souls of men. It never can be lost or extinguished, though it may be darkened and thwarted. But human life is eternal Life. Being of spiritual values, it is lodged in spiritual individuals. These spiritual individuals form spritual societies. So eternal life is lived in groups. It has organized activities, the expressions of its use. It is a

communal life not a solitary life. It is powerfully influencing to-day the thoughts of men. Forever and anew it is pressing outward into the organizations of men to re-shape life on earth. And that also can be said about life eternal, we may experience it within us as a great love, we may feel it as a dep affection, we grasp it as a thought, we may see a bit of it in our dreams, but we cannot argue for it. He who does not believe Abraham or Moses will neither believe him who puts forth the most brilliant argument for a life after death.

IV

The lover of God, he who acknowledges Him in innocence, trust and love, finds Life Eternal an obvious and necessary part of his love. Love makes him see that Life. It is not a dwelling in time, but it is a condition of his internal.

After this life, what? becomes a searching question in an entirely different direction. It is no longer a question of mere survival of consciousness, but it is a question of responsibility with regard to our usage of the life we have now. Principally, we remain the same here and hereafter. If we do not change after this life we must change now. Whatever internal happiness we are ever going to have we are having right now and here! The question resolves into this: After this selfish life, what? After this unspiritual life, what? Life eternal is quality life. It is a spiritual-moral life. It is created by a change of mind and interest. Eternal life is an after life, but a life after we have left our interests behind us and have advanced soul, mind and body into a life of spiritual magnitudes, following Him, who says: Follow me—I am the way, the truth and the Life.

The Leading and Guidance of Providence

DIVINE providence differs from all other leading and guidance in this, that Providence continually regards what is eternal and continually leads unto salvation, and this through various states, sometimes glad, sometimes sad, which man cannot at all comprehend; but still they all conduce to his life eternal.—(A. 8560.)

FROM OUR READERS

To the Editor of THE MESSENGER:

The Glorification of the Hoe, as depicted in THE MESSENGER of August 5th under the caption of the "Man with the Hoe," sounds to me like some poetry that is written by men who look out of the window and philosophize about things they themselves have never had to experience. To my knowledge, H. C. S. is the first individual who apparently relishes the hoe. And if it were not for the fact that I have had a good bit of the hoe in my childhood and boyhood days, I would almost be tempted to give up my job and pick up the hoe as a result of the author's picture of the hoe. The fact however is that the hoe is to me one of the most dreaded tools in existence. I associate with it none other than the worst type of drudgery, monotony, and I would say almost agony that I can think of. It may not be strenuous, require no great strength or physical strain, as the author puts it, but I can still feel my back as a result of leaning over it in the potato or turnip patch. To lean on it in the shade was not so bad, but to lean on it so it would do some good was quite another story. Why, I would rather take up the pick and shovel any day, though much more strenuous, than that back-breaking tediousness of the hoe. How any man can go into such spasms over the hoe is beyond my understanding, unless it be a piece of Arm-Chair imagination—rationalization!

Understand, I am not questioning the author's experience with the hoe—I assume that he has had one in his hand. I also relish the good effects of the hoe, as for instance looking back upon the clean black soil between the rows of vegetation—this to me is also delightful. Nor do I question the spiritual significance of the hoe, but to think of it as delightful, pleasant, easy, conducive to thought is too much for me. The only thought it ever produced for me was the thought of getting away from it. H. C. S. is therefore welcome to his Hoe.

ISAAC C. ENS.

THE OPEN FORUM

Dear Sir:

Inasmuch as the first article in the August 12 issue of THE MESSENGER, is entitled, "The Efficacy of Prayer," and as the same issue contains a letter on the same subject by A. A. S. James, I thought I would make some comments on the same subject.

The Lord on several occasions said that if we ask for anything that our request will be granted.

The wording is such that our requests may include natural as well as spiritual things.

It would appear, however, that we will receive what we ask for, provided that we have advanced far enough in a spiritual way to realize the power of the Lord to answer our prayers. As it is stated in the Gospel Story more than once, "Be it unto thee according to thy faith."

But most people, when they do not get their requests granted, think that prayer cannot be relied upon, rather than giving thought to their own state. Others reason about the subject, and come to the conclusion that the Lord's promises refer solely to spiritual gifts.

The truth appears to be that the Lord always yearns to bestow both spiritual and natural blessings upon all, but most Christians lack faith in His power to do so, and therefore, fail to have their prayers answered. Those who feel that we should not ask for natural blessings are referred to note 1422 of the *Arcana Coelestia*, where these words may be found:

"Here it is evident that 'to bless the Lord' is to sing to Him, to proclaim the good tidings of His salvation, to preach His wisdom and power, and thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is gifted with those things which belong to blessing, namely, with celestial, spiritual, natural, worldly, and corporeal good; these, when they follow each other in this order, are the goods in which there is happiness."

According to the Gospel Story, everything depends upon our faith. But the faith of the New Testament is a dynamic faith rather than a merely intellectual one. All Christians believe in God, but not so many really believe that the Lord has all power in heaven and on earth. If we really believed in the power of God, our prayers would be answered. But of course, if we were spiritual we would not ask for many things that we are now asking for.

W. H. DENNISON.

MISSION BOARD NOTES

In its effort to keep up with the needs of the Church both at home and abroad the Board of Missions has developed its activities in several customary uses, at the same time inaugurating and cooperating in various departments of work which have grown to such an extent that although the secretary now has three part-time assistants he is still seldom abreast of correspondence or requirements. The follow-up and colporteur work of the Swedenborg Foundation, now handled through the Board's office, account in some little measure for the growth of the Church's extension activities. It may be interestingly brief to follow a day's work at the Board's office in Hawthorne, N. J. So much mail is received that now a lock box is rented

which assures early and frequent delivery. The first mail is of course the heaviest, and in the sample day we are considering we first note letters, and a card, from three Societies requesting a varied assortment of free literature. A note from a former minister asks for suggestions in the way of booklets to send to a certain group of the clergy. There is a bulky envelope from an earnest lay student who desires comment on sermon outlines and a Sunday-school plan. There are numerous payments, subscriptions and an inquiry for *Daily Readings*, and the secretary must make up a deposit and pay a bill for that periodical. A lengthy reply is called for on a Convention Committee matter. Two items are received for the Evidence Society, one of which requires a letter to the editor of a rather prominent magazine. A set of proofs arrives from the printer for a new pamphlet in preparation; a design must be worked out for the cover. The numerous replies to a follow-up letter to the isolated are received. Three letters are from missionaries abroad, one item of which requires duplicating for the Board's executive committee, with covering letter of explanation, or request for a vote, from the secretary. It being near the end of the month several colporteurs render their periodical reports. These require careful examination, and fresh stocks of books ordered from the Swedenborg Foundation, if required. A lady in Mississippi answers a three-year old letter which requires file searching and a lengthy answer to numerous questions. The courteous secretary of the Swedenborg Society in London sends an inquiry, and the same mail brings a problem in the home missionary field. There are two or three other miscellaneous pieces of mail, and the afternoon delivery is not yet here. On the average about 150 letters leave the office weekly and last year about 25,000 pieces of literature were distributed. As the secretary is pastor of an active little Society, there may be a call or so to make during the day, or some office of the church to which to attend. Of course, next Sunday's sermon must be in hand, and perhaps a lecture to prepare for an evening public meeting. In addition to the co-operation of various agencies of the Church which makes added work possible, the Board has recently provided Ediphone equipment which should prove a great help. The office already has a mimeograph and addressograph. Before the new church year gets under way, we hope to publish in THE MESSENGER, and otherwise make available, a list of free literature which will be supplied for the asking, if postage is provided. Also, the Societies are reminded that the Lecture Bureau will take under consideration applications for small grants for lecture purposes. *Board of Missions, Hawthorne, N. J.*, is sufficient address for all inquiries.

Despite an almost total crop failure for the fourth successive year, the several New-Church groups in the province of Saskatchewan, Canada,

are going forward bravely. These groups were well represented at the annual Western Conference held at Sunnyslope, Alberta, and the Rev. John E. Zacharias, its president, reports a splendid meeting. Unhappily, only a few days later, Mr. Benjamin Dick, president of the host Society, met with a fatal accident. It is a sad loss to the church. Mr. Zacharias also reports still another active group in that section, upon which he had the opportunity to call for the first time when returning from Sunnyslope. This is at Vidora, Sask., twelve being present at the service held at the home of Mr. Paul Kjlgaard. The Rev. Klaas Peters, Louisville, Ky., brother of the other missionary minister in the Western Canada field, the Rev. Peter Peters, also sends an interesting report of a vacation visit to his old home at Rosthern, Sask., where his brother now makes his headquarters. Services were held there throughout the summer, and numerous trips made to outlying New-Church points. A baptismal service was conducted at Andworth, Sask., August 1. New interest has arisen in the important city of Edmonton, Alberta, where Mrs. Christine Sigmond, recently met a New-Church minister for the first time, Mr. Zacharias having made a long journey to make the acquaintance of this devoted family. A new effort is being made to effect a wider distribution of free literature in Western Canada field.

Evidence Society Note

What relation is there between the price of a second-hand book and the fame of its author? Is the valuation by dealer or collector based principally on a book's rarity, or on its original cost? Can an author's esteem in history, or his influence on the age, be somewhat gauged by the amount of money one must pay for his books a century, or more, later? The Evidence Society asked these and similar questions of Mr. Horace C. Higham, president of the famous second-hand booksellers of Charterhouse Street, London, himself a member of an old New-Church family. His firm's catalogue of theological books is received by a number of people in this country, and often certain works of Swedenborg are listed. It was felt that Mr. Higham's opinion would be valuable in arriving at something of an estimate of Swedenborg's historical position, from a new standpoint. Mr. Higham feels that "the theory of the ratio between demand and price must not be stressed too mathematically." While not prepared to deduce from the fact of having recently sold four second-hand copies of the *Economy* that there is "a general awakening of interest in Swedenborg's scientific works, the fact remains there is a demand." Mr. Higham notes this is small but fairly constant. Tak-

ing this opinion in account with a certain amount of somewhat similar experience in the United States, the Society concludes it might only need something more to be done in the way of advertising and publicity, plus the united interest of New-Church people, to bring about a fairly general distribution of Swedenborg's scientific and philosophical writings in the world of education, not to say an understanding of what he taught in these fields. It is of interest, that Mr. Higham's father, Mr. Charles Higham, was years ago one of the founders of the Conference's Evidence Society.

Publicity Bureau Note

By arrangement with the Swedenborg Society, of London, the Bureau is prepared to make a limited free distribution of the brochure, *Swedenborg and Modern Ideas of the Universe*, by Harold Gardiner, Esq., M.S., F.R.C.S. In our judgment this paper is an exceedingly lucid and informative statement of Swedenborg's scientific-philosophic conceptions, and of great importance for leading the educated world to an understanding of what this great genius taught and of the real use his doctrines have for the present day. It is anticipated that a careful distribution will be made to certain universities and other educational institutions, but a small number will be available in response to individual inquirers if ten cents is sent for postage. The booklet is 7½ x 10½, neatly bound and lettered. Address all communications to the Bureau, Box 27, Hawthorne, N. J.

Maine Association Meeting

The celebration of the one hundredth anniversary of the Maine Association will take place in Bath, Maine, September 19 and 20, 1936. Those planning to attend should notify Miss Anne Kimball, 138 Lincoln St., Bath, Maine.

MARRIAGE

PETERS-THORNTON.—Mr. John W. Peters of Calgary, Alberta and Miss Agness Elizabeth Thornton of Regina, Sask., were united in marriage at the home of the bride on July 18, 1936. The Rev. P. Peters of Rosthern, Sask., officiated and was assisted by the Rev. J. Mutch of Knox United Church, Regina.

Mr. and Mrs. Peters spent their honeymoon at Yellowstone Park and are now residing in Calgary, Alberta.

OBITUARIES

EWER.—Mrs. Ora S. Ewer passed away in her San Leandro home on July 5, 1936 after a brief illness. She was the most faithful church goer ever, traveling every Sunday two hours by train, boat and trolley across San Francisco Bay to attend the services in the O'Farrell Street and later in the Lyon Street New Church. She also endowed the Oneonta Home Fund with a considerable gift and was the friend of every one in the Society. With her passing we have lost a kind and loyal force, but a long and useful life had come to its conclusion on earth. Resurrection Services were conducted by the Rev. O. Tobisch in Oakland on July 7, 1936.

MONSEN.—Mr. Ole Monsen, a long time member of the old O'Farrell Street church in San Francisco and a native of Norway, passed away after a long and lingering illness at the home of his brother in Oakland. He was a skillful silversmith and made and donated to the Berkeley Parish a set of beautiful silver communion cups. He was a loyal New Churchman, notwithstanding the many trials he had to pass through on account of his faith. He passed away at the age of sixty-five, on August 15, 1936 and the resurrection service was conducted by the Rev. O. Tobisch in Oakland on August 17, 1936. Cremation followed at the California Crematory, Oakland.

COMING EVENTS

A special meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Monday, September 21, 1936, at 4:00 P. M.

CALENDAR

September 27.

Seventeenth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 222: "The Lord is gracious."

Lesson I. I Kings ix.

In place of Responsive Service, Sel. 190: "I have done judgment and justice."

Lesson II. Luke vii, v. 24.

Gloria, Benedictus and Faith.

Hymns (Mag.) 24: "Lord of all being, throned afar."

301: "Pleasant are Thy courts above."

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The

NEW CHURCH MESSENGER



September 23, 1936

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Hiram Vrooman

**How Can This Country Stay
Out of War?**

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Association With Angels

Cornelia Hinkley Hotson

**The New Home of the
American Bible Society**

A Page for the Younger People

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3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

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The
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Monogamy v. Polygamy

IT comes as a surprise to many people to learn that among the two hundred religions and cults that exist in this country there still remains a group of people who practice polygamy from sincere religious principles. When, forty years ago, the Mormon Church renounced its belief in the value of a multiplicity of wives and put the ban of the church upon polygamous unions, a small section of the people set up a church of their own under the name of "The United Order of the Brethren," and persisted in their belief in polygamy. There are only a few hundreds of them, but during the past forty years they have persisted in their belief and have based their social life on their religious convictions. Prominent among their beliefs is this—"The more children a man has, the greater his reward in heaven . . . Children by many wives provide stronger offspring to carry on the faith."

Judged by a pragmatic test the faith of the United Order of the Brethren is a failure. The sect is smaller today than it was forty years ago. And a test applied world-wide to polygamous nations would reveal the fact that not only from the standpoint of religion but from that of social economy the monogamist has the

better chance of survival in the strenuous competitions of earthly life. Islamism has had thirteen centuries in which to compete with Christianity. It allows a plurality of wives and advocates a multiplicity of children. During those thirteen centuries there has been time enough for Mohammedans to multiply to such an extent as to push the Christian nations into the sea. Instead of which, the greater part of the Mohammedan world is the dominance of Christian nations. There is no such thing as an economic problem as the result of polygamy. The Turks and the Moors had their chance of overrunning Europe. They were defeated in the middle ages. The torch of civilization fell from their grasp. Whatever of intellectual and material progress has come to the world during the past five or six centuries has come, under Divine Providence, through monogamous people. The more advanced civilized nations, which include nearly all the peoples of Europe and the two Americas have outlawed polygamy as being unsound religiously and unsafe socially. The Divine Law, "no more two but one flesh" is recognized as the ideal in human marriages.

That the laws of conjugal life are con-

stantly broken and its ideals evaded does not invalidate the fact that monogamy is recognized by the civilized world as the soundest law of social life.

When we lift the subject to the spiritual plane we recognize that true marriage is the union of two minds. Its primary function is not that man should "be fruitful, and multiply, and replenish the earth," but that in a perfect spiritual and mental union married partners should progress towards angelhood. The increase of the human race plays an important part in the Divine plan of creation, but if men were to elevate the spiritual aspect of marriage to its proper plane there is little doubt that the Lord's desire for the birth of human souls would be adequately met.

A. W.

Boats and Ships

THE recent discovery of an old viking ship embedded in a marsh in Norway reminds us of the antiquity of boats and man's age-old attempts at navigation. The day when some adventurous barbarian first learned to propel himself on a log across some inland shallow water is lost in the dim mists of time; but we can follow in imagination the steps by which man learned to hollow out the trunk of a tree and then step by step adapt mast and sail to his rude craft. It is a far cry from the rude catamaran to the steamships of modern days, but in the primitive canoe lay the possibilities of navigation and ship building that have been ultimated in the *Normandie* and the *Queen Mary*. So also in the viking ship lay the germ of the modern dreadnaughts.

People in the eastern hemisphere probably owe less to ships and boats than do the modern inhabitants of North and South America. Migrations in the east were made over land; but it is to the little ships of Spain, England and Portugal in Elizabethan times that all the republics in the Americas are indebted for their existence.

Historic references to boats and ships do not carry us back much more than four thousand years. The Chinese had boats on their rivers as far back as 2000 B.C. But primitive navigation must have been practiced many centur-

ies earlier. The sacred legend of Noah's Ark (which was, of course, a concept of a large, ugly and unseaworthy craft) comes down to us from the last days of the Most Ancient Church. It is of value in showing us that in those early days the human mind was familiar with boats of great size, and familiar, too, with the spiritual realities to which boats and ships correspond. In some countries there are deeply-rooted sentiments associated with particular ships. The Spaniards treasure the recollection of the little vessels in which Columbus discovered the West Indies; America regards "Old Ironsides" with affection; and the British regard Nelson's flagship, the *Victory*, as something money could not buy.

One of the most important boats of which the world has ever heard is nameless and its passing is unknown. It was a little ship on the Sea of Galilee from which the Saviour spoke to the multitude. There was also the ship in which He lay asleep when the storm broke, and the disciples aroused Him with their fear-impelled cry of "Carest thou not that we perish?" If the fishermen of Galilee could but have known of the world-wide influence of the Gospels and the loving veneration in which the Great Teacher would be held, those two little ships would have been treasured and preserved for all time.

A New Churchman, even though he may live far from navigable water and seldom set foot on the deck of an ocean liner, must necessarily be interested in the spiritual ideas associated with a ship. Ships correspond to knowledge and doctrines drawn from the Word of God. They have this spiritual signification "because ships pass through seas and rivers and carry things useful for life." (A. C. 6385.)

Regarding the ship in this light we realize that every man may be a navigator. Safe-guarded by the truths he draws from the Word he may sail the many seas of human knowledge and experience. In this sense it is especially true that "they that go down to the sea in ships . . . see the wonders of the deep." Life is safer, richer and fuller to the man who, in his approach to the accumulated wisdom and knowledge of the ages, is kept in safety by the laws of truth drawn from the Word of God.

A. W.

The Regeneration of Men

A chapter to appear in five parts from the new book by the Rev. Hiram Vrooman entitled "The Divinity of Jesus Christ Scientifically Stated."

Part I

THE written Word of God, as said before, is, as to every iota of Its contents, the Autobiography of Jesus Christ. The supreme purpose of this Autobiography, however, is not to glorify the Lord, although the Lord is indeed glorified by It, *but to regenerate men.*

That the Bible is the Autobiography of the Lord will appear as an absurdity to those only who apprehend no Soul of truth, no Spirit of truth, within the letter of It. If the Word is nothing other than what is apparent in its literal sense then indeed it is not the Autobiography of the Lord. The interior or spiritual sense of the Scriptures, however, both as a whole and as to every minutest detail, attests to the fact that the Lord is the Author of the Word and that He is the Word. This fact alone should stimulate every lover of the Lord to look eagerly and deeply into the spiritual sense of His Word. It is the way of knowing Him better and better.

In opening the gold mine, which the theme of this chapter is, two repetitions from the chapter entitled "Truth Scientifically Defined" have place. First, "the life of Jesus Christ in the world was nothing other than Truth functioning according to Its nature in Its relations to mankind." Second, "Truth is true thinking." "True thinking must necessarily be true in reference to an objective which, in turn, is loyal to such standard of values as exists in the nature of things. Otherwise the thinking is not true. *During the life of Jesus Christ in the world the all of His thinking was absolutely true in reference to one objective, namely, the regeneration of men.* This was His criterion. And the standard of values to which this objective was absolutely loyal was God's love for the human race."

And so, in the light of these several tremendous statements, we introduce the subject of all subjects which stands out conspicuously in the very forefront of all the things which it

is the privilege of the human mind to deal with. It is the personal regeneration of men.

The magnitude of this theme, and the importance of it, in terms of intrinsic values, as these exist in relation to the standard of all values as this exists in the nature of things, just simply cannot be exaggerated or overestimated. There is one reason alone, among others, which changes the extravagant appearance of this statement to one of simple modesty. And this reason is, as shown by Revelation, that the supreme purpose of God Himself in creating the universe and the human race was to bring into existence a heaven of immortal angels. Angels are nothing other than regenerated men and women now living in the spiritual rather than in this material world.

Regeneration is a growth which results in a changed quality of life. Regenerate life is of heavenly or angelic quality which is the exact opposite of hellish or satanic quality. Regeneration essentially is unselfishness. Degeneration essentially is selfishness. The growth of unselfishness which is regeneration involves all things appertaining to the man's life. Hence, it involves, as to time, all the years of his life, and, as to experiences, all of his feelings and thoughts, all of his happinesses and sufferings, all of his hopes and fears and *all other of his experiences.*

Before entering deeply into this subject I would first undermine the unintelligent and small calibered attitudes of such of my intelligent and big calibered readers as have thought of their own regeneration as only one of many of the superficial side line interests in their very busy and preoccupied lives. The whole of God's purpose in creating them and preserving them is involved in their regeneration. Regeneration is no side line or superficial interest. It is the whole interest of every man. That is why every man is to "seek first the Kingdom of God and his righteousness." These things be-

ing true of regeneration it becomes a subject for lifelong study and is never to be completed or set aside as the grade school studies are by children emerging from their teens. Indeed all knowledge and all learning appertain in one way or another to regeneration as the only *ultimate* thing worthy to be served by them. Hence, the rational aspects of religion command their part of our consideration.

This book from its beginning has been contending and showing and proving that the Bible, as a luminary from which the light of Divine Revelation brings to view the things which constitute the lives of men, thereby enabling the mind to investigate itself scientifically, is by far a greater luminary than the sun. This statement is here made to serve as powder behind this projectile: *the Word of God from beginning to end, both as a whole and as to every part, treats of the regeneration of men as its foremost and final objective.* Inasmuch as angels are only regenerated men this object is inclusive of their needs.

The Bible reveals that God's love for the human race is such that He becomes incarnate in Jesus Christ purely as a means of giving Himself to the regenerate interests of men. Thereby the Lord was our Saviour and Redeemer. The Lord's Autobiography necessarily treats of its Author; but when we begin to see and to comprehend some of its revelations the truth quickly becomes apparent that the one and only way to instruct men about their own regeneration is to reveal to them the true nature of the Lord. Correct ideas and true information about the nature of God who is the Lord become the cornerstone and the key to rationality in religion. The essential reason for this, as the Word itself shows, is the fact that the interior personal growth which took place in Jesus Christ, from the time of His birth to His crucifixion, which we call His glorification, is analogous to the regeneration of any man. As already said, in the secret personal life of Jesus Christ there were innumerable imperfect human things that had been taken on by inheritance from the virgin mother Mary and these were transformed to such an extent, chemically changed, so to speak, to such degrees, that they actually became Divine in quality and

thus were united and became one with the Father within. This growth in Him is what we call (theologically) the Lord's glorification. To repeat, the regeneration of men is exactly analogous to this the Lord's glorification. This is why the Bible, by treating of the glorification of the Lord, treats also of the regeneration of men—even as to all details and particulars.

And now let us go to the Bible itself for support of these contentions and for additional light upon them. Evident it is that, at best, our space permits only the selection of passages which will serve as examples of the others which are very numerous.

Among the innumerable things which the Lord in His Autobiography tells of concerning Himself, even to minute particulars, are the temptations that He experienced. All of the experiences of Jesus, bear in mind, were related to the growth that was going on in Him, because the growth that was going on in Him was to make possible the regeneration of men as its essential object. Do not all the experiences of every man bear relation to the growth taking place in Him? Hence His temptations were related to His growth. Temptations are like the refiner's fire—they purify and thereby contribute to the growth.

Many Biblical students will be surprised to learn that the very first temptation combats experienced by the Lord were not after the beginning of His ministry but in His early boyhood and that our information concerning these first temptations of His comes from the Old Testament rather than the New.

I will now cite a particular passage of Old Testament Scripture from which we receive divinely revealed information concerning the first temptations of the Lord which He experienced in early boyhood.

The first rebellion and the first battle and the first wars mentioned and described in the Bible are set forth in the fourteenth Chapter of Genesis. When this chapter is interpreted according to its interior or spiritual sense, by the use of analogy, we learn of the Lord's first temptations and in learning of these we also get light on our own temptations. Indeed all of the wars and battles described in the Old

Testament, when interpreted spiritually, treat of temptation experiences in the life of the Lord. Hence by analogy they also throw light on our own temptations.

According to its literal wording this fourteenth Chapter of Genesis contains uninteresting things of the doings of nine kings with difficult names and of their cities or dominions with names hard to remember and it seems to be all but useless except to occupy space in the Word. In this respect it is but typical of a large part of the Sacred Scriptures. But there have been deserts secreting artesian waters which have easily been transformed from being space occupiers into fertile slopes and valleys. And so the arid vastness of this chapter is made to overflow with the living waters of revealed spiritual truth by simply penetrating to the artesian waters of its interior sense.

These nine kings divided into two forces so that the war is described as one of four kings with five. In the decisive battle the four kings won the victory over the five kings. The victors took Lot and departed. Abram then fought with the victors and rescued Lot. Melchizedek King of Salem and priest of the most high God comes into the picture following Lot's rescue by Abram. The wording of the chapter shows that the five kings which first rebelled and were conquered were wicked kings whereas the four kings which conquered were to appearances upright although not altogether so really. The four kings were headed by Chedorlaomer. Among the five wicked kings that were conquered were those of Sodom and Gemorrah. All nine kings had been living in peace with each other but under the rule of Chedorlaomer. Of the five defeated kings it is said in the fourth verse, "Twelve years they served Chedorlaomer and in the thirteenth year they rebelled. In the fourteenth year was the war. This rebellion signifies the Lord's first temptation as will be explained in the part to follow in the next issue.

(To be continued)

Affirmation

"FOR THOU ART MY HOPE, O LORD GOD: THOU ART MY TRUST FROM MY YOUTH."—Psalm lxxi. 5.

How Can this Country Stay Out of War?

This country can stay out of war by obeying the same principles that keep an individual out of a fight; and there are many who successfully and honorably avoid physical combat. The principles governing their success are given in that matchless Sermon on the Mount: "*Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil.*" In other words, the way to stay out of war is to substitute for retaliation and revenge, the Christian principle of *non-resistance* or the positive refusal to oppose evil with evil: This means no tit for tat, eye for eye, tooth for tooth, blow for blow, shot for shot, navy for navy, blockade for blockade or starvation for starvation. In truth, it means the active never failing principle of doing good for evil,—"*Love never faileth.*"

Non-resistance, backed by such aggressive good will, means that our country shall not be defenseless and spineless in the presence of an enemy. It is the discovery of a new and thoroughly tested method of successful defense. To the degree that we practice it we become the leader and challenger in the settlement of all controversial matters. Before our enemy can reach for his gun we compel him to see its insufficiency when matched against determined goodwill. The spirit of malicious warfare never yet has failed to retreat before a truly "Good Samaritan" equipped with the oil of kindness and sympathetic understanding.

Certainly the ultimate attainment by our country of the ability to stay out of war, is more like the growth of a tree to its fruitage than any act of legislative decree. It is the writer's belief that both individual and organized effort within our country, however small or great, to practice and teach Sermon on the Mount philosophy, will lead in the direction of ultimate national expression.

Every effort of goodwill toward our known enemies, in feeding and clothing them; or in contributing to their education, as our country did with the Chinese after the Boxer uprising; in fact, any useful contribution to another is a mark of growth in the direction of peace.

Every time our country figuratively turns the other cheek, or goes the second mile by fair play in business relationships it is carrying the challenge of war to a new level of competition where good motives and fair dealings are more powerful than material warfare:

"*And there shall be no more war.*" "*It is written, thou shalt not kill.*" "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*"

C. W. CLODFELTER.

The New Home of the American Bible Society

AFTER occupying the old red brick Bible House on Astor Place, New York City, for eighty-three years, the American Bible Society is now located in a new home at the corner of Park Avenue and Fifty-seventh Street. The building, purchased in 1935, has been altered to provide for the Society's activities in supplying Scriptures throughout the world. The Society will be the sole tenant.

The new Bible House is six stories high. On the south end of the first floor is the retail store of the Eastern Agency. The entrance and north end contain exhibits and display material designed to picture to visitors the nature, extent and importance of the Society's work. Among these are a large illuminated world map showing the location of all the Society's home and foreign agencies, a twenty-one-foot chart containing the names of the 972 languages and dialects into which the Scriptures have been translated, and electrically lighted dioramas presenting the work of translation and distribution in foreign lands. On the walls murals depicting the history of the translation of the Bible will soon be placed while a strip of appropriate Scripture quotations encircles the walls of the entire first floor.

This interesting and informative exhibit material will attract not only church groups but many people to the new building and it is hoped that visitors from out of town, who are interested in the Bible and its circulation, will call at the new Bible House. The building will be formally dedicated with a series of appropriate gatherings in November.

For the eighty-three years of occupancy the output of Scriptures from the old red brick Bible House was enormous. In the seven decades ending in 1922, when manufacturing at the Bible House was discontinued, there were printed and bound in the plant and sent out through its doors 76,082,448 volumes of Scriptures. These Scriptures were printed in sixty-nine languages and in five embossed systems for the blind. When one adds to this total the volumes purchased or imported and then

passed through the Bible House throughout the eighty-three years of its use, the grand total to December 31, 1935, becomes 134,179,512. This means that bound volumes of Scriptures have been issued from the Bible House at a rate of about three every minute, night and day, since the old Bible House was opened.

From the beginning, a certain amount of the space in the Bible House had been designed for renting to others. Horace Greeley had his private office in the building from 1863 to 1872. A United States post office and a United States revenue office are both listed among the ten-



THE NEW BIBLE HOUSE

ants. Many religious, missionary and charitable organizations have been housed within its walls. Among them are the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Church Missionary Society, the Board of Missions of the Methodist Episcopal Church, and the Reformed Episcopal Church. Interdenominational bodies are also in this list, including the Woman's Christian Temperance Union, the Young Men's Christian Association, and the American Sunday-school Missionary Union. The *Christian Herald* had its office for many years in the Bible House. The New York Sabbath Committee were tenants for seventy years. Most significant, however, is the fact that for

over a decade the American Bible Revision Committee, under the direction of Dr. Philip Schaff, did its monumental work in the building.

Many other translations and revisions were also completed within its walls, notably the Arabic, the Modern Syriac, and the Version Moderna in Spanish. Numerous missionaries have labored in the library of the Bible House in translations they were making for their own people.

In the vaults of the old Bible House, where they will remain for the present, are plates valued at over one million dollars. These are for the printing of not only various sizes and styles of Scriptures in English, but Scriptures also in forty-eight other languages.

The Lord's Human Is Divine

TRUE Christianity is based on the principles that the Lord is the God of heaven and earth and that His Human is Divine.

Of these two essential principles it is the latter that concerns us most in this life, for if we can grasp its meaning we will fully understand the former also.

Words are understood differently by the natural and the spiritual man. To understand the words that the Lord's Human is Divine, as they should be understood, we must elevate our thoughts above the familiar material conception. If this were not so there would be no point in placing the greatest emphasis on the doctrine of the Divinity of the Lord's Human.

The Lord is very rich. He is so rich that there is none other beside Him. Only from Him are the riches of others, either spiritual or material. His riches are unlimited. But as the Lord is utterly unselfish the only way in which He can enjoy His riches is through others. So we are created by Him to use His riches.

By "being created" we do not need to understand an instantaneous miraculous creation on this earth alone. Until recently that was the only way that we could understand creation. But now we know that there must be other earths on which fellow human beings live, or have lived, or will live. A little knowledge of the starry sky leads to the conclusion that cre-

ation passes our comprehension of time and space. This the Lord hinted at to the simple people of this earth when he said:

And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd. (John x. 16.)

These other people and we were created to share and use the Lord's riches. But to share and use them has not been enough for us. We have tried to appropriate them to ourselves and misuse them. In this, we of this world have been the worst offenders. So much have we perverted the Lord's riches that we were destroying them, and with them, ourselves.

If the Lord were not utterly unselfish He could have let us destroy ourselves, but as in Him there is not the least uncharitable wish or thought or tinge of human prudence He had to come into this world as one of us, and for us resist the temptations of the hells that we had created in order that they might be put under His control. Otherwise to Him these hells of ours would have been abstractions, unrealities, death.

As a Son of man He did resist and conquer all the temptations of our hells, even to the inconceivable temptations of the passion of the cross whereby He was fully glorified and His very Human made Divine.

As a Son of man our Lord Jesus Christ manifested to us that He could, and can, subdue and control our hells. His whole life with us in the flesh was conclusive proof, even to the raising of the dead, that He is God of heaven and earth and that His Human is Divine.

In His Glorified Divine Human He stands ready now to resist our hells for us. They have come under His control. Let Him enter into us and He will overcome them. We can do this simply by shunning evils as sins against Him. We so acknowledge that the things of hell have no place in Him: that His Human is Divine. Then is fulfilled in us His words in John xiv. 12-15:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name,

that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

So, by these words: The Lord's Human is Divine, understand that He is here, now, everywhere, forever, wherever and whenever sins are shunned as evils against Him: that we so enter into His Divine Human and share with Him and use the illimitable riches of His power and great glory to the extent that we with Him free ourselves of our hells—even to the raising of the dead.

Association with Angels

By Cornelius Hinkley Hotson

WE are told in no. 181 of *Divine Love and Wisdom* that men, in the interiors of their minds, are in light and heat similar to that of the angels in heaven; in heat similar to their love and in light similar to their wisdom. The difference between angels and men is that angels receive this light and heat consciously, whereas men do not as yet receive it consciously.

Just before this, in no. 179, is a statement which may give us both understanding and encouragement. Swedenborg tells of seeing some angels from the lowest heaven who ascended to the third heaven. He heard them there complaining that they did not see anyone, and yet Swedenborg could see that they were in the midst of the angels there. He was told that the angels from the lowest heaven could not see the angels of the higher heavens because the love and wisdom of that heaven were imperceptible to the lower angels. If angels of different heavens cannot see each other, why should we doubt that we are sometimes in good company ourselves?

A little later, no. 186, Swedenborg tells us that man is a heaven in least form, because the interiors of his mind are, like heaven, in three separate degrees, one above or within another. One can go from less to greater light within the same degree, or rise by a distinct step into an entirely different degree. Yet, further on, at no. 256, he explains (if I understand it cor-

rectly) that after all, so long as we live in this world, we do not really ascend out of our own natural minds, but understand things in those minds, at best, illuminated in some way from the really higher or interior degrees in which the angels are, so that we may have something like discrete degrees, or three kinds of wisdom, one above another, but all in the natural degree as yet.

It gives one a real feeling of encouragement to be assured over and over, as one is, in *Divine Love and Wisdom*, that the intellect can be and is elevated into the light of heaven, and can see in that light: that when we understand truth, we are seeing in that light. Swedenborg tells us, no. 242, "that spiritual light inflows by three degrees with men, but not spiritual heat, except to the extent that man shuns evils as sins and looks to the Lord." How easy it is for the intellect to be raised into the light of heaven, he shows, no. 243, by telling how even evil spirits, when they were in company, could hear and understand heavenly truths, but when they were by themselves, they turned from the truth they had heard and completely forgot it.

In no. 252 it says: "The natural man, in whom the spiritual degree is opened, does not know that as to his spiritual man he is in heaven, when nevertheless as to his spiritual he is in the midst of the angels of heaven, which indeed appears to the angels, . . . but communication between the natural man and the spiritual is made by correspondences, and communication by correspondence is not perceived otherwise in the intellect than that truths are seen in light, and in the will than that uses are carried on from affection." It is thus explained to us how encouraged we may feel when we do see truth in light and do act usefully from enjoyment of being useful.

In no. 244 he begins to tell us that the will does nothing without the intellect, the will taking hold of the intellect, but not the reverse. The entire fifth part of the book explains the relation of the will and intellect to each other and to the Lord, by tracing the correspondence of the will and intellect to the heart and lungs. Since the heart corresponds to the will, and the lungs to the intellect, we can, by considering the anatomy and functions of the heart and

that will I do, that the Father may be glorified in the Son.

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lungs, understand how the will and intellect work together.

As the heart sends the blood through the lungs to be purified, so the will, if it loves what the intellect shows to be true, is itself purified and can be raised into the heat of heaven: that is, enabled to act from love to the extent that it loves the wisdom which tells it how to act in a heavenly manner. The action of the heart is entirely involuntary, and that of the lungs nearly so. The will and intellect are organs or receptacles in the mind for the reception of the Lord's love and His wisdom, just as the heart and lungs receive life from Him, to keep the body alive. (No. 358) Life remains a loan from the Lord, which the heart and lungs are adapted to use for our benefit, and in a corresponding way liberty and rationality or love and wisdom are a loan from the Lord, which our intellects and wills are adapted to receive and use. When we use our loan from the Lord as He intends and provides, we are already in association with angels.

Fryeburg New-Church Assembly

August 9—30, 1936

Fryeburg, Maine, with its variety of New England scenery and its variable New England weather, has once again proved its charm to the sizeable group of New-Church friends who made up the "family" of the Sixteenth Annual Session of the Fryeburg New-Church Assembly just brought to a close. Particularly does the large number of young people in attendance throughout the entire period augur well for the future of this venture in New-Church education, as well as for the strengthening of the Church as a whole.

Four members of the faculty presented series of lectures extending throughout the session, and three others gave individual lectures of outstanding interest and merit. Mr. Asa E. Goddard's conduct of one Question Box period on Astronomy will not soon be forgotten, nor will Mr. F. Gardiner Perry's keen application of New-Church teachings to "Business", nor Mrs. Dole's remarkably vivid review of the Sunday-school lessons on the "Divided Kingdom." The Rev. Louis A. Dole, President of the Assembly, presented a series of lectures which might have been entitled "Religion To-day": (1) The Bible To-day—Its Letter, (2) Its Spirit, (3) Religions of the World and (4) The Church in the World,—the series being an excellent ré-

sumé of religious conditions from a New-Church viewpoint. Mr. Dole also conducted five Question Box periods with malice toward none and with charity and justice toward all. Dr. Norman O. Goddard's lectures were scholarly considerations of unusual topics too rarely presented in the light of the New Church: (1) Art in Relation to Life, (2) The Books or Literature of the Ancient Church, (3) The Apostolic Church and the New Jerusalem, and (4) The Origin of Evil. The Rev. Henry C. Giunta's course on a "Rational View of Immortality" was a group of lectures developed from many experiences and questions encountered in discussing the question of *Life after Death* from the public platform. Mr. Horace B. Blackmer's periods were in part devoted to biographical sketches of the New-Church composers represented in our *Book of Worship*, and in part to the discussion of, and instruction and practice in the use of our chants and chant anthems.

Certain daily classes—daily except Sundays and Wednesdays—were held throughout the session. Mrs. Dole's class for young people, meeting beneath the trees (weather permitting) is an institution of the Assembly without which Fryeburg simply would not be Fryeburg. Her comprehensive grasp of the Doctrines and her fluent and easy way of talking about them make invaluable memories in the minds of the youth who come under her instruction. This year the subject was *Heaven and Hell*. Other daily classes, held in the village, were for the children of the Assembly and of the village. Miss Florence Whitehead taught the class of older girls, and Mr. Sherman Newton, a student at the Theological School, taught the older boys. The younger children under Mrs. Helen W. Perry, assisted by Miss Alice Brown, combined with their lessons hand-work projects, which, when exhibited, were enjoyed by the "grown-ups" as much as by the children who made them.

Morning chapel service at the Assembly Building is a foregone conclusion, with its opportunity for renewing acquaintance in congenial company with many favorite hymns of the Church. The great advantage, however, which the Fryeburg Assembly has over other similar endeavors is its proximity to an organized New-Church society with its house of worship for the Sunday services, and its hall for recreational pursuits and entertainments. How inspiring the Fryeburg Church with its pretty chancel so artistically decorated with the choicest of wild and cultivated flowers and ferns (the loving offering each week of Mrs. William B. Post); its finely toned organ; and its enthusiastic choir of Assembly young people! More than one hundred and fifty worshipers gathered here on the third Sunday of the session in spite of inclement weather for the service which was followed by the sacrament of the Lord's Supper.

A regular event of the Assembly, also, is the Annual Fair of the Fryeburg Society, on a Thursday afternoon and evening, when the Assembly "family" is transferred temporarily into the village for its evening meal and entertainment.

Another outstanding feature of Fryeburg, taken advantage of on Wednesdays of each week is its central location for arranging so many splendid trips through the mountains. Wednesday was the "free" day each week for recreation and picnicing. While plans were suggested for parties of old people and of young people—auto rides, canoe trips, mountain climbs, hikes—each individual was free to join whichever party he wished, or to organize a separate expedition.

The reference to the young people brings to mind the activities of the "Flames." The ridiculous antics of the large group of initiates, one day early in the session, were followed by the breathtaking beauty of a singularly impressive and reverent candlelight service (the final step into membership) in which the whole Assembly, both old and young, participated. The "Flames" contribution to the Sunday services as a choir has already been mentioned. Their contribution to the entertainment and good cheer of everyone was exemplified most completely in their mirth-provoking "Stunt-Nite" with its thrilling pantomimes of "Bluebeard" and "Jack and the Beanstalk." No one who witnessed the performance will ever forget Bluebeard's chamber of defunct wives, or Jack's cow, the ravenous giant, or the hen which laid the golden eggs!

The ladies of the Assembly had been busy during the winter and spring in various activities with Fryeburg in mind. Particularly had they made and solicited articles which they sold at their "table" during the session, and were gratified to turn over to the "Twitchell Memorial Fund", as the result of their efforts, the sum of one hundred dollars. They wish to take this opportunity to express to the societies and individuals who aided them by contributions their thanks and appreciation for the assistance rendered.

The annual business meeting, on August 21st, of the members of the Assembly paid due tribute to the three members who had passed away during the year—Miss Frances Twitchell, its treasurer for seven years; Mr. Fred H. Burdett; and Mr. John Osgood, all of whom were members of the Board of Trustees. At the same time, regret was expressed at the serious illness of Mr. Frederick W. Faxon, who was greatly missed throughout the entire Assembly session. His beautiful moving pictures of last year's Assembly, and his rustic little cabin, erected in expectation of his occupancy this year, were poignant reminders of him who had Fryeburg Assembly so very much at heart. Mr. Faxon passed to the spiritual world on August

31st, the day following the closing of the session.

A second action of the business meeting was the appointing of a committee, headed by Mr. Asa E. Goddard (address Manomet, Mass.), to raise the sum of \$3,000 to form "The Twitchell Memorial Fund", the main purpose of which fund is to reduce the indebtedness of the Assembly—a purpose which all who knew Miss Twitchell recognize as having been ever present in her thoughts and aspirations.

Another matter concerning which there was considerable discussion, both formal and informal, was of a new project—the institution of a special training course for Sunday-school teachers at the Assembly, and it was definitely decided to offer such a course next year during the third week of the regular Assembly session. It is planned to devote the second lecture period during that week to general lectures on the subject of Sunday-school work to add one lecture period in the afternoon for those definitely interested, and to use the regular children's classes for observation purposes, with conference groups for teachers of young people and adults. Details of the course are to be worked out very soon by a committee, and full information will be sent to the superintendents of all New-Church Sunday-schools.

The annual election of officers of the Assembly resulted in the choice of the Rev. Louis A. Dole, president; the Rev. Norman O. Goddard, vice-president; Mrs. Anita S. Dole, secretary; Mrs. Susan B. Goddard, treasurer; and Mr. Horace B. Blackmer and Mr. John R. Swanton, Jr., additional members to the Executive Committee.

No account of the Assembly would be complete without mention of the afternoon at the Worcester's fine estate at Intervale, N. H., where their hospitality embraced the entire Fryeburg "family." So, too, it should be recorded that we enjoyed, by means of the "movies", a visit with our friends of the Almont Summer School, saw their buildings, their teachers, their classes, their recreations. Pleasant evenings at the Assembly grounds were rendered interesting and instructive by means of Mr. Asa Goddard's telescope in observing the moon and the planets. Moreover, the "Flames" will long remember their impromptu class at which Mr. Goddard with vivid imagination described a baseball game on the moon, and then decreed that for nineteen minutes no person over eighteen years old would be allowed to ask a question. The cultural background of Fryeburg Village played its part, also, in giving the Assembly members the opportunity to hear readings from Shakespeare by Walter Hampden, and to attend an illustrated lecture by Prof. Menzel of Harvard University on the recent expedition to Russia to observe the eclipse of the sun.

H. B. B.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Enoch

DURING my vacation some years ago I saw in the Blue Ridge Mountains two young men with knapsacks on their backs who were evidently on a walking tour. There were hundreds of other people about, rushing along in automobiles, but these two young men didn't seem to be envying anyone. They swung along the road at a good pace and were having a really good time.

In my mind arose the thought that in spite of all the many advantages that have come with the automobile, there is one very grave disadvantage. The motor car has robbed many of us of the joy of walking. A long walk used to be one of the best forms of enjoyment; and it still remains an invaluable form of exercise.

To enjoy a long walk you need a cheerful companion. He mustn't be quarrelsome, nor want too much of his own way. He must be genial, good tempered, cheerful, and kind hearted.

In the Bible there are many instances of walking. The Saviour during His ministry of three years, walked from place to place, teaching His disciples by the way.

Quite early in the Bible there is an account of a great walk. In the fifth chapter of *Genesis* we read that "Enoch walked with God." That is the most important thing we learn about Enoch—that he walked with God. We are told that he was the father of Methuselah, and that he lived for three hundred and

sixty-five years; but the great thing and the wonderful thing about him was that he walked with God.

Can you realize the significance of this? It doesn't mean walking from place to place as you and I walk. It means that he was conscious of the constant presence of the Lord. He knew that whatsoever he might be doing, sleeping or walking, the Lord was present with him. As soon as he arose in the morning he turned to the Lord in prayer, and realized the presence of the Divine. All day long he ordered his thoughts and actions in the clear knowledge that there was One by his side who read every thought of his inmost mind, and heard his every word before it was uttered. In the knowledge of this Divine Companionship Enoch found the world a very happy place. And he walked in such uprightness that he walked right into heaven. We read that "Enoch walked with God; and Enoch was not, for God took him."

There is this same Divine Companionship for you and me if we will have it. The Lord is not far away from us.

"Closer is He than breathing
Nearer than hands or feet."

His promise is, "Lo, I am with you always, even unto the end of the world." If you like to do so you can walk with Him. And walking with Him, many things will happen to you. One of the principal ones is this: if you walk with the Lord all your companions will be nice people. Selfish ones will leave you; evil ones

will fear you, for evil people cannot stand the light of the presence of the Lord.

It means many other things, does this walking with the Lord, but I believe this is one of the greatest of all the blessings it brings us. It brings us the companionship of noble hearts and minds. It introduces us to the really nice people—those whom the Lord Himself calls the salt of the earth.

Here is a walking tour for you, not merely to the mountains of the earth; but to the high places of the spirit. These are ours when we can be like him of whom it is said, "Enoch walked with God."

Daily Readings

Daily Readings will be grateful if those members who received bills with last quarter's manual will please remit at their first convenience. Doubtlessly, vacation-time has interfered with the general response which is so necessary in order to maintain this work. *Daily Readings* is sold and distributed below cost, the Convention subsidizing it to some extent, in view of its favorable reception and general use by the Church. It will be of interest to subscribers to know that the Church in the middle-west is now represented on the Selection Committee by Mrs. Mary Adams, of Elgin, Ill., well-known as chairman for many years of the National Alliance's Round Robin Committee. Her aid in this work will prove of much strength and value. The next issue of *Daily Readings* will be distributed at the close of September, the topics for the new quarter centering largely on the Word. There will also be subjects dealing with Thanksgiving, The Advent and Christmas. The subscription price is 50 cents per year, or 15 cents if paid quarterly. Send all communications to *Daily Readings*, Hawthorne, N. J.

Publicity Bureau Note

By arrangement with the Swedenborg Society of London, the Bureau is prepared to make a limited free distribution of the brochure, "Swedenborg and Modern Ideas of the Universe", by Harold Gardiner, Esq., M. S., F. R. C. S. In our judgment this paper is an exceedingly lucid and informative statement of Swedenborg's scientific-philosophic conceptions, and of great importance for leading the educated world to an understanding of what this great genius taught and of the real

use his doctrines have for the present day. It is anticipated that a careful distribution will be made to certain universities and other educational institutions, but a small number will be available in response to individual inquirers if 10 cents is sent for postage. The booklet is 7½ x 10½, neatly bound and lettered. Address all communications to the Bureau, Box 27, Hawthorne, N. J.

New-Church Literature for Free Distribution

Since the publication in *THE MESSENGER* last year of the list of free literature available to Societies and individuals for distribution, several new titles have been added and certain material republished. The present list follows:

Believe It Or Not, Ripley's famous study of Swedenborg. Swedenborg Sticker—Stamps, for envelopes and packages.

Diagram of Swedenborg's Life and Works, ready for mailing.

Galli-Curci and Swedenborg, illustrated.

When in Doubt, outline of life and teachings, etc.

In the Spiritual Laboratory with Swedenborg, Bray.

Swedenborg in Science, Finance and Government, Warren

Is Genesis Divine, Whitehead.

Pre-Historic Genesis, Whitehead.

Swedenborg's Origin of Man, Freeman.

Good News! Bible verses helpfully grouped.

What the New Church Teaches, brief outline, Bible paper.

Fundamentalist—Modernist Controversy, King.

No. 2. *Second Coming of Christ*.

3. *How the Dead are Raised Up*.

4. *The World Between Heaven and Hell*.

5. *Heaven: Where It Is; How to Get There*.

6. *Hell: Who Made It; Why Do People Go There*.

Order by number. No. 2 out of stock.

Life After Death, with *Heaven and Hell* extracts, Worcester.

A Sign of the Times, A Christen Scientist becomes a New-Churchman.

A True Social Order, an outline of Swedenborg's sociology.

The Michelson Morley Experiment and Swedenborg's Doctrine of the Ether, Howard.

The Problem of Suicide, Harvey. The only treatment of the subject.

The Testimony of Genius, tributes to Swedenborg by the famous.

The New Church and Divine Healing, Cushing.

Reading Swedenborg, Barron.

Brief Readings from Swedenborg,

No. 1. *Childhood and Youth*.

2. *Rich and Poor in Heaven*.

3. *Marriage*.

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NEWS OF THE CHURCH

WESTERN CANADA

The Western Canada Conference of the New Jerusalem Church held its annual Convention in Sunnyslope, Alberta, on July 5th and 6th. Quite a number of visitors from various Saskatchewan points were present. An average of eighty persons attended the sessions. All sessions were conducted by the Rev. John E. Zacharias of Herbert and the Rev. Peter Peters of Rosthern. The sessions and sermons were all in English for the first time in Western Canada.

The reports were in general quite favorable. The Rev. John E. Zacharias reported on Herbert, his home field, and on Vancouver and Chilliwack, B. C., and on Winnipeg, Manitoba. The Rev. Peter Peters gave a very favorable report on activities at Rosthern, Sask., and on Roblin, Man., Togo, Sask., and Meadoa Lake, Sask. All services at the above points had been well attended.

The officers remained the same, Rev. John E. Zacharias, President, Mr. George Ens of Rosthern, Vice-President, and Mrs. Helen Ens of Rosthern, Secretary-Treasurer.

The Rev. Peter Peters conducted the Baptisms and Confirmations. Mr. William Dyck and Mrs. Henry Redekopp, both of Sunnyslope, were baptized and confirmed. Two children, Clare Beverly Redekopp and Loretta May Loewen, were baptized. Miss Margaret Redekopp of Sunnyslope was confirmed.

The Rev. John E. Zacharias administered the sacrament of the Lord's Supper, the Rev. Peter Peters assisting.

Closing remarks of appreciation were made by Mr. Zacharias.

BROCKTON, MASS.

Regular morning services were resumed on Sunday, September 13th, after the summer recess. The Rev. Everett K. Bray, of Cambridge, preached on the subject "The Psalm of the Struggling Soul."

NEWTONVILLE, MASS.

During six weeks of the summer this Society was host to five other Newton churches at the Union Summer Services. The attendance averaged one hundred fifty-one each Sunday.

Sunday, September 13th, marked the opening of the church year. On that occasion the pastor chose for his subject "Guardian of the Sea."

BERKELEY, CALIF.

The first regular service in the new Berkeley church took place on Sunday, September 13th, at 7:45 p.m.

For the Berkeley Parish there was planned a get-together of parents and teachers on Thursday evening, September 10th, in the library of the church, the purpose of which was to discuss the various problems of religious teaching for parents and the church.

PERSONALIA

Mr. John A. Kristan, prominent among the younger members of the Humboldt Park Parish, recently sailed for Tokyo, Japan, where he will represent a local cellophane company. After inspecting a large shipment of cellophane consigned to his firm, he will return to this country, probably during the winter holidays. Although Mr. Kristan is only twenty-three years of age, his expert knowledge of the product qualified him for such a responsible position. Letters from Japan inform us that he is gradually becoming familiar with the strange customs, but still having difficulty in fitting his 6' 5" stature into the Japanese scale of architecture.

Mr. and Mrs. Merrell and children of Cincinnati, Ohio, have settled in Berkeley, Calif., and the Berkeley New-Church Society cordially welcomes them.

BAPTISMS

DYCK.—On August 2nd, at Cudworth, Sask., Canada, Irene Genevieve, infant daughter of Mr. and Mrs. Daniel B. Dyck, by the Rev. Klaas Peters of Louisville, Ky.

BLACK.—Bruce David, son of Mr. and Mrs. Bruce Black, was baptised in the Toronto New Church on Sunday, July 26, 1936, the Rev. Immanuel Tafel officiating.

TAFEL.—Leonard Immanuel, son of the Rev. and Mrs. Immanuel Tafel was baptised in the Toronto New Church, the Rev. Leonard Immanuel Tafel of Frankford, Pa., officiating.

CALENDAR

October 4.

Eighteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 144: "Make a joyful noise unto the Lord."

Lesson I. I Kings xvi to v. 10.

In place of Responsive Service, Sel. 191: "Thy testimonies are wonderful."

Lesson II. Luke x, v. 21.

Gloria, Benedictus, Gloria and Faith.

Hymns (Mag.) 1: "When morning gilds the skies."

11: "God of the morning."

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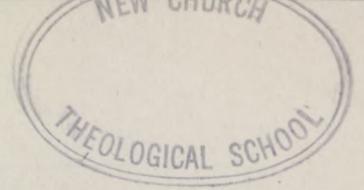
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The
**NEW CHURCH
MESSENGER**



September 30, 1936

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Richard H. Tafel

The Regeneration of Men

(Part II)

Hiram Vrooman

The Pool of Bethesda

Jedediah Edgerton

A Page for the Younger People

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

The
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“Shall We Preach?”

DURING the summer months some serious expressions of opinion re: sermons and preaching were given by prominent American and British clergymen and a number of men proposed that there be a moratorium on sermons. The Rev. Dr. Frederic S. Fleming, rector of Trinity Episcopal Church in New York City, suggests “that there be a moratorium on preaching for one or two years. He considers the ministry of the spoken word on the whole worse than useless. “There is practically no preaching worth the name to be found today.”

His statement has been widely endorsed, and there is no doubt that many people regard the quality of the average sermon delivered in American pulpits as being the reverse of excellent.

It might be suggested that the remedy for this state of things might better be found by seeking for fewer and better trained men than by abolishing preaching for one or two years.

The history of preaching is an interesting study. The pulpit is preëminently Christian, and Christianity itself was spread abroad by preachers. Curiously enough, the first literary allusion to a pulpit is Biblical and Jewish. In *Nehemiah* (viii. 4) we read, “And Ezra the scribe stood upon a pulpit of wood, which they

had made for the purpose.” From that pulpit he read to the people the Book of the Law; but the pulpit was not used for sermons as we understand the term to-day. Preaching was, however, a definite part of religious life in the Old Testament times, certainly from the days of Solomon onward. The writer of the *Book of Ecclesiastes* calls himself “The Preacher, the son of David.” The prophet Isaiah declares, “The Lord hath appointed me to preach good tidings unto the meek.”

It was in New Testament times, however, that preaching attained its fullest importance. The Greatest Preacher of all time proclaimed His new gospel of love. Many of His most wonderful sayings have come to us as “The Sermon on the Mount,” and He sent His apostles forth to preach to all people. After His death and resurrection the preaching of the gospel was continued throughout the civilized world. The discourses of the apostles differed greatly from our modern sermons. Their object was to bring to the people the facts of the Lord’s life, death and resurrection, together with the principal truths of His gospel of love. Origen, in the later years of the second century, was the first preacher in the modern sense, the first

whose discourses were concerned with expositions of the Sacred Scriptures.

During the Christian era the importance of preaching has fluctuated greatly in the estimation of the Church. The history of the pulpit reveals the fact that when sacramentarianism has flourished, sermons have been regarded as of little worth; when great preachers have arisen sacraments have been relegated to a second place; until in modern times both sacrament and sermon have been accorded almost equal value in church life.

One aspect of the pulpit must not be overlooked. Every great revival in Christian times has been effected by the spoken word, the sermon. The Reformation, the great Wesleyan revival, even the Tractarian movement in England—all owed their success to the preachers.

Great preachers have always attracted great congregations; great preachers always will. If to-day sermons are regarded as of little worth it is not because the use of the sermon has been superseded, but that the preachers are poor in calibre and lacking in ability and conviction. A Savonarola, a Lacordaire or a Martin Luther, were one forthcoming, would just as easily move men today as in bygone centuries. It looks as if preaching were becoming a lost art, or a neglected gift. Most modern preachers are "men of a little breed." They possess not the flaming oratory of a soul transformed by the conviction of a great cause. The cure for poor sermons does not lie in closing the pulpit, but in making every theological student a good preacher. The world might take a hint from the makers of automobiles. Bigger and better preachers are more necessary to mankind than bigger and better cars.

A. W.

The Pulse of the Universe

THE Harvard Tercentenary Conference was a feast of intellect for mathematicians. When Sir Arthur Eddington told his audience his latest calculations of the exact number of particles of which the universe is constituted and the speed with which the nebulae are receding from the earth and from each other, there

were just a few who could follow him in those calculations.

By the ordinary newspaper reader, and even by vast numbers of highly educated people, the results of those calculations have to be taken on trust. Only an expert mathematician can verify or disprove such a statement as that "our universe is exploding with a velocity of recession which increases by 964,800 miles an hour for each twenty million million miles." The average man has to accept such a statement with the same humility as that with which the devout Catholic accepts the idea of the infallibility of the Pope. There is, however, the satisfaction of knowing that these figures can be checked by other mathematicians. They are not dogmatic but scientific assertions susceptible of proof or disproof by other gigantic mathematical minds.

We have not the slightest feeling of scepticism as to the truth of Sir Arthur Eddington's conclusions. But one statement made at that Conference reminds us that not every assertion made by astro-physicists need be considered as final. During the past half century there has arisen a school of thought which has regarded the universe as a clock running down to ultimate cessation of movement. The radiation of energy would ultimately result in a static universe, a creation dead beyond hope of renewal. At the Harvard Conference, Professor Arthur Haas, of the Notre Dame University, challenged this belief.

"Instead of the universe running down with its energy being wasted away, Dr. Haas stated that there is a perpetual interchange of energy between the light rays permeating the universe and the stars. Like an endless chain, the process, he said, seems to be going on eternally, the stars giving up their energy to space and space giving that same energy to the stars."

This means that there must be some central and inexhaustible source of cosmic energy.

Readers of Swedenborg will see at once how closely this agrees with the great seer's doctrine of creation. The material plane of the universe was created by the agency of the sun of the spiritual world, which sun is the never ceasing

emanation of love and wisdom from the Divine Being. Creation is not a completed process. It is ceaseless in its operations. Preservation, says Swedenborg, is continual creation. Moment by moment the universe exists from the Divine. At the center of all things there is the

eternal outpouring of energy from the Creator. The universe is not a clock that is running down. It is not even a clock that is being rewound. It is an external manifestation of eternal creative energy.

A. W.

The Prophets and Nationalism

By Richard H. Tafel

IN the ancient Semitic countries, including Israel, the kings ruled in accordance with the doctrine of the divine right of kings. These kings were very religious, and felt their dependence upon their gods. In order to keep their favor, it was necessary to know the divine mind and will. To ascertain this, they used dreams, divination, magic, soothsaying, sorcery, and witchcraft. All these methods were used by the ancient Hebrews, but comparatively early in their history, the counsel of God came to them through the living voice of the prophet. Hence, the Hebrew prophet assumed a position of tremendous power and honor.

At first the man was nothing apart from his apparatus, through which and by which he functioned. Later he came into direct communication with God, and the apparatus was laid aside, when it was discovered that God spoke directly to his prophet. So, when the kings looked to the prophets for guidance from on high, these men became inevitably great figures in the State.

From the days of Samuel onward, we find the prophet standing in the closest relation to the political circumstances of the times. He made it his business to study the course of national affairs, and to judge and criticize the conduct of the reigning monarch. While the prophet was a man of God, he was also a statesman—not a blind medium, but an intelligent transmitter of divine counsel. He was a man of his times, clear-sighted, knowing not only the political movements of the world, but also able to gauge their significance for Israel. His main objective was the welfare of the State. Not until the days of Ezekiel was serious attention

given to the "Cure of Souls." It was not that the prophet ignored the individual, but his interest in him was determined by his value and significance to the State. Where the individual affected the life of the nation, the prophet was concerned with him, but not with the individual for his own sake. His one great desire was the consummation of the glorious kingdom of Jehovah. For him, this was no esoteric society, but was the actually existing kingdom of Israel. This was the object of his affection, and the center of all his hopes.

The prophet was not a predictor, for this element of foretelling played a comparatively small part in his work. Insight, much more than foresight, was the gift of God to him. His work concerned the past, the present, and the future. He was the historian of Israel, as we can see from the Jewish Canon which calls the books of *Joshua*, *Judges*, *Samuel*, and *Kings* "The Former Prophets." They were history written from the prophetic point of view, and teaching the lessons of prophecy. The prophet always regarded the history of the nation from a religious standpoint. He traced the direct control of Jehovah over the fortunes of His people in mercy and judgment. It was his function to record and interpret the lessons of the past for the warning and encouragement of the present and the future.

The actual work of the prophets was concerned with the present. They were preachers of righteousness. They summoned men to repentance, setting before them the goodness as well as the severity of their God. The relation of Jehovah to His people, and the consequent duty of Jehovah's people to Him, side by side

with the duty of man to his neighbor, arising out of that mutual relationship, was the constant theme of their teaching. Their task was to make known the will of God, and to urge men to bring their lives into harmony with that will. They were unceasingly engaged in advancing the knowledge of His character and the proper requirements of religion. All these men had the consciousness of not acting in their own personal capacities, of not pronouncing the sentiments of their own minds, but as being instruments of a Higher Being, Who acts and speaks through them. They felt themselves to be, as Jeremiah expressed it, "the mouth of Jehovah."

The religious life of both prophet and his hearers found expression in the State Church. The interests of Church and State were inextricably mixed. What concerned one was of vital interest to the other. For instance, the Deuteronomic Reform was carried out through the order and under the auspices of King Josiah. All citizens were at the same time members of the Church. While there might be opposing political parties on any given question, all parties alike swore allegiance to Jehovah as the National God. From the founding of the monarchy on down, there were never any serious contenders with Jehovah for the position as head of the State religion. The position of Jehovah in Israel was assured. The prophets, therefore, were not so much struggling for the preservation of Jehovahism, as they were insisting upon His people and government giving full and free course to His will, as He revealed it to them through the prophets. This fact brought them into close touch with practically every phase of the social and political life of Israel, and made the range of their interests and activities as wide as those of the nation. Inevitably, therefore, the prophets were called upon to be statesmen.

During the centuries from the monarchy onward, a prophet would appear from time to time. He was a man gifted with special insight into the meaning of the life and condition of the people which he saw about him. He was oftener a man of broader vision than simply of a local national one. He saw that the welfare of his nation was dependent upon its attitude towards other nations, and their attitude to-

wards it. He thus early acquired an international outlook. As the "watchman of Israel" he had to be a statesman, for it was his task to learn the meaning of foreign intrigue, and to devise a move which would save his nation.

These prophets, as they appeared one after another, held tenaciously to the idea that their people were born for a life of their own; that they were to be a nation with distinctive national characteristics, cultivating their own ideas of society, creating their own national atmosphere. But their keen insight led them to see that society, in order to be stable and virile, must be sound and wholesome, and that social soundness and stability depends upon ethical standards. They were men also of sufficient spiritual sensitiveness to recognize and believe in a higher spiritual power—a righteous, justice-loving God, Who was holding up before His people these ethical standards.

The prophets had hoped for great things. They had seen a wonderful vision of what Israel could accomplish in the world—an Israel that was loyal and faithful to Jehovah, an Israel that was built up within on a firm, ethical basis of love, justice, integrity, and honor. Such an Israel would have been greatest among the nations. It would have been great with political glory and honor. It would have been worthy of achieving its destiny as "the Kingdom of God."

As their hopes of national greatness began to wane, they came gradually to concentrate their attention upon the religious mission which the loyal remnants of a once flourishing people could still fulfill. The national life was drained of its vitality because social conditions were diseased, but the flame of religious zeal grew brighter and more intense in the few who remained true to their higher ideals.

What the Angels do for Man

WHEN angels flow in they incite the affections, also, and affections contain in them innumerable things but of these innumerable things only a few are received by man—only those which are applicable to what is already in his memory. The rest of the angelic influx encompasses man, and keeps him as it were in its bosom.—(A. 6320.)

The Regeneration of Men

(Continued from preceding issue)

Part II

IN the chapter entitled "Sharing my Acquaintance with Jesus Christ," we have already shown that Abram is mentioned in the Bible because he had been selected by its Author, somewhat as an actor is selected for some part in a play, to be a representative character. Abram was representative of things in the Lord who at that time was yet to come into the world centuries ahead. This is in keeping with all of the numerous prophecies of the coming of the Messiah. He did not exemplify the Lord because no man can exemplify the Divine but he represented Him. The nativity of Abram which was idolatrous which Abram left at the command of Jehovah to go into Canaan signified the evils inherent in that external part of Jesus which was from the mother. Abram's going into Canaan signified the first beginning of the growth in Jesus which was to purify those evils and lead on to glorification. The famine which sent Abram from Canaan into Egypt for a temporary sojourn signified the lack of and hunger for the simple and rudimentary knowledges which would be the first things to be learned by the Lord in His infancy and early childhood. The Lord as a boy received instruction somewhat as other boys do—and "He was tempted in all things as we are." But in His case His growth in intelligence and in unselfishness was to be such as to unite His exterior or assumed human nature from the mother with His interior or Divine nature from the Father and thereby to become one with the Father. Our regeneration is analogous to this. It is not this but is analogous to it. Therefore it is that by Abram's leaving his nativity signifies also a man's change or spiritual rebirth. And by Abram's going into Canaan signifies the first things after rebirth in a life that is to be regenerated by the Lord. These two things run in parallel lines throughout the whole of the interior sense of the Word, namely, the Lord's personal glorification and the personal

regeneration of men. Many times while studying the spiritual sense of the description of some Old Testament battle we can identify it with one of our own temptations before we can see its application to the temptation experience in the Lord's life. In such cases we may know from analogy that it refers also to some temptation in the Lord's life.

Returning now to the rebellion of the five kings and to the battle of the four kings with five it is to be noted that Abram as he appears in this account, the same as in the former and always *represents the Lord*. His representing the Lord means that his conduct has things to teach us prophetically about the Lord. All of these kings were his near neighbors and Lot was a near relative being his brother's son. These nine kings, therefore, and also Lot were representative of things that were within the outer boundaries of the Lord's conscious life during His infancy and early boyhood. This was in the external mind or the so-called natural man. They represented the Lord's earliest rational reactions to the first learning He had acquired from having been instructed in rudimentary knowledges. Lot represented the external mind of Jesus. Abram, remember, represented the internal mind which was Divine but Lot represented the external mind in which were things yet to be made Divine. At first, and for a considerable period, Jesus was in the innocence of ignorance as to any evil in His sensuous or external nature which had been inherited from the mother. These evil qualities of inherited tendencies that were potential in Him were as yet quiescent. They had not as yet asserted themselves or revealed their nature. The worst of those that were then about to blaze forth and were represented by the five wicked kings had been in a state of servitude to higher things which had all appearances of being perfectly upright. This is what is meant

by their "having served Chedorlaomer for twelve years." These latter were represented by the four kings. But in the thirteenth year it is said these five kings rebelled. This rebellion signified Christ's first temptation. Here is where the boy Jesus first resisted the attack of evil from within Himself that would have caused Him to commit sin had He not resisted and conquered. This reveals that sometime in the early boyhood of Jesus, the particular evils represented by the five wicked kings were the first of the evils potential in Him to assault the Love that was in Him in the vain effort to destroy it so as to rule in its place. We are informed that these were "the most general of the most universal kinds of evils and falsities." Inasmuch as it is a matter of logic that generals and universals include all particulars it may be seen from this that this victory prepared the way for the succession of victories which followed by which all the particulars of potential evils and falsities were conquered later by the Lord in His own personal Life. The last and final temptation combat with its victory was on the cross.

The five kings, as said, represented things in the Lord's external mind which at the time of their rebellion were for the first time recognized as evils and falsities. The things in the Lord represented by the four kings at that particular time had the appearance then of being perfectly upright although really they also were tinged with evil. This may be illustrated by the pride and dishonesty that exist in a young child. So long as perfect innocence continues with the child neither one of these evils is seen to be evil. As the child grows and loses a little of its innocence the evil of dishonesty is first to appear. Pride, which, as yet, has the appearance of being good, is utilized as a fighting agency to kill dishonesty. Later, pride itself is seen to be evil and must be surrendered. Another illustration. Every adult when changed feels and believes at first that he himself fights his own temptations. He takes a pride in his own will power to do what he has set out to do. This is necessary and all right at the beginning of regeneration. The time comes, however, after regeneration is advanced a ways when he knows that the power for resisting evil

is from the Lord. He learns this in part from humiliating experiences which of course are temptations. The new truth which comes to a man coincident with each step forward in his regeneration reveals some new evil to be surrendered or some new good to be received from the Lord and thus it is that temptation-clouds form and break and clear away in an orderly and God guided way.

Inasmuch as the number thirteen is thought of superstitiously by many persons and inasmuch as it occurs in this verse which treats of the Lord's very first temptation it may be useful to state here what its real spiritual meaning is. "The intermediate between no temptation and temptation is 13." It should not be surprising that 13 has a Biblical or spiritual meaning different from its ordinary meaning when we consider that seven has such a meaning. If one number has then the implication is that each number has—which is the case. Seven as is known and as is universally acknowledged signifies holiness. And as a foregleam on passages yet to be cited I will say here that forty in the Bible always signifies things pertaining to the duration of temptation.

Any man can see in himself that in any of his temptations there is something interior which combats with what is exterior. This suggests that every man has a natural or external mind and a spiritual or internal mind which is the case. Indeed there are three potential planes of mentality in every man. The rational mind is very different from the memory mind. And, interior to the rational mind are potentialities of perceptions which may lift up and transform the rationally intelligent mind into a superior type of intelligence. A state of wisdom applies to this superior type of intelligence. The analogue of this in Jesus Christ shows that the inherited things from the mother, which were imperfect and finite, resided in the outer planes or natural mind in the Lord and that His interior mind was God the Father. At times, due to circumstances, due chiefly to the orderly procedure of temptation combats, these finite and imperfect things seemed to be dominant on the conscious plane. At such times the Lord spoke for the most

part as an ordinary man, and even prayed to the Father. But at other times these inherited things from the mother were quiescent and His interior Mind became dominant on the plane of consciousness and at such times He spoke of Himself as being one with the Father, as having Life in Itself, as "before Abraham was I Am," as having power to lay down His life and to take it again, as the bread of life, as the light of the world, as the truth, as the living waters, and such divine things.

Melchizedek priest to the most high God was also a representative character. He represented some of the things of the Lord's internal mind in the relations to the temptation combat that was raging like war in His external mind. Inasmuch as the Lord's internal mind was the Father or God, we thus learn by means of this representation of Melchizedek something of the very nature of God in Jesus Christ.

The name of Melchizedek occurs again in the 110th Psalm which Psalm contains not only a most striking prophecy of the coming of the Lord but also throws light on some of the Lord's temptations. And the Lord Himself in each of three of the Gospels, in *Matthew*, *Mark* and *Luke*, cites this particular Psalm and gives His personal confirmation of its being a prophecy concerning Himself. "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Here temptation is sensed. "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek" (110:1, 2, 4). The Lord's own words concerning this Psalm as recorded in *Luke* are these: "How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. *David therefore calleth him Lord, how is he then his son?*" (*Luke* 20: 41, 44).

(To be continued)

Affirmation

"TRULY MY SOUL WAITETH UPON GOD:
FROM HIM COMETH MY SALVATION."—
Psalm lxii. 1.

Quadri-Centennial of William Tyndale's Martyrdom

October the 6th, 1936, marks the four hundredth anniversary of the martyrdom of William Tyndale. The first edition of his New Testament, appearing eleven years before his death, was the first volume of Scripture to be printed in English. His entire work was done on the continent of Europe where he was forced to move from place to place to avoid seizure by representatives of the king and church of his own native land. He was finally apprehended, imprisoned, and after a year and a half of confinement was strangled and burned for his persistence in giving the Word of God to the people of England in their own tongue.

Tyndale's work was truly fundamental. "Later editors of the English Bible," says Professor Goodspeed in his "The Making of the English New Testament," "steadily followed his version as far as they possessed it, and his work colors the New Testament of Coverdale (1535), Rogers (1537), Taverner and the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), and King James (1611). None of these is more than a revision of Tyndale, and his stamp remains on the modern revisions of 1881 and 1901. To the familiar forms of the English New Testament Tyndale has contributed not only more than any other man, but more than all others combined. He has shaped the religious vocabulary of the English-speaking world."

In these days when neglect of the Bible and its teachings is widespread, an opportunity is offered on one of the Sundays of early October to encourage the use of the Bible by telling the story of William Tyndale's life and commending his courage and devotion.

To this end the American Bible Society will gladly furnish a large colored poster 35 by 22 inches and a 14-page brochure on the life and work of William Tyndale free of charge. Address requests to the American Bible Society, Bible House, New York City.

Numberless Things in the Word

It is a Divine truth that every phrase in the Word, however simple and rude it may appear to men, contains numberless things, more even than the entire heaven, and that the arcana which are therein may be presented before the angels by the Lord with perpetual variety to eternity. This is so incredible to the reason that it is unwilling to give it any credence whatever; nevertheless it is true.—(A. 1936.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Gratitude

IN the one hundred and third psalm David wrote this verse, "Bless the Lord, O my soul, and forget not all his benefits." He knew how easy it is for us to forget the goodness of the Lord, how apt we are to forget the kindness shown to us by other people. And knowing this, he set himself to keep in mind all the blessings showered upon him. He was anxious not to fall into the sin of ingratitude. David was guilty of many great sins during his life; sins that he deeply repented. But as we read the beautiful psalms which he wrote we realize that day by day he was grateful to the Lord, and that he was constantly reminding himself of the duty of gratitude. "Bless the Lord, O my soul, and forget not all His benefits."

I wonder how many of us ever think that all the things that make life sweet and pleasant, come from the Lord. We have always enjoyed the good things of earthly life. Food and clothes, books, comfortable homes, education, pleasures—these things we have always had. And because we have always enjoyed them we take them without thought and without thankfulness. Yet they have all come as gifts from the Lord. We fail to realize their value because we have never been deprived of them. We think we have a perfect right to them, and we should grumble immensely if they were taken away from us. Indeed, we seldom think of the Lord as the giver of all things. I meet many people who instead of being thankful for all

the good things they enjoy are discontented because they have not got more.

There was once a prince in India named Siddartha Gautama who had so many riches and pleasures that he found they were keeping him from God. So he gave them all up, went out into the forest, lived on a handful of rice a day, and spent his life in meditation and in teaching people around him. He became Buddha, the great teacher. And he told people that he learned to be more thankful to the Lord for a handful of rice or a little dried fruit than ever he had been for a palace and immense riches. He taught people to live simply, to reduce their wants, and to be grateful for even the tiniest blessing.

We need not give up the things with which the Lord has blessed us. But we need to learn the lesson of thankfulness. Even our prayers ought to be very largely expressions of gratitude.

When the Lord Jesus was on earth He one day healed ten lepers. Of those ten men only one came back to thank him. It sounds almost incredible. Yet you and I are sometimes equally ungrateful.

I remember being at a house in Sweden many years ago, and having dinner with a large family. When the dinner was over each of the children went to the mother and said, "Thanks for the meal." How many of us ever feel thankful in that way or have the courtesy

to express our gratitude? We take our gifts as if we had a right to them. Here are three simple little rules for you:

1st—Make a rule never to take any kindness, however small, without saying "Thank you." It sounds a very trifling thing, but it is a very important one.

2nd—In your prayers thank the Lord for life, health, food, clothes, home and friends, for protection and for His love.

3rd—Make a rule when you are tempted to grumble, to make yourself think of all your mercies, all that has been done for you.

If you do this, you will develop gratitude in your heart, and will live in the spirit of the Psalmist's words, "Bless the Lord, O my soul, and forget not all His benefits."

The Power of Rightness

In the union service at the Church of the New Jerusalem (Swedenborgian), on Bowdoin Street, the Rev. John Daboll, pastor of the Brookline Society of the New Jerusalem Church, used the subject, *Power From On High*, available to all who intelligently seek it. The Lord Jesus Christ, after His resurrection, commanded His disciples to tarry or stay in Jerusalem until they were endued or clothed with power from on high. This command is still effectual for all who seek the power of rightness.

We are living in an age of power. . . . All around us are startling evidences of power. . . . The dirigible Hindenburg, the ship Queen Mary, the world-reaching radio stations, are outstanding examples of material elements clothed with power. No one ever saw this power and yet we all make use of it every moment. It may be called physico-chemical power. It is the power which is characteristic of our physical bodies. It is limited in comparison with the power from on high which the Lord Jesus Christ promised to His disciples, when He told them to remain in Jerusalem until they were clothed with power from on high, and when He said, "All power is given unto Me in heaven and on earth." (*Matthew* xxviii. 18.) The power which He promised is limited only by our capacity to receive it, power of all classes, physico-chemical, mental, and spiritual. He Himself, the sole source of this mental and spiritual power, as well as physico-chemical, gives us the ability to use all of these classes of power.

Jerusalem, the city, with its inhabitants, as described throughout the Bible, signifies and represents, in the mental and spiritual realm, those who have the commandments of God and obey them by

living them. Is anyone born without some idea of what is right? When physico-chemical laws are obeyed, physico-chemical power comes into use. When spiritual laws are obeyed and brought into life, spiritual power comes into use. Love to God and love to the neighbor are these spiritual laws in summary. The ramifications of these laws are bounded only by all the activities of our lives. The phrase, "On High", naturally suggests distance in space, but spiritually it expresses what is most intimate, our inmost being. When the Lord said, "The Kingdom of God is within or among you," (*Luke* xvii. 21.) He was throwing light on the phrase, "Power From On High." The Lord Jesus Christ is the Life of His kingdom and we may receive spiritual life and power from Him if we enter His kingdom by obeying his laws and keeping His commandments of love. We may be clothed with power from within, if we know the laws of the kingdom of the power within and obey them.

The world needs obedience to the spiritual laws of love to God and love to the neighbor. They are the laws of eternal life and the Lord's definition of eternal life is not difficult to comprehend. Eternal life is a life here and now, as well as a life in the indefinite future. It is an every-day life and is governed by these six simple precepts, four of them prohibitions, two of them encouragements: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother and Thou shalt love thy neighbor as thyself." (*Matthew* xix. 17-19.) The world would be made over if we all observed these six commandments. Power, spiritual power, comes when these commandments are obeyed in full and happy surrender to the Lord's will. This power from on high and from within comes when we have surrendered our lives to the Lord and know from experience the truth of His admonition: "With men this is impossible; but with God all things are possible." (*Matthew* xix. 26.) It is a joyous power. It is power of truth which makes us free.

It is highly probable that men in all ages have experienced this power. Hundreds of years ago the Psalmist gave expression to this thought: "He hath showed His people the power of His works . . . The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, done in truth and uprightness." (*Psalms* cxi. 6-8). To-day this power is available to all who will search for it in accordance with the laws governing its use. The most direct, the most logical method of learning these laws is searching the Scriptures or Word of God which constitute what we know as the Bible. This method is eloquently described and clearly stated in the prophecy of Isaiah: "Seek ye the Lord while He may be found, call ye upon Him while

He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (lv. 6, 7.)

The Pool of Bethesda

By Jedediah Edgerton

(From the Author's book, *Spiritual Truths*)

THE Pool of Bethesda had five porches under which was lying a great crowd of sick people, some blind, some lame, and others with withered limbs, all waiting for the movement or bubbling of the water. It seems that the Pool of Bethesda was an intermittent spring, and it was the belief of the people that an angel troubled the water, causing it to bubble, and that whoever then first stepped down into the pool would be healed of whatever disease he had.

By the light of correspondences, which is the relationship existing between natural effects and spiritual causes, this pool represents the Word of God, while the word "Bethesda" means "House of Mercy." How true it is that the Word of God is a pool, filled with mercy toward all who are afflicted in body, mind, or estate.

Now Jesus was moved with compassion that day, as He saw the sick congregated there, the impotent, the weak, the blind, and the palsied waiting for the movement of the water in the Pool of Bethesda. It is a faithful picture of humanity today. Some of us being spiritually blind, earnestly desire to see spiritual truths, and we gather under one of the porches at Bethesda, which is the Word of God. Some of us are lame in application and we feel we have made little progress in our spiritual life; our advance has been uneven, halting, spasmodic, and slow like a lame man, and we, too, gather at the pool of the Word that we may be healed of our lameness. Then a few of us are withered; our affection is withered away, our wills are enfeebled and our love for others is not nearly so robust as it was years ago. Earnestly desiring that our withered affection for the Church may grow strong again, we gather at the pool.

Now the dear Lord sees us all. He saw the impotent crowd that day and had compassion

on them, even as He sees us today, gathering about the Word of God for uplift and spiritual healing. And we know that men having noticed the power and movement of the Word have at certain seasons been healed. Blind men, after having immersed themselves in the pool of truth, have come forth seeing; men, lame, leading a halting life, easily turned aside into the byways of sin, having dipped themselves in the water, have come forth healed so that again they walk smoothly and beautifully along the highway of life; and still others, cold, pedantic, and withered in their affection have been restored to warm, charitable thoughts after washing in the truths of the Word.

And we feel inclined to ask why this movement of the water only at certain seasons? Why is the blessing spasmodic? The answer is that the trouble is with ourselves, for the Lord has no times or seasons; His time is always ready. His angels are waiting to descend into our lives; He is standing at the door and knocking and saying, "Today is the day of salvation." But the delay is with us. It is only at certain seasons that we will come to Church; it is only now and then that we really study the Word; we pray only spasmodically, and it is only at occasional intervals that we really want to be healed and assemble ourselves for that purpose at the Pool of Bethesda.

Now amongst those invalids gathered there was a certain man which had an infirmity of long standing. Thirty-eight years before, he had stepped across the border of impurity, and this act had lessened his powers until now he could only crawl to the pool, and when the waters were agitated he had no strength to descend to the waters.

This weak man represents that besetting sin in you and me which is not yet healed. It may be false pride, or jealousy, or fear, or cynicism, or pessimism, or some temper, or passion, or it may be stubbornness. We may be sure, however, that it is a spiritual weakness of long standing, perhaps thirty and eight years, almost as long as the children of Israel were in the wilderness. And this poor man desiring to be cured was unable to descend into the pool to be healed. So some of us, although we desire to be healed are so weak that we can not apply the Word of God in our case. We seem

spiritually impotent by nature, and thus we sit by the pool, unable of ourselves to get to the truth, and in the meantime what little perception of truth we had grows dim, our resolutions are weakened, and finally we lie down in helpless resignation.

In like manner this poor sufferer had given up trying, and Jesus knowing that he had suffered a long time by the look of despondency on his face, approached him and said, "*Wilt thou be made whole?*" This was no future tense but meant, "Do you desire with all your heart to be healed?" Jesus appealed to the energy of his will and that is the question Jesus is asking today of us who have given up and are lying down in helpless resignation. We are not half trying to get rid of our moral infirmities, but with flabby wills we have resigned ourselves to a cold indifference amounting to moral insensibility.

Jesus probes us with the question, "Are we in dead earnestness about having our moral condition healed?" Let us as Emerson says, "lowly confess" that for many years we have not tried to reach the pool, have not read the Word with any seriousness of purpose, and have prayed with little belief that our prayers would be answered.

What did this poor man reply to Jesus? He explained, "*Sir, I have no man to put me into the pool, for while I am trying to get to the pool, another steppeth down before me.*" Who is this man who gets between us and the Word of God? Who prevents us from being healed? It is love of self, or love of worldliness. This is the man who blocks our progress in spiritual things, who makes light of the Word, who refuses to pray, who intervenes between us and salvation.

But thank God, One stronger than worldliness stood before that impotent man at the pool of Bethesda. He commanded, "*Rise, take up thy bed and walk.*" And immediately the man was made whole and took up his bed and walked. We rise by perceiving the Divinity of Jesus and the Holiness of the Word. We take up our bed by taking up our doctrines that the Church has taught us, for as the body rests in a bed, so the mind rests in its expressed convictions of carefully formulated belief. It is only

Jesus who can raise us up. No system of philosophy can give us newness of life; no system of education can impart energy to a feeble will; no system of morals can give spiritual power to our souls. Only Jesus our Lord can say, "*Rise, take up thy bed and walk.*" And we shall find this blessed Saviour at the Pool of Bethesda which is the Word of God.

Sowing and Reaping

By George Henry Dolc

GOD is not mocked. This means that one cannot go contrary to the divine law without incurring the penalty inherent in the laws of man's being. For whatsoever a man soweth, that shall he reap. Be not deceived. Let no one fool himself by thinking that he can dodge the law of cause and effect. It has been taught that religion is from a moral sense, and not scientific. Religion is the science of all sciences. Religion and natural science are related like soul and body. Because of this relation of the spiritual and the natural, the Lord could form parables from nature which are fathomless in meaning. The Lord asked, "Whereunto shall we liken the kingdom of heaven, or with what comparison shall we compare it?" He made comparisons showing what it is like as seen from various angles. The kingdom of heaven is like a grain of mustard seed, a tiny seed that grows until it gives shelter from sun and storm. It does not come all at once. It takes time for it to grow. First the blade, then the ear, and after that the full corn in the ear. It is like a net cast into the sea that gathers the good and the bad. The good are gathered. The bad are cast away. Likewise the good and the bad come into mind. The kingdom grows by casting out the bad and holding to the good. It is like seed cast into the ground. It springs up and grows; but man knoweth not how. We can but keep conditions right, whereupon the Lord makes His kingdom grow just as He brings forth the harvest. It is like a field of wheat in which the enemy sowed tares. Both must grow until the harvest, when the wheat is gathered into the garner and the tares are burned. Good desires must grow among bad desires, for if all the selfish and natural were removed from the

purely selfish, the springs of action would be taken away and one would be as dead.

It is as true in spirit as it is in nature. Men do not gather grapes of thorns nor figs from thistles. A good tree bringeth forth good fruit; and an evil tree, evil fruit. An evil person cannot do that which is good all through, for his character is the soul of his acts. His fruits are rotten at the core. With the scientific exactitude of the law of cause and effect in sowing falsity one becomes false; or in cheating he becomes a cheat. Conversely, as one sows honesty, he reaps honesty. Likewise of every virtue. "Whatsoever a man soweth, that shall he reap."

Fryeburg New-Church Assembly

On August 27, 1936, the ladies of the Fryeburg New-Church Assembly met to report on work accomplished and money earned during the three weeks session at Fryeburg, Maine. The sum of one hundred dollars (\$100.) was realized, and immediately turned over to the Frances Twitchell Memorial Fund, which has been established to pay off, as far as possible, the debt of the Assembly.

Mrs. Horace B. Blackmer was elected Chairman for the year 1937 of this group of women of the Assembly, and also elected Chairman of the Sale Table for that year. We ask for contributions to this good work, that are practicable and inexpensive, and hope that all members of the New Church, whether they may be coming to Fryeburg or not, will remember us.

Increasing activity is constantly shown in all the interests of the Assembly, which are varied and many, and committees to take care of supplies of fire-wood, care of the grounds, the summer-house, etc., were appointed. We realize the more we do for the Assembly, the more we love it, and we hope that there are many of our New-Church Family who have not yet been to this delightful place, that will visit it in the near future.

REIDA E. LODER,
Secretary.

Mission Board Note

Those who attended the recent Convention meeting will recall that Mr. E. H. Alden read from the floor a letter from the Rev. Paul L. Mishkoff, of Sofia, Bulgaria, evidencing great interest in Swedenborg's teachings, which he stated seem to

have penetrated that country for the first time. Since then the Board has been in touch with Mr. Mishkoff and recently received from him the following communication:

"Bulgaria is a needy field. We have never seen such tracts as yours in the Bulgarian language. One great lack in all our Christian work is such literature in the vernacular. We have not many here who use the English language, but six millions must read Swedenborg literature. They all use Bulgarian language. Dare we longer neglect them? Steps are being taken to develop such literature but such things move slowly when capable men and leaders are so few, and the problem of printing so difficult, because of the want of funds. I have the joy of telling you that I have already translated: *The Problem of Suicide*, *The Bible*, (Extracts from Swedenborg), *When Sorrow Comes*, (ditto) and *Life After Death* (ditto), in the Bulgarian language.

"Our Committee decided to publish 5,000 copies each for free distribution. The money we have at hand for the above purpose is not sufficient. We need \$84.00 in addition. Will you come to our rescue? Will you come to our help in printing the above mentioned tracts? Many are seeking the truth. Yet they must continue to grope in darkness unless we reach them quickly. They need this literature. They need you. God has aroused a remarkable hunger for the truth in the hearts of the people in Bulgaria. How long we have been looking for such a literature! 'At last we have found it,' said some Bulgarians when they heard the reading of the translation of the said tracts. I wish you had been with us to see how closely they listened as I read the papers.

"We come to you on behalf of these suffering Bulgarians, that you may share in the opportunity of ministering to their spiritual need of the great truth. It is high time now to help Bulgaria and these 6,000,000 hungry souls. Please help us heed their cry for the Bread of Life."

An Opportunity

Anyone who would like to drive to California, the latter part of October, should communicate at once with Mrs. Paul Dresser (% S. E. Poole, 1504 Delaware Avenue, Wilmington, Del.). Mrs. Dresser will be going west via the southern route; the trip will take nine or ten days; and the traveling cost per passenger is not expected to exceed twenty-five dollars. This does not include meals and lodgings, which would vary with individual demands but should not total much more than thirty dollars apiece. Preference will be given to any one who can assist with the driving, and the traveling cost for such a person will be reduced.

PERSONALIA

Miss Rinnah Acton, of England, has been in America this summer, and has visited, among others, the family of her brother, K. S. Acton, who is one of the Church Council of the Buffalo Society.

NEWS OF THE CHURCH

BUFFALO, N. Y.

At the reopening service held on Sunday, September 13th, the pastor addressed his congregation on the subject of life's purpose and how we cooperate with Providence; and gave special emphasis to the fact that the mutual duty of pastor and people, as expressed in everyday affairs, can be a definite contributing agency.

The annual meeting of the Society will be held in October.

NEWTONVILLE, MASS.

The subject of the pastor's sermon on Sunday, September 20th, was "Riding the Skyline."

On October 4th the Sunday-school will reopen, for the year, at the usual hour of 9:45 A.M.

BOSTON, MASS.

September 20th was observed as Reunion Sunday by this Society, and on that day the subject of the pastor's sermon was "Let Us Go!", the text being taken from *Numbers* xiii. 30.

The activities of the Ladies' Aid Association will be ushered in by "Everybody's Birthday Party," scheduled for October 1st at 10:30 A.M. The luncheon committee promises "something special" and asks each one to bring a gift of very small value.

The chairman of the flower committee will be glad to hear from all who are interested in the voluntary contribution of flowers to adorn the chancel during the season 1936-37. Communications should be addressed to Mrs. Horace B. Blackmer, 62 Earl Street, Malden, Mass.

CAMBRIDGE, MASS.

The annual meeting of the Massachusetts New-Church Sabbath-school Conference was held on Saturday afternoon and evening, September 26th, at the Theological School, Cambridge.

Massachusetts Association

The 213th meeting of the Massachusetts Association of the New Jerusalem Church will be held in the house of worship of the Bridgewater Society at 10:30 o'clock, Monday, October 12, 1936. It is expected that the Rev. Fred Sidney Mayer, President of the General Convention, will be a guest speaker.

HORACE B. BLACKMER,
Secretary.

JOHN DABOLL,
President.

September 30, 1936

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OBITUARIES

BURNHAM.—Dr. Clark Burnham, of Pelham Manor, N. Y., passed into the spiritual world on September 9, 1936, in his eighty-first year.

Dr. Burnham was born in Philadelphia, the son of Nathan Clark Burnham and Mary Pancoast. He received his professional training at the Hahnemann Medical College in that city. A year after graduation he began a long and distinguished practice in Brooklyn, N. Y., where he was connected with the Homeopathic Hospital, Cumberland Hospital, and Skene Sanitarium. He was an active member of many medical societies and of a number of clubs, himself founding the Dyker Meadow Golf Club and the Ekwanok Country Club at Manchester, Vt., where he had a summer home. During his long Brooklyn residence he was an active member and officer of the Church of the Neighbor. During the last three years he had made his home in Pelham Manor, N. Y.

In 1888 Dr. Burnham married Matilda Hoyt Spelman, who passed away in 1930. Surviving him are his second wife, Carolyn L. Burnham, and five children by his first marriage, Lois B. Wilson, Roger Burnham, Barbara B. Jones, Katharine B. Swentzel and Dr. Lyman Burnham.

The memorial service at the Church of the Neighbor was conducted on September 11, 1936, by the minister, the Rev. William F. Wunsch.

WARDNER.—On August 18, 1936, Dr. George H. Wardner, member of the Portland, Ore., New-Church Society. Private resurrection service conducted by the Rev. William R. Reece.

"The soul would have no rainbow
Had the eyes no tears."

—John Vance Cheney.

CALENDAR

October 11.

Nineteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 144: "Make a joyful noise unto the Lord."

Lesson I. II Kings 1.

In place of Responsive Service, Sel. 192: "Righteous art Thou."

Lesson II. Luke xiv.

Gloria, Benedictus and Faith.

Hymns (Mag.) 85: "How lovely are Thy dwellings, Lord!"

41: Lord of our life."

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